

Time of Burial

In cases **of violent or sudden death** of someone, the priest cannot bury the body of such departed without having received the police certificate established by law on these cases. Under the existing resolutions it is forbidden, under fear of severe liability¹ prior to the judicial - medical examination to inter:

a) bodies of the dead soon after external mechanical violence, from bruises, wounds, falling from a considerable height, and so forth;

b) bodies of the dead suddenly, after the use of any suspicious food, drink, medicine, etc., with unusual attacks giving cause to suspicion of poisoning;

c) bodies of the dead after the external use of harmful vapors, ointments, bathtubs, washings, powders, etc.;

d) the dead body found with or without signs of external violence;

e) generally bodies of people, who were visibly, healthy and died suddenly for an unknown reason²;

f) the found dead body of a newborn baby;

g) also in those cases, when there is suspicion of deliberate killing from rotten fruit³,

and h) when there are complaints about the death which happened after illicit treatment by charlatans and other persons who do not have the right to treat⁴the ill (Svod Zakonov [Code of Laws], vol. XIII, Ustav Vrachebnii [Physician's Charter (Ustav)], art. 704 and 1319, publ. 1892). Here they also carry frozen, drowned bodies, and so forth (see Svod Zakonov [Code of Laws], vol. II, Obshch. Uchr. Gub. [General Establishment of Provinces], art. 751, 752, publ. 1892). All dead bodies of this sort are not buried without the certificate of city or rural police⁵, which gives information addressed to the priest (see below, about the burial of suicides) with permission to inter the body (Ukaz Sv. Sinoda [Decrees of the Holy Synod], March 1, 1828; In. Bl.[Instructions to Deans], §16, note, item 3). Generally priests should have in view whatever relates to the subjects of the department of police: "investigation of dead bodies found on roads and other places; research into violent and generally unintentional death"⁶ (Svod Zakonov [Code of Laws], vol. II, Obshch. Gos. Uchr., art. 681, item 11, publ. 1892).

According to article 751, vol. II of the Svod Zakonov [Code of Laws], the district police officer observes that those who died suddenly⁷, equally dead bodies found on roads, in fields, in the forests and at the rivers⁸, were not buried without the needed permission⁹ (Svod Zakonov [Code of Laws], vol. II, Obshch. Uchr. Gub. [General Establishment Of Provinces], art. 751, publ. 1892). If, under authentic certificates, visible and undoubted causes of death are

recognized, as from a lightning strike¹⁰, an unintentional bruise, the excessive use of hard liquor, suffocation, drowning, suicide from an already known illness of mind and similar illnesses to this, then the commissary of rural police verifies that and permits to commit the body to the earth¹¹ (in the same place, art. 752).

The reception of the Holy Mysteries before death cannot serve as an obstacle for the medico-legal post mortem examination of the dead body¹² (Tsir. Ministr Vnutrennikh Del [Circular of the Minister of Internal Affairs], Jan. 15, 1865).

The **post mortem examination** of dead bodies **of priests, deacons and monks** is done before the deputy from the spiritual party with the permission of the diocesan bishop; in an extreme case when because of the remoteness and other circumstances it is impossible to get the timely permission of the bishop, it can be done with the consent of the spiritual board or dean, also before the deputy from the spiritual party¹³; the copy from the protocol of the examination of the body, witnessed by the investigator, is reported to the local deputy, who presents it to the diocesan bishop with the detailed report (Ukaz Sv. Sinoda [Decrees of the Holy Synod], Jan. 16, 1861; Svod Zakonov [Code of Laws], vol. XIII; Ustav Vrachebnii [Physician's Charter], art. 1320 and a note to art. 1329, publ. 1892).

It is forbidden, except for some cases (see below about this), to inter the dead of any age (therefore children also) before the **expiration of three days**¹⁴ after the certificate in death¹⁵ (Ustav Vrachebnii [Physician's Charter (Ustav)], art. 702, publ. 1892); but the requirement of the law to bury after the certificate in death¹⁶ and the obligation of philanthropy must force the priest not to hurry the burial in certain cases and after three days in the prevention of committing to the earth an apparently departed one.

Apparent death sometimes happens after heavy bleeding, after major external damage, wounds, after difficult childbirth, strong faints, fits of hysteria and spasms, after paralysis, epilepsy, strong frenzy, asthma, convulsive cough, from joy, anger or a fright, drunkenness, from freezing, drowning, suffocation from fumes, struck by lightning and so forth. In case of death from such diseases and attacks, it is necessary to delay burial until there are undoubted signs of true death, such as: putridity, smell, greenish, bluish and black spots on the corpse, inflating of the stomach, discharge from the mouth and nose¹⁷ (see Izlozhenie Tserkovno-Grazhdanskikh Postanovlenie [Statement of the Church-civil government Regulations], p. 157; Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1862, 23; 1887, 8). In the absence of the specified signs the medicine specifies the following **means for the certificate in the actual death**.

a) To drop sealing wax on body or cauterize it: the dead body during a strong cauterization can blacken, but on the body in which the spark of life is still concealed, an inflammation comes on the place of cauterization.

b) To thrust a steel needle into a dead body and through some time to take out: if the body is dead, then the needle keeps its gloss but if life is concealed in the body, then the needle surface, being oxidized from the presence of living blood in the body, darkens on that part which was in the body.

c) To look against the light at the palm of the hand of the departed: if a ruddy color is illuminated through the fingers, it is a sign of the presence of vital processes; if really departed then the color of the hand against light is marble, without any ruddy outflow.

d) A more infallible remedy is the bandaging of the fingers, but for the person with coarsened calloused hands is the bandaging of the intelligent nymph glands. While the organism lives, the bandaging of a finger causes uniform coloring of it, beginning from the base to the tip of the finger because strong bandaging presents a mechanical obstacle to the movement of blue blood which stands in the capillary vessels. If the blood flow was weak, the imposed thread must break it and make a pool of blue blood, but at the same time even the coloring of the finger is of a bluish-red color. Thus by this simple experience it is possible to prove that it is found in the drawn blood of the member in the circulation which was interrupted by bandaging; therefore, bandaging, e.g., of a finger or lymph node can make such a change, which is constant in living people and inconceivable in corpses. The coloring of the tied-up member still speaks for remaining life, but is possible to call the appearance opposite to a death sign (Podol'skiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1873, 4).

e) Finally, even more than all listed above, and also in the public way of distinction of apparent from actual death some admits the following to be true:

Over the radial artery, over that place where pulse of the living person is ordinarily checked, is imposed the cardboard or folder, three fingers wide; the purpose of imposing the cardboard consists in protecting the pulse from the pressure then imposed upon the hand by a rubber bandage and the clamp itself compactly over all the hand¹⁸. So under the cardboard the pressure of the bandage will not exist, then the flow of blood will run freely; the outflow of blood or its contraflow will be detained by pressing the rubber bandage; owing to the free inflow and outflow of the detained blood, the hand lying immediately below the bandage will start swelling (as they say in social life "to swell"). This is that swelling of the wrist of the hand, the stretched rubber bandage (and even for the simple lack of it, but that unconditional necessary overlay of the cardboard) also serves as a characteristic sign of human life, as with the similar swelling on a corpse it is possible that the circulation of blood in the dead body exists¹⁹ (Tserkovniia Vedomosti [Church News] 1890, 5).

In life it happens that all such methods of research which are carried out even by the hand of the physician do not lead to desirable results. These cases, of course, are rare but nevertheless are possible, and the question of how to arrive with such seeming dead is involuntarily born. As

the most reliable, it is advised to place such seemingly departed in a hut, but it should be where it is available, then in a tomb, previously heating it to a known degree of warmth (30° Celsius); but, so that this room will not be too dry, it is good to place a vessel with water somewhere in it²⁰. In the such room the corpse soon starts growing stiff, and then the decomposition signs - rotting spots on the body, mainly on those parts on which the corpse lies (back, feet) are shown; soon after this the putrid smell comes as a sign of aggressive rotting. Such kind of premises is heated to the mentioned degree for the whole approach even for the apparent departed, so that his life under the mentioned conditions is not threatened by any adverse effect (Tserkovniia Vedomosti [Church News] 1890, 10).

Ordinarily they try to justify the illegal custom of earlier burial by the legalized term of narrowness of the rustic dwelling with the fast decomposition of a corpse of the dead man; but his body does not remain both in the church or chapel even in the winter time²¹. But meanwhile even the family feelings for the dead man, requesting the strengthened prayers for him at his coffin, and the danger to bury him alive in the grave, in a condition of fainting or lethargy, would want to lay out Orthodox people of their dead men to remain unburied up to the third day, not to bring unfair complaints to the priests when under the law they refuse burial of the dead three days earlier. In the elimination of inconveniences it is necessary to hold the dead in the peasant houses to make arrangements in the cemetery chapel or to remove the bodies of the dead to the temples (Raspolozhenie Podol. Preocviashzh. [Dispositions of the Podolsk Bishops]; Refer to the Podol'skiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1889, 18). Really, **the device of chapels or tombs** in which dead men could not be, without constraining families, buried before the expiration of a certain time by law, besides its hygienic value, could serve as one of the means to ending of complaints to the clergy from parishioners, concerning the completion by the first of the law of committing dead men to the earth men after three days, but also, and for the prevention of burial of those who seem to be dead. This thought undoubtedly belongs to the number of the most beneficial for our villagers, especially if to remember those difficult living conditions in which our country people live: one hut, one room, in rare instances two or three, and it is necessary to live in this room with a corpse not less than three days. The device of these tombs has to be such that during winter they could be rather heated and that day at any time of day and night the slightest movement of the seeming dead could be noticed by watchmen at a tomb²² (refer to Tserkovnyi Viestnik [Church Messenger] 1886, 1).

If death comes from the plague or any other **infectious illness**²³, as putrid and contagious fever, smallpox, measles and scarlet fever, then in these cases, to prevent distribution of an infection among the living, it is permitted to begin burial even earlier than the marked term, i.e. before the expiration of three days after death²⁴ (Ustav Vrachebnii [Physician's Charter (Ustav)], article 702, publ. 1892).

According to the decision of the Holy Synod in July 1892, in the case of the requirement of the authority of burial of the dead from cholera with the observance of the ordered precautions, priests need to inspire in the inhabitants that such requirements are necessary to execute immediately and resignedly because this measure is called for by the need of protection as neighbors of the dead, and so in the entire district, burial in any case is done with the prayers of the Orthodox Church (Opr. Sv. Sin. [Decrees of the Holy Synod], 9 Jul. 1892, No. 1677).

Generally one must have in view that during the raging of any especially dangerous epidemic or contagious illness, when the government receives or orders special measures against the spread distribution of these illnesses, the breakers of rules established in this case are liable to punishment, especially at the same time by government decisions (Ulozhenie o Nakazaniem [Code of Laws on Punishment], article 858); but therefore priests, of course, generally have to agree with the established rules established in the specified case, so in particular even concerning the burial of the dead²⁵.

In cases of death from a noncontagious illness during strong summer heat the **burial of the dead after one day after death** if only the occurrence of death does not give cause to doubt is allowed and strong indications of cadaverous rotting were found on the body of the dead man. The effectiveness of these signs and the reality of death in each separate case have to be certified by the doctor, in the absence of it - joint certification of the local priest (or, concerning other faiths, - the ecclesiastic of their religion) and the police power²⁶; the action of this resolution does not extend however to the cases specified in article 704 of the Ustav Vrachebnii [Physician's Charter (Ustav)], (see this Art. on p. 1208) when medico-legal investigation of the corpse is required by all means (Svod Zakonov [Code of Laws], vol. XIII, Ustav Vrachebnii [Physician's Charter (Ustav)], art. 703, publ. 1892).

The custom fully meets with approval to do **the requiem all-night vigil** on the eve of burial of the departed (see note 2 on p. 1203 above) and especially to precede the burial service of the departed by doing **the requiem liturgy after it**, if, of course, this burial service happens on such a day on the eve of which the performance of the requiem vigil is allowed, but on the same day is the requiem liturgy (refer to the commemoration of the deceased below).

Burial of the dead **is not done** on the first day of Holy Pascha²⁷ and on the day of Christmas up to vespers; but the performance of burial is also forbidden on days: the birthday and namesday of the Sovereign Emperor, Sovereign Empress, the Successor Tsesarevich and the Sovereign Tsesarevna, on the day of their Accession to the throne and Coronation; on other imperial days burial of the dead is not forbidden²⁸ (Ukaz Sv. Sinoda [Decrees of the Holy Synod] May 29, 1844; March 2, 1862).

¹ Whoever **will bury** the dead **before a judicial-medical examination** of the body in such circumstances when this is not permitted by law, that person will be exposed for this either by a monetary fine of not over 300 rubles or to arrest from 3 weeks to 3

months. But if there is an inquiry, that he did this with the intention to hide traces of murder, then in this case, depending on the circumstances, he will be punished as the helper or concealer in deeds of murder, by the rules in articles 121 and 124 of this Code (Ulozhenie o Nakazanii [Code of Laws on Punishment], art. 860).

² In the third part of the **metrical books**, in the column: "died from what", should not be written: "from an unknown reason". If there really was an unknown cause of death, then priests can only on the basis of article 704 of the Ustav Vrachebnii [Physician's Charter (Ustav)] and article 860 of the Code of Laws on Punishment (see these articles above) even have to bring this to the attention of the police and medical authorities and then concerning the burial and recording in the metrics of such dead men to come to agree with them as will be explained concerning the police and medical authority (P. P. Zabelin, *The Rights and Obligations of the Presbyter*, p. 436).

³ By an explanation of some, **the baby whom the mother suffocates** or unconsciously strangles during sleep, it is possible to also bury without judicial- medical examination if the mother sincerely and with repentance confesses the involuntary murder, and there are no reasons to suspect her of deliberate killing of the child because involuntary murder is an unconscious crime which is not imputed and not subject to judicial penalty, but leads to responsibility only under church laws which demands cleansing of the conscience of the guilty through church epimimia, at the discretion of the priest (Smolenskiia Eparkhial'niiia Vedomosti [Smolensk Diocesan News] 1879; P. P. Zabelin, *The Rights and Obligations of the Presbyter*, p. 277). Really, according to the Code of Laws about punishment, "whoever casually, only without intention, but also without everyone from his side of imprudence, will cause death to a person, is not punished for this, and the very church repentance can be imposed on him not differently than from his own desire or the special resolution of its theological administration" (Ulozhenie o Nakazanii [Code of Laws on Punishment], article 1470, publ. 1885). Under this article the case of a strangulation of a child as stated above is murder which is not imputed by law as a crime. But as "investigation into violence and generally unintentional death" belongs to the subject of the department of police (Svod Zakonov [Code of Laws], vol. II, Obshch. Uchr. Gub. [General Establishment of Provinces], art. 681, item 11, publ. 1892), then to bury in the specified child's case without permission of the police authority the priest is hardly right.

⁴ This ordinance most strictly forbids priests to bury without preliminary police investigation of the body of persons, even though before death and in time to take the sacrament of holy communion, but died from any violent, **unnatural death**; and the specified article also contains a detailed list of all unnatural deaths (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1888, 7).

According to the explanation of the "Tser. Vestnik [Church Messenger]", according to the specified list, the priest cannot freely do a burial in the case of violent death, even though it also is not a crime, e.g., when falling from considerable height, accidents from cars, explosions, etc. (Tserkovnyi Viestnik [Church Messenger] 1892, 37).

If, e.g., the dead person fell two or more months before death from a tree or a high building and sustained such serious injuries the consequence of which was cancer and finally death, then, by an explanation of the "Tser. Vestnik [Church Messenger]", the right of the priest to bury such departed without contacting the police is undoubted; so the meaning of the law is that the priest can bury without contacting the police in similar cases only when death followed directly or soon after falling, and the intervention of police in the latter case incidentally is not necessary to establish that, or the falling was not with the intention of suicide, or finally, whether or not any crime is hidden in this case, obviously that nothing similar in the specified case is present (Tserkovnyi Viestnik [Church Messenger] 1894, 8).

If the departed was consumed a month or two before death from which there was an illness which led to the death, or if the departed having attempted suicide caused himself a serious wound which resulted in the illness continuing for three months, for which the sick received Holy Communion; then in these cases, according to an explanation of the same "Tserkovnyi Viestnik [Church Messenger]", it is necessary to determine whether this is a matter of a fight or suicide; up to the police or court; if reached, of course, then it is possible to bury such persons only after talking to the police. But, on the other hand, it is impossible to recommend burying without talking to the police and in that case the matter did not reach the police then the priest may be responsible for concealing traces of a crime. As for **recording** the specified cases **in the metrics**, then this record has to designate what illness (if, of course, it is known), which directly led to the death, or to specify: "from illness which came from falling, beating, wounds", and so forth, and if there was a conversation with the police and whether permission was received from them, it has to be mentioned, with the indication of the month and day and the No. of the relation (Tserkovnyi Viestnik [Church Messenger] 1894, 8).

⁵ The **investigation of dead bodies from sudden or unnatural death** depends on an obligation of the police (in the cities - the city, in districts - the general, through the district police officer) which also gives the report from himself to the priest. Besides this, as the orders of the gendarme police departments of the railroads in relation to the crimes and offenses which are done in the area of their activity quite replaces the general police (Visochaishee utverzhenie [Imperial Ratification], May 19, 1871; Rights about the order of activity of the Order of the Corps of Gendarmes, item 11), then even maintaining the orders of the corps of gendarmes, in the question of the burial of the dead, are also obligatory for the priest, as well as maintaining the general police. But in any case the priest cannot be satisfied with the issue of the sudden burial of the dead with messages from village police constables (Opr. Khar'k. Gub. Pravl. [Decisions of the Kharkov Government Administration], reported by the Khar'kov. Dukh. Konsist. [Kharkov Theological Consistory] for the knowledge of the local clergy; see the Khar'kovskii Eparkhial'nii Vedomosti [Kharkov Diocesan News] 1879, 22).

By an explanation of the "Tserkovnyi Viestnik [Church Messenger]", it will be better if the priest, in case of the submission of the certificate from the volost or rural boards to him that it is well known to the board about the naturalness of the death of the suddenly departed, demands representation allowing the burial of such departed on paper from the district police officer (Tserkovnyi Viestnik [Church Messenger], 1893, 45). But as delivery of the papers allowing to bury those dead (as it is said about this even in the given explanation of the "Tserkovnyi Viestnik [Church Messenger]", is provided by the law of the general police, but not to organs of peasant self-government, then it is not only better for the priest but also it is necessary to demand in specified case of presentation of permission slip from the police (see Svod Zakonov [Code of Laws], vol. II; Obsch. Gos. Uchr., art. 681, 751, 752, publ. 1892; vol. XVI, part 2, Zakon o Sudoproizvodstve [Law on Proceedings], art. 43, publ. 1892).

⁶ About sudden dead but equally about the dead bodies found on roads, fields, forests, at rivers and other places, **the police is obligated** to investigate exactly even the cause of sudden death and if there are found visible and undoubted reasons for the natural death which ensued, then the police allows burying the body and presents the investigation that was done and actions taken to the Police Department. These acts have to be read to the relatives and the house of the departed, or to householders and two or more neighbors, or city and rural authorities who are obligated by signature to testify that these acts were read to them. In case of doubt about the valid cause of death, the designated persons can state their doubts under the act (Svod Zakonov [Code of Laws], vol. XVI, part 2 of the Zakon O Sudoproizvodstve [Law On Proceedings], art. 43, publ. in 1892).

⁷ Under existing resolutions, the priest should not evade burying the departed, if there are no special legal reasons for this (Ulozhenie o Nakazaniem [Code of Laws on Punishment], art. 859, publ. 1885) and to begin the burial if such reasons exist (in the same place, art. 860). In articles 704 and 1319 of the Ustav Vrachebnii [Physician's Charter (Ustav)] those cases when the priest cannot do the burial without preliminary judicial-medical investigation survey are listed. Obviously, this transfer grants the right to the priest, after the legalized term, to bury according to Christian ceremonies, without the knowledge of the police, those who **died suddenly**, but subsequently and without receiving the Holy Mysteries (except for bodies found drowned, and so forth) who died a natural death (and who, therefore, do not show signs of suicide or violent death on them and do not raise any suspicion about their death). But the same law where the mentioned transfer is found, it is forbidden to generally bury "bodies of people, who were apparently healthy and died suddenly from an unknown reason" (Svod Zakonov [Code of Laws], vol. XIII of the Ustav Vrachebnii [Physician's Charter (Ustav)], art. 704, item 5 publ. 1892), or, by another edition, "if apparently the healthy person died suddenly from an unknown reason" (in the same place, art. 1319, item 5). Therefore in that case in which although it was also not seen suspicions as a suicide or violent death, but the reason of sudden death is unknown, - it is not safe to bury such a departed without the established police certificate. So, in the case even a simple mistake in recognition of such death as natural threatens heavy responsibility on the guilty of commission of similar kinds of burial (see Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors], 1888, 7; Tserkovnyi Viestnik [Church Messenger] 1888, 5; 1893, 38). But, if even there was no specified mistake, the priest after all, in case of burial by him of the suddenly departed without talking to the police, is subject to responsibility for his excessive authority.

Besides the given reference to the 5th item of the 704th and 1319th art. of the Ustav Vrachebnii [Physician's Charter (Ustav)], those who died rather suddenly has to be taken into account:

a) that the research of cases of "unintentional death" belongs to the police department (see on p. 1209 of art. 681 of vol. II);

b) that it is imputed a duty for the district police officer to observe, "that those who died suddenly would not be buried without necessary permission" (see p. 1210 art. 751 of vol. II); finally,

c) and according to the Instruction to Deans parish churches must observe the latter, whether "those who died suddenly or from other sudden death are not buried without the certificate of the town or territorial police" (In. Bl. [Instructions to Deans], § 16, item 3). Thus that means that the priest should not bury any sudden death without the established police certificate.

The Perm Diocesan Administration ordered the clergy of the diocese, in order that those who died rather suddenly or a violent death was shown in the subject column of the **metrical books**, that burial is done in reference to the police place or the person of judicial department, with the indication of month, day and the No. of the document (Instr. dlia pravil. ved. i prov. metrich. knig v Perm. ep. [Instructions for the correct guiding entries into the metrical books in the Perm Diocese]; see the Vladikavkazskiiia Eparkhial'niia Vedomosti [Vladikavkaz Diocesan News] 1898, 6).

If in the document of the police officer or investigator of the burial of the departed who died suddenly the cause of death is not specified, then it follows, at entry in the third part of the metrical book, in the column: "cause of death", to note: "the cause of death is not specified in such and such document" (Tserkovniia Vedomosti [Church News] 1896, 50).

⁸ At the burial of discovered dead bodies it is necessary to note the day on which the body was discovered and the date of the burial service if that was done (Tserkovniia Vedomosti [Church News] 1896, 35).

⁹ The fore cited civil ordinance says nothing about **the dead without confession**; the decree of the Holy Synod of Mar. 1, 1828 also does not allow the dead to be buried without confession without the instituted police certificate. But, by the explanation of some, it not only is possible but also one has to bury without the preliminary judicial-medical investigation of the dead without confession (not suddenly), if the reasons have not been seen, under the law prohibiting burial, and if the priest knew that the one who died without the parting words was unhealthy before, or when the household and neighbors, but also a police centurion certify that the one who died without the parting words was unhealthy with a long illness (P. P. Zabelin, The Rights and Obligations of the Presbyter, p. 277); and to the priest, for his protection, it is necessary to secure with the written certificate of the indicated persons that the dead did not die suddenly.

In the same way the Ryazan Spiritual Consistory also explained to the clergy of the diocese that the parish priest (in view of this that it can and must know both about a moral state and the state of health of their parishioners) can bury bodies of the dead without confession and holy communion if he does not meet other lawful obstacles; but only in these cases it is necessary to demand from the household of the departed and neighbors, as well as the police captain the written document certifying that the departed did not die suddenly (see Tserkovnyi Viestnik [Church Messenger] 1879, 38).

It is understood that if the priest is suspicious in the unnatural death of any person, then even in this case, if this person also received the Holy Mysteries, he should declare the suspicion to the police authority.

In the 3rd part **of the metrical books**, in the column: "who administered the sacraments", surely must designate that priest who really communed the departed (for more information see: P. P. Zabelin, The Rights and Obligations of the Presbyter, 438-439).

If the dead was not confessed and communed, then he also has to note this (Tserkovnyi Viestnik [Church Messenger] 1893, 41).

¹⁰ By an explanation of the "Tserkovniia Vedomosti [Church News]", those **killed by lightning**, in the absence of witnesses, should not be interred without the knowledge of the police (Tserkovniia Vedomosti [Church News] 1896, 3); but in the above-stated article 752, vol. II of the Svod Zakonov [Code of Laws], it says about the permission of the commissary of rural police for committing those struck by lightning to the earth without instruction for this, whether there were or not witnesses for this lightening death. - Refer to p. 1212 about death from a lightning strike.

¹¹ In prevention of cases **of the refusal of parish priests** of committing to the earth, in a Christian ceremony, those who suddenly died from excessive use of wine and so forth on the basis of the communication of the local police about the impediment from its side for doing the ceremony of burial over the dead, though without doctor's certificate, the Simbirsk Diocesan Authorities declared to the clergy of the diocese that it, agreeing with article 752 of the Ustav Vrachebnii [Physician's Charter (Ustav)], in cases of the receipt of requirements of the police ranks about committing the bodies which suddenly died to the earth in a Christian ceremony without delay fulfilled such requirements (Simbirskiiia Eparkhial'niia Vedomosti [Simbirsk Diocesan News] 1898, 6).

Generally when the commissary of rural police or the investigator issues the certificate for burial in a Christian ceremony those who departed suddenly or from strangulation and so forth, the priest needs only to bury the departed, under the fear of responsibility in opposing cases (according to art. 859 of the Ulozhenie o Nakazaniem [Code of Laws on Punishment]) for unfounded

refusal in burial (Tserkovnyi Viestnik [Church Messenger] 1895, 3). - About those who drink alcohol see also below, about the burial of suicides.

¹² The medico-legal **autopsy of a dead body** is done according to the formal requirements of the investigator or the police authority.

In all those cases, agreeing with art. 704 and 1319 of the Ustav Vrachebnii [Physician's Charter (Ustav)], (see pp. 1208-1209 above), in which it is determined to do a judicial investigation of a body, one should not undertake any preliminary investigation over it, as it might prevent the formal certificate (in the same place, art. 1322).

Concerning the autopsy of dead bodies for educational and scientific purposes see the Tserkovniia Vedomosti [Church News] 1892, 47.

¹³ In turning to the difficulty which may be met from local authorities in the permission or expression **of consent for an autopsy**, in the cases determined by law, the remembered bodies, by the local higher spiritual authorities it was informed and through them it was declared, to the appropriate witness and management, to the spiritual rulers and the dean that lack of testimony in similar cases of a consent to the autopsy of the marked bodies can complicate the administration of justice and open the guilty to important criminal offenses (Ukaz Sv. Sinoda [Decrees of the Holy Synod] Jan. 16, 1861).

¹⁴ There is no law allowing the **burial** earlier than three days **of a child** who did not die from an infectious illness (Tserkovniia Vedomosti [Church News] 1896, 1).

¹⁵ In the 3rd part **of the metrical books** it is necessary to show the month and day of the burial service (Tserkovniia Vedomosti [Church News], 1896, 36), and of course, the real cause of death and why the burial was done.

If a person died in December and the funeral service was done in January of the following year, then in the column for the day of death, December is shown (Vladikavkazskiiia Eparkhial'niia Vedomosti [Vladikavkaz Diocesan News] 1898, 6).

¹⁶ Parishioners in many places, following an old habit, do not wish to hold the body of the dead without burying even one day; and persistently insist, even sometimes with threats to complain to the authorities, demand the priest **to do the funeral service** when they wish **not in due time**; announcements of orders of the administration on this matter consider any spontaneous innovation of the priest is why there are cases of willful and untimely burials without a burial service by them, and this is just because laws and orders of the administration for the time for the burial of bodies of the dead are originally unknown to them; the unwillingness of many priests to argue with parishioners, sometimes even indulge them, frequently serve as bad examples in the justification of such habits and illegal claims. In view of this in the Mogilev diocese, according to the request of the local bishop, on Oct. 16, 1897, the governor issued an instruction to the local district police officers and to the police departments of the province, and to convincingly explain to the head of the police and police departments of the province through executive ranks of police and volost boards to parishioners of all churches of the Mogilev diocese about requirements of art. 702 and 703, of vol. XIII of the Ustav Vrachebnii [Physician's Charter (Ustav)], publ. 1892, concerning the burial of dead bodies after the exact fulfilment by parishioners of the above-stated legislation had due supervision (Mogilevskiiia Eparkhial'niia Vedomosti [Mogilev Diocesan News] 1897, 33).

In exactly the same way police departments and volost boards of the Samara province offered to inspire in the inhabitants of the local civil administration in inhabitants so that they accurately observed an established period for the burial of the dead, and persons of the Orthodox Confession would turn to parish priests with requirements for this subject not earlier than after three days; in cases in which the law (art. 702 of the Ustav Vrachebnii [Physician's Charter (Ustav)]) granted the right to bury before the term (see below about this), would submit to the parish clergy the certificate of the police or volost administration that the dead really died from a contagious infectious illness (see Svod. Uk. i Zam. [Code of Ukases and Remarks]).

By the way the Podolsk Diocesan Administration on Nov. 13-19, 1892 decided: to remind all clergy of the diocese that nobody has to break the law (art. 702 of the Ustav Vrachebnii [Physician's Charter (Ustav)]) concerning the time of burial of the dead, except for strongly undoubted indications of the valid, but not seeming death, such as: the putridity and smell of a corpse, green, blue and black spots appearing spots on the corpse, bloating of the stomach, a discharge from the mouth and nose; but prudence and the obligation of philanthropy have to force the priest not to hurry the burial even after three days, there are no obvious traces of true death visible on the dead; for this purpose priests have to explain from the church cathedra to the parishioners the existing law on the time of burial of the dead from these or those diseases and convince them of the need of fulfilling that law in the prevention of quite often repeating cases of seeming death, but to reconcile the law on the time of burial of the dead with the living conditions of the peasantry quite often poor on the premises, to advise them to arrange tombs at the churches or the cemetery in which the dead could

be found, not obstructing families, before the expiration of a certain time of no burial by law (Podol'skiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1893, 3-4).

¹⁷ Cases of burial of those **seemingly dead** do happen. It is possible to determine what death such persons endured, e.g., on the following fact:

One, recognized as the dead after burning, buried in the cemetery, but then persons who were incidentally passing by the cemetery heard the strong groan coming out of the freshly - buried grave. And here, when the grave was dug up and the coffin opened, then they saw that the unfortunate one laid prone, broke off all the linen on himself, scratched his eyes, ripped all the skin off his face, tore off the lower lip and bit off one finger... It happens, when even the doctors mistakenly recognize the appearance of death for a valid one (see the Calendar for physicians, 1884, p. 168); especially not only doctors need to be careful but they also have to treat each case of exciting doubt with all attentiveness

¹⁸ For the accuracy of **applying the bandage**, make sure on any of the present persons, where it exactly fights the pulse on the wrist; it also will apply the bandage on this place of those appearing to be dead. Persons interested to learn to apply such a bandage well and precisely can do experiment on themselves as they are quite harmless to health if the bandage is left on for no more than 10 or 15 minutes.

¹⁹ The so-called lethargy, or apparent death, at first glance presents all the signs of real death. In this case the sick lie immovably and the strongest painful irritations remain without results; meanwhile the sick feel that they do with them, hear and understand what occurs around them; but they are not able to express their feelings and desires; sometimes there are no respiratory movements observed and the heart beat is not heard. There were cases when to distinguish this apparent death from the valid death meant a lot of work. Sometimes the lethargy continues for a very long time. There were lethargy cases, which continued for four months. There were patients in the lethargical sleep periodically coming every two weeks for five days. These **signs distinguishing real death** from lethargy are considered: the stop of blood circulation, change in the eyes, which fell deeply into an orbit, breath termination, pallor and coldness of the entire body, having followed the stiffness - the so-called rigor mortis. But these signs give only probable death.

For the faithful, the signs of death are regarded:

- 1) the emergence of crimson cadaveric blotches on the body of the departed;
- 2) the skin, especially on the side parts of the stomach, is colored a dirty - greenish color;
- 3) eyes are not convex, are dim and fallen in;
- 4) pressing on the eyeball leaves a pressed trace,

and 5) the temperature in the rectum falls to 20°, whereas in lethargy it is close to the norm, i.e. 37° Celsius.

It is possible to verify what death really occurred by means of the so called caustic Vienna dough, which on a dead body makes a yellow transparent scab, while on a live body, although relapsed into a lethargy, causes a redness as from a burn (Saratovskii Eparkhial'niia Vedomosti [Saratov Diocesan News] 1897, 14).

As for the way for a lethargy differs from real death, some still point to the irritation of nerves and muscles by electricity: such irritation already 3 hours after death does not cause more reductions; at a lethargy electrical excitability remains all the time.

According to the latest news, one Russian doctor even revealed the next way to distinguish a lethargical sleep from death: on a heart cavity of the lethargical departed is put a microphone (the device, strengthening sounds), - and the little heart beat starts being audible.

In the absence of a doctor, for the difference of lethargic from real death, research, according to the indication of some, has to concern:

- 1) Breath: the flame of a candle even down at the mouth should not waver, the cold pocket mirror, attached to lips, should become fogged up,

2) The heart: the water in a glass or a plate placed on the breast should not fluctuate.

3) Motionless eyes, without a look, without the movement of the pupils up or aside; their transparent cover (cornea) muddy under closed eyelids or as if dusty with open eyelids, owing to drying, sometimes it is wrinkly, leaves an impression by pressing a finger.

4) The pupil is not narrowed from the light and does not broaden from darkness.

5) The ear and putting the fingers of a hand together do not at all appear even though the candle brought behind it, whereas if alive they shine through in a pink color.

6) Pulling a string on the members of the forearm and shin, or a thread on a finger or an ear ring does not give below the bandaging any change in color and volume even after 10 hours, and while alive the member draws swells, reddens and becomes blue; the furrow from a string after removal remains pale.

7) The burn of skin though can raise a bubble, but without the red inflammatory border around it; the flame of a candle raises a bubble, but not with liquid, and with pairs, immediately bursting.

8) The well-polished steel needle thrust into a muscle and within a day remains bright, in a living muscle it grows dull within 3-4 hours owing to oxidation.

Thus it must be kept in mind that it is necessarily obligatory that all the above-stated eight ways were tested, and, only if all of them yield a positive result, death can be considered undoubted; even though in one of them what was expected will not turn out, then it is necessary to wait a little with the burying of the corpse before the detection of undoubted signs. One undoubted sign of real death: the beginning of decomposition, i.e. a putrid smell, bluish - purplish cadaverous spots about those parts on which the corpse lies; the appearance of discharge from the mouth and nose; blue - green spots on each side of the stomach (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1889, 52).

²⁰ **Tombs** in doubtful death make the best guarantee from the misfortune to be buried alive; in them it is safely possible to hold the suspected dead man some superfluous days, before signs of decomposition of the corpse or before arrival of the doctor, without causing anybody harmful damage.

The only essential condition for the device of tombs with the final purpose appears to be their rather warm construction so that the temperature does not fall below 10° C or 12° Reaumur (13° or 15° Celsius) in them and besides a constantly reliable watchman surely has to maintain this building. These conveniences, definitely inexpensive, fully observe the interests of the population, but at the same time the danger to be buried alive is undoubtedly eliminated (for more information see the Tserkovniia Vedomosti [Church News] 1890, 5).

About two years ago in London the "society for the prevention of a premature funeral" was organized. Society builds large halls in different parts of the city where it also invites to place bodies of the dead until strong indications of decomposition are found. If those who are seeming dead are among them, then, thanks to abundance of light and air, they will sooner wake up from their lethargic sleep, than when they are in narrow, dark and stuffy mortuaries at churches. Obviously, the most cultural European public finally paid serious attention to the awful cases of the awakening of the seeming dead in coffins (see Ekaterinoslavskiiia Eparkhial'niia Vedomosti [Ekaterinoslav Diocesan News] 1898, 2). It is necessary to wish that we even with all similar consciousness of the need one way or another to make the burial of the seeming dead impossible.

²¹ The reason to sooner bury dead men in a grave, by the way also serves the bad **custom by the people to give vodka to drink** to all those coming to visit the dead. For this purpose, forgetting the decency and respect for the dead man and not understanding that 40 days after death the soul of the person is at the awful judgment seat of God and undergoes a trial, - in the coffin at the head of the dead man stands a plate with vodka and a glass for the entertainment of low-understanding Christian hospitality and dignity of people and very often does not observe a limit to the amount of glasses drunk as if for the soul of the dead man. Such unlimited entertainment enters the host or household into burdensome expenses and induces to bury the dead man sooner. And all those surrounding the coffin and its attendants are in a state of intoxication as if people were delighted with the death of their fellow inhabitant - the father or mother leaving orphans of children. According to Christian practice also to decently make a lunch in memory of the reposed, but this is after his burial with prayer according to the order of the church. It is clear that all non-Christian customs at

burials demand urgent correction by the priests by the acceptance of reasonable measures of belief and direction against them (Podol'skiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1888, 18).

²² Yet in 1836 the Ministry of Internal Affairs recognized the advantage of building special buildings in the cemetery in which bodies of the dead could wait for burial, but then all civil governors offered to invite landowners and societies to the establishment of those buildings, however, without any luxury and decorations and without insistence and coercion. This action was also approved by the Holy Synod, and as it was recognized appropriate to place an image in the mentioned buildings as in chapels (Ukaz Sv. Sinoda [Decrees of the Holy Synod] 27 Dec. 1840). In 1890 the Ministry of Internal Affairs found it very useful and from the hygienic point of view certainly necessary for **the building of rural tombs**, at narrowness of the building of rural dwellings and in case of infectious diseases, which generally are very frequent in the village. Therefor this ministry assumed the cares of the widest circulation of the idea of a building of rural tombs and the chiefs of the provinces were offered to take all possible measures to also find ways for the fastest implementation of the building for the tombs in rural country churchyards. In some places this is assigned to territorial chiefs, and to the police is imputed the duty to render full assistance in this case. The good cause should wish for full success.

The most eminent Jonathan, Archbishop of Yaroslavl offered to the father deans and parish clergy to take the most active part to the fastest building of tombs in their parish cemeteries and at any opportunity to find out for both the church wardens and parishioners all the practical advantage in the sanitary relation from the building of tombs and to allot them monetary and other donations on this subject from canvas, wood, bread and so forth (see Tserkovniia Vedomosti [Church News] 1891, 19).

The Kostroma Diocesan Administration explained to the clergy of the diocese that those existing in village chapels can be turned into tombs; tombs can also be built in parish cemeteries, with that, however, again with the condition that the tombs with church fencing in the cemetery were constructed at a remote distance from the church building; turning to the tombs of free churches in some villages was recognized by the specified diocesan administration as illegal according to the initial rules; thus the same administration recommended to the clergy and the wardens of the churches of the diocese, in the matter of building tombs and branches of places for them in church cemeteries, to render the civil administration possible assistance (Kostromskiia Eparkhial'niia Vedomosti [Kostroma Diocesan News] 1891, 11).

In 1892, the Spiritual Consistory of the same diocese again most strictly offered to the clergy and wardens of the churches of the diocese that they in the matter of the construction of special tombs for the premises during the legalized time period of the bodies of the dead, in particular those from infectious diseases, in view of the construction of the elimination of further distribution of diseases, rendered in settlements to the civil administration assistance, possible from its side, both in the construction of such tombs, so also in the branch of places for them, without expecting special orders in this matter from the diocesan administration (Kostromskiia Eparkhial'niia Vedomosti [Kostroma Diocesan News] 1892, 17).

The Vologda Diocesan Administration ordered the diocese that in each church country churchyard tombs be constructed for the deceased to such a plan: length and width are 4 1/2 arshins; one entrance door is to be 2 arshins wide and 3 arshins high; the interior building height from earth to ceiling is to 3 3/4 arshins; from ceiling to the peak of the roof is to be 2 arshins; the roof is to be dual-pitched; on the roof is a small neck with a cupola and a cross, all 3 arshins high; building walls on the outside with 4 columns on the corners, trimmed up to the roof height with ordinary planks (Uk. Volog. Dukh. Kons. [Ukase of the Vologda Theological Consistory], 8 Jul. 1891).

The "Tserkovniia Vedomosti [Church News]" explains that tombs should not be built near the church, but by the church if the possibility presents itself to the construction, e.g., in the basement or separately from the vestibule, if such are available, otherwise to build them in the cemetery (Tserkovniia Vedomosti [Church News] 1895, 50).

Generally concerning the construction of tombs and the choice of place for them it is necessary to be guided by the rulings of the local diocesan administration (refer to 57 Art. of the Ustav Dukhovnoi Konsistorii [Ukase of the Theological Consistory]).

²³ Some explain that the Physicians Charter grants permission to bury before term in the case of death from plague, from fevers with spots and so forth, hinting in these cases of a general pestilence, but absolutely holds back corpses of the persons which were not lost from general pestilence, but so to speak from single infections, providing the free decision to the next administrating persons; many disagreements results from such omissions, how to arrive **at individual cases of death from infectious diseases**, whether to observe the legal three days, how exactly to observe them, and what is necessary to fulfill not to allow a single case to turn to multiple cases, - concerning all these details, the extremely essential, from the sanitary point of view, is not available from any exact instructions, except for among their early nailing up the coffin, sealing it with pitch, with quick lime and so forth; how to handle a corpse within these three days, it is necessary to learn from bitter experience of life, in particular, if the physician was absent during the course of disease and therefore could not specify anything according to his obligation and knowledge; it is best of all to place such

dead in the interval between their death and burial in tombs; in the absence of tombs it necessarily is necessary to come to look through the fingers of the obviously infectious corpse of the person among healthy people, in close corners of their dwellings, which pretty often do not possess any adjustments for sanitary cleaning (Tserkovniia Vedomosti [Church News] 1890, 5). But it is difficult to allow that any of the pastors could be indifferently regarded for the possibility of the distribution in the specified way of an infection from the infectious illness of the departed. The above-stated article 702 of the Ustav Vrachebnii [Physician's Charter (Ustav)], permitting the completion of the burial before the three days after death, means "to prevent the spread of an infection", but the epidemic diseases, as we know, begin from isolated cases of death from them. Therefore even by such cases delay in the burial of the departed can by itself entail the spread of an infection. In view of this even in isolated cases of death from infectious diseases if, of course, the fact of death is not subject to doubt, there is seen no reason to expect for the burial of the departed flowing from such illness a three day term, from the date of his death. But thus the priest should secure with the written certificate from the local police or volost administration that the death was really from an infectious or contagious illness (see Prakticheskoe Rukovodstvo dlia Sviashchenno Sluzhitelei [Practical Manual for Church Servers], p. 280; Ob. Uzak., p. 231; Tserkovnyi Viestnik [Church Messenger] 1892, 30; refer to note 2 on p. 1212). In some dioceses the local diocesan administration published special orders concerning the burial of the dead from infectious diseases. So, the Tver Theological Consistory ordered that those who died from typhus were buried earlier than the established term (Tverskiia Eparkhial'niia Vedomosti [Tver Diocesan Consistory] 1881, 13; see also note 2 for p. 1220 below).

²⁴ In settlements **taking measures in the case of general diseases** and the report on this to the police is assigned to the rural elders and volost heads; the lower ranks of police, in case of any infectious illness, immediately inform the commissary of rural police of this, who, from their side accepted all possible measures of care at the same time informs the district police department about this (Svod Zakonov [Code of Laws], vol. XIII; Ustav Vrachebnii [Physician's Charter (Ustav)], article 741, publ. 1892).

According to the first report of the commissary of rural police or according to other reliable news that in the settlements there are many people afflicted with an identical illness, somehow: fever, bloody diarrhea, smallpox, measles, scarlet fever, convulsive cough and similar serious illnesses, the district police officer, accompanied by the doctor, has immediately to go into the place for the investigation of patients and definition of the kind and quality of the illness which has appeared, which survey is made if possible by the priest and in any case by two or three of the most prominent inhabitants (in the same place, article 742).

In view of this that priests, addressing patients and doing the office of burial, have the opportunity to observe initial cases of infectious diseases, which, at the beginning appearing as isolated cases, quickly develop to epidemic proportions, but meanwhile villagers sometimes do not report in due time to the local authorities diseases of this sort (why the latter are late as their reports on the emergence of diseases and so the acceptance of needed measures for the termination of diseases), the Stavropol Bishops ordered the church priests of the diocese that immediately after burial of the dead from infectious diseases they reported about that to the volost or rural authorities when they, the priests, had opportunity to define the character of an illness (Stavropol'skiia Eparkhial'niia Vedomosti [Stavropol Diocesan News] 1889, 20).

²⁵ If in the settlement there is a fever with brownish, blackish or bluish spots or stripes and thus with tumors in the groins, or under the arm pits, on the neck and other parts, or with the spots having a blackening top, in a word, if according to the conclusion of the physician the illness is recognized as really infectious (Svod Zakonov [Code of Laws], vol. XIII; Ustav Vrachebnii [Physician's Charter (Ustav)], article 745, publ. 1892), then, after the police report on this to the governor, **special measures for the termination of an infection** are immediately taken (the same place, article 746). Among these special measures for the protection of national health from general diseases article 746 of the Ustav Vrachebnii [Physician's Charter (Ustav)], by the way, specified the following: "if instead of a bed, straw or hay is used (it is desirable that they also be used), then this has to change according to need, but with dysentery and typhus daily"; "the litter, straw and hay (as well as any rags) which are taken out from the house where there are sick afflicted with contagious diseases, they were burned with due care that the wind did not carry them away"; "the linen from those who died from an infectious illness is not removed, the dress of patients - shirts, fur coats, caftans and so forth is taken out into the clean air and left for an extreme measure of 20 days for airing, will be according to their quality cannot be washed with lye and vinegar and then with running clear water"; "to escort the bodies of the dead from an infectious illness, it is forbidden to wash or touch them, and only those people can be at the burial whom the local administration orders to do it"; "the homes in which there were patients and the dead from infectious diseases, are left with open windows, doors and chimneys for 8 days; then, before healthy people live in them, the rooms are thoroughly washed: the floors, benches, tables and wooden walls with lye (it would also be necessary to wash the ceiling), and everything is fumigated according to the doctor's manual" (in the same place, art. 746).

In the absence of the physician and his personal instructions, it is very useful to fumigate a hut with juniper or mint, immediately after carrying the infectious patient out from the hut; thus it is necessary to close all doors and windows to smoke the hut with the mentioned smoke for 3-4 hours and then to do the specified airing.

"Priests are invited to assume the obligation to explain to inhabitants the needful use of the accepted civil administration for the termination of illness measures in order to convince that they were calm, relying on God's merciful care of the administration even

with all-useful matters by uncomplaining obedience helped counsels and orders of the doctor" (in the same place, art. 746; refer to the Opr. Sv. Sin. [Decrees of the Holy Synod] 9 Jul. 1892 in the Tserkovniia Vedomosti [Church News] 1892, 28).

One has to pursue the plague immediately, actively and carefully from its very beginning, to place barriers against it in all directions and to use every possible effort to avert its spread (Svod Zakonov [Code of Laws], vol. XIII; Ustav Vrachebnii [Physician's Charter (Ustav)], art. 1038, publ. 1892).

Persons, under quarantine by responsible supervision, for disobedience to the quarantine and used by other officials and guards after the termination of the plague, that treats the observance of the precautions ordered for this are liable to the deprivation of all rights of position and exile in a settlement in Siberia. (Ulozheniie o Nakazaniem [Code of Laws on Punishment], art. 846, publ. 1885). - See note 1 on p. 1055 above.

²⁶ It often happens that the dead man's corpse quickly decays **in summertime**, being near him one comes to inhale cadaverous gases for a long time; it happens that in the same house there are also patients. At such provision of the matter, not to mention other constraints caused by it for relatives of the departed, their insistent requests to the priest are fully natural for the acceleration of burial departed. Meanwhile the need for the presence of police authority, at the investigation of the corpse of the departed demanded by art. 703 of the Ustav Vrachebnii [Physician's Charter (Ustav)], deprives the priest of the right to bury the deceased before the expiration of three days from the date of his death in case the arrival of the specified investigative representatives of the police authority is slowed down which quite often happens. The most expedient departure from the specified difficulties is the building of tombs.

²⁷ It is possible to bury the **departed three days before** or after the Resurrection of Christ, depending on, conveniently or inconveniently, the condition of the body of the departed, to delay the funeral; but on the day of Pascha (as said above) it is impossible to bury. (Tserkovnyi Viestnik [Church Messenger] 1893, 46).

²⁸ As regards the raising up in 1846 in the Tver diocese the question of carrying and burying the dead on **solemn festive days**, the Holy Synod decided on Feb. 12, 1847: "to notify the Archbishop of Tver that relative to the carrying out and burial of the dead in solemn festive days needs to agree with the church and civil resolutions and customs up to now" (for more information see the Sobranie Mnenie (Collection of Opinions and Excerpts), supplement vol. pp. 173 - 176).

For doing the burial on those Solemn days on which it is forbidden, the priest is liable to punishment at the discretion of his diocesan administration and by the measure of guilt determined by that, consciously or unconsciously (e.g., by simple forgetfulness) he did it (Tserkovnyi Viestnik [Church Messenger] 1897, 42); and if this forgetfulness also belongs and to the legislation about doing the Church service placed on this day (refer to p. 755 above), then the punishment will be increased.

When the solemn day celebration is transferred to the next day (see p. 755 above), then, according to an explanation "of the Tserkovnyi Vestnik [Church Messenger]", it would also be more correct not to do the burial on that day, from which the specified celebration is transferred, so as the solemnity of an event on this day is not destroyed from that, then its church celebration is postponed to the next day (see the Tserkovnyi Viestnik [Church Messenger] 1893, 33).

There is no sanction to do a burial on October 17; but it is necessary to do the imperial molieben on this day before bringing the body of the departed into church (refer to Sobranie Mnenie (Collection of Opinions and Excerpts), supplement p. 176).

*S. V. Bulgakov, "Handbook for Church Servers", 2nd ed., 1274 pp. (Kharkov, 1900) pp. 1208-1219.
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