

Supplementary Notes on Burial

Parishioners immediately have to **inform parish priests** of the dead in their families (Svod Zakonov [Code of Laws], vol. IX, art. 1038, publ. 1876).

The lower ranks of district police (see note 6 on p. 1239 above) supervise: 1) that **bodies of those who suddenly died**, after the appropriate investigation by the investigator or the district police officer be not buried before this permission, 2) that generally the dead were not buried **before three days**, except in cases specified in the Ustav Vrachebnii [Physician's Charter (Ustav)] (Svod Zakonov [Code of Laws], vol. II, Obshch. Uchr. Gub. [General Establishment of Provinces], art. 822, publ. 1892).

When **the dead body is found** in the field, in the forest, or other place, then the centurion, having examined and observed the signs which are available on it, immediately informs the district police officer on that; puts guards from the settlers about the body, under the supervision of the village policeman, and orders to protect it in a convenient and safe place up to the command. Meanwhile he tries to identify the dead, and whether he is a suspected homicide, and informs the commissary of the rural police or the investigation about this on his arrival. In the case of **sudden death** or some other kind of death exciting suspicion, the village police inform the centurion, but this latter informs the village police officer, leaving the body under appropriate supervision (Svod Zakonov [Code of Laws], vol. II of the Obshch. Uchr. Gub. [General Establishment of Provinces], art. 821, publ. 1892).

If, in circumstances of death, a situation, in which the corpse is found, to its external type or according to other data which are available to the police there is no basis to doubt presented that **the death followed from natural causes** (e.g. from illness, old age, lightning strike), owing to its own imprudence of the departed or generally such accident in which there is neither intention, nor imprudence from its side: of something strange (e.g., death from fire, water, damage caused by animals falling from a height, shooting oneself and so forth) then the police, without reporting the matter to the judicial authority, commands to bring the corpse to the earth; thus the police, making inquiry about the causes of death, are obliged to find out, whether there was a death victim as a consequence of someone's imprudence and the violation made without any intention of deprivation of life the resolution protecting personal security and public order, e.g., of the charter on construction, fire, etc. (Davidov, Procurator V., *Compiled Instructions to the Orders of Police of the Surrounding Kharkov Court Chambers*, pp. 87 - 88, 90).

So-called **embalming** is not forbidden to individuals; bodies of deceased Imperial Persons are surely embalmed (Encyclopedic Dictionary, Brockhaus number 47, p. 42).

Decision of the Holy Synod, 17 Jul. - 11 Sept. 1891, No. 4678, grants the church the exclusive right to release **gravestone covers**, candlesticks and candles, but coffin makers are

forbidden to release the designated subjects "for hire"; relatives or only "those burying" the departed can order new covers, but with the indispensable condition to transfer them, after burial, to the church or monastery (refer to the Tserkovnyi Viestnik [Church Messenger] 1892, 9).

Christians call "**departure**" **singing** (see ch. 29 of the Great Books of Needs) the last church service done in the farewell departure from this temporary life; such name is accepted and in imitation of the exodus of Hebrews (see Deut. ch. 16; Lv. ch. 22; Nm. ch. 29), which their deliverance from slavery through many songs once glorified the exodus out of Egypt (Novaia Skrizhalj [New Stone Tablets], ch. 20, § 1).

As according to the rite of infantile burial only children who have not attained seven years of age are read the burial service, **then idiots** over seven years of age should be buried as adults (according to the "Service for dead layman bodies"), with the delivery of the prayer of absolution; the truth such persons act unconsciously, but at burial are prayed for forgiveness, besides voluntary and involuntary sins; also there is no need at burial to consider and to designate directly the child of the person, though formerly according to the development similar to the baby, but at such age which are inherent sinful actions, done not due to the children's age alone (see Penzenskiiia Eparkhial'niia Vedomosti [Penza Diocesan News] 1877, 23; Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1893, 20; 1899 22; refer to Tserkovnyi Viestnik [Church Messenger] 1894, 28).

The 77th canon of the Nomokanon forbids to bury Monks and nuns, **who entered marriage and died without repentance** according to an Orthodox ceremony and to do a commemoration on them; but in our church practice this strict rule is not anywhere applied (Prakticheskoe Rukovodstvo dlia Sviashchenno Sluzhitelei [Practical Manual for Church Servers], p. 278; refer to Pavlov, Prof. A., *Nomokanon in the Great Books of Needs*, pp. 199-201).

The deacons who died prohibited to serve for offenses, subjecting them to dismissal from the rank, is not necessary to dress in diaconal vestments, without hierarchal permission (see Zabelin, P. P., *Rights and Obligations of the Presbyter*, p. 275).

Nimbuses are not mentioned in the rite of burial of priests, but there is no mention of them also in the rites of burial of laymen and children; however the meaning usually belonging to nimbuses, also grants the right to assign them to the priest (Tserkovnyi Viestnik [Church Messenger] 1891, 25-26).

By the explanation of the "Tserkovnyi Vestnik [Church Messenger]" **after Pascha and before Ascension**, during the carrying of the body of the departed priest from the house to the

church and from the church to the cemetery, "Christ is risen" is sung (Tserkovnyi Viestnik [Church Messenger] 1897, 23).

In the ancient Slavonic service books, some features are met **during the burial of a Bishop**, occurring mainly in the liturgy done before the burial of the departed Bishop. According to the Great Book of Needs by Philaret (published in Moscow, during the reign of Tsar Mikhail Feodorovich), by the way, at the commission of the designated liturgy, at the little entrance "priests having brought the prelate into the sanctuary deliver it to the right side of the sacred altar"; "when they begin with the apostle of honor, then the priests will place the prelate behind the throne, and place the head to the high place head; and after reading the Holy Gospel they will place the departed prelate on the right side of the throne as before, the head to royal doors", "when the Prayer behind the Ambo is completed, then the departed prelate is carried by priests from the sanctuary through the royal doors, and placed in the middle of the church; and the serving prelate proceeds from the sanctuary and does the dismissal as usual; and after the dismissal he ascends to his place, and they sing the beginning of the burial" (for more information see Maltsev, Prof. A., *Rites of Burial*, in German with parallel Slavonic text, pp. 275-281).

We must place the priest in the grave facing east. The basis for this is the following:

1) the departed in the grave must be expressed by the position of the person:

a) thought of the Propitiator and Judge of the living and dead, but in the visible nature of all they more remind us of Jesus Christ the sun (John 9:5; Rev. 22:16; troparion on Nativity of Christ), which appears in the east;

b) his prayer to God about his pardon at the Last Judgment, during prayer the face of a Christian has to be turned, on the basis of Holy Scripture and Tradition, to the East;

c) aspiration for the desired fatherland lost by him, "To become again the inhabitant of paradise, but the paradise was lost in the east,

d) the belief and hope for his future resurrection from the dead, but as the sun daily emerges from the east, our future resurrection similarly will be;

e) expectation of the coming of the Lord of the living and the dead and the readiness to meet him, - in the word of God are clearly the instructions that the Lord will come to such judgment from the East (Mt. 24: 27), the holy fathers also taught this (St. Herman, Pat. of Constantinople. VIII century; John of Damascus, the XIII century);

2) such practice of the Christian Church since the first centuries, because "the first Christians, like the Hebrews, put the corpse on its back, turning its face to the East" (see *De antiquibus ecclesiae ritibus*, vol. 2, p. 374, publ. 1788), that is proved also by the position of the

dead in catacombs, and the specified practice remained (see Mogila, P., *The Book of Needs*) and now remains (Dukhovnaia Besieda (Spiritual Conversations) 1859, 43) in the Russian Church, except for some places of the South-western country where the Catholic custom of the departed priest facing the West is accepted (Podol'skiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1886, 26; Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1886, 32).

The most eminent Modest, Archbishop of Volynsk, having always explained the existing deeply significant Orthodox teaching about those buried facing the East, having specified, by the way, that in Kiev the relics of the Holy Equal to the Apostles, Prince Vladimir, Michael the first Metropolitan of Kiev and in the caves the relics of those pleasing to God, but equally in Moscow in the Dormition Cathedral the Moscow Prelates and in other places lie facing the East, and having noticed that position of bodies of deceased priests, concordant with the Uniate Book of Needs, face the West, adherents of the union explain that Uniate priests even after death turn the soul and body towards Rome and there invite believers to go, - a local Theological Consistory suggested to order through deans to all clergy, that over the dead as laymen so also persons vested with a sacred dignity, reading the burial service in temples and burying coffins in the cemetery, turned faces to the East, according to ancient custom and the teaching of the Orthodox Church and that deans observed the execution of this, but in cases of retreat would inform His Eminence (for more information see the Volynskiia Eparkhial'niia Vedomosti [Volynsk Diocesan News] 1897, 12-13; see also Litovskiia Eparkhial'niia Vedomosti [Lithuanian Diocesan News] 1891, 25-26).

By an explanation of the "Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors]" to do the funeral - a requirem **ringing**, at the commission of the burial on Monday and other days of Bright week, would be not be in compliance with the character of these days of "gladness and joy, but not lament" owing to what these days the burial is also done to the special rite excluding grief and lament for the dead (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1888, 44).

The burial ceremony, observed in the Orthodox Church, being not as much sad, as a touching more solemn character: there is no place in them for grief oppressing the soul and hopeless complaint. With such internal character of the funeral rites observed by the Orthodox Church, it is not enough and even the custom which was established by us is not in harmony at all to vest church servers in a **black funeral robes**, at the burial service of dead men. The Orthodox Church never legalizes and also does not legalize funeral vestments at the burial of the departed. The custom to vest church servers in black funeral robes at the burial service of dead men, was quite recent among us and not without influence of the secular orders and customs of life brought to us from the West (see Novgorodskiia Eparkhial'niia Vedomosti [Novgorod Diocesan News] 1895, 3; refer to Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1892, 51). In the opinion of the "Rukovodstvo dlia Sel'skikh Pastyrei [Manual

for Village Pastors]", a secular person, as a sign of grief and lament about their dead men being in mourning, wished and they also wish to give a mourning situation to the burial of the dead, and our pastors (consciously or irresponsibly) could bow to such a desire of secular people who are carried away by the West European civilization, - began to read the burial service in black vestments over dead men (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1886, 20).

But when there was a custom of the use of black vestments at a funeral and what color of vestments in this case was used in ancient times - this question in domestic literature still remains unopened. However, it is authentically known that black liturgical vestments were known in remote antiquity, at most from the V-VI century, not only in the West, but also in the East.

In view of these data, the "Tserkovnyi Vestnik [Church Messenger]", agreeing with the above-stated opinion of the "Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors]", that the custom of the use of black vestments at a funeral cannot be justified from the point of view of the ideal Christian view of death, - says that after all this custom has some justification in the practice of the ancient Church for itself (Tserkovnyi Viestnik [Church Messenger] 1886, 29; see more in the S.-Petersburgskii Dukhovnyi Viestnik [St. Petersburg Theological Messenger], 1897, 18). In modern practice this custom is met in the northern and some of the central provinces. "Posobiye k Izucheniyu Usatava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church]" by Fr. Archpriest K. Nikolsky says that the memorial service over the departed, the burial service and the bringing to a grave, usually, are done in dark clothes, and only from Pascha to Ascension Day and even to the day of Pentecost memorial services and burials are done in light vestments (Posobiye k Izucheniyu Usatava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church], p. 71; see also the Tserkovnyi Viestnik [Church Messenger] 1892, 30). At the present time, according to the "Penzenskiia Eparkhial'niia Vedomosti [Penza Diocesan News]", the question of the use of black vestments at burial services and burials came if not legislatively then practically in the decision in favor of light white copes, to the decision concordant with the Christian view on death from history and with natural human feeling which at the sight of white vestments is involuntarily inspired, strengthens and towers, but finally does not fall, as when that happens at the sight of mourning, black, vestments (Penzenskiia Eparkhial'niia Vedomosti [Penza Diocesan News] 1897, 15; see again the Tserkovnyi Viestnik [Church Messenger], 1894, 51-52).

The name of the departed nobleman at the commission of mournful services as "boyard" is allowed by practice (Tserkovniia Vedomosti [Church News] 1896, 47), but not everywhere, and, by the explanation of some to remember the deceased has to by names, without remembering the calling of the departed: boyard, prince, count, etc. (for more

information see the Izvestiia po Kazanskoi eparkhii [Reports by the Kazan Diocese]. 1868, 8). In any case there are no bases to attach to the remembered an addition such as, e.g., at burial of the wife of the priest, the word "Presbytera" (Tserkovnyi Viestnik [Church Messenger] 1894, 28). As for persons of the Tsars House, that, at their commemoration, it is obligatory to say their titles exactly as specified in publication of the Holy Synod register (Tserkovniia Vedomosti [Church News] 1896, 11).

At the burial of secular people from St. Thomas Sunday **up to the Leave-taking of Pascha** the canon is sung as usual, as the Book of Needs clearly specifies that the paschal rite of burial is done only during the days of Bright Week up to St. Thomas Sunday (Tserkovnyi Viestnik [Church Messenger] 1895, 42).

Saying **a prayer of absolution** over the deceased originates from the first times of Christianity and is consecrated with use during all the following centuries. Already St. Dionysius the Areopagite mentions a prayer similar to the present prayer of absolution (O tser. iyer. [About the Church Hierarchy], ch. VII, part 3; see also Apost. Postan. [Apostolic Regulations], book VIII, ch. 41), the prayer for the remission of the departed from curses and prohibitions is only added at the last. This addition is done in ancient times and is related to church prohibitions. The loving Church always absolved from sins in that case, when one bound with a prohibition was in mortal danger and if he repented of his sins and wished to receive absolution (see the Apostle Canon, 32; Canon of Carthage, 52). This mercy of the Church of repenting is very much valued, but servers of the altar never refused it (Tr. Kiev. Dukh. Ak. [Works of the Kiev Theological Academy], 1876, vol. 1, p. 448). Christian love also did not hesitate to impart absolution to those persons, who, owing to sudden death, were not freed from prohibition or died, being far from priests (see the Prologue, 20 Sept.; Novaia Skrizhalj [New Stone Tablets], ch. 21, § 4). Eventually this custom found broad application: easily the Christian might desire to receive solemn absolution not only from the grave sins involving an excommunication from the Church, but also from all others; such absolution was desirable as for the people who confessed before death, so especially for people who suddenly died without repentance. From here, absolution or parting diplomas became an everyday occurrence and were finally brought in our rite of burial as such prayers, which are already read over all the dead. In our ancient writings repeatedly are met instructions on the absolution diplomas for the deceased.

By the way, the Kiev Pechersk Patericon narrated that the Prince Simon (XI century) fervently asked Ven. Theodosius of Pechersk for the blessing, written, as in life, and so after death: "For this I ask you, that you grant me the word, that your soul bless me, as in my and your life, so also after my and your death; Father! do not let me go empty from you, if you don't know me by the writing"; The venerable one, having complied with his request, wrote: "In the name of the Father and the Son and the Holy Spirit; through the prayers of the All Holy

Mistress, our Theotokos and Ever Virgin Mary and sacred bodiless powers and the rest of the words of the priest's farewell prayer, which ends this way: that will be forgiven in this age and in the future, when the Righteous Judge who judges the living and the dead will arrive (which by prayer thence to begin putting the dead in the hand, which the first Simon ordered to put to yourself". Based on this narration some claim that the placing of the prayer of absolution in the coffin is the custom which originally appeared in Russia since the specified time. But, according to others, placing the document of absolution in the coffin of the dead goes back to no more than the 11th, but after the 10th century.

The text of the present prayer of absolution, according to one, is borrowed from the propitiatory prayer at the end of the liturgy of the Holy Apostle James, but in its present structure this prayer was brought in the XIII century by Bishop German of Amathus and comprises the collection of all the prayers of absolution used before; according to others, the present "prayer of absolution" presents itself as a close transposition of that absolution diploma which, although attributed to German, Bishop of Amathus, but with more probability has to be attributed to the unknown author living far earlier than the designated bishop. When the text of present "prayer of absolution" entered into the practice of the Russian Church, it is still considered unknown and it is only proposed that it occurred in the second half of the XVII century.

There is a proposal that in former times (actually before the emergence of printed service books) the prayer of absolution after death sometimes gives the completely same meaning that the absolution formula in the mystery of repentance. But the reading of the prayer of absolution of the departed at the burial of the departed is not the absolution from sins that is done in the mystery of repentance at which is required the destruction of sins, their confession etc. In the prayer of absolution read at the burial the priest only asks the Lord for the forgiveness of all sins of the departed, in which the last "with contrition of heart is confessed and as far as possible the infirmity is consigned to oblivion"; by this prayer the deceased is absolution "only from the imposed bans, or penances for their former sins in which they repented, but not of the sins of which they did not repent" (Novaia Skrizhalj [New Stone Tablets], part 4, ch. 24, § 18). Thus the prayer of absolution read at the burial, on the one hand, is a prayer to God for the departed that God forgive the sins of the departed, committed by him "voluntary and involuntary, in knowledge and ignorance" and those, which he, "for the infirmity of his mortal nature be consigned to oblivion"; on the other hand, the prayer absolves only the oaths and suspensions through which the departed during his life for his confession of sins before his spiritual confessor he was bound, but died, without having managed to get absolution of these oaths and suspensions. Righteous people did not even avoid this prayer (see p. 426 above). In relation to suspensions and oaths read at burials the prayer of absolution is such that comprises absolution from any oaths and suspensions (refer pp. 1039-1040 above). That none of them were deprived

of this blessing, for whom it may concern, of the prayer of absolution and it is now read over all deceased adults (beginning from 7 years of age), buried in an Orthodox ceremony because it is better (as the Blessed Augustine generally observes about the prayer for deceased) to also teach what it neither uses, nor harms, nor takes away from what is useful; from the other side, this prayer is now read over all the designated deceased and after that for any of them that has need of it; as it, together with the absolution from oaths and suspensions, asks the Lord forgiveness of the sins of the deceased and through that lets the believers know that the deceased is found in peace with the Church (see the Book of Needs of Metr. P. Mogila above, note 3 on p. 1198) and has the right to its prayers (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1860, 11-12; 1862, 10; 1893, 49; Kurskiiia Eparkhial'niia Vedomosti [Kursk Diocesan News], 1883, 9; Posobiye k Izucheniyu Usatava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church], pp. 732-733; Almazov, A., *The Mystery of Confession*, vol. 2, pp. 268-269, 274, 314-317).

Metr. Philaret explains: "there is no indulgence in the prayer of absolution similar to the one used in the mystery of repentance, said over the deceased to confirm the peace of the soul against sins, which may have happened after the last repentance and that nobody doubted at all that that he died in communion with the Church. The same is confirmed by placing in the hand of the deceased this prayer, in the case when they sometimes open a buried body. This prayer is said by any priest, but the pope gives the indulgence, absolving his sins which are not shown, maybe, mortal and even absolving future sins as if saying: sin more; there is nothing to be afraid; here is the absolution" (Sobranie Mnenie (Collection of Opinions and Excerpts), suppl. vol., pp. 511-512).

There is no foundation for singing "Christ is risen", instead of "**Eternal memory**", from Pascha until Ascension and therefore the singing of "Eternal memory" is necessary and according to the rite established by Metr. Philaret for the burial of bishops and priests during the Paschal season (Tserkovnyi Viestnik [Church Messenger] 1895, 16).

The "**eternal memory**" exclaimed to the deceased **expresses** the desire and prayer of the Church that the name of the departed, his spiritual shape, his good deeds were not forgotten on earth, in the memory of posterity, so that the good, ever memory of the deceased person inspired and edified the way of life, so that the deceased was not similar to those, "whom no one remembers, who perished as if they never existed and died as if they had not been born" (Sirach 44:8). Besides, with the eternal memory exclamation for the deceased the Church prays that he will be remembered in the eternal kingdom of Christ, that there he will be a citizen of the Kingdom of Heaven, that he will be written in the mercy of God book of eternal memory and eternal life, where there is neither sorrow nor lamentation, where there is no oblivion brought by death. Having such eternal blessed concern for the deceased, the Church also always prays and protects them, as well as the living. And these continual commemorations done by the Church

for all deceased Orthodox Christians, by themselves already serve as "eternal memory" for them not only because the Church does not cover deceased in this memory and will do it till the end of time, but also in the faith of the Church that its ever memorable deceased, though departed from the earth, but live in spirit "in the courtyards of the Lord", and that the prayers of remembrance offer for them the same essential benefit that they also offer the living. If the Church itself vigilantly prays for all their Orthodox children who died in the faith and does the eternal memory for all of them, and "who lie here and everywhere", then this also teaches us not to forget our fathers and brothers, but to always remember them in prayers and to transfer prayerful memory of them in the testaments to their descendants and thus to create an unearthly eternal memory of them. On the known days of intentional memories of them we still must ask special church prayers and commemorations for each of them by name, in the same way, as well as on the intentional days of own life we must ask church commemorations even for ourselves. No other word of memory and greetings will reach that court yard of the Lord where the departed abide, but the prayer of faith, especially the prayer united to mercy will reach there and irrigate the soul of the departed as vivifying dew of the thirsty earth, and will really will build them eternal rest and eternal memory (Tserkovniia Vedomosti [Church News] 1894, 15).

The practice **concerning the time of closing the coffin** is not identical among you: most often, the "Tserkovnyi Vestnik [Church Messenger]" claims, the coffin is completely closed in the church, sometimes it is reopened at the grave to strew the body of the departed with earth. According to the named magazine, in order to avoid such variety and undesirable accidents, it would be necessary to make it a rule: to end the burial and close the coffin in church (Tserkovnyi Viestnik [Church Messenger], 1886, 46; refer note 2 on p. 1220 above).

The custom to cross wisely sprinkle the departed with the Holy Water of Theophany (saying nothing) during the days of Pascha, instead of strewing the earth (while saying the words: "The earth is the Lord's and the fullness thereof" [Ps 24:1]), - has to be recognized as wrong, as in the ritual of burial given over the deceased during the days of Pascha it clearly is said that the body of the departed is sprinkled with holy water even before the burial service, before placing it in the coffin, but not after the burial service, while placing it in the grave. Thus the sprinkling of the departed with holy water and strewing it with earth is the essence of two separate ceremonial actions occurring at different times: one precedes the carrying out of the departed from the house to the church or to the cemetery for the burial service, and the other is the final action after the burial service, and has special symbolical meaning for everyone, but therefore should not be mixed or replaced with one another (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1888, 47).

The Book of Needs of Metr. P. Mogila says about the **burial of the poor**: "if one of the poor dies or after nothing remains, or only a little, as by his dependence cannot be buried, all must be that the parish priest does not exactly do as a free gift, but also the ark, this is make

candles for his dependence for the corpse; worthy for priests to be worthily fit to create care for the departed".

The existing Instructions for Deans of Churches do not have instructions on the right of the parish priest to turn to his own use **a canvas** by which the coffin of the departed becomes covered and by which means the coffin falls into the grave and therefore similar things, in order to avoid contention among the clergy, more properly to turn into the income of the church (Tserkovniia Vedomosti [Church News] 1897, 45).

About those who drowned and **whose body is not found**, it is not necessary to do the corresponding burial service and to make entry in metrics because 1), maybe, he intentionally lost his life, but suicides who consciously lost their life do not receive burial according to the ceremony of the Orthodox Church; 2) the application for a known person, as about those drowned, but only not found, cannot thoroughly on only one hearing, nor intentionally false with any criminal purpose; 3) the current law and practice impute to the priest the duty to sing the burial service and enter into the metrics of only those Christians (see the form in part 3 of the metrical books) which famous persons are buried even in a known place (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1886, 42).

The "Tserkovnyi Vestnik [Church Messenger]" explains, also that it is not necessary to do the burial service for those drowned, whose body is not found; it is possible to do such a memorial service [Panakhida] (Tserkovnyi Viestnik [Church Messenger], 1892, 6; for more see 1894, 24).

The repetition of the rite of burial **over bones dug from a grave** would be both unnatural and illegal. Unnatural to that rite of burial suitable for the time of burial of the departed that it is possible to see from the service for the dead; illegal both to the time of death and burial place defined by the law. Therefore it is represented more decent and lawful in that case to do the memorial service [Panakhida], but not the rite of burial [otpevanie] (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1868, 6; refer to Tserkovniia Vedomosti [Church News] 1890, 47).

For places for burial **in cemeteries in the capitol** the established payment is although levied, but peasants, domestics, skilled workmen, workers and factory workers, all gaining approval for their sustenance by day labor, the serving and retired lower ranks, the lower servants of state places both of poor employees and retired officials, without also excluding their families, are exempted from any payment for places in the cemetery (Iz vlechenie [extraction] from the Otchet [account] of the Mr. Ober-Procurator of the Holy Synod of 1844, p. 53; Obozrenie uzakonenie [review of statute], p. 234).

Special rules are made concerning the burial of the dead **in St. Petersburg** and in St. Petersburg cemeteries (see the decree of the St. Peterb. Theo. Cons., 27 Nov. 1867 and publ. in 1871 the rights about the constr. of cemeteries in St.-Petersburg).

Special rules made about the burial of the dead established by the Council of Management of the Kingdom of Poland on May 31, 1846 **in the provinces of the Kingdom of Poland** (see Svod Zakonov [Code of Laws], vol. III, note 2 art. 793, publ. 1892) contains some resolutions concerning the building and the maintenance of cemeteries and properties in volume 38 of the Diary of Laws (see Kholm'skiia - Varshav'skiia Eparkhial'niia Vedomosti [Kholm - Warsaw Diocesan News] 1897, 16).

Special rules about the issue of certificates for the burial of the dead **in Warsaw** see vol. XIII of the Svod Zakonov [Code of Laws], Ustav Vrachebnii [Physician's Charter (Ustav)], pp. 722-729, 1892.

There is no law forbidding the burial of Orthodox Christians **in a Lutheran cemetery**. (Tserkovniia Vedomosti [Church News] 1896, 3: refer to note 5 on p. 1242)

According to some, it is more expedient **to bury corpses of intentional suicides** near consecrated cemeteries as this weakens harmful superstitions of the people that suicides have to be buried on crossroads, or on the borders of one settlement from another because the suicide buried within the settlement would be the cause of various disasters - to confuse people and during the day to misdirect, disturb cattle and so forth. At the burial of suicides near consecrated cemeteries and those altercations which arise are eliminated, usually, between peasants of neighboring fields because of the place for the burial of suicides (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1884, 4).

If suicides are buried in some capital cemeteries (in special sites) and were deprived of Christian burial, then this undoubtedly becomes with the consent of the subject authorities, but therefore cannot be carried to the disorder phenomena; but if on the basis of their supervision the local clergy came to a deep belief that the specified custom serves as temptation for many adherents of Christian piety, then behind the clergy there is always a right to bring this about, in accordance with the established procedure, to the witness of his local administration (Tserkovnyi Viestnik [Church Messenger] 1888, 14).

By the **national popular belief of suicide**, hanging, drowning, and so forth, at night they go about the settlements, enter their homes and curse their fate. In order to avoid visits of suicides and sudden deaths, peasants throw consecrated rye or wheat into the stove; they take blessed whitewash and also braided with these tools draw on wall lines, in that confidence that the dead man, having come from the grave, will think that the hut, is arranged with knives from all directions, and will not dare to enter it; or sow the coffin with poppy and do the same near

the house in which the dead man lived. Having left the coffin and having seen that the coffin is strewn with poppy, the dead man first has to collect this poppy on one kernel; but while he gathers it, roosters then will begin crowing after which he cannot remain any more on the earth. Possibly, with the same purpose peasants, passing graves of those who unintentionally died, say prayers and throw branches on graves on which the whole heap is subsequently formed. If there is no rain in the summer, then, according to the people, drowned men are blamed for that. For the termination of a drought, peasants dig into the earth in the field of live crawfish: according to peasants, this crawfish will live in the earth about 13 days and during this time they ask God for rain. In those settlements where the drowned man is buried, each peasant of both sexes not less than 15 years of age during a drought pours out a bucket of water on the drowned man's grave then, in their opinion, by all means there will be a rain; but a more resolute means against drought is that peasants dig up drowned men and throw them in the field or punch with a wooden stake. It is extremely regrettable that even these kinds of dirty superstitions still continue to live among the simple people (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1872, 7; see also Podol'skiia Eparkhial'niiia Vedomosti [Podolsk Diocesan News] 1888, 1). Priests, of course, should not indifferently treat all this and needs to work his pastoral influence to eradicate every general superstition among his flock. As for such disgraceful acts as exhuming corpses from graves, desecration of them, etc., priests first of all have to take all that is found in their instructions measures to prevent similar criminal actions; in the case of the commission of such crimes by their parishioners, priests should not cover this, but should inform the diocesan administration about this (see the resolution of the Podolsk Bishop, 3 Aug. 1892, No. 5606, in the Podol'skiia Eparkhial'niiia Vedomosti [Podolsk Diocesan News] 1892, 35).

There is a custom to arrange a **funeral lunch** in memory of the departed after his burial. This lunch is usually preceded by a Litiya for the deceased and a taste of koliva (kutiya), ending with a taste of kissel with milk (cow's milk, but on fast days the so-called almond milk) and a so-called funeral cup with the singing of funeral verses (see the Tserkovnyi Viestnik [Church Messenger] 1896, 27). The taste of the specified food and drink has ties to the prayer about the leave taking of the soul and serves as symbols of this prayer. The taste of koliva with sweet fruit expresses the prayerful wish of the deceased for the eternal sweetness of the blessed life (see also p. 1270 below); the kissel with milk (in its own view of the still ancient Christian view of death as on the birth is why the day of death was also called the day of birth) reminds us of some kind of infancy of the newly departed soul and disposes us to a prayer about the safe spiritual growth and its development in the afterlife. All this gives to funeral lunches a religious character and the custom of the organization of such lunches meets with approval. To a deep regret, sometimes participating in these meals leads to extremely obscenity, being burdened with food and strong drinks to such an extent that the memorial meal resembles a pagan funeral feast (for more info. see the Dushepoleznoe Chtenie [Edifying Reading] 1885, 3 h., 338 - 343

p.). Not to allow and eliminate with reasonable measures during funeral lunches all obscene things offensive to the memory of the departed there is an obligation not only for the pastors of Church, but also for all those to whom the memory of the deceased is expensive.

The ancient Christian way to put the Christ's life-giving cross over each grave and the general monument over all graves the holy temple not only is better than the Western Christian, by origin pagan, the way **to adorn graves with various monuments**, but it is also ideally good, ideally beautiful as also is all ideally beautiful untouched by the destructive force of centuries, bequeathed the initial, pure, and unbroken Christian antiquity. Compared with these bequeathed ancient Christian monuments as ephemeral, the magnificent monuments are even insignificant, sometimes even harmful for the departed constructed by human vanity frequently even vanity and pride - excluding however those especially eminent monuments erected by a sincere, genuine appreciation of posterity! Luxury and wastefulness are always reprehensible, and ashes over the coffins of the dead are especially unreasonable. The love of spouses, brothers and relatives, near and known to memory, is worthy of blessings; but it is necessary that this love was reasonably useful for the departed. It is immensely best of all if the wealth thrown into sepulchral ashes is dedicated to God, for the creation of the Lord's temple, on alms, in memory of the soul; this gift, these alms eternally face the throne of God, eternally remind of the departure of the soul (for more information see Nicanor, Archbishop of Kherson and Odessa, *Lectures, conversations, speeches, appeals and messages*, Vol. IV, pp. 366-374).

*S. V. Bulgakov, "Handbook for Church Servers", 2nd ed., 1274 pp. (Kharkov, 1900) pp. 1254-1259.
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