

## Preparation of the departed for burial

The Holy Church from the very first time of its existence applies special diligence for the remains of the dead brethren by faith. The closest foundation of a Christian ceremony of the burial of the deceased consists in the view of the Church on the body as the temple of the soul consecrated with the grace of the mysteries, - with real life as the time of preparation for the future life, - and on death, as in a dream, after awakening from which will come life eternal. But the body in future life will also participate, to which, by the word of the Apostle (1 Cor. 15:53), befits being clothed in incorruption and immortality. The historical grounds for burial of the departed are given in the image of the burial of Jesus Christ. By an example of pious antiquity and at the present time burial is preceded by doing various multi-significant **symbolical actions**. These actions go in such order: - the body of the departed is washed with water, in the idea that it has to appear before God in pure cleanliness. Bodies of the dead bishops<sup>1</sup> and priests<sup>2</sup> are not washed with water, but are rubbed down with a sponge with oil from a living tree, - and this is not done for simple laymen, but consecrated persons<sup>3</sup>. After ablution the body of the departed is clothed in new clean clothes, which expresses the faith in the future renewal of the body after the resurrection. Thus compliance with social rank and service of the departed is observed in the choice of clothes as everyone will have to give answer to the future judge not only for the debt as a Christian but also for the service debt. After clothing in usual attire, the body of the departed clergy is vested in all the vestments belonging to each degree of clergy<sup>4</sup>. In the right hand of a dead bishop and priest a cross is placed, but on the breast lays the Gospel<sup>5</sup>, in announcements to the people who their service also consisted: in the hand of the deacon a censer is placed. The face of the departed Bishop and priest is covered with an aer (which is not removed even during burial)<sup>6</sup>. On the departed layman, besides the usual clothes, a shroud is placed<sup>7</sup>: a white cover remembering the white clothes of baptism. The washed and dressed body is laid on the prepared table, but then it is laid in the tomb, as if in an ark for preservation. Before being laid in, the body and coffin are sprinkled with holy water (see below "The Ordinance at the Carrying-forth of the Reposed on Holy Pascha"). The coffin of the Bishop is lighted with a trikirion, dikirion and liturgical fans. In the coffin the face of the reposed is covered, facing heaven, with the eyes and lips closed similar to the silent sleeping with the hands folded crosswise, in the sign of belief in the Crucified<sup>8</sup>. The

forehead of the reposed is adorned with a nimbus, in memory of that crown which was wished by the Apostle Paul and which is observed by all who loved the appearance of Christ, after doing the ascetic keeping of the faith<sup>9</sup> (2 Tim. 4:4-8). The whole body is covered with a sacred cover (with church brocade), in sign of the faith of the Church that the dead is under the protection of Christ. On the coffin of a Bishop is placed the mantia, but a cover over the mantia is necessary. In the hands of the dead is an icon (or as is done in the south, a cross) as a sign of belief in Christ. At the coffin lamps are burned<sup>10</sup>, which besides this are used each time during prayers over the deceased and at burial<sup>11</sup>. (Lamps in this case remind one of the transitions of the departed from the dark way of life on earth to the true light<sup>12</sup>). Generally the idea of all the above symbolical actions explains the mind of the Holy Church of life and death on earth and its teaching about life in the future<sup>13</sup>. (See the Trebnik; Novaia Skrizhalj [New Stone Tablets]; Posobiye k Izucheniyu Usatava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church], pp. 715 - 717).

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<sup>1</sup>**On the death of the diocesan bishop** the local Spiritual Consistory informs the Holy Synod and for the burial of the body of the archpastor invites the closest of the other diocesan bishops who also do the burial, without expecting an ukase from the Holy Synod. In the case of the impossibility for the invited bishop to come, burial is done by the most notable clergy of that place, according to rank with the priestly burial service (Uk. of Nov. 30, 1783; see the Prakticheskoe Rukovodstvo dlia Sviashchenno Sluzhitelei [Practical Manual for Church Servers], p. 272).

On the occasion of the bishop's death all belongings which personally belong to the newly-departed bishop is inventoried (Svod Zakonov [Code of Laws], vol. X, part 1, art. 1234, publ. 1887; Ust. Dukh. Con. [Ustav of the Theological Consistory], art. 1115).

According to the explanatory resolution of the Holy Synod of Oct. 9-14, 1892, No. 2582, relatives of the newly departed reverend bishop and generally the monastic authorities undoubtedly have the right to inherit only those objects belonging to the departed which are specified in article 1186, vol. X, part I of the Svod Zakonov [Code of Laws], publ. in 1887; panagias and decorated jeweled crosses belong to such objects and the marked articles demand that the sacred images, found in these objects, were taken out and are left for storage in the vestry. As for the miter, staffs and other things, relating to the vestry, then these things, by the power of art. 1187 of that same volume, in any case cannot be transferred to inheritors; as by the exact sense of art. 1025, vol. X, part I, publ. in 1887, wills of bishops, archimandrites and other monastic authorities then are only considered valid when they cover their personal private estate, but not things belonging to the vestry and used only in church, although among them there were things by which they built their own dependence.

<sup>2</sup> The deans need to immediately inform the Bishop **on the death of sacred church servers and prospophora bakers**, with a designation of remaining family and with the attachment of official documents. At the same time they do the inventory of the estate of the departed with an assessment and present it to the Trustees but if there are juvenile inheritors, then also with the appointment of a guardian (In. Bl. [Instructions to Deans], § 33).

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<sup>3</sup> **About monks** in the Trebnik (see "The Departure Office for Monks") it says: "When one of the monks goes to the Lord, because it is not fitting that his body be washed nor in any way to be seen naked, a novice shall wipe his remains with a sponge and warm water, first making with the sponge the Sign of the Cross on the lips, on the forehead of the departed, on the fingers, on the hands and on the feet, and on the knees, nothing more. Then he brings clean vestments, and will dress him, first taking away the old clothes, not having seen his nakedness".

In the "Novaia Skrizhalj [New Stone Tablets] we read: "If the departed is a monk, then after the crosswise rubbing of the body, he is dressed in clothes, appropriate to his image, and over them they sew him up in the mantia, which is as if in a grave; over the mantia they do out of the same vestments three crosses for the sake of Christ, Which is in the image of the cross he bore, and over everything is placed an icon of Him whom he loved, that is an icon of Christ " (Novaia Skrizhalj [New Stone Tablets]).

<sup>4</sup> As **sacred vestments**, in which bodies of clergymen are vested, have symbolical value (see 1 Cor., 15:23, 53), then they have to be clean and whenever possible new, but not from those, which were already in use at Church services, and the color of the sacred clothes have to be bright and not black (Tserkovnyi Viestnik [Church Messenger] 1895, 10).

Usually, after the rubdown with oil, they vest the departed bishop in all sacred vestments, singing: "Let your soul be glad in the Lord", with sacramental fans, censer, a trikirion and a dikirion. At the conclusion of the vesting he is seated in a chair and the protodeacon exclaims: "Let your light so shine", and then they lay him on a table and cover his face with an aer (Posobiye k Izucheniuyu Usatava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church], p. 716).

Church rules do not specify to put on the departed priest the pectoral cross granted him during his lifetime (Tserkovniia Vedomosti [Church News] 1898, 14-15).

It follows to lay on departed priest a skufia or kamilavkion (Posobiye k Izucheniuyu Usatava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church], p. 716), just as miters and palitsas are assigned to the departed who had these awards. However, awards are not assigned to the dead, but these awards belong to worldly distinctions, at the same they also could not be assigned before because they were sent where it follows, after death were awarded by them, but skufias and kalimavkions were never sent to the Holy Synod and the existence of the distinctions is not worldly but spiritual (Voronezhskiiia Eparkhial'niia Vedomosti [Voronezh Diocesan News]. 1877, 11; see Svod. Uk. i Zam. [Code of Ukases and Remarks]).

Departed deacons, having undergone suspension of serving may be vested in deacon's clothes with the permission of the Bishop (about suspended priests, see below).

For the vesting of departed sacred church servers, but equally and for all church accessories, used during their burial (covering, candles, incense and so forth), it is improper and unfair to demand a certain payment as they devoted all their activity for the use of the Church and the local temple (Prakticheskoe Rukovodstvo dlia Sviashchenno Sluzhitelei [Practical Manual for Church Servers], p. 269).

<sup>5</sup> Some explain the laying **of the Gospel** on the chest of the priest is taken from an example of the Apostle Barnabas, ordained by St. Mark to put St. Mathew's Gospel with him (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1893, 12).

<sup>6</sup> Meaning that the priest "was a minister of the mysteries of God and especially the mystery of the Holy Body and Blood of Christ", at death his face is covered **by the aer**, which is not accepted to lift by established custom; but as the direct prohibition to raise this aer is not present in the church rules, the strict execution of this

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specified custom is broken and for compassion to the relatives wishing to make a last glance at the good part of the departed, usually the aer is ordinarily raised by those priests to those present. It would be too cruel to refuse the request of the relatives of the departed in this case (Tserkovnyi Viestnik [Church Messenger] 1892, 21; 1897, 28).

In the "Novaia Skrizhalj [New Stone Tablets]" we read: "The face of the departed priest is covered with a covering from the altar (i.e. aer) as a sign of honor" (Novaia Skrizhalj [New Stone Tablets]). The covered face of the departed priest with the aer and by this priests are called by angels in the word of God (Mal. 3:1; Rev. 2:1), not differently may appear before the throne of the Terrible Judgment Seat for His reward of the account as having covered faces; because also the angelic powers approach the reigning King "with covered faces" (Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1893, 12).

Among the Romans it is prohibited to cover the face of the priest with the aer forbidden by the Council in Averno in 541 on the grounds that "the dead bodies are as if profaned by the use of sacred cover altars". But the Eastern Church cannot be accused that it is in danger of defiling a sacred cover because this sacred cover is in the same coffin in which the dead lies, falls with it into the earth, and is not used later on sacred gifts".

**The chalice** should not be placed in the tomb of the reposed priest (Tserkovnyi Viestnik [Church Messenger] 1887, 39).

The **Gospel as well as** the aer remain in the coffin and is lowered into the grave (Novaia Skrizhalj [New Stone Tablets]).

By the explanation of "Tserkovnyi Viestnik [Church Messenger]", the face of the reposed **deacon** is not covered with the aer, especially according to the ukase of the Holy Synod, Nov. 30, 1773, deacons are ordered to be buried according to the office of burial of laymen (Tserkovnyi Viestnik [Church Messenger], 1896, 23; refer below, about the burial of a priest and deacon).

<sup>7</sup> **Putting on the shroud** is not accepted in all places. The covering of the reposed, or shroud, with sacred images do not belong to the number of objects which is permitted by law (Polnoie Sobranie Zakonov [Full Collection of Laws], vol. 38, 1 January 1863, annexed to No. 39118); in other words even the use of shrouds with sacred images for placing over the dead is not legalized by church rules (Opredelenie Sviatago Sinoda [Decisions of the Holy Synod], Sept. 17-30, 1886, No. 1961). In relation to this it is not necessary to allow placing shrouds on the dead brought from Palestine, but the same to place skufias with sacred inscriptions and images and covers on the dead brought from Palestine, but also to put in the hands of the deceased, instead of the usual prayer of absolution, the prayer of absolution signed by the patriarch; especially as the placing on them without any need breaks the order of the burial of the laity which was already established (Tserkovnyi Viestnik [Church Messenger] 1894, 23). The Vladimir Theological Consistory issued a special instruction to the clergy of the diocese that it did not allow the laying covers with sacred images on the deceased (see Penzenskiia Eparchial'niia Vedomosti [Penza Diocesan News], 1887, 16).

Though from the police and the acceptance of all dependent measures for the prevention of sale of funeral covers, or shrouds with sacred images and inscriptions printed on them with typographical paint for the departed, but their sale is secret, and the means of the police for the eradication of this evil appears insufficient. Therefore the Tver Theological Consistory declared to the clergy of the diocese with admonitions and explanations of parishioners that rendered assistance to the termination of purchase of those shrouds as not established by church canons (see Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1888, 45).

<sup>8</sup> As the Orthodox Church accepts that the temple and **the deceased be placed** in the grave **facing** East, then, by an explanation in the "Tserkovnyi Viestnik [Church Messenger]", and with their situation in houses it would be necessary to observe the same rule, or to place icons in an extreme measure facing it (Tserkovnyi Viestnik [Church Messenger], 1895, 1). But, as is known, we have a custom accepted to place in the houses to place the

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deceased with the head to the icons, and the church rules forcing the pastor to eradicate this custom are not available.

During Holy Pascha before the coffin are sung the paschal stichera: "Let God arise!" ("Ukaz o provozhd. Usopsh. Na sv. Paskhu [Ukase for the Accompaniment of the Departed during Pascha]").

<sup>9</sup> On the **nimbus** there are icons of the Lord Jesus Christ, the Mother of God and the Forerunner, with an inscription of the "Trisagion". With these it is shown that the one who has ended his terrestrial sojourn hopes to receive for his efforts the crown only by the mercy of the Triune God and the petition of the Mother of God and the Forerunner (Sunday Readings, year 5; see Posobiye k Izucheniyu Usatava Bogosluzhenia Pravoslavnoi Tserkvi [Manual for the Study of the Ustav of the Divine Services of the Orthodox Church], p. 717).

According to the explanation of Metr. Philaret of Moscow, although the custom to lay a nimbus on the head of the departed Christian with a prayer of absolution is not written about in the church Ustav, however it has that meaning for the future, that the one buried there is an Orthodox Christian and that he died in communication with the Church (Sobranie Mnenie (Collection of Opinions and Excerpts), IV t., 406 p.).

At the sale of church nimbuses it is necessary to charge: for a painted nimbus, 2 kopeks, for a gilded lower grade, 5 kopeks, higher grades, 15 kopeks, anti-satin, 50 kopeks, satin, 1 ruble; to make spontaneous increases to this price in any case is not permitted (Ukaz Sv. Sinoda [Decrees of the Holy Synod] Apr. 17, 1871). Sale of nimbuses is provided only to churches (Ukaz Sv. Sinoda [Decrees of the Holy Synod] Mar. 18, 1810) and the profit on this sale is intended only for the maintenance of poor students of the theological schools, agrees with the information of the local district clergy and from the diocesan Bishop's statement (Ukaz Sv. Sinoda [Decrees of the Holy Synod] Dec. 21, 1870). Church clergy are obligated to observe and care actively that dead parishioners were buried with nimbuses and sheets with the prayer of absolution placed on them. In case of obstacles that they pay attention to occasions of evasion of parishioners and whenever possible, eliminating them, direct the matter for the use of the church. Similarly church starosti (wardens) as persons, with the next image of managing church income and their obligation to care about its increase, must also assist in this matter for the use of the church together with the clergy. As the charge for nimbuses and sheets of the prayer of absolution, like other church income, depends much on the situation of parishioners in the church, then the clergy is obligated to do this without any type of compulsion, but by means of reasonable suggestions to the parishioners that the custom to put nimbuses and sheets of the prayer of absolution on the deceased is established by the Holy Church and therefore it is necessary to observe this out of respect for the deceased (Ukaz Sv. Sinoda [Decrees of the Holy Synod], Jul. 10, 1871).

Penzenskii Dukh. Konsistorii [Penza Theological Consistory] confirmed to the clergy of the diocese by all means to have supervision that all the dead parishioners were buried with the placement on them of nimbuses and sheets of the prayer of absolution from 10 years of age and that the clergy with church wardens at the sale of nimbuses and prayers were guided by the decree of the Holy Synod of 17 Apr. 1871, and arbitrarily at an increased price. They did not sell them under the fear of strict penalty of the laws (see the Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors], 1889, 15).

Nimbuses are also placed on those suddenly dead (Tserkovnyi Viestnik [Church Messenger], 1890, 20).

If some of the parishioners, leaning to the schism, do not buy nimbuses and prayers of absolution for the deceased, but in the case of their placement they throw them out from the coffins on the cemetery or with curses break them into pieces after arrival home and throw them to the wind, then the priest after all does not have any basis to back off from this ceremonialism to please those fluctuating in Orthodoxy. On the contrary, that one also should show special firmness to such persons (observing, of course, thus the instructions, issued in the above-stated decree of the Holy Synod of Jul. 10, 1871). If the nimbus and the prayer are assigned and there is fear that they will

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be thrown out on the grave, then it is necessary to demand that the coffin be closed in church, directly after burial service (Tserkovnyi Viestnik [Church Messenger] 1892, 48). In case of the coffin being closed at the cemetery, it is necessary to previously examine whether there are a nimbus and a prayer of absolution in the coffin. Such a survey should be done and in that case when the coffin is closed in the church as some of the specified persons abduct a nimbus and a prayer of absolution during the farewell to the deceased.

Certain rules concerning the one who has to keep the nimbus book are not available. In the opinion of the "Tserkovnyi Viestnik [Church Messenger]", as storage of nimbuses, their sale and storage of the sum realized from it and all reporting under this matter has to connect to the greatest convenience in the hands of the church warden, on an equal basis with the general reporting of the income and expense of the church sums (Tserkovnyi Viestnik [Church Messenger], 1898, 29).

The Kaluga Theological Consistory ordered that the clergy by all means had nimbuses and sheets of the prayer of absolution in their immediate protected custody, and in any case did not allow church wardens to deliver them to parishioners in order to be able to prevent their misuse of these items (see Rukovodstvo dlia Sel'skikh Pastyrej [Manual for Village Pastors] 1889, 15).

<sup>10</sup> One **andlestick** is placed at the head, another at the feet, and two others on the sides of the coffin sides from this and the other side, but in all representing a cross (Novaia Skrizhalj [New Stone Tablets]).

<sup>11</sup> **Offices for the direction of a funeral** are provided to fulfill the orders of private persons:

a) on bringing of coffins with accessories for them (pillows, shrouds, clothes for deceased, catafalques for supporting the coffin in the apartment, pillows for distinctions), chariots with horses for transportation of dead bodies, or porters for the transfer of it in church for burial service and in the cemetery for burial and employ servants for the funeral procession, and by the invitation of orders of police gendarme ranks in funeral processions, for which in the latter case enter the interchange with the competent authorities;

b) on the transportation of dead bodies from one district to another when it follows the permission of the competent administration and with the observance of all the existing rules on this subject,

and c) on the organization of graves, monuments and crypts and erection of gravestones and crosses, with the permission of local theological management in the direct administration of where there is a cemetery.

Instructions on the placement of covers on the deceased cannot enter the circle of actions of offices, candles, candlesticks, both for memorial and burial services, and catafalques in the church, equally in nimbuses and prayers of absolution. As for invitations of clergy to memorial services, carrying out bodies from the house, for serving of liturgies, fulfilling burial services and the direction for the fortieth day prayers for the dead, but also the choristers and readers, then such is permitted, but that the offices on this subject is turned to the local parish clergy and, only in case of refusal of the local clergy to do the appointed church services and the sending of singers or readers, the offices can invite third-party priests, singers and readers. Clergy, at the invitation to do memorial services and burial services over the deceased, has to attend to the bringing of covers, candles and other church accessories of burial, but equally also to the transportation or transferring bodies of the dead from the house to the church or to the cemetery with the carrying of Holy Icons preceding. The Diocesan Bishop is entrusted with granting permission for the use of attire for servants at funeral processions, but also for canopies of chariots, lamps and a stretcher, not to allow any jewelry that is in conflict with the church Ustav and offending feelings of Orthodox Christians. In case of violations, the church offices established rules for the clergy informing them about the diocesan authority for the institution of the popular prevailing establishments (see Ukaz Sv. Sinoda [Decrees of the Holy Synod] of May 30, 1898, for No. 4, and of September 30, 1898, for No. 5; see the S. Peterburgskii Dukhovnyi Vestnik [St. Petersburg Theological Messenger] 1898, 31, 44).

Bishop Ilarion of Poltava, at the request of one holder of a funeral institution about permission to have at the designated building of horse gendarmes for their participation in funeral processions made this resolution:

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"During the burial of the dead not only it is not necessary to allow horse gendarmes, but also it is very desirable that the procession of burial of the Christian be done according to church rank, with touching awesome simplicity and that, except for the chariot, there were no ugly raincoats, hats, torches at all, but on the horses to have body cloths that are forbidden by decrees of the Empress Elisabeth Petrovna of May 15 and September 1, 1746, which have not been set aside and therefore have to be the guide in the real matter" (Ekaterinburgskiiia Eparkhial'niia Vedomosti [Ekaterinburg Diocesan News], 1897, 26).

Carrying of hats at the burial by attendants of funeral office, despite the presence of the holy cross and priests in vestments, is "an insult of the holy things of the Orthodox Church" (for more information see the Pskov. Eparkhial'niia Vedomosti [Pskov Diocesan News] 1897, 12).

<sup>12</sup> Also every time during the funeral prayers is used **a censer with incense**. It is a symbol of the merciful God for the departed; but it is also related to the body of the departed and there is a requital of honor to it (see Novaia Skrizhalj [New Stone Tablets]).

<sup>13</sup> To deep regret, simple people still hold views opposed to Christianity on the dead owing to what the death and burial are in some places, especially in the south, are followed by various **superstitious ceremonies, customs and popular beliefs**:

If the dead person's eyes remain open, it is as if it foretells the death of any of his relatives.

While the dead man lies in a log hut, peasants throw a knife into a tub with drinking water in order that the dead man would not have drunk the water from this tub at night. During this time they do not give something from economic products in loans at all, but equally will not give fire to anyone from the house. In a log hut they open neither windows nor doors, despite the daily heat of an oven in it and even in the summer.

Until the coffin is moved from the place, all pregnant women hurry to leave the log hut, for fear that there would be bad consequences at childbirth.

In order that the blessing of the departed rested over the dwelling of his relatives, peasants, during the carrying out of the dead man, three times touch the home about the threshold and outer entrance of the hall.

After carrying out of the dead man from an outer entrance hall, one and by all means old woman showers the coffin and the people accompanying it with various flour grains. In other places they thus sprinkle the coffin with holy water and pour the consecrated rye or wheat into the stove in order that the dead man would not get into the hut through the chimney: the smoke of the burned wheat, according to the people, is unpleasant to the dead man.

In some districts the ladder from wheat dough an arshin in size is also placed at the carrying out of the coffin from the house so that it would be easier for the departed soul to ascend to heaven.

If the owner or owner's wife dies, then a red belt or a red ribbon is tied on all gates and exits in order that the household not follow the owner.

There is a belief that the dead man hears everything until the priest says "Eternal memory" over him.

When they lower the coffin into the grave, then for the dead person they put in the "truna" some linen, a belt, a cap, a couple of bast shoes and any coin, more often a penny. According to the people when the soul leaves the body and goes to heaven, then near the doors of paradise it meets a fiery river through which there is no way it can be transported. There is on this river one aged boatman who transports souls through it for a payment. In some places people completely forgot about the payment for transportation and if they still throw money into the grave of

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the departed, then they only throw when in the cemetery they get to the bottom of the coffin of another dead man, so that the latter departed fell into a "susida".

If during a funeral repast something falls from a table, then to lift the fallen thing is considered a great sin.

After the funeral up to three nights in succession they light a wax candle in that log hut where the dead man lay, they put two breads and two apples, place a mug of water or a glass of vodka at each window for the soul of the departed, in confidence that within three days the dead man, may come to his house and eat.

Others put honey and water before the icons in the dead man's house for 40 days.

If the woman having the baby dies, then for three nights she flies, according to the people, through a tube to her child, takes it in her hands, bathes it in warm water, wraps it in diapers, puts it in a cradle, cries over it for a long time and flies back to the cemetery.

Dead children are buried with pockets so that they could collect paradisiacal fruits for their bosom (Volynskiiia Guberniia Vedomosti [Volynia Provincial News]. 1868, 130; Kievskiiia Eparkhial'niia Vedomosti [Kiev Diocesan News] 1868; Podol'skiiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1868; Rukovodstvo dlia Sel'skikh Pastyrei [Manual for Village Pastors] 1872, 7; 1895, 44-48, 52-53; Tserkovniia Vedomosti [Church News] 1896, 23).

The majority of the above listed superstitions is peculiar to simple people, and therefore rural pastors should most of all see to the eradication of these superstitions. But some of the superstitions are also not alien to educated people. So e.g., even among the latter, by the way, the custom is widespread to veil mirrors in the location of the dead man. According to some, this is done to prevent the possibility of the emergence of terribly, ominous ghosts in mirrors. But any place is convenient for ghosts; ghosts are our creations; we are their creators and not the mirror; to be afraid of mirrors means to expect fears from that side, from where they cannot come by themselves. The Christian must remember that thousands and ten thousands of ghosts can vanish by the name and power of God. Besides the veiling of mirrors, on the assurance of some, even in the capitals sometimes one meets that at the dead man's head on a separate stool they place a bowl of water and a slice of a small loaf of bread for the dead man. Whether it is wise that persons of this type are even to be believed seeing "the living dead person" in the mirror (Tserkovnyi Viestnik [Church Messenger] 1891, 10).

*S. V. Bulgakov, "Handbook for Church Servers", 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900) pp. 1196-1201.  
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