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Christian Burial- THE CASE FOR
BURIAL. Admittedly there is no direct
command regarding burial or prohibition
of cremation. 14 While the act of
cremation, as such, is not a sin or an
intrinsic evil like murder, burial is the
general pattern set down in Scripture. 15
Its continued practice is a reasonable
inference drawn from biblical truths. Thus
we believe the evidence supports the
conclusion that Christians, if at all
possible, should practice burial.

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careful attention to the rights against self-incrimination and ...

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Brewer v. Williams is well-known because of its famous "Christian burial speech." It presaged Rhode Island v. Innis, 446 U.S. 291 (1980), which holds that interrogation is not only express questioning, but any statements reasonably likely to elicit an incriminating response. Although the dissenting justices in Brewer v.

Brewer v. Williams - Case Summary and
Case Brief

Facts of the Case On the afternoon of December 24, 1968, a 10-year-old girl named Pamela Powers went with her family to the YMCA in Des Moines, Iowa, to watch a wrestling tournament in which her brother was participating. When she

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failed to return from a trip to the
washroom, a search for her began. The
search was unsuccessful.

Brewer v. Williams - Wikipedia
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In this case, where the evidence of how the
child's body was found is of unquestioned

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reliability, and since the Court accepts Williams' disclosures as voluntary and uncoerced, there is no issue either of fairness or evidentiary reliability to justify suppression of truth. ... [After the "Christian Burial Speech"], respondent asked ...

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A Christian burial is the burial of a deceased person with specifically Christian rites; typically, in consecrated

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ground. Until recent times Christians generally objected to cremation because it interfered with the concept of the resurrection of a corpse, and practiced inhumation almost exclusively. Today this opposition has all but vanished among Protestants and Catholics alike, and this is rapidly becoming more common, although Eastern Orthodox Churches still mostly forbid exhumation.

Christian burial - Wikipedia

The Christian Burial Case by Thomas N. McInnis, October 30, 2000, Praeger Publishers edition, Hardcover in English

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On December 24, 1968, ten-year-old Pamela Powers was brutally murdered, her body dumped at the side of the road to freeze. Robert Anthony Williams was

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charged with the crime, and a series of trials, appeals, and reversals ensued. The Christian Burial Case: An Introduction to Criminal and Judicial Procedure

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Introduces the reader to the various stages of the judicial process using a case study approach.

This book explains the different approaches to interpreting the Fourth Amendment that the Supreme Court has used throughout American history, concentrating on the changes in interpretation since the Court applied the exclusionary rule to the states in 1961. It examines the evolution of the warrant rule and the exceptions to it, the reasonableness approach, the special needs approach, individual and society expectations of privacy, and the role of the exclusionary rule.

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This study investigates the archaeological and social contexts of early Christian burial practices at Ostia Antica, Rome's port city, through a case study of the cemeterial basilica at Pianabella. Built on a pagan necropolis in ca. 400 AD, the Pianabella Basilica is one of the few unambiguously Christian monuments from Ostia in the Late Antique period.

Consequently, it provides evidence for the continuities and transformations of late Roman culture during the period of Christianity's rise to prominence.

Examination of the construction of the basilica, as well as its rich iconography and epigraphy, proceeds through a social approach within a holistic view of material culture, showing that the physical characteristics of Christian burial were acquired through selective appropriation of common pagan mortuary practices

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while also adjusting to changing cultural assumptions. The Pianabella inscriptions show the persistence of patronage, while the construction of the basilica and its dedication to a nameless saint show the increasing importance of the suburbium for the city's religious topography. The semi-monumental nature and advantaged location of this basilica made it an important meeting place for the Christians, whose appropriations can be seen in three aspects: (1) epigraphy suggests that patronage by the institutional church gradually replaced that by important families; (2) patterns of sarcophagus use point to attempts at social improvement while showing clear preference for less iconic forms of sarcophagi; and (3) the arrangement of the burials in the basilica's main funerary enclosure and epigraphy emphasize the prominence of the saint to whom the basilica was dedicated. The

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basilica thus took on much of the ritual and social creativity that had belonged to the family tomb, where reunion in death did away with death's sting, while providing Christians with a sense of community. The organization of funerary space at Pianabella suggests further that the focus of mortuary provision was ultimately on the living. Taken together, it seems that funerary processions to the basilica provided a sphere in which local Christians could benefit from communal meals and the spectacle of status display, while pointing to God as a new and improved type of paterfamilias.

Cripina and Her Sisters explores visual imagery found on burial artifacts of

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prominent early Christian women. It carefully situates the tomb art within the cultural context of customary Roman commemorations of the dead and provides an in-depth review of women's history in the first four centuries of Christianity. From this, a fascinating picture emerges of women's authority in the early church--a picture either not readily available or recognized, or even sadly distorted in the written history.

Thomas Long begins this fascinating volume by describing how the Christian funeral developed historically, theologically, and liturgically, and then discusses recent cultural trends in funeral practices, including the rise in both cremations and memorial services. He describes the basic pattern for a funeral service, details options in funeral planning, identifies characteristics of a "good

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funeral," and provides thoughtful guidance for preaching at a funeral. Long also notes a disturbing trend toward funeral services that seem theologically right and pastorally caring, but actually depart from the primary aims of the Christian funeral. He argues that a new, less-theological and less-satisfying service that focuses on the mourner has begun to erode the Christian view. He contrasts the ancient grand community drama with today's trend toward body-less memorial services that focus primarily on the living and grief management. This is a loss for the church, he argues, and he calls for the church to reclaim the classic metaphor.

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