

## Communion

**Communion** is the mystery in which the faithful under the form of bread and wine, taste the very Body and Blood of Christ for eternal life (Catechism).

Special honor and God-pleasing worship should be rendered to the Body and Blood of the Lord in the Mystery of the Eucharist; for whatever we are obligated by worship to our Lord Jesus Christ, the same applies to the Body and Blood of the Lord (Epistle, article 17).

**The Holy Mysteries are offered** in the liturgy (see below about communion for the sick) to the laity (see about communion of the clergy on pp. 499 - 506) **by the priest** serving this liturgy.

**The serving** priest should offer the Holy Mysteries to the communicant in the temple<sup>[1]</sup>.

**Deacons** cannot give communion to the faithful, even in the case of the ill status or weariness of the priest. The deacon's certificate of ordination, after enumerating the rights and duties of the deacon, says: "he does nothing more than this to hold what belongs to the priests: not to do the proskomedia, nor to receive communion of the Body and Blood of Christ or be touched by other holy things before the priests, nor by himself the same or the other when to commune someone". By so clearly and categorically expressed prohibition of administering communion to the fasting by the deacon, even though it came from the good desire to assist the tired priest, it would be by exceeding the deacon's authority (Tserkovnyi Vestnik [Church Messenger] 1887, 5; 1889, 27; Voronezhskiiia Eparkhial'niia Vedomosti [Voronezh Diocesan News] 1887, 14; refer to pp. 682 - 685).

Canon 58 of the VI Ecumenical Council states that "**none of the laymen** may offer the Divine Mysteries" (refer to the Course on Church Law, vol. 2, p. 447; Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1898, 37); "holding to such comes against the established order, let him be separated from church society for one Sunday, understanding by this not to philosophize more than which is necessary to philosophize" (Rom. 12:13).

"To receive the dreadful mysteries one **should be prepared** according to the order of our Orthodox Church. This preparation consists in sincere confession, fasting, contrition and complete reconciliation with all and similarly in that order"

(Pravosl. Ispoved. [Orthodox Confession], answer to question 107; refer to Uchitel'noie Izvestie [Teacher News]; Ustav [Typikon], chapter 32).

### Communion of Children

"It is necessary to bring small **children**, by the custom of the church for the faith", "to grant them the Holy Mystery for the consecration of their souls and body and in the reception of the grace of the Lord"[\[ii\]](#) (Uchitel'noie Izvestie [Teacher News]). Up until 6 years of age inclusive, children are generally given communion **without the preparation** required for the laity[\[iii\]](#), and besides, at the earliest age, not under both kinds of the Body and Blood, but only **under the one kind** (Blood), which is why children also do not receive communion during a **Presanctified Liturgy** when there is wine in the chalice and not the transubstantiated Blood of Christ[\[iv\]](#).

In the Great Russian provinces, the newly baptized child is given communion in the first liturgy after the baptism. In Kiev, there also is the custom to bring the newly baptized Holy Communion on another day after the baptism. But in other places (in southwest Russia), they don't give communion to the child before the expiration of 40 days after (his, her) birth.

The question is **when** is the first time for the child to receive communion? It is clear that the baptized and chrismated baby is a full member of Christ's Church, to whom after being illumined by holy baptism and reception into the mystery of chrismation of the seal of the gifts of the Holy Spirit, there is nothing that interferes with entering into the closest dialogue with the Lord Jesus Christ through communion of the Holy Mysteries[\[v\]](#).

Baptism of heterodox adults, entering the bosom of the Orthodox Church, is done before the liturgy, in which the newly baptized also is made worthy of communion of the Holy Mysteries. This will also occur in the relation to the attachment to Orthodoxy from non-orthodox confessions (See pp. 934, 951 and 957).

This shows that even for the newly baptized child the sooner the better that he will commune of the Body and Blood of Christ. (Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1867, III; Svod ukazanie i zamechanie [Collection of instructions and notes], p. 102; refer to p. 876).

As some clergy consider it necessary only to baptize the child, but leave the communion of the Holy Mysteries until the age of seven years according to the will of the parents and elders in the family, then the Bishop of Arkhangelsk prescribed to the clergy to observe the communion of the Holy Mysteries also to children.

For this, priests should:

- a) Teach parishioners the necessity of giving communion to children,
- b) Maintain records of giving communion to children and in the spiritual lists against every of them write: "was not" (understanding not having communion of the Holy Mysteries; for this purpose children also are written in the lists to mark their communicating and non-communicating,
- c) In the totals of the spiritual lists precisely to remove the number of all children and from them the number of those who received from those who have not received the Holy Mysteries.

Together with these instructions of the Bishop of the designated diocese, the following impressive ruling was given to the priests: "Observe, pastors of the Church of Christ, that you may not be condemned for one of these little things. They as well as their fathers also are redeemed by the blood of the Lord, and you will also be responsible before God for them as well as for the adult Christians" [vi] (Arkhangel'skiia Eparkhial'niia Vedomosti [Archangelsk Diocesan News] 1898, 5). Refer to pp. 1051-1052.

Out of precaution, during the communion to the child **of the Holy Mysteries**, it should **swallowed** by him. The priest needs to persuade them to bring the baby to the holy chalice with him positioned facing upwards on their right hand [vii] and in such a position to receive [viii].

Although all mysteries of the Church serve for "the consecration of soul and body", for "the health of the body and the salvation of the soul", but each of the mysteries also have its special rich designation. Therefore at the communion of children it is not necessary **to say the words**: "The child partakes such for the health of the body and salvation of the soul", or: "in consecration of soul and body" as this is accepted by some, but should say: *The child (name) partakes of the honorable and holy blood of our Lord and God and Savior Jesus Christ unto life eternal* (for more details see Zabelin, p. 173; refer to The Priest's Service Book).

Whenever possible draw less of the Holy Blood from the holy chalice for children on the spoon, so that the slightest drop of it should not remain not swallowed by the child, and the priest or the deacon after communion should as much as possible **wipe the lips** of the child more carefully with the cloth.

After giving communion to a sick child, in order not to infect the following communicant, it is necessary to strongly **wipe** the holy **spoon** with the cloth.

**In the case** of the appearance in the parish of an **infectious illness**, e.g., diphtheria, smallpox, easily able to be transmitted to another during communion through the spoon and cloth, it is necessary to advise parishioners not to bring sick children to church at all. In the extreme case of the sick with an infectious illness it is necessary to give communion after the healthy and to wipe both the spoon[[ix](#)] and also the lips of the child with a special piece of pure linen cloth, burning it after the communion (See the Tavricheskiia Eparkhial'niia Vedomosti [Tauric Diocesan News] 1876, 1; 1895, 2; Tserkovniia Vedomosti [Church News] 1896, 30).

The Kharkov Theological Consistory in 1879 ordered all the priests of the diocese:

1) During all the time of the existence of epidemic illnesses to serve liturgies in their parishes even on week-days, at least twice a week, for the communion of sick children, letting parishioners know about that beforehand through the village authorities[[x](#)],

2) Observe that those suffering from diphtheria, smallpox and other diseases come to communion after the healthy, with the use thus of separate cloths[[xi](#)].

### **Communion of Adults**

All Orthodox **laity**[[xii](#)], from the age of seven, receive communion **under both kinds**[[xiii](#)] and thus not differently, as after confession and the necessary preparation [govenie] which is called the preparation for the mystery (see pp. 961, 965-972, 1013-1015). The exception is for the ill (see more about this below). The Holy Mysteries should be received by people who have not eaten or drank anything (VI, 29; Carthage, 50, 58). This **abstention from eating and drinking** should begin from the evening - on the eve of the communion; it is permitted only to old people, children and the sick not able to abstain, to receive food since evening, but in the least quantity and that until midnight (Uchitel'noie Izvestie

[Teacher News]). those preparing for communion from evening (similar to the preparation of the clergy serving the liturgy - see pp. 707-708) should hear[xiv] the assigned canon of the day of the week and the "Evening Prayers", and in the morning – the "Morning Prayers"[xv] and “Posledovanie ko sv. Prichashcheniia [The Order before Holy Communion”[xvi] (Uchitel'noie Izvestie [Teacher News]).

**The aged**, but also equally **pregnant women**, in attention to the exceptions and in the known relation to their unhealthy condition, it is possible to give communion also according to rank: "when it happens to give communion soon to the sick" only if they not able to fulfill the usual canons of preparatory fasting[xvii] or if it will be dangerous to put off their preparation for the sacrament to another more convenient time (Tserkovnyi Viestnik [Church Messenger] 1889, 5).

Any Orthodox Christian should come at least once a year to confess and commune the Holy Mysteries in the temple[xviii] according to the Christian rite, during fasts or other times (for more details, see pp. 965-972). Therefore nobody should **evade communion of the Holy Mysteries**, for whom it is not forbidden by the father confessor in confession[xix] (see Ant. 2).

Some, having confessed, **do not commune, being afraid**, as if not to spit on the day of communion, and through that not commit a mortal sin[xx]. The priest is obligated to explain that such venerable kinds of danger are false. The Uchitel'noie Izvestie [Teacher News] forbids spitting only until after receiving the warm wine and water after receiving communion, in order not to somehow cast out **the Holy Mysteries** from one's lips (Prakticheskoe Rukovodstvo dlia Sviashchenno Sluzhitelei [Practical Manual for Church Servers, p. 209).

### **What is not allowed before communion:**

1) The husband and wife having matrimonial copulation during the preparation for the sacrament (Sv. Timofei Aleksandrijskij [St. Timothy of Alexandria], 5).

2) Menstruating women up to the time of cleansing[xxi] (Sv. Timofei Aleksandrijskij [St. Timothy of Alexandria], 7). - For more information refer below to page 1056.

There may be cases of lesser importance, when the person is in confusion with a too strict (scrupulous) conscience about their infirmity.

1) **When** one is preparing for communion, while washing his lips or bathing **has swallowed** water he should come to communion (Sv. Timofei Aleksandrijskij [St. Timothy of Alexandria], 16). To prevent similar cases of the canon, they rule that everyone, preparing for Holy Communion, wash their lips on the eve of communion, instead of in the morning on the day of communion (Uchitel'noie Izvestie [Teacher News]).

2) When a layman, **who had an impure dream**, "is led by the desire for women, then he should not come to communion. If Satan tempts him, and for this reason he has been aloof from taking the Divine mysteries: then he should come to communion that another tempter does not befall him when he should come to communion" (Sv. Timofei Aleksandrijskij [St. Timothy of Alexandria], 12).

In any case those tempted by devilish action in a dream should for the easing of his conscience, arise from the dream, with tenderness and a broken heart to read the prescribed prayers from defilement (See Sled. Ps. [Augmented Psalter] and the Canon), to be washed and in the purity of soul and body to approach the Lord's Supper (Prakticheskoie izlozhenie tserkovno-grazhdanzki postanovlenij [Practical declarations of church-civil rulings], p. 63; refer to The Mystery of Confession by Prof. A. J. Almazov, vol. 2, pp. 134 - 138).

**Generally** even in all the very different cases the **priest should empathize with the status of the conscience** of those coming to Holy Communion and not to beat the ailing conscience with superfluous freedom or strictness. This means that if one preparing for Holy Communion, after a reverential mood of the soul, finds an obstacle in his conscience to an uncritical reception of the Holy Mysteries, then the priest should advise him to stay away from communion, until he finds that new exercises of preparation for the sacrament will not ease his conscience. And, on the contrary, when a person for whatever important reasons, has broken whatever church canons imposed for the preparation for Holy Communion, for example he could not read all the canons, or unintentionally, as Sv. Timofei Aleksandrijskij [St. Timothy of Alexandria] mentions, has swallowed a few drops of water, and his conscience is not pricked, then let him approach the sacred meal. It is only necessary that the conscience of the one coming to communion be clean, peaceful and does not lead him to doubt: "he who doubts", says the Apostle (Rom. 14:23), "is condemned if he eats" (Prakticheskoie izlozhenie tserkovno-grazhdanzki postanovlenij [Practical declarations of church-civil rulings], p. 64).

There are, however, also many **doubtful cases** in the reception or non-admission of various persons up to Holy Communion, according to their moral and

physical status. The **general rule** in such cases is that the priest presents their case for the permission of his Bishop. "Of a greater and not easily resolved fault", is commanded in the presenting letter to the priest from his Hierarch, - "to bring and present to us" (refer to pp. 1025 - 1026 and 1030).

In some places those coming to communion, **before receiving the Holy Mysteries**, kiss the local icons there and then, humbly bowing to one another, asking one another for forgiveness of offenses, whatever whoever did to whomever whenever. This custom is quite worthy of imitation. But as it is permitted to come before icons or holy relics before the beginning or ending of a Divine service, but never during the services (Ust. about the Prevention and Suppression of Crime, article 8, publ. in 1890), then priests should inspire the partakers that they also kiss the icons before the beginning of the liturgy (Zabelin, p. 168).

Laity **are communed with the particles HI and KA** (Priest's Service Book), which are broken into smaller pieces the more communicants there are. In case of insufficient Holy Gifts, after a large number of communicants, the priest, under fear of mortal sin, is resolutely **forbidden to add** unconsecrated wine or water to the chalice, by which the chalice after communion is cleaned, nor may he use the Holy Water of Theophany. Likewise it is absolutely forbidden to use the particles which have been taken out of the prosphora in memory of the saints or for the living or for the departed for communion, but it is also unconditionally forbidden to use the artos, consecrated on the Sunday of Pascha (Priest's Service Book; Uchitel'noie Izvestie [Teacher News]; Kn. o dolzhn. presv. prikhod. [Book on the Duties of the Parish Presbyter], 115).

During a hierarchical service when the particle XC of the Holy Lamb is not sufficient for the communion of all the clergy, it is permitted for them to receive communion from the particle HI also and even from the particle KA (see p. 724) is why, by analogy, **it is not reprehensible** and it is not uncanonical for the priest to also drop the particle from part XC, so that, in case of insufficient particles of the Holy Lamb HI and KA for those prepared, **to break the remaining part from particle XC** and with them to commune those who come to communion (refer to 1 Cor. 10:17).

During the communion of many people, in case of insufficient particles HI and KA, in the opinion of "Tserkovnyi Viestnik [Church Messenger]", it is possible to commune the laity even from the particle IC (Tserkovnyi Viestnik [Church Messenger] 1889, 14).

But if the priest absolutely illegally approaches, contrary to the general rule of Church, in giving communion to the laity becomes indifferent to the particles HI and KA, and the particle XC, then he should resort to this in the most extreme case when he will see that the broken particles HI and KA will not be enough for all those who wish communion. It is best of all, if the priest beforehand provides such cases and will eliminate in this way the necessity, even though it is also permissible, to drop from the general Church rule, as from the former record of those who were to confession, he can know the number of communicants in compliance with that he should keep count of the broken particles HI and KA of the Holy Lamb, breaking these parts into more and more smaller particles. When the number of those who prepared is too great, then the parts of the Holy Lamb HI and KA should be split up into very small particles, the priest should attend to the preparation in the proskomedia of the Holy Lamb from a large prosphora, having poured into the chalice in the proskomedia also enough wine in accordance with the amount of communicants[xxii] (Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1885, 6).

**In case of insufficient Holy Gifts** in the chalice for the communicants, it is necessary to separate either a known part communicants to the following day, or if there are enough reserved Gifts and there still is enough Divine Blood in the chalice, to pour them into the chalice.

The "Uchitel'noie Izvestie [Teacher News]" offers instruction to the parish priest in that case that he has too many communicants but there is not enough consecrated Gifts of the Body and Blood of Christ. Here there may be two cases: either he will not have enough of the particles of the Body of Christ in the Blood which has remained in the chalice by the number of communicants, or he will not have enough Divine Blood for all.

In the first case, the "Izvestie Uchitel'noie [News for Teachers]" permits to pour what is reserved in the ark of the Divine Mysteries of the sick into the chalice, while at the same time absolutely prohibiting to pour in simple bread.

In the second case, rules are laid down to postpone communion for those fasting to the following day, but that does not at all allow pouring wine under the fear of mortal sin and the pain of being expelled[xxiii].

Against the opinion, would be "wine which is poured into the chalice, before the communion of the sick in private homes, when it is incorporated with the Body

with the Blood of the Lord is given them to drink, becomes therefore the Blood of the Lord", says

1) There are clear instructions in the Priest's Service Book. Relative to the Presanctified Liturgy we read here: "though it is sanctified, there is wine tintured in the particle, but it is not changed into the Divine Blood, because the words of sanctification are not read over it".

2) The Liturgy of St. J. Chrysostom gives the instruction to the priest, that the laity only be given the particles of the Holy Lamb.

But if the wine, which is poured into the chalice before communion, is changed into the Blood of the Lord, then also similarly the particles, attending to the proskomedia from the prosphora and at the end of the liturgy putting into the chalice in which there is the Body and Blood of the Lord, should be changed into the Body of the Lord, and with them the priest, in the case of a lack of particles of the Body of Lord, could give communion to the laity.

However, as we shall see, this is positively prohibited: "In no way may they partake of this" (refer also to the Uk. Sv. Syn. [Decrees of the Holy Synod], June 18, 1773). As to pouring water into the chalice, in the proskomedia it is cold, but at the consecration of the Gifts, before communion, it is indispensably warm, then this makes special sense also in its meaning. But to simply pour unconsecrated wine into the consecrated Mysteries, there is no necessity nor purpose. In the Divine services of the Orthodox Church and at the fulfillment of the sacraments nothing is done without thought and purpose. (See "Concerning the first article in the Tserkovno-Obshchestvennyi Viestnik [Church-Society Messenger]" excerpted from the Khar'kovskiiia Eparkhial'niia Vedomosti [Kharkov Diocesan News] 1877, 10).

All those having communion of the Holy Mysteries should **approach the holy chalice**[xxiv] decently and in deep humility[xxv], after the reading of the prescribed prayers[xxvi], "with all tenderness and awe" one should do a full prostration to Christ, who is truly present in the Holy Mysteries (refer to p. 1041). Then, having placed both hands on the chest[xxvii] in the form of a cross, one should approach the holy chalice and so to receive the Holy Mysteries. The priest, giving communion[xxviii], says: *The servant of God, name, receives the honorable and holy Body and Blood of the Lord and God and Savior Jesus Christ, for the remission of (his, her) sins and unto life eternal.* One should directly receive the Holy Mysteries in the mouth. After receiving the Holy Mysteries in the mouth, one

should immediately swallow them (see p. 1052), and the priest or the deacon should wipe the lips of the one who received with a cloth[xxix]. Then the communicant kisses the edge of the holy chalice, as the side of Christ from which flowed blood and water, and, having stepped back a little, makes a bow, but not to the earth for protecting of the reception of the holy mysteries, and does not spit, until he partakes of the antidoron and the warm wine with water[xxx] (refer to p. 1045 and Ustav, chapter 32), but orderly, without any conversation, stands in his place[xxxii] to the end of the liturgy and the reading of the Prayers of Thanksgiving after Holy Communion (Priest's Service Book; Uchitel'noie Izvestie [Teacher News]; VI, 101).

During the time of communion the **vessel** should be **held firmly**, and to impart the Holy Mysteries from it with a **not quite full spoon**, so that nothing may spill, at least on the cloth (Fr. Popov, part 2, p. 72).

After communion the spoon should always be wiped off with the cloth and placed on top of the vessel with the aer, covering the vessel (Fr. Popov, p. 32).

About behavior of the laity after communion see pp. 728-729 (refer to the Rukovodstvo dlia Sel'skikh Pastyrei [Guide for

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[i] **In the case of known numbers of communicants**, it would be more proper and expedient not to collegially serve a liturgy with two priests, but one to serve early and the another late, and thus part of those preparing to commune at the early liturgy and part at the late liturgy. If two priests also are to concelebrate a liturgy for meaningful numbers of those preparing, then it follows for them one after the other to commune those preparing out of one chalice and in a such way that does not offend the feeling of awe for the holy things, the communion will considerably be accelerated, as neither the one nor the other priest will be exhausted by the continuous and long communion of those prepared (Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1888, 12; See also: "Concerning the first article of the Tserkovno-Obshchestvennyi Viestnik [Church-Society Messenger]" - excerpted from the Khar'kovskiiia Eparkhial'niia Vedomosti [Kharkov Diocesan News], 1877; refer to Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1889, 21).

Some in the justification of the custom, by which a non-serving priest helps with the communion of the laity with the serving priest, is referred to that situation that a non-serving priest has the right to give communion to the sick. But the analogy to the case in point of the parting words of the sick is inapplicable because the parting word of the sick can be demanded at any time day and night and is absolutely unexpected for the priest.

However, in opinion of the "Tserkovnyi Viestnik [Church Messenger]", one may also in need help the serving priest with the communion of the laity, but would be rather proper if he helping the priest, knowing about this earlier, was appropriately prepared for this, even though he also did not serve (Tserkovnyi Viestnik [Church Messenger] 1897, 36).

See note one on p. 503.

[ii] It is not permitted to commune children **after the end of the liturgy** to avoid crowds and squeezes (Samarskiia Eparkhial'nyiia Vedomosti [Samara Diocesan News] 1871, 21).

[iii] By the force of the canons of the Holy Fathers and operating decisions (see p. 965), **children who have reached the age of 7 years** should be confessed is why it does not follow to allow them to communion without confession (Tserkovnyi Viestnik [Church Messenger] 1892, 21; refer to p. 965).

[iv] According to one, if the child is able to taste firm food, then he may be receive communion under both kinds, but also in the Presanctified Liturgy (see Voronezhskiiia Eparkhial'niia Vedomosti [Voronezh Diocesan News] 1884, 22; Kishinevskiiia Eparkhial'niia Vedomosti [Kishinev Diocesan News] 1896, 17; Tserkovnyi Viestnik [Church Messenger] 1895, 12, 1896, 30). But in the "Tserkovniia Vedomosti [Church News]" it has been explained that it is safer to follow the ancient established custom: **to commune children under one kind**, the Blood of the Lord, until the age of seven, i.e. to the first confession (for more details, see Tserkovniia Vedomosti [Church News] 1895, 17).

The custom to commune under both kinds only from 7 years is so standard in the Orthodox Church, that it has the power of law, not allowing exceptions even "with convincing tears" by the request of parents. To avoid grumbling from the latter the priest should explain to them the power and meaning of this custom (Tserkovnyi Viestnik [Church Messenger] 1893, 20).

The Tobolsk Spiritual Consistory in 1889, by the way, explained: as children, not able to more or less receive firm food, are then communed, by the custom of the Orthodox Church, only by the one life-creating Blood, then their communion of particles of the reserved Gifts is dangerous.

Their communion with wine mixed with water, which is poured into the chalice for softening the reserved Gifts, illegally will serve, so to say, to the deceit of the parents, who will think that their children had communion of the true Blood of Christ the Savior (see Permskiia Eparkhial'niia Vedomosti [Perm Diocesan News] 1886, 16).

See note 1 on p. 730.

Those who have reached seven years of age are communed under both kinds. It is possible to commune them with the reserved Gifts (Tserkovnyi Viestnik [Church Messenger] 1895, 7).

[v] The child, **baptized by a layman**, is granted communion of the Holy Mysteries after the specified baptism is satisfied by (see pp. 885-886) the priest (Tserkovnyi Viestnik [Church Messenger] 1895, 35).

[vi] In 1894, The Poltava diocesan authority sternly ordered the clergy "to cancel the custom **of collecting kopecks at the communion of children** under fear of accountability", but in 1898, the same authority strictly confirmed that the clergy "has eradicated, where it exists, the crude custom of collecting money at the communion of children" (See Poltavskiiia Eparkhial'niia Vedomosti [Poltava Diocesan News] 1898, 12).

Candles also should also not be given in the specified case (Tserkovnyi Viestnik [Church Messenger] 1894, 10).

See note 2 on p. 1016.

[vii] In the prevention of this, the child, having grasped the spoon or holy chalice, not having spilled the Holy Gifts, it is necessary **to hold the hands of the child**.

[viii] Those bringing **children should lift** them for communion. The vessel with the Holy Gifts should not be lowered. For this same reason small children should be led to communion until they are older (Fr. Popov, p. 70).

[ix] In this case it does not follow **to give the spoon to the psalm reader** or warden, so that the priest has the possibility, having control over the spoon, to order the psalm reader to wipe it after the communion of each child with a clean piece of cloth, which after should also be burnt in a stove (Tserkovnyi Viestnik [Church Messenger] 1897, 32). - Refer to p. 712.

[x] By explanation of the "Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors]", it is impossible to **bring communion to children** who have not reached seven years **to the home**, as the order of communicating the sick from the reserved Gifts is not applicable to children of the appointed age (Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1888, 12). Precisely as well, the "Voronezhskiiia Eparkhial'niia Vedomosti [Voronezh Diocesan News]" explained that there is only one place for communion - the church and at one time - within the Divine Liturgy. Only for the sick adults is an exception made in this case, but they receive communion from the reserved Gifts, and that is inconvenient for children under seven, after the reading of the order in which there is not any mention of children. Generally there are no instructions anywhere that children under seven years were given communion outside of church (Voronezhskiiia Eparkhial'niia Vedomosti [Voronezh Diocesan News]" 1884, 24). - Refer to note 1 on p. 1042.

[xi] The Kharkov diocesan heads in 1878 recognized (see the Eparkhial'niia Vedomosti [Diocesan News]) the **use of a special spoon** at the communion of the sick an inappropriate measure to the meaning of the holy mystery of the Eucharist, not at all consistent and not well adaptable in practice.

But the Don Spiritual Consistory in 1888 announced to the clerics of the diocese that they not allow those suffering from diphtheria to communion of the Holy Mystery from the same chalice and spoon, from which those who are healthy receive communion (see Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1888, 29).

Though the Stavropol diocesan authorities in 1889 also recommended to the local clergy of parishes, so that those infected with epidemic illnesses (probably at frequent services of the Divine Liturgy on week-days, so that parishioners whenever possible brought sick children for communion of the Holy Mysteries on these days) may use (on specified days) deliberately selected chalice and spoon and the cups for wine after communion (and new cloths or towels for wiping lips every time, burning those that were used according to the established church order). But in 1896, the same diocesan authorities presented to the clergy of a diocese, so that priests, on receipt of notification from the police about the existence in the village of an epidemic, doing special liturgies for the communion children with diphtheria, up to twice a week as this is possible, but in Great Lent communing healthy children on Saturday, and the ill on Sunday), used for wiping sick children at their communion, only special cloths (see Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1889, 21; 1897, 7).

The Poltava diocesan authorities in 1891, concerning distribution of communion among the population infected with diphtheria, ordered the clergy to precisely indispensable execution: children with diphtheria, together with adults are allowed to commune the Holy Mysteries in the church after the healthy, "having for the first a special spoon and special linen cloths, burning the latter in the sanctuary, but the spoon wiped dry also with a special cloth" [Poltavskiiia Eparkhial'niia Vedomosti [Poltava Diocesan News] 1891, 22; refer to Zabelin, pp. 170-171).

[xii] The Priest is subject to accountability if it has appeared that he admitted to communion someone not **belonging to the Orthodox confession** (Tserkovnyi Viestnik [Church Messenger] 1892, 31; refer to 861 p.).

**Edinovertsy** and their children may receive the Holy Mysteries in Orthodox or Edinovertsy temples indifferently (Rulings of the Holy Synod, June 17, 1881; refer to p. 966 and note 4 on p. 967).

[xiii] If the communicant **cannot** through illness or for any other reason **taste wine**, then it follows to commune with the particles of the Body of Christ, on which there is a small drop of the Blood of Christ. In an extreme case it is possible to commune from the reserved Gifts (Prakticheskoe Rukovodstvo dlia Sviashchenno Sluzhitelei [Practical Manual for Church Servers], p. 209).

**Being in an abnormal status of mind** does not follow to commune only under one kind of Blood, as in canons of the church nothing is said about it, and consequently the designated persons should commune not as children but as adults (Tserkovnyi Viestnik [Church Messenger] 1893, 29).

[xiv] It does not follow to confess during the time of Vespers and Matins **canons** (for more details, see Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1879, 27; refer to p. 975).

[xv] "The **Canon before Holy Communion**" (publ. Moscow Syn. Press in 1893) contains the following instructions:

"Privately, as in the holy week of Pascha instead of the evening and morning prayers the Hours of Pascha are sung. Instead of the Canon to the Lord and the Paraclesis of the Mother of God is read the Canon of Pascha with its theotokions, the others for the day of the week it falls".

In some editions of the Prayer Book, the "Canon before Holy Communion" and the "Prayers before Holy Communion" are divided, and it is noted that the latter should read by those wishing to go to communion "in the morning after the usual Order of the Hours" and thus as though it is supposed that it should be the "Canon before Holy Communion is read from evening. But in regular "Canon before Holy Communion" and "Prayers before Holy Communion" are connected together under the general title: "Order before Holy Communion", and the preliminary remarks of this Order says that it should be read "in the morning after the hours", and in the Priest Service Book, in addition the Izvestiju Uchitelnomu [Teacher's News], says this: "in the morning before the liturgy, the 3rd and 6th Hours should be read, after the prayer "O God and Lord of Powers" before Holy Communion the canon and prayers. After the reading of the prayers, do the dismissal for the Hours".

The common prayer books and canons do not specify a refrain for the troparia of the Canon before Holy Communion. Metr. P. Mogila in his Book of Needs places the refrain taken from verses 12 and 13 of Psalm of Repentance 50 for the troparia of the "Canon before Communion by the priest": "Create in me a clean heart, O God, and renew a right spirit within me", and: "Cast me not away from Your presence, and take not Your Holy Spirit from me", such verses should be read before the troparia one after the other (Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1885, 3).

For the explanation of the "Order before Holy Communion", see the Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1895, 9-12.

The psalm reader should not evade reading of the "Canon" for communicants; reading in the church is a direct duty of the psalm reader (Tserkovniia Vedomosti [Church News] 1896, 1)

The layman and the psalm reader should not read the prescribed explanations at the reading of the "Canon" before communion (Tserkovnyi Viestnik [Church Messenger] 1892, 27).

Refer to note 1 on p. 1016 (see also Tserkovniia Vedomosti [Church News] 1889, 49).

[xvi] The **Behavior** of village confessors between **confession and communion** demands special care by the parish priest. It is necessary that they have spent this time in a pious mood and did not afford anything inappropriate. For this purpose there are not enough pastoral suggestions, as though they were sincere and

convincing. It is necessary yet to still borrow them whenever possible to warn against idle talk, judging others, jokes, laughter, games, smoking tobacco and so forth. Therefore it would be expedient:

a) To be concerned, in order that those coming to more or less remote villages for lodging for the night, there were ample premises in houses of respectable people and especially of member clergy, of widows spiritual in making prosphora.

b) In those houses, where adults are located to give books and pamphlets for reading, mainly those having a direct relation to Holy Communion or about the life of the Lord Jesus Christ, the All-holy Theotokos, and others and to charge the best literates there to read such things.

c) On the morning of day of Holy Communion, for all who have been confessed, begins with the reading of the morning prayers in the church, after finishing, ring the bells for Matins, and after that with the reading of the Prayers before Holy Communion. Then without need the Liturgy should follow shortly, and to begin it after a short necessary interval for all to rest. The application of the stated instructions demands attention and labor of all the members of the clergy, but none of the latter has the right to evade this labor. Besides, it is difficult in the beginning, but within 2 - 3 years, it will become the usual order by itself, which will find for itself reliable support in all adherents of piety in the parish (see in the Kostromskiiia Eparkhial'niia Vedomosti [Kostroma Diocesan News], 1898, 2, disposition of the Kostroma Spiritual Consistory). See pp. 996 and 1008, note 1 and see in the "Readings of the Hierarch" "Exhortation" "before communion of the Holy Mysteries".

[xvii] For preparation, for the worthy acceptance of Holy Mysteries, the **old and ailing**, not able to come to church on days of preparation for the sacrament, it is necessary to send psalm readers to those villages far (from a parish church) or to appoint competent people from the village with a church which, by the preliminary manual of the priest, during certain time of day would read to those gathered in one house what is read during these days in the church (Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1867, 3).

[xviii] In the home, only the sick not able to come to the temple are given communion. **The healthy**, according to canon 9 of the holy Apostles, **receive communion in the temple** after hearing the Divine Liturgy (refer to Ant. 2; VI, 101). There are no instructions in the law anywhere on the possibility of the responsibility of the priest for giving communion to the healthy lay people not in the temple, but he may be subject to accountability at the discretion of his spiritual authorities for an innovation, for an infringement of the usual order (see article 35 of the Ustav of the Spiritual Consistory), in which case, if one is found in the best of health and well-being to receive communion in the home, at least such persons also expressed persistently an invariable desire to receive the Holy Mysteries not in the church but by themselves at home. Even if the designated persons would threaten, in the case of the obstinacy of the priest, to leave Orthodoxy for another Christian confession, the priest, nevertheless, should not agree to give them communion at home. But concerning the possibility from these persons to carry out the threat, the priest should point out to them article 188 of the Ulozhenie o nakazaniakh [Penal Code] (publ. in 1885), providing for the falling away to another Christian religion (Tserkovnyi Viestnik [Church Messenger] 1893, 11).

[xix] Those **condemned to death** are admitted to confession, and the priest grants him the Holy Mysteries (Polnoie Sobranie Zakonov [Full Collection of Laws], I, 412 № 4 chapter; Napominenie Sviashcheniku [Reminder for Priests], 77 p.), if, of course, they see a penitential feeling in him, by customary request, the priest is invited to be present even on the place of execution, and with a cross in his hands gives the last blessing awarded those condemned to death. Here the terrible action speaks stronger than words. That is why in such minutes, the pastor gives pertinently only a short prayer, blessing the unfortunate one with the cross and faith in the name of God for the forgiveness of sins, if only the condemned would repent (for more details, see the Priest's Service Book, p. 389).

[xx] There are some men of little faith who **fear to receive Holy Communion** for the reason that they cannot consume this sacrament. In their opinion, those who receive communion should live about six weeks like a true hermit, avoid almost any intercourse with family, stop any usual occupations and so forth (for more details, see the Smolenskiiia Eparkhial'niia Vedomosti [Smolensk Diocesan News] 1890, 3). Certainly by itself the priest should uproot such views among his flock and implant in them the belief that deprivation of communion of Christ's

Mysteries is the most awful disaster for the person. St. Cyril of Alexandria said: "Whoever in the churches of God also withdraws from partaking of Christ's Holy Mysteries becomes an enemy of God and a friend of the demons" (Cathedral Leaflets, 118).

[xxi] The Priest should **inspire his parishioners** about the necessity to be extremely careful in the choice of time for communion and to try to arrive in purity to the Lord's Supper (see Tserkovnyi Viestnik [Church Messenger] 1888, 8).

[xxii] With such foresight by the clergy there will not be the slightest occasion for unlawful actions. Even, by the way, there will also be no above-stated cases which may cause deviation from the general rules of our Church relating to the communion of hierarchical persons and laymen (Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1885, 6).

In view of the many communicants, the **liturgy service with two chalices** and two Lambs is absolutely wrong. If also it is possible to do whatever in need in a similar case (and what is done in some populous churches in the capitol), then this is to serve a liturgy, as well as one may, on one, whenever possible, with a large chalice, but then before communion to pour a part of the Holy Mysteries into another smaller chalice, and to give communion in that way, from two chalices (Tserkovnyi Viestnik [Church Messenger] 1896, 40; 1897, 4). And the same communion can also be in two areas, even where on this very day there has to be served a (later) liturgy, as the rule about not serving two liturgies on one day on the same altar does not apply here (Tserkovnyi Viestnik [Church Messenger] 1888, 15). However, strictly speaking, such deviations from the generally accepted order are not necessary to be allowed. What will the conscience tell the priest, that if during the transfer of the Holy Mysteries, they will be spilled or if the communion from two ambos causes temptation in the communicant? (Tserkovnyi Viestnik [Church Messenger] 1892, 37; refer to note 1 on p. 1041).

In the Podolsk diocese in other cases, consequently huge confluences of pilgrims coming to the locally honored relics and those wishing to come to communion (refer to note 2 on p. 975), to give communion to all those interested is not a possibility as even the largest chalice cannot contain enough particles for the amount of communicants, although it would also be for the least. In view of this, interested persons coming to communion are strongly restricted to the sanctuary, noise is raised, but sometimes cries also come from the constrained crowd of the people. It is not even safe for the priest to give communion to pilgrims. To remove everyone it would be easy to serve two liturgies, one early and one late. But as in many churches chapel altars are not available, and then the Podolsk Hierarchs offered to the reverend father rectors of the churches, where there will be a populous confluence of pilgrims, to build chapel altars (Podol'skiia Eparkhial'niia Vedomosti [Podolsk Diocesan News] 1895, 24).

[xxiii] "When you know, O Priest, how many communicants there will be, in no way would you dare (add to the insufficient Divine Body and Blood in the holy chalice) **pour wine in or place plain bread in**. For this is a heavy mortal sin, and raises the casting out the fallen. For in such cases to have others wait until morning and, having served, to give communion of it, or to throw into the holy chalice from the ark of the reserved gifts for the sick for the sake of the divine mysteries, and to give communion of it as usual" (Uchitel'noie Izvestie [Teacher's News]).

It is self-understood that in any case it is not necessary to also add the warmth into the chalice after the communion of the clergy. This warmth should be poured into the chalice only once, during the time appointed for this purpose (See p. 722).

During the big confluence of communicants, for convenience, **infants follow for communion after adults** and generally were to confession. At the non-observance of this order it may happen that with the reduction of the Blood in the chalice, it is difficult and even impossible to take a particle by one on the spoon separately for the communion of adults, and thus others, who have prepared themselves for communion that day, remain without communion, at least, by the number preparing, the number of particles have been prepared in the right amount (Voronezhskii Eparkhial'niia Viestnik [Voronezh Diocesan News], 1884, 22).

[xxiv] All the laity should **receive communion on the solea**. They should not enter the sanctuary and furthermore it is not necessary to allocate "honorable" parishioners from the general mass through their inadmissible partaking in the sanctuary. At the Holy Chalice differences should be smoothed out from the earthly, worldly (Voronezhskiiia Eparkhial'niia Vedomosti [Voronezh Diocesan News] 1890, 18).

Similarly, churchmen also should not receive communion in the sanctuary, even if they are wearing a sticharion. One should firmly remember that giving communion to the specified persons in the sanctuary reveals a direct infringement of the church canon in which even subdeacons should not receive communion in the sanctuary. The difference for them is that they are only the first to receive communion after the deacons. After them the reader, monks and the laity receive communion (Tserkovniia Vedomosti [Church News] 1896, 6; Tserkovnyi Viestnik [Church Messenger] 1891, 29, 1898, 25; refer to p. 723).

[xxv] The father Protopresbyters of the military and navy spiritual fathers had paid attention to those clergy subordinated to them so that father deacons sometimes **at communion invite the chosen**: "welcome, your high excellency", "welcome, your Illustrious Excellency" and so forth. This is completely not good... Inappropriately complaisant... (Tserkovnyi Viestnik [Church Messenger] 1895, 28).

[xxvi] Usually **before communion** of the laity, priests say aloud the **prayers**: "I Believe O Lord", "Of Your Mystical Supper"... "May the communion"... and the laity repeats these prayers to themselves (see note 5 on p. 724). They are printed both in the Priest's Service Book, and in the abbreviated Synod editions of the Prayer Book. Some priests after these prayers still say: "I believe, O Lord, help my disbelief". The Ustav [Typikon] does not prescribe to say this. Perhaps, saying these words intends to offer aid to those who doubt. But, instead of this, here it may be presented and to strengthen the danger or arouse doubt. Do not forget that the holy chalice has no place for "he who doubts is condemned if he eats" (Rom. 14:23).

[xxvii] The **right hand should be over the left** (see Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1887, 28) as St. Cyril of Jerusalem understands this (see his 5th Catechetical Instructions).

[xxviii] During the communion of parishioners in Great Lent it is not necessary **to remove the vestment** for simplification, as such simplification is small, instead of an order of the removal of the vestment before time is not small (Tserkovnyi Viestnik [Church Messenger] 1895, 12; refer to p. 800).

Some of the priests in order to free the right hand lifts the vestment a little to the right side on the shoulder.

[xxix] The **cloth which wipes the lips** of the communicants is always kept clean on the altar (Riazanskiia Eparkhial'niia Vedomosti [Ryazan Diocesan News] 1896, 16).

Two laymen may only hold the cloth opened between the vessel and the communicant. This veil should be held so that all space between the priest and those coming to communion has been horizontally covered by it. This cannot be done by one, but is quite possible for two laymen serving at communion.

The cloth, intended for wiping the lips of communicants, should not be handed over to layman even in that case if the priest serves without a deacon.

During the service of the priest without a deacon, in practice it is allowed that the communicant (if an adult) wipes his lips with the cloth, held (by the psalm reader) between him and the chalice, or this is done by the psalm reader. If there is nobody to serve, then some advise that the end of the cloth be attached to the belt of the priest by means of pinning the cloth with a string, or if the cloth is large, then simply to put its end over and around the belt (Fr. Popov, part 2, p. 72; Pastirskij Sobesednik [Pastor's Companion] 1886, 36; see Fr. Silchenkov, p. 68; Tserkovnyi Viestnik [Church Messenger] 1892, 51).

Under the instructions of the "**Izvestij Uchitel'nom [News for Teachers]**", the "cleaning" of the lips of communicants should be made with the cloth "by the hand of the priest", and deviation from this order is only allowed necessarily, for the sake of practical convenience (Tserkovnyi Viestnik [Church Messenger] 1896, 30). Thus, according to the same "**Izvestij Uchitel'nom [News for Teachers]**", it follows "to clean the mouth with a cloth" of the communicants, instead of only holding it around the mouth. It is possible to avoid soiling the cloth or by replacing it, or by washing the cloth (Tserkovnyi Viestnik [Church Messenger] 1895, 37).

**During the communion of sufferers of contagious diseases**, first it is necessary to give communion to the healthy, and then those who are sick, during which immediately the spoon each time should be wiped off with a special clean piece of canvas. Using the same piece also wipe off the mouth of the communicant. If there are few sick people at communion, then it is necessary to observe the same precaution for every one of them, having for each one of the sick a special piece of canvas. At the end of the liturgy it is necessary to burn these pieces of canvas which were used, and to pour the ashes under the holy altar, or in the river (Zabelin, pp. 170-171; refer to note 5 on p. 1043).

[xxx] "Izvestie Uchitel'noie [News for Teachers]" orders to give to those who received the Holy Mysteries antidoron and **wine with warm water**, instead of simply warm water (Tserkovnyi Viestnik [Church Messenger] 1897, 27).

One should not allow any of the laity to taste the warmth in the sanctuary (see Tserkovnyi Viestnik [Church Messenger] 1897, 31; refer to pp. 712-714).

See note 1 on p. 1016.

[xxxi] Priests for such kind of acts "confusing parishioners and not agreeing with the worthiness of the Divine services", as the non-admission to communion those having presented certificates on being to confession by other confessors and the use at the presentation of the Holy Mysteries register (for the call on him of communicants or, after his preliminary reading, for observation in its turn in the approach of communicants to the Holy Chalice), Metr. Philaret was exposed to account, although the specified acts also happened "from taking far too many precautions or suspiciousness" (for more details, see Dushepoleznoe Chtenie [Edifying Reading], 1875, 5). But certainly by itself, that the aforesaid does not at all speak against the establishment of such usages during communion which, without taking "the precautions of protection too far", "confusing parishioners and incompatible with the worthiness of the Divine services", at the same time would secure good order and awe of all those present in the temple during communion, that it should necessarily make the subject of the special care of the priest. The internal state of the communicants should be completely released from all earthly, petty, and furthermore awful things. Therefore concerning altercations, disputes, mudslinging and so forth, there also should not be any talk of those coming to the holy chalice of Christ. To the deep regret there are also met such kinds of appearances (see, for example the Tserkovnyi Viestnik [Church Messenger] 1888, 12; Podol'skiia Eparkhial'niiia Vedomosti [Podolsk Diocesan News] 1895, 24). It is self-understood, that pastors of Church should take great pains about the **observance by the communicants of awe and order**. Once having established a certain order, it should always be done precisely for its observance.

The Kostroma diocesan authorities offered to the local clergy to observe at communion during Great Lent the following: Before communion the priest speaks several words in an explanation of the holiness and importance of the mystery. Then first children, young children of both sexes, after them adult men and, finally women come to communion. So that order not be broken by the impact of crowds, for the latter it is necessary to assign a defined distance from the solea, and on it to put several reliable people from the parishioners, so that they would constrain the crowd, and opposite the ambo to put a special person who would guide the communicants to the holy chalice, also pointing them to the way for the prosphora and the warmth. The disorderly and the ill at ease, if they would be found to be disorderly, should quietly be put aside from Holy Communion, being suggested to them to calm down in a special place, close to the solea, however, do this without any kind of accusations, calls and so forth from the peace officers. Their personal example of strict calmness, awe and meekness may be the best means to encourage the same mood as in the parishioners. All communicants approach the Holy Gifts one by one. In the prevention of

awful cases of spilling the life-giving Mysteries of the Body and Blood of Christ the Savior from the chalice, the priest should strictly insist all those approaching for communion that fold their hands cross wisely on their breast and not to take them away until after the reception of the Body and Blood of Christ, and not depart from the chalice of the Lord (refer to p. 720). After reception of the Holy Mysteries all should take their place. About all this between morning and evening, the priest should have a detailed talk with parishioners, convincing them to accept the explained order and not to back away from it (Kostromskiiia Eparkhial'niia Vedomosti [Kostroma Diocesan News] 1898, 3; see also Poltavskiiia Eparkhial'niia Vedomosti [Poltava Diocesan News] 1895, 22).

The Ekaterinoslav Diocese announced to the clergy, in order that during Great Lent during the time of preparatory fasting, to invite members of the parish church stewardship to look after the order of those approaching for communion and to protect the holy things, in the same place, where there is no stewardship present, deliberately for this purpose to invite some representatives from the parishioners and the church warden and to assign them this duty, to prevent cases of spilling of the Holy Blood. But this measure appeared to be insufficient in practice because in 1890 the Ekaterinoslav Hierarch prescribed that priests, without extreme need, do not allow the masses of people to start receiving the Holy Mysteries on Saturday, and the remaining part of the communicants on Sunday (Ekaterinoslavskiiia Eparkhial'niia Vedomosti [Ekaterinoslav Diocesan News] 1889, 9; 1890, 6).

To avoid some spilling of the Holy Gifts during the time of the communion of students of the public schools, under the resolution of the Ufim Hierarch, "attentive pastors use the following order for the most sacred duty in this case: they place two candlesticks before the ambo between which allows one communicant by one to enter for communion of the Body and Blood. On both sides between the communicant and the priest are two standing churchmen, holding the iliton or cloth, taking up all the space between the priest and communicant. With such precautions if some of the Body and Blood of Christ happens to spill from the Holy Chalice, the drops would fall on the iliton held by the churchmen, instead of on the floor of the church" (Ufimskiiia Eparkhial'niia Vedomosti [Ufim Diocesan News] 1891, 12).

On those days when many communicants are expected, one of the priests forces two of the most devout parishioners to hold in front of themselves under the holy chalice an open veil against which rests a little on the left hand of the holy chalice, than considerably, on the assurance of practicing this, facilitates the labor of holding the hand a long time in the horizontal position (see Rukovodstvo dlia Sel'skikh Pastyrei [Guide for Village Pastors] 1884, 5)

For more details refer to pp. 720 and 1052.

*S. V. Bulgakov, "Handbook for Church Servers", 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900) pp. 1041-1050.*

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