

## Supplementary Notes

1) In any case none should receive communion twice on the same day (See Fr. G. Diachenko, "Questions on the Confession of Children", p. 86).

2) "If the priest is ashamed to give communion to his wife, and he will give her the chalice and he gives her communion, then by this he is cursed by canon 103 laid down in Trullo" (Nomocanon 142). Here is an obvious error in the citation of canon 103 of the Council of Trullo. The composer of the Nomocanon in the present case could only mean canon 13 of the named council. This canon 13, by its letter, of course, has nothing in common with the actual article of the Nomocanon. But the motive of canon 13: "that there will be no insult to marriage, established by God and blessed by Him in His coming", undoubtedly, is also inherent in article 142 of the Nomocanon. For "the insult to marriage" is pointed out even in this case that if the priest is ashamed to give communion to his wife and by that shows before his flock that he lives with her as if not in a legal marriage, but in fornication (for more details, see the Nomocanon in The Great Book of Needs of Prof. A. Pavlov, pp. 57, 63, 281-283).

3) One of priests of the Kherson diocese in the report addressed to His Bishop, by the way, has explained the following:

1) At the desire of his parishioners, employees at a railroad station, the Bishop last year decided to have him serve a Great Lenten service at this station within three days, where he was authorized to make them together with their aged parents and children worthy of partaking the Holy Mysteries. He fulfilled this order. Thus he dared to break one of the Bishop's Lambs and the particles HI and KA to give communion to those who were properly prepared.

2) In the coming lent all inhabitants and employees at the station, who already consider the Archpastoral order standing not only for themselves, but also other parishioners living far from church - in 8, 9, 10 and 15 versts [one verst equals 0.66 miles], difficult during the first week of lent with overflowing rivers, but in the latter are the fields with work, convincingly ask him to ask of the bishop his permission to do the services and for them the same service as authorized to serve at the station, in the decent chapel built by one person, N, in the cemetery, but also in a hall, built by other persons. But it adds to this, that under the law and decisions of the bishops of the South-western territories gathered in Kiev in September 1884, priests are obligated to confess all those preparing individually, started for the sake of this to confess at least from Monday, in the strength of

irresistible circumstances the fulfillment of the order is impossible. The people always postpone their lenten preparation for the sacrament to the last Sundays of lent for the following reasons: it is cold during the first weeks of lent, and the church stands almost in a country churchyard in the steppes, and hundreds of people have nowhere to find lodging for the night. The premises of the parish church school and the enclosures are tightly filled with people, but many come to search shelter for a lodging for the night even "under the open sky or on straw. In the middle Sundays of the Holy Forty Day Fast the overflowing rivers and the impassibility of roads serve as an obstacle. Therefore people preparing for the sacrament pile up in the hundreds from Fridays during the last Sundays. Besides this, the people are relentless during confession. You confess one, but you see you have absolved three. Secretly or with power they also try to apologize that they go to their home in the steppes of five versts [3.3 miles]. He confessed to one hieromonk about this, and he wrote out for him from Peter Mogila's Book of Needs the Prayer of Confession which he advised to read in such cases, with the people repeating after the Prayers before Confession in our Book of Needs.

3) Then in his parish it was inculcated and there exists such an irresistible custom: a famous parishioner by vow or as usual on almost every Sunday of the Holy Forty Day Fast, without excluding even the first, harnesses oxen to a sledge or cart, looking towards the trip, piles it full with straw, straightly covers the straw and on the Sunday on which usually everyone prepares themselves through fasting, leaves from one end of the village, standing about 15 versts [9.9 miles] from the church, and moves to the other with the exclamation: "bring little infants to communion". And this is at dawn! On his street on the cart he carries sleepy naked and barefoot children. When his cart becomes full, he covers them with coverings and carries them to church. And such caravans, and not from one village, weekly fill the church with noise, shouts, peeps, groans, and communion for the soul for which stand hundreds of adults, in fear, and they disturb with an unnatural effect, especially at the question, as the name of the child which he, of course, does not know. And this happens almost on every Sunday of lent. Neither requests nor persuasions work to delay the communion of children to the summer, in the power of faith that "the child grows faster from communion" and that "it should be possible before Pascha". But the grief that such innocent communicants are rarely granted "there is Pascha", but many of them often should come to Christ on the day of Pascha to sing and to accompany them to the heavenly mansions. Diphtheria, scarlet fever and ordinary colds ruin children prematurely.

4) Finally the priest asks: how does he meet the requirement for prosphora by the people during such Divine Services, who are in the habit, by lists of

commemorations, to divide it among themselves after receiving the Holy Mysteries?

On the examination of this report, the Chersonese Spiritual Consistory, with the statement of the bishop, decided: In the allowance of the misunderstanding of priest N, stated in his documentary note of January 27th to do the following:

1) To permit him in convenient time of pastoral Great Lent to direct for those living at station N and for those village people living far from church deprived of the great lenten church services, besides the Divine liturgy, one time in each of their appointed premises and after appropriate preparation of fasting to partake of the reserved Gifts, or the reserved Lamb. But the young children, not able to eat solid food, cannot have communion. Thus to explain to priest N that the rigorous preparation for the sacrament, confession and communion of the Holy Mysteries outside the parish church can have the consequence of cooling parishioners towards the temple of God and their credulous relation to the very Mystery of communion. This is why he should inspire those receiving communion outside the church, that such permission is given by the diocesan authorities as an exception, mainly for the sake of infirm old men and weak children, and that the all others have the duty to fulfill their debt of confession and holy communion in the temple of God in the Divine Liturgy in conformance to the canons.

2) To prohibit the reading of some kind of special Prayers of Absolution over all who have prepared, without their confession, after the reading of the Prayers before Confession.

3) The inherent laudable custom existing among his parishioners, the communion of children on every Sunday of Great Lent, by the statement of "priest N, is connected with prejudice as if "children grow faster from this", and that "without having been to communion they cannot eat the Pascha", and the performance of this custom is accompanied by two great harms for the children, who, during the accompanying them from the villages in winter in a caravan to church and back home with the persons, besides being extraneous for them, are easily exposed to the cold and often die. In the removal of to impose on the priest N the duty to explain to parishioners what is good and what is bad in this custom, and to require that in order for very young children brought to them be delivered to their native church, instead of being charged to strange persons and not only during Great Lent, but also any time of the year and mainly in the summer.

4) To explain to the priest N, for the fulfillment, in order that from then on he would not come so imprudently as in the last Great Lent, having admitted to communion of the Holy Mysteries adults who were not fasting and were not ill, but constantly as if they were occupied with the service on the road, meaning that, by the instructions of the Great Book of Needs, they would administer the Holy Mysteries without preparation and at any time only to the dangerously sick, therefore he needs to explain beforehand to the employees on the railroad that he will administer the divine services and confess and give communion to the inhabitants of station N in the place on such a day and that those wishing to receive communion be prepared for that by the appropriate rigid preparation for the mysteries, and

5) In reference to the prosphora to declare to the priest N that he neither distributes them gratis or with payment for the people, who have been given the Presanctified or Reserved Gifts, especially not to take out from such prosphora particles for the service of Obednitsa, instead of in the divine liturgy. In any way it does not follow, but is limited for the distribution of the antidoron to the communicants from that prosphora from which the reserved Lamb had been taken out. In the fulfillment of the Archpastoral resolution, it was declared concerning all the above-stated information and also the management by other diocesan parish priests (Khersonskiiia Eparkhial'niia Vedomosti [Chersonese Diocesan News] 1886; See Svod uk. i Zam. [Code of Ukases and Remarks]).

4) The Ekaterinoslav Spiritual Consistory in a ukase dated June 17, 1890 recommended to the clergy to build in the churches on the solea lattices so that the doors are locked and not under any circumstances not to unlock the doors during communion. The communicants should come to the lattice here to also receive the Holy Mysteries. Where there is no possibility for whatever reasons, to build lattices, or the priest feels weak, but there are many who prepared, in such cases the Consistory offered to build lower pedestals about half the height of humans, so massive that they could not be overturned by foot. Before communion the pedestal (covered similarly to the analogion) is placed before the Royal Doors and is covered by the big aer on which the chalice is placed. The priest firmly holds the chalice with one hand and gives communion with the other. Even more practical, according to one priest, the barrier device is built into the Royal Doors, as is sometimes seen in some big monasteries, for example, in the Moscow Sergievoi Lavra. This barrier represents either a continuous board or a graceful lattice, one and a half arshins [3.5 ft.] high, which, after opening the Royal Doors, is inserted into them and is firmly attached on both ends from the sanctuary side with several hooks so any movement cannot shake it or move it from its place. On the top part

of this barrier, again from the sanctuary side, a semicircular shelf is attached, with a removable brocade cloth, on which it is possible without danger to place the foot of the chalice. This barrier protects the priest from any casual pushes (Tserkovnyi Viestnik [Church Messenger] 1885, 10; see also Penzenskiia Eparkhial'niia Vedomosti [Penzan Diocesan News] 1887, 7, 24).

In those dioceses, where there are no special orders of the local authorities, it is necessary to ask the authorities to build the aforementioned pedestals and barriers (see Tserkovnyi Viestnik [Church Messenger] 1893, 6).

5) The Samara Hierarch issued a resolution those priests of the diocese, while imparting the Holy Mysteries to the communicants, with strict attention to observe "their consumption". It is all the more necessary that in the number of communicants there can be evil-minded people, with the unclean intention of keeping the Holy Gifts in their mouth in order to expel it that was noticed among the Raskolniki and the Khlysty. It is also known that the Holy Gifts kept in the mouth was used by people of weak faith for various kinds of superstitions. Therefore the carelessness of priests, while imparting the Holy Gifts to their parishioners, may serve to their condemnation before God both for the first and for the latter. Marked inattention, by the remarks of the Hierarch, is caused by hurriedness, bordering on negligence, among the multitude of communicants, but let the priests firmly remember the saying of the Holy Apostle: "they curse everything by doing the work of the Lord with negligence" (see Samarskiia Eparkhial'niia Vedomosti [Samara Diocesan News] 1896, 13; see also the Khersonskiia Eparkhial'niia Vedomosti [Chersonese Diocesan News] 1893, 24; Tserkovniia Vedomosti [Church News] 1897, 40, 1424 p.).

6) It is self-understood that there is no incompatibility in the sprinkling of communicants with holy water, even though they also have received Jesus Christ into their soul. As this sprinkling, of course, should be carried out not for Jesus Christ but for the people (Tserkovnyi Viestnik [Church Messenger] 1890, 27).

*S. V. Bulgakov, "Handbook for Church Servers", 2<sup>nd</sup> ed., 1274 pp. (Kharkov, 1900) pp. 1051-1052.*

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