St. Josaphat Kuntsevych

CATECHISM AND RULES FOR HIS PRIESTS

From the Latin version printed by Guépin (Paris, 1897)

English translation

Contributed to Mind of the Church by a friend of the library who wishes to remain anonymous

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About this translation

Translated from the Latin printed among the *Pièces justificatives* of Dom Alphonse Guépin, *Un apôtre de l'union des Églises au XVIIe siècle: Saint Josaphat et l'Église gréco-slave en Pologne et en Russie*, second edition, vol. I (Paris and Poitiers: Oudin, 1897), appendix pp. 3–33: the Catechism composed by St. Josaphat; his forty-eight Rules for his priests; the nine Constitutions for all priests, with penalties for those who break them; and the Annotations on the Rules. The translation is complete.

Josaphat wrote the Rules in Ruthenian, at different times, to fix the lessons of his diocesan synods. When the process of his beatification was drawn up they were entered among its documents and put into Latin, and it is that Latin version which Guépin prints. The pages of his appendix are given in the text as (p. N).

The Catechism

Catechism Composed by the Servant of God Josaphat

(p. 3)

Q. What does it mean to be a Christian?

A. It means to be baptized in the Name of the Father and of the Son and of the Holy Spirit, and to believe and confess the law of Jesus Christ.

Q. What must one have who confesses the law of Jesus Christ?

A. These four things. First, the confession of Faith. Second, the manner of praying to God. Third, the knowledge of what must be done and what must be shunned in order to please the Lord God. Fourth, the knowledge of the means by which the grace of God, or its increase, can be gained. Whoever knows how to do these things is a true Christian and will be saved.

Q. How could one easily learn these things?

A. First of all he should learn the Creed of the Faith; then the Lord's Prayer, that is, the Our Father; next the ten commandments of the Decalogue; and finally the seven sacraments of the Church.

Part I. On Faith

Q. What is the Creed of the Faith?

A. I. I believe in one God, the Father Almighty, maker of heaven and earth. II. And in Jesus Christ, the Son of God, our Lord. III. Conceived of the Holy Spirit, born of the Virgin Mary. IV. Suffered and was buried. V. He descended into hell, and rose again from the dead. VI. He ascended into heaven, and sits at the right hand of God the Father Almighty. *(p. 4)* VII. From thence he shall come again to judge the living and the dead. VIII. I believe in the Holy Spirit. IX. The holy Catholic Church, the communion of saints. X. The forgiveness of sins. XI. The resurrection of the flesh. XII. Life everlasting. Amen. This is the Apostles' Creed. There is also the Nicene Creed, which we use in the Liturgy and in the ecclesiastical Canon.

Q. Why is it called a Symbol?

A. It is called *Symbolum* in the Greek tongue; in ours it is called *Uktad*, a Composition.

Q. Why is it called the Apostles' Creed?

A. Because the holy Apostles composed it when they travelled through the whole world preaching the Gospel.

Q. What is contained in that Creed?

A. The twelve articles of the Christian Faith: one about the Father, six about the Son, five about the Holy Spirit.

Q. What does the word *Credo*, "I believe," mean?

A. It means that I firmly profess, and hold as most certain, all the things contained in those twelve articles. For God himself taught the Apostles, the Apostles taught the Church, and the Church taught us. And since it is impossible for God to lie, I judge all these things to be more certain than the other things that I see with my eyes and touch with my hands.

Q. What do the words "I believe in one God" mean?

A. They mean that although the Persons are distinct, Father, Son and Holy Spirit, yet the Three are one Creator of all things and one Lord. Although the Father is God, and the Son is God, and the Holy Spirit is God, yet they are not three Gods but one God. Of those three Persons there is one Godhead and one Essence. And this is the mystery of the most holy Trinity.

Q. Can any likeness of the most holy Trinity be given?

A. It can. The soul of man, which was created in the image of God, is one in its essence and yet has three powers: Intellect, Will and Memory.

Q. What does the word "Father" mean?

A. It means that he is the true, natural Father of his only-begotten Son. He is also our Father, but by grace, not by nature.

Q. What is the second article?

A. It is: *And in Jesus Christ, his only-begotten Son, our Lord.*

Q. Who is Christ?

A. He is the Son of God the Father, born of him before the ages, as almighty and as wise *(p. 5)* as he; who for our sake was made man in the womb of the most holy Virgin Mary.

Q. How was this done?

A. Not by human power but by the power of the Holy Spirit. For she remained a virgin after giving birth just as before. And so the Son of God has no mother in heaven and no father on earth.

Q. Why was he crucified and buried?

A. For us wretched men and for our salvation: to cleanse us from our sins and to snatch us from the hands of our enemies, the devil and hell, and so to redeem us with his most precious blood on the most sacred wood of the Cross.

Q. Were we captives, then, if he redeemed us?

A. Truly we were captives and slaves of our sins, of death, of the devil and of hell.

Q. What then did our Saviour do when he descended into hell?

A. He led out the souls of the holy Fathers and of the other saints who were in the lower parts of the earth near hell, awaiting his holy and glorious coming.

Q. How did he rise from the dead on the third day?

A. He rose from the dead to blessed life, glorified in soul and body, so that he will never die again.

Q. How did he ascend into heaven, and sit at the right hand of the Father?

A. He ascended on the fortieth day after his resurrection from the dead, above all the heavens and above all the Angels, by his own power and might; where he now is, in his supreme glory, as the true Son of God.

Q. How will he come to judge the living and the dead?

A. On the Day of Judgement, at the end of the world, he will come from heaven with great glory and with the host of the holy Angels, to judge mankind and to render to each according to his works and merits.

Q. Do you believe in the Holy Spirit?

A. I do, for he is true God and the third Person of the most holy Trinity, proceeding from the Father through the Son.

Q. Then do the Latins not speak rightly when they say that the Holy Spirit proceeds from the Father and the Son?

A. They speak rightly. For what they say, "from the Son," is one and the same with what we say, "through the Son."

Q. How can that be?

A. In the same way in which Holy Scripture is accustomed to say of what is created that it is through the Son (John 1): *All things were made through him, and without him was made (p. 6) nothing*; and (Hebrews 1): *Through whom he made the ages*. Nevertheless no one has gone so far in impiety as not to believe that the creation of all things is from the Son just as it is from the Father, although Scripture does not say "from the Son" but only "through the Son."

Q. What is the reason why Holy Scripture uses this manner of speaking?

A. Because at that time the world was full of heathens, who confessed not one God but many. So that they would not think that the Christians likewise had many Gods, Father, Son and Holy Spirit, Holy Scripture used this manner of speaking: ascribing it to the Father, because all things are from him; to the Son, because all things are through him; and to the Holy Spirit, because all things are in him. And so a single Principle is expressed. The same is to be understood of the Holy Spirit.

Q. But in the Nicene Creed why is it written "proceeding from the Father," and "from the Son" is not added?

A. The holy Fathers did this against Macedonius the heretic and others who followed him, who taught that the Holy Spirit proceeds from the Son only and not from the Father. That is why they mentioned only the Father, with respect to whom the heretics did not acknowledge the procession of the Holy Spirit.

Q. Is it found anywhere in Holy Scripture that the Holy Spirit does not proceed from the Son but only from the Father?

A. Nowhere. Quite the contrary: that he does proceed from the Son. For Christ says (John 16): *All things whatsoever the Father has are mine; therefore I said to you that he shall receive of mine.* And in chapter 17 he says: *All mine are thine, and thine are mine.* And the holy Fathers clearly testify to the same.

Q. What would follow if we said that the Holy Spirit does not proceed from the Son?

A. It would follow that the Son was no longer equal to the Father in all things. For the Father, apart from Paternity, would have something more than the Son has. This is blasphemous in the Christian Faith, against the foundation of the Faith concerning the most holy Trinity.

Q. If it is true that the Holy Spirit proceeds from the Father and the Son, will there not then be two Principles of the Holy Spirit, and not one?

A. By no means. For just as it does not follow, from the fact that the creation of heaven and earth is from the Father and the Son and the Holy Spirit, that there are three Trinities, but there is only one, since the Power by which the three Persons created heaven and earth is one; so here too, since the Spirative Power of the Father and the Son is one, joined and indivisible, the Father and the Son spirate by it not as two spirators but as one *(p. 7)* only. And so the Father and the Son are one Principle of the Holy Spirit.

Q. What is the Church, catholic and ecumenical?

A. It is the whole congregation of the faithful under one invisible Head, Christ the Lord, and the visible Vicar of Christ.

Q. Who is the Vicar of Christ?

A. The Successor of Peter, Prince of the Apostles. For God entrusted the catholic, ecumenical pastorate to Saint Peter alone, and not to the other Apostles; and therefore that power remains only in the successor of Peter, and not in the successors of the other Apostles. Otherwise there would be twelve ecumenical Pastors, which no one has ever yet said.

Q. What then is to be thought of the Eastern Patriarchs?

A. They are bishops. But if they are not in Union with the successor of Peter, they are not Pastors and cannot be saved, neither they themselves nor their followers.

Q. In what does this Union consist?

A. In this: that there be one Faith, even though the ecclesiastical ceremonies and the rite are of one kind in our Ruthenian Churches and of another among the Latins, and the administration of the sacraments differs. For example, we make use of the Body and Blood of Christ differently from the Latins: we under two species, they under one; we in leavened bread, they in unleavened. Nevertheless our Faith concerning these sacraments is one and the same: namely, that it is not mere bread nor mere wine, as the heretics teach, but truly his Body and Blood, so that even in the very smallest fragment of the divided bread the whole Christ is found. So we believe, and so the Latins believe.

Q. What is to be understood by the Communion of Saints?

A. That all who are in the said Church have a common share in the Sacraments, sacrifices, prayers and other good works that are done in the Church, just as one member in the body shares in the strength of another.

Q. How is the Forgiveness of Sins brought about?

A. It is brought about through the merits of our Lord Jesus Christ and by his power, which he gave to the Apostles, the Apostles to the Bishops, and the Bishops to the Priests, for absolving those who confess.

Q. Can sins be forgiven without Confession?

A. They can, when there is Contrition and the purpose of confessing.

Q. What will the Resurrection of the dead be like?

A. On the Day of Judgement all dead men will rise from the dead: the good with a most beautiful soul and in glorified bodies, the wicked in the contrary way, loathsome and most foul.

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Q. What is eternal life?

A. It is the glory of the heavenly kingdom: that is, to see God and to rejoice with him, possessing every good without admixture of any evil; and there the good will be. But the wicked will go down into the fire of hell to eternal punishment.

Q. Is there a third place for souls departing from the body?

A. There is, and that place is called Purgatory. To it go those who die in the grace of God, only because they have not made satisfaction in this life for past sins. They will not see the face of God until they have paid off everything in which they have offended. But once they have undergone the due punishment, they too will be made partakers of heavenly glory.

Q. Can we who are living help the departed who are in Purgatory?

A. We can. And Holy Church does this when she bids us perform Liturgies, supplications, funeral services, odes and other prayers for the departed.

Part II. On the Lord's Prayer, the Our Father

Q. What is the Lord's Prayer?

A. This: Our Father, who art in heaven. I. Hallowed be thy name. II. Thy kingdom come. III. Thy will be done, on earth as it is in heaven. IV. Give us this day our supersubstantial bread. V. Forgive us our debts, as we also forgive our debtors. VI. And lead us not into temptation. VII. But deliver us from evil.

Q. Why do we call it the Lord's Prayer?

A. Because our Lord Jesus Christ himself taught it to his disciples with his own mouth.

Q. For what purpose did he teach it to us?

A. To teach us how we ought to pray, and what we ought to ask of the Lord God.

Q. Is there any prayer better than this one?

A. There is not, because the Lord himself taught it, and it contains within itself everything that we ought to desire and to ask of the Lord God.

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Q. Why do we call God Father, saying "Our Father"?

A. So that, calling to mind the immense love with which God loves us, we may ask of him, with so much the greater trust and assurance, everything that we need, as children ask of a father.

Q. Why do we say "Our Father" and not "My Father"?

A. Because he is the Father of all men, and we are brothers among ourselves and children of so kind a Parent.

Q. Where is God?

A. Everywhere: that is, in heaven, on earth and in every place.

Q. Why then do we say "Who art in heaven"?

A. Because our eternal home is there; there the saints see the face of God; and there his magnificence is more clearly shown.

Q. How many things, and what things, are contained in the Lord's Prayer?

A. Seven things that we ask. First, that the glory of God may be spread abroad; and this is contained in the words "Hallowed be thy Name."

Q. What do we ask in the second petition?

A. Our blessedness and our supreme good: that is, that God may reign in us, here on earth by his most holy grace, and afterwards in heaven by glory. We express this petition in the words "Thy kingdom come."

Q. If God does not reign in us, who will reign?

A. The enemies of our souls: that is, the World, the Devil and the Flesh.

Q. And what do we ask in the other petitions?

A. In the third petition we ask that we may do the will of God here on earth as the Angels and the Elect of God do it there in heaven.

Q. What do we ask in the fourth petition?

A. That he may provide us with bread and food, for the body as well as for the soul, such as his most holy Body and Blood, and his grace, together with the other gifts of the Holy Spirit.

Q. And what in the fifth?

A. That he may forgive us our sins, as we also forgive our neighbours; for the Lord God deals with us in the same way as we deal with our neighbours.

Q. And what in the sixth?

A. That he may not allow us to fall into temptations, but may give us strength to overcome them and not to sin.

Q. What in the seventh?

A. That he may deliver us from every evil, spiritual as well as bodily, and from Satan our enemy.

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Q. Which is worse and more hideous, sin or the devil?

A. Without doubt sin; for the devil became hideous for no other reason than sin.

Q. How often ought we to use this prayer?

A. As often and as frequently as possible: especially in the morning when rising from bed and in the evening when going to bed.

Q. Are there any other prayers customary among Christians?

A. There are: for example, to the most holy Virgin Mary and to the Saints of God.

Q. What are the prayers to the most holy Virgin Mary?

A. There are various prayers. The first place belongs to the one taught us by the Archangel Gabriel and by Elizabeth, mother of John the Baptist. It runs thus: *Mother of God, Virgin, hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb; for thou hast borne for us Christ the Saviour and the deliverer of our souls.* There is also another very short prayer, which may be added: *Most holy Virgin, Mother of God, Lady of all mercy, pray for us sinners.*

Q. When should this prayer to the Blessed Virgin be said?

A. Immediately after the Our Father; for it is most pleasing to Jesus, our Lord God, when we make remembrance of his most holy Mother.

Q. Where is the most holy Mother of God?

A. In heaven.

Q. Then what is the one that is in the church?

A. That is an image of her who is in heaven, so that by this one we may call her to mind. And because it is her image, we give it due honour, to the praise of that most holy Virgin.

Q. What do we say to her in the Angelic Salutation and in that prayer?

A. We greet her, we praise her, and we commend ourselves to her prayers.

Q. After the Virgin Mary, have you any devotion towards the other Saints?

A. Truly I have, towards all of them, as towards faithful servants of God and our helpers in heaven. In particular, towards my Guardian Angel and towards that holy Patron of mine whose name I bear.

Q. What ought we to think of the Relics of the Saints?

A. To them also we give due honour, because they were dwellings of the Holy Spirit, and because they are to be joined again to their glorified souls.

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Q. How do you pray to them?

A. In the way that Holy Church teaches me to pray; and sometimes, in their honour, I say the Our Father and the Hail Mary.

Part III. On the Ten Commandments of the Decalogue

Q. What is the third part of a Christian's duty?

A. To know the ten commandments of the Decalogue, in which is contained what we ought to do and what we ought to shun.

Q. What then are the ten commandments of the Decalogue?

A. I. I am the Lord thy God. Thou shalt have no other Gods besides me. II. Thou shalt not take the name of the Lord thy God in vain. III. Remember to keep holy the Sabbath day. IV. Honour thy father and thy mother. V. Thou shalt not kill. VI. Thou shalt not commit fornication. VII. Thou shalt not steal. VIII. Thou shalt not bear false witness against another. IX. Thou shalt not covet thy neighbour's wife. X. Thou shalt not covet thy neighbour's house, nor his field, nor his hay, nor his maidservant, nor his ox, nor his ass, nor any beast, nor anything that is thy neighbour's.

Q. When did God lay down these commandments?

A. First in the Old Law; afterwards Christ confirmed them in the New.

Q. How are they divided among themselves?

A. The first three concern the praise of God; the last seven, the good of our neighbour.

Q. How do those three relate to the praise of God?

A. Because the Lord God wills that we serve him first with the heart, then with the word, and lastly with the deed.

Q. How do we fulfil the first commandment?

A. By praising the one only God, by fearing and honouring him, by serving him with our whole heart, and by expecting from him every remedy and every other reward, as from the source of all good.

Q. Who sins against this commandment?

A. Above all idolaters, the superstitious, diviners and enchanters. For all these offend against his honour.

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Q. How do we fulfil the second commandment?

A. By praising the Lord God with our tongue, by giving him thanks, and by asking of him what we need.

Q. Who sins against this commandment?

A. First, those who blaspheme the name of God and of his Saints. Next, those who swear to what is false, or swear without any necessity. Further, those who do not fulfil their vows. Lastly, those who do not give due honour to the divine name.

Q. Why is it said: "Where it is not true, just and necessary"?

A. Because an oath must concern a true matter, not subject to any falsehood, of which the one swearing must first have knowledge. Likewise, a just matter, one that is lawful. Likewise, a juridical matter, one that has some weight; otherwise he will not be excused from sin. And for this, honour is required towards him by whom one swears.

Q. Is there any remedy against swearing wrongly?

A. There is: never to swear.

Q. How then should one speak when he wishes to affirm something as certain?

A. *It is so*, or *it is not so*: *truly*, *indeed*. For these are not said to be an oath. But if you add anything more, you will stray from what is right.

Q. How do we fulfil the third commandment, which bids us keep the feasts?

A. By doing no work on that day, by giving ourselves to the devotions of the Church, and especially by hearing the holy Liturgy with devotion and attention, and by seeing to it that those under us also hear the Liturgy.

Q. What more should be done?

A. That day ought to be spent in things belonging to the worship of God: in prayer, in reading divine books and hearing them read, and in works of mercy.

Q. How do we fulfil the fourth commandment, in honouring father and mother?

A. We are bound to listen to them, honour them, serve them and help them.

Q. But if your father bade you lie, or commit some sin, would you be bound to obey him?

A. In no way am I bound to obey him in things contrary to God, but only in things lawful and honest.

Q. How many kinds of fathers are there?

A. Four kinds. First, natural fathers, who begot us; next, spiritual fathers, such as priests, spiritual superiors and preachers; third, kings, governors and civil magistrates; and fourth, old men, because of their age. All these *(p. 13)* we are bound to honour, each according to his own condition.

Q. What are good fathers bound to do with their children?

A. They must teach and instruct them, neither correcting them too much nor indulging them too much, but proceeding between the two according to reason.

Q. How ought servants or subjects to behave towards their own masters?

A. As a son towards his father: by obeying him and by showing him honour, as to our Lord Jesus Christ.

Q. And how ought masters to behave with their servants?

A. As fathers with their sons, as brothers in Christ.

Q. What is the fifth commandment?

A. Thou shalt not kill.

Q. How do we fulfil this commandment?

A. By doing no harm to our neighbour.

Q. What is the sixth commandment?

A. Thou shalt not commit fornication.

Q. How ought we to conduct ourselves in keeping this commandment?

A. In this way: by fleeing all bodily foulness and indecency, not only in deed but also in word and in thought, as the Lord God forbids in the ninth commandment.

Q. What remedy should be used to keep this commandment?

A. The remedy is manifold; but these perhaps are the chief among the others. First, temperance in food and drink; next, flight from bad company; third, abstaining, as far as possible, from reading impure books, from foul conversation, from indecent songs and from listening to them; fourth, frequent Confession and Communion; and fifth, chastity is to be asked of God and of the Blessed Virgin Mary, that she may deign to obtain her own chastity for us from Christ the Lord.

Q. What is the seventh commandment?

A. Thou shalt not steal.

Q. What is contained in this commandment?

A. That we neither take nor keep with us anything belonging to another, neither by force, nor by fraud, nor by aiding, nor by counsel, nor by causing loss to another in any way.

Q. How do we fulfil the eighth commandment?

A. By not saying what is false against our neighbour, by not murmuring, by not detracting, by not disclosing hidden sins except to the one whose task it is *(p. 14)* to remedy them, or for some other good end; by not judging our neighbour rashly and not speaking ill; but rather by speaking well of everyone, as you would wish to hear yourself well spoken of by all.

Q. How do we fulfil the ninth commandment?

A. By not coveting another's wife or any other foulness. And for this it is necessary to guard the eyes and to restrain the other senses for the guarding of the heart, and to take refuge in prayer for victory in temptations.

Q. How do we fulfil the tenth commandment?

A. By not coveting the possessions or anything else of our neighbour in an unjust way, and by not envying him his goods.

Q. Can what has been said of the ten commandments of the Decalogue be put briefly?

A. It can be contained in the two commandments of Charity: *Thou shalt love the Lord thy God above all things*, and thy neighbour as thyself for the sake of the Lord God. In these few words the whole divine law is contained, and everything that is found in the Holy Scriptures.

Q. Are there other commandments, of the Church?

A. There are five in number. I. To keep the feasts appointed by the Church, that is, to hear the holy Liturgy on that day. II. To fast on certain days which the Church has ordered to be kept, and to abstain from forbidden foods on those days, and in particular the four Fasts of the year. III. To confess one's sins before a Priest who has authority from his superiors. IV. To receive the Body and Blood of Christ at least once a year, and above all at Easter. V. To pay tithes justly.

Q. Why does the Church of God prescribe that we keep and celebrate the memory of the Saints of God?

A. That we may praise the Lord God in his Saints. Next, that we may gather from this the glory which the Saints have in heaven. Third, that on such days we may gather for ourselves their life and good works, and imitate them. Fourth, that on those days we may commend ourselves to them in a special way and implore their intercession with the Lord God. Fifth, because Holy Church wishes to honour her holy children, as they

honoured God and the Church.

Q. Why does the Church use various rites and Ceremonies?

A. First, for the greater worship of God and the excellence of his praise. Next, to promote devotion in men, so that through outward things they may come to know inward things. Third, because, since we have soul and body from the Lord God, we are bound to render him due honour by those means through which we can stir up devotion in soul and body. And such are the rites and ceremonies of the Church.

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Q. Are there any other good works that are not expressed in the ten Commandments of the Decalogue?

A. There are; and these are the seven works of mercy, some spiritual and some corporal.

Q. What are the corporal works of mercy?

A. To feed the hungry. To give drink to the thirsty. To clothe the naked. To ransom prisoners. To visit the sick. To take strangers into one's house. To bury the dead.

Q. What are the spiritual works of mercy?

A. To call sinners back from sin. To teach the ignorant. To instruct the doubtful well. To pray to God for one's neighbours. To console the afflicted. To bear wrongs patiently. To forgive offences.

Q. How many are the Cardinal virtues?

A. Four: Prudence, Fortitude, Justice, Temperance.

Q. How many are the gifts of the Holy Spirit?

A. Seven: Wisdom, Understanding, Counsel, Knowledge, Fortitude, Piety and Fear of God.

Q. Are there any sins not mentioned in the ten commandments of the Decalogue?

A. There are the seven capital sins: Pride, Avarice, Impurity, Anger, Envy, Gluttony, Sloth.

Q. Why are they called capital?

A. Because they are the cause and head of other sins. Ordinarily they are mortal, although sometimes they may be venial.

Q. How many are the sins against the Holy Spirit?

A. Six. I. Presumption, as though one could be saved without merits. II. Despair of God's mercy. III. Attacking the known truth. IV. Envy of the spiritual goods that our neighbours have from the Lord God. V. Obstinacy in sin. VI. Death without repentance.

Q. How many are the sins that cry out for God's vengeance?

A. Four: wilful murder; the sin of Sodom; oppression of the poor, of widows and of orphans; and withholding the wages of workmen.

Q. What is sin?

A. It is whatever one desires, says or does against the will of God and his Law.

Q. What harm does mortal sin do?

A. It makes a man lose the grace of God, God himself, and the heavenly Glory promised him, and it makes him liable to eternal damnation.

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Q. Why do we call it mortal?

A. Because it kills the Soul and makes it lose its life, that is, the grace of God.

Q. And what does venial sin do?

A. It does not take away the grace of God, nor does it deserve hell; but it makes a man lukewarm and disposes him to mortal sin.

Part IV. On the Seven Sacraments of the Church

Q. How many are the sacraments of the Church?

A. Seven: Baptism, Confirmation, Penance, Eucharist, Extreme Unction, Order and Matrimony.

Q. Who instituted these sacraments?

A. Our Lord Jesus Christ.

Q. Why did he institute them?

A. For the forgiveness of our sins and, by the merit of his most sacred Passion, for the communication of his grace. For in each sacrament grace is conferred on us for some particular end; but they must be received worthily.

Q. What is Baptism necessary for?

A. That a man may become a Christian and a Son of God.

Q. How can this come about?

A. Because we are all born in Original sin, which has come down upon us as if by right of inheritance from our first parents, that is, from Adam and Eve. This sin, together with all others, is forgiven in Baptism, and grace is conferred on us together with all good habits. And so from children of damnation we are made children of God and heirs of the kingdom of heaven.

Q. What is Confirmation necessary for?

A. For receiving the grace of God and strength against our spiritual enemies and their temptations, for the sake of the confession of Faith which we take upon ourselves in Baptism.

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Q. What is the sacrament of Penance necessary for?

A. That the Lord God may forgive the sins we have committed.

Q. How can one who wishes to confess prepare himself?

A. He must do this. *First*, carefully call to mind the sins he has committed. *Next*, grieve for them with a contrite heart and have the purpose of not returning to sin again. *Third*, confess all his sins entirely, and fulfil the penance that the confessor has imposed.

Q. What is the way of good preparation for holy Confession?

A. Every day, on going to bed, to examine one's own conscience; and every morning to commend one's whole self to the Lord God, so that a man may sin with the more difficulty.

Q. How do you examine your conscience?

A. *First*, I give thanks to the Lord God for all the benefits I have received from him. *Afterwards*, I examine the sins committed that day, grieving for them and having a firm purpose of amendment and of confession.

Third, I ask the Lord God to forgive them, and I make a firm purpose of sinning no more.

Q. And what are you accustomed to do in the morning?

A. I give thanks to the Lord our God that he has deigned to keep me that night, and for his other benefits. I offer him, for his holy service, my soul and my body and everything I have to do. I resolve within myself, as far as I am able and by the grace given me by the Lord God, to flee all sins. And besides this I perform other devotions, with the mouth as well as with the heart, in thought as well as in speech.

Q. What is the sacrament of the Eucharist necessary for?

A. That our soul may be united with God, and may be strengthened by this spiritual food in its struggle in this present life. Next, that by the working of such a sacrament we may not fall into sin. Lastly, that we may gain every Christian perfection.

Q. What is the Eucharist, or the Sacrament of the Body and Blood of Christ the Lord?

A. It is our Lord God and Saviour Jesus Christ himself, with his soul and body and his Divinity, as he is in heaven; and this as much under the species of bread as under the species of wine, once the Priest has consecrated.

Q. Does bread remain on the paten, or wine in the chalice, after the Priest's consecration?

A. It does not; but by virtue of those words of God, *This is my body (p. 18)* and *This is my blood*, which the Priest uses in the consecration, the bread is transubstantiated into the Body and the wine into the Blood of our Lord Jesus Christ. This takes place in the sacred office of the Liturgy.

Q. What is the most holy Liturgy?

A. It is a memorial and true rite of the life, passion and death of our Lord Jesus Christ, and at the same time a sacrifice, that is, an offering, in which we offer the same Jesus Christ our Lord for the living and the dead. And so it is necessary that we offer this oblation to the Lord God with the greatest devotion and reverence.

Q. How can you prepare yourself for a worthy communion of the holy Eucharist?

A. We ought to approach with great humility, as the lowliest subject to a great King; with devotion, as a creature to the Creator; having first made Confession, and with a conscience cleansed of every mortal sin.

Q. What is the sacrament of Extreme Unction necessary for?

A. For receiving the grace of the Holy Spirit and the cleansing of the soul from the remnants of sin; for strengthening the soul; for increasing the hope of eternal goods; and for supplying strength, so that it can resist the difficulties and temptations of sickness and of the devil.

Q. What else does it help towards?

A. Towards obtaining bodily health, if this shall be according to the will of God and for our salvation.

Q. For what was the sacrament of Order instituted?

A. That through it the power and grace of God may be given to the Priest to consecrate the Body and Blood of Christ for the forgiveness of sins, which no other man except a Priest can do.

Q. Of what use is the sacrament of Matrimony?

A. That man and woman may receive the grace of God for the fulfilment of their life and for the upbringing of children, to the praise and glory of God, and for multiplying Christian people, so that there may always be those who can serve God.

Q. How ought husband and wife to behave towards each other?

A. The husband must love and honour his wife as a sister in the Lord. The wife must revere and obey her husband as Christ. And both must preserve mutual love, peace, harmony and fidelity, just as our Lord Jesus Christ deals with his Church.

Q. Is there anything more that a Christian must know, beyond what we have set out above?

A. There is. *First*, there are three powers of our soul: Intellect, *(p. 19)* Memory and Will. *Next*, there are five senses in our body: Sight, Hearing, Taste, Touch, Smell. *Third*, there are three enemies of man: the World, the Flesh, the Devil. *Fourth* and lastly, there are four last things of man: Death, Judgement, Hell, Heavenly Glory. Amen.

JOSAPHAT,
Archbishop of Polotsk.

Rules and Constitutions for Priests

Rules of St. Josaphat for His Priests

(p. 21)

1. The first duty of every priest is to know thoroughly everything that is written here, and to be able to give an account both of the seven holy sacraments and of all the circumstances that are described here.

2. Priests are bound to instruct people in piety by the example of their own life; for the good life of a priest preaches effectively to simple people. Each one must confess to his confessor appointed by the Archbishop as often as possible, and especially at the Nativity of Christ, the Purification of the Blessed Virgin Mary, the First Sunday of Lent, Holy Thursday, the Ascension of the Lord, the Day of the Holy Apostles Peter and Paul, the Transfiguration of the Lord or the Assumption of the Mother of God, the Nativity of the Blessed Virgin Mary, the Feast of St. Michael the Archangel, and the Feast of our Holy Father Nicholas. But each will do better if he does this more often, even if he were to go to confession before every holy Liturgy. For every priest is called an Angel by Holy Scripture, especially in Malachi, chapter 3. And an Angel must have an angelic conscience if he wishes to reign with the angels in heaven in the life to come. But if anyone does otherwise, let him beware lest he be thrust down to hell with the wicked angels. For, says Gregory the Theologian, a priest must first be clean and then cleanse, first be sanctified and then sanctify. Mindful of our duty, we protest before our God that we shall not incur the guilt if any of you dares to say Mass with an impure heart and to receive the spotless Lamb, eating and drinking him to his own judgement. For I forewarn you in a matter of the greatest moment.

3. Every priest is bound to recite the divine office every day, even without the Psalter: only what is found in the Horologion. The Nocturns, too, without the Psalter; Lauds also without the Psalter and the Odes; the Hours and Vespers without the Psalter; Compline also without the Odes. This will cause no priest any inconvenience, for he can recite it while walking about or on a journey, with the Diurnal in hand; and whoever knows it by *(p. 22)* heart can then say it from memory, provided he does it with as much attention as possible. Many lay people say the divine office every day; and why should it not be said by us priests? On Sundays and Feasts, however, the whole office is to be recited in church, with the reading of the Psalter and the Odes.

4. Before the Liturgy let the whole Office of the Horologion for the day be said, up to the Sixth Hour. Then let some prayers before Communion be recited, and only then is one to go to the Preparation of the holy sacrifice. And not as some do, who leave the recitation of the Hours to a boy and perform the Preparation themselves without having finished the Hours.

5. Let them by all means celebrate the holy Liturgy every Sunday and every feast day; and especially on the solemnities of Christ the Lord: on the Vigil of the Nativity of Christ, on the Circumcision of the Lord, on the Vigil of the Epiphany, on the day after the Epiphany and on the Octave of that same feast of the Epiphany; on the Purification of the Blessed Virgin Mary; on the Annunciation; on Holy Thursday, Holy Saturday and the three days of Easter, and if possible the whole week as well; on the Wednesday after the Third Sunday of Easter; on the Vigil of the Ascension of the Lord, on Ascension Day itself and on the octave of that feast; on the three days of holy Pentecost and the octave of that festival; on the Transfiguration and the octave of the feast; on the Assumption of the Blessed Virgin Mary and the octave of the festival; on the day of St. Simeon, that is, the New Year, the 1st of September; on the Nativity of the Blessed Virgin Mary; on the Exaltation of the holy Cross and the octave of the feast; on the Presentation of the Blessed Virgin Mary and the octave of the feast; and likewise on the commemoration of the Apostles, of certain Pontiffs and Martyrs, of St. John the Forerunner, and on the feast of St. Michael the Archangel. The absence or presence of people is not to be considered. For whether they are present or not, the holy sacrifice of the Mass is to be performed. The people

will be at fault for not coming, and the priest will have discharged what he owed by his office.

6. The Lord Officials of the town are to be asked to lay penalties on lay people who will not attend church.

7. Because lay people are not inclined to holy Penance, we urge priests to visit every house in the villages each Lent with the Blessing, and to hear confessions. This must by all means be done. And even if the whole of Lent is spent on this work, it will be very well spent. He may also, a day or two before his coming, announce in the villages that they should prepare themselves for it by fasting and abstinence, as far as possible, for one, two or three days. Then after his arrival he may hear their confessions, and to that better end he may bring with him the most holy Body of Christ our Saviour in sufficient quantity and give them communion after confession. After communion let the house be blessed. But if this cannot be done, at least the confessions must be heard, *(p. 23)* even if they have kept no fast beforehand. This is to be understood of the outlying villages. As for the hamlets nearer the church, that is, a quarter of a league, half a league, or even a whole league away, care must be taken that they either come of their own accord, or are compelled by the magistrate, from the least to the greatest, to come to church, to confession and to holy communion.

This is how one should proceed in the time of Great Lent. In the time of the Advent fast, however, there is no need to compel them; but only, visiting them with the Blessing, to hear the confessions of all, as written above, even without communion, in the remote hamlets as well as in those near the church. Those who of their own will wish to approach the holy sacrament of the Eucharist may do so. The villages and towns that have their own churches may cleanse their consciences and receive communion in church before the Nativity of the Lord itself, after due preparation. They will do the same before Easter. The priest must work diligently at this, by his own persuasion and by the penalties of the magistrate, so that all the people become accustomed to such things.

8. On every feast day, after the Liturgy has been celebrated in church, priests must teach the people to make the sign of the Cross in this way. The priest himself, with his face turned towards the people, shall make the sign of the holy Cross on himself with his own hand, directing all to do the same; and not just once, but they shall repeat it, saying: "Lord Jesus Christ, have mercy on us sinners." Further, let them teach the "Our Father," the "Hail Mary" and the "I believe in one God," and urge those who know them to teach those who do not; and this is not to be neglected on any feast day. Let an explanation be added to these: what the most holy Trinity is, in the manner set out in our catechisms; what Christ is; what the Blessed Virgin Mary is. Let them also be taught that the soul of each of us does not die after death but is among the immortal things; that another life remains for us, in which the Lord God judges the works of men, consigning the wicked to punishment and enrolling the good for eternal life. They are also to be taught to seek the grace of God by holiness of life and frequent prayer, and by confession and holy communion, so that when they depart this life they may inherit that eternal heavenly life for the sake of which all were created by God. They are also to be instructed that, when this world is ended, the bodies of all of us which we now commit to the earth will rise from the dead, and the good will be carried, with souls and bodies, to everlasting joys; likewise sinners, with souls and bodies, will be thrust down to the pains of hell. But if any of the priests neglects these things, the canons of holy Church have decreed that he is liable to degradation (Apostolic Canon 58, and Sixth Council, canon 19). For without knowledge of these things that are noted here, no one, even a layman, can be saved, as St. Athanasius says in his creed.

9. Priests may demand nothing from lay people for Baptism, Confession, Communion, the Blessing, burials, or for any *(p. 24)* of their services; they are only to accept what the people offer. And if someone has nothing to offer, not a word is to be said; but the duties that belong to a priest are to be performed willingly.

10. When attending people's banquets, even those of the simplest folk, temperance and decorum must be observed; scurrilous talk is to be avoided, and spiritual matters discussed. Then, after the meal has been taken, one must go home soberly.

11. Let them not take up questions of the faith; but remaining in simplicity of heart, let each of the priests so think and speak that they believe as the Universal Apostolic Church has always believed, and not wish to inquire further. For by discoursing or speaking ignorantly about the mysteries of the faith, one may offend in some way against the holy faith. *For in the multitude of words*, says the Wise Man, *there shall not want sin.*

12. Let every priest beware of submitting to the secular power and its courts. If anyone did so, despising his own spiritual jurisdiction, he becomes liable to degradation, as the Council of Gangra, canon 6, the Council of Antioch, canons 5 and 31, and the Council of Carthage, canon 15, testify (1).

13. Each of the priests must be subject to his Archbishop, rendering him full obedience according to Apostolic Canon 39, which runs thus: "Let priests and deacons do nothing without the will of the Bishop; for to him the Lord's people have been entrusted, and it is for him to render account of their souls." The holy Apostles teach that priests cannot feed peoples that do not obey the pastor in whose diocese they dwell. And therefore without his will, or power given by him, they cannot hear confessions or minister the other things belonging to the priestly office. The interpreter of that canon explains this more fully: whoever wishes may read him. They must also make mention of their Pastor in the customary prayers. If anyone does not observe this, he incurs degradation. To this the Council of Constantinople I, c. 1, and II, c. 15, testifies, saying: "If any presbyter or deacon, thinking that he knows his Bishop to have fallen into sin, withdraws from communion with him before the judgement and synodal sentence of all the bishops, and does not make mention of him in the holy sacrifice, let him be degraded and deprived of every priestly lot. And those who communicate with him, if they are priests, let them be degraded; but monks and lay people, let them be excommunicated until they turn back." This canon teaches that if a presbyter thoughtlessly fails to mention his Pastor in the prayers, he not only deserves degradation and the wrath of God, but those also who communicate with him in the prayers are made guilty of offending God and liable to excommunication. Canon 14 of the same council says the same of Bishops, if any should refuse obedience to his own Metropolitan. And therefore, as we ourselves observe the canons of the holy Apostles and the holy Fathers, so likewise we command every priest of our Diocese to be subject to them in all things, avoiding the curse of the canons and not drawing others into it along with *(p. 25)* themselves. All this is confirmed more fully by the Council of Antioch, which says in canon 5: "If a priest or deacon, out of hatred, turns away from his Bishop and his Synod and sets up an altar, and when summoned by the Bishop will not humble himself or be subject, and does not obey when summoned a first and a second time, let him be degraded forthwith." On this matter there is more in the exposition of that canon (2).

14. Priests must proclaim and announce to all the people of our Diocese, lay folk and nobles, that they are not to build any church without our archiepiscopal blessing; for so the canon of the Fourth Council, of Chalcedon, canon 4, and the Council of Carthage, c. 83, enjoin (3).

15. That priests not take over any church at the request of lay people without our archiepiscopal licence, especially if those lay people would not have them subject to archiepiscopal obedience. For those who attempt this are excommunicated by the holy Councils. Among others, the Council of Gangra, c. 6, speaks expressly thus: "If anyone separates himself outside the cathedral church and, despising the church, wishes to perform ecclesiastical functions, not having a priest subject to the Bishop, let him be excommunicated." This canon says expressly that if anyone, despising the cathedral church governed by its own Bishop, builds himself another without the Bishop's licence and takes a priest according to his own whim, that Synod excommunicates him (4).

16. Priests are not to pass from parish to parish, but are to remain only in the one entrusted to their care by us, their archbishop. They must not meddle in another parish, but attend only to their own, as the First Universal Council teaches, canons 15 and 16, and the Council of Laodicea, canon 41, and the Fourth Council, of Chalcedon, canon 20. If any of the priests dares to go against this, he will be punished according to the canons. This does not apply, however, if the priest of that parish employs his services for some other reason;

or if the priest of some parish refuses us, his archbishop, due obedience and does not mention us in the customary prayers. For by that very fact each such priest is deprived of his parish, and that parish must come under the nearest Presbyter who is obedient to us.

17. If any secular magistrate should intrude himself into any spiritual judgements, for instance by granting divorces, let the priest inform us, the archbishop, of all such cases.

18. Priests are not to give any lay person licence to read sermons from the ambo. For the Seventh Universal Council, c. 14, forbids this.

19. Our priests are to have no dealings with heretics, namely Lutherans, Calvinists and Anabaptists; they are not to be present in their synagogues, nor celebrate funeral rites for their dead, nor ring bells *(p. 26)* for their sake. For Apostolic Canons 45 and 65 forbid this (5). And let them bring this to the notice of other lay people as well.

20. Priests are not to introduce useless ceremonies into the church: for example, signing people with the cross while standing at the altar, or bowing to the people when going from the main altar to the lesser one at the time of the offertory; nor are they to bless people too often in the Liturgy by making the cross with the hand, except on two occasions: at the time of the elevation, saying the words "O God, save thy people and bless thine inheritance," and at the very end, when the priest says, "The blessing of the Lord be upon you all." When they read the Gospel aloud, or some prayer or supplication, let them take care not to turn the Slavonic words into Ruthenian, but read it as it is written. When reading postils and the lives of the holy Fathers, however, they may translate. And at the end, when they say "Christ our God…" commemorating the saint of the current day, they are not to say "and he whose memory we celebrate," but are bound simply to say: "and of the holy Martyr N., or of Paul, etc., and of all the saints, have mercy on us and save us."

21. The people must be warned by the priests to stay at the holy Liturgy right to the end. If anyone leaves before the words "The blessing of the Lord upon you, etc." [The print has *semper*, "always", a slip for *super*: the same blessing is printed correctly in Rule 20.] have been spoken, he incurs separation according to Apostolic Canon 9. People must be earnestly urged to hear the holy sacrifice of the Mass on feasts and Sundays.

22. If some person has deputed or asked a priest to administer the sacrament of holy Penance to his household or his subjects, and requires written testimonials from that priest as to whether that household or those subjects have truly confessed, the priest is not to refuse to give him a certificate or written testimony of some kind, provided that he has truly heard their confession. For there is no lack of impious priests who, having accepted some small gift from the peasants, say that they have confessed even though they have not.

23. Priests are not to be drunk themselves when they sit for confessions, nor admit other drunken people to confession. Rather, when approaching so holy a work at that time, let them apply their minds to arousing devotion and to cleansing their conscience of every stain, so that they may not seem to be like those who, remaining in the mire themselves, wash away the filth of others.

24. Priests who are bigamists or trigamists, since they have married wives against the prohibition of the holy Apostles, canon 17, and of the Council of Neocaesarea, c. 11, and of St. Basil, canon 12 (6), and of other holy Councils, and moreover against the custom of the most ancient holy Eastern Church, must be absolved by us for so grave an offence with the customary penance, and must obey in all things as we *(p. 27)* shall indicate to them is to be done. Even if any of them has a dispensation for that bigamy, even in writing, from our Predecessor, Father Gedeon Brolnicki, this can avail him nothing; for it contradicts the constitutions of the Church. Therefore every such priest is suspended from this time forward from saying the holy Liturgy and from hearing people's confessions; so that if anyone attempts the contrary in future, he will be judged and punished by us according to the aforesaid canons. Yet, condescending to their weakness, we grant that

they may have as vicars steady and irreproachable presbyters for celebrating the holy Liturgy and hearing confessions. To these men themselves, until further disposition, we permit to baptize, to join in matrimony, and to perform Vespers, Matins, the Hours and the other offices of the Church, except confession and the Liturgy. And from this time, since by God's will we succeeded to this Archbishopric of Polotsk, if any priest or deacon, after the death of his first wife, should dare to contract marriage with a second, he is without any contradiction to be separated from the exercise of the priestly office and from the Church, and counted among the laity. But if any of the bigamous priests cannot obtain a vicar, then the nearest once-married presbyter who renders us obedience must hear the confessions of the parish and of that bigamous priest, and give them communion. The archpriests and rural deans will pay careful attention to this.

25. Apostolic Canon 54 forbids priests to stay in taverns, under pain of excommunication, except on a journey, and then not for drunkenness but for the convenience of travel. The Council of Laodicea, canon 24, and the Council of Carthage, canon 40, say the same. Whoever of the priests, therefore, sits down in a tavern and drinks is to be severely punished as excommunicate according to the aforesaid canons. Nor must he occupy himself with playing cards, as the Apostolic canon says.

26. Widowed priests and deacons must keep no woman in the house, except a mother, a sister or a maternal aunt, as the First Universal Council, of Nicaea, canon 3, prescribes in these words: "The holy Synod has altogether forbidden a Bishop, priest, deacon or any cleric to have women in the house except a mother, a sister or a maternal aunt, who, being of one blood, remove all suspicion." The Council, canon 5, says the same. If any widowed deacon or priest presumes to keep any women in his house besides these persons, let him be degraded according to the Sixth Council (7).

27. Priests must not pass from one church to another without licence. For the Council of Laodicea, canon 45, and the Sixth Universal Council, canon 17, forbid this; and whoever does so is deprived of the priesthood according to the aforesaid councils (8).

(p. 28)

28. They must not receive the presbyterate from any other Bishop than the one alone in whose Diocese they are to have their churches. Apostolic Canon 33 forbids this, as do the Council of Antioch, canon 30, the Universal Council of Chalcedon, c. 6, and the Council of Sardica, canon 17 (9). All these councils order such a Bishop, who ordains anyone from another diocese, to be degraded, and the one ordained by him to be removed from the exercise of his order. Whoever, therefore, does this in our Eparchy from this time forward will be punished according to the canons cited. And if by trickery or in any other way he escapes such a penalty, he will undergo it in the life to come, if he dies in this obstinacy. This is noted because certain imprudent men resort to those Bishops who, coming from no one knows where and showing no testimonials as to whether or not they are truly Bishops, presume to confer orders, and, offending against the severe decrees of the councils, ordain in other men's dioceses. Every one of the priests ordained by them is a doubtful priest. And all lay people who put themselves under the care of such priests deserve the grave wrath of God, since their liturgies are doubtful, and beyond all doubt their confessions can by no means be valid. The same is to be understood [the print has *in eligendum*, a slip for *intelligendum*] of the other sacraments or mysteries that these pseudo-priests dispense.

29. Priests must not be strikers. For Apostolic Canon 27 says of this: "Let a Pontiff (that is, a Bishop or priest) who strikes a believer or an unbeliever be degraded." Therefore we forewarn priests that no one guilty of this sin may perform the divine offices without first receiving a penance (*epitimia*) and absolution from us. Otherwise, if anyone dares, after that sin, to exercise the functions of his order without receiving absolution and penance, let him be degraded according to this canon.

30. By the immortal God we beseech our priests to live soberly and chastely. If they are conscious of any sins, for instance if they happen to get drunk or to offend in some other way, let them have recourse to holy

confession as quickly as possible, and not dare to celebrate the holy Liturgy or perform any other divine office with a burdened conscience without confession. For the sins of priests are a hindrance to obtaining divine grace not only for themselves but also for other lay people. If any priest is caught celebrating the holy sacrifice while defiled by a deadly offence, he will be punished as a transgressor of the worst kind.

31. Let the deans watch over all these things noted here, so that every priest observes them. Diligent inquiry is to be made about them, and we, the Archbishop, are to be informed frequently of the excesses of individual priests, and of whether what is written here is being observed or not. If any of the deans fails in this, he must be punished as disobedient.

32. If any priest will not attend the customary synod held each year, he must be summoned by us; and if, having received the summons, *(p. 29)* he will not appear, he will be condemned as offending against the command of his pastor, and handed over to our spiritual power or to the secular power for punishment. Those who try to withdraw from this discipline under the protection of the secular estates are to be suspended from their orders and excommunicated according to the canons of the holy Fathers. But if those summoned appear and excuse themselves on the ground of sickness or some other impediment because of which they could not attend the synod, they must take an oath that it happened so and not otherwise.

33. To all the Protopresbyters and deans, presbyters and deacons of our Diocese who were absent from this customary council, we command that they come on the Wednesday after three and a half weeks have passed since Easter. If they do not do so, they are to be dealt with in the way prescribed in the preceding canon. But if they cannot appear at that time either, then we command that they come without fail to Vitebsk or Mstislavl at the times appointed in our canon 47.

34. Every presbyter must learn our catechism, written in brief, which will be given them by us; and they shall instruct their children and their parishioners in it too. At every synod they will be examined on whether they know it well.

35. Let the priests see to it that each of them copies out for himself everything written here, and that each rereads it once every two weeks, so that they may know the rules handed to them by us and remember them.

36. At the time of the synods priests must come to us, the Archbishop, set out all their difficulties, and ask what they need to know in spiritual matters.

37. All priests who have disputes with anyone must answer, without any summons, at the suit of each party, in the Synod; likewise before us, the Archbishop, if we visit the churches of our Diocese in person; and no less before the visitors whom we have commissioned. But when lay people have some claim against priests, the priests are to be summoned to the Council. Priest shall answer priest in the Council without any summons.

38. Summonses given to distant priests are to assign a term to appear before us within four weeks; to nearer ones, that is, those living twenty-odd leagues away, within two. For we read in the ecclesiastical canons that Bishops, even the most distant, are not granted more than eight weeks to appear before the metropolitan. Priests, being of lesser rank, must therefore have a shorter term for appearing.

39. Priests and deacons may take interest from no one. For *(p. 30)* the general Council, canon 7 (10), and the Sixth Council, canon 10, forbid this. They must also forbid the same to lay people.

40. No priest may, of his own will and at his pleasure, have charge of two churches without our archiepiscopal consent. For the Fourth Universal Council, of Chalcedon, canon 11, forbids this.

41. Priests and deacons must not stir up any disturbances against us, their pastor. For the Fourth Universal Council, of Chalcedon, canon 18, and the Sixth General Council, c. 4, define that such men are to be degraded (11).

42. Let no priest of our Diocese dare to practise the trade of tavern-keeping. For the Sixth Universal Council, canon 9, forbids this under pain of degradation.

43. Let no priest dare either to read heretical books, such as postils, Polish and Ruthenian catechisms and any other writings published by heretics, or to keep them in his house. For Apostolic Canon 60 and the Seventh Council, of Nicaea, c. 9, forbid this under pain of degradation. They must also forbid the same to lay people.

44. No church property may be turned by priests to their own use. Apostolic Canon 72 speaks of this thus: "If a cleric or a layman takes holy oil or a candle from the church, let him be separated, and let him restore fivefold the value of what was taken." And canon 73 says plainly the same.

45. No priest or deacon must use dice or playing cards; for Apostolic Canon 41 forbids this under pain of degradation (12).

46. Since this time of the synod on the First Sunday of Lent very often causes the distant priests great difficulty in coming, because of the great floods, we, condescending for their greater convenience to the request of the priests gathered here for the synod, have arranged it thus. At this time, namely the First Sunday of Lent, only those priests who are near Polotsk will be bound to appear at Polotsk each year: above all the rural dean of Lulomensis with the other presbyters belonging to him; likewise the deans of Besencoviensis, Dissensis, Borisoviensis, Lepelscensis, Bobinicensis, Jasensis, Bratslaviensis and Lubosanensis, together with all the priests subject to them. At Vitebsk we have appointed the time of the synod to be held each year on the octave of the feast of the Assumption of the Blessed Virgin Mary, the twenty-third day of the month of August; all the deans of the surrounding area, with the priests subject to them, must attend it, and especially the deans of Smolanensis, Orsanensis, Copiscensis, Sclovensis and Belinicensis, and all the other priests living not far from Vitebsk. At Mstislavl we decree the time of the synod to be held each year to be the day of the Nativity of the Most Holy Mother of God, the 8th of September. The deans, with the priests *(p. 31)* belonging to their Deaneries from of old, will be bound to attend it: by name the deans of Radomensis, Bychoviensis, Mohiloviensis and Holoucinensis. At all three of these times the deans and priests will be bound to assemble without any letters from us.

47. All the deans shall each keep these rules of ours by them, and must see to it that all the priests subject to them reread them often after copying them out, as written above. The priests and their churches are to be visited by these deans every year. And let them do this before the Synods, so that at the Synod they can give us an account of each one, how he conducts himself, what order there is in their churches, who is a bigamist, and so on. These same deans and priests will be bound to receive the Chrism from us at the time of the synods.

48. Let the deans take care to confess every week, so that they may both advance in spirit and give an example to the other priests subject to them.

Constitutions for All Priests

1. If any priest drinks in a tavern, even if he does not get drunk, he shall pay as a penalty one gold scudo for the church; and a penance must also be specially imposed on him by us when we come, or sooner.

2. If any of them does not celebrate the holy Liturgy on Sunday and the other feasts, he shall likewise give the church one gold scudo. Let him be subject to the same penalty if he neglects Vespers on Saturday, Sunday and the other feast days, unless he is suffering from sickness.

3. If anyone, being very drunk, goes about in the sight of people, he shall likewise pay one gold scudo as a penalty for the Church.

4. If any priest attacks anyone with his hand, let him pay us, the archbishop, five gold scudi as a penalty, and be kept in prison for ten weeks.

5. If any of them has joined anyone in an irregular marriage, let him be subject to a like penalty, and that marriage is to be dissolved. This is said of the following kind of marriage: if a man with a living wife should contract with another, or a woman with a living husband should marry another.

6. If anyone, through his own fault, provokes another to a brawl, he shall pay half a gold scudo as a penalty and be kept in prison for one day.

7. If any priest, through his own fault, fails to hear the confessions of any house in his parish once a year, that is, in Lent, in town or in village, *(p. 32)* he will be bound to pay one gold scudo to the church and another gold scudo to us, the Archbishop.

8. If anyone in a village, out of obstinacy, will not confess with his whole household to the priest in whose parish he lives, the priest must at once report it to the secular magistrate. And the magistrate, having punished him at his own discretion, shall order him to confess at once.

9. If any priest will not confess at the times assigned in the Rules, he will be bound to pay us, the Archbishop, half a gold scudo as a penalty.

JOSAPHAT, *Archbishop*.

Annotations on the Rules of St. Josaphat for Priests

(p. 33)

1. Canon 6 of Gangra and canon 5 of Antioch agree with the Rule in this, that they order that nothing is to be done by a presbyter without the Bishop's will; but they are silent about the secular power, and St. Josaphat seems to have meant nothing else. Canons 11 and 12 of Antioch bear more plainly on this rule. Then the canon of Carthage 117 (not 15), which elsewhere is 106, should also be compared. But wholly to the point is the African canon 13 in Aristenus, or Carthage 64 in Simeon the Master, which elsewhere is headed Carthage 104 and 115. In Aristenus and Simeon the epitome is worded thus: *one who, not being a Bishop, has sought a civil judgement from the emperor*. The words of the canon itself are: *It was decided that whoever seeks from the emperor a sentence of the civil courts shall be deprived of his rank; but if he asks the emperor for an episcopal judgement, it shall avail him nothing.*

2. Apostolic Canon 30 is no. 40 in Dionysius Exiguus, 38 in Simeon, and 35 in Aristenus, whose Slavonic version St. Josaphat follows. The saint then refers to the fuller commentary of Aristenus.

3. The Chalcedonian canon cited as 4 is 3 in Aristenus, but elsewhere 4. With it he compares the canon of Carthage, not 83 but 33 (elsewhere 41).

4. He rightly gives canon 6 of Gangra not according to the epitome of Arsenius but from the full and genuine words of the Fathers of Gangra, adding only the word "cathedral."

5. The Apostolic canons cited are 45 and 64.

6. Compare Apostolic canon 17 and Neocaesarea 3 and 7 (but not 11), and Basil 12.

7. They are the canons of Nicaea 3, Trullo 5, and perhaps 13, and Carthage 34 and 16.

8. With canon 15 of the Council in Trullo one may perhaps compare canons 41 and 42 of Laodicea.

9. Antioch 13 and 22; 30 (does not exist); Sardica 15 rather than 17.

10. The canon cited is Nicaea 17.

11. It is canon 34 of Trullo, not 4.

12. It is Apostolic canon 42.