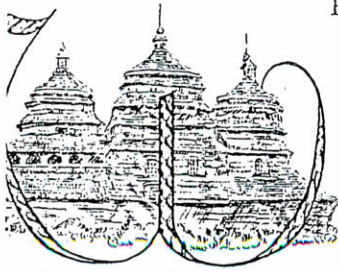




Synod of Petrograd

III. Text of the Synod



WHEN THE BOOK, *A Quarter of a Century on the Metropolitan Throne* was being published in 1925, many efforts were expended in acquiring the text of the Synod—regretfully without any success. At this moment, however—thanks to Rev. Ussas, the noted archivist in Warsaw—publication of the text may be undertaken. The copy from which the text of the Synod is published with his permission, is his private property. He received

in 1923 from the Exarch Leonid Federov.

in the name of the Father, and of the Son, and the Holy Spirit.

The resolutions of the eparchial Synod of the Greek Catholic Church convened in Petrograd from the 1st to the 31st of May of the year 1872 presided over by the Most Reverend Andrew, Galician Metropolitan.

We believe and confess that the Universal Pontiff, Pope of Ancient Rome, is the visible Head of the Church and the Vicar of Christ, Shepherd and Teacher of all Christians; we consider it our sacred duty to pledge him unconditional obedience.

Acknowledging the Holy Father as the Supreme legislator for all churches and guide of christian life, we accept all the precepts and counsels, and cults recommended by him, strictly observing in them the liturgical form of the Graeco-oriental rite, in accordance with his decisions.

We do not accept any liturgical forms of the Latin rite, even though they be accepted by other churches united with the Apostolic See, without his sanction.

4. The introduction of new devotions should come only after petitions of a given exarch by the majority of the faithful are presented.
5. We recognize and venerate all the saints canonized by the Western Catholic Church, especially the heavenly patron of holy Reunion, the priest-martyr Josaphat, Archbishop of Polotsk.
6. Prior to approval of the Apostolic See we do not prohibit those brethren reuniting with us from venerating and recognizing those Russian saints who from ancient times were profitably venerated by general devotion in the same manner as was a long standing devotion through the course of whole centuries the only form of canonization in the Universal Church, and which even today in the Western Church is considered equivalent to beatification.
7. Consequently, we deem it our sacred duty to present the deeds of those blessed of God to the judgment of the Holy Roman Church and to strive





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- for their speedy introduction into liturgical devotion.
8. Until the decision of the Holy See, we shall not render liturgical homage to those privileged servants of God.
 9. Submitting to the patronage of the Most Holy Queen, our Mother of God who has not shared in original sin, all the territory of great Russia and all dioceses included within it, even though as yet occupied by dissidents, we beseech the All High to make those dioceses, obedient to the Church of Ancient Rome, the mother of all Orthodox Churches.
 10. Mindful of the words of our Saviour and Lord Jesus Christ: "Pray therefore the Lord of the Harvest to send forth laborers into his harvest." (Matthew: 9:38), we beseech Him to grant our Church as great a number as possible of great saints, apostles, martyrs, and confessors for the achievement of the union of all Christians in our Country with the Holy Catholic Church.
 11. Upon all priests is imposed the obligation to beg each day for the favor of this grace.
 12. Observing the precept of the Apostle "Unity of spirit in the alliance of peace" without brethren in Christ, with priests of other rites, we are ready to help them with our sacerdotal activity.
 13. We hold to the Oriental Canon law expressed in the rules of the Apostles, in the Ecumenical and local councils, in the Holy Fathers, inasmuch as they appear obligatory and feasible in the entire Eastern Church for contemporary conditions.
 14. Disciplinary laws and canons of the Western Catholic Church promulgated after the VII Ecumenical Council, both all Ecumenical councils and local Councils, and also by special decrees, bulls, and briefs of the Holy Father in accordance with the Catholic Church, do not appear obligatory for us.
 15. Disciplinary decisions of the Roman Pontiff and those of the Ecumenical councils oblige us only in those cases when in those decisions it is explicitly mentioned that they oblige the Eastern Church and introduce for her a new law.
 16. For the administration of the Russian Catholic Church of the Eastern rite, an exarch in the person of a proto-presbyter is temporarily appointed to whom are subjected all the dioceses of the Russian Realm with the exception of Little and White Russia in their ethnographical boundaries.
 17. The exarch has the right to benefit of those privileges which the Apostolic Roman See grants in triennial and quinquennial periods.
 19. The exarch has the right of overseeing and controlling church property, all buildings, oratories, cemeteries, religious schools, orphanages, charitable institutions, monetary deposits and funds, and all other ecclesiastical institutions.
 20. For the promulgation of new eparchial laws, the exarch is obliged to present them for judgement of the consultors and listen to their opinions.
 21. Prior to any special decision of the Apostolic Roman See, new





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diocesan laws, legislated by the exarch, are not binding without approval by the Most Reverend Metropolitan Andrew of Galicia.

The exarch may take advantage of local Russian legislation, and that of Greek and other united or non-united churches both of the Western as well as the Eastern Rites, and also the Codex of the Latin Church for the temporary solution of intricate problems in daily practice.

To the exarch belongs the right of preliminary spiritual censorship of all printed publications of the clergy subject to him.

Before any special decision by the Apostolic Roman See, appeal over the judgments and decisions of the exarch can only be made to the Most Reverend Andrew, Galician Metropolitan, and over him to the Apostolic See.

At the present time, we deem full independence of the church from the state absolutely necessary.

Likewise, we deem as necessary the legalization of the commonly accepted discipline.

According to the prescription of the Holy See, we utilize the rite now prevailing at present in Russia, allowing no innovations.

Avoiding every unjustified liberty, we ought to strive for complete uniformity in liturgical practice.

We can observe without distinction the ancient Russian or the new form of our rite, without mixing, however, one form with the other.

30. An unbearable offense is the diverse liturgical practices.

31. In accordance with the decree of Pius X, we permit and bless the faithful of our rite to communicate in Latin Churches, and conversely the faithful of the Latin rites in ours.

32. We forbid any public criticism, written as well as oral, of our rite which has been approved by the Holy See and enjoys a position equal to that of other rites of the Holy Catholic Church.

33. We accept and establish all Societies whose constitutions have been approved by the Apostolic Roman See upon petition of the faithful, but only in such wise that the ritualistic side of these societies correspond with the Greek Eastern rite.

34. We do not recognize a right of patronage of faithful over churches, no matter in what form this right may be expressed.

35. The layman who has donated any kind of thing or property to the church, loses all rights over it.

36. We perform baptism by immersion. Together with baptism, we combine the Sacrament of Confirmation and after this Communication of the Sacrament of the Holy Eucharist.

37. Baptism may be administered at home and not in Church only in case of necessity. Confirmation is necessarily administered in Church.

38. Relative to the Sacrament of Matrimony, we observe the Greek-Eastern church law; marital problems concerning





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faithful of different rites belongs to the future decisions of the Apostolic Roman See.

39. In all strictness, we observe the canonical prescription for fasting of the Greek Eastern Church. Nevertheless, to all priests is given the faculty to mitigate the law in confession, if the penitent really needs such mitigation.
40. The faithful must be taught to approach the Sacrament of Holy Eucharist more often. Apropos of the Sacrament of Penance, it is necessary to remind them about the ancient law, according to which the faithful went to confession at least four times a year.
41. From among the faithful, it is necessary to gather capable men for apostolic work, to organize them in separate groups, to convoke them in meetings, and to direct their work.
42. The publication of apologetical treatises, especially on moral theology for the clergy, and popular editions on the Sacraments of Penance and Holy Eucharists is desirable. Although original work in this direction is expedient, nevertheless for reasons of economy, translations and summaries of good Catholic publications are recommended.
43. The priest should exercise pastoral charity in his associations with his flock.
44. The work of the pastor with faithful should always be permeated with the spirit of prayer and with a devout life. We should never forget that the entire success of Apostolic work depends upon God's grace and our own sanctity. The priest who forgets this truth spreads harm rather than profit.
45. The first requirement of our status and our Christ-given mission is the purity of conscience preserved from all sin and worldly stain. Therefore just as we ourselves teach the faithful that it is forbidden to receive Holy Communion without Confession if there is mortal sin on their conscience, so too, must we ourselves proceed lest we should hear Our Lord Jesus Christ: "Woe to you lawyers also, because you load men with burdens which they can not bear and your yourselves touch not the pack with one of your fingers" (Luke 11:46)
46. Directed in all things by the spirit of the church, the priest should strive to teach the faithful honourableness by pious, artful, and strictly-liturgical divine service, together with evangelical simplicity.
47. Although the ecclesiastical divine office beyond the Church services is not obligatory, nevertheless the priest desirous of celebrating the liturgy is obliged to recite the 9th Hour, Vespers, Matins and Lauds before it. It is allowed to substitute the rosary or the recitation of the Psalter for the divine office.
48. Besides this, it is generally recommended for religious to read the morning and evening prayers prescribed in the priest's breviary, as well as the prayers for Holy Communion.
49. We bless all who desire to fulfil the entire office as proscribed.





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Religious persons should so value the word of God and be so devoted to reading the word of God as to read through the New Testament at least once a year, the Old Testament at least once in three years.

Priests are enjoined under obligation, especially the younger ones, carefully to prepare sermons for which it is necessary to master besides the Holy Writ, also the Church Father's, the lives of the Saints, and the history of the Church.

Imposed under obligation is the preaching of sermons of a dogmatic, a moral, or a liturgical character. In sermons, it is necessary to explain above all the fundamental parts of the Catholic faith, touching upon polemics only in rare instances. Frequently in liturgical sermons, it is expedient to explain the rites of the Holy Church so that their symbolical meaning might reveal the doctrine of the Church and its spirit.

For priests assigned to hear confessions of the faithful, a more diligent and intensive study of moral theology is indispensable.

Priests ought to train the people for intelligent and active participation in divine services and to introduce where possible general singing.

Religious persons must make a general examination of "spiritual needs" during the annual spiritual retreat. We should also exhort the faithful to this kind of general examination.

The distinguishing mark in the external behaviour of a re-

ligious are his modesty and his discipline. Therefore, entirely alien to the clergy should be all secular mannerisms and customs, habits and inclinations.

57. The clergy is without exception forbidden from frequenting theatres, carnivals, cafes, amusement parks and all other similar places of gatherings.

58. In case of necessity, it is permissible to visit modest restaurants and dining rooms.

59. It is permissible to attend scientific and secular conventions (if they are manifestly not directed against the Church) and also concerts with music and singing.

60. The clergy should refrain as much as possible from banquets given on the occasion of any celebrations, either of a familiar character (e.g. engagement parties, birthday and names day parties, etc.) or of a public character.

61. The appearance of religious people with women in public places is undesirable.

62. For the contributions of religious to secular or non-Catholic journals, license is required from the exarch on the basis of the prescription of Pope Pius X.

63. Permission of the Exarch is also necessary for participation in the capacity as member or as permanent guest of non-Catholic philosophical-religious and religious societies.

64. A cleric ought to wear clothes appropriate to his state, not allowing any deviation from the prescribed form which at this





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time will include tail coat and a cassock of accepted Russian cut, but with narrower and shorter sleeves.

65. In case of necessity, the needs demanded by missions and travel beyond the borders, the clergy may wear secular garments.
66. Every priest must wear a silver cross over his cassock. On solemn occasions the wearing of the cross is obligatory.
67. According to ancient church customs, we wear a beard; according to apostolic prescription we do not cut our hair, thereby removing from our-

selves any secular vanity (e.g. different hair combs, styles, perfumes, etc.).

68. Smoking is forbidden for the clergy.

Submitted canons are signed Bishop Andrew, Galician Metropolitan.

Confirmed by Leonid Federov, Exarch of the Russian - Greek Catholic Church.

Given in Petrograd at the home of the Catholic Men's Gymnasium at St. Catherine's Church, May? 1917.

Translated from Ukrainian by REV. P. SKRINCOSKY

