

The Normal Statute for the Parishes of the American Orthodox Diocese.

22 March, 1909, approved and signed:

Archbishop PLATON.

§ 1. An Orthodox parish of the North American Diocese, which is part of the Russian Orthodox Church, is an ecclesiastical institution subordinate to the local Archbishop or Bishop, appointed by the Supreme Church Hierarchy of Russia and existing for the satisfaction of the religious and moral needs of a certain number of Orthodox Christians, guided by a pastor who is appointed for their church by the local Archbishop.

§ 2. Each parish has territorial limits, which are established and amended in conformity with and according to, the demands of circumstances, by permission of the Supreme Diocesan Authority.

§ 3. The establishment of a new parish results either from the demand of the inhabitants of a certain locality or on the initiative of the Authority of the Diocese.

§ 4. In both cases the parish shall be established only after a complete investigation of conditions which, in the announced or proposed parish, in a given locality guarantee its existence and growth, as well as the support of its clergy. The result of the investigation of such conditions together with the statement that the parish accepts the jurisdiction of the Archbishop of North America and the totality of his parochial rights granted to him by the Apostolic rules and the canon of the Church, shall be formulated as a regular obligation of the parish towards the Archbishop or Bishop of the Diocese and recorded by the local civil authorities, in accordance with which the parish obtains a charter from the State. The original of the obligation and the copy of the charter are to be kept by the North American Ecclesiastical Consistory, and a copy of the promise and the original of the charter are to be kept in the archives of the parish.

§ 5. Newly established parishes may be of two kinds: independent and dependent:

a) If for some reason (for instance for failure to comply with the obligation mentioned in § 4, the further existence of an independent parish is considered undesirable, the Archbishop may inscribe the parish with its church as dependent on another parish. According to the circumstances the Diocesan

Authority may abolish a parish altogether, transferring its members to the membership of another parish.

b) If facts prove that a dependent parish is able to exist independently, on a petition from the parishioners, the Diocesan Authority may, without infringing on § 4, raise such a parish to independent existence.

c) When a parish is made dependent on another, the hours of Divine Services and the fees to the priest for officiating, shall be left to be amicably settled by the two parishes and, on their being approved by the Diocesan Authority, they shall have the power of mutual obligation.

The Clergy.

§ 6. The number of the members of the clergy for each parish is settled by the Diocesan Authority according to the material resources and the rate of membership and the wishes of the parishioners.

§ 7. The members of the clergy of the parish churches are selected by the Archbishop of the Diocese, and in the same way it entirely depends on his decision to transfer them from one parish to another.

§ 8. The parish priest is appointed to a certain church and cannot leave it and change to another, without permission of the Archbishop of the Diocese, as also, excepting in case of imminent death, he can not administer church rites within the boundaries of another parish and for its members, or, in general, interfere with the life of another parish, without the consent of the priest of that parish and an order of the Diocesan Authority.

§ 9. The permission of the monthly salary of the clergy, their dwellings, the supply of fuel, lighting, water and ice, as also the fees of the priest for offices, being the obligation of the parish and an object of solicitude on the part of the Diocesan Authority, shall be settled at the first establishment of the parish § 4, and can be changed only with the knowledge and by permission of the Diocesan Authorities.

§ 10. The rights and duties of the parochial clergy are defined by the church rules and special instructions, on the basis of the following fundamental rules:

a) The head of the clergy is the priest. The other members are his chief helpers in all his work, who owe him respect and obedience, as he owes to them fatherly attention and care.

b) The priest of the parish is the pastor of the parishioners: he is entrusted by the Bishop with the duties of teaching them the rules of faith and Christian living, of celebrating public Divine Service and private offices, according to the church canon, of administering holy Sacraments and guiding the Christian life. He is responsible before God and the Bishop for the prosperity of his flock as regards religious feeling, spiritual enlightenment and moral progress.

c) Besides the duties of pastorship and Divine offices in the carrying out of which the priest is guided by his presbyterial oath and his conscience and which is controlled by the Diocesan Authority through the intermediary of the Rural Dean, it is the duty of the parochial priest and the other members of the clergy, his helpers, to look after the good order of the church and its adornment, to found a church library, a parish school, a reading room, a temperance society, and in general to participate actively in all the works of the Parish Council.

d) It is the duty of the clergy to keep exact metrical records, complying with the general directions of the civil authority in America concerning this matter, to keep licenses, statistical records, etc., and to report to the Diocesan Authority, according to the size, dates and forms of which the parochial clergy are informed by the chief priest of the District (blagochinni).

e) The parochial priest, being the head of the parish, shall be the mediator between the Bishop and the parish in all the affairs of the church and the parish.

Parishioners.

§ 11. All persons of the Orthodox confession living within the boundaries of the parish and recorded in the parish book shall be considered members of the parish.

§ 12. The parish book records the baptismal name of the parishioners, the baptismal name of his father, his family name, his profession and family position, the dates of his birth, his baptism, his marriage and his death, his confession and his taking the holy communion, his becoming a member of the parish and his leaving it and also all information with regard to his paying the established parish fees. The form of the book is established by the Diocesan

Authority. For a stated price the Consistory sends these books to the parishes. Books which have been filled are put into the archives of the church.

§ 13. When parishioners change from one parish to another, they shall present to the priest of the new parish a permit signed by the clergy of the former parish, recording all the information of their parish book concerning them, to be copied in the book of the new parish. The permit forms approved by the Authority of the Diocese may be obtained by the parishes from the Ecclesiastical Consistory for a stated price and are paid for by transferring parties, including 25c. for the church they are leaving. During the period for which, as stated by transfer certificate, the transferring party has paid all the established fees, he shall be free from dues in his new parish. In the contrary case he shall have to pay his arrears according to the normal prices of the new parish.

b) As to the financial liabilities of parishioners towards their parish, church, and parochial institutions, they are defined on one side by their obligations before the Head of the Diocese—§ 4—and on the other by the resolutions of their Parochial Council.

c) The rights of the parishioners shall be: to take part in the general discussion of ways and means to satisfy the needs of the parish as regards religion, morality, education, charity and economy; to be elected for offices in the Parochial Council, and, when filling one of these offices, to take part in the government of the parish and the direction of its life and activity.

§ 14. (a) The ecclesiastical and religious, and the moral and social duties of the parishioners are: attending divine offices on Sundays and holidays, keeping church statutes and fasts, yearly penance and holy communion, bringing up and teaching their children accordingly to the Orthodox faith and in the spirit of their church, respecting their Bishop and the servants of God he appoints, obeying them in matters of faith and the church, helping them in every way to attain good results of their pastoral work and directing their personal activity towards the welfare and prosperity of the parish, etc., etc.

(To be continued).

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пропаганды проявленіе древне-римскаго языческаго духа. «Вѣдь это древній Пантеонъ», — восклицаетъ нововременскій публицистъ, — «куда побѣдители—римляне свозили всѣхъ боговъ побѣжденныхъ народовъ, чтобы привлечь ихъ на свою сторону. Живущій въ прелатахъ римлянннхъ и теперь въ XX вѣкѣ, пытается плѣнить подвижниковъ Антонія и Теодосія и тѣмъ принудить святителей русскаго православія служить римскому костелу!»

Совсѣмъ не то это, съ увѣренностію можемъ сказать мы. Это не гордость, не торжество побѣдителей, а самый грубый, низкопробный подлогъ историческій. Это повтореніе того самаго шарлатанства, какимъ прославились еще въ XVI—XVII в. в. іезуиты въ Западной Руси. Это они-то придумали теорію о томъ, что, будто бы, русская Церковь и приняла христіанство отъ римскихъ папъ и всегда находилась въ духовномъ единеніи и подчиненіи у римскаго престола. Это они-то съ полнѣйшимъ безстыдствомъ писали и увѣряли всѣхъ, что всѣ русскіе святые, въ числѣ и Кіево-Печерскіе преподобные, потому только и спаслись, благодаря тому только и

сдѣлались святыми, что они, будто бы, признавали власть непогрѣшимаго папы.

Все это продѣлывается современными іезуитами и др. римско-католическими проповѣдниками единственно въ цѣляхъ возможно большихъ успѣховъ пропаганды. Здѣсь дѣйствуетъ все тотъ же іезуитскій принципъ: «цѣль оправдываетъ средства». Безъ сомнѣній, іезуиты презираютъ «русско-католическій обрядъ» (какое неестественное сочетаніе понятій!). Но онъ имъ нуженъ въ виду пропаганды, а потому и хорошъ.

Отъ насъ самихъ зависитъ, что все это происходитъ на нашихъ глазахъ. Необходимо установить самую точную границу между дѣйствительною вѣротерпимостію и пропагандою. Необходимо безусловно преградить доступъ иностраннымъ пропагандистамъ въ Россию и прекратить свободные разъѣзды ихъ по всей Россіи съ единственною цѣлію пропаганды. Что бы сказала Европа, которой мы такъ боимся, если бы русскіе миссіонеры, напр. поѣхали проповѣдывать православіе среди католиковъ Австріи, или лютеранъ Германіи?
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The Normal Statute

for the Parishes of the American Orthodox Diocese.

(Continued.)

Management of Parochial Affairs. Parish Council.

§ 15. Parochial affairs are managed, under the superior control of the authorities of the Diocese, by the local Parochial Council.

§ 16. The Parochial Council consists of a) members of the clergy, b) the church warden, c) and the other representatives of the parish (the treasurer, the secretary and the curators or wardens), elected by the parish meeting for one year, in numbers dependent on the extent of the parish and the complexity of its management (but not more than 12), and confirmed in their offices by the authorities of the Diocese. If any one of the candidates for these offices is not confirmed by the Archbishop of the Diocese, the parish, on being informed of the

reason for this non-acceptance, is to elect a new candidate. Having been confirmed in the office, the church warden and the curators are to be sworn in by the priest, on the nearest Sunday or holiday, and only after this they shall begin to perform their duties.

§ 17. The heads of the various church institutions and establishments are invited to take part in the meetings of the Parish Council, with the right to vote on the affairs within their competence.

§ 18. The Parish Council is entrusted with: the protection of the Orthodox faith against various anti-religious sectarian doctrines, which penetrate into the parish; the working out of local methods in the struggle with the Unia; the arrangement of meetings for discussion; taking general measures to make the moral life of the parishioners more stable

and elevated; observing exterior order during divine services; the care of the cleanliness and adornment of the church; collecting money in the church collection box and selling wax tapers during divine services; the purchase of all that is necessary for the church and the parish house; the hire of a guard, and a bell ringer; looking after cemeteries, schools and all parish institutions for instruction or charity; calling the general meetings of the parish; the previous examination of the affairs to be brought before the general meeting; the carrying out of resolutions; keeping the members' lists of the parish; the care of the increase of the means of the parish; the management of the capital and property of the parish; seeing that the parishioners comply with the resolutions of the parish meeting; collecting funds ordered by the parish meeting; seeing that parishioners send their children regularly to the parish school; judging the degree of the neediness of those who seek help or concessions in the payment of parish fees, and the granting of such help in proportion to the proven need and the means of the parish; the monthly revision of the parish capital; intercession before the civil institutions, hospitals, prisons, law courts, factories and schools, for the needs of the parish; communicating with the Authorities of the Diocese through the chairman; at the time of the yearly meeting of the parish, the composition and introduction of the report concerning the circulation of parochial funds during the past year and estimates for the coming year; etc., etc.

§ 19. The parish priest is the chairman of the **Parochial Council**.

§ 20. The chairman of the Parochial Council calls its members to meetings, guides discussions, sees to the carrying out of the council's resolutions, receives papers coming in, and signs those going out, supported by the secretary and the treasurer respectively.

§ 21. In case of disagreement between the chairman and the resolutions of the Council, the case is to be referred, in questions of economy, to the consideration of the general meeting of the parish and in all other questions, to the consideration of the Rural Dean (the blagochinni). The final decision in all questions of parochial life is vested in highest authority of the Diocese.

§ 22. The church warden takes the place of chairman in the absence of the priest, and his voice is first after that of the priest; during divine services at church, he stands at the wax candle box;—he is present at the counting of the money in the candle

and collection boxes; he sets down the amount of assets from these sources; he keeps this money until handing it over to the parish treasurer at the next meeting; together with the chairman and the secretary he signs orders issued to the treasurer for disbursement of parochial money, etc., etc.

§ 23. The secretary is the recorder, he keeps the minutes of the parochial meeting and the meetings of the Council, he keeps the lists of parishioners in the parochial record books, entering in it the numerical data, coming from the priest, and all the correspondence of the parish.

§ 24. The treasurer keeps, receives and spends parish money, keeping exact accounts and records in corresponding books. If the treasurer has had to deposit some money to ensure the safety of the capital entrusted to his keeping, this deposit is to be kept by the Ecclesiastical Consistory.

§ 25. In a more detailed and exact way, the rights and duties of these officers of the parish Council as well as of other curators, collectors, chandlers, controllers, etc., are defined by By-Laws and directions, worked out by each parish.

§ 26. Meetings of the Parish Council take place every month, on definite days announced by the chairman, and extraordinary meetings take place on announcement by not less than one-third of the total members of the Council. Meetings are not considered valid unless not less than half of the members of the Council were present.

Parish Meetings.

§ 27. Parish meetings are ordinary, called by the Parish Council not less than once a year, and extraordinary, called in case of need on the initiative of the priest of the parish, the parishioners themselves, numbering at least 25, the Parish Council, and the Consistorial Authorities.

§ 28. All full members of the parish may take part in the parish meetings, that is to say, adult members, who pay on their own account all the fees the parish statute prescribes and who have fulfilled at certain periods the duties of penance and communion.

§ 29. Taking part in the parish meetings as well as the candidateship for Parish Council offices is forbidden to all who in word or deed bring disgrace on their faith or church, who evade the duty of penance and communion, who secretly or openly injure the welfare of the parish, who belong to organizations which oppose the church, who live in adultery, undermine the authority of the Archbishop of the Diocese and their own priest, who bring disrepute to

the good name of the priest or other members of the clergy, who disobey the resolutions of parish meetings, who persistently and without cause evade payment of the fees and offerings established in the parish and who in general disobey § 14.

§ 30. If a parish meeting is called to consider questions, which, according to the laws of the State, demand compliance with some preliminary formalities, the latter must be fulfilled with thorough exactitude. For example, almost everywhere when property is transferred, the name of the organization changed, amendments made in the Charter, immovable property acquired, it is required that a church corporation should make three public announcements in the church of the parish meetings, mentioning the date and the place of the same and justify the subject of discussion. A notice to this effect is posted conspicuously near the entrance of the church, in a language the parishioners understand. In affairs of civil character, that is pertaining to property and not to the church, the date of the meeting must be on a week day and not on Sunday; it is recommended to obtain the signature of a lawyer to deeds of greater importance.

§ 31. A parish meeting is valid if attended by one-third of the parishioners with the right to vote; and when members of Council are elected, or assessments are self-imposed and other money questions are decided, which concern all the parish, it is necessary that two-thirds of the parishioners should be present. If the meeting does not take place by reason of the insufficient number of the parishioners present, it is called once more at a date not earlier than a fortnight from the first date, and in such case the meeting shall take place if only half of the above mentioned number of parishioners are present. If the second meeting cannot be held, a meeting is called by the same procedure for the third time, and in this case the meeting takes place whatever the number of parishioners present, of which the parishioners shall be duly warned when the meeting is announced.

§ 32. The parish priest presides over parish meetings, and, in case of his illness or absence and also in case of matters for discussion concerning him personally, the priest who replaces him, or the Rural Dean (blagochinni), shall preside, or, in their absence, the church warden.

§ 33. The chairman proposes matters for the discussion of the meeting, guides the discussion and formulates resolutions. If balloting is necessary, it is done either openly or by secret voting, if but a single member requires it. The resolution is established by the simple majority of the votes. In case

the number of votes is even, the chairman has a casting vote.

§ 34. The chairman preserves order at parish meetings. Having given due warning he may remove anybody who disturbs the seemliness and order of a meeting. If in spite of the measures taken, seemliness and order are not restored among those present, the chairman may close the meeting.

§ 35. The following objects may be discussed by the parochial meeting: a) a request to the Archbishop of the Diocese to name desirable candidates to fill the vacancies among the parochial clergy; b) establishing the amount of the monthly pay to the clergy and the fees for the performance of various rites; c) electing the church warden, the trustees for signing the ecclesiastical documents of the parish and the members of Council; d) discussing questions which bear on the moral and religious life of the parish, for instance, the parishioners taking part in the reading and singing during divine offices, deciding whether singing should be performed by a separate choir or by all parishioners together, resistance to sectarian or alien propaganda, the establishment of parish schools and their support, etc.; e) listening to the yearly report of the parish Council about the credits and debits of the parochial capital and choosing the auditing committee to examine them (if possible, not from among the members of the Parish Council; f) the question of raising money for building and thoroughly repairing churches and other church buildings; g) the question of raising houses for the clergy and repairing them; h) the discussion of the support the parishioners are to give to the church in its various needs, by means of special collections and voluntary donations among the members; i) establishing the method of collecting, keeping and spending the money of the parish; j) examining misunderstandings between the clergy and the parishioners concerning the means of support agreed upon or the fees for various offices; k) securing and keeping good order in the cemetery, managing and looking after it and fixing the prices of its lots; l) establishing treasuries for mutual help; m) establishing brotherhoods, societies, and unions, missionary, educational and charitable, and also of societies with purposes of moral growth, for instance, the temperance society, singing choruses and so on; n) finding means necessary for attending to the needs of the parish through self-imposed assessments, voluntary contributions, etc.

(To be continued.)

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какъ отъ Коперника Краковскій университетъ (основанный въ 1364 году польскимъ королемъ Казимиромъ Великимъ). По старинѣ на весь міръ славятся слѣдующіе университеты: Оксфордскій (съ 872 г.), Парижскій (съ 1200 г.), Болонскій (съ 1200 г.), Падуанскій (съ 1222 г.), Неапольскій (съ 1224 г.), Саламанскій (съ 1240 г.), Кембриджскій (съ 1275 г.), Пражскій (съ 1384 г.), Упсалскій (съ 1477 г.), Копенгагенскій (съ 1479 г.), и т. д. По научной силѣ весьма почетное мѣсто занимаютъ С.-Петербургскій и Московскій университеты (основанные имп. Александромъ I въ 1802 году). Въ Америкѣ между американскими высшими учебными заведениями по старшинѣ и научной силѣ первыми считаются: Harvard (въ Cambridge, Mass., основ. въ 1636 г. и имѣющій въ своей библиотекѣ почти миллионъ разныхъ книгъ), Yale (въ New Haven, Conn., основ. въ 1701 г. и имѣющій болѣе 600,000 томовъ разныхъ книгъ) и Columbia (въ New York, основ. въ 1754 г. и имѣющій до полъ миллиона томовъ разныхъ книгъ). Columbia финансами превосходитъ всѣ остальные въ отдѣльности и сотни вмѣстѣ взятыхъ высшихъ учебныхъ

заведеній. Этотъ университетъ имѣетъ почти 40 миллионъ долларовъ продуктивнаго фонда, а ежегодно получаетъ болѣе двухъ миллионъ долларовъ отъ разныхъ благотворителей (между которыми былъ и покойный Іос. Пулицеръ, владѣтель Нью-Йоркскаго World-a и Сентъ-Луискаго Dispatch-Posta) и до трехъ миллионъ долларовъ отъ студентовъ за право ученія, экстренные налоги и т. п. Въ этомъ университетѣ работаютъ и сербскіе ученые — проф. Михаилъ Пупинъ и Николай Тесла, получившій въ этомъ году Нобелеву награду по физикѣ. Кстати еще четверо славянъ (Марія Кюри — по происхожденію полька — за изобрѣтеніе радія, русскіе доктора Павловъ и Мечниковъ по медицинѣ и полякъ Генрикъ Сенкевичъ по литературѣ за Quo Vadis) получили награды Альфреда Нобеля, шведскаго ученаго, изобрѣтателя динамита, умершаго въ 1896 году и завѣщавшаго \$9,000,000, чтобы съ процентовъ ихъ ежегодно выдавать награды тѣмъ, которые своею ученостію наибольшую пользу человѣчеству принесутъ.

Свящ. Ф. Средановичъ.

The Normal Statute for the Parishes of the American Orthodox Diocese.

(Continued.)

§ 36. The resolutions of the parish meeting are recorded by the parish secretary in a special book of protocols kept in the church archives, if possible without any delays, and are signed by the chairman and all the present either personally or through a representative. A copy of resolutions, confirmed by the priest, is sent within the week to the Rural Dean (blagochinni), who has the right to protest against it within 30 days, in which case he sends it together with his own report to the Supreme Authority of the Diocese.

§ 37. Parishioners dissatisfied with the resolutions of the parish meeting may send their complaint to the Rural Dean (blagochinni) within 30 days, and he is to examine it within a period of time not longer than 30 days.

§ 38. The resolutions of the parish meeting through the Rural Dean (blagochinni) are submitted to the examination and confirmation of the Authority of the Diocese.

§ 39. The Rural Dean (blagochinni) may take part in the meeting of the parish, if the Authority of the Diocese, the parish priest, the parishioners or he himself wish that he should do so

The Parish Church.

§ 40. The parish church is the holy place of the parish and, therefore, the care of the good order of the church and the good condition of objects necessary to it is the first and the chiefest duty of the clergy as well as of the Parochial Council and meeting.

§ 41. Churches and chapels are established on the resources of the parish and gifts of private benefactors, in strict compliance with the ecclesiastical and civil law to that effect, but not unless the Archbishop of the Diocese knows of and consents to the establishment which is made in his name in trust for the congregation and also insured in his name.

§ 42. When local resources are lacking but the

need of a church in a certain locality is obvious, for missionary or other purposes, a church may be built with money which the Diocese has at its disposal.

§ 43. In populous parishes several churches may be built in dependence on others and in cemeteries. In widely scattered parishes where parishioners can not attend their parish church regularly, the Archbishop may allow the establishment of separate chapels or houses of prayer in the villages of the parish. The erection of chapels and houses of prayer is also allowed in cemeteries that the service for the dead may be performed in them and other services also, if the regular church should be destroyed by fire, until the erection of another, in case the church under which the dependent chapel is inscribed happens to be too distant.

§ 44. In houses of prayer, day services and Te Deums may be sung in the usual order, but in special cases by permission of the Archbishop, the Divine Liturgy may be also celebrated on a portable antimens.

§ 45. When an independent parish is merged into another, the church building and property become the property of the church on which it becomes dependent. When a part of a parish is transferred to another parish the part transferred loses its right to the church and parish property of the parish it leaves. When a part of a parish becomes an independent parish it may keep only that part of the property of the church and parish it leaves which is granted to it by the parochial meeting.

§ 46. When parishioners leave the orthodox church for some other denomination as well as when the parish is abolished for some other cause, the parish church, its dependent chapels, and all the property of the former church and parish shall be left at the disposal of the Head of the Diocese.

§ 47. Minor repairs and improvements of churches and chapels carried out without departing from the original plan or moving the altar shall be ordered by the Parochial Council; the supervision of the works shall be the duty of the clergy and the church warden; when the building is completed, the inspection of the work shall be made by the clergy and the Parochial Council together. The results of the inspection must be recorded in the accepted way. But more considerable repairs shall be carried out only by permission of the Archbishop of the Diocese, on plans and estimates approved by him, under the supervision of the Rural Dean (blagochinni) and a special building committee, the church warden and some well informed

and trustworthy parishioners elected by the parish meeting.

Church and Parish Property.

§ 48. Church and parish property is of two kinds: 1) property belonging strictly to the church which according is under obligation to inscribe it and insure as the property of the Archbishop of the Diocese in trust for the congregation; 2) property belonging to the parish. The church shall have the rights of ownership over the first class; the parish owes the second class.

§ 49. Property of the first class consists of: 1) a) objects necessary for church use, b) movable and immovable property offered for the purpose of improving the building, the vestments and the vessels; c) money received by the church treasury from various sources, namely: from collections established in the parish, profit from the sale of wax candles, box and bag offerings, sums remaining from preceding years, revenues of immovable property and objects for lease and various minor profits, like the payments for various objects used in weddings and funerals, the bread used in sacraments, etc.; 2) movable and immovable property and capital, destined for the support of the clergy; and 3) movable and immovable property and capital given or willed to the church specially (in profit, in ownership, etc.), though with a special destination, for purposes of religious instruction and the charities of the parish.

§ 50. Property of the second class consists of movable and immovable property donated for the purposes of religious instruction and the charitable activity of the parish. Under this head come: a) voluntary contributions, b) collection within and without the parish, c) voluntary offerings in subscription lists, d) revenues from immovable property owned by the parish, e) collections by order of the general parochial meeting etc., etc.

§ 51. The managing and disposition of church property of the first class belongs to the church officials with the participation of the parishioners, in the established order; the managing and disposition of the property of the second class belongs to the parish meeting and Parochial Council respectively.

(To be continued.)

Редакторъ,
Каведраальный Прот. А. Хотовицкий.

ска». Не могли ничего сдѣлать и на другой день. Но къ вечеру 28-го Августа буря стала утихать и 29-го въ 12 часовъ дня отведенный отъ пристани, къ которой его притягивало, какъ магнитомъ, «Курскъ» плавно вышелъ въ ворота гавани и поплылъ въ море. Не христiane и тѣ говорили, что «Богъ спасъ насъ», не пустивъ въ море... Всѣ мы молившіеся во время молебна съ глубокимъ убѣжденіемъ свидѣтельствуемъ — Курская Матерь Божія заступила насъ и сохранила, благословеніе Добраго нашего Архипастыря спасло насъ... Слава Тебѣ Заступница наша усердная!..

Свящ. Іоаннъ Слонинъ.

«О»

ВЪ СТАНЬ.

По склону западной Аляски,
Тамъ гдѣ Берингово гудить,
Ютятся на маленькомъ участкѣ,
Бѣльковскъ селеніе стоитъ.
Всегда сурова и дика
Сихъ странъ угрюмая природа;
Нерѣдко мрачны облака,
Бушуетъ часто непогода.
И день и ночь у алеута
Здѣсь горе борется съ нуждой:
Убогъ домишко для пріюта,
И пища—юкола съ водой.
А было время удалое—
Водилось много тутъ бобровъ,
Но въ вѣчность кануло былое,
Боберъ ушелъ съ сихъ береговъ.
И горсть людей въ селеніи этомъ,
Но рѣдко здѣсь и тѣ живутъ;
На краткій срокъ бывая лѣтомъ,
Отсюда на зиму бѣгутъ...
Однообразно дни ведетъ
Бѣльковска житель одичалый
И лишь почтовый пароходъ
Нашъ угѣшаетъ взоръ усталый.
На мигъ въ то время оживится
Бѣльковскъ унылый и глухой;
Все зашумитъ, засуетится,
Къ водѣ спѣшитъ народъ толпой.
Но ненадолго пароходъ
Доставилъ всѣмъ намъ развлеченье:
Чу! Три свистка... Дань полный ходъ,
И будто не былъ онъ въ селеніи.
Иныхъ здѣсь чувствъ и склада люди...
Сюда привелъ Господь меня;
Я искру заложить въ ихъ груди
Стремлюсь небеснаго огня.
Но тяжело миссіонеру —
Гдѣ все гнететъ и давитъ глушь,—
Здѣсь быть поборникомъ за вѣру
И добрымъ пастыремъ для душъ.

Свящ. А. К.

The Normal Statute for the Parishes of the American Orthodox Diocese.

(The end.)

§ 52. The property of the church is used for its own needs and the needs of the dependent ecclesiastical institutions, also for the needs of the Diocese, with the exception of donations for special purposes.

§ 53. Movable and immovable property destined for the support of the clergy (land, homes, house furniture, etc.), being the inalienable property of the church, is to be used by the clergy and servants of the church.

§ 54. The property of the parish is used for local needs by resolution of the parish meeting.

§ 55. The church as regards the property of the first class, and the parish as regards that of the second, have the right to purchase in their own name and to dispose of movable and immovable property.

§ 56. Immovable property purchased with parish money may be disposed of, sold, exchanged or mortgaged only by permission of the parish church proper; also, by permission of the same authority the manner of making use of property destined for certain purposes may be changed.

Religious Instruction and Charitable Institutions.

§ 57. Every parish must have a number of ecclesiastical parochial schools answering to the requirements of the elementary education of children of school age, in the spirit of Orthodoxy and the national spirit of the parish.

§ 58. The care of establishing and giving material support to parochial schools is the duty of the parish. In particular, the parish must try to provide new school houses or rooms or to improve those which it already has, to supply to the schools fuel, lighting and servants, to ensure the schools against fire, to provide school books and necessaries as well as books for home reading, to secure pay and dwellings for teachers, to establish night asylums and means of transportation for children who live at a great distance from the school or the church, to see that the school has a flower and vegetable garden, and that the children are taught different branches of farming, manual labor or such industries and needle work as are within a child's ability, etc.

§ 59. The object of the ecclesiastical parochial school being to educate the children of the parish in

the spirit of the orthodox faith and church the direction of the schools and their religious instruction are the duty of the priest. Other subjects shall be taught by male and female teachers, appointed by Consistorial Authority on the initiative of the Parochial Council, and who carry out the task of educating and instructing under the responsible guidance and supervision of the priest who has charge of the school.

§ 60. The means for supporting parish schools must be found by the parish either alone or with the assistance of the Diocesan treasury. But whenever it is possible, the Archbishop may permit the use of church money for that purpose.

§ 61. As need arises, the clergy of the parish shall establish and conduct courses of theological instruction and catechisation of the adults of the parish.

§ 62. Every parish church should possess a church library. Besides books of Divine service, the library should contain books which the minor clergy need for the purpose of enlarging and deepening their theological knowledge, and also the official publications of the church in general and the local parish in particular.

§ 63. The church library is established and completed from the resources of the church and the offerings of parishioners, and is under the supervision of the parish priest.

§ 64. The parishioners, if they wish to do so and the Authority of the Diocese considers it possible, may use the parish money for the establishment of their separate libraries and reading rooms, their own asylums for the aged and creches for babies, which are supervised and managed under the guidance of the parish priest, by persons, elected by the parochial meeting or the Parochial Council.

«0»

УКАЗАТЕЛЬ СТАТЕЙ

содержащихся въ Американскомъ Православномъ Вѣстникѣ за 1911 годъ.

I

Статьи догматическаго, полемическаго и нравственнаго содержания.

(Статьи отмѣченныя крестикомъ помѣщены въ двухъ текстахъ—по русски и по англійски).

† Разности церквей Восточной и западной въ учении о Пресвятой Дѣвѣ Маріи Богородицѣ. **Прот. А. Лебедева.** 45, 66, 174, 189, 240.

† Восточныя Православныя Церкви. 84, 109.

† Къ вопросу о соединеніи Церквей. Лекція

Высокопреосвященнѣйшаго Архіепископа Платона. 97, 120, 143.

† Кто еретики? **Прот. А. Хотовицкаго.** 159.

† Римско-католическій апологетъ восточно-православной Церкви. 209, 221.

The American Book of Common Prayer. 255, 275.

Православная Церковь и Соединеніе Церквей. **А. Х.** 314.

Та да не то. **Свящ. В. Матышука.** 343.

Подвижники и страдальцы за православную вѣру въ юго-западномъ краѣ. 334.

† По вопросу о соединеніи церквей. **С. Т.** 343.

Мысли изъ бесѣды Высокопреосвященнѣйшаго Архіепископа Платона по вопросу о свободѣ совѣсти. **Прот. Л. Туркевича.** 350.

† Къ вопросу о свободѣ совѣсти. **Высокопреосвященнѣйшаго Архіепископа Платона.** 375, 392 и 417.

II

Статьи по исторіи прошлой и современной жизни Американской Православной Миссіи на материкѣ и островахъ.

Архипастырская признательность и привѣтъ. 1.

Маленькія замѣтки. 5, 23.

Святки и Новый Годъ въ Нью Йоркѣ. **А. Х.**

5.

Съ новымъ счастьемъ. **А. Х.** 9.

Свѣтлый лучъ. **Прот. А. Хотовицкаго.** 12.

Въ темницѣ. **І. П.** 15.

Праздникъ Рождества Христова въ американскомъ чистилищѣ. **А. Х.** 16.

Рескриптъ. 21.

На могилу о. В. Кальнева. **Прот. А. Хотовицкаго.** 21.

† The Work of Archbishop Platon. Изъ "Churchman-a". 25.

Вниманію духовенства. 33.

Юбилляръ-приходъ. Торжество въ Троѣ.

Прот. А. Хотовицкаго. 34.

Албанская православная церковь въ С. Америкѣ. **Свящ. Ѳ. Ноли.** 50.

Миссионерская поѣздка. **Свящ. А. Мурина.** 54.

Походъ по алеутскимъ островамъ. **Свящ. А. Пантелеева.** 66, 77, 95, 170, 337, 372.

Болгары въ С. Америкѣ. **Іером. Теофилакта.** 61, 78.

Преосвященнѣйшій Рафаиль Епископъ Брулинскій. **Е. А.** 71.

Незабудки на могилу о. В. Кальнева. **Свящ. А. Яновскаго.** 75.

Подъ впечатлѣніемъ публичной лекціи Его Высокопреосвященства по вопросу о соединеніи Церквей. **Е. А.** 81.

Историческій день. Торжество Православія въ Бостонѣ. **Прот. А. Хотовицкаго.** 87.

Безпримѣрный ростъ православія въ Америкѣ. **І. П.** 91.