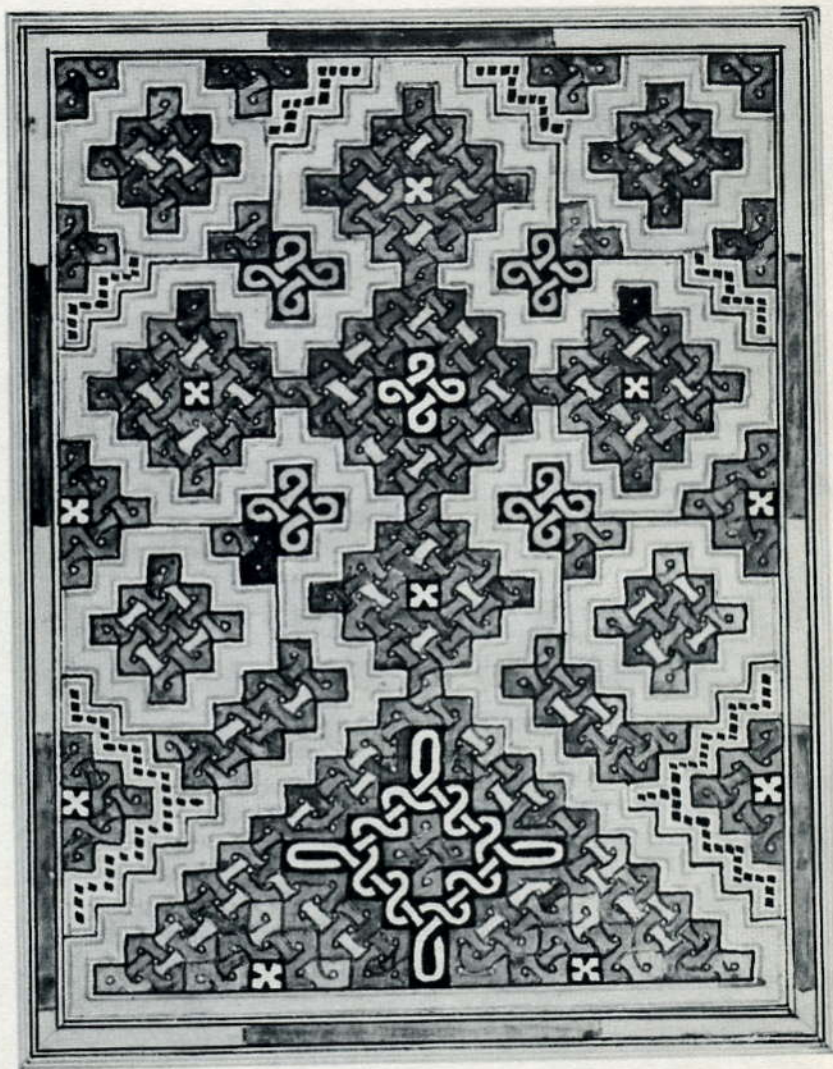




Rules collected from
the Synhados (Canonical Law)
of the
Church of the East
&
Patriarchal Decrees



Traditional Manuscript Illuminated Cross of the Church of the East

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PUBLISHED BY

THE HOLY APOSTOLIC AND CATHOLIC CHURCH OF THE EAST



Cross surmounting the Church of the East Monument in China erected eighth century A.D. to commemorate the fifth centenary of that mission.

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THE HOLY APOSTOLIC AND CATHOLIC CHURCH OF THE EAST

P R E F A C E

Because of the many irregularities which had taken place in the various parishes of the Church of the East in the United States of America prior to our visit to this country and which had led to strife and division among the clergy and the faithful, We, by virtue of the authority granted us by Maran Eshoo M'shikha as the successors to Shimun Keepa (Simon the Stone, or St. Peter) head of the Apostles (Matthew 16. 19-20) and which authority has been adhered to and confirmed by the Holy Synods of the Apostolic and Catholic Church of the East, several years ago we decreed certain rules and regulations for the benefit of the Church of the East in the United States. These rules and regulations are wholly concerned with the manner of administration of Church properties and funds, and are based upon the Synods of the Holy Church, making allowance for the vastly changed conditions, whether cultural, economic, or political, under which the Church of the East today lives in these United States.

The Constitution of the United States of America has granted religion a considerable measure of freedom in making its own rules and regulations so long as these rules and regulations do not conflict with that Constitution. This portion of the Church of the East, with its nearly twenty centuries of unequalled Christian history of trials and tribulations, is indeed fortunate to be living today under this system of government.

These rules which were originally written in Aramaic (Syriac) and from which they have been translated into the English language for the benefit of the younger generation of Assyrian Americans who are unable to read Syriac or to understand it fully, have not been added to or detracted from except certain rules that have been added in the English translation stating in fuller detail the authority granted the Parish Committee and the manner of its administering these various funds. These additions are equally applicable to the Syriac edition of the rules.

In conclusion, we must say, that the application of these rules, whose sole purpose is to eliminate misunderstanding between the members of the Church, and to make it impossible for men without conscience, bent after their own interests, to the detriment of the Holy Church, to interpret church rules as it suits their own motives or otherwise to mislead the faithful; depends wholly upon the faithfulness of the children (members) of the Church, whether clergy or laity, but especially on the former, namely, the priests, who are bound by their sacred ordination to carry out the rules of the Church with all faithfulness, and if necessary to suffer in the execution of their duty, and thereby be an example to the flock committed to their charge, knowing full well that any act of unfaithfulness places them under the anathemas of the Holy Synods. Likewise, the deacons by virtue of their orders, are committed to support the parish priest in the execution of his sacred duties. Therefore, if these rules are maintained by each and all according to the measure of his call, then we have no doubt that these rules will bring abundant blessing to the Church in this country and it will be shining example to the Church of the East universally.

Written in our Patriarchal Cell, Mar Eshai Shimun XXIII,
San Francisco, Calif. First Sun- By Grace,
day in Lent, in the year 1960 Catholicos Patriarch of
to Our Lord. the East.

From The Patriarchal Cell Of The Church Of The East

Prayers & Blessings Receive

To our Beloved Children in Christ members of the Church of the East who live in the blessed land of the United States of America, may peace and tranquility reign at all times.

Rules selected from the Synhadus, namely the Canonical Law of the Church. 1. Concerning the Patriarch and his authority. 2. Concerning the Church and its form of administration. 3. Commands from the Patriarch Mar Eshai Shimun.

From the Synod of Mar Dadishu the Catholicos (424 A.D.).

In the name of God we hereby decreed, that the Easterns (Clergy and laity of the Church of the East) are forbidden to bring complaints against their Patriarch even before the Western Patriarchs, but any question which cannot be settled before him (related to the Patriarch himself) shall be reserved to the judgment of Christ. We decreed and confirmed this covenant which is indissoluble and can never be nullified, for we have sealed it in the name of Holy Trinity. And in the Word of the Trinity no man has the right to call a council against the Patriarch, nor to create controversies and schisms, nor to write letters of blame and accusations against him as some persons did against the Patriarchs that preceded him, neither to send heads (statements) of accusations directed to other countries as they did against Mar Papa the Catholicos; nor to creep secretly (literally to carry rumours and gossip) into houses, as to speak evil against him, and under no circumstances may a man say that the Catholicos of the East can be judged by those under him or by Patriarchs like himself. He will be the judge of all those under him and his own judgment will be reserved to Christ, He that chose him, and placed him at the head of his Church. For it so pleased His Eternal Lordship (lit. His Divine Authority) that with the headship of His Church should His Lordship (Patriarch) be entrusted and honoured with authority over all. From this day hence whomsoever is lower (in rank) than the Catholicos is his disciple and is subject and obligated unto him, and can be judged (tried) by the Catholicos, and his decision must gladly be carried out. All of us Bishops (present) and all that come after us, we adhere while afar, and we approve while near of all that Your Fatherhood (Patriarch) may do, and of all the Fathers (Patriarchs) that may come after you and hold thy See.

And as the Bishops rose to their feet they moreover stated: These things we have decided upon through your approval Oh, Our Father, and that should any one whether in our time or in future dare break one of these rules, he must be thrown (out of the Church) without mercy and completely cut off from the name of priesthood, just as the misleaders of the past and others in our days were thrown out and nullified. And should there be any person who may plead in their behalf, he should be informed of the injury, losses, persecutions and misery that were brought upon the Church by such presumptuous insolent and fraudulent men who wanted to take the leadership of the Church into their hands. And if following all these facts he still persists in his pleading (in behalf of such men) he also in like manner must be cast away without mercy and deprived even of the name of priesthood. Neither we nor those who come after us have no authority to loosen or to abrogate these rules which we have decided upon and confirmed in the name of the Holy Trinity and on which we lay our signatures in this record.

CHAPTER EIGHT, PAR. NINE. Whosoever is summoned by the Patriarch must come without delay, but if there be a very important reason which prevents him from doing so, then he should state his reason in writing and under his own signature. He who refuses to appear is subject to the Synodical rules, till he comes and answers for himself, and confesses his fault before the Patriarch.

CHAPTER EIGHT, PAR. NINE. A Metropolitan or a Bishop has no authority to release a person who has been suspended by the Patriarch. When a Metropolitan or a Bishop is summoned by the Patriarch, and they go and find that the Patriarch is not present in the city of his See, they have no right to enter the city. However, if they are obliged to enter (the city) they have no right to issue any orders nor to act in any manner (namely, in the exercise of their office) nor to issue any written orders on any subject whatsoever without the knowlecke or by a written permission from the Patriarch. In like manner a Bishop in the city of the Metropolitan See.

Universal (Ecumenical) rule. The Ecumenical Council decreed that who ever is summoned by a Council with the

object of redressing his wrong doings and if he be summoned again by the President of the Synod, or by the head of the See, and yet he refuses to come, he is to be degraded from his Church Orders, but if the summon is not from the head of the Council of the province, then the case should be presented before the Patriarch, and he may command as he wills. He who transgresses these rules is under the automatic excommunication of the Ecumenical Council.

Concerning Illegal Ordinations

From the Synod of Mar Yosip the Catholicos (year 554 A. D.).

FIRST RULE . . . If a deacon, a priest, or a Bishop endeavors to seize for himself a place of importance through the influence of the outsiders (namely, individuals who do not belong to the Church) or through the influence of the laity of the Church, he is degraded from the order which he holds, likewise the faithful who have encouraged or abetted in his offence are in like manner cut off from all the association of the Church (namely, from the sacraments of the Church, and association with the faithful) until they have made their repentance. Moreover, should there be any persons who associate with such people, they should be remonstrated with and asked to cease from this act of unrighteousness, and he who may not heed these exhortations, if he be a clergyman he is degraded from his orders, but if he be a layman and he persists in his iniquity, he is excommunicated from the Sacraments of the Church and from all association with the faithful, and likewise whoever may encourage or abet him, until they have shown true repentance.

RULE SEVENTEEN, from the Council of Nicea. If a Bishop ordains a person not from his diocese, and without a written permission from his own (ordinance) Bishop, that ordination is null and void, and all those who countenanced in the act are guilty.

On Churches, Monasteries, & Hospitals

From the Synod of Mar Eshooyow the Catholicos (year 585 A.D.).

RULE TWENTY. The Council of the Prelates (Synod) decreed that if any priest or layman dare to seize the administration of holy churches, monasteries or hospitals without the knowledge or order of the Bishop, such men who through their obstinacy and foolishness, also venture to lay their hands on offerings made to the Holy churches, and which have been set aside for the benefit of churches and those in need; we therefore decreed by heavenly command, that no priest, deacon, or layman have any right to and are forbidden by God's word from taking into their hands the administration of holy churches, other than by the will and order of the Bishop. In addition, such a man should be chosen with the advice of reputable men and that he be known for his zeal and worthiness for the services with which he is thus to be trusted, namely, the management of the church property, the monastery or the hospital. He who ventures to go against these rules, is decreed excommunicated, and may God's wrath come upon him.

On Churches That Are Newly Built

CHAPTER SEVEN, PAR. SIX. So decreed the Eastern Synod, that all the churches that are built by the Patriarch, they are his personally, he will rule upon them, and his name shall be declared in them, and the Bishop or the Metropolitan of the Diocese wherein such edifices exist, has no right to perform services therein, nor shall his name be declared in them. He also (Metropolitan or Bishop) has no right to change whoever has been placed in charge of the Church, nor to mix in any affairs that concern them, except by the official permission of the Patriarch. These so decreed the Eastern Synod.

CHAPTER SEVEN, PAR. EIGHT. The Synod of Mar Eshooyow. We do hereby decree, that no member of the church can build a church or church residence other than with the

knowledge of the Bishop of the diocese. If it is built with the knowledge of the Bishop, then he should put aside what is needed for their administration and for the welfare of strangers that are to be received in them. He who conducts services in churches that are in need of repair does better than him who builds new ones where there is no justifiable number of faithful in need thereof. We, therefore, decree that no action, other than in the manner we stipulated be taken, so that no iniquities may be perpetuated among us. And those men who built such churches have no authority over them, nor can they institute a new man (in charge), nor can they eject whoever has been placed (by the Bishop) in charge of the monastery or the church. Their duty is merely to take care of these places and what ever else may be deemed necessary, must only be done with the knowledge of the Bishop.

Concerning The Duty Of The Clergy

CHAPTER FIVE, PAR. SIX. So it pleased the Holy Spirit and commanded, that no one, whether layman, deacon, or priest may issue orders or intimate or speak during church services, neither to add nor to detract of those that are being divinely performed (namely, the appointed services), no matter by whom (viz, the clergyman authorized by his superior) they are being performed. But every thing must be conducted according to the rules established by the holy fathers and who instituted in the church the order of Acchdeacon, or the head of the priests and deacons, that is, he who has been so authorized (by the Bishop), he shall order each what to do and what service to perform. But as to the leity they have no right even as much as to signify with their hand to those above them in orders. Therefore, every man should conduct himself according to his position in honesty and truth, and according to the measure (position) which has been given him by God. Neither the priest can order a Bishop nor a deacon a priest, nor the layman a deacon nor any clergyman whatsoever.

On The Honour Due From The Lesser To The Higher In Office

From the Synod of Mar Yokhanan the Catholicos Patriarch.

CHAPTER NINE, RULE NINE, PAR. SIX. When the Bishop is seated, the clergy are not permitted to sit without his order. Likewise, when a priest is seated, the deacons are not permitted to sit without his order, and when a deacon is seated, the Qaruye (Readers) and Hupadyaqne (Sub-deacons) are not permitted to sit without his order. And during Qurbana (Lit. Offering, Eucharist) they have no right to leave the altar and go outside, but they must all be present in Qanky (Chancel), and they should not be B'beth Dyoqon, O'haykla (Vestry, Baptistry and Nave), nor pass their time by chatter. He that is sick is exempted of these rules (namely from assisting in the services). For during the consecration or Offering of the holy sacrament the altar is surrounded by the heavenly hosts, and he that stays outside cuts himself from the association with holy angels.

Interpretation & Commands

By His Holiness Mar Eshai Shimun Catholicos Patriarch.

The Holy Apostolic and Catholic Church of the East in the United States of America, is a part of the Church of the East, which is the first Christian Church, next to that in Palestine, and which was established by Our Lord Jesus Christ himself through the faith of King Ogar of Urhai (Edessa), and which (foundation) was immediately after the holy resurrection, consolidated by the preaching and the laying of the hands of the holy Apostles, in direct succession from Mar Shimun Keepa (St. Simon Peter) who wrote his Epistle from Babylon, Mar Tooma (St. Thomas), Mar Bar Tulmay (St. Bar Thomew), Mar Adai (St. Thadeus), and Mar

Mari of the Seventy. Its doctrine and its rules are established upon the holy commands of Our Lord, and its foundation made sound and secure by the teaching of the beatified Apostles.

Furthermore, these have been clarified and strengthened by the Holy Synods of the Fathers, namely, by the Councils of Metropolitans and Bishops who have been assembled together and their decisions approved by the various presiding Patriarchs. These Synods have through the power of the Holy Spirit commented upon and clarified all the doctrines of the Holy Church, and likewise, established rules and regulations for the general administration of the faithful and the clergy of the Holy Catholic Church universally. Its dogmas, viz, basic tenets, are unchangeable, and its administrative rules can only be changed by Knushya Gawanaya (Synodical Council) that is summoned and presided over by the Patriarch, and their decision promulgated by his edict. It is evident that the members of the Church of the East in this country are not acquainted with these laws and rules, and have, therefore, often been misled by men with ulterior motives. These men have either been unacquainted with the laws and the rules of the Church, or because of their limited intelligence have interpreted these rules the way it suited their motives, and the result of these acts has been division and confusion within the Church, as we ourselves had known prior to and witnessed on our arrival in this country. In these circumstances we considered it necessary to translate some of these Synodical rules as you will observe, and especially those that effect priesthood, the laying of hand (ordination), the establishment of priests in the parishes, and the administration of the properties of the Church.

The Church of the East is the first to establish Synodical rules, and throughout the centuries, by divine grace and guidance, it has maintained these rules, and by reason thereof has maintained its existence and progressed despite its history of endless trials and tribulations. The holy Church believes that the Church on earth is established in the form and is an integral part of the heavenly Church which is administered according to God's own rules, as related in the Holy Scriptures.

The Church of the East does not believe in anarchy, therefore, every person in holy orders and every layman of the Church of the East, are under obligation to respect and uphold without reservation these rules and regulations, and all the other Synodical rules of the Church. Any person acting to the contrary to these rules, brings upon himself the curses and anathemas uttered by the holy Synods, severs himself from the membership of the Church, and has no portion therein. For this reason, we decided, that the foregoing Synodical rules, shall be given to every parish in the United States of America, and they must be annually read to the parishioners by the parish priest. Where there is no priest they shall be read by the deacon or by one of the faithful of the Church. These rules will constitute legal foundation for the administration of the Church of the East in the United States of America for all time.

As it is well known, the general social structure in this country, has necessitated the establishment of Committees which are elected by the faithful of the Church, namely, those who are known for their faith, their good works and moral uprightness. These Committees are established with the object that they be of assistance to the parish priest so as to enable him better to conduct the affairs of the parish and are paramount for the well being and the progress thereof; especially in the economic field.

Likewise, all parishioners, or other organizations within the parish, such as The Daughters of the Church of the East, or the Youth Organizations, or other organizations that may be established in the future, all these are expected to work faithfully with and under the direction of the parish priest. The rules which were established in the past for the existing organizations shall prevail, and these organizations shall conduct themselves according to these rules. Likewise, the parish priests are subject to the Synodical rules, and as priests of the church they shall fulfill their duties to each individual member of the parish according to these rules. They shall work with all the various organizations with love and humility, and they (priests) shall also assist them in their activities in every possible way. The priests are responsible and answerable to the Apostolic See, or to the Bishop, or whomsoever may in

future be appointed (by the Patriarch) to administer the affairs of the church in the United States of America. We further decree, that the parish priest, or whomsoever he may appoint, namely, the president or one of the members of the Committee concerned, to give an annual report to the parishioners stating the income and the expenditures from all sources and for all purposes. An annual general report will also emanate from the Patriarchate, giving the number of membership, the general activities, the income and expense of the Church as a whole. This will be done by the medium of the paper 'Light From The East' or by some other appropriate means. When the Patriarch is not in this country, these reports must be sent to the Bishop or whomsoever is officially appointed and authorized to administer the affairs of the Church of the East in the United States of America.

The Method By Which The Parish Committee Is To Be Elected

Since our arrival in this country we have found that there have been many misunderstandings in the past relative to the election of the Committee. It has, therefore, been the procedure in the majority of the various parishes, that the parish priest present to us names of those individuals whom he considers to be most faithful and worthy for the conduct of the affairs of the parish, and we have accordingly, considered carefully, and nominated these individuals to respective positions on the Committee.

But since our obligations are many, it is not possible for us to permanently add this extra burden upon our shoulders, therefore, we have decided that from now on the parish Committee shall be elected by the members of the Church, and this election shall be according to the rule of the majority of voices. But a man who has gone against the rules of the Church, or has not fulfilled his duties as a faithful son of the Church, or that he is not considered fit morally or ethically, and in these circumstances the parish priest considers the appointment of such a person to the membership of the Committee improper, then such a person

cannot be elected. However, it is expected that no personal grudge or bias shall influence the priest's decision. Therefore, it is imperative that the parish priest should know before hand the names of those persons who are to be presented for election.

Moreover, a person who has not contributed his share towards the financial support of the Church, is not entitled to vote in the election of the parish Committee. Likewise, the parish priest is obligated to carry out the Synodical rules and regulations of the Church.

The parish Committee shall be composed of President, Acting President, Secretary, acting Secretary, Treasurer, acting Treasurer, and individual members. The Committee will be under the legal supervision of the parish priest.

THE GENERAL FUND

For a period of years it has been our intention to establish a General Fund to be utilized for the benefit of the Church as a whole, but because of the many vital individual needs existing in every parish (especially as it pertained to the building of churches and acquiring of other church properties) this was not possible, but by the grace of God, conditions are now different and the time to start this good and holy enterprise is ripe. We, therefore, have decided that every parish must donate thirty percent (30%) of its total income, excepting the money raised for the maintenance of the parish priest.

This money be sent by each parish to the General Fund in two annual sums, and the Fund will be known as 'The Church of The East General Fund', and checks will be made in the name of the Fund, as above, and sent to the Patriarchate.

For the purpose of the administration of the General Fund, a Treasurer, and Acting Treasurer, a Secretary, and Acting Secretary will be appointed, and an annual report will go from the Patriarchate to all the parishes informing them of the income, expenditures and the balance.

All monies must be deposited in the bank account, and they must only be drawn by check bearing authorized signatures, and a proper account must be kept of all income and expenditures. The purpose of this fund will be for needs that are vital to the Church, such as the publication of Church literature, and to fill other unexpected church needs that may arise from time to time, and which may be considered The organ which the Patriarch is going to employ in the fulfillment of this project will be the Patriarchal Council in Chicago, which is composed of all regular priests and deacons along with every parish Committee in the United States of America. But this fund has no relation to the Relief Fund which has been established under the rules of the Patriarchal Council, Inc. These two questions are totally different from each other and they should be kept separate.

These rules have been established by us and they must be observed and carried forward with all sincerity in every parish of the Church of the East existing or that may be formed in future in the United States of America. No change, no detraction and no addition can be made to these rules other than with Patriarchal authority and sanction. The parish priests are under the obligation (which they have automatically undertaken by virtue of their ordination) to see that these rules are observed and carried out faithfully. It is likewise expected from all the clergy, namely, priests, deacons, hupadyaqne (Sub-deacons) and qaruye (readers), and from all faithful members of the Church, and old and young, to support the parish priest in every way in the fulfillment of these rules, and all the other laws and rules of the Church.

These rules we command and promulgate in the name of the Holy Trinity, and with the Apostolic and Patriarchal authority invested in the See of the Church of the East.

Mar Eshai Shimun XXIII
By Grace,
Catholicos Patriarch
of the East.

Given in the Cell of our sojourn,
Chicago, Illinois, the first week
in the Lord's fast (lent), February
26, according to Eastern
style, and March 11, according
to Western style, in the year
1949 to Our Lord.

ADDENDUM

From The Patriarchal Cell Of The Church Of The East

Prayers & Blessings Receive

By the command of His Holiness Mar Eshai Shimun, Catholicos Patriarch of the East, the following rules from this day, viz, the third Sunday in May of the year, 1953, to our Lord, will take effect in the Chicago parish, and as soon as it is possible they will be added to the rules which were promulgated by His Holiness for the Holy Apostolic and Catholic Church of the East in the United States of America on February 26th according to Eastern Calendar, in the year 1949 to Our Lord.

1. Any orders that may be issued by His Holiness to the parish priest either in writing or verbally that they may be made known to be carried out in every parish or in a specific parish, the parish priest is obligated by his priestly vows to carry out these orders without any delay, and the parish Committee has no right to prevent the parish priest from carrying out these orders nor to use any dilatory tactics. However, all important orders especially those that effect the parish as a whole will always be issued in writing. Those members of the Committee that go against these injunctions are breaking the rules that have been established by the Patriarch for the administration of the Church in this country, and, therefore, are unworthy of the membership of the Church and are subject to the laws and regulations of the Church pertaining to such acts. Likewise, the priest who shows weakness and associates himself in any shape or form with such dilatory tactics, proves himself unworthy of the order (of the priesthood) which he has undertaken (at his ordination) to carry out faithfully. In the same manner the deacons are obligated to support the priest, according to the rules of the Church, in carrying out these rules and regulations, and the deacon who shows unfaithfulness or weakness proves himself likewise unworthy of the order which he has taken upon himself.

2. His Holiness the Patriarch has nominated three persons in each of the parishes in this country as trustees of the parish, and the duty of these is to examine all accounts, the income and the expenditures of the various Committees and organizations, such as the Parish Committee, The Daughters of the Church of the East, The Youth Organization, or similar organizations that may in future be established in the United States of America, every four months, namely, December, May, and September, and they will accordingly report their findings in writing to His Holiness the Patriarch. These accounts along with the Patriarchal Pence, and the General Fund will be made known to all the members of the various parishes by the end of the year, namely, the first Sunday in January, when also the parish Committee will be elected.

In like manner the local parish Committee through its Secretary and Treasurer, will give its report, but in the presence of the parish Trustees. Each Committee must have two sets of ledgers, one with the Secretary and the other with the Treasurer, and all accounts must be properly kept irrespective of the amount whether big or small, and these two ledgers will be compared together and carefully examined by the Trustees.

All amounts of money, whether big or small, must be deposited on the bank account and only withdrawn by checks that have been printed for each parish individually. It is illegal to pay any cash money to any account unless it has first entered the bank account. No amount exceeding \$30.00 may be drawn from the bank account without the knowledge of the whole Committee, namely, by a majority of the members as the rules requires. But by the order of the Patriarch any amount of money can be withdrawn from any of the accounts if and when a genuine need should arise.

The parish Committee can disburse, with the knowledge of the parish priest, up to \$1000.00 during the calendar year for any genuine needs connected with the improvement of the church building or any other edifices or properties of the church, without the official sanction of the Patriarch. This sum is exclusive of the usual annual expenditures connected with the heating of the church for which

the Committee is authorized to use its own discretion, with a sense of responsibility. Furthermore, the parish Committee is authorized, with the knowledge of the parish priest, to withdraw up to \$1000.00 at any one time or up to \$2000.00 during the calendar year for any legitimate enterprise connected with fund raising by any of the various existing parish organizations, but with the definite understanding that the sum thus borrowed, along with all the profits made by such an activity, will be deposited without delay, into the parish Savings Account. If, however, the money that is to be raised by such an enterprise is meant for a purpose other than the parish itself; such as to help another parish in this country, or to go towards the General Fund of the Church of the East, or to assist the Church outside the U.S.A., then the earned sum shall not be deposited into the Savings Account, but into the individual parish or checking account, as it is usually referred to, and shall be disposed of according to the instruction from the Patriarch. The initial sum, however, shall be returned to the Savings Account. Any sum for any purpose other than which has been mentioned, or the amount stated, may only be withdrawn with the official sanction of the Patriarch. The sum thus stipulated is, however, exclusive of Rishita Pataryarkayta, or the salary of the parish priest, which must enter and be disbursed through the checking account.

The Building Fund. This Fund was started by His Holiness the Patriarch soon after his arrival in this country in each of the individual parishes, with the object of building churches and acquiring other properties for the individual parish, and it has proved to be great blessing for the parishes individually and collectively. This Fund is being maintained with a nominal sum in it, so that when the time comes for the building of a church or the purchase of some other property for the benefit of the parish, the necessary sum of money shall be transferred from the Savings Account to the Building Fund and there from disbursed by check bearing the Patriarch's signature along with one or more authorized signatures as the case may be. This rule of the Patriarch's signature is applicable also to the Savings Account.

All cash checks and receipts must be shown to the Trustees. All contributions to the Patriarchal Pence Fund, and the names of the contributors will be announced in church every six months, likewise the name of every member of the Church along with his or her contribution to the Patriarchal Fund or towards the salary of the parish priest, will be announced annually, namely, during the election of the parish Committee, and also any other contributions for whatever purpose that have been made during the year.

If any Officer or member of the parish Committee are known to stand against these rules and regulations, either morally, by disregarding or breaking the Synodical laws effecting the administration of the Church, or economically, namely, if one of the Officers or members of the Committee may enter into a transaction without the knowledge of the parish priest and the Committee in the purchase of anything in the name of the Church (parish), or has certain jobs performed in like manner, or enter into an economic (business) agreement with a person or persons in the Church, this transaction will be considered illegal, and any losses incurred as the result of such transaction, are his own responsibility, and the Church is in no manner responsible for them. Should he repeat the same act a second time, he must be put out of the Committee, and cannot serve on the Committee again.

The parish priest is under moral and spiritual obligation to see that these rules are carried out in all faithfulness, likewise the deacons must support the parish priest; and if the priest finds that these rules are not being carried out, then he is under obligation to inform the Patriarch without delay. The priest is likewise obligated to warn the members of the Church against such person or persons.

THE GENERAL FUND

The rules concerning the General Fund, on page 16, must in essence be carried out without change. Notwithstanding, in view of the fact that each parish has got its own individual needs, His Holiness the Patriarch has decided that

instead of the thirty percent (30%) which was originally decided upon as the quota of each parish to send to the General Treasury, instead from the beginning of 1935, each parish will send only seven percent (7%).

Monies contributed by the faithful for the building of a church or acquiring of other property for the parish are exempt from the percentage rules. These are commanded in the name of the Holy Trinity, and by virtue of our Apostolic and Patriarchal authority, Amen.

Mar Eshai Shimun XXIII
By Grace,
Catholicos Patriarch
of the East.

Given in the Patriarchal Cell,
Chicago, Illinois. Third Sunday
in May, in the year 1953 to
Our Lord.

Lithographed by
DAVID BROTHERS
Berkeley, California