

*Decrees of the  
Ecumenical Councils*

Volume One  
*Nicaea I to Lateran V*

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*Nicaea II*

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787

## INTRODUCTION

A recommendation to summon an ecumenical council, in order to correct the iconoclast heretics<sup>1</sup>, had been addressed to Empress Irene, then acting as regent for her son Emperor Constantine VI (780–797) who was still a minor, both by Patriarch Paul IV of Constantinople (who had repented of his earlier iconoclast views) before his abdication from the see in 784 and by his successor as patriarch, Tarasius. The aim was to unite the church and to condemn the decrees passed by the council of 338 bishops held at Hieria and St Mary of Blachernae in 754<sup>2</sup>.

The convocation of the council was announced to Pope Hadrian I (772–795) in a letter of Constantine VI and Irene, dated 29 August 784<sup>3</sup>. They urged him either to attend in person or to send legates. Patriarch Tarasius sent the same message in synodal letters to the pope and the three eastern patriarchs<sup>4</sup>. Pope Hadrian I gave his approval for the convocation of the council, stipulating various conditions, and sent as his legates the archpriest Peter and Peter, abbot of the Greek monastery of St Sabas in Rome.

The council, which was summoned by an imperial edict in the summer of 786, met for the first time on 1 August 786, in the presence of Emperor Constantine and Empress Irene. When the proceedings were interrupted by the violent entry of iconoclast soldiers, faithful to the memory of Emperor Constantine V (741–775), the council was adjourned until the arrival of a reliable army under Staurakios. It assembled again at Nicaea on 24 September 787, the papal legates having been recalled from Sicily.

After the bishops suspected of heresy had been admitted, 263 fathers embraced the doctrine concerning the cult of sacred images as explained in the letters of Pope Hadrian I, which were read out at the second session. The question of the intercession of saints was dealt with in the fourth session. Once all these matters had been approved, a doctrinal definition was decreed at the seventh session<sup>5</sup>. At the eighth and last session, which was held at the request of Constantine and Irene in the Magnaura palace in Constantinople, the definition was again decreed and proclaimed and 22 canons were read out. The papal legates presided over the council and were the first to sign the acts; but in reality it was Patriarch Tarasius who presided, and it was he, at the command of the

<sup>1</sup> See G. Ostrogorsky, *Studien zur Geschichte des byz. Bilderstreites*, Breslau 1929; E. J. Martin, *A History of the Iconoclastic Controversy*, London 1930; Δ. Α. Ζακυθηνός, Σκέψεις πινές περί εικόνομαχίας, Ἐυχαριστήριον (Mélanges A. Alibizatos), Athens 1958, 90–102; G. Dumeige, *Nicée II*, Paris 1978, 17–98.

<sup>2</sup> See H-L 3, 693–704; Grumel 345.

<sup>3</sup> See Dölger 341 and 343.

<sup>4</sup> See Grumel 351 and 352.

<sup>5</sup> For this definition (see below pp. 133–138) we have used the edition in Msi (13, 373–380), together with the subsequent anathemas (ibid., 415–416) which were promulgated in the 8th session.

council, who informed Pope Hadrian I about it: “the occasion when the letters of your fraternal holiness were read out and all acclaimed them”<sup>6</sup>.

Pope Hadrian I wrote no letter in reply, yet the defence he made of the council in 794 against Charlemagne shows<sup>7</sup> that he accepted what the council had decreed, and that he had sent no acknowledgement because the concessions which he had requested in his letter of 26 October 785 to Constantine and Irene had not been granted to him, especially concerning the restoration of the papacy’s patrimony to the state at which it had been prior to 731, that is, before Illyricum had been confiscated by the emperor Leo III<sup>8</sup>. Emperor Constantine VI and his mother Irene signed the acts of the council but it is unclear whether or not they promulgated a decree on the matter.

The translation is from the Greek text, since this is the more authoritative version.

BIBLIOGRAPHY: H-L 3, 741–798; Percival 521–587; RE 14 (1904) 18–20; DThC 11 (1931) 417–441; LThK 7 (21962) 964–965; NCE 10 (1967) 434–435; HC 3 (1980) 32–36; J. Mendham, *The Seventh General Council*, London 1850; L. Bréhier, *La querelle des images*, Paris 21924; G. Ostrogorsky, *Rom und Byzanz im Kampfe um die Bilderverehrung*, Seminarium Kondakovianum 6 (1933) 73–87; E. Hammerschmidt, *Eine Definition von “Hypostasis” und “Ousia” während des VII. allg. Konzils*, Ostkirchliche Studien 5 (1956) 52–55; P. Van den Ven, *La patristique et l’hablographie au concile de Nicée de 787*, Byzantion 25–27 (1955–1957) 325–362; L. Breyer, *Bilderstreit und Arabersturm in Byzanz: Das 8. Jahrhundert aus der Weltchronik des Theophanes*, Byzantinische Geschichtsschreiber 6, Graz 1957; G. Dumeige, *Nicée II*, Histoire des conciles 4, Paris 1978. J. Hussey, *The Orthodox Church in the Byzantine Empire*, Oxford 1986, 44–50.

## TEXT AND TRANSLATION

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<sup>6</sup> Msi 13, 460.    <sup>7</sup> See Jaffé 2483.    <sup>8</sup> See Dölger 301.

[Ὅροις]

Ἡ ἀγία μεγάλη καὶ οἰκουμένη ἐκκλησία, ἡ κατὰ θεοῦ χάριν καὶ θέσπισμα τῶν εὐσεβῶν καὶ φιλοχρίστων ἡμῶν βασιλέων Κωνσταντίνου καὶ Εἰρήνης τῆς αὐτοῦ μητρὸς συναθροισθεῖσα τὸ δεύτερον ἐν τῇ Νικαίᾳ ἐν λαμπρᾷ μητροπόλει τῆς Βιθυνῶν ἐπαρχίας, ἐν τῇ ἀγίᾳ τοῦ θεοῦ ἐκκλησίᾳ τῇ ἐπονομαζομένῃ Σοφίᾳ, ἀκολουθήσασα τῇ παραδόσει τῆς καθολικῆς ἐκκλησίας, ὥρισε τὰ ὑποταγμένα.

Ὁ τὸ φῶς τῆς αὐτοῦ ἐπιγνώσεως ἡμῖν χαρισάμενος, καὶ τοῦ σκότους τῆς εἰδωλικῆς μακίας ἡμᾶς λυτρώσας, Χριστὸς ὁ θεὸς ἡμῶν, συμψεύσας τὴν ἀγίαν αὐτοῦ καθολικὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον ἢ ῥυτίδα<sup>1</sup>, ταύτην ἐπαγγεῖλατο διαφυλάττεσθαι, τοῖς τε ἀγίοις αὐτοῦ μαθηταῖς διεβεβαίουτο λέγων· «μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος»<sup>2</sup>. ταύτην δὲ τὴν ἐπαγγελίαν οὐ μόνον αὐτοῖς ἐχαρίσατο, ἀλλὰ καὶ ἡμῖν τοῖς δι' αὐτῶν πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ<sup>3</sup>. Τῆς οὖν δωρεᾶς ταύτης ἀλογήσαντες τινες, ὡς ὑπὸ τοῦ ἀπατεῶνος ἐχθροῦ ἀναπτερούμενοι ἐξέστησαν τοῦ ὀρθοῦ λόγου, καὶ τῇ παραδόσει τῆς καθολικῆς ἐκκλησίας ἀντιταξάμενοι, πρὸς τὴν σύνεσιν τῆς ἀληθείας διήμαρτον· καὶ ὡς φησὶν ὁ παροιμιακὸς λόγος, τοὺς ἄξονας τοῦ ἰδίου γεωργίου πεπλάνηται καὶ συνῆξαν χερσὶν ἀκαρπίαν· ὅτι τῶν ἱερῶν ἀναθημάτων τὴν θεοπρεπῆ εὐκοσμίαν διαβάλλειν τετολήμασιν, ἱερεῖς μὲν λεγόμενοι, μὴ ὄντες δὲ· περὶ δὲ τῶν ὁ θεὸς διὰ τῆς προφητείας βοᾷ· «Ποιμένες πολλοὶ διέφθειραν τὸν ἀμπελῶνα μου, ἐμόλυναν τὴν μερίδα μου»<sup>4</sup>. ἀνιέροις γὰρ ἐπακολουθήσαντες ἀνδράσι, ταῖς ἰδίαις φρεσὶ πειθομένοις, κατηγόρησαν τῆς

[Terminus]

Sancta magna ac universalis synodus, quae per Dei gratiam et sanctorum piorum et christianorum imperatorum Constantini et Irenae matris eius congregata est secundo in Nicaenorum clara metropoli Bithynensium provinciae in sancta Dei ecclesia, quae cognominatur Sophia, sectata traditionem catholicae ecclesiae, definivit inferius ordinata.

Qui lucem agnitionis suae nobis donavit et a tenebris idolorum et insania nos redemit, Christus scilicet Deus noster, desponsata sibi sancta sua catholica ecclesia non habente maculam seu rugam<sup>1</sup>, hanc se conservaturum promisit; sanctisque discipulis suis asseverabat dicens: *vobiscum sum omnibus diebus usque ad consummationem saeculi*<sup>2</sup>. Porro hanc repromissionem non solum illis donavit, sed et nobis qui per eos credidimus in nomine ipsius<sup>3</sup>. Ergo donum hoc quidam non cogitantes, a versuto inimico volatici quodammodo facti, a recta ratione ceciderunt; traditioni etiam catholicae ecclesiae resultantes intellectu veritatis frustrati sunt; et, ut ait proverbialis sermo, in axe agriculturae suae erraverunt et collegerunt manibus suis sterilitatem, quia sacrarum monumentorum Deo decibili ornamento detrahere praesumpserunt, cum sacerdotes quidem dicerentur, non essent autem; de quibus Deus per prophetam clamat: *Pastores multi corruperunt vineam meam, contaminaverunt portionem meam*<sup>4</sup>. Sceleratos quippe secuti viros sensibus suis pellectos, calumniati sunt sanctam Christi Dei nostri

[Definition]

The holy, great and universal synod, by the grace of God and by order of our pious and Christ-loving emperor and empress, Constantine and his mother Irene, assembled for the second time in the famous metropolis of the Nicaeans in the province of the Bithynians, in the holy church of God named after Wisdom, following the tradition of the catholic church, has decreed what is here laid down.

The one who granted us the light of recognizing him, the one who redeemed us from the darkness of idolatrous insanity, Christ our God, when he took for his bride his holy catholic church, *having no blemish or wrinkle*<sup>1</sup>, promised he would guard her and assured his holy disciples saying, *I am with you every day until the consummation of this age*<sup>2</sup>. This promise however he made not only to them but also to us, who thanks to them have come to believe in his name<sup>3</sup>. To this gracious offer some people paid no attention; being hoodwinked by the treacherous foe they abandoned the true line of reasoning, and setting themselves against the tradition of the catholic church they faltered in their grasp of the truth. As the proverbial saying puts it, they turned askew the axles of their farm carts and gathered no harvest in their hands. Indeed they had the effrontery to criticise the beauty pleasing to God established in the holy monuments; they were priests in name, but not in reality. They were those of whom God calls out by prophecy, *Many pastors have destroyed my vine, they have defiled my portion*<sup>4</sup>. For they followed unholy men and trusting to their own frenzies they

<sup>1</sup> Eph 5, 27.    <sup>2</sup> Mt 28, 20.    <sup>3</sup> Cf. Io 17, 20.    <sup>4</sup> Ir 12, 10.

<sup>1</sup> Eph 5, 27.    <sup>2</sup> Mt 28, 20.    <sup>3</sup> See Jn 17, 20.    <sup>4</sup> Jer 12, 10.

ἀρμολογίᾳ Χριστῶ τῷ θεῷ ἁγίας αὐτοῦ ἐκκλησίας, καὶ ἄνα μέσον ἁγίου καὶ βεβήλου οὐ διέστειλαν<sup>1</sup>, τὴν εἰκόνα τοῦ κυρίου καὶ τῶν ἁγίων αὐτοῦ ὁμοίως τοῖς ξοάνοις σατανικῶν εἰδώλων ὀνομασάντες.

Διὸ μὴ φέρον ὑπὸ τοιαύτης λύμης διαφθειρόμενον τὸ ὑπῆρχον ὁ δεσπότης θεός, ἡμᾶς τοὺς ἀπανταχοῦ τῆς ἱερουσῶνης ἀρχηγούς τῆ αὐτοῦ εὐδοκίᾳ συνεκάλεσε, θεῖω ζήλω καὶ ἐπινεύσει Κωνσταντίνου καὶ Εἰρήνης τῶν πιστοτάτων ἡμῶν βασιλέων, ὅπως ἡ ἔνθεος παράδοσις τῆς καθολικῆς ἐκκλησίας κοινῇ ψήφῳ ἀπολάβῃ τὸ κύρος. Μετὰ πάσης τοίνυν ἀκριβείας ἐρευνησάντες τε καὶ διασκεψάμενοι, καὶ τῷ σκοπῷ τῆς ἀληθείας ἀκολουθήσαντες, οὐδὲν ἀφαιρούμεν, οὐδὲν προστίθεμεν, ἀλλὰ πάντα τὰ τῆς καθολικῆς ἐκκλησίας ἀμείωτα διαφυλάττομεν καὶ ἐπόμενοι ταῖς ἁγίαις οἰκουμενικαῖς ἐξ συνόδοις, πρῶτα μὲν τῇ ἐν τῇ λαμπρᾷ Νικαέων μητροπόλει συναθροισθείσῃ, ἔτι γε μὴν καὶ τῇ μετ' αὐτὴν ἐν τῇ θεοφυλάκτῳ βασιλίδι πόλει.

Πιστεύομεν εἰς ἕνα θεόν . . .<sup>2</sup>

Βδελυσσόμεθα δὲ καὶ ἀναθεματίζομεν Ἄρειον καὶ τοὺς αὐτῷ σύμφρονας καὶ κοινωνοὺς τῆς μανιώδους αὐτοῦ κακοδοξίας. Μακεδόνιον τε καὶ τοὺς περὶ αὐτὸν καλῶς ὀνομασθέντας πνευματομάχους, ὁμολογοῦμεν δὲ καὶ τὴν δεσποιναν ἡμῶν τὴν ἁγίαν Μαρίαν κυρίως καὶ ἀληθῶς θεοτόκον, ὡς τεκοῦσαν σαρκὶ τὸν ἕνα τῆς τριάδος Χριστὸν τὸν θεὸν ἡμῶν, καθὰ καὶ ἡ ἐν Ἐφέσῳ τὸ πρότερον ἐδογματίσε σύνοδος, καὶ τὸν ἀσεβῆ Νεστόριον καὶ τοὺς ἀμφ' αὐτόν, ὡς προσωπικὴν δυάδα εἰσάγοντας, τῆς ἐκκλησίας ἐξώθησε. Σὺν τούτοις δὲ καὶ τὰς δύο φύσεις ὁμολογοῦμεν τοῦ σαρκωθέντος δι' ἡμᾶς ἐκ τῆς ἀχράντου θεοτόκου καὶ ἀειπαρθένου Μαρίας, τέλειον αὐ-

ecclesiam, quae ipsi est desponsata, et inter sanctum et profanum non distinxerunt<sup>1</sup>, imaginem Domini et sanctorum eius similiter ut statuas diabolicorum idolorum nominantes.

Propter quod dominus Deus non ferens intueri ab huiusmodi peste corrumpi subditos suos, nos sacerdotii principes beneplacito suo undique convocavit divino zelo ferventes et nutu Constantini et Irenae imperatorum nostrorum adductos; quatenus deifica catholicae ecclesiae traditio communi decreto recipiat firmitatem. Igitur cum omni diligentia perscrutantes et discutientes et intentionem veritatis sectantes, nihil adimimus, nihil addimus, sed omnia quae catholicae sunt ecclesiae immaculata servamus; et sequentes sancta sex universalis concilia, in primis quod in splendida Nicaena metropoli convenit, adhuc etiam et quod post in divinitus conservanda regia urbe collectum est.

Credimus in unum Deum . . .<sup>2</sup>

Abominamur autem et anathematizamus Arium et consentaneos et communicatores vesanae opinionis eius; Macedoniumque et eos qui iuxta ipsum bene pneumatomachi nominati sunt. Confitemur autem et dominam nostram sanctam Mariam proprie ac veraciter Dei genitricem, quoniam peperit carne unum ex sancta Trinitate, Christum videlicet Deum nostrum, secundum quod et Ephesinum prius dogmatizavit concilium quod impium Nestorium cum collegis suis, tanquam personalem dualitatem introducuntem, ab ecclesia pepulit. Cum his autem et duas naturas confitemur eius qui incarnatus est propter nos

calumniated the holy church, which Christ our God has espoused to himself, and they failed to distinguish the holy from the profane<sup>1</sup>, asserting that the icons of our Lord and of his saints were no different from the wooden images of satanic idols.

Therefore the Lord God, not bearing that what was subject to him should be destroyed by such a corruption, has by his good pleasure summoned us together through the divine diligence and decision of Constantine and Irene, our faithful emperor and empress, we who are those responsible for the priesthood everywhere, in order that the divinely inspired tradition of the catholic church should receive confirmation by a public decree. So having made investigation with all accuracy and having taken counsel, setting for our aim the truth, we neither diminish nor augment, but simply guard intact all that pertains to the catholic church. Thus, following the six holy universal synods, in the first place that assembled in the famous metropolis of the Nicaeans, and then that held after it in the imperial, God-guarded city:

We believe in one God . . .<sup>2</sup>

We abominate and anathematize Arius and those who think like him and share in his mad error; also Macedonius and those with him, properly called the Pneumatomachi; we also confess our Lady, the holy Mary, to be really and truly the God-bearer, because she gave birth in the flesh to Christ, one of the Trinity, our God, just as the first synod at Ephesus decreed; it also expelled from the church Nestorius and those with him, because they were introducing a duality of persons. Along with these synods, we also confess the two natures of the one who became incarnate for our sake from the God-bearer without blemish, Mary

<sup>1</sup> Ez 22, 26.

<sup>2</sup> There follows the Nicene-Constantinopolitan creed (see above p. 24).

<sup>1</sup> Ez 22, 26.    <sup>2</sup> Sequitur symbolum Nicaeno-Constantinopolitanum (v. supra p. 24).

τὸν θεὸν καὶ τέλειον ἄνθρωπον γινώσκοντες, ὡς καὶ ἡ ἐν Καλχηδόνι σύνοδος ἐξεφώνησεν, Εὐτυχῆ καὶ Διόσκορον δυσφημήσαντας τῆς θείας ἀλλῆς ἐξελάσασα: συνοπτοβάλλοντες αὐτοῖς Σεβήρον, Πέτρον καὶ τὴν πολυβλάσφημον αὐτῶν ἀλληλόπλοκον σειράν, μεθ' ὧν καὶ τὰ Ὁριγένους, Εὐαγγρίου τε καὶ Διδύμου μυθεύματα ἀναθεματίζομεν, ὡς καὶ ἡ ἐν Κωνσταντινουπόλει συγκροτηθεῖσα πέμπτη σύνοδος. Εἰτά τε καὶ δύο θελήματα καὶ ἐνεργείας κατὰ τε τὴν τῶν φύσεων ιδιότητα ἐπὶ Χριστοῦ κηρύττομεν, καθ' ὃν τρόπον καὶ ἡ ἐν Κωνσταντινουπόλει ἕκτη σύνοδος ἐξεβόησεν, ἀποκηρύξασα Σέργιον, Ὀνώριον, Κῦρον, Πύρρον, Μακάριον, τοὺς ἀθελήτους τῆς εὐσεβείας, καὶ τοὺς τούτων ὁμόφρονας. Καὶ συνελόντες φαινὲν ἀπάσας τὰς ἐκκλησιαστικὰς ἐγγράφως ἢ ἀγράφως τεθεσπισμένας ἡμῖν παραδόσεις ἀκαινοτομήτους φυλάττομεν. Ὡς μία ἐστὶ καὶ ἡ τῆς εἰκονικῆς ἀναζωγραφῆσεως ἐκτύπωσις, ὡς τῇ ἱστορίᾳ τοῦ εὐαγγελικοῦ κηρύγματος συνάδουσα, πρὸς πίστωσιν τῆς ἀληθείας καὶ οὐ κατὰ φαντασίαν τῆς θεοῦ λόγου ἐνανθρωπήσεως, καὶ εἰς ὁμοίαν λυσιτέλειαν ἡμῖν χρησιμεύουσα: τὰ γὰρ ἀλλήλων δηλωτικὰ ἀναμφιβόλως καὶ τὰς ἀλλήλων ἔχουσιν ἐμφάσεις.

et ad similem nobis utilitatem commode proficiens. Quae namque se mutuo indicant, indubitanter etiam

τούτων οὕτως ἐχόντων, τὴν βασιλικὴν ὡσπερ ἐρχόμενοι τρίβον, ἐπακολουθοῦντες τῇ θεηγόρῳ διδασκαλίᾳ τῶν ἁγίων πατέρων ἡμῶν, καὶ τῇ παραδόσει τῆς καθολικῆς ἐκκλησίας, τοῦ γὰρ ἐν αὐτῇ οἰκήσαντος ἁγίου πνεύματος εἶναι ταύτην γινώσκουμεν, ὀρίζομεν σὺν ἀκριβεῖα πάσῃ καὶ ἐμμελεῖα παραπλησίως τῷ τύπῳ τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ ἀνατί-

ex intemerata Dei genitrice semper virgine Maria, perfectum eum Deum et perfectum hominem cognoscentes, quemadmodum et Chalcedonensis synodus promulgavit, Eutychetem et Dioscorum blasphemantes a divino atrio abigens; conferentes cum illis pariter Severum, Petrum et eorum multifarie blasphemantem alterutris perplexionibus restim contextam; cum quibus et Origenis et Evagrii ac Didymi fabulas anathematizamus, sicuti et Constantinopoli congregatum quintum concilium egisse dignoscitur. Deinde quoque et duas voluntates et operationes secundum naturarum proprietatem in Christo praedicamus; quemadmodum et Constantinopoli sexta synodus exclamavit, abiiciens<sup>a</sup> Sergium, Honorium, Cyrum, Pyrrhum, Macarium et eos qui sine voluntate sunt pietatis, atque illis similia sentientes. Et ut compendiose fateamur, omnes ecclesiasticas sive scripto, sive sine scripto sancitas nobis traditiones illibate servamus; quarum una est etiam imaginalis picturae formatio, quae historiae evangelicae praedicationis concinit, ad certitudinem verae et non secundum phantasiam Dei Verbi inhumanationis effectae,

mutuas habent significationes.

His itaque se habentibus, regiae quasi continuati semitae, sequentesque divinitus inspiratum sanctorum patrum nostrorum magisterium et catholicae traditionem ecclesiae — nam Spiritus sancti hanc esse novimus, qui nimirum in ipsa inhabitat —, definimus in omni certitudine ac diligentia, sicut figuram pretiosae ac vivificae crucis, ita venera-

the ever-virgin, recognizing that he is perfect God and perfect man, as the synod at Chalcedon also proclaimed, when it drove from the divine precinct the foul-mouthed Eutyches and Dioscorus. We reject along with them Severus, Peter and their interconnected band with their many blasphemies, in whose company we anathematize the mythical speculations of Origen, Evagrius and Didymus, as did the fifth synod, that assembled at Constantinople. Further we declare that there are two wills and principles of action, in accordance with what is proper to each of the natures in Christ, in the way that the sixth synod, that at Constantinople, proclaimed, when it also publicly rejected Sergius, Honorius, Cyrus, Pyrrhus, Macarius, those uninterested in true holiness, and their like-minded followers. To summarize, we declare that we defend free from any innovations all the written and unwritten ecclesiastical traditions that have been entrusted to us. One of these is the production of representational art; this is quite in harmony with the history of the spread of the gospel, as it provides confirmation that the becoming man of the Word of God was real and not just imaginary, and as it brings us a similar benefit. For, things that mutually illustrate one another undoubtedly possess one another's message.

Given this state of affairs and stepping out as though on the royal highway, following as we are the God-spoken teaching of our holy fathers and the tradition of the catholic church — for we recognize that this tradition comes from the holy Spirit who dwells in her — we decree with full precision and care that, like the figure of the honoured and life-giving cross, the revered and holy

<sup>a</sup> adiciens *Msi, videtur per errorem*

θεσθαι τὰς σεπτὰς καὶ ἀγίας εἰκόνας, τὰς ἐκ χρωμάτων καὶ ψηφίδος καὶ ἐτέρας ὕλης ἐπιτηδείως ἐχούσης ἐν ταῖς ἀγίαις τοῦ θεοῦ ἐκκλησίαις, ἐν ἱεροῖς σκεύεσι καὶ ἐσθῆσι, τοίχοις τε καὶ σανίσιν, οἴκοις τε καὶ ὁδοῖς· τῆς τε τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰκόνας, καὶ τῆς ἀχράντου δεσποίνης ἡμῶν τῆς ἀγίας θεοτόκου, τιμίων τε ἀγγέλων, καὶ πάντων ἀγίων καὶ ὁσίων ἀνδρῶν. "Ὅσον γὰρ συνεχῶς δι' εἰκονικῆς ἀνατυπώσεως ὄρωνται, τοσοῦτον καὶ οἱ ταύτας θεώμενοι διανίστανται πρὸς τὴν τῶν πρωτοτύπων μνήμην τε καὶ ἐπιπόθησιν, καὶ ταύταις ἀσπασμῶν καὶ τιμητικῆν προσκύνησιν ἀπονέμειν· οὐ μὴν τὴν κατὰ πίστιν ἡμῶν ἀληθινὴν λατρείαν, ἣ πρέπει μόνῃ τῇ θεῷ φύσει, ἀλλ' ὄν τρόπον τῷ τύπῳ τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ καὶ τοῖς ἀγίοις εὐαγγελίοις καὶ τοῖς λοιποῖς ἱεροῖς ἀναθήμασι· καὶ θυμιαμάτων καὶ φώτων προσαγωγῆν πρὸς τὴν τούτων τιμὴν ποιῆσθαι, καθὼς καὶ τοῖς ἀρχαίοις εὐσεβῶς εἰθίσται· ἡ γὰρ τῆς εἰκόνας τιμὴ ἐπὶ τὸ πρωτότυπον διαβαίνει<sup>1</sup>, καὶ ὁ προσκυνῶν τὴν εἰκόνα προσκυνεῖ ἐν αὐτῇ τοῦ ἐγγραφομένου τὴν ὑπόστασιν.

Οὕτω γὰρ κρατύνεται ἡ τῶν ἀγίων πατέρων ἡμῶν διδασκαλία, εἴτουν παράδοσις τῆς καθολικῆς ἐκκλησίας, τῆς ἀπὸ περάτων εἰς πέρατα δεξιμένης τὸ εὐαγγέλιον· οὕτω τῷ ἐν Χριστῷ λαλήσαντι Παύλῳ καὶ πάσῃ τῇ θεῷ ἀποστολικῇ ὁμηγύρει καὶ πατρικῇ ἀγιότητι ἐξακολουθοῦμεν, κρατοῦντες τὰς παραδόσεις ἅς παρελήφαμεν<sup>2</sup>· οὕτω τοὺς ἐπινικίους τῇ ἐκκλησίᾳ προφητικῶς κατεπάδομεν ὕμνους· ἡγαῖρε σφόδρα θύγατερ Σιών, κήρυσσε θύγατερ Ἰερουσαλήμ· τέρ-

biles ac sanctas imagines proponendas, tam quae de coloribus et tessellis, quam quae ex alia materia congruenter se habent in sanctis Dei ecclesiis et sacris vasis et vestibus et in parietibus ac tabulis, domibus et viis; tam videlicet imaginem domini Dei et salvatoris nostri Iesu Christi, quam intemeratae dominae nostrae sanctae Dei genitricis, honorabiliumque angelorum, et omnium sanctorum simul et aliorum virorum. Quanto enim frequentius per imaginalem formationem videntur, tanto qui has contemplantur, alacrius eriguntur ad primitivorum earum memoriam et desiderium, et his osculum et honorariam adorationem tribuendam. Non tamen veram latriam, quae secundum fidem est, quaeque solam divinam naturam decet, impartendam; ita ut istis, sicuti figurae pretiosae ac vivificae crucis et sanctis evangeliiis et reliquis sanctis monumentis, incensorum et luminum ad harum honorem efficiendum exhibeatur, quemadmodum et antiquis pie consuetudinis erat. Imaginis enim honor ad primitivum transit<sup>1</sup>; et qui adorat imaginem, adorat in ea depicti subsistentiam.

Sic enim robur obtinet sanctorum patrum nostrorum doctrina, id est traditio sanctae catholicae ecclesiae, quae a finibus usque ad fines terrae suscepit evangelium. Sic Paulum, qui in Christo locutus est, et omnem divinum apostolicum coetum, et paternam sanctitatem exsequimur, tenentes traditiones quas accepimus<sup>2</sup>. Sic triumphales ecclesiae propheticæ canimus hymnos: *Gaude satis filia Sion, praedica filia Ierusalem, iucundare et laetare ex toto corde tuo.*

<sup>1</sup> Cf. Basilius Caes., *De Spiritu s.* 18, 45 (PG 32, 149; SC 17, 194).    <sup>2</sup> Cf. 2 Th 2, 15.

images, whether painted or made of mosaic or of other suitable material, are to be exposed in the holy churches of God, on sacred instruments and vestments, on walls and panels, in houses and by public ways; these are the images of our Lord, God and saviour, Jesus Christ, and of our Lady without blemish, the holy God-bearer, and of the revered angels and of any of the saintly holy men. The more frequently they are seen in representational art, the more are those who see them drawn to remember and long for those who serve as models, and to pay these images the tribute of salutation and respectful veneration. Certainly this is not the full adoration in accordance with our faith, which is properly paid only to the divine nature, but it resembles that given to the figure of the honoured and life-giving cross, and also to the holy books of the gospels and to other sacred cult objects. Further, people are drawn to honour these images with the offering of incense and lights, as was piously established by ancient custom. Indeed, the honour paid to an image traverses it, reaching the model<sup>1</sup>; and he who venerates the image, venerates the person represented in that image.

So it is that the teaching of our holy fathers is strengthened, namely, the tradition of the catholic church which has received the gospel from one end of the earth to the other. So it is that we really follow Paul, who spoke in Christ, and the entire divine apostolic group and the holiness of the fathers, clinging fast to the traditions which we have received<sup>2</sup>. So it is that we sing out with the prophets the hymns of victory to the church: *Rejoice exceedingly O daughter of*

<sup>1</sup> See Basil of Caesarea, *De Spiritu s.* (The holy Spirit) 18, 45 (PG 32, 149; SC 17, 194).

<sup>2</sup> See 2 Th 2, 15.



που και εὐφραίνου ἐξ ὅλης τῆς καρδίας σου· περιεῖλε κύριος ἐκ σοῦ τὰ ἀδικήματα τῶν ἀντικειμένων σοι, λελύτρωσαι ἐκ χειρὸς ἐχθρῶν σου· κύριος βασιλεὺς ἐν μέσῳ σου· οὐκ ὕψει κακὰ οὐκέτι<sup>1</sup> και εἰρήνη ἐπὶ σοὶ εἰς τὸν αἰῶνα χρόνον.

Τοὺς οὖν τολμῶντας ἐτέρως φρονεῖν ἢ διδάσκειν ἢ κατὰ τοὺς ἐναγεῖς αἵρετικούς τὰς ἐκκλησιαστικὰς παραδόσεις ἀθετεῖν και καινοτομίαν τινὰ ἐπινοεῖν, ἢ ἀποβάλλεσθαι τι ἐκ τῶν ἀναθεθειμένων τῇ ἐκκλησίᾳ, εὐαγγέλιον ἢ τύπον τοῦ σταυροῦ ἢ εἰκονικὴν ἀναζωγράφησιν ἢ ἄγιον λείψανον μάρτυρος· ἢ ἐπινοεῖν σκολιῶς και πανούργως πρὸς τὸ ἀνατρέψαι ἐν τι τῶν ἐνθέσμων παραδόσεων τῆς καθολικῆς ἐκκλησίας· ἔτι μὴν ὡς κοινοῖς χρῆσθαι τοῖς ἱεροῖς κειμηλίοις ἢ τοῖς εὐαγέσι μοναστηρίοις· ἐπισκόπους μὲν ὄντας ἢ κληρικούς, καθαιρεῖσθαι προστάσσομεν, μονάζοντας δὲ ἢ λαϊκούς, τῆς κοινωνίας ἀφορίζεσθαι.

*Abstulit Dominus a te iniustitias aduersantium tibi; redemit te de manu inimicorum tuorum, Dominus rex in medio tui; non videbis mala ultra<sup>1</sup>, et pax in te in tempus aeternum.* 5

Eos ergo qui audent aliter sapere aut docere, aut secundum scelestos haereticos ecclesiasticas traditiones spernere, et novitatem quamlibet excogitare, vel proicere aliquid ex his quae sunt ecclesiae deputata, sive evangelium, sive figuram crucis, sive imaginalem picturam, sive sanctas reliquias martyris; aut excogitare prave aut astute ad subvertendum quidquam ex legitimis traditionibus ecclesiae catholicae; vel etiam quasi communibus uti sacris vasis, aut venerabilibus monasteriis; si quidem episcopi aut clerici fuerint, deponi praecipimus, monachos autem vel laicos a communione segregari. 25

<sup>1</sup> Ἀναθεματισμοὶ περὶ τῶν ἁγίων εἰκόνων

α'

Εἴ τις Χριστὸν τὸν θεὸν ἡμῶν περιγραπτὸν οὐχ ὁμολογεῖ κατὰ τὸ ἀνθρώπινον, ἀνάθεμα ἔστω.

β'

Εἴ τις τὰς εὐαγγελικὰς ἐξηγήσεις τὰς στηλογραφικῶς γινομένας οὐ προσέεται, ἀνάθεμα ἔστω.

γ'

Εἴ τις οὐκ ἀσπάζεται ταύτας, εἰς ὄνομα τοῦ κυρίου οὐσας και τῶν ἁγίων αὐτοῦ, ἀνάθεμα ἔστω.

*De sacris imaginibus anathematismi*

I

Si quis Christum Deum nostrum circumscriptum non confitetur secundum humanitatem, a. s. 30

II

Si quis evangelicas historias imaginibus expressas non admittit, a. s.

III

Si quis eas non salutatur, cum sint in nomine Domini et sanctorum eius, a. s. 35

*Zion, proclaim O daughter of Jerusalem; enjoy your happiness and gladness with a full heart. The Lord has removed away from you the injustices of your enemies, you have been redeemed from the hand of your foes. The Lord the king is in your midst, you will never more see evil<sup>1</sup>, and peace will be upon you for time eternal.*

Therefore all those who dare to think or teach anything different, or who follow the accursed heretics in rejecting ecclesiastical traditions, or who devise innovations, or who spurn anything entrusted to the church (whether it be the gospel or the figure of the cross or any example of representational art or any martyr's holy relic), or who fabricate perverted and evil prejudices against cherishing any of the lawful traditions of the catholic church, or who secularize the sacred objects and saintly monasteries, we order that they be suspended if they are bishops or clerics, and excommunicated if they are monks or lay people.

*Anathemas concerning holy images*

1

If anyone does not confess that Christ our God can be represented in his humanity, let him be anathema.

2

If anyone does not accept representation in art of evangelical scenes, let him be anathema.

3

If anyone does not salute such representations as standing for the Lord and his saints, let him be anathema.

<sup>1</sup> Zp 3, 14 ff. (Septuagint).

<sup>1</sup> Sph 3, 14sq. (Septuaginta).

δ'

Εἰ τις πᾶσαν παράδοσιν ἐκκλησιαστικὴν ἔγγραφον ἢ ἀγράφον ἀθετεῖ, ἀνάθεμα ἔστω.

## KANONEΣ

Α

Ἔστι δεῖ τοὺς θεῖους κανόνας κατὰ πάντα φυλάττειν<sup>1</sup>

Τοῖς τὴν ἱερατικὴν λαχοῦσιν ἀξίαν μαρτυρίαν τε καὶ κατορθώματα αἱ τῶν κανονικῶν διατάξεων εἰσιν ὑποτυπώσεις ἃς δεχόμενοι ἀσμένως, μετὰ τοῦ θεοφάντορος Δαβὶδ ἄδομεν πρὸς τὸν δεσπότην θεόν, λέγοντες: Ἐν τῇ ὁδοῦ τῶν μαρτυρίων σου ἐτέρφθη, ὡς ἐπὶ παντὶ πλοῦτῳ<sup>2</sup>. καὶ: Ἐνετείλω δικαιοσύνην, τὰ μαρτυρία σου εἰς τὸν αἰῶνα<sup>3</sup>· συνέτισόν με καὶ ζῆσον με.<sup>3</sup> Καὶ εἰ εἰς τὸν αἰῶνα ἡ προφητικὴ φωνὴ ἐντέλλεται ἡμῖν φυλάττειν τὰ μαρτυρία τοῦ θεοῦ καὶ ζῆν ἐν αὐτοῖς<sup>4</sup>, δῆλον ἀκράδαντα καὶ ἀσάλευτα διαμένουσιν, ὅτι καὶ ὁ θεόπτης Μωϋσῆς οὕτω φησὶν: Ἐν αὐτοῖς οὐκ ἔστι προσθεῖναι, καὶ ἀπ' αὐτῶν οὐκ ἔστιν ἀφαιρεῖν.<sup>5</sup> Καὶ ὁ θεῖος ἀπόστολος ἐν αὐτοῖς ἐγκαυχώμενος βοᾷ: Εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι<sup>6</sup>. καὶ: Εἰ ἄγγελος εὐαγγελίῃται ὑμῖν παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.<sup>7</sup>

Τούτων οὕτως ἐχόντων καὶ διαμαρτυρομένων ἡμῖν, ἀγαλλιώμενοι ἐπ' αὐτοῖς, ὡς εἰ τις εὖροι σκύλα πολλά<sup>8</sup>, ἀσπασίως τοὺς θεῖους κανόνας ἐνστερνιζόμεθα καὶ ὀλόκληρον τὴν αὐτῶν διαταγὴν καὶ ἀσάλευτον κρατύνομεν, τῶν ἐκτεθέντων ὑπὸ τῶν

IV

Si quis omnem ecclesiasticam traditionem sive scriptam, sive non scriptam reiicit, a. s.

## CANONES

I

Quod oportet sacros canones per omnia conservare<sup>1</sup>

His qui sacram sortiti sunt dignitatem, testimonia et directiones canonicarum praeceptionum formae consistunt. Quas libenter suscipientes, cum deiloquo David canimus ad dominum Deum dicentes: *In via testimoniorum tuorum delectatus sum, sicut in omnibus divitiis*<sup>2</sup>. Et *mandasti iustitiam testimonia tua in aeternum. Intellectum da mihi, et vivifica me*<sup>3</sup>. Et si in aeternum prophetica vox mandat nobis *custodire testimonia Dei, et vivere in illis*<sup>4</sup>, immutata profecto et immota permanent. Et quia Dei inspector Moyses ita dixit: *In illis non est addendum, et ab eis non est auferendum*<sup>5</sup>. Et divinus apostolus in eis gloriatus clamat: *In quem desiderant angeli prospicere*<sup>6</sup>. Et, *Si angelus evangelizaverit vobis praeter quod accepistis, anathema sit*<sup>7</sup>.

His ita se habentibus et protestantibus, exultantes in eis sicut qui invenit spolia multa<sup>8</sup>, divinos canones amplectabiliter in pectore recondimus, et integram illorum praeceptionem ac immobilem tenemus: tam scilicet illorum qui ab almis et

<sup>1</sup> Cf. conc. Chalc. c. 1 (v. supra p. 87); conc. Quinisext. (692), c. 2 (CCO 120-125).

<sup>2</sup> Ps 118, 14. <sup>3</sup> Ps 118, 138 et 144. <sup>4</sup> Ps 118, 88.

<sup>5</sup> Dt 12, 32. <sup>6</sup> 1 Pt 1, 12. <sup>7</sup> Gal 1, 9. <sup>8</sup> Cf. Ps 118, 162.

4

If anyone rejects any written or unwritten tradition of the church, let him be anathema.

## CANONS

1

It is necessary to observe the sacred canons in all things<sup>1</sup>

For those to whom the priestly dignity is allotted, the guide-lines contained in the canonical regulations are testimonies and directives. We accept them gladly and sing out to the Lord God with David, the revealer of God: *In the path of your testimonies I have taken delight, as with all manner of wealth*<sup>2</sup>; and, *You have enjoined justice, your testimonies are for ever; instruct me to give me life*<sup>3</sup>. And if the prophetic voice orders us *for all eternity to observe the messages of God and to live in them*<sup>4</sup>, it is obvious that they remain unshakeable and immovable; thus Moses, who looked on God, declares, *To these there is no addition, and from these there is no subtraction*<sup>5</sup>. The divine apostle takes pride in them when he cries out, *These things which the angels long to gaze upon*<sup>6</sup>, and, *If an angel brings you a gospel contrary to what you have received, let him be accursed*<sup>7</sup>.

Since these things really are such and have been testified to us in these ways, we exult in them as a person would if he were to come across a great mass of booty<sup>8</sup>. We joyfully embrace the sacred canons and we maintain complete and unshaken their regulation, both those expounded by those trumpets of the

<sup>1</sup> See council of Chalcedon, canon 1 (see above p. 87); Quinisext council (692), canon 2 (CCO 120-125; trans. Percival 361).

<sup>2</sup> Ps 118, 14. <sup>3</sup> Ps 118, 138 and 144. <sup>4</sup> Ps 118, 88.

<sup>5</sup> Dt 12, 32. <sup>6</sup> 1 Pt 1, 12. <sup>7</sup> Gal 1, 9. <sup>8</sup> See Ps 118, 162.

σαλπίγγων τοῦ πνεύματος, τῶν πανευφήμων ἀποστόλων, τῶν τε ἐξ ἁγίων οἰκουμενικῶν συνόδων, καὶ τῶν τοπικῶς συναθροισθεισῶν ἐπὶ ἐκδόσει τοιούτων διαταγμάτων, καὶ τῶν ἁγίων πατέρων ἡμῶν· ἐξ ἑνὸς γὰρ ἄπαντες καὶ τοῦ αὐτοῦ πνεύματος ἀγασθέντες ὥρισαν τὰ συμφέροντα. Καὶ οὐδὲ μὲν τῷ ἀναθέματι παραπέμπουσι, καὶ ἡμεῖς ἀναθεματίζομεν· οὐδὲ δὲ τῇ καθαιρέσει, καὶ ἡμεῖς καθαιροῦμεν· οὐδὲ δὲ τῷ ἀφορισμῷ, καὶ ἡμεῖς ἀφορίζομεν· οὐδὲ ἐπιτιμίῳ παραδιδόασιν, καὶ ἡμεῖς ὡσαύτως ὑποβάλλομεν. Ἐφιλάργυρος γὰρ ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν<sup>1</sup>, ὁ βεβηκῶς εἰς τρίτον οὐρανόν καὶ ἀκούσας ἄρρητα ῥήματα Παῦλος ὁ θεῖος ἀπόστολος διαρρήδην βοᾷ<sup>2</sup>.

## B

Ἵτι δεῖ τὸν χειροτονούμενον ἐπίσκοπον ἀσφαλῶς συντάττεσθαι τοὺς κανόνας φυλάττειν, εἰ δὲ μὴ γε μὴ χειροτονεῖσθαι

Ἐπειδὴ περ ψάλλοντες συντασσόμεθα τῷ θεῷ· Ἐν τοῖς δικαιομασί σου μελετήσω, οὐκ ἐπιλήσομαι τῶν λόγων σου<sup>3</sup>, πάντας μὲν χριστιανούς ταῦτα φυλάττειν σωτήριον, κατ' ἐξάρετον δὲ τοὺς τὴν ἱερατικὴν ἀμπεχομένους ἀξίαν. Ὅθεν ὀρίζομεν, πάντα τὸν προάγεσθαι μέλλοντα εἰς τὸν τῆς ἐπισκοπῆς βαθμὸν πάντως τὸν ψαλτῆρα γινώσκειν, ἵνα ὡς ἐκ τοῦτου καὶ πάντα τὸν κατ' αὐτὸν κληρὸν οὕτω νοουετῇ μυεῖσθαι· ἀνακρίνεσθαι δὲ ἀσφαλῶς ὑπὸ τοῦ μητροπολίτου, εἰ προθύμως ἔχει ἀναγινώσκειν ἐρευνητικῶς καὶ οὐ παροδευτικῶς τοὺς τε ἱεροὺς κανό-

<sup>1</sup> Heb 13, 5.    <sup>2</sup> 2 Cor 12, 2-3.    <sup>3</sup> Ps 118, 16.

laudabilissimis apostolis sancti Spiritus tubis editi sunt, quam eorum qui a sex sanctis et universalibus sinodis, atque his conciliis quae localiter collecta sunt, in expositionem huiusmodi decretorum promulgati sunt: nec non et eorum qui a sanctis patribus nostris prolati fuisse probantur. Ab uno enim eodemque Spiritu illustrati definirunt quae expediunt. Et quidem quos anathemati transmittunt, et nos anathematizamus: quos vero depositioni, et nos deponimus: quos autem segregationi, et nos segregamus. Porro quos epitimio (id est poenae) tradunt, et nos quoque simili modo submittimus. *Sine avaritia namque sint mores, contenti praesentibus*<sup>1</sup>, Paulus aperte clamat divinus apostolus, qui in tertium caelum ascendit, et audivit ineffabilia verba<sup>2</sup>.

## II

Quod oporteat consecrandum episcopum caute polliceri canones servare: sin autem, minime consecrari

Quoniam psallentes repromittimus Deo: *In iustificationibus tuis meditabor, non obliviscar sermones tuos*<sup>3</sup> omnes quidem christianos hoc servare saluberrimum est; sed praecipue hos, qui hierarchicam consecuti fuerint dignitatem. Unde definimus, omnem qui ad episcopatus provehendus est gradum, modis omnibus psalterium nosse; ut ex hoc etiam omnis clericus qui sub eo fuerit, ita moneatur et imbuatur. Inquiratur autem diligenter a metropolitano, si in promptu habeat legere scrupuliter et non transitorie tam sacros canones et sanctum evangelium,

Spirit, the apostles worthy of all praise, and those from the six holy universal synods and from the synods assembled locally for the promulgation of such decrees, and from our holy fathers. Indeed all of these, enlightened by one and the same Spirit, decreed what is expedient. In the case of those whom they sent away under an anathema, we also anathematize them; those whom they suspended, we also suspend; those whom they excommunicated, we also excommunicate; those whom they placed under penalties, we also deal with in the same way. *Let your conduct be free from avariciousness, contenting yourself with what you have*<sup>1</sup>, cried out with all explicitness the divine apostle Paul, who mounted to the third heaven and heard words that cannot be uttered<sup>2</sup>.

## 2

*A bishop when ordained should undertake to observe the canons without fail, and if he does not, he should not be ordained*

Since we make an undertaking before God as we sing, *I shall meditate on your judgments, I shall not neglect your words*<sup>3</sup>, it is essential to our salvation that every Christian should observe these things, but more especially those who have been invested with priestly dignity. Therefore we decree that everyone who is to be advanced to the grade of bishop should have a thorough knowledge of the psalter, in order that he may instruct all the clergy subordinate to him, to be initiated in that book. He should also be examined without fail by the metropolitan to see if he is willing to acquire knowledge — a knowledge that should be

<sup>1</sup> Heb 13, 5.    <sup>2</sup> 2 Cor 12, 2-3.    <sup>3</sup> Ps 118, 16.

νας, τὸ ἅγιον εὐαγγέλιον, τὴν τε τοῦ θεοῦ ἀποστόλου βιβλόν, καὶ πᾶσαν τὴν θεῖαν γραφὴν, καὶ κατὰ τὰ θεῖα ἐντάλματα ἀναστρέφεισθαι καὶ διδάσκειν τὸν κατ' αὐτὸν λαόν. Ὁὐσία γὰρ τῆς καθ' ἡμᾶς ἱεραρχίας ἐστὶ τὰ θεοπαράδοτα λόγια<sup>1</sup>, ἤγουν ἡ τῶν θεῶν γραφῶν ἀληθινὴ ἐπιστήμη, καθὼς ὁ μέγας ἀπεφήνατο Διονύσιος. Εἰ δὲ ἀμφισβητοίη καὶ μὴ ἀσμενίζοι οὕτω ποιεῖν τε καὶ διδάσκειν, μὴ χειροτονείσθω· ἐφ' ἣν γὰρ προφητικῶς ὁ θεός· Ὁ ἐπίγνωσιν ἀπόσω, κἀγὼ ἀπόσομαι σε τοῦ μὴ ἱερατεῦν μοι.<sup>2</sup>

## Γ

Ὅτι οὐ δεῖ ἄρχοντας ψηφίζεσθαι ἐπίσκοπον

Πᾶσαν ψῆφον γινομένην παρὰ ἀρχόντων, ἐπισκόπου ἢ πρεσβυτέρου ἢ διακόνου, ἄκυρον μένειν κατὰ τὸν κανόνα τὸν λέγοντα· Ἐἰ τις ἐπίσκοπος κοσμικοῖς ἄρχουσι χρησάμενος, δι' αὐτῶν ἐγκρατῆς ἐκκλησίας γένηται, καθαιρείσθω καὶ ἀφοριζέσθωσαν οἱ κοινωνοῦντες αὐτῷ πάντες.<sup>3</sup> Δεῖ γὰρ τὸν μέλλοντα προβιβάζεσθαι εἰς ἐπισκοπὴν ὑπὸ ἐπισκόπων ψηφίζεσθαι, καθὼς παρὰ τῶν ἁγίων πατέρων τῶν ἐν Νικαίᾳ ὤρισται ἐν τῷ κανόνι τῷ λέγοντι· Ἐπίσκοπον προσήκει, μάλιστα μὲν ὑπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ καθίστασθαι· εἰ δὲ δυσχερὲς εἴη τὸ τοιοῦτο, ἢ διὰ κατεπίγουσαν ἀνάγκην, ἢ διὰ μῆκος ὁδοῦ, ἐξάπαντος τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους, συμψήφω γινομένων καὶ τῶν ἀπόντων καὶ συντιθεμένων διὰ γραμμάτων, καὶ τότε τὴν χειροτονίαν ποιῆσθαι· τὸ δὲ κῦρος τῶν γινομένων δίδοσθαι καθ' ἐκαστὴν ἐπαρχίαν τῷ μητροπολίτῃ.<sup>4</sup>

<sup>1</sup> Dionysius Areop., *Hier. eccl.* I 4 (PG 3, 389). <sup>2</sup> Os 4, 6.

<sup>3</sup> Can. ap. 30 (CSP 21). <sup>4</sup> Conc. Nic. I, c. 4 (v. supra p. 7).

quam divini Apostoli librum et omnem divinam scripturam: atque secundum Dei mandata conversari et docere populum sibi commissum. „Substantia enim summi sacerdotii nostri sunt eloquia divinitus tradita“<sup>1</sup>, id est vera scripturarum divinarum disciplina, quemadmodum magnus perhibet Dionysius. Quod si disceptaverit, nullatenus consecratur. Ait enim propheticè Deus: *Tu scientiam repulisti, et ego repellam te, ne sacerdotio fungaris mihi*<sup>2</sup>.

## III

*Quod non oporteat principes eligere episcopum*

Omnis electio a principibus facta episcopi aut presbyteri aut diaconi, irrita maneat secundum regulam quae dicit: „Si quis episcopus saecularibus potestatibus usus, ecclesiam per ipsos obtineat, deponatur: et segregentur omnes qui illi communicant.“<sup>3</sup> Oportet enim ut qui provehendus est in episcopum, ab episcopis eligatur; quemadmodum a sanctis patribus qui apud Nicaeam convenerunt, in regula definitum est, quae dicit: „Episcopum convenit maxime quidem ab omnibus, qui sunt in provincia, episcopis ordinari. Si autem hoc difficile fuerit aut propter instantem necessitatem, aut propter itineris longitudinem, tribus tamen omnimodis in idipsum convenientibus, et aliis per literas consentientibus, tunc consecratio fiat. Firmitas autem eorum quae geruntur, per unamquamque provinciam metropolitanis tribuatur antistiti.“<sup>4</sup>

searching and not superficial — of the sacred canons, the holy gospel, the book of the divine apostle, and all divine scripture; also if he is willing to conduct himself and teach the people entrusted to him according to the divine commandments. “The substance of our hierarchy are the words handed down from God”<sup>1</sup>, that is to say, the true knowledge of the divine scriptures, as the great Dionysius made plain. If someone is doubtful and ill at ease with such conduct and teaching, let him not be ordained. For God said through the prophet: *You rejected knowledge, and I shall reject you, so that you may not serve me in a priestly function*<sup>2</sup>.

## 3

*Rulers ought not to elect the bishop*

Any election of a bishop, priest or deacon brought about by the rulers is to be null and void in accordance with the canon that says: “If any bishop, through the influence of secular rulers, acquires responsibility for a church because of them, let him be suspended and let all those who are in communion with him be excommunicated”<sup>3</sup>. It is necessary that the person who is to be advanced to a bishopric should be elected by bishops, as has been decreed by the holy fathers at Nicaea in the canon that says: “It is by all means desirable that a bishop should be appointed by all [the bishops] in the province. But if this is difficult because of some pressing necessity or the length of the journey involved, let at least three come together and perform the ordination, but only after the absent bishops have taken part in the vote and given their written consent. But in each province the right of confirming the proceedings belongs to the metropolitan”<sup>4</sup>.

<sup>1</sup> Denis the Areopagite, *Hier. eccl. (Ecclesiastical Hierarchy)* I 4 (PG 3, 389).

<sup>3</sup> Apostolic canons 30 (CSP 21; trans. Percival 595).

<sup>4</sup> See council of Nicaea I, canon 4 (see above p. 7).

<sup>2</sup> Hos 4, 6.

## Δ

Περὶ τοῦ ἀπέχεσθαι τοὺς ἐπίσκοπους  
πάσης δόσοληψίας

Ὁ κῆρυξ τῆς ἀληθείας Παῦλος ὁ  
θεῖος ἀπόστολος, οἰονεὶ κανόνα τι-  
θεῖς τοῖς Ἐφεσίων πρεσβυτέρους,  
μᾶλλον δὲ καὶ παντὶ ἱερατικῷ πλη-  
ρώματι, οὕτως ἐπαρρησιάσθη εἰ-  
πών· Ἐργυρίου ἢ χρυσοῦ ἢ ἱμα-  
τισμοῦ οὐδενὸς ἐπεθύμησα· πάντα  
ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας  
δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούν-  
των<sup>1</sup> μακάριον ἡγούμενος τὸ διδόναι<sup>2</sup>.

Διὸ καὶ ἡμεῖς μαθητευθέντες παρ'  
αὐτοῦ, ὀρίζομεν, μηδὲν αἰσχρο-  
κερδῶς ἐπινοεῖσθαι ἐπίσκοπον, ἢ προ-  
φασιζόμενον προφάσεις ἐν ἀμαρ-  
τίαις<sup>3</sup>, ἀπαυτεῖν χρυσίον ἢ ἀργύριον  
ἢ ἕτερον εἶδος τοῦς ὑπ' αὐτὸν τε-  
λοῦντας ἐπίσκοπους, ἢ κληρικούς ἢ  
μοναχούς· φησὶ γὰρ ὁ ἀπόστολος·  
Ἄδικοι βασιλείαν θεοῦ οὐ κληρο-  
νομήσουσι<sup>4</sup>· καὶ· Οὐκ ὀφείλει τὰ  
τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ'  
οἱ γονεῖς τοῖς τέκνοις.<sup>5</sup>

Εἴ τις οὖν δι' ἀπαίτησιν χρυσοῦ ἢ  
ἑτέρου τινὸς εἶδους, εἴτε διὰ τινά  
ἰδίαν ἐμπάθειαν εὐρεθείη ἀπείργων  
τῆς λειτουργίας καὶ ἀφορίζων τινὰ  
τῶν ὑπ' αὐτὸν κληρικῶν, ἢ σε-  
πτὸν ναὸν κλείων, μὴ γίνεσθαι ἐν  
αὐτῷ τὰς τοῦ θεοῦ λειτουργίας,  
εἰς ἀνάσθητα τὴν ἑαυτοῦ μανίαν  
ἐπιπέμπων, ἀνάσθητος ὄντως ἐστὶ,  
καὶ τῇ ταῦτοπαθείᾳ ὑποκείσεται,  
καὶ ἐπιστρέψει ὁ πόνος αὐτοῦ εἰς  
τὴν κεφαλὴν αὐτοῦ<sup>6</sup>, ὡς παραβά-  
της ἐντολῆς θεοῦ καὶ τῶν ἀπο-  
στολικῶν διατάξεων· παραγγέλλει  
γὰρ καὶ Πέτρος, ἡ κορυφαία τῶν  
ἀποστόλων ἀκρότης· Ποιμάνετε τὸ  
ἐν ὑμῖν ποιμνιον τοῦ θεοῦ μὴ ἀναγ-  
καστῶς, ἀλλ' ἐκούσιως κατὰ θεόν,

## IV

*Quod abstinendum sit episcopis ab omni dati  
acceptione*

Praedicator ecclesiae Paulus divi-  
nus apostolus ac si canonem ponens  
Ephesiorum presbyteris, imo vero  
et omni sacrae multitudini, ita  
fiducialiter perhibuit dicens: *Argen-  
tum, aut aurum, aut vestem nullius con-  
cupivi: omnia ostendi vobis, quoniam sic  
laborantes oportet suscipere infirmos*<sup>1</sup>,  
beatus existimans dare<sup>2</sup>.

Propter quod et nos edocti ab eo  
definimus, nullatenus episcopum  
turpis lucri gratia excogitare ad ex-  
cusandas excusationes in peccatis<sup>3</sup>, et  
expetere aurum vel argentum aut  
aliam speciem ab episcopis, vel cle-  
ricis, aut monachis qui sub ipso  
sunt. Ait enim Apostolus: *Iniqui  
regnum Dei non possidebunt*<sup>4</sup>: Et, *non  
debent filii parentibus thesaurizare, sed  
parentes filiis*<sup>5</sup>.

Quisquis ergo propter exactionem  
auri vel alterius cuiuslibet speciei  
aut propter proprium vitium inven-  
tus fuerit coercens a ministerio, vel  
sequestrans aliquem clericorum qui  
sub se degunt, aut venerabile tem-  
plum claudens, ne in eo Dei ministe-  
ria celebrentur, ad insensata suam  
transmittens insaniam, insensatus  
veraciter est; ac per hoc, simili  
poenae eo subiecto, *convertatur dol-  
or eius in caput eius*<sup>6</sup>, ut in transgres-  
sorem mandati Dei et mandatorum  
apostolicorum. Praecipit enim et  
Petrus principalis apostolorum sum-  
mitas: *Pascite qui in vobis est gregem  
Dei non coacte, sed spontanee, secun-  
dum Deum, non turpis lucri gratia, sed*

<sup>1</sup> Ac 20, 33.    <sup>2</sup> Cf. Ac 20, 35.    <sup>3</sup> Ps 140, 4.    <sup>4</sup> 1 Cor 6, 9.  
<sup>5</sup> 2 Cor 12, 14.    <sup>6</sup> Ps 7, 17 (Septuaginta).

## 4

*About bishops refraining from the acceptance of any gifts*

The herald of the truth, Paul, the divine apostle, laying down a sort of rule for the presbyters of Ephesus, or rather for the whole priestly order, declared firmly: *I have not coveted silver or gold or anybody's clothing; I have made completely plain to you that it is by working in this fashion that we should provide for the weak*<sup>1</sup>, being convinced that it is blessed to give<sup>2</sup>.

Therefore we also, having been taught by him, decree that a bishop should never have any sort of design on foul profit, *inventing excuses for his sins*<sup>3</sup>, nor demand any gold or silver or anything similar from the bishops, clerics and monks subject to him. For the apostle says: *The unjust will not inherit the kingdom of God*<sup>4</sup>; and, *It is not children who should heap up treasures for their parents, but parents for their children*<sup>5</sup>.

So if it is discovered that somebody, because of a demand for gold or something similar, or because of some private infatuation of his own, has excluded from the liturgy or excommunicated one of the clerics under his authority, or has closed off one of the holy churches, preventing the celebration of God's liturgies in it, pouring out his own madness against insensible things, then he is truly senseless himself and he should be subjected to suffer what he would inflict and *the penalty imposed by him will turn upon his own head*<sup>6</sup>, because he has transgressed both the law of God and the rulings of the apostles. For Peter also, the spokesman of the apostles, urges: *Be pastors to the flock of God entrusted to you, not under compulsion, but willingly as pleasing to God, not*

<sup>1</sup> Ac 20, 33.    <sup>2</sup> See Ac 20, 35.    <sup>3</sup> Ps 140, 4.    <sup>4</sup> 1 Cor 6, 9.  
<sup>5</sup> 2 Cor 12, 14.    <sup>6</sup> Ps 7, 17 (Septuagint).

μη̄ αἰσχροκερδῶς, ἀλλὰ προθύμως, *prompte; neque ut dominantes in clero, sed forma facti gregis; et cum apparuerit princeps pastorum, percipietis immarcescibilem gloriae coronam*<sup>1</sup>.  
 5 κομεῑσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.<sup>1</sup>

## E

Ἔστι οἱ ὄνειδιζόντες τοὺς κληρικούς διὰ τὸ τετάχθαι ἐν ἐκκλησίᾳ χωρὶς δόσεων ἐπιτιμίῃ ὑπόκεινται

10 Ἐμαρτία πρὸς θάνατόν ἐστιν<sup>2</sup>, ὅταν τινὲς ἀμαρτάνοντες ἀδιόρθωτοι μένωσι· τὸ δὲ τούτου χεῖρον, ἐὰν καὶ τραχηλιῶντες κατεξάνιστανται τῆς εὐσεβείας καὶ τῆς ἀληθείας, καὶ προτιμῶμενοι τὸν μαμωνᾶν τῆς τοῦ θεοῦ ὑπακοῆς, καὶ τῶν κανονικῶν αὐτοῦ διατάξεων μὴ ἀντεχόμενοι· ἐν τούτοις οὐκ ἔστι κύριος ὁ θεός<sup>3</sup>, εἰ μήπω ταπεινωθέντες τοῦ ἰδίου σφάλματος ἀνανήψωσι· χρὴ γὰρ μᾶλλον αὐτοὺς προσέρχεσθαι τῷ θεῷ καὶ μετὰ συντετριμμένης καρδίας τὴν ἄφεσιν τούτου τοῦ ἀμαρτήματος καὶ τὴν συγχώρησιν αἰτεῖσθαι, οὐχὶ ἐναβρύνεσθαι τῇ ἀθέσμῳ δόσει· ἔγγυς γὰρ κύριος τοῖς συντετριμμένοις τῇ καρδίᾳ.<sup>4</sup> Τοὺς ἐγκαυχωμένους οὖν διὰ δόσεως χρυσοῦ τετάχθαι ἐν τῇ ἐκκλησίᾳ, καὶ ταύτῃ τῇ πονηρᾷ συνηθείᾳ ἐπελπίζοντας, τῇ ἀλλοτριούσῃ ἀπὸ τοῦ θεοῦ καὶ πάσης ἱερωσύνης, καὶ ἐκ τούτου ἀναιδεῖ προσώπων καὶ ἀπερικαλύπτῳ στόματι ὄνειδιστικοῖς λόγοις τοὺς δι' ἀρετῆς βίου ὑπὸ τοῦ ἁγίου πνεύματος ἐκλεγέντας καὶ καταταγέντας ἐκτὸς δόσεως χρυσοῦ ἀτιμάζοντας, πρῶτα μὲν τοῦτο ποιοῦντας τὸν ἔσχατον βαθμὸν λαμβάνειν τοῦ οικείου τάγματος· εἰ δ' ἐπιμένειεν, δι' ἐπιτιμίῳ διορθοῦσθαι.

<sup>1</sup> 1 Pt 5, 2-4.    <sup>2</sup> Cf 1 Io 5, 16-17.

<sup>3</sup> Cf. Nm 16, 3.    <sup>4</sup> Ps 33, 19.

## V

*Quod qui exprobrant clericis, eo quod ordinati sunt in ecclesia sine datis, epitimio subiacent*

Peccatum ad mortem est<sup>2</sup>, quando quidam peccantes incorrecti persistunt. Hoc vero deterius est, si et arroganter elati insurgunt adversus pietatem et veritatem; et praeferentes mammona Dei obedientiae, nullatenus regularibus eius preceptis intendunt. In his non est dominus Deus<sup>3</sup>, nisi humiliati a proprio resipuerint fortasse excessu. Oportet enim eos magis accedere ad Deum, et cum contrito corde remissionem huius peccati et indulgentiam petere, et non gloriari in illicito dato. *Iuxta enim est Dominus his qui tribulato sunt corde*<sup>4</sup>. Eos igitur qui gloriantur se per dationem auri ordinatos in ecclesia, et in hac maligna consuetudine quae alienat a Deo et omni sacerdotio, sperant, et ex hoc impudenti facie et non operato ore exprobrabilibus verbis eos qui ob virtutem vitae a sancto Spiritu electi et constituti sine datione auri sunt, inhonorant; primo quidem novissimum gradum accipere sui ordinis definimus: quod si permanserint, per epitimum corrigantur.

for sordid gain but with enthusiasm, not as men who lord it over those entrusted to you, but as being models for the flock. Then when the chief shepherd is disclosed, you will carry off the imperishable crown of glory<sup>1</sup>.

## 5

*Those who disparage clerics because they are appointed in the church without distributing gifts, are subject to penalties*

It is a sin leading to death<sup>2</sup> when sinners remain uncorrected, but still worse is it when people flaunt their sin as they override holiness and truth, both preferring mammon to obedience to God and neglecting his legally formulated instructions. The Lord God is not present among such persons<sup>3</sup> unless they humbly turn from their fault. Their duty is to approach God with a contrite heart and implore his forgiveness for their sin and his pardon, rather than to take pride in an unholy distribution of gifts: *For the Lord is close to the contrite of heart*<sup>4</sup>. Therefore in the case of those who boast that they have been appointed in the church by distributing gifts of gold, and who pin their hopes on this evil custom, which alienates a person from God and from all priesthood, and who take this as a reason for deriding quite shamelessly and openly those who have been chosen by the holy Spirit and appointed for the virtue of their lives, without any distribution of gifts of gold, when they first do this each should take the lowest rank in his order, and if they persist they should be corrected with a penalty.

<sup>1</sup> 1 Pt 5, 2-4.    <sup>2</sup> See 1 Jn 5, 16-17.

<sup>3</sup> See Nm 16, 3.    <sup>4</sup> Ps 33, 19.

Εἰ δέ τις ἐπὶ χειροτονίᾳ φανείη ποτὲ τοῦτο πεποιηκώς, γινέσθω κατὰ τὸν ἀποστολικὸν κανόνα, τὸν λέγοντα· Ἐἴ τις ἐπίσκοπος διὰ χρημάτων τῆς ἀξίας ταύτης ἐγκρατῆς γένηται, ἢ πρεσβύτερος ἢ διάκονος, καθαιρείσθω καὶ αὐτὸς καὶ ὁ χειροτονήσας, καὶ ἐκκοπέσθω παντάπασιν καὶ τῆς κοινωνίας, ὡς Σίμων ὁ μάγος ὑπ' ἐμοῦ Πέτρου.<sup>1</sup> Ὁσαύτως καὶ κατὰ τὸν δεῦτερον κανόνα τῶν ἐν Καλχηδόνι ὁσίων πατέρων ἡμῶν, τὸν λέγοντα· Ἐἴ τις ἐπίσκοπος ἐπὶ χρήμασι χειροτονίαν ποιήσοιτο, καὶ εἰς πᾶσιν καταγάγοι τὴν ἄπρατον χάριν, καὶ χειροτονήσοι ἐπὶ χρήμασιν ἐπίσκοπον ἢ χωρεπίσκοπον, ἢ πρεσβυτέρους ἢ διακόνους ἢ τινα τῶν ἐν τῷ κλήρῳ καταριθμουμένων, ἢ προβάλλοιτο ἐπὶ χρήμασιν οἰκονόμον ἢ ἐκδικικὸν ἢ παραμονάριον ἢ ὅλως τινὰ τοῦ κανόνος, δι' αἰσχροκέρδειαν οἰκείαν, ὁ τοῦτο ἐπιχειρήσας, ἐλεγθεῖς, κινδυνεύετω εἰς τὸν ἴδιον βαθμὸν καὶ ὁ χειροτονούμενος μηδὲν ἐκ τῆς κατ' ἐμπορίαν ὠφελείσθω χειροτονίας ἢ προβολῆς, ἀλλ' ἔστω ἀλλότριος τῆς ἀξίας ἢ τοῦ φροντισματος, οὐπερ ἐπὶ χρήμασιν ἔτυχεν. Εἰ δέ τις καὶ μεσιτεύων φανείη τοῖς οὕτως αἰσχροῖς καὶ ἀθεμίτοις λήμμασι, καὶ οὗτος, εἰ μὲν κληρικὸς εἴη, ἐκ τοῦ οἰκείου ἐκπιπέτω βαθμοῦ, εἰ δὲ λαϊκὸς ἢ μοναχός, ἀφοριζέσθω.<sup>2</sup>

## S

Περὶ τοῦ γίνεσθαι τοπικὴν σύνοδον κατὰ χρόνον

Ἐπειδὴ περ κανὼν ἐστίν, ὁ λέγων· Ἐἰς τοῦ ἔτους καθ' ἑκάστην ἑπα-

<sup>1</sup> Can. ap. 29 (CSP 21).

<sup>2</sup> Conc. Chal. c. 2 (v. supra pp. 87-88).

Si vero quis claruerit super consecratione hoc aliquando faciens, efficiatur secundum apostolicam regulam quae dicit: „Si quis episcopus per pecuniam dignitatem hanc obtinuerit, vel presbyter aut diaconus, deponatur et ipse et qui eum consecravit, et excidatur omnimodis etiam a communione, quemadmodum Simon magus a me Petro.“<sup>1</sup> Similiter et iuxta secundam regulam sanctorum patrum qui apud Chalcedonem convenerunt, quae ait: „Si quis episcopus per pecunias consecrationem fecerit, et sub precio redegerit gratiam quae non potest vendi, ordinaveritque per pecunias episcopum, vel chorepiscopum, sive presbyteros aut diaconos, aut quemdam eorum qui in clero connumerantur: aut praeposuerit per pecunias oeconomum vel defensorem, sive mansionarium, aut prorsus quemquam qui sub regula est, turpis lucri gratia: qui hoc conatus fuerit agere, si convictus fuerit, proprii gradus periculum subeat: et qui consecratus est, nihil proficiat ex consecratione vel promotione quae per negotiationem effecta est; sed sit alienus a dignitate et solitudine quam per pecunias consecutus est. Si vero quis mediator apparuerit in huiusmodi turpibus et illicitis datis; si quidem clericus fuerit, proprio gradu decidat: si vero laicus vel monachus, excommunicetur.“<sup>2</sup>

## VI

Ut efficiatur localis synodus per annum

Quoniam, quidem regula est, quae dicit: „Bis in anno per singulas

If someone is found to have done this at any time in connection with an ordination, let matters proceed in accordance with the apostolic canon which says: “If some bishop or priest or deacon has obtained his dignity by means of money, let him and the person who performed the ordination be suspended, and let them be excluded completely from the communion, as Simon Magus was by me, Peter”.<sup>1</sup> Similarly, in accordance with canon 2 of our holy fathers at Chalcedon, which says: “If any bishop performs an ordination for money and puts the unsaleable grace on sale, and ordains for money a bishop, a chorepiscopus, a presbyter or deacons or some others of those numbered among the clergy; or appoints a manager, a legal officer or a warden for money, or any other ecclesiastic at all for personal sordid gain; let him who has attempted this and been convicted stand to lose his personal rank; and let the person ordained profit nothing from the ordination or appointment he has bought; but let him be removed from the dignity or responsibility which he got for money. And if anyone appears to have acted even as a go-between in such disgraceful and unlawful dealings, let him too, if he is a cleric, be demoted from his personal rank, and if he is a lay person or a monk, let him be anathematized”.<sup>2</sup>

## 6

On holding a local synod each year

Although there is indeed a canon which says, “In each province the canonical investigations should take place twice yearly by means of a gathering of the

<sup>1</sup> Apostolic canons 29 (CSP 21; trans. Percival 595).

<sup>2</sup> Council of Chalcedon, canon 2 (see above pp. 87-88).

χίαν χρῆ γίνεσθαι διὰ συναθροίσεως ἐπισκόπων τὰς κανονικὰς ζητήσεις<sup>1</sup>, διὰ οὖν τὴν συντριβὴν καὶ τὸ ἐνδεῶς ἔχειν πρὸς ὁδοιπορίαν τοὺς συναθροισμένους, ὥρισαν οἱ τῆς ἕκτης συνόδου ὅσοι πατέρες, ἕξ ἅπαντος τρόπου καὶ προφάσεως ἅπαξ τοῦ ἔνιαυτοῦ γίνεσθαι καὶ τὰ ἐσφαλμένα διορθοῦσθαι.<sup>2</sup> Τοῦτον οὖν τὸν κανόνα καὶ ἡμεῖς ἀνανεοῦμεν· καὶ εἰ τις εὐρεθῆ ἄρχων τοῦτο κωλύων, ἀφοριζέσθω· εἰ δέ τις ἐκ τῶν μητροπολιτῶν ἀμελήσει τοῦτο γίνεσθαι, ἐκτὸς ἀνάγκης καὶ βίας καὶ τινος εὐλόγου προφάσεως, τοῖς κανονικοῖς ἐπιτιμίοις ὑποκεισθήτω.

Τῆς δὲ συνόδου γινομένης περὶ κανονικῶν καὶ εὐαγγελικῶν πραγμάτων, δεῖ τοῖς συναθροισθεῖσιν ἐπισκόποις ἐν μελέτῃ καὶ φροντίδι γίνεσθαι τὰς θείας καὶ ζωοποιούς ἐντολάς τοῦ θεοῦ. Ἐν γὰρ τῷ φυλάττεσθαι αὐτὰς ἀνταπόδοσις πολλή<sup>3</sup>, ὅτι καὶ λύχνος ἐντολή, νόμος δὲ φῶς, καὶ ὁδὸς ζωῆς ἔλεγχος καὶ παιδεία<sup>4</sup> καὶ ἡ ἐντολὴ κυρίου τηλαυγῆς φωτίζουσα ὀφθαλμούς.<sup>5</sup> Μὴ ἔχειν δὲ ἄδειαν τὸν μητροπολίτην, ἐξ ὧν ἐπιφέρεται ὁ ἐπίσκοπος μετ' αὐτοῦ, ἢ κτῆνος ἢ ἕτερον εἶδος ἀπαιτεῖν· εἰ δὲ τοῦτο ἐλεγχθῆ, ἀποτίσει τετραπλάσιον.

## Z

Ἄξιον τοὺς ἐγκαινισθέντας ναοὺς ἐκτὸς καταθέσεως ἁγίων λειψάνων δέον ἀναπληρωθῆναι<sup>6</sup>

Ἐφη Παῦλος ὁ θεῖος ἀπόστολος· Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοι εἰσι, τισὶ δὲ καὶ ἐπακολου-

<sup>40</sup> α τῆς ἐν τῷ Τρούλλῳ ἁγίας συνόδου

<sup>1</sup> Cf. conc. Nic. I c. 5; conc. Chalc. c. 19 (v. supra pp. 8, 96); Can. ap. 37 (CSP 26).

<sup>2</sup> Conc. Quinisext. (692), c. 8 (CCO 135-136) <sup>3</sup> Ps 18, 12. <sup>4</sup> Pro 6, 23 (Septuaginta).

<sup>5</sup> Ps 18, 9. <sup>6</sup> Cf. conc. Carth. (419), c. 83 (CSP 323). <sup>7</sup> 1 Tm 5, 24.

provincias oportet fieri per conventum episcoporum regulares inquisitiones<sup>1</sup>: propter fatigationem et ut opportune habeantur ad iter agendum hi qui congregandi sunt, definierunt sextae synodi sancti patres, omni excusatione remota, „modis omnibus semel in anno fieri, et depravata corrigi“<sup>2</sup>. Hunc ergo canonem et nos renovamus: et si quisquam princeps inventus fuerit hoc prohibere, communionem privetur. Si quis vero metropolitanorum hoc neglexerit agere, absque necessitate vel vi seu aliqua rationabili occasione, canonicis poenis subiaceat.

Dum autem synodus agitur super canonicis et evangelicis negotiis, oportet congregatos episcopos in meditatione et sollicitudine fieri custodiendorum divinorum et vivificorum Domini mandatorum: in custodiendis enim illis retributio multa<sup>3</sup>; quia et lucerna mandatum: lex autem lux, et via vitae argutio et disciplina est<sup>4</sup>; et mandatum Domini lucidum illuminans oculos<sup>5</sup>. Porro non habeat metropolitanus licentiam ex his quae defert episcopus secum, sive iumentum, sive aliam speciem expetendi. Quod si hoc egisse convictus fuerit, solvat quadruplum.

## VII

Quod templa noviter sine reconditis sanctorum reliquiis dedicata oporteat suppleri<sup>6</sup>

Ait Paulus divinus apostolus: Quorundam peccata manifesta sunt, quorundam autem et subsequuntur<sup>7</sup>. Pec-

bishops<sup>1</sup>, because of the trouble and because those attending the meetings lack the resources for such journeys, the holy fathers of the sixth synod<sup>2</sup> decreed, “they should be held in any case and despite all excuses, once a year, and all that is incorrect should be put right”<sup>2</sup>. We also renew this canon, and should a ruler be found who prevents its observance, let him be excommunicated; however if one of the metropolitan bishops neglects its fulfilment, let him be subject to canonical penalties, unless it is a case of necessity, constraint or some other reasonable cause.

When such a synod is held to discuss canonical and evangelical matters, the gathered bishops should pay particular care and attention to the divine and life-giving laws of God: *There is a great reward for their observance<sup>3</sup>; for a law is a lamp, a regulation is a light, and reproof and discipline are the path of life<sup>4</sup>; indeed the law of the Lord gives light to the eyes<sup>5</sup>*. However, the metropolitan bishop does not have the right to demand anything that a bishop may have brought with him, such as a beast or some other thing; and if he is convicted of doing so, let him pay back fourfold.

## 7

*If a church has been consecrated without the installation of holy relics, it is necessary to make good the defect<sup>6</sup>*

The divine apostle Paul said: *The sins of some people are manifest, those of others*

<sup>1</sup> the holy synod in the Trullo

<sup>1</sup> See council of Nicaea I, canon 5; council of Chalcedon, canon 19 (see above pp. 8, 96); Apostolic canons 37 (CSP 26; trans. Percival 596).

<sup>2</sup> Quinisext council (692), canon 8 (CCO 135-136; trans. Percival 369).

<sup>3</sup> Ps 18, 12. <sup>4</sup> Pro 6, 23 (Septuagint). <sup>5</sup> Ps 18, 9.

<sup>6</sup> See council of Carthage (419), canon 83 (CSP 323; trans. Percival 482).



θεῶσιν.<sup>1</sup> Ἄμαρτιῶν οὖν προκαταλαμ-  
βανόντων, καὶ ἕτεροι ἄμαρτία πα-  
ρέπονται ταύταις. Τῇ οὖν ἀσεβεῖ αἰ-  
ρέσει τῶν χριστιανοκατηγόρων καὶ  
ἄλλα ἀσεβήματα συνηκολούθησαν·  
ὥσπερ γὰρ τὴν τῶν σεπτῶν εἰκόνων  
ὄψιν ἀφείλοντο ἐκ τῆς ἐκκλησίας, καὶ  
ἕτερα ἅθνη παραλελοίπασιν, ἃ  
χρὴ ἀνανεωθῆναι, καὶ κατὰ τὴν ἔγ-  
γραφον καὶ ἄγραφον θεσμοθεσίαν  
οὕτω κρατεῖν. Ὅσοι οὖν σεπτοὶ  
ναοὶ καθιερώθησαν ἐκτὸς ἀγίων λει-  
ψάνων μαρτύρων, ὀρίζομεν ἐν αὐ-  
τοῖς κατὰθεσιν γενέσθαι λειψάνων,  
μετὰ καὶ τῆς συνήθους εὐχῆς. Καὶ  
εἰ ἀπὸ τοῦ παρόντος τις εὐρεθῆ  
ἐπίσκοπος χωρὶς λειψάνων καθιερω-  
νῶν, καθαιρεῖσθω, ὡς παραβεβηκώς  
τὰς ἐκκλησιαστικὰς παραδόσεις.

## H

Ἔστι τοὺς Ἑβραίους οὐ χρὴ δέχεσθαι,  
εἰ μὴπω ἐξ εὐκρινούσ καρδίας ἐπι-  
στρέψουσι

Ἐπειδὴ πλανώμενοι οἱ ἐκ τῆς τῶν  
Ἑβραίων θρησκείας, μυκτηρίζειν  
ἔδοξαν Χριστὸν τὸν θεόν, προσ-  
ποιούμενοι χριστιανίζειν, αὐτὸν δὲ  
ἀρνοῦνται, κρύβδην καὶ λαθραίως  
σαββατίζοντες καὶ ἕτερα ἰουδαϊκὰ  
ποιοῦντες, ὀρίζομεν τούτους μὴτε  
εἰς κοινωνίαν, μὴτε εἰς εὐχὴν, μὴτε  
εἰς ἐκκλησίαν δέχεσθαι, ἀλλὰ φα-  
νερῶς ἔστωσαν κατὰ τὴν ἑαυτῶν  
θρησκείαν Ἑβραῖοι· μὴτε τοὺς παῖ-  
δας αὐτῶν βαπτίζειν, μὴτε δοῦλον  
ὠνήσασθαι, ἢ κτᾶσθαι. Εἰ δὲ ἐξ εὐ-  
κρινούσ πίστεως καὶ καρδίας ἐπι-  
στρέψει τις αὐτῶν καὶ ὁμολογήσει  
ἐξ ὅλης καρδίας, θριαμβεύων τὰ κατ'  
αὐτῶν ἔθνη καὶ πράγματα, πρὸς τὸ  
καὶ ἄλλους ἐλεγχθῆναι καὶ διορθώ-  
σασθαι, τοῦτον προσδέχεσθαι, καὶ  
βαπτίζειν καὶ τοὺς παῖδας αὐτοῦ,

<sup>1</sup> 1 Tm 5, 24.

*appear later*<sup>1</sup>. Some sins take the front rank but others follow in their footsteps. Thus in the train of the impious heresy of the defamers of Christians, many other impieties appeared. Just as those heretics removed the sight of venerable icons from the church, they also abandoned other customs, which should now be renewed and which should be in vigour in virtue of both written and unwritten legislation. Therefore we decree that in venerable churches conse-  
crated without relics of the holy martyrs, the installation of relics should take place along with the usual prayers. And if in future any bishop is found out consecrating a church without relics, let him be deposed as someone who has flouted the ecclesiastical traditions.

## 8

*Hebrews should not be received unless they have a sincere heart in making their conversion*

Since some of those who come from the religion of the Hebrews mistakenly think to make a mockery of Christ who is God, pretending to become Christians, but denying Christ in private by both secretly continuing to observe the sabbath and maintaining other Jewish practices, we decree that they shall not be received to communion or at prayer or into the church, but rather let them openly be Hebrews according to their own religion; they should not baptize their children or buy, or enter into possession of, a slave. But if one of them makes his conversion with a sincere faith and heart, and pronounces his confession wholeheartedly, disclosing their practices and objects in the hope that others may be refuted and corrected, such a person should be welcomed and

<sup>1</sup> 1 Tm 5, 24.

catis ergo praevenientibus, et alia  
peccata his accidunt. Impiam itaque  
christianos accusantium haeresim  
et aliae impietates subsecutae sunt.  
Sicut enim venerabilium imaginum  
vultum abstulerunt ab ecclesia, ita  
et alios quosdam mores deseru-  
erunt, quos et oportet renovari, et  
secundum scriptam et non scrip-  
tam legislationem denuo detineri.  
Quotquot ergo venerabilia templa  
consecrata sunt absque sanctis reli-  
quias martyrum, definimus in eis  
reliquiarum una cum solita oratione  
fieri positionem. Et si a praesenti  
tempore inventus fuerit episcopus  
absque lipsanis consecrare templum,  
deponatur, ut ille qui ecclesiasticas  
traditiones transgreditur.

## VIII

Quod Hebraeos non oporteat recipi, nisi forte ex  
sincero corde conversi fuerint

Quoniam errantes hi qui ex Hebraeo-  
rum superstitione consistunt, sub-  
sannare se Christum Deum, existi-  
mant, simulantes christianizare,  
ipsum autem negant, clam et latent-  
ter sabbatizantes, et alia Iudaeorum  
more facientes: definimus hos neque  
in communionem, neque in oratio-  
nem, neque in ecclesiam suscipi;  
sed manifeste sint secundum religio-  
nem suam Hebraei: neque pueros  
eorum baptizari, neque servum emi  
vel acquiri. Si vero ex sincero corde  
ac fide converterit se quis eorum, et  
confessus fuerit ex toto corde, di-  
vulgans mores eorum et res, ut alii  
etiam arguantur et corrigantur;  
hunc suscipi et baptizari, et pueros  
eius: quin et observari eos, ut re-  
cedant ab Hebraicis adinventioni-

καὶ ἀσφαλίζεσθαι ἀποστῆναι τῶν ἐβραϊκῶν ἐπιτηδεύματων· εἰ δὲ μὴ οὕτως ἔχοιεν, μηδαμῶς αὐτοὺς προσδέχεσθαι.

Θ

5 Περὶ τοῦ μὴ κρύπτειν τινὰ τῆς χριστιανοκατηγορικῆς αἰρέσεως βιβλίον

Πάντα τὰ μεираκιώδη ἀθύρματα καὶ μανιώδη βακχεύματα, τὰ ψευδοσυγγράμματα τὰ κατὰ τῶν σεπτῶν εἰκόνων γενόμενα, δεόν δοθῆναι ἐν τῷ ἐπισκοπέῳ Κωνσταντινουπόλεως, ἵνα ἀποθεθῶσι μετὰ τῶν λοιπῶν αἰρετικῶν βιβλίων. Εἰ δὲ τις εὐρεθῆι ταῦτα κρύπτων, εἰ μὲν ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος εἴη, καθαιρεῖσθω, εἰ δὲ λαϊκὸς ἢ μοναχός, ἀφοριζέσθω.

I

10 Ὅτι οὐ δεῖ κληρικὸν ἀπολιπεῖν τὴν ἑαυτοῦ παροικίαν καὶ ἐν ἑτέρᾳ ἀφικέσθαι χωρὶς εἰδήσεως τοῦ ἐπισκόπου<sup>1</sup>

Ἐπειδὴ τινες τῶν κληρικῶν, παραλογιζόμενοι τὴν κανονικὴν διάταξιν, ἀπολιπόντες τὴν ἑαυτῶν παροικίαν εἰς ἑτέρας παροικίας ἐκτρέχουσι, κατὰ πλεῖστον δὲ ἐν ταύτῃ τῇ θεοφυλάκτῳ καὶ βασιλίδι πόλει, καὶ εἰς ἄρχοντας προσεδρεύουσιν, ἐν τοῖς αὐτῶν εὐκτηρίοις τὰς λειτουργίας ποιοῦντες, τοὺτους οὖν χωρὶς τοῦ ἰδίου ἐπισκόπου καὶ τοῦ Κωνσταντινουπόλεως οὐκ ἔξεστι δεχθῆναι ἐν οἴκῳ ἢ ἐκκλησίᾳ· εἰ δὲ τοῦτο ποιήσει, ἐπιμένων καθαιρεῖσθω.

Ὅσοι δὲ μετ' εἰδήσεως τῶν προλεχθέντων ἱερέων τοῦτο ποιοῦσιν,

<sup>1</sup> Cf. conc. Nic. I, cc. 15-16 (v. supra p. 13); conc. Chalc., cc. 5, 10, 23 (v. supra pp. 90, 92, 97); conc. Quinisext. (692), cc. 17-18 (CCO 148-150); Can. ap. 6, 15, 81, 83 (CSP 11, 15, 49-50); conc. Antioch. (341), c. 3 (CSP 106-107); conc. Sard. (342/343), cc. 15, 16, 17 (CSP 182-184).

bus, definimus: alias autem nullatenus admittendos.

IX

De non abscondendo libro quolibet haereseos christianos accusantium

Omnia puerilitia ludibria, insanasque debacchationes atque conscripta, quae falso contra venerabiles imagines facta sunt, dari oportet in episcopio Constantinopoleos, ut recondantur cum ceterorum haereticorum libris. Si vero quis inventus fuerit haec occultare, siquidem episcopus aut presbyter, vel diaconus fuerit, deponatur: si vero monachus aut laicus, anathematizetur.

X

Quod non oporteat clericum relinquere parochiam suam et ad aliam transire absque notitia episcopi<sup>1</sup>

Quoniam quidam clericorum parvipendentes canonicam constitutionem, relinquunt parochiam propriam, et ad alias parochias convolant, et maxime in hac Deo servanda regia urbe sese apud principes locant, in eorum oratoriis missas facientes: hos absque proprio episcopo et Constantinopolitano antistite non licet suscipere in qualibet domo vel ecclesia: quod si hoc fecerit, et ita perseveraverit, deponatur.

Quotquot autem conscientia praedictorum hoc fecerint sacerdo-

baptized along with his children, and care should be taken that they abandon Hebrew practices. However if they are not of this sort, they should certainly not be welcomed.

9

No book of the heresy that defamed the Christians is to be kept hidden

All those childish baubles and bacchic rantings, the false writings composed against the venerable icons, should be given in at the episcopal building in Constantinople, so that they can be put away along with other heretical books. If someone is discovered to be hiding such books, if he is a bishop, priest or deacon, let him be suspended, and if he is a lay person or a monk, let him be excommunicated.

10

A cleric should not abandon his own diocese and move into another without approval of the bishop<sup>1</sup>

As some clerics, who despise the canonical ordinance, abandon their own dioceses and run off into other dioceses — something that happens with special frequency in this imperial, God-guarded city — and there they lodge with rulers, celebrating the liturgy in their chapels, let it not be permitted for them to be received in any house or church without the approval of their own bishop and that of the bishop of Constantinople. If they do so and persist therein, they are to be suspended.

In the case of those who do this with the approval of the above-mentioned

<sup>1</sup> See council of Nicaea I, canons 15-16 (see above p. 13); council of Chalcedon, canons 5, 10, 23 (see above pp. 90, 92, 97); Quinisext council (692), canons 17-18 (CCO 148-150; trans. Percival 374); Apostolic canons 6, 15, 81, 83 (CSP 11, 15, 49-50; trans. Percival 594, 599); council of Antioch (341), canon 3 (CSP 106-107; trans. Percival 109); council of Sardica (342/343), canons 15, 16, 17 (CSP 182-184; trans. Percival 429-431).

οὐκ ἔξεστιν αὐτοῖς κοσμικὰς καὶ βιωτικὰς φροντίδας ἀναλαμβάνεσθαι, ὡς κεκολύσθαι τοῦτο ποιεῖν παρὰ τῶν θείων κανόνων· εἰ δέ τις φωραθεῖ τῶν λεγομένων μειζοτέρων τῆν φροντίδα ἐπέχων, ἢ παυσάσθω ἢ καθαιρεῖσθω. Μᾶλλον μὲν οὖν, εἰ πρὸς διδασκαλίαν τῶν τε παίδων καὶ τῶν οἰκετῶν, ἐπιμαρτυροῦσθαι αὐτοῖς τὰς θείας γραφάς· εἰς τοῦτο γὰρ καὶ τὴν ἱερωσύνην ἐκλήρωσατο.

## IA

Ἔστι δὲ οἰκονόμους εἶναι ἐν τοῖς ἐπισκοπείοις καὶ τοῖς μοναστηρίοις<sup>1</sup>

Ἐπιπρόχειροι ὄντες πάντας τοὺς θείους κανόνας φυλάττειν, καὶ τὸν λέγοντα, οἰκονόμους εἶναι ἐν ἐκάστη ἐκκλησίᾳ, παντὶ τρόπῳ ἀπαράτρωτον διατηρεῖν ὀφείλομεν. Καὶ εἰ μὲν ἕκαστος μητροπολίτης ἐν τῇ ἐκκλησίᾳ αὐτοῦ καθιστᾷ οἰκονόμον, καλῶς ἂν ἔχοι· εἰ δὲ μή γε, ἐξ αὐθεντίας ἰδίας τῷ Κωνσταντινουπόλεως ἐπισκόπῳ ἄδειά ἐστι προχειρίζεσθαι οἰκονόμον ἐν τῇ αὐτοῦ ἐκκλησίᾳ· ὡσαύτως καὶ τοῖς μητροπολίταις, εἰ οἱ ὑπ' αὐτοῦ ἐπίσκοποι οὐ προαιροῦνται οἰκονόμους ἐγκαταστήσαι ἐν ταῖς ἑαυτῶν ἐκκλησίαις. Τὸ αὐτὸ δὲ φυλάττεσθαι καὶ ἐπὶ τῶν μοναστηρίων.

## IB

Ἔστι οὐ δὲ ἐκποιεῖσθαι ἐπίσκοπον ἢ ἡγούμενον ἐκ τῶν προαστείων τῆς ἐκκλησίας<sup>2</sup>

Εἰ τις ἐπίσκοπος εὑρεθῆι ἢ ἡγούμενος, ἐκ τῶν αὐτουργιῶν τοῦ ἐπισκοπείου ἢ τοῦ μοναστηρίου ἐκποι-

<sup>1</sup> Cf. conc. Chalc., c. 26 (v. supra p. 99); Can. ap. 38 (CSP 26-27); conc. Ancyr. (314), c. 15 (CSP 66); conc. Gangr. (ca 340), c. 7 (CSP 92); conc. Antioch. (341), cc. 24, 25 (CSP 123-126); conc. Carth. (419), cc. 26, 33 (CSP 242, 248); Theophilus Al., c. 10 (CPG 270); Cyrillus Al., c. 2 (CPG 279 sq.).

<sup>2</sup> Vide adnotationem ad can. praec.

tum, non licet eis mundanas et saeculares curas suscipere, praesertim cum hoc agere prohibeantur a sacris canonibus. Quisquis autem apparuit eorum, qui dicuntur maiores, curam tenere, aut desinat, aut deponatur: potius autem maneat ad magisterium tam puerorum quam famulorum, relegens eis divinas scripturas: ad hoc enim etiam sacerdotium consecutus est.

## XI

*Quod oporteat oeconomos esse in episcopis ac monasteriis<sup>1</sup>*

Cum simus debitores omnes sanctas litteras custodire, et eam quae dicitur, in unaquaque ecclesia oeconomos esse, modis omnibus inviolabilem conservare debemus. Et si quidem unusquisque metropolitanus in sua ecclesia constituerit oeconomum, bene utique: sin autem, ex auctoritate propria Constantinopolensis episcopo licentia est praeponeudi oeconomum in eius ecclesia: similiter et metropolitanis, si episcopi qui sub ipsis sunt, non sategerint oeconomos statuere in suis ecclesiis. Id ipsum autem servandum est etiam in monasteriis.

30

## XII

*Quod non oporteat episcopum vel abbatem alienare quid de praestis ecclesiae<sup>2</sup>*

Quisquis episcopus inventus fuerit vel abbas de salariis episcopii sive monasterii transferre quidquam in

35

prelates, it is not permitted for them to assume worldly and secular responsibilities, since they are forbidden to do so by the sacred canons; and if someone is misled into occupying himself with the responsibility of the so-called high stewards, he is to desist or be suspended. Rather let him busy himself with the teaching of the children and servants, lecturing them on the divine scriptures, because it is for such activity that he received the priesthood.

## 11

*There should be administrators in episcopal houses and monasteries<sup>1</sup>*

Since we are obliged to observe all the sacred canons, we ought also to maintain in all its integrity the one that says that there should be administrators in each church. Therefore if each metropolitan bishop installs an administrator in his own church, that is well and good; but if not, the bishop of Constantinople on his own authority has the right to appoint one over the other's church; and similarly with metropolitan bishops, if the bishops under them do not choose administrators to hold these posts in their own churches. The same rule is also to be observed with respect to monasteries.

## 12

*A bishop or a monastic superior should not alienate any part of the church's suburban properties<sup>2</sup>*

If it is discovered that a bishop or a monastic superior is transferring episcopal or

<sup>1</sup> See council of Chalcedon, canon 26 (see above p. 99); Apostolic canons 38 (CSP 26-27; trans. Percival 596); council of Ancyra (314), canon 15 (CSP 66; trans. Percival 69); council of Gangra (about 340), canon 7 (CSP 92; trans. Percival 95); council of Antioch (341), canons 24, 25 (CSP 123-126; trans. Percival 120-121); council of Carthage (419), canons 26, 33 (CSP 242, 248; trans. Percival 455, 458); Theophilus of Alexandria, canon 10 (CPG 270; trans. Percival 614); Cyril of Alexandria, canon 2 (CPG 279 ff.; trans. Percival 615).

<sup>2</sup> See note to previous canon.

οὐμενος εἰς ἀρχοντικὴν χεῖρα, ἢ  
 5 ἑτέρῳ προσώπῳ ἐκιδίδους, ἄκυρον  
 εἶναι τὴν ἐκδοσιν, κατὰ τὸν κανόνα  
 τῶν ἁγίων ἀποστόλων, τὸν λέγον-  
 10 τα· ‘ Πάντων τῶν ἐκκλησιαστικῶν  
 πραγμάτων ὁ ἐπίσκοπος ἐχέτω τὴν  
 φροντίδα, καὶ διοικήτω αὐτὰ ὡς  
 θεοῦ ἐφορῶντος· μὴ ἐξεῖναι δὲ αὐτῷ  
 15 σφετερίζεσθαι τι ἐξ αὐτῶν, ἢ συγ-  
 γενέσιν ἰδίοις τὰ τοῦ θεοῦ χαρίζε-  
 σθαι· εἰ δὲ πένητες εἶεν, ἐπιχορη-  
 γείτω ὡς πένησι, ἀλλὰ μὴ προφά-  
 σει τούτων τὰ τῆς ἐκκλησίας ἀπεμ-  
 πολείτω.<sup>1</sup> Εἰ δὲ προφασίζοιτο ζη-  
 20 μίαν ἐμποιεῖν καὶ μηδὲν πρὸς θνησιν  
 τυγχάνειν τὸν ἀγρόν, μὴδ’ οὕτως  
 τοῖς κατὰ τόπον ἄρχουσιν ἐκιδίδοναι  
 τὸν τόπον, ἀλλὰ κληρικοῖς, ἢ γεωρ-  
 25 γοῖς. Εἰ δὲ πανουργία πονηρᾶ χρή-  
 σοιντο καὶ ἐκ τοῦ γεωργοῦ ἢ τοῦ  
 κληρικοῦ ὠνήσῃται ἄρχων τὸν  
 ἀγρόν, καὶ οὕτως ἄκυρον εἶναι τὴν  
 πρᾶσιν, καὶ ἀποκαθίστασθαι ἐν τῷ  
 ἐπισκοπείῳ ἢ ἐν τῷ μοναστηρίῳ, καὶ  
 30 ἐπίσκοπος ἢ ἡγούμενος τοῦτο ποιῶν,  
 ἐκδιωχθήτω, ὁ μὲν ἐπίσκοπος τοῦ  
 ἐπισκοπείου, ὁ δὲ ἡγούμενος τοῦ  
 μοναστηρίου, ὡς διασκορπίζοντες  
 κακῶς ἢ οὐ συνήγαγον.

## II

30 “Ὅτι μεγάλης κατακρίσεως ἄξιοί  
 εἰσιν οἱ τὰ μοναστήρια κοινοῦντες<sup>2</sup>

Ἐπειδὴ διὰ τὴν γενομένην κατὰ τὰς  
 ἀμαρτίας ἡμῶν συμφορὰν ἐν ταῖς ἐκ-  
 κλησίαις καθηρπάγησάν τινες εὐαγεῖς  
 35 οἰκοὶ ὑπὸ τινῶν ἀνδρῶν, ἐπισκοπεῖα  
 τε καὶ μοναστήρια, καὶ ἐγένοντο κοι-  
 νὰ καταγώγια· εἰ μὲν οἱ διακρατοῦν-  
 τες ταῦτα προαιροῦνται ἀποδιδόναι,  
 40 θῶσιν, εὖ καὶ καλῶς ἔχει· εἰ δὲ μὴ  
 γε, εἰ μὲν τοῦ καταλόγου τοῦ ἱερα-

<sup>1</sup> Can. ap. 38 (CSP 26-27).

<sup>2</sup> Cf. conc. Chal., c. 24 (v. supra p. 98); conc. Quinisext. (692), c. 49 (CCO 187).

monastic farmland to the control of the ruler, or has been conceding it to another person, the transaction is null and void in accordance with the canon of the holy apostles which stipulates: “Let the bishop take care of all ecclesiastical affairs, and let him administer them as if under God’s inspection. It is not permitted him to appropriate any of these things, nor to make a present of the things of God to his own relatives. Should the latter be poor, let him care for them as for other poor people, but let him not use them as an excuse for selling off the church’s possessions”.<sup>1</sup> However, if he pretends that the land is a loss and brings in no profit at all, let him make a present of the place to clerics or landworkers, but even in these circumstances it should not be given to the local rulers. If they use evil cunning and the ruler buys up the land from the landworker or the cleric in question, this sale shall also be null and void in such circumstances, and the land should be restored to the bishopric or monastery. And the bishop or monastic superior who acts thus should be expelled, the bishop from the episcopal house and the monastic superior from the monastery, because they wickedly waste what they have not gathered.

## 13

*Those who turn monasteries into public houses deserve great condemnation<sup>2</sup>*

On account of the disaster which came about in the churches due to our sins, certain venerable houses — episcopal buildings as well as monasteries — were seized by certain men and became public inns. Now if those who hold them choose to restore them, so that they are established once more as formerly they were, this is good and excellent. However if such is not the case, should they be

## XIII

*Quod in magna damnatione sint hi, qui monasteria communia faciunt habitacula<sup>2</sup>*

Quoniam propter calamitatem, quae pro peccatis nostris in ecclesiis facta est, subreptae sunt a quibusdam viris quaedam venerabiles domus, tam videlicet episcopio, quam monasteria, et facta sunt communia diversoria: si quidem voluerint ii qui haec retinent, reddere ea, ut secundum antiquitatem instaurentur, bene et optime: alioquin, si de

<sup>1</sup> Apostolic canons 38 (CSP 26–27; trans. Percival 596).

<sup>2</sup> See council of Chalcedon, canon 24 (see above p. 98); Quinisext council (692), canon 49 (CCO 187; trans. Percival 388).

τικοῦ εἰσι, τούτους καθαιρεῖσθαι προστάσσομεν, εἰ δὲ μοναχοὶ ἢ λαϊκοί, ἀφορίζεσθαι, ὡς ὄντας κατακρίτους ἀπὸ τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, καὶ τετάχθωσαν ὅπου ὁ σκόλληξ οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται<sup>1</sup>, ὅτι τῇ τοῦ κυρίου φωνῇ ἐναντιοῦνται, τῇ λεγοσῆ· Ἐπιποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.<sup>2</sup>

## ΙΑ

Ἔστι οὐ χρὴ ἐκτὸς χειροθεσίας ἀναγινώσκειν ἐν τῇ συνάξει ἐπὶ ἄμβωνος<sup>3</sup>

Ἔστι τάξις ἐμπολιτεύεται ἐν ἱερωσύνῃ, πᾶσιν ἀρίδην, καὶ ἀκριβεία διατηρεῖν τὰς τῆς ἱερωσύνης ἐγχειρίσεις θεῶ εὐάρεστον. Καὶ ἐπειδὴ ὁρῶμεν ἐκτὸς χειροθεσίας νηπιόθεν τὴν κουρὰν τοῦ κλήρου λαμβάνοντάς τινες, μήπω δὲ παρ' ἐπισκόπου χειροθεσίαν λαβόντας, καὶ ἀναγινώσκοντας ἐν τῇ συνάξει ἐπ' ἄμβωνος, ἀκανόνιστως τοῦτο ποιοῦντας, ἐπιτρέπομεν ἀπὸ τοῦ παρόντος τοῦτο μὴ γίνεσθαι· τὸ αὐτὸ δὲ φυλάττεσθαι καὶ ἐπὶ μοναχῶν.

<sup>1</sup> Ἀναγνώστου δὲ χειροθεσίαν ἄδειά ἐστιν ἐν ἰδίῳ μοναστηρίῳ καὶ μόνῳ ἐκάστῳ ἡγουμένῳ ποιεῖν, εἰ αὐτῷ τῷ ἡγουμένῳ ἐπετέθη χειροθεσία παρὰ ἐπισκόπου πρὸς προεδρίαν ἡγουμένου, δῆλον ὄντος αὐτοῦ πρεσβυτέρου. Ὡσαύτως καὶ κατὰ τὸ ἀρχαῖον ἔθος τοὺς χωρεπισκόπους κατ' ἐπιτροπὴν τοῦ ἐπισκόπου δεῖ προχειρίζεσθαι ἀναγνώστους.

sacrato catalogo fuerint, hos deponi praecipimus: si vero monachi vel laici, excommunicari: quos nimirum constat condemnatos esse a Patre et Filio et Spiritu sancto: et deputentur, ubi vermis non moritur, et ignis non exstinguitur<sup>1</sup>: quia voci Domini adversantur, quae dicit: Non faciatis domum Patris mei domum negotiationis<sup>2</sup>.

## XIV

Quod non oporteat sine manus impositione legere in collecta super ambonem<sup>3</sup>

Quia ordo debet in sacratione custodiri, omnibus liquet: et cum diligentia conservare sacerdotii promotiones, Deo est prorsus acceptum. Et quoniam videmus sine manus impositione a parvula aetate tonsuram clerici quosdam accipientes, nondum ab episcopo manus impositione percepta super ambonem irregulariter in collecta legentes, praecipimus, amodo id minime fieri: idipsum quoque conservandum est etiam inter monachos.

Lectoris autem manus impositionem licentia est unicuique abbati in proprio monasterio solummodo faciendi, si dumtaxat abbati manus impositio facta noscatur ab episcopo secundum morem praeficientium abbatum, dum constat illum esse presbyterum. Simili modo secundum antiquam consuetudinem chorepiscopos praeeptione episcopi oportet promovere lectores.

<sup>1</sup> Mt 9, 47. <sup>2</sup> Io 2, 16.

<sup>3</sup> Cf. conc. Carth. (419), c. 16 (CSP 230); conc. Quinisext. (692), c. 33 (CCO 166-167).

inscribed in the list of priests, we order that they be suspended, and if they are monks or lay persons, that they be excommunicated, seeing that they are criminals condemned by the Father, the Son and the holy Spirit, and let them be assigned *there where the worm does not die and the fire is not quenched*<sup>1</sup>, because they oppose the voice of the Lord declaring, *You shall not make my Father's house a house of trade*<sup>2</sup>.

## 14

Without the imposition of hands no person should read from the ambo during the church service<sup>3</sup>

It is perfectly clear to everyone that a certain order has been established in the priesthood, and that it is God's good pleasure that the appointment to priestly offices should be observed with care. However we have noticed that some, without the imposition of hands, are adopting the clerical tonsure while still youngsters, and without having received the imposition of hands from the bishop they are undertaking to read publicly from the ambo during the church service, even though they are acting uncanonically. We urge therefore that this be discontinued, and that the same regulation be observed among monks.

Each monastic superior has permission for the imposition of hands on a reader for his own monastery, and only for that monastery, provided that the monastic superior has himself received from the bishop the imposition of hands to rule there, and obviously provided that he is himself a priest. Similarly it is an ancient custom that chorepiscopi, with the permission of the bishop, should appoint readers.

<sup>1</sup> Mt 9, 47. <sup>2</sup> Jn 2, 16.

<sup>3</sup> See council of Carthage (419), canon 16 (CSP 230; trans. Percival 450); Quinisext council (692), canon 33 (CCO 166-167; trans. Percival 381).

## IE

“Οτι οὐ δεῖ κληρικὸν ἐν δυσὶν ἐκκλη-  
σίαις κατατάττεσθαι<sup>1</sup>

Κληρικὸς ἀπὸ τοῦ παρόντος μὴ κα-  
ταταττέσθω ἐν δυσὶν ἐκκλησίαις·  
5 ἔμπορίας γὰρ καὶ αἰσχροκερδείας  
τοῦτο ἴδιον καὶ ἀλλότριον ἐκκλησια-  
στικῆς συνηθείας· ἠκούσαμεν γὰρ  
ἐξ αὐτῆς τῆς κυριακῆς φωνῆς, ὅτι  
‘οὐ δύναται τις δυσὶ κυρίοις δουλεύ-  
10 ειν, ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν  
ἕτερον ἀγαπήσει, ἢ τοῦ ἐνὸς ἀνθέ-  
ξεται καὶ τοῦ ἑτέρου καταφρονήσει.’<sup>2</sup>  
‘Ἐκαστος’ οὖν κατὰ τὴν ἀποστολι-  
κὴν φωνήν, ‘ἐν ᾧ ἐκλήθη, ἐν τούτῳ  
15 ὀφείλει μένειν’<sup>3</sup>, καὶ προσεδρεύειν ἐν  
μᾶ ἐκκλησίᾳ· τὰ γὰρ δι’ αἰσχροκέρ-  
δειαν γινόμενα ἐπὶ τῶν ἐκκλησια-  
στικῶν πραγμάτων, ἀλλότρια τοῦ  
θεοῦ καθεστήκασιν. Πρὸς δὲ τὴν τοῦ  
20 βίου τούτου χρείαν ἐπιτηδεύματά εἰ-  
σι διάφορα· ἐξ αὐτῶν, εἴ τις βού-  
λοιτο, τὰ χρειώδη τοῦ σώματος πο-  
ριζέσθω· ἔφη γὰρ ὁ ἀπόστολος·  
‘Ταῖς χρεῖαις μου καὶ τοῖς οὖσι μετ’  
25 ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐταί.’<sup>4</sup>  
Καὶ ταῦτα μὲν ἐν ταύτῃ τῇ θεοφυ-  
λάκτῳ πόλει· ἐν δὲ τοῖς ἕξω χω-  
ρίοις διὰ τὴν ἔλλειψιν τῶν ἀνθρώ-  
πων παραχωρεῖσθω.

## IS

30 “Οτι οὐ δεῖ ἱερατικὸν ἄνδρα ἱματίοις  
πολυτελέειν ἀμφιέννυσθαι<sup>5</sup>

Πᾶσα βλακεία καὶ κόσμησις σωμα-  
τικῆ ἀλλοτρία ἐστὶ τῆς ἱερατικῆς  
τάξεως· τοὺς οὖν ἑαυτοὺς κοσμοῦν-  
35 τας ἐπισκόπους ἢ κληρικούς, δι’

<sup>1</sup> Cf. conc. Nic. I, cc. 15-16 (v. supra p. 13); conc. Chal., cc. 10, 20 (v. supra pp. 92, 96); Can. ap. 15 (CSP 15); conc. Antioch. (341), c. 3 (CSP 106); conc. Sard. (342/343), cc. 15-16 (CSP 182-183); conc. Carth. (419), cc. 54, 90 (CSP 277-279, 334); conc. Quinisext. (692), cc. 10, 15 (CCO 137, 144).

<sup>2</sup> Mt 6, 24. <sup>3</sup> 1 Cor 7, 20. <sup>4</sup> Ac 20, 34.

<sup>5</sup> Cf. conc. Gangr. (ca 340), cc. 12, 21 (CSP 94, 98); conc. Quinisext. (692), c. 27 (CCO 158).

## XV

*Quod non oporteat clericum duabus  
ecclesiis connumerari<sup>1</sup>*

Clericus ab instanti tempore non  
connumeretur in duabus ecclesiis.  
Negotiationis enim est hoc et turpis  
commodi proprium, et ab ecclesi-  
astica consuetudine penitus alienum.  
Audivimus enim ex ipsa dominica  
voce: *Quia nemo potest duobus dominis  
servire, aut enim unum odio habebit, et  
alterum diligit: aut unum sustinebit et  
alterum contemnet<sup>2</sup>. Unusquisque ergo  
secundum apostolicam vocem, in  
quo vocatus est, in hoc debet manere<sup>3</sup>, et  
in una locari ecclesia. Quae enim  
per turpe lucrum in ecclesiasticis  
rebus efficiuntur, aliena consistunt  
a Deo. Ad vitae vero huius necessi-  
tatem studia sunt diversa: ex his  
vero qui voluerit, acquirat corporis  
opportuna. Ait enim Apostolus:  
*Ad ea quae mihi opus erant, et his  
qui mecum sunt, ministraverunt manus  
istae<sup>4</sup>. Et haec quidem in hac a Deo  
conservanda urbe. Ceterum in villis  
quae foris sunt, propter inopiam  
hominum indulgeatur.**

## XVI

*Quod non oporteat sacerdotem virum vestimentis  
preciosis indui<sup>5</sup>*

Omnis iactantia et ornatura corpo-  
ralis aliena est a sacrato ordine. Eos  
ergo episcopos vel clericos qui se  
fulgidis et claris vestibus ornant,

## 15

*A cleric should not be appointed to office in two churches<sup>1</sup>*

From now on, no cleric should be appointed to office in two churches. Such a procedure savours of commerce and sordid profit-making, and is quite foreign to ecclesiastical custom. We have learned from the Lord's own voice: *No one can serve two masters, because either he will hate the one and love the other, or he will be devoted to the one and despise the other<sup>2</sup>*. Therefore, following the advice of the apostle, *Each should stay where he has been called<sup>3</sup>*, and remain in one church. In ecclesiastical matters, whatever is done for the sake of sordid gain constitutes something alien to God. But as far as the needs of this present life are concerned, there are various gainful occupations; each may use these, as he prefers, to procure what is needed for the body. As the apostle said: *These hands of mine have provided for my own needs and for the persons accompanying me<sup>4</sup>*. These are the regulations for this God-protected city; for what concerns places in the country, a concession may be granted because of the lack of population.

## 16

*A man in the priesthood should not wear expensive clothes<sup>5</sup>*

All indulgence and adornment bestowed on the body is alien to the priestly order. Therefore all those bishops and clerics who deck themselves out in

<sup>1</sup> See council of Nicaea I, canons 15-16 (see above p. 13); council of Chalcedon, canons 10, 20 (see above pp. 92, 96); Apostolic canons 15 (CSP 15; trans. Percival 594); council of Antioch (341), canon 3 (CSP 106; trans. Percival 109); council of Sardica (342/343), canons 15-16 (CSP 182-183; trans. Percival 429-430); council of Carthage (419), canons 54, 90 (CSP 277-279, 334; trans. Percival 468, 485); Quinisext council (692), canons 10, 15 (CCO 137, 144; trans. Percival 369, 373).

<sup>2</sup> Mt 6, 24. <sup>3</sup> 1 Cor 7, 20. <sup>4</sup> Ac 20, 34.

<sup>5</sup> See council of Gangra (about 340), canons 12, 21 (CSP 94, 98; trans. Percival 97, 101); Quinisext council (692), canon 27 (CCO 158; trans. Percival 377).

ἐσθῆτων λαμπρῶν καὶ περιφανῶν, τούτους διορθοῦσθαι χρῆ· εἰ δὲ ἐπιμένειεν, ἐπιτιμίῳ παραδίδοσθαι· ὡσαύτως καὶ τοὺς τὰ μύρα χριστομέ- νους. Ἐπειδὴ δὲ βίβλα πικρίας ἄνω φύουσα<sup>1</sup> μίσημα γέγονεν ἐν τῇ κα- θολικῇ ἐκκλησίᾳ ἢ τῶν χριστιανο- κατηγόρων ἀίρεσις, καὶ οἱ ταύτην δεξάμενοι οὐ μόνον τὰς εἰκονικὰς ἀναζωγραφῆσεις ἐβδελύξαντο, ἀλλὰ καὶ πᾶσαν εὐλάβειαν ἀπώσαντο, τοὺς σεμνῶς καὶ εὐσεβῶς βιοῦντας προσ- οχθίζοντες, καὶ πεπλήρωται ἐπ' αὐ- τοῖς τὸ γεγραμμένον· Ἐβδελύγμα ἁμαρτωλῶν θεοσέβεια.<sup>2</sup> εἰ εὐρεθῶσι τοῖνον ἐγγελῶντες τοῖς τὴν εὐτελεῖ καὶ σεμνῇ ἀμφιάσιν περικειμένους, δι' ἐπιτιμίου διορθοῦσθωσαν· ἐκ γὰρ τῶν ἄνωθεν χρόνων πᾶς ἱερα- τικός ἀνὴρ μετὰ μετρίας καὶ σεμνῆς ἀμφιάσεως ἐπολιτεύετο· πᾶν γὰρ ὁ μὴ διὰ χρεῖαν, ἀλλὰ διὰ καλλωπι- σμὸν παραλαμβάνεται, ἡ περπερείας ἔχει κατηγορίαν, ὡς ὁ μέγας ἔφη Βασίλειος.<sup>3</sup> Ἄλλ' οὐδὲ ἐκ σερικῶν ὑφασμάτων πεποικιλμένην ἐσθῆτα ἐνδέδυτό τις, οὐδὲ προσετίθεισαν ἑτερόχροα ἐπιβλήματα ἐν τοῖς ἄκροις τῶν ἱματίων· ἤκουσαν γὰρ ἐκ τῆς θεοφθόγγου γλώσσης, ὅτι· οἱ τὰ μα- λακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.<sup>4</sup>

## IZ

Ἔστι μὴ ἔχων τις τὰ πρὸς ἀπαρτισμὸν μὴ ἐπιχειρεῖν κτίζειν εὐκτήριον οἶκον

Ἔστι τινὲς τῶν μοναχῶν καταλιπόν- τες τὰ ἑαυτῶν μοναστήρια, ἐφιέμε- νοι ἄρχειν, καὶ τὸ ὑπακούειν ἀπα- ναινόμενοι, ἐγχειρίζουσι κτίζειν εὐ- κτηρίους οἴκους, τὰ πρὸς ἀπαρ- τισμὸν μὴ ἔχοντες. Ἐἴ τις οὖν τοῦτο

<sup>1</sup> Cf. Dt 29, 18; Heb 12, 15.   <sup>2</sup> Ecli 1, 32.

<sup>3</sup> Basilus Caes., *Reg. fus.* 22 (PG 31, 977).   <sup>4</sup> Mt 11, 8.

emendari oportet. Quod si in hoc permanserint, epitimio tradantur. Similiter eos qui unguentis inunguntur. Quoniam vero, radice amaritudinis exorta<sup>1</sup>, contaminatio facta est in catholica ecclesia christianos calumniantium haeresis, etiam hi qui hanc receperunt, non solum imaginarias picturas abominati sunt, sed et omnem reverentiam repulerunt, eos qui religiose ac pie vivunt, offendentes: ac per hoc completur in eis quod scriptum est: *Abominatio est peccatori Dei cultus*<sup>2</sup>. Igitur si inventi fuerint deridentes eos qui vilibus et religiosis vestimentis amicti sunt, per epitimum corrigantur. Priscis enim temporibus omnis sacratus vir cum mediocri ac vili veste conversabatur. Omne quippe quod non propter necessitatem suam, sed propter venustatem accipitur „elationis“ habet calumniam, quemadmodum magnus ait Basilus<sup>3</sup>. Sed neque ex sericis texturis vestem quis variatam induebat, neque apponebat variorum colorum ornamenta in summitatibus vestimentorum. Audierant autem ex deifona lingua, quia *qui mollibus vestiuntur, in domibus regum sunt*<sup>4</sup>.

## XVII

Ut qui non habet ea quae ad consummationem sufficiant, minime oratoriam aedificare domum incipiat

Quia quidam monachorum deserentes monasteria sua, praesente anhelantes, et obedire renuentes, inchoant construere oratorias domos, ea quae ad perfectionem necessaria sunt non habentes: quisquis igitur

brilliant and showy clothes should be called to order, and if they persist let them be punished. The same holds for those who use perfumes. However, since the root of bitterness has sprouted<sup>1</sup>, there has appeared in the catholic church the plague of a heresy which delights in the defamation of Christians. Those who adopt this heresy not only heap insults on representational art, but also reject all forms of reverence and make a mockery of those who live pious and holy lives, thus fulfilling in their own regard that saying of scripture, *For the sinner piety is an abomination*<sup>2</sup>. So if persons are found who make fun of those who wear simple and respectful clothing, they should be corrected with punishment. Indeed, from the earliest times all those ordained to the priesthood have been accustomed to present themselves in public dressed in modest and respectful clothing, and anyone who adds to his apparel for the sake of decoration and not out of necessity deserves, as the great Basil remarked, to be accused of “vainglory”<sup>3</sup>. Neither did anyone dress in variegated clothes made of silk, nor did they add various coloured ornaments to the fringes of their garments. They had heard the tongue that spoke God’s words declare, *Those who dress in soft clothes are in the houses of kings*<sup>4</sup>.

## 17

Someone who lacks adequate resources should not undertake to found a house of prayer

Some monks abandon their own monasteries because they desire to be in authority and disdain obeying others, and then they attempt to found houses of prayer, although they lack adequate resources. If somebody undertakes to do

<sup>1</sup> See Dt 29, 18; Heb 12, 15.   <sup>2</sup> Ecli 1, 32.

<sup>3</sup> Basil of Caesarea, *Reg. fus. (Longer rules)* 22 (PG 31, 977).   <sup>4</sup> Mt 11, 8.

ἐπιχειρήσοι ποιεῖν, κωλυέσθω ὑπὸ τοῦ κατὰ τὸν τόπον ἐπισκόπου· εἰ δὲ τὰ πρὸς ἀπαρτισμὸν ἔχοι, τὰ βεβουλευμένα αὐτῷ εἰς πέρας ἀγέσθωσαν. Τὸ αὐτὸ δὲ φυλάττεσθαι καὶ ἐπὶ λαϊκῶν καὶ κληρικῶν.

## IH

Ἔστι οὐ δεῖ γυναῖκας ἐνδραϊτᾶσθαι ἐν ἐπισκοπείαις, ἢ ἐν ἀνδρείαις μοναστηρίοις<sup>1</sup>

Ἄπρόσκοποι γίνεσθε καὶ τοῖς ἕξωθεν<sup>2</sup>, φησὶν ὁ θεὸς ἀπόστολος· τὸ δὲ γυναῖκας ἐνδραϊτᾶσθαι ἐν ἐπισκοπείαις, ἢ καὶ μοναστηρίοις, παντὸς προσκόμματος αἴτιον. Εἴ τις οὖν δούλην ἢ ἐλευθέραν ἐν τῷ ἐπισκοπείῳ κτώμενος φωραθείη ἢ ἐν τῷ μοναστηρίῳ, πρὸς ἐγγείρησιν διακονίας τινός, ἐπιτιμᾶσθω· ἐπιμένων δέ, καθαιρεῖσθω. Εἰ δὲ καὶ τύχοι ἐν προαστείαις γυναῖκας εἶναι, καὶ θελήσοι ὁ ἐπίσκοπος ἢ ὁ ἡγούμενος τὴν πορείαν ἐν τοῖς ἐκεῖσε ποιήσασθαι, παρόντος ἐπισκόπου, ἢ ἡγουμένου, μηδὲν ἄλλως ἐγγείρησιν διακονίας ποιεῖσθαι κατ' ἐκεῖνον τὸν καιρὸν γυναικί, ἀλλ' ἰδιαζέτω ἐν ἑτέρῳ τόπῳ, ἕως ἂν τὴν ἀπαναχώρησιν ποιήσῃται ὁ ἐπίσκοπος<sup>3</sup>, διὰ τὸ ἀνεπίληπτον.

## IΘ

Περὶ τοῦ ἐκτὸς δοσίων τὰς καταταγὰς τῶν ἱερατικῶν, μοναχῶν τε καὶ μοναστηρίων γίνεσθαι<sup>3</sup>

Τοσοῦτον κατενεμήθη τῆς φιλαργυρίας τὸ μῦθος εἰς τοὺς ἡγήτορας

<sup>α</sup> ἢ ὁ ἡγούμενος *add. v. l. CCO*

<sup>1</sup> Cf. conc. Nic. I, c. 3 (v. supra p. 7); conc. Ancyr. (314), c. 19 (CSP 70); Basilius Caes., c. 88 (CPG 169-172).

<sup>2</sup> Cf. 1 Cor 10, 32; Col 4, 5; 1 Th 4, 11.

<sup>3</sup> Cf. conc. Chalcedon, c. 2 (v. supra p. 87); conc. Quinisext. (692), cc. 22-23 (CCO 153-154); Can. ap. 29 (CSP 21); Basilius Caes., c. 90 (CPG 175-178).

hoc visus fuerit agere, prohibeatur a loci episcopo. At vero si sumptus sufficientes ad perfectionem habuerit, quae ab ipso desiderantur, ad terminum perducantur. Idipsum autem servandum est etiam super laicis et clericis.

## XVIII

*Quod non oportet feminas habitare in episcopis, vel virorum monasteriis<sup>1</sup>*

Sine offensione estote his etiam qui foris sunt<sup>2</sup>, divinus dicit Apostolus. Feminas autem commorari in episcopis, vel etiam monasteriis, omnis est offensionis materia. Quisquis ergo ancillam vel liberam in episcopo possidere claruerit, vel in monasterio ad opus ministerii alicuius, increpetur: si autem permanserit, deponatur. Porro si contigerit in proastiis feminas esse, et voluerit episcopus vel abbas iter ad eas facere, praesente episcopo vel abbate nullatenus monasterii opus facere eo tempore mulieri liceat, sed seorsum moretur in alio loco, donec episcopus vel abbas recedat, propter irreprehensibilitatem.

## XIX

*Ut sine dationibus sponsiones sacerdotum virorum, monachorum quoque ac monacharum fiant<sup>3</sup>*

In tantum inolevit avaritiae facinus in rectores ecclesiarum, ut etiam

this, let him be prevented by the local bishop. If someone possesses adequate resources, however, his plans should be brought to completion. The same ruling holds for both laity and clerics.

## 18

*Women should not live in the houses of bishops nor in male monasteries<sup>1</sup>*

Be irreproachable even for those outside<sup>2</sup>, says the divine apostle. Now for women to live in the houses of bishops or in monasteries is a cause for every sort of scandal. Therefore if anybody is discovered to be keeping a woman, whether a slave or free, in the bishop's house or in a monastery in order to undertake some service, let him be censured, and if he persists let him be deposed. Should it happen that women are living in the suburban residence and the bishop or monastic superior wishes to journey there, no woman should be allowed to undertake any sort of work during the time that the bishop or monastic superior is present; she should stay on her own in some other area until the bishop<sup>3</sup> has retired, in order to avoid all possible criticism.

## 19

*On the acceptance of candidates to be priests, monks or nuns without the presentation of gifts<sup>3</sup>*

The blight of avarice has spread to such an extent among ecclesiastical author-

<sup>α</sup> or the monastic superior *added in variant reading in CCO*

<sup>1</sup> See council of Nicaea I, canon 3 (see above p. 7); council of Ancyra (314), canon 19 (CSP 70; trans. Percival 71); Basil of Caesarea, canon 88/89 (CPG 169-172; trans. Percival 610).

<sup>2</sup> See 1 Cor 10, 32; Col 4, 5; 1 Th 4, 11.

<sup>3</sup> See council of Chalcedon, canon 2 (see above p. 87); Quinisext council (692), canons 22-23 (CCO 153-154; trans. Percival 376); Apostolic canons 29 (CSP 21; trans. Percival 595); Basil of Caesarea, canon 90/91 (CPG 175-178; trans. Percival 610).



τῶν ἐκκλησιῶν, ὥστε καὶ τινὰς τῶν λεγομένων εὐλαβῶν ἀνδρῶν τε καὶ γυναικῶν, ἐπιλαθόμενοι τὰς ἐντολὰς τοῦ κυρίου, ἐξαπατηθῆναι, καὶ διὰ χρυσοῦ τὰς εἰσοδοχὰς τῶν προσερχομένων τῷ τε ἱερατικῷ τάγματι καὶ τῷ μονῆρει βίῳ ποιῆσθαι. Καὶ γίνεται, ὡς ἡ ἀρχὴ ἀδόκιμος, καὶ τὸ πᾶν ἀπόβλητον<sup>1</sup>, ὡς φησὶν ὁ μέγας Βασίλειος· οὐδὲ γὰρ θεῶ διὰ μαμωνᾶ δουλεύειν ἐξεστίν<sup>2</sup>. Εἰ τις οὖν εὐρεθῆι τούτο ποιῶν, εἰ μὲν ἐπίσκοπος εἴη ἢ ἡγούμενος ἢ τις τοῦ ἱερατικοῦ, ἢ παυσάσθω ἢ καθαιρέσθω, κατὰ τὸν δεῦτερον κανόνα τῆς ἐν Καλχηδόνι ἁγίας συνόδου· εἰ δὲ ἡγουμένη, ἐκδιωχθήτω ἐκ τοῦ μοναστηρίου καὶ παραδοθήτω ἐν ἐτέρῳ μοναστηρίῳ πρὸς ὑποταγὴν ὡσαύτως καὶ ἡγούμενος μὴ ἔχων χειροτονίαν προσβυτέρου.

Ἐπὶ δὲ τῶν παρὰ γονέων διδομένων δικτὴν προικῶν τοῖς τέκνοις, ἢ ἰδιοκτητῶν αὐτῶν πραγμάτων προσαγομένων, ὁμολογούντων τῶν προσαγόντων ταῦτα εἶναι ἀφιερωμένα τῷ θεῷ, ὠρίσαμεν, κἄν τε μείνη, κἄν τε ἐξέλθῃ, μένειν αὐτὰ ἐν τῷ μοναστηρίῳ, κατὰ τὴν ὑπόσχεσιν αὐτοῦ, εἰ μὴ εἴη αἰτία τοῦ προσεστώτος.

## K

Ἔστι οὐ δεῖ ἀπὸ τοῦ παρόντος γίνεσθαι διπλοῦν μοναστήριον καὶ περὶ τῶν διπλῶν μοναστηρίων<sup>3</sup>

Ἐκ τούτου παρόντος ὀρίζομεν μὴ γίνεσθαι διπλοῦν μοναστήριον, ὅτι σκάνδαλον καὶ πρόσκομμα τοῖς πολλοῖς γίνεται τούτο. Εἰ δὲ τινες μετὰ συγγενῶν προαιροῦνται ἀποτάξασθαι καὶ τῷ μονῆρει βίῳ κατακολουθεῖν, τοῖς μὲν ἀνδράς δέον ἀπ-

quidam eorum qui dicuntur religiosi viri atque mulieres, obliuiscetes mandatorum Domini, decipiantur, et per aurum introitus accedentium tam ad sacramentum ordinem, quam ad monasticam vitam efficiunt. Unde fit, ut „quorum initium improbabile est, omnia sint proicienda“<sup>1</sup>, ut magnus ait Basilius, neque enim Deo per mammona seruire licet<sup>2</sup>. Si quis ergo inventus fuerit hoc faciens, si quidem episcopus vel abbas exstiterit, vel quilibet de sacrato collegio, aut desinat aut deponatur, iuxta secundam regulam sancti Chalcedonensis concilii; abbatissa vero eiiciatur de monasterio, et tradatur in alio monasterio ad subiectionem; similiter et abbas qui non habuerit manus impositionem presbyteri.

Porro quae filiis a parentibus dantur more dotis, vel si qua ex propriis rebus acquisita offeruntur, profitentibus his qui ea offerunt Deo dicenda, definimus, sive perseueraverint, sive exierint, manere illa in monasterio secundum repromissionem ipsorum, nisi fuerit culpa praelati.

## XX

Quod non oporteat amodo duplex monasterium fieri: et de duplis monasteriis<sup>3</sup>

Ex hoc definimus, minime duplex fieri monasterium; quia scandalum id et offendiculum multis efficitur. Si vero aliqui cum cognatis abrenuntiare, et monasticam vitam sectari voluerint, debent quidem viri virosum adire coenobium, feminae

ities that even some so-called pious men and women, forgetting the Lord's commands, have been tricked into authorizing, for the sake of cash payments, the entry of those presenting themselves for the priestly order and the monastic life. Thus it happens, as the great Basil says, "when people begin wrongly, all they do is to be rejected"<sup>1</sup>, for it is not possible to serve God through mammon<sup>2</sup>. So, if somebody is found out to be doing this, if he is a bishop or a male monastic superior or one of the priests, let him stop or be deposed, in accordance with canon 2 of the holy council of Chalcedon. If the person is a female monastic superior, let her be expelled from the monastery and put under obedience in another monastery, and similarly for a male monastic superior who has not received priestly ordination.

With regard to gifts given by parents under the concept of dowries for their children, or with regard to the personally acquired goods that the latter present, provided that those presenting them declare that these are gifts offered to God, we have decreed that these gifts are to remain in the monastery, whether the person stays or leaves, in accordance with their explicit undertaking, unless there is a reprehensible cause on the part of the person in charge.

## 20

From now on it is not right that double monasteries be started, and on the subject of double monasteries<sup>3</sup>

We decree that from now on no more double monasteries are to be started, because this becomes a cause of scandal and a stumbling block for ordinary folk. If there are persons who wish to renounce the world and follow the monastic life

<sup>1</sup> Basilus Caes., *De ieiunio hom.* II (PG 31, 192).

<sup>2</sup> Cf. Mt 6, 24.

<sup>3</sup> Cf. conc. Quinisext. (692), cc. 46-47 (CCO 184-186).

<sup>1</sup> Basil of Caesarea, *De ieiunio hom.* (Homilies on fasting) 2 (PG 31, 192).

<sup>2</sup> See Mt 6, 24.

<sup>3</sup> See Quinisext council (692), canons 46-47 (CCO 184-186; trans. Percival 387).

ιέναι εἰς ἀνδρεῖον μοναστήριον καὶ τὰς γυναῖκας εἰσιέναι ἐν γυναικείῳ μοναστηρίῳ· ἐπὶ τούτῳ γὰρ εὐαρεστεῖται ὁ θεός.

5 Τὰ δὲ ὄντα ἕως τοῦ νῦν διπλᾶ κρατεῖτωσαν κατὰ τὸν κανόνα τοῦ ἁγίου πατρὸς ἡμῶν Βασιλείου<sup>1</sup>, καὶ κατὰ τὴν διαταγὴν αὐτοῦ οὕτω διατυπούσθωσαν. Μὴ διατάθωσαν ἐν ἐνὶ μοναστηρίῳ μοναχοὶ καὶ μονάστριαι, μοιχεία γὰρ μεσολαβεῖ τῇ συνδιαίτησει. Μὴ ἐχέτω παρρησίαν μοναχὸς πρὸς μονάστριαν, ἢ μονάστρια πρὸς μοναχόν, 15 ἰδίᾳ προσομιλεῖν. Μὴ κοιταζέσθω μοναχὸς ἐν γυναικείῳ μοναστηρίῳ, μηδὲ συνεσιέτω μοναστρία κατὰ μόνας. Καὶ ὅτε τὰ ἀναγκαῖα τοῦ βίου παρὰ τοῦ ἀνδρείου μέρους πρὸς 20 τὰς κανονικὰς ἀποκομίζονται, ἐξωθεν τῆς πύλης ταῦτα λαμβανέτω ἡ ἡγουμένη τοῦ γυναικείου μοναστηρίου μετὰ γραφῆς τινος μοναστρίας. Εἰ δὲ συμβῆ καὶ συγγενῆ τινα θέλει 25 θεάσασθαι ὁ μοναχός, ἐπὶ παρουσίᾳ τῆς ἡγουμένης ταύτης προσομιλεῖτω διὰ μικρῶν καὶ βραχέων λόγων, καὶ συντόμως ἐξ αὐτῆς ἀπαναχωρεῖτω.

## KA

30 "Ὅτι οὐ δεῖ καταλιμπάνειν τοὺς μοναχοὺς τὰ οἰκεία μοναστήρια καὶ ἐν ἑτέροις μεταβαίνειν<sup>2</sup>

Μὴ δεῖν μοναχόν, ἢ μονάστριαν, καταλιμπάνειν τὴν οἰκείαν μονήν καὶ ἐν ἑτέρῳ ἀπέρχεσθαι. Εἰ δὲ τοῦτο συμβῆ, ξενοδοχεῖσθαι αὐτὸν ἀναγκαῖον· προσλαμβάνεσθαι δὲ ἄνευ γνώμης τοῦ ἡγουμένου αὐτοῦ οὐ προσήκει.

<sup>1</sup> Cf. Basilius Caes., *Reg. fus.* 33 (PG 31, 997); *Reg. brev.* 108-111, 220 (ibid. 1156sq., 1228).

<sup>2</sup> Cf. conc. Chal., c. 4 (v. supra p. 89).

vero mulierum ingredi monasterium; in hoc enim placatur Deus.

Quae autem hactenus sunt dupla teneant secundum regulam sancti patris nostri Basili<sup>1</sup>, et secundum praeceptionem eius ita formentur. Non habitent in uno monasterio monachi et monachae: adulterium enim intercipit cohabitationem. Non habeat aditum monachus ad monacham, vel monacha ad monachum, secreto ad colloctionem. Non cubet monachus in muliebri monasterio, neque singulariter cum monacha convivetur. Et quando necessaria vitae a virorum parte ad regulares deferuntur, extra portam haec suscipiat abbatissa monasterii feminarum cum quadam vetula monacha. Porro si contigerit, ut aliquam propinquam suam videre voluerit monachus, in praesentia abbatissae huic confabuletur per modica et compendiosa verba, et in brevi ab ea discedat.

## XXI

*Quod non oporteat monachos deserere propria monasteria et transire in alia<sup>2</sup>*

Non oportere monachum, vel monacham, monasterium proprium relinquere et ad alia proficisci. Quod si contigerit hoc, recipi hunc hospitio necesse est: assumi autem cum sine voluntate abbatis eius non convenit.

along with their relatives, the men should go off to a male monastery and their wives enter a female monastery; for God is surely pleased with this.

The double monasteries that have existed up to now should continue to exist according to the rule of our holy father Basil<sup>1</sup>, and their constitutions should follow his ordinances. Monks and nuns should not live in one monastic building, because adultery takes advantage of such cohabitation. No monk should have the licence to speak in private with a nun, nor any nun with a monk. A monk should not sleep in a female monastery, nor should he eat alone with a nun. When the necessary nourishment is being carried from the male area for the nuns, the female superior, accompanied by one of the older nuns, should receive it outside the door. And if it should happen that a monk wishes to pay a visit to one of his female relatives, let him speak with her in the presence of the female superior, but briefly and rapidly, and let him leave her quickly.

## 21

*Monks ought not to leave their own monasteries and transfer to others<sup>2</sup>*

It is not right for a monk or a nun to leave his or her own monastery and transfer to another. However should this occur, it is obligatory that hospitality be given, but such a person should not be accepted as a member without the agreement of his or her monastic superior.

<sup>1</sup> See Basil of Caesarea, *Reg. fus.* (*Longer rules*) 3 (PG 31, 997); *Reg. brev.* (*Shorter rules*) 108-111, 220 (ibid. 1156 ff., 1288).

<sup>2</sup> See council of Chalcedon, canon 4 (see above p. 89).

## KB

“Ὅτι δεῖ μετ’ εὐχαριστίας καὶ πάσης  
φειδοῦς καὶ εὐλαβείας μοναχοῦς, εἰ  
συμβῆ, μετὰ γυναικῶν ἐσθίειν<sup>1</sup>

Θεῶ μὲν τὸ πᾶν ἀνατίθεσθαι, καὶ οὐ  
τοῖς ἰδίοις θελήμασι δουλοῦσθαι, μέ-  
γα χρῆμα τυγχάνει· ‘Ἐἴτε γὰρ  
ἐσθίετε, εἴτε πίνετε,’ ὁ θεὸς ἀπό-  
στολός φησι, ‘πάντα εἰς δόξαν θεοῦ  
ποιεῖτε.’<sup>2</sup> Χριστὸς οὖν ὁ θεὸς ἡμῶν  
ἐν τοῖς εὐαγγελίοις αὐτοῦ τὰς ἀρ-  
χὰς τῶν ἀμαρτημάτων ἐκκόπτειν  
προστέταχεν· οὐ γὰρ ἡ μοιχεία μό-  
νον παρ’ αὐτοῦ κολάζεται, ἀλλὰ καὶ  
ἡ κίνησις τοῦ λογισμοῦ πρὸς τὴν  
τῆς μοιχείας ἐγχείρησιν κατακέρρι-  
ται, λέγοντος αὐτοῦ· ‘Ὁ ἐμβλέψας  
γυναικὶ πρὸς τὸ ἐπιθυμῆσαι ἤδη  
ἔμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐ-  
τοῦ.’<sup>3</sup>

Ἐνθεν οὖν μαθητευθέντες, λογι-  
σμοὺς ὀφείλομεν καθάριον· ‘Εἰ γὰρ  
καὶ πάντα ἔξεστιν, ἀλλ’ οὐ πάντα  
συμφέρει’<sup>4</sup>, ὡς ἐξ ἀποστολικῆς φρ-  
νῆς διδασκόμεθα· Ἐπάναγκες οὖν ἐστι  
παντὶ ἀνδρὶ διὰ τὸ ζῆν ἐσθίειν· καὶ  
οἷς μὲν βίος ἐστὶ γάμου καὶ τέκνων  
καὶ λαϊκῆς διαθέσεως, ἀναμιξ ἐσθίειν  
ἀνδρας καὶ γυναῖκας τῶν ἀδιαβλή-  
των ἐστί, μόνον τῷ διδόντι τροφήν  
τὴν εὐχαριστίαν προσάγοντας· καὶ  
μὴ διὰ τινῶν θυμελικῶν ἐπιτηδευμά-  
των, εἴτουν σατανικῶν ἁσμάτων, κι-  
θαρῶν τε καὶ πορνικῶν λυγισμάτων,  
οἷς ἐπέρχεται προφητικὴ ἀρά, οὐ-  
τως λέγουσα· ‘Οὐαὶ οἱ μετὰ κιθά-  
ρας καὶ ψαλτηρίου τὸν οἶνον πίνον-  
τες, τὰ δὲ ἔργα κυρίου οὐκ ἐμβλέ-  
πουσι, καὶ τὰ ἔργα τῶν χειρῶν αὐ-  
τοῦ οὐ κατανοοῦσι.’<sup>5</sup> Καὶ εἰ πώποτε  
εἶεν τοιοῦτοι ἐν τοῖς χριστιανοῖς,  
διорθοῦσθωσαν· εἰ δὲ μὴ γε, κρα-

<sup>1</sup> Cf. Can. ap. 42-43 (CSP 29-30); conc. Laod. (325/381), c. 24 (CSP 144); conc. Quinisext. (692), cc. 5, 46, 47 (CCO 130-131, 184-186); Basiliius Caes., c. 88 (CPG 169-172).

<sup>2</sup> 1 Cor 10, 31.

<sup>3</sup> Mt 5, 28.

<sup>4</sup> 1 Cor 6, 12; 10, 23.

<sup>5</sup> Is 5, 12.

## XXII

*Quod oporteat cum gratiarum actione et omni  
parcitate ac reverentia monachos, si contigerit,  
cum feminis manducare<sup>1</sup>*

Deo quidem totum committere, et  
non propriis voluptatibus deservire,<sup>1</sup>  
magna res est. *Sive enim manducatis,  
sive bibitis, divinus Apostolus dicit,  
omnia in gloriam Dei facite<sup>2</sup>*. Christus  
ergo Deus noster in evangeliiis suis  
initia peccatorum recidere praecep-  
pit; non enim moechia ab eo tantum  
inhibetur, sed et motio cogitationis  
ad moechiae commissum damnatur,  
dicente eo: *Qui viderit mulierem ad  
concupiscendum eam, iam moechatus est  
eam in corde suo<sup>3</sup>*.

Hinc ergo edocti, cogitationes de-  
bemus mundare: *Nam etsi omnia  
licent, sed non omnia expediunt<sup>4</sup>*, ut ex  
apostolica voce docemur. Neces-  
sarium ergo est omni homini man-  
ducare, ut vivat. Et quidem inter  
eos, quibus vita est nuptiarum et  
natorum atque laicalis affectus, man-  
ducare viros et mulieres simul, nulli  
detractioni patet; tantum ut ei qui  
dat escam, gratias agant: et non ab  
eis per quasdam thymelicas volup-  
tates satanae imago cantantibus  
citharisque atque meretricis con-  
tortionibus coli videatur. Quibus  
superveniet prophetica maledictio,  
quae ita dicit: *Vae qui cum cithara  
et psalterio vinum bibunt, opera autem  
Domini non intuentur, et opera manu-  
um eius non intelligunt<sup>5</sup>*. Et si usquam  
fuerint inter christianos huiusmodi,  
corriganur; sin autem, obtineant

## 22

*It is the duty of monks to say grace and to eat with great parsimony and propriety when  
occasion arises to eat in the company of women<sup>1</sup>*

It is very important to dedicate everything to God and not to become slaves of  
our own desires; for *whether you eat or drink*, the divine apostle says, *do all for  
the glory of God<sup>2</sup>*. Now Christ our God has instructed us in his gospels to erad-  
icate the beginnings of sins. So not only adultery is rebuked by him, but also the  
movement of one's intention towards the performance of adultery, when he  
says: *He who looks on a woman lustfully has already committed adultery with  
her in his heart<sup>3</sup>*.

Thus instructed we should purify our intentions: *For if all things are lawful,  
not all things are expedient<sup>4</sup>*, as we learn from the words of the apostle. Now  
everybody is certainly obliged to eat in order to live, and in the case of those  
whose life includes marriage and children and the conditions proper to layfolk it  
is not reprehensible that men and women should eat in one another's company;  
though they should at least say grace to thank the giver of their nourishment,  
and they should avoid certain theatrical entertainments, diabolical songs, the  
strumming of lyres and the dancing fit for harlots; against all such there is the  
curse of the prophet which says, *Woe on those who drink their wine to the sound  
of lyre and harp, those who pay no attention to the deeds of the Lord and have  
never a thought for the works of his hands<sup>5</sup>*. If ever such people are found among  
Christians, they should reform, and if they do not, let the canonical sanctions  
established by our predecessors be imposed on them.

<sup>1</sup> See Apostolic canons 42-43 (CSP 29-30; trans. Percival 597); council of Laodicea (325/381), canon 24 (CSP 144; trans. Percival 144); Quinisext council (692), canons 5, 46, 47 (CCO 130-131, 184-186; trans. Percival 364, 387); Basil of Caesarea, canon 88/89 (CPG 169-172; trans. Percival 610).

<sup>2</sup> 1 Cor 10, 31.

<sup>3</sup> Mt 5, 28.

<sup>4</sup> 1 Cor 6, 12; 10, 23.

<sup>5</sup> Is 5, 12.

τείτωσαν ἐπ' αὐτοῖς τὰ παρὰ τῶν  
πρὸ ἡμῶν κανονικῶς ἐκδοθέντα.

Οἷς δὲ ὁ βίος ἐστὶν ἡσύχιος καὶ μο-  
νότροπος, ὡς συνταξαμένοις κυρίῳ τῷ  
5 θεῷ ζυγὸν μονήρη ἄραι, καθίσαι τε  
καὶ σιωπῆσαι<sup>1</sup>. Ἀλλὰ μὴν καὶ τοῖς  
ἱερατικὸν ἐκλεξαμένοις βίον οὐδό-  
λως ἔξεστι κατ' ἰδίαν γυναιξὶ συν-  
εσθίειν, εἰ μὴπω μετὰ τινῶν θεοφό-  
10 βων καὶ εὐλαβῶν ἀνδρῶν καὶ γυναι-  
κῶν, ἵνα καὶ αὐτὴ ἡ συνεστίασις  
πρὸς κατόρθωσιν πνευματικὴν ἀπ-  
άγη. Καὶ ἐπὶ συγγενῶν δὲ τὸ αὐτὸ  
ποιεῖτω.

15 Εἰ δὲ καὶ αὐθις ἐν ὁδοπορίᾳ συμ-  
βῆ τὰ τῆς ἀναγκαίας χρείας μὴ  
ἐπιφέρεισθαι μοναχὸν ἢ καὶ ἱερα-  
τικὸν ἄνδρα, καὶ διὰ τὸ ἀναγκαῖον  
20 καταλῦσαι βούλεται εἴτε ἐν πανδο-  
χείῳ ἢ καὶ ἐν οἴκῳ τινός, ἄδειαν  
ἔχειν αὐτὸν τοῦτο ποιεῖν, ὡς τῆς  
χρείας κατεπειγούσης.

<sup>1</sup> Cf. Lm 3, 27-28.

super eis quae sunt ante nos regula-  
riter edita.

Quibus autem vita est solitaria et  
unius moris, ut eis videlicet qui  
Domini iugum se singulare tollere  
spondent, sedere et tacere convenit<sup>1</sup>.  
Sed et his qui sacratam elegere vi-  
tam, nullo modo licet secreto cum  
mulieribus convivari; nisi forte cum  
quibusdam Deum timentibus et re-  
verendis viris, vel etiam mulieribus;  
quatenus et ipsa convivatio ad di-  
rectionem spiritualem proficiat. Et  
inter consanguineos quoque id-  
ipsum efficiatur.

Rursusque si contigerit in itinere  
monachum vel sacratum virum non  
circumferre quae victui opportuna  
sunt, et propter necessitatem diver-  
tere sive in xenodochium, sive in  
domum alicuius, licentiam habebit  
hoc faciendi, tamquam urgente ne-  
cessitate.

Those whose mode of life is contemplative and solitary should sit and be silent<sup>1</sup>, because they have entered into a contract with the Lord that the yoke they carry will be a solitary one. Indeed, all those who have chosen the life of priests are certainly not free to eat privately in the company of women, but at the most in the company of certain God-fearing and pious men and women, in order that such a meal taken in common may draw them to spiritual betterment. Let the same be done in the case of relatives.

As for another situation, if a monk or even a man in priestly orders happens to be making a journey and is not carrying with him his indispensable provisions, and then wishes to satisfy his needs in a public inn or in someone's house, he is allowed to do so when it is a case of pressing necessity.

<sup>1</sup> See Lm 3, 27-28.