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CODEX CANONUM ECCLESIAE UNIVERSAE.

THE CANONS

OF THE

First Four General Councils of the Church,

AND THOSE OF THE EARLY LOCAL GREEK SYNODS,

IN GREEK, WITH LATIN AND REVISED ENGLISH TRANSLATIONS,

IN PARALLEL COLUMNS,

WITH NOTES SELECTED FROM ZONARAS, BALSAMON, BISHOP BEVERIDGE, &c. &c.

BY

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Ὅ . . . νῦν κανόνες καὶ τύποι ταῖς Ἐκκλησίαις ἐδόθησαν, ἀλλ' ἐκ τῶν Πατέρων ἡμῶν
καλῶς καὶ βεβαίως παρεδόθησαν.—St Athan. Epist. Enye.

PREFACE.

THE Greek text of the following Canons is that given in the Paris Edition of Zonaras, 1618, compared throughout with the text of Justellus and Bp Beveridge, as reprinted in Migne's series, the various readings of which are indicated in the margin by the letters M¹. and M². respectively. R. in the margin refers, in the General Councils, to Routh's *Opuscula*, and in the Councils of Ancyra and Neocæs. to the *Reliquiæ Sacræ*. The Latin is that contained in the works of Zonaras, as above specified.

In the English translation Johnson (*Vade-Mecum*, 3rd Ed. Lond. 1723) has been generally followed:¹ but as the Editor feels that a translation of such documents as those contained in the following work should be as close and literal as possible, wherever Johnson's did not seem to him to be such, he has freely departed from him.

The present translation possesses so much in common with Johnson's, and yet differs from it so materially, that the Editor had at one time resolved to reprint Johnson's translation entire in an Appendix. This design he has been forced for the present to lay aside, but may carry it out, should circumstances justify him in publishing a companion volume to the present, almost ready for the press, containing, on the same plan, the Canonical Code of the African Church, and that of the later Greek Church, or the Canons of the Council in Trullo.

It is hoped that the notes may be found useful, as referring, if nothing more, to the sources whence fuller information may be derived.

June 24th, 1868.

¹ The Editor thinks it right to state that Johnson's translation is the only one which he has ever had the opportunity of consulting.

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¹ Some, as Binius, Caranza, &c., date this Council so far back as A.D. 324. See Bp Bev. note; his own conclusion is: *Habita est . . . Antiochena anno Domini 341. Ergo paulo ante illud tempus presentem etiam synodum celebratam fuisse non immerito suspicamur.*

² . . . si non certum sit, saltem probabile est, hanc synodum illis diebus, hoc est, anno Domini 365, plus minus habitam fuisse, &c., &c. Bev.

ERRATA.

GREEK TEXT.

- Page 23, last word, for ἀκυροθέντων read ἀκυρωθέντων.
 „ 30, Can. v., for πατρός read Πατρός,
 „ 46, line 5, for αβτή read αβτή
 „ 72, Can. xxvi., for ἐκ τούτο read ἐκ τούτου

ENGLISH TRANSLATION.

- Page 35, Can. vii., line 11, omit (ing) and read anathematize
 „ 65, Can. xvii., line 6 from end, for on read or
 „ 77, Can. xxx., for alledging read alleging

- Page 109, Can. xiv., line 1, omit they
 „ 137, Can. 16, line 2 from end, omit comma after is

NOTES.

- Page 10, note 4, for Novatus read Novatian
 „ 12, note 1, line 3, omit vii.
 „ 22, note 3, line 4, omit letter,
 „ 50, note 4, last line, omit comma after serious
 „ 80, note 4, for Idem. read Zonaras.
 „ 91, note 6, line 1, for than read to
 „ 96, note 1, for Hermes read Hermas
 „ 112, note 2, line 5, omit among them

INTRODUCTION.

LITTLE need be said in order to impress upon those acquainted with the subject of the following pages, the advantages to be derived from the study of the ancient Canons of the Universal Church.

Much weight is deservedly attached to a statement respecting the rites and discipline of the early Church when found even in a *single writer*, provided he be properly qualified in all respects for delivering an opinion on the subject. When *many writers* living about the same time and, it may be, in countries widely remote, unite in bearing testimony to any fact, e. g. to the existence of any rite or ceremony as prevailing in the Church in their own times, we naturally yield a readier assent. But when the rulers of the Church from all parts of the Christian world, or even from a single province, meeting together for solemn deliberation, either make new rules, or renew and enforce old ones, intended to regulate the discipline and external worship of the Church, as well as to correct and restrain particular abuses, surely here is testimony of the most satisfactory kind. Viewed merely in the light of historical documents (and it is only in this light they are regarded throughout the following work), the Canons of the early Councils possess an authority peculiar to themselves. They not only represent the private opinions of individuals, but are the result of the united wisdom of many, and are stamped with the seal of public authority. The student of Church History should never fail to make himself familiar with documents which display so clearly, and in so condensed a form, the rules which regulated the discipline of the Church Catholic for so many ages, and upon which so many usages which prevail among ourselves are founded.

Some time before the Council of Constantinople (A. D. 381), a collection was made containing the Canons of Nicæa, and those of the five provincial Synods of Ancyra, Neocæsarea, Gangra, Antioch, and Laodicea. That the collection was made before the Council of Constantinople, may be made appear with sufficient probability from the following consideration: If the collection were made after that Council, or the Council of Ephesus (431), the Canons of these

general Councils would have been placed, most probably, immediately after the 20 Canons of Nicæa, just as those of Nicæa were placed before the Canons of Ancyra and Neocæsarea.¹ But that the Canons of Constantinople and Ephesus were not contained in the collection read at the Council of Chalcedon, or at all events did not occupy that place in the volume which it is presumed they would have occupied if the collection were made later than A. D. 431, appears clearly from the acts of that Council. It is there recorded that Ætius the Archdeacon read from a book two Canons numbered 83 and 84, which agree word for word with the 4 and 5 Canons of Council of Antioch. Again, the 16 and 17 Canons of Antioch were recited as the 95 and 96 in the volume. Now, if the Canons of Nicæa, Ancyra, Neocæsarea, Gangra, and Antioch, be added together, the 4 and 5 of Antioch will make the 83 and 84, in like manner the 16 and 17 of Antioch will be the 95 and 96, in order from the beginning.²

Dionysius Exiguus informs us that the number of Canons contained in the Collection which he translated from the Greek, was 165, *including*, it should seem, the three Canons (in the Greek four) of Constantinople.³ He says in the Preface to his translation, "Then we have disposed in numerical order, from the first article (a primo capite) to the 165⁴ as they are contained in the original Greek, the Canons of the Nicæne Synod, and then of all the Councils which were held, either before or after it, up to the Synod of 150 Bishops who assembled at Constantinople." The Canons of the Council of Ephesus were added "perhaps by Stephen, Bishop of Ephesus."⁵ Finally, when the Council of Chalcedon made its 29 Canons, they were added to the ancient Codex

¹ Πρώτη δὲ σύνοδος ἡ ἐν Νικαίᾳ αὐτὴ λέγεται πρὸς τὰς οἰκουμενικὰς ἀριθμουμένη. Ἐπειπερ πρὸ αὐτῆς διάφοροι γεγονᾶσι σύνοδοι τοπικαί· Ἀλλὰ τῶν οἰκουμενικῶν αὐτὴ οὖσα πρώτη, προτίεταται καὶ τῶν λοιπῶν τῶν πρὸ αὐτῆς γενομένων, . . . τῆς ἐν Ἀγκύρᾳ καὶ τῆς ἐν Νεοκαισαρείᾳ. Theod. Balsam.

² Usher, Lett. 10, 11 (Life by Parr. Lond. 1686).

³ Abp Usher (see last ref.) understands Dion. Ex. to say, that up to the 1st Can. of Const., there were 164 Can. in the Codex which he translated; this number is made out thus: Nic. 20. Ancy. 26. Neocæs. 14. Gang. 20. Antioch. 25. Laod. 60 = 164. But Dion. Ex. seems to include the Canons of Constantinople, otherwise the number 165 cannot be made out according to his reckoning, since he makes but one Canon of the 4 and 5 of Ancyra, also of 13 and 14 of Neocæs., and omits the 60th of Laodicea.

⁴ Not, however, including in this number the Canons of the Council of Sardica. After speaking of the Canons of Chalcedon, and saying in his *Græcorum Canonum finem esse declaramus*, he adds, Ne quid præcrea notitiæ vestræ credar velle subtrahere, statuta quoque Sardicensis concilii atque Africani, quæ Latine sunt edita, suis a nobis numeris cernuntur esse distincta.

⁵ . . . Cui postea adjecti sunt Concilii Ephesini (Ecumenici octo Canones forte a Stephano Episcopo Ephesino. Justellus.

Canonum, and so was completed the Canonical Code of the ancient Church, which was afterwards confirmed by the Emperor Justinian; he says (Novell. 131, ch. i.): "We decree that the ecclesiastical Canons made or confirmed by the four holy Synods, that is, of Nicæa, Constantinople, the first of Ephesus, and Chalcedon, have the force of laws." "Where by the word *confirmed* we must understand the Canons of the above-mentioned provincial Synods of Ancyra, Neocasarea, Gangra, Antioch, and Laodicea, which were received by the whole world, and which, being approved and confirmed by the first four Councils themselves, were contained in the Book of the Canons of the Universal Church, as Theod. Balsam. expressly declares, &c." Justel.

A Canon¹ was made at the third Council of Carthage, at the suggestion of St Augustine according to Possidonius, that the Canons of the Church should be read to candidates for ordination, whether Bishops or others, in order to secure them from the danger of violating the rules of the Church (as he himself had done) through ignorance. And the fourth Council of Toulouse² orders clergymen, in addition to the careful study of the sacred Scriptures, to make themselves acquainted also with the Canons of the Church, an advice judicious in itself, and which, if understood to apply only to the early Canons, might be obeyed, with much profit to themselves, by many at the present time. For partly, owing to the general disrepute into which that burdensome and cumbrous system called "Canon Law" has deservedly fallen: partly because books on the subject are not generally accessible, it has come to pass, that the vast majority of Christians generally are totally unacquainted with the Canons of the early Church. Indeed we may apply to this subject the words of an editor of the *Loci Theologici*, of Ph. Melancthon: Hoc pro certo affirmari poterit, apud Nostrates inter centum . . . vel candidatos, vel studiosos S. Theologiae, vix tres reperiri, qui (Canones) vel legerint, vel oculis unquam adspexerint.³

Applying the words of Cassiodorus to the Greek Canons in the following collection, I would affectionately say to the young student of Christian Antiquities: Hos . . . oportet vos assidue legere, ne videamini tam salutares ecclesiasticas regulas culpabiliter ignorare.

¹ African Code, Can. 19.

² Sacerdotes enim legere Sanctas Scripturas frequenter admonet Paulus, dicens ad Timotheum, Attende lectioni et exhortationi, &c. Sciant ergo Sacerdotes Scripturas Sanctas, et Canones meditenter. Can. 24.

³ Loc. Theol. Lips. 1821.

ΚΑΝΟΝΕΣ

ΤΗΣ ἈΓΙΑΣ

Και Οἰκουμενικῆς πρώτης Συνόδου τῆς ἐν Νικαίᾳ.

CANON I.

^a per languorem. Dion. Ex.

Εἴ τις ἐν ἁ νόσῳ ὑπὸ ἰατρῶν χειρουργήθη, ἢ ὑπὸ βαρβάρων ἐξετμήθη, οὗτος μενέτω ἐν τῷ κλήρῳ. εἰ δέ τις ὑγιαίνων ἑαυτὸν ἐξέτεμεν, τοῦτον καὶ ἐν τῷ κλήρῳ ἐξεταζόμενον πεπαῦσθαι¹ προσήκει· καὶ ἐκ τοῦ δεῦρο μηδένα τῶν τοιούτων χρῆναι προάγεσθαι. ὡσπερ δὲ τοῦτο πρόδηλον, ὅτι περὶ τῶν ἐπιτηδευόντων τὸ πρᾶγμα καὶ τολμώντων ἑαυτοὺς ἐκτέμνειν, εἴρηται· οἷτως εἰ τινας ὑπὸ βαρβάρων ἢ δεσποτῶν³ ἐνουχίσθησαν, ἢ εὐρίσκοιτο ἄλλως ἄξιοι, τοὺς τοιούτους εἰς κλήρον προσίεται ὁ κανὼν.³

^b εὐρ. δέ. R.
^c dignissimi. Dion. Ex.

CANON II.

Ἐπειδὴ πολλὰ ἦτοι ὑπὸ ἀνάγκης, ἢ ἄλλως ἐπειγομένων τῶν ἀνθρώπων, ἐγένετο παρὰ τὸν κανόνα⁴ τὸν ἐκκλησιαστικόν, ὥστε ἀνθρώπους ἀπὸ ἐθνικοῦ βίου ἄρτι προσελθόντας τῇ πίστει, καὶ ἐν ὀλίγῳ χρόνῳ κατηχηθέντας, εὐθὺς ἐπὶ τὸ πνευματικὸν λουτρὸν

¹ Causam hujus canonis præbuit Leontius Presbyter, qui se ipse castravit ut cum Eustolio dormiret. Vide Stillingfleet's Orig. Brit. page 93. London, 1685. Bp Beveridge, Codex Can. vol. ii. p. 34, 35 (Oxf. 1848), where it is stated, "Synodi . . . Nicæna tempore nullum immanis hujusce facinoris exemplum a quoriam editum traditur, præterquam ab hoc Leontio." For this offence he was deposed from the priesthood, but afterwards, "at the earnest desire (γνώμη δὲ καὶ σπουδῆ) of the Emperor Constantius, was advanced to the bishopric of the Church of Antioch." Soc. Ecc. His. 2. 26. Athanasius everywhere speaks of this Leontius with much contempt, e. g. Ἀέοντιος ὁ ἀποκοπος, ὃν οὐδὲ ὡς λαϊκὸν κοινωνεῖν ἔχρην, διότι ἑαυτὸν ἀπέκοψεν ὑπὲρ τοῦ μετ' ἑξουσίας λοιπὸν κοιμᾶσθαι μετὰ Εὐστολίου τινός, κ.τ.λ. Athan. Op. vol. i. col. 725, Migne's Ed.; see also col. 700: For the disgraceful conduct for which Stephen the predecessor of Leontius was deposed, see col. 717, same vol.

² Constantine the Great forbid by a law the practice condemned in this Canon. "Si quis post hanc sanctionem in orbe Romano eunuchos fecerit, capite puniatur; mancipio tali, nec non etiam loco, ubi hoc commissum fuerit, domino sciente et dissimulante, confiscando." Opera. Const. M. Patrol. vol. viii. col. 396.

³ Vetus scilicet vigesimus (Can. 21). Apostolorum Canon, nam in nulla alia Synodo reperitur. Caranza Sum. Concil. page 95, note. Paris, 1668. "What we have before observed, namely, that the Nicæne fathers decreed nothing new in this Canon, but merely confirmed with

CANONES SANCTÆ ET ŒCUMENICÆ PRIMÆ SYNODI NICÆNÆ.

CANON I.

Si quis a medicis in morbo excisus, vel a Barbaris exsectus est, is in clero maneat. Si quis autem, cum esset sanus, seipsum execut, eum etiam in clero constitutum cessare convenit, et deinceps nullum talem oportet promoveri. Quemadmodum autem hoc manifestum est, quod de iis qui de industria hoc agunt, et se ipsos audent excindere, dictum est, ita si aliqui a Barbaris, vel a dominis castrati sunt, inveniantur autem et ii alioqui digni, tales in clerum admittit canon.

If any one have had an operation performed upon him, in sickness, by physicians . . . let him continue in the Clergy; but if any one in health has emasculated himself, even though *already* enrolled among the Clergy, he ought to cease *from his office*, and henceforth no such person must be promoted. But as it (this) is manifest that we speak of those who wilfully contrive this matter, and dare to emasculate themselves, so if any one have been reduced to this condition by Barbarians or their masters, and are in other respects found deserving, the Canon admits such into the Clergy.

CANON II.

Quoniam multa, vel necessitate, vel urgentibus hominibus, præter canonem ecclesiasticum facta sunt, ut homines qui e vita Gentili ad fidem nuper accesserunt, et exiguo tempore catechumeni, id est initiati fuere, statim ad lavacrum spiritale dedu-

Since many things have been done contrary to the ecclesiastical Canon, either through necessity, or otherwise through the over-forwardness of men, in bringing immediately to the spiritual laver men who have lately come over to the faith

the authority of an œcumenical Synod the Apostolical Canons, is manifestly clear from these words. For no one can doubt that here they referred (respectum habuerunt) to some more ancient Canon, and cited it, saying, τοὺς τοιοῦτους εἰς κλήρον προσίεται ὁ κανὼν. For they said not οὗτος ὁ κανὼν (this canon), but ὁ κανὼν (the canon), just as if they had said, the Canon before published, and known to every one, 'admits such into the Clergy.' But no other Canon existed at that time, in which this provision had been made, except the 21st Apos. Canon, which therefore with good reason we judge to be here quoted." Nullus autem alius tunc temporis extabat canon, quo hoc constitutum fuerat, præter Apostolicum 21, quem igitur hic laudari jure merito judicamus. Bev. in loc.

⁴ Probably referring to the 80th Apostolical Canon. See Bp Beveridge, Codex Canonum, vol. i. 30, and his note on this Canon. The words of the Canon are, τὸν ἐξ ἔθνικοῦ βίου προσελθόντα, καὶ βαπτισθέντα, ἢ ἐκ φανλῆς διαγωγῆς, οὐ δικαίον ἐστι παρ' αὐτα προχειρίζεσθαι ἐπίσκοπον . . . εἰ μὴπω κατὰ θεῖαν χάριν τοῦτο γένηται. Conc. Laod. (Can. iii.) likewise forbids persons lately baptized to be advanced to the sacred order. Cyprian before, and Ambrose after, the time of the Council of Nicæa were exceptional cases. The general principle laid down in the above-cited Apostolical Canon recommends itself to every person's judgment, viz. that "one who has not given proof of his own character should not be the teacher of others." On the *Subjects* of Ordination, see Palmer's Treatise on the Church of Christ, vol. ii. 328. Lon. 1842.

ἄγειν, καὶ ἅμα τῷ βαπτισθῆναι προσάγειν εἰς ἐπισκοπὴν, ἢ εἰς πρεσβυτερεῖον, καλῶς ἔδοξεν ἔχειν, τοῦ λοιποῦ μηδὲν τοιοῦτο γίνεσθαι. καὶ γὰρ καὶ χρόνου δεῖ τῷ κατηχομένῳ, καὶ μετὰ τὸ βάπτισμα δοκιμασίας πλείονος· σαφὲς γὰρ τὸ ἀποστολικὸν γράμμα, τὸ λέγον. μηδὲ νεόφυτον, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέση καὶ

^a 1 Tim. iii. 6. παγίδα¹ τοῦ διαβόλου.^a εἰ δὲ προϊόντος τοῦ χρόνου, ψυχικόν² τι ἁμάρτημα εὑρεθείη περὶ τὸ πρόσωπον, καὶ ἐλέγχωτο ὑπὸ δύο ἢ τριῶν μαρτύρων, πεπαύσθω ὁ τοιοῦτος τοῦ κλήρου. ὁ δὲ παρὰ ταῦτα ποιῶν, ὡς ὑπεναντία τῇ μεγάλῃ συνόδῳ θρασυνόμενος αὐτὸς κωδυνεύσει περὶ τὸν κλῆρον.

CANON III.

Ἰηγήρουνσε καθόλου ἡ μεγάλη σύνοδος, μήτε ἐπισκόπῳ, μήτε πρεσβυτέρῳ, μήτε διακόνῳ, μήτε ὄλωσ τιμὴ τῶν ἐν κλήρῳ, ἐξείωναι

^b γυναῖκα. M¹. ^b συνείσακτον³ ἔχειν, πλὴν εἰ μὴ ἄρα μητέρα, ἢ ἀδελφὴν,⁴ ἢ θεῖαν, ἢ ἃ μόνῃα πρόσωπα πάσαν ὑποψίαν διαπέφυγεν.

¹ See Mill's Gr. Test. (Keuster's Ed., 1710), where a few authorities are quoted in support of this reading; one of them is Apost. Const., lib. 2. chap. 2; but on this passage Cotelerus observes: "desunt καὶ παγίδα in utro Vindobonensi cod." Zonaras in his Commentary on 80th Apost. Can., quoting the verse, omits καὶ παγίδα.

² Zonaras, after raising the question why ψυχικόν was used here rather than σαρκικόν, proceeds to give the different explanations of the term, οἱ μὲν οὖν τοὺς τὸν κανόνα ἐκθεμένους ἀγίους πατήρας πᾶν ἁμάρτημα εἰς ψυχὴν φέρον τὴν βλάβην, ψυχικὸν ὀνομάσθαι φασίν, οἱ δὲ ψυχικά, φασὶν ἁμαρτήματα τὰ ἐξ ψυχικῶν παθῶν γινόμενα, κ.τ.λ., as (he adds) those which proceed from elation of mind, haughtiness, and disobedience, for these also, if they remain unrebuked (ἀθεράπευτα), subject to deposition, as is clear in the case of those called Novatians, for they were not in error with regard to doctrine, but through pride (ἐξ οἰήσεως), calling themselves Cathari, &c. Dion. Exig. translates thus: Si vero processu temporis aliquod delictum anima circum personam reperiat. Routh supposes the words ψυχικὸν ἁμάρτημα were here used, "because in the preceding Canon mention had been made of a bodily disqualification or offence;" he says, ψυχικὸν ἁμάρτημα hoc loco memoratum videtur, ideo quod in superiori canone de noxa corporali mentio fuerat. Opuscula 2. 433. Oxford, 1832.

³ Quoniam . . . fuerint, συνείσακτοι mulieres non satis constat. . . . Erant autem neque uxores, neque concubinae, sed tertii cujusdam generis mulieres, quas secum clerici, non sobolis nec libidinis gratia, sed pietatis studio, aut certe pretextu, fovebant ut testatur Chrys., &c. Justellus. ("Who these mulieres subintroducunt were does not sufficiently appear, . . . but they were neither wives nor concubines, but women of some third kind, which the clergy kept with them not for the sake of offspring or lust, but from the desire, or certainly under the pretence, of piety.") Justellus further adds, "We must not omit what G. Budeus, a man of the greatest learning, has long ago observed, συνείσακτον dici socium sociamve cœlibatus, sive virgo

cant, et semel ac baptizati fuerint, ad episcopatum vel presbyteratum provehant, recte habere visum est, ut nihil deinceps tale fiat. Nam et catechumeno tempore opus est, et post baptismum, probatione majore. Apertum enim est scriptum Apostolicum, quod dicit, Non neophytum (id est recens plantatum), ne inflatus in iudicium incidat, et diaboli laqueum. Si autem procedente tempore animale aliquod peccatum circa personam inventum fuerit, et a duobus vel tribus testibus convincatur, cesset, qui talis est, a clero. Qui autem præter hæc facit, ut qui magnæ Synodo adversus esse audeat, ipse de clericatu in periculum veniet.

from a heathenish *course* of life, and who were catechumens *but* for a short time, and in promoting them immediately on their baptism to the episcopal or priestly office: It seems good that nothing of this sort be done for the future, for both time is necessary for the catechumen, and after baptism a longer probation. For the Apostolic rescript is clear, which says, "Not a novice, lest being puffed up he fall into condemnation and the snare of the devil." But if in process of time some sensual sin (see note) be discovered with regard to the man, and he be convicted by two or three witnesses, let such an one cease from the clerical office. But he who shall act otherwise shall imperil his office (shall be in danger with regard to his office), as one who daringly opposes the great Synod.

CANON III.

Vetuit omnino magna Synodus ne liceat Episcopo, nec Presbytero, nee Diacono, nec ulli penitus eorum qui sunt in Clero, introductam habere mulierem, præterquam utrique matrem, vel sororem, vel amitam, vel eas solas personas, quæ omnem suspicionem effugiant.

The great Synod altogether refuses permission to Bishop, Priest, Deacon, or, in short, to any of those in the Clergy, to have in *their houses* a strange woman (so Rufinus and Justellus translate the word), except only a mother, or sister, or aunt, or such persons only as are entirely beyond all suspicion.

contubernalem habeat virum, sive monachus feminam, atque hoc genus olim in usu fuisse inter Christianos, sed improbatum propter suspicionem stupri." Rufinus in his *Ecc. His.* (B. 1, ch. 6), giving the substance of the Nicene Canons, thus translates this 3rd Canon:—*Et ne quis Episcoporum cæterorumque clericorum, cum extraneis mulieribus habitet, &c.* This expresses the meaning in a general way,—includes the other interpretations, and enables us to translate without a paraphrase. Johnson ("for want," as he explains, "of a proper English word to render it by") translates thus "to retain any woman in their houses, under pretence of her being a disciple to them." Vid. Bingham's *Antiq.*, B. 6, ch. 2, sec. 13. See what the great Athanasius thought of such a connection (at least in one particular case). *Op.* vol. i. col. 725, where he says *μετὰ Εὐστολίου τινός, γυναικὸς μὲν δι' αὐτὸν (Leontius) λεγομένης δὲ παρθένου.* *Patrol. Gr.*, vol. xxv. 725. In the section above quoted Bingham observes, when speaking of persons who entered into this unhappy connection, and the vain excuses which they offered, "But the Church did not regard vain words, but treated them as they justly deserved, as persons that used a scandalous and indecent liberty, and who were the very pests and plagues of the Church." *περὶ μὲντοι τῶν συνεισάκτων λόγος πολὺς ἐγένετο κατὰ διαφόρους καιροὺς. Καὶ εἰπὸν τινες ἐπεισάκτον ἢ συνεισάκτον εἶναι τὴν ἀντι νομίμου γυναικὸς συνεισαχθεῖσαν, καὶ συνοικοῦσάν τινι πορνικῶς ἄλλοι δὲ εἶπον εἶναι πᾶσαν γυναῖκα συνοικοῦσάν τινι ἀλλοστρίαν πάντως, κἂν ἀνόποτός ἐστι. Καὶ ἔδοξε τοῦτο μᾶλλον εἶναι ἀληθέστερον.* *Theod. Balsamon.* This pernicious and disgraceful practice commenced early. See Cyprian, *Epist.* iv. page 7—10. Oxford, 1682. Allusion is supposed to be made to this custom in the Pastor of Hermas, *Vision* 2, ch. 2 (*Patrol. Græc.*, vol. ii. col. 898). Sed impropria verba hæc filius tuis omnibus, *et conjugii tue quæ futura est soror tua.*

⁴ Episcopus, vel quilibet alius clericus, aut sororem, aut filiam virginem dicatam Deo, tantum secum habeat; *extraneam* nequaquam habere placuit. *Conc. Elib.* Can. 27 (A. D. 305).

CANON IV.

* ab omnibus qui sunt in provincia episcopis ordinari. Dion. Exig. Ἐπίσκοπον προσήκει μάλιστα μὲν ὑπὸ πάντων ἁτῶν ἐν τῇ ἐπαρχίᾳ καθίστασθαι¹ εἰ δὲ δυσχερὲς εἴη τὸ τοιοῦτο ἢ διὰ κατεπιείγουσαν ἀνάγκην, ἢ διὰ μήκος ὁδοῦ, ἕξ ἅπαντος τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους, συμφηφῶν γινομένων καὶ τῶν ἀπόντων, καὶ συντιθεμένων διὰ γραμμάτων, τότε τὴν χειροτονίαν ποιεῖσθαι² τὸ δὲ κύρος τῶν γινομένων δίδοσθαι καθ' ἑκάστην ἐπαρχίαν τῷ Μητροπολίτῃ.

CANON V.

^b τῷ κλήρῳ. ^c ἐν λαϊκῷ Μ'. ^{R.} Περὶ τῶν ἀκουωνήτων γενομένων, εἴτε τῶν ἐν ^b κλήρῳ, εἴτε τῶν ^c λαϊκῷ τάγματι, ὑπὸ τῶν καθ' ἑκάστην ἐπαρχίαν ἐπισκόπων κρατεῖτω ἡ γνώμη κατὰ τὸν κανόνα τὸν διαγορευόντα, τοὺς ὑφ' ἐτέρων ἀποβληθέντας, ὑφ' ἐτέρων μὴ προσίεσθαι. ἐξεταξέσθω δὲ, μὴ μικροψυχία ἢ φιλονεικία ἢ τινὶ τοιαύτῃ ἀηδία³ τοῦ ἐπισκόπου ἀποσυνάγωγοι γεγένηται. ἵνα οὖν τοῦτο τὴν πρέπουσαν ἐξετάσιν ^d λαμβάνη Μ'. ^{R.} ἁ λαμβάνοι, καλῶς ἔχειν ἔδοξεν, ἐκάστου ἐνιαυτοῦ καθ' ἑκάστην ἐπαρχίαν δις τοῦ ἔτους συνόδους⁴ γίνεσθαι, ἵνα κοινῇ πάντων τῶν ἐπισκόπων τῆς ἐπαρχίας ἐπὶ τὸ αὐτὸ συναγομένων, τὰ τοιαῦτα ^e ἐξετάζοιτο. ^{R.} ζητήματα ^e ἐξετάζοιτο, καὶ οὕτως οἱ ὁμολογουμένως προσκεκροκότες τῷ ἐπισκόπῳ κατὰ λόγον ἀκουώνητοι παρὰ πᾶσιν εἶναι δόξωσι, μέχρις ἂν τῷ κοινῷ τῶν ἐπισκόπων δόξῃ τὴν φιλανθρω-

¹ As to what is meant by "constituting" a Bishop, see Bp Stilling. Orig. Brit. pp. 95—9. Lond. 1685.

² The explanation of Zonaras is as follows: "The present Canon might seem to be opposed to the first Canon of the Holy Apostles, for the latter enjoins that a bishop be ordained by two or three bishops, but this by three, the absent also agreeing and testifying their assent by writing. But they are not contradictory; for the Apostolical Canon by ordination (*χειροτονίαν*) means consecration (*καθιέρωσιν*) and imposition of hands (*χειροθεσίαν*), but the present Canon by constitution (*κατάστασιν*) and ordination means the election (*την ψηφον*), and enjoins that the election of a bishop do not take place unless three assemble, having the consent also of the absent by letter, or a declaration that they also will acquiesce in the election (or vote, *ψηφω*) made by the three who have assembled. But after the election it gives the ratification or completion of the matter—the imposition of hands and consecration—to the metropolitan of the province, so that the election is to be ratified by him. He does so when with two or three bishops, according to the Apost. Can., he consecrates with imposition of hands one of the elected

CANON IV.

Episcopum oportet, maxime quidem ab omnibus qui sunt in provincia constitui. Si autem sit hoc difficile, vel propter urgentem necessitatem, vel propter viae longitudinem, tres omnino eundem in locum congregatos, absentibus quoque suffragium ferentibus scriptisque assentientibus, tunc ordinationem fieri: eorum autem quæ fiunt confirmationem, in unaquaque provincia a Metropolitano fieri.

A Bishop ought indeed chiefly to be constituted (ordinari, Dion. Exig.) by all the Bishops in the province. But if this (such a thing) be difficult, either by reason of urgent necessity, or the length of the way; when three by all means have met together, the absent also giving their suffrage, and testifying their assent by letter, then let them perform the ordination, but the ratification of the proceedings must be allowed to the Metropolitan in each province.

CANON V.

De iis qui a communione segregati sunt, sive clericorum sive laïcorum sunt ordinis, ab Episcopis qui sunt in unaquaque provincia, valeat sententia secundem canonem qui pronuntiat eos qui ab aliis ejecti sunt, non esse ab aliis admittendos. Examinetur autem, nunquid vel simultate, vel contentione, vel aliqua ejusmodi Episcopi acerbitate, congregatione pulsi sint. Ut hoc ergo convenientem examinationem accipiat, recte habere visum est ut singulis annis, in unaquaque provincia bis in anno Synodi fiant: ut cum omnes provinciæ Episcopi in eundem locum communiter conveniant, ejusmodi quæstiones examinentur: et sic quos Episcopus offendisse constiteret, juste esse a congregatione separati apud omnes videantur, donec Episcoporum congregatione videatur pro iis humaniorem proferre sententiam. Synodi autem fiant, una quidem ante quadragesi-

As to those who have been excommunicated, either of the Clergy, or in the rank of laymen, let the sentence be observed by the Bishops in every province, according to the Canon which enjoins, that they who are cast out by some be not received by others; but let inquiry be made whether they have been put out of communion through the narrow-mindedness (or, illiberality, *pusillanimitate*, Dion. Exig.), litigiousness, or any such ill-feeling of the Bishop. In order therefore that this receive due examination, it seems good that Synods be held twice a year in each province, in order that, when all the Bishops of the province are publicly gathered together, such questions may be examined, and thus, they who have confessedly offended the Bishop, may appear to all to be justly excommunicated, until it seem good to the community of Bishops to pass a more

persons whom he himself selects." If this be the true meaning of the Canon, then the words τότε τὴν χειροτονίαν ποιῆσθαι should be translated, "then let them proceed to the election." Balsamon also understands καθίστασθαι = ψηφίζεσθαι. He says, Τὸ καθίστασθαι ἦτοι ψηφίζεσθαι ἐπισκοπον ἐν ταῦθα δέδεται. Patrol. Græc., vol. cxxviii., col. 236.

³ Ἀγία δὲ ὠνομάσθη ἐν ταῦθα ἡ ἐμπάθεια. Bals.

⁴ In 37th Apost. Can. directions are likewise given for holding Synods twice in the year . . . ἅπαξ μὲν τῆς τετάρτης ἰβδόμαδος τῆς πενηκοστῆς δεύτερον δὲ, ὑπερβριεταίου δωδεκάτῃ, i. e. says Zonaras, τὴν τετάρτην ἰβδόμαδα τὴν μετὰ τὸ πάσχα . . . καὶ τὸν τοῦ μεσοῦρου καιρὸν, ἡγὼν τὸν δεκάβριον. οὕτως γὰρ ὁ ὑπερβριεταίος. See Cone. Antioch, Can. 20; Conc. Chalced. Can. 19; Cone. in Trul. Can. 8.

This present Canon changes the time for holding one of the Synods, for which it assigns a reason. Zonaras (Com. on Apost. Can. 37) complains that in his time "these synods were everywhere treated with great contempt." And on this present Canon remarks they ceased to be held νῦν δὲ καὶ τῶν συνόδων τούτων, πάντα καταπεφρόνηται ὡς μὴδὲ ποτε γίνεσθαι.

ποτέραν ὑπὲρ αὐτῶν ἐκθίσθαι ψήφον.¹ αἱ δὲ σύνοδοι γινέσθωσαν, μία μὲν πρὸ τῆς τεσσαρακοστῆς, ἕνα² πάσης μικροφυχίας ἀναιρουμένης, τὸ δῶρον καθαρὸν προσφέρεται τῷ Θεῷ, δευτέρα δὲ, περὶ τὸν τοῦ μετοπώρου καιρὸν.

CANON VI.

Τὰ ἀρχαία ἔθη κρατεῖτω,³ τὰ ἐν Αἰγύπτῳ καὶ Λιβύῃ καὶ Πενταπόλει, ^a ὥστε ^b τὸν ἐν Ἀλεξανδρείᾳ ἐπίσκοπον πάντων τούτων ἔχειν τὴν ἐξουσίαν⁴ ἐπειδὴ καὶ τῷ ἐν τῇ Ῥώμῃ ἐπισκόπῳ τοῦτο σύνηθές ἐστιν, ὁμοίως δὲ κατὰ τὴν Ἀντιόχειαν⁵ καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις, τὰ πρεσβεῖα σώζεσθαι ταῖς ἐκκλησίαις. καθόλου δὲ πρόδηλον ἐκεῖνο, ὅτι εἴ τις χωρὶς γνώμης μητροπολίτου γένοιτο ἐπίσκοπος, τὸν τοιοῦτον ἢ μεγάλη σύνοδος ὥρισε μὴ δεῖν εἶναι ἐπίσκοπον. ἔαν μὲν τοι τῇ κοινῇ πάντων ψήφῳ ἐλλόγῳ οὔσῃ, καὶ κατὰ κανόνα ἐκκλησιαστικὸν δύο ἢ τρεῖς δι' οἰκείαν φιλονεικίαν ἀντιλέγῳσι, κρατεῖτω ἢ τῶν πλείονων ψήφος.

^a ὡσπερ Μ.
^b τὸν Ἀλεξανδρείας
ἐπισ. R.

CANON VII.

Ἐπειδὴ συνήθεια κεκράτηκε καὶ παράδοσις ἀρχαία, ὥστε τὸν

¹ See Canon XII. and the note upon it.

² Hæc verba usque ad τῷ Θεῷ in Joannis Antiocheni Collectione desiderantur. Bev. in loco. He adds that Dion. Exig., however, read these words; also Josephus Egiptius, and Zonaras, as is clear from the Commentary of the latter.

³ "In this Canon there are three things principally designed. (1) To confirm the ancient privileges of some of the greater sees, as Rome, Alexandria, and Antioch. (2) To secure the privileges of other Churches against their encroachments upon them. (3) To provide for the quiet establishment of Metropolitan Churches." Stilling. Orig. Brit., pp. 101—12. Violent attempts have been made by the advocates for the Bishop of Rome's supremacy to evade the force of this Canon. Such attempts began early. Paschasius, in the Council of Chalcedon, Act 16, dared to falsify this Canon. Interpretations have been given evincing an utter disregard to the truth of history (see Bellar. de Pont. Rom. lib. ii. ch. 13). Finally, what the great Council neglected to decree, the hand of the forger supplied. Very suggestive is a comparison of the genuine sentiments of the Nicæne Fathers, with those attributed to them in the spurious Canons ascribed to this Council, which were "collected" by Alphonsus Pisanus, Turrianus, &c. The following is a part of the 39th: Sicut ille, qui tenet sedem Romæ caput est et princeps omnium patriarcharum: quandoquidem ipse est primus sicut Petrus, cui data est potestas in omnes

nam, ut omnibus animi sordibus sublatis, purum munus Deo offeratur. Secunda autem, autumni tempore.

favourable sentence in their behalf. Let the Synods be held, the one before Lent, that so, all dissension being removed, the pure oblation may be offered to God; but the other about the season of autumn.

CANON VI.

Antiqui mores serventur qui sunt in Ægypto, et Libya, et Pentapoli, ut Alexandrinus Episcopus horum omnium potestatem habeat, quandoquidem et Episcopo Romano hoc est consuetum, similiter et in Antiochia, et in aliis provinciis, sua privilegia ac suæ dignitates et auctoritates Ecclesiis serventur. Illud autem est omnino manifestum quod si quis absque Metropolitanis sententia factus sit Episcopus, eum magna synodus definivit non esse Episcopum. Quod si quidem communi omnium decreto, quod sit rationi consentaneum, et ex regula Ecclesiastica factum, duo vel tres propter suam, qua delectantur, contentionem contradicant, vincant plurium suffragia.

Let ancient customs prevail, those in Egypt, Libya, and Pentapolis, that the Bishop of Alexandria have power over all these, since this is customary for the Bishop of Rome also (since the Bishop of Rome also has a similar custom). Likewise in Antioch and in the other provinces let their privileges be secured to the churches. But this is clearly manifest, that if any be made a Bishop without the consent of the Metropolitan, the great Synod has determined such an one ought not to be Bishop. If, however, two or three through a private (peculiar) spirit of contention, do contradict the common vote of all, being reasonable *in itself* and in accordance with the Ecclesiastical Canon, *then* let the vote of the majority prevail.

CANON VII.

Quoniam obtinuit consuetudo et antiqua Since custom and ancient tradition have

principes Christianos, et omnes populos eorum, &c. Carauza, Sum. Concil., fol. 633, Lugd., 1587.

⁴ i. e. Exercise the power of a Metropolitan over them. Justellus, in a note on this Canon, observes, *Ἡαὶ ἐξουσία* est potestas Metropolitanis, quam Nicæni Patres decernunt deberi in tribus provinciis hoc Canone denominatis Ægypt., Lib., et Pentapol., quæ totam Ægyptiacam diocesim constituebant, tum in civilibus quam ecclesiasticis. Bp Stilling. says, "I do confess there was something peculiar in the case of the Bp of Alexandria, for all the provinces of Egypt were under his immediate care, which was *Patriarchal* as to extent, but *Metropolitica* in the administration."

⁵ "The rights and privileges (*πρεσβεία*), which are ordered by these Canons (i. e. this present Can. and 2nd of Const.) to be preserved for the Church of Antioch, consist in this, that the Bishop of Antioch be preferred before all the Metropolitans in the Oriental diocese, no authority being granted (attributed) to him over other Metropolitans, except the honour of precedency (honorem ordinis), but not that all the Metropolitans of the Oriental diocese should be ordained by him, by any peculiar authority, as the Epistle of Innocent I. to Alexander of Antioch seems to assert, *contrary to the meaning of the Nicæne Synod*. Ut Innocentius primi epistola ad Alexandrum Antiochenum asserere videtur, *contra mentem Synodi Nicænæ*." Justellus. An important concession. See more on this subject in Stilling., pp. 106-7.

traditio, ut qui est in Ælia Episcopus, honoretur, habeat honoris consequentiam, Metropoli propria dignitate servata.

prevailed, that the Bishop of Ælia should be honoured, let him have the next place of honour, saving to the Metropolis its proper dignity.

CANON VIII.

De iis, qui seipsos, καθάρους, id est puros, quandoque nominant, ad Catholicam autem et Apostolicam Ecclesiam accedunt, sanctæ magnæ Synodo visum est ut impositis iis manibus sic in clero maneant. Ante omnia autem hoc in scriptis ipsos profiteri convenit, quod adhærebunt et sequentur Catholicæ et Apostolicæ Ecclesiæ decreta; id est, quod et cum digamis communicabunt, et cum iis qui in persecutione lapsi sunt, in quibus et tempus constitutum est, et opportunitas præfinita, ut ipsi sequantur in omnibus Ecclesiæ decreta. Ubi ergo omnes, sive in vicis, sive in urbibus, ipsi soli inveniuntur ordinati, qui inveniuntur in clero, erunt in eodem ordine. Si autem Catholicæ Ecclesiæ Episcopo vel presbytero existente, accedunt aliqui, clarum est quod Ecclesiæ quidem Episcopus, Episcopi dignitatem habebit; qui autem apud eos qui Cathari dicuntur, nominatur Episcopus, presbyteri honorem habebit; nisi utique

As to those who call themselves Cathari, if they come over to the Catholic and Apostolic Church, it seems good to the holy and great Synod, that having received imposition of hands, they remain thus in the clergy (or, that they who are ordained shall continue in the clergy). But before all things it is fit they confess this in writing—that they will adhere to and follow the doctrines of the Catholic and Apostolic Church; that is, that they both will communicate with digamists and with those who have fallen away in the persecution (for whom both a time has been appointed, and a period for their public penance fixed), so that they will in all things follow the doctrines of the Catholic Church. Whenever, therefore, either in villages or cities, they alone are found to be in orders, they who are found in the clergy shall remain in the same rank. But if any come over where there is a bishop or presbyter of the Catholic Church,

and Bp Beveridge, or rather the Greek original: the words are, &c.” But then it is not of so much importance how the words are translated, if we remember, that most probably, in any case, the Canon alludes not to re-ordination, but to that solemn imposition of hands always observed when not only repentant heretics and schismatics but also penitents were received into the communion of the faithful. “Heretics, or persons ordained by heretics, if, acknowledging their error, they came over to the Church, were received by imposition of hands, and confirmed in their sacerdotal office” (in sacerdotium). Justellus. Bp Beveridge denies that such imposition of hands is spoken of here, he says, Fætor quidem, &c., “I confess, indeed, that of old repentant heretics were received into the Catholic Church by imposition of hands.” Sed satis mirari nequeo, quare Christophorus Justellus aliique hunc Canonem de istiusmodi χειροθεσίᾳ interpretarentur. And he concludes that the laying on of hands here alluded to was not that “whereby they were admitted into the Church by the Catholics, but that by which they were received into the clergy by the Novatians. And thus Balsamon and Zonaras interprets this Canon.” See Bingham, Antiq., B. iv. ch. 7, page 162, who, however, speaks hesitatingly on this particular case, although he shows clearly that re-ordination was contrary to the general practice of the Church. Courayer declares the present Canon to be obscure, but supposes that “it cannot be reasonably interpreted of anything but re-ordinations.” Dissertation on the Validity of the Ordinations of the English, page 270. Oxford, 1844. On the subject of re-ordination in general, compare Palmer’s Treatise on the Church, vol. ii. pt. 6, ch. 6, with Courayer (as above), ch. xv. For the case of the penitents, see Marshall’s Penitential Discipline, pp. 64-9, &c. Oxford, 1844.

Ἐὸ δὲ ἐφ’ ὧν καὶ χρόνος ὤρισται καὶ καιρὸς τίτακται, ἐρρήθη περὶ τῶν παραπετωκότων ἐν καιρῷ διωγμοῦ, καὶ τῶν διγάρμων. Balsamon.

ζόμενος παρὰ τοῖς λεγομένοις Καθαροῖς ἐπίσκοπος, τὴν τοῦ πρεσ-
 βυτέρου τιμὴν ἔξει. πλὴν εἰ μὴ ἄρα δοκῶσι τῷ ἐπίσκοπῳ τῆς
 ἁ ἀρέσκει. R. τιμῆς τοῦ ὀνόματος αὐτὸν μετέχειν. εἰ δὲ τοῦτο αὐτῷ μὴ ἁ ἀρέσκει,
 M². ἐπινοήσει τόπον ἢ χωρεπισκόπου ἢ πρεσβυτέρου, ὑπὲρ τοῦ ἐν
 ἁ ne in una civitate, &c. τῷ κλήρω ὅλως δοκεῖν εἶναι, ἵνα μὴ ἐν ἁ τῇ πόλει δύο¹ ἐπίσκοποι
 Dion. Ex. ὦσιω.²

CANON IX.

Εἰ τινες ἀνεξετάστως³ προήχθησαν πρεσβύτεροι, ἢ ἀνακρινόμε-
 νοι ὁμολόγησαν τὰ ἁμαρτήματα αὐτοῖς, καὶ ὁμολογησάντων αὐτῶν
 παρὰ κανόνα, κωσούμενοι οἱ ἄνθρωποι τοῖς τοιοῦτοις χεῖρα ἐπιτε-
 θεΐκασιν· τούτους ὁ κανὼν οὐ προσίεται. τὸ γὰρ ἀνεπίληπτον
 Om. in Ms. ἐκδικεῖ ἢ ἁ καθολικὴ ἐκκλησία.⁴

CANON X.

Ὅσοι προχειρίσθησαν τῶν παραπεπτωκότων κατ' ἄγνοιαν, ἢ
 καὶ προειδόντων τῶν προχειρισμένων, τοῦτο οὐ προκρίνει τῷ
 κανόνι τῷ ἐκκλησιαστικῷ, γνωσθέντες γὰρ καθαιροῦνται.

CANON XI.

Περὶ τῶν παραβάντων χωρὶς ἀνάγκης, ἢ χωρὶς ἀφαιρέσεως
 ὑπαρχόντων, ἢ χωρὶς κινδύνου, ἢ τινος τοιοῦτου, ὁ γέγονεν ἐπὶ τῆς

¹ It may here be remarked by the way, that an argument against the antiquity of Apost. Can. 22, and some of those which follow, has been advanced by the anonymous author mentioned by Bp Bev. (see Codex, Can. vii. vol. ii. p. 32. For the name of this "Observer" see Bull's Def. of the Nicene Creed, p. 51, note. Oxford, 1851), from the act of Origen, for it has been said, if these Canons existed—and if they existed they must have been known to Origen—he would not have acted in opposition to them. But that it is quite possible these very Canons existed before the time of Origen, and were unknown to him at the time he committed the act alluded to, is not so very improbable as at first sight may appear, as may be seen from the following example. No person will deny that this present Canon "of the great Synod" existed and was in force before the time of Augustine, and yet both he, and Valerian, a Greek too, acted contrary to the enactment contained in it, viz. that "two bishops must not be in one city"—through ignorance, at least, assuredly, on the part of Augustine, as he himself states, Epist. 110.

² Narsissus, Bp of Jerusalem, when very far advanced in years, appointed Alexander as his

Episcopo placeat ipsi nominis honorem impertiri. Si autem hoc illi non placeat, vel chorepiscopi vel presbyteri locum excogitabit, ut esse omnino in clero videatur, ne in civitate duo sint Episcopi.

it is clear that the bishop of the Church shall retain the dignity of a bishop, but he who was styled a bishop by those who are called Cathari, shall have the honour of a presbyter, unless, indeed, the bishop think fit to impart to him a nominal honour (or rather "the honour of the name"). But if he choose not to adopt this course, he shall provide for *him* the post, either of Chorepiscopus, or presbyter, that he may seem to be at all in the clergy, lest there be two bishops in one city.

CANON IX.

Si qui citra examinationem promoti sunt presbyteri, vel examinati sua peccata confessi sunt, eisque confessis, præter canonem moti homines manus imposuerunt, eos Canon non admittit. Quod est enim a reprehensione alienum (quod ir-reprehensibile est, Dion. Ex.) defendit Ecclesia.

If any have been promoted presbyters without examination, or being examined have confessed their sins, and after having confessed, men acting (being moved) contrary to the Canon have laid their hands on them (on such), these the Canon does not admit, for the Catholic Church defends *only* what is irreproachable.

CANON X.

Quicumque ex iis qui lapsi sunt, vel per ignorantiam, vel scientibus iis qui promoverant, ordinati sunt, hoc ecclesiastico Canonì non præjudicat. Ii enim cogniti deponuntur.

As many of the lapsed as have been ordained *either* through ignorance, or even with the knowledge of those who ordained them, this does not prejudice the ecclesiastical Canon, for being discovered (or "known"), they shall be deposed.

CANON XI.

De iis qui sine necessitate, vel sine facultatum suarum ablacione, vel sine ullo periculo, vel aliquo ejusmodi, transgressi sunt, quod sub Licinij tyrannide factum est,

As to those who have transgressed without necessity, or without the loss of their property, or without danger, or any such thing, which happened under the

coadjutor, or perhaps successor, in the episcopal office. Eus. Ecc. Hist., B. vi. ch. 11. This, according to Valesius, is the first example of the kind that occurs in history. Routh, Reliq. Sacr., vol. ii. 35, 46. Oxford, 1814.

³ The particular inquiries instituted with regard to candidates for ordination, related to their faith, their morals, and their outward state and condition in the world. See Bingham. Antiq., B. iv. cc. 3, 4.

⁴ "As to particular crimes, there were a great many that unqualified men (for ordination), whether they had done public penance for them or not, such as the three great crimes of murder, adultery, and lapsing in time of persecution." Id. page 142. See Apost. Can. 61. "Ελεγον . . . τινες ότι ὡς περ τὸ βάπτισμα νέον ἄνθρωπον ποιεῖ τὸν βαπτισθέντα, οὕτω καὶ ἡ ἱερωσύνη τὰ πρὸ τῆς ἱερωσύνης ἀμαρτήματα ἀναλείπει, ὅπερ τοῖς κανόσιν οὐκ ἔδοξεν. Balsam. (Some say that as baptism makes the baptized person a new man, so ordination takes away the sins committed before ordination, which (opinion) is not in accordance with the Canons.)

τυραννίδος Λικυλίου· ἔδοξε τῇ συνόδῳ, εἰ καὶ ἀνάξιοι ἦσαν φιλαν-
^α μεταμελῶν-
^β θρωπίας, ὅμως χρηστεύσασθαι εἰς αὐτούς· ὅσοι οὖν γησιῶς ^α μετα-
^β μέλονται, τρία ἔτη ἐν ἀκρωμένους¹ ποιήσουσιν² οἱ πιστοί,³ καὶ
 ἐπτά ἔτη ὑποπεσοῦνται.⁴ δύο δὲ ἔτη⁵ χωρὶς προσφορᾶς κοινωπή-
 σουσι τῷ λαῷ τῶν ^γ προσευχῶν.

CANON XII.

^α ὑπὸ R. Οἱ δὲ προσκληθέντες μὲν ^α ἀπὸ τῆς χάριτος, καὶ τὴν πρώτην
 ὁρμὴν ἐνδειξάμενοι, καὶ ἀποθέμενοι τὰς ζώνας,⁶ μετὰ δὲ ταῦτα ἐπὶ
 τὸν οἶκλον ἕμετον ἀναδραμόντες ὡς κύνες, ὡς τινας καὶ ἀργύρια
 προέσθαι, καὶ βενεφικίως κατορθῶσαι τὸ ἀναστρατεύσασθαι·
 οὗτοι δέκα ἔτη ὑποπιπτέωσαν, μετὰ τὸν τῆς τριετοῦς ἀκρώσεως
 χρόνον. ἐφ' ἅπασιν δὲ τούτοις, προσήκει ἐξετάζειν τὸν προαίρεσιν
 καὶ τὸ εἶδος τῆς μετανοίας. ὅσοι μὲν γὰρ καὶ φόβῳ καὶ δάκρυσιν
 καὶ ὑπομονῇ καὶ ἀγαθοεργίαις, τὴν ἐπιστροφὴν ἔργῳ καὶ οὐ σχήματι
 ἐπιδείκνυνται, οὗτοι πληρώσαντες τὸν χρόνον τὸν ὀρισμένον τῆς
 ἀκρώσεως, εἰκότως τῶν εὐχῶν κοινωήσουσι, μετὰ τοῦ ἐξέινα⁷ τῷ
 ἐπισκόπῳ καὶ φιλανθρωπότερόν τι περὶ αὐτῶν βουλευέσασθαι. ὅσοι

¹ The usual position of the hearers of the church doors (ὥστε τοὺς γησιῶς ἐξ αὐτῶν μεταμελουμένους τρία μὲν ἔτη ἐν τοῖς ἀκρωμένους, ἦτοι ἐν τοῖς βασιλικοῖς ἐστάναι πνλῶσι. Alex. Aris. Com. in loc.). But Zonaras (and Balsamon agrees with him), in his comment on this Canon, says, καὶ τρία μὲν ἔτη ἀκροῦσθαι διακελεύεται, ἡ γοὺν ἐξω τῆς ἐκκλησίας ἕστασθαι ἐν τῷ νάρθηκι, καὶ τῶν θείων ἀκοίῃν γραφῶν (they are ordered for three years to be hearers, or to stand *with* the church, in the narthex). For the meaning of the word νάρθηξ, the uses to which the places were applied, and their different positions, *i.e.* of the outer narthex, see Bingh. Antiq., pp. 285—317, where an excellent description of the several parts of the ancient Christian temples will be found.

² Routh in his note on this Canon (Opusc., page 439) compares with the rather unusual phrase τρία ἔτη ἐν ἀκρωμένους ποιήσουσιν, the following, ποιήσας τε μήνας τρεῖς, Acts xx. 3. νυκθήμερον ἐν τῷ βύθῳ πεποιήκα, 2 Cor. xi. 25. Three other examples of this use of the word ποιῶ may be seen in Schleusner's Lex. to the N. Test.

³ On the reading οἱ πιστοί, see Routh, Opusc. 438-9. Caranza seems to have read εἰ πιστοί, his translation is, Si tamen fideles sunt, &c. Summa Concil., fol. 50, Lug. 1687.

⁴ The prostrators stood within the body of the church, behind the reading desk, and went out

Synodo visum est, etsi humanitate indigni sunt, clementia tamen et benignitate in eos uti. Quicumque ergo germane et vere pœnitentia ducuntur, tres annos inter auditores exigent ut fideles, et septem annis prosternantur supplices, duobus autem annis, absque oblatione erunt orationum cum populo participes.

tyranny of Licinius; it seems good to the Synod, even though they are unworthy of kindness, notwithstanding to deal graciously towards them. As many therefore as do sincerely repent, they *who were formerly* communicants (faithful) shall spend three years among the hearers, for seven years they shall prostrate themselves, but for two years they shall communicate with the people in the prayers, without the oblation.

CANON XII.

Qui autem a gratia quidem evocati, et primum suum ardorem ostenderunt, et cingula deposuerunt, et postea autem ut canes ad suum vomitum reversi sunt, ut nonnulli etiam pecuniam profunderent, et beneficiis militiam assequerentur, hi decem annis prosternantur supplices, etiam post triennii auditionis tempus. In his autem omnibus examinare convenit consilium et speciem pœnitentiæ. Quicumque enim, et metu, et lachrymis, et tolerantia, et bonis operibus, conversionem et opere et habitu ostendunt, hi impleto auditionis tempore quod præfinitum est, merito orationum communionem habebunt, cum eo quod etiam liceat Episcopo humanius aliquid de eis statuere. Quicumque autem non adeo graviter tulerunt, nec multum sua referre existimarunt, satisque esse pu-

They who have been indeed called by grace, and have manifested their first ardour, and have cast away their girdles, hut afterwards returned like dogs to their vomit, as some have even expended money, and by presents have re-established themselves in the army, let these prostrate themselves ten years, after the period of three years in which they have been hearers (lit. "of hearing"), during all which it is fit to weigh carefully their purpose of mind, and the manner (appearance) of their repentance. For as many as with fear, and tears, and patience, and well-doing demonstrate their conversion, in deed, and not in outward form *merely*, they, after having fulfilled the appointed time of being hearers (of hearing), shall with good reason communicate in the prayers, together with a

with the Catechumeni, ἐν δὲ τῷ ὄπισθεν μέρει τοῦ ἄμβωνος ἵστασθαι, καὶ ἰξέναι μετὰ τῶν κληρουμένων. Zon. See Marshall's Penitential Discipline, page 55.

⁵ During these two years they were called co-standers, *συνισταμενοι* (or "by-standers," as Marshall calls them); they stood with the communicants, and remained in the church during the celebration of the Lord's Supper, which they were allowed to witness, yet not to communicate. The station of the mourners was considered an introduction to the penitential discipline, rather than a part of that discipline itself.

⁶ *Ἡ ἀποθίσθαι τὰς ζώνας*, idem est, quod *militiam renuntiare*; hæc autem loquendi formula exinde orta est, quod cum quis in militiam conscriptus, milesque factus fuit, cingulum, sive zona, qua cingebatur, ei data est. Bev. (Here "to lay aside the girdle" is the same as to "renounce a military life," but this form of speech is derived from the circumstance that when any one was enrolled into the army and became a soldier, a belt or girdle with which he was girded was given to him.)

⁷ Compare Conc. Ancyr. Can. v., Conc. Chalced. Can. xvi. infr. The abuse of this power—namely, of granting under certain circumstances a relaxation of the penitential exercises enjoined by the Canons—led, in later times, to the practice of commuting such exercises for money payments, &c. Marshall's Penitential Discip., page 128. Bingh. Antiq., B. xviii. ch. 4, sec. 9.

δὲ ἀδιαφόρως ἤνεγκαν, καὶ τὸ σχῆμα τοῦ εἰσιέναι εἰς τὴν ἐκκλη-
 * εἰαυτοῖς. R. σίαν ἀρκεῖν^a αὐτοῖς ἠγήσαντο πρὸς τὴν ἐπιστροφὴν, ἐξ ἅπαντος
 πληρούτωσαν τὸν χρόνον.

CANON XIII.

Περὶ δὲ τῶν ἐξοδεύοντων, ὁ παλαιὸς καὶ κανονικὸς νόμος
^b τελευταίου. φυλαχθήσεται καὶ νῦν, ὥστε, εἴ τις ἐξοδεύει, ^γ τελευταίου καὶ
 R. M¹. τελεί- ἀναγκαιστάτου ἐφοδίου μὴ ἀποστερεῖσθαι. εἰ δὲ ἀπογνωσθεὶς καὶ
 ου. M². κοινωρίας πάλιν τυχῶν, πάλιν ἐν τοῖς ζώσιω ἐξετασθῆ, μετὰ τῶν
 κοινωνούντων τῆς εὐχῆς μόνης ἔστω. καθόλου δὲ περὶ παντὸς
^δ αἰτούντος δὲ. οὕτως οὖν ἐξοδεύοντος, ^ε αἰτούντος τοῦ μετασχεῖν εὐχαριστίας, ὁ
 R. ἐπίσκοπος μετὰ δοκιμασίας μεταδιδότω τῆς προσφορᾶς.

CANON XIV.

Περὶ τῶν κατηγουμένων καὶ παραπεσόντων¹ ἔδοξε τῇ ἀγίᾳ καὶ
 μεγάλη συνόδῳ, ὥστε τριῶν ἐτῶν αὐτοῖς ἀκρωμένους μόνου, μετὰ
 ταῦτα εὐχεσθαι μετὰ τῶν κατηγουμένων.²

CANON XV.

Διὰ τὸν πολλὸν τάραχον καὶ τὰς στάσεις τὰς γινόμενας, ἔδοξε
 παντάπασι περιαιρεθῆναι τὴν συνήθειαν τὴν παρὰ τὸν κανόνα
 εὔρεθείσαν ἐν τισὶ μέρεσιν· ὥστε ἀπὸ πόλεως εἰς πόλιν μὴ μετα-

¹ Dion. Ex. has nothing answering to this word in the text of his translation, but the title is, "De Catechumis lapsis." "The people formerly were divided into three classes in the Church, for there were catechumens, faithful, and penitents; but it is clear from the present Canon there were two kinds of catechumens: one (consisting of) those who heard the word of God, and wished

tarunt in Ecclesias ingredi ad conversionem, tempus omnino impleant.

license to the bishop to form some more lenient determination concerning them. But as many as have borne *their penance* unconcernedly, and have thought the form of entering into the Church to suffice for their conversion, shall by all means fulfil the time.

CANON XIII.

De iis autem qui excedunt, antiqua et canonica lex nunc quoque servabitur ut si quis vita excedat, ultimo et maxime necessario viatico ne privetur. Si autem deploratus et communionem assecutus, rursus item convaluerit sit cum iis qui orationum sunt tantum communionis participes. In summa autem, de quolibet excedente et eucharistiæ participationem petente, episcopus cum examinatione eum oblatione impertiat.

But with regard to those who are about to depart this life, the ancient and canonical law shall be observed now also, that if any one depart this life, he must not be deprived of the last and most necessary viaticum; but if *such a person*, being despaired of, and having obtained the communion, is again numbered among the living, let him remain (be) among those who communicate in the prayer only. And generally, with regard to any person whatever, who at the approach of death desires to partake of the eucharist, let the bishop with examination impart to him the oblation.

CANON XIV.

De catechumenis, et qui lapsi sunt visum est sanctæ et magnæ synodo, ut ii tribus annis tantum audientes, postea orent cum catechumenis.

With regard to those who have been catechumens, and have lapsed, it seems good to the holy and great Synod, that they be hearers only, for three years, and afterwards pray with the catechumens.

CANON XV.

Propter multum tumultum, et seditiones quæ fiunt, omnino visum est ut consuetudo quæ præter Canonem in nonnullis partibus invenitur, tollatur; ut a civitate in civitatem nec episcopus, nec presbyter, nec diaconus transeat. Si quis autem post sanctæ

By reason of the great disorder and disturbances which exist, it seems good that the custom which is found in some places, contrary to the Canon, be wholly laid aside, so that neither bishop, priest, or deacon remove from city to city.

to become Christians, but had not yet desired baptism; these were called *hearers*. Others, who were of long standing, and were properly trained in the faith, and desired baptism; these were called *competentes*." Justellus.

² For the different orders of penitents, consult Bingham, *Antiq. B. x. ch. 2.*

βαίνειν,¹ μήτε ἐπίσκοπον μήτε πρεσβύτερον, μήτε διάκονον. εἰ δέ τις μετὰ τὸν τῆς ἁγίας καὶ μεγάλης συνόδου ὄρον, τοιοῦτω τινὶ ἐπιχειρήσειεν, ἢ ἐπιδοίῃ ἑαυτὸν πράγματι τοιοῦτω, ἀκυρωθήσεται ἐξάπαντος τὸ κατασκευάσμα, καὶ ἀποκατασταθήσεται τῇ ἐκκλησίᾳ, ὁ ἐπίσκοπος ἢ ὁ πρεσβύτερος χειροτονήθη.²

CANON XVI.

“Ὅσοι βίψοκινδύνως, μήτε τὸν φόβον τοῦ Θεοῦ πρὸ ὀφθαλμῶν ἔχοντες, μήτε τὸν ἐκκλησιαστικὸν κανόνα εἰδότες, ἀναχωρήσουσι τῆς ἐκκλησίας πρεσβύτεροι ἢ διάκονοι, ἢ ὅλως ἐν τῷ κανόνι³ ἐξεταζόμενοι· οὗτοι οὐδαμῶς δεκτοὶ ὀφείλουσιν εἶναι ἐν ἑτέρα ἐκκλησίᾳ, ἀλλὰ πᾶσαν ἀποτοίαν ἀνάγκην ἐπάγεσθαι χρῆ, ἀναστέφειν εἰς τὰς ἑαυτῶν παροικίας, ἢ ἐπιμένοντας ἀκοινωνητους⁴ εἶναι προσήκει. εἰ καὶ τολμήσειεν τις ὑφαρπᾶσαι⁵ τὸν τῷ ἑτέρῳ διαφέροντα, καὶ χειροτονῆσαι⁶ ἐν τῇ αὐτοῦ ἐκκλησίᾳ, μὴ συγκατατίθεμενον τοῦ ἰδίου ἐπισκόπου, οὗ ἀναχώρησεν, ὁ ἐν τῷ κανόνι ἐξεταζόμενος, ἄκυρος ἔστω ἢ χειροτονία.

¹ See Apost. Can. 14, 15. The former of these Canons orders that if a bishop *do* remove, it must not be on his own authority, but by the judgment of many bishops, and on the most urgent invitation, καὶ τοῦτο δὲ οὐκ ἀφ' ἑαυτοῦ, ἀλλὰ κρίσει πολλῶν ἐπισκόπων, καὶ παρακλήσει μεγίστη, from which we can learn that such transfers were not considered simply unlawful, but still the wisest reasons existed, obvious to every person even slightly acquainted with the civil and ecclesiastical history of the period, why laws such as the present Canon should be made, and strictly enforced. Damasus, Bp of Rome, writing to Acholius, Bp of Thessalonica, and other bishops of Macedonia, advising them how to act in the Synod soon to be assembled at Constantinople, says, Illud præterea commoneo dilectionem vestram, ne patiamini aliquem contra statuta majorum nostrorum de civitate alia ad aliam transduci, et deserere plebem sibi commissam : et ad alium populum per ambitionem transire. *Tunc enim contentiones oriuntur, tunc schismata graviora accipiunt, &c.* Patrol. vol. xiii, col. 368-9.

² The reading of this sentence varies. Routh has καὶ ἀποκατασταθήσεται τῇ ἐκκλησίᾳ, ἧς ὁ ἐπίσκοπος ἢ ὁ πρεσ. ἔχειρ. M¹. καὶ ἀποκ. τῇ ἐκ. ἢ ὁ ἐπισ. ἢ ὁ πρεσ. M². καὶ ἀποκ. τῇ ἐκ. ἐν τῷ ὁ ἐπισ. ἢ ὁ πρεσ.

³ A single instance of this use of the word may be given here. Socrates (Ecl. Hist. i. 17), speaking of Helena the mother of Constantine, says, καὶ τὰς παρθένους τὰς ἀναγεγραμμένας ἐν τῷ τῶν ἐκκλησιῶν κανόνι, ἐπὶ ἐστίασις προτροπομένη, κ. τ. λ. (And having invited the virgins enrolled in the register or catalogue of the churches, to an entertainment, &c.). Jones

et magnæ Synodi definitionem tale quidpiam adgressus fuerit, vel se negotio ejusmodi manciparit, quod factum erit, omnino infirmabitur, et ecclesiæ restituetur cui episcopus vel presbyter ordinatus fuerit.

But if any after the decision of the holy and great Synod should attempt any such thing, or resign himself up to such a practice, all the proceedings (lit. what he has accomplished) shall be entirely null, and he shall be restored to the Church, for which he was ordained bishop or presbyter.

CANON XVI.

Quicumque temerè et inconsiderate, nec Dei timorem præ oculis habentes, nec Ecclesiasticum Canonem scientes (agnoscentes, Dion. Ex.), presbyteri vel diaconi, vel quicumque omnino in Canone recensentur, ab Ecclesiis secesserint, ii in aliena Ecclesia nullo modo recepti debent, sed omnino cogendi sunt in suas ipsorum parochias redire, vel si perseverent, eos a communione separatos esse oportet. Sin autem etiam ausus fuerit quispiam, eum qui ad alium pertinet, surripere, et in Ecclesia sua ordinare, non consentiente proprio Episcopo, a quo recessit, qui in Canone censetur, irrita sit ordinatio.

Whatever priests, or deacons, or whoever are enrolled in the Clergy list (Canon), do, rashly, neither having the fear of God before their eyes, nor regarding the ecclesiastical Canon, remove from *their own* church, these ought not by any means to be received in another church, but must of necessity be compelled (lit. all necessity ought to be laid upon them) to return to their own parishes, or remaining they ought to be excommunicated. But if any one shall dare surreptitiously (see in note the trans. of Dion. Exig.) to carry away one belonging to another, and ordain him in his own church, without the consent of his proper (own) bishop from whom he removed, though he is (lit. he who is) enrolled in the Clergy list, let the ordination be null.

denies that the word *κανων* was used to denote a catalogue by profane authors or even by ecclesiastical writers before the 4th century. See his *New and Full Method*, &c., vol. i. page 18. Oxf. 1827.

⁴ In the 15th Apost. Canon it is ordered that the presbyter or other minister who removes to another city, and there remains contrary to the wish of his own bishop, should be deprived, indeed, of the power of exercising his ministry, but could communicate there as a layman; while in this present Canon it is enjoined such a person must be excommunicated; hence, as Zonaras observes, any one might easily suspect a contradiction, but he reconciles the two statements in this way. By excommunication in this Canon is not meant exclusion from the Lord's Table as a communicant, but only from any share in the administration of it, i. e. a suspension from *office*; he says, *κοινωνίαν, ἐν ταῦθα τῶν ἁγίων πατέρων, οὐχὶ τὴν μετὰ ληψίν τῶν ἁγιασμάτων ὀνομασάντων, ἀλλὰ τὴν τῶν ἱερῶν συμμεταχειρίσιον καὶ κοινωνπραξίαν, καὶ τὸ συλλειτουργεῖν τοῖς οἰσπερ προσήλθον.*

⁵ Si quis autem ad alium pertinentem *audacter invadere* et in sua ecclesia ordinare tentaverit, &c. Dion. Exig.

⁶ i. e. if the person who removed were a deacon, or one of the inferior orders, e. g. a reader, or singer, he could confer upon him a superior order. . . . προαγαγὼν ἴσως αὐτὸν εἰς βαθμὸν μείζονα, κ. τ. λ. Zon.

CANON XVII.

Ἐπειδὴ πολλοὶ ἐν τῷ κανόνι ἐξεταζόμενοι, τὴν πλεουεξίαν καὶ τὴν αἰσχροκερδίαν διώκοντες, ἐπελάθοντο, τοῦ θείου γράμματος λέγοντος· τὸ ἀργύριον αὐτοῦ οὐκ ἔδωκεν ἐπὶ τόκῳ, καὶ δανείζοντες¹ ἑκατοστὰς² ἀπαιτοῦσιν· ἐδικαίωσεν ἡ ἀγία καὶ μεγάλη σύνοδος, ὡς εἶ τις εὐρεθείη μετὰ τὸν ὄρον τοῦτον τόκου³·³ λαμβάνειν ἐκ μεταχειρήσεως, ἢ ἄλλως μετερχόμενος τὸ πρᾶγμα, ἡμιολίους⁴ ἀπαιτῶν, ἢ ὅλως ἕτερόν τι ἐπινοῶν αἰσχροῦ κέρδους ἕνεκα, καθαιρεθήσεται τοῦ κλήρου,⁵ καὶ ἀλλότριος τοῦ κανόνος ἔσται.

³ λαμβάνων.
M².

CANON XVIII.

Ἦλθεν εἰς τὴν ἀγίαν καὶ μεγάλην σύνοδον, ὅτι ἔντισιν τόποις καὶ πόλεσι τοῖς πρεσβυτέροις τὴν εὐχαριστίαν⁶ οἱ διάκονοι⁷ διδόνασιν, ὅπερ οὔτε ὁ κανὼν οὔτε ἡ συνήθεια παρέδωκεν, τοὺς ἐξουσίαν μὴ ἔχοντας προσφέρειν,⁸ τοῖς προσφέρουσι διδόναι τὸ σῶμα τοῦ Χριστοῦ. κάκεινο δὲ ἐγνωρίσθη, ὅτι ἦδη τινὲς τῶν διακόνων καὶ

¹ In *Patrol.* vol. xiii. col. 287, will be found the law of Constantine, which fixed the legal rate of interest, both for money and dry and liquid goods.

² The Romans paid interest by the month, and on the calends, as the well-known lines of Horace show (*Satires*, B. i. 3. 86-7). The rate mentioned in the Canon is the one-hundredth part of the principal each month, or, according to our reckoning, 12 per cent. This was the legal rate for money. Zonaras calls this the most cruel rate of all. He says, *πολυριθμῶν γὰρ ὄντων τῶν τόκων, βαρύτεροι τῶν ἄλλων οἱ ἑκατοσταῖοι εἰσίν.* (This remark may seem strange when we see another rate equal to 50 per cent. condemned in this Canon, but then Zon. explains the latter term in a manner different from others.) . . . καὶ ἦν ὁ τόκος τῶν ἑκατῶν νομισμάτων νομίσματα δώδεκα.

³ Not "(such) usury," as Johnson translates, for this Canon absolutely forbids the clergy to take usury of any kind, and at any rate. The practice of usury, in almost every country, formed a bar to ordination, and if practised after ordination, subjected to deposition. See *Bingh. Antiq.* vol. i. pp. 143, 200. *Conc. Arlet. Can.* xii.

⁴ Zonaras understands this term to mean, *half the usual or full interest*, i. e. 6 per cent., not a sum equal to half the principal as interest, *εἰπὼν ἄνω περὶ ἑκατοστιαίου τόκου, ὃς τῶν τόκων ἐστὶν ὁ βαρύτερος ὡς προεῖρηται παρακατιῶν καὶ κουφοτέρου ἐμνησθη τῆς ἡμιολίας, ἢ τις ἐστὶ τοῦ ὅλου τὸ ἡμισυ, ἡγουν τῶν δωδεκα νομισμάτων, ἀπὸ εἰς τῆς ἑκατοστῆς ὁ πληρίστατος καὶ ὀλοκληρος τόκος.* This, indeed, would yield a clear and very consistent sense, making the Canon forbid, first the high, then even the more mitigated rate; but it is better with the great majority of commentators to take the word as meaning the principal and *half the principal* as interest, according to the law of Constantine; e. g. if a husbandman borrowed two measures of seed, he returned three, and so in proportion, for this rate applied only to such transactions. ("Quæ lex," says Const., "ad solas pertinet fruges: nam pro pecunia ultra singulas centesimas creditor vetatur accipere." *Vid. ref. note* ¹ *supra*). *Vide*

CANON XVII.

Quoniam multi qui in Canone recensentur, plura habendi studium et turpe lucrum persequentes, divinæ Scripturæ oblitii sunt, quæ dicit, Argentum suum non dedit ad usuram, et fœnerantes, centesimas exigunt, æquum censuit sancta et magna Synodus, ut si quis inventus fuerit post hoc statutum usuras ex adinventione aliqua sumere, vel eam rem aliter persequi, vel sesquialteras exigere, vel aliquid aliud excogitare turpis quæstus gratia, e Clero deponatur, et sit alienus a Canone.

Since many enrolled in the Canon, pursuing covetousness and base gain, have forgotten the divine Scripture which says "he hath not given his money upon usury," and lending money demand at the rate of 12 per cent. interest (see note ²), the holy and great Synod thinks it just, that if any one after this decision be found to take usury by secret transaction, or otherwise managing the business, demanding a sum equal to half the principal as interest (see note ⁴), or, in short, contriving any other *device* for filthy lucre's sake, he shall be deposed from the clerical office, and be estranged from the Canon (Clergy roll).

CANON XVIII.

Pervenit ad sanctam et magnam Synodum, quod in nonnullis locis et civitatibus Diaconi dant presbyteris Eucharistiam, quod neque Canon neque consuetudo tradidit, ut qui offerendi potestatem non habent, iis qui offerunt, dent Corpus Christi. Jam vero illud etiam cognitum est, quod jam quidam ex Diaconis etiam ante Epis-

It has come to the *knowledge* of the holy and great Synod that in some places and cities the deacons give the Eucharist to the priests, a thing which neither canon or custom has handed down, that they who have not power to offer, should give the Body of Christ to those who do offer it. And this also has been made known to us,

Xenoph. Anab. B. i. ch. 3, at the very end, where *ἡμιολιον* is explained to mean *ἀντι δαρεικοῦ τρία ἡμιδρακμα*: instead of a daric, Cyrus promises a daric and a half each month to the soldiers.

⁵ The Council of Eliberis directed that laymen also should be cast out of the Church, if, after admonition, they did not abstain from the practice of usury. . . si vero in ea iniquitate duraverit, ab ecclesia essa projiciendum. Can. xx.

⁶ The following passages from the Apology of Just. Mart. will explain the reason why the Lord's Supper received this name. "Then there is brought to the President of the brethren, bread and a cup of water and wine. And he receiving them offers up praise (*αἶνον καὶ δόξαν*) and glory to the Father of the universe (*τῶν ὅλων*) through the name of the Son and the Holy Ghost, and returns thanks at great length, because we are esteemed worthy (of receiving) these things from Him. *καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξίωσθαι τούτων παρ' αὐτοῦ ἐπιπολὺ ποιεῖται*, having finished the prayers and the thanksgiving (*τὰς εὐχὰς καὶ τὴν εὐχαριστίαν*) all the people testify their approval, saying Amen. . . . When the President has returned thanks (*εὐχαριστήσαντος*) and all the people have testified their approval, they, who among us are called deacons, give to each of those who are present a portion (or 'to partake') of the bread, and wine, and water over which thanksgiving has been offered (*εὐχαριστηθέντος*), and they (*viz.* the deacons) carry it to those who are absent." In the next section (86th) he calls it *εὐχαριστηθεῖσαν τροφήν*, and in the next, *καὶ ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαρισθηέντων ἑκάστῳ γίνεται*. Important statements, very decisive on other questions connected with the Lord's Supper, with which, however, we are not directly concerned at present.

⁷ From the passage of Just. Mart. quoted in note ⁶, we see that the deacons distributed the consecrated elements "to each of those that were present," but this, doubtless, means only to the members of the congregation.

⁸ See Conc. Ancy. Can. 2, and Bingham. Antiq. i. 38. *ἀναφέρειν* is the word used to express the act of distributing the elements to the people.

πρὸ τῶν ἐπισκόπων τῆς εὐχαριστίας ἄπτονται. ταῦτα οὖν πάντα περιηρήσθω, καὶ ἐμμενέτωσαν οἱ διάκονοι τοῖς ἰδίοις μέτροις, εἰδότες ὅτι τοῦ μὲν ἐπισκόπου ὑπηρεταί¹ εἰσίν, τῶν δὲ πρεσβυτέρων ἐλάττους τυγχάνουσι. λαμβανέτωσαν δὲ κατὰ τὴν τάξιν τὴν εὐχαριστίαν μετὰ τοὺς πρεσβυτέρους, ἢ τοῦ ἐπισκόπου διδόντος αὐτοῖς ἢ τοῦ πρεσβυτέρου· ἀλλὰ * μὴ καθῆσθαι² ἐν μέσῳ τῶν πρεσβυτέρων ἐξέστω τοῖς διακόνοις. παρὰ κανόνα γὰρ καὶ παρὰ τάξιν ἐστὶ τὸ γινόμενον. εἰ δέ τις μὴ θέλοι πειθαρχεῖν καὶ μετὰ τούτους τοὺς ὄρους, πεπαύσθω τῆς διακονίας.

* μηδέ. R

CANON XIX.

Περὶ τῶν Παυλιανισάντων,³ εἶτα προσφυγόντων τῇ καθολικῇ ἐκκλησίᾳ, ὅρος ἐκτέθειται, ἀναβαπτίζεσθαι αὐτοὺς ἐξάπαντος. εἰ δὲ τινες τῷ παρεληλυθότῳ χρόνῳ ἐν τῷ κλήρῳ ἐξητάσθησαν, εἰ μὲν ἄμεμπτοι καὶ ἀνεπίληπτοι φανεῖεν, ἀναβαπτισθέντες χειροτονεῖσθωσαν ὑπο τοῦ τῆς καθολικῆς ἐκκλησίας ἐπισκόπου. εἰ δὲ ἢ ἀνάκρισις ἀνεπιτηδείους αὐτοὺς εὕρισκοι, καθαρεῖσθαι⁴ αὐτοὺς προσήκει. ὡσαύτως δὲ καὶ περὶ τῶν διακουσίων, καὶ ὅλως περὶ τῶν ἐν τῷ κλήρῳ ἐξεταζομένων ὁ αὐτὸς τύπος παραφυλαχθήσεται,

¹ Compare Cyprian, Epist. 3. He there says, Meminisse autem Diaconi debent, quoniam Apostolos, id est, Episcopos et præpositos Dominus elegit : Diaconos autem post ascensum Domini in caelos Apostoli sibi constituerunt Episcopatus sui et Ecclesiae ministros. Page 6. Oxford, 1682.

² See Bingham, Antiq., B. ii. ch. 19, sec. 5.

³ The founder of this sect was Paul of Samosata, Bp of Antioch. He denied the Divinity of Christ, esteeming him a mere man. Eus., Ecc. H., B. vii. ch. 27, says, τούτων δὲ ταπεινὰ καὶ χαμαιπειτῆ περι τοῦ Χριστοῦ παρὰ τὴν ἐκκλησιαστικὴν διδασκαλίαν φρονήσαντος, ὡς κοινῶς τὴν φύσιν ἀνθρώπου γενομένου, κ. τ. λ. Again in the Synodical letter, Epistle of the Council, it is said of him, . . . καὶ τὸν Θεὸν τὸν ἑαυτοῦ καὶ Κέριον ἀρνούμενου, καὶ τὴν πίστιν ἣν καὶ αὐτὸς προτερον εἶχε, μὴ φυλάξαντος, κ. τ. λ. Id. ch. 30. Concilium vanitatis est, quod Paulus Samosatensis et ejus post hunc successor Photinus asseruit Christum non fuisse ante secula natum ex Patre, sed ex Maria copisse, et non eum Deum hominem natum, sed ex homine Deum factum existimat. Ruf. Com. in Symb. Apost. (Patrol. vol. xxi. col. 376). Much to the same purpose might be given, but from what has been adduced we see at once the reason why their baptism could not be allowed. περὶ δὲ τῶν Παυλιανισάντων ἐρώτησις γέγονε, τίνες εἰσι. καὶ ἄλλοι μὲν ἄλλα εἶπον· ἐγὼ δὲ εὔρον ἐν διαφόροις βιβλίοις, ὅτι Παυλικανοὶ οἱ Μανιχαῖοι μετωνομάσθησαν ἀπὸ Παύλου τινὸς Σαμοσατέως υἱοῦ γυναικὸς Μανιχαίας, Καλλιωνίας τοῦνομα. Balsamon. But see Bp Bev. note on this passage, and Justellus, Patrol. 67, col. 103.

copos Eucharistiam attingunt. Hæc ergo omnia auferantur, et Diaconi intra suas mensuras permaneant, scientes quod sunt quidem Episcopi ministri, presbyteris vero minores. Accipiant autem suo ordine Eucharistiam post presbyteros, eis præbente Episcopo vel Presbytero. Sed nec in medio quidem presbyterorum liceat Diaconis sedere. Id enim sit præter Canonem et ordinem. Si quis autem non vult obedire, etiam post has constitutiones, a Diaconatu desistat.

that now some of the Deacons do take (do touch) the Eucharist before the Bishops. Let all these things then be laid aside, and let the Deacons continue within their proper bounds (lit. proper measures), knowing that they are indeed ministers of the Bishop but inferior to the Priests. Let them receive the Eucharist in the *proper* order, after the Priests, either the Bishop or Priest administering it to them; but let it not be lawful for the Deacons to sit among the Priests, for this practice is contrary to canon and order. But if any will not (i. e. *wishes* not to) obey even after these decisions, let him cease from the Diaconate.

CANON XIX.

De Paulianistis qui deinde ad Ecclesiam confugerunt, statutum est, ut ii omnino rebaptizentur. Si qui vero tempore præterito in clericorum numero erant, siquidem a culpa et reprehensione alieni visi fuerint, rebaptizati ordinentur a Catholicæ Ecclesiæ Episcopo. Si vero examinatio eos non esse aptos deprehendit, deponi eos oportet. Similiter autem et de Diaconissis, et omnino de omnibus qui inter clericos annumerantur, eadem forma servabitur. Diacono

As to the Paulianists who come over (fly) to the Catholic Church a decision has been made, that they be by all means rebaptized: but if any in time past have been enrolled among the Clergy, if they appear blameless and irreprehensible, having been baptized, let them be ordained by the Bishop of the Catholic Church. But if the examination find them unfit, they ought to be deposed. Likewise also with regard to their Deaconesses, and, in

⁴ Τὸ δὲ τῆς καθαιρέσεως ὄνομα ἐν ταῦθα καταχρηστικῶς ὀμαι κείσθαι, καθαιρεῖται γὰρ ὁ κυρίως χειροτονίαν διέξμενος, καὶ εἰς ἕψος ἱεροσύνης ἀρθεῖς, ὁ δὲ τὴν ἀρχὴν μὴ χειροτονηθεὶς ἀληθῶς, πῶς ἢ πόθεν καὶ ἀπὸ ἕψους ποίου καθαιρεθῆσεται; Zon. "I think the word (name) *deposition* is here improperly applied, for he may be deposed who has rightly received ordination, and has been exalted to the dignity (height) of the priesthood, but how, or whence, or from what height shall he be brought down who has never been rightly ordained at all." This may be so: the same objection strictly lies against the word *ἀναβαπτισθέντες*, but as by the use of this latter word the Fathers of the Council did not mean to imply that baptism should be administered a *second* time, so in the word *καθαίρεσθαι* is not implied any latent recognition of the orders conferred by this heretical sect: both words were merely used in order to avoid a long and tedious circumlocution; for the same reason it is that we speak of a "dead faith," a "dead man," &c. Balsamon however understood the word *ἀναβαπτισθέντες* in its strict and literal signification, and supposed the case of those who, from among the orthodox, had gone over to the Paulianists, and who had again returned to the Church, was contemplated by the Fathers at Nicæa; he says, "Ἐμοὶ δὲ δοκεῖ τὸν κανόνα ταῦτα διορίζεσθαι μᾶλλον περὶ τῶν ἀπὸ ὀρθοδόξων εἰς αἵρεσιν Παυλικιανῶν παραπεσόντων, καὶ βάπτισμα διέξμενων θρησκείας μυσαρᾶς. On this Bp Ven. remarks, "Here I differ from Balsamon (Hic aliud nobis atque Balsamoni videtur). For he who was once rightly baptized, no matter into what heresy he fell, was never rebaptized by Catholics."

ἐμνήσθημεν δὲ τῶν διακονισσῶν¹ τῶν ἐν τῷ σχηματί ἐξετασθεισῶν,
ἐπεὶ μηδὲ χειροθεσίαν² τινὰ ἔχουσι, ὥστε ἐξάπαντος ἐν τοῖς λαϊκοῖς
αὐτὰς ἐξετάζεσθαι.

CANON XX.

Ἐπειδὴ τινές εἰσιν ἐν τῇ κυριακῇ, γόνυ κλίνοντες, καὶ ἐν ταῖς
τῆς πεντηκοστῆς ἡμέραις, ὑπερ τοῦ πάντα ἐν πάσῃ παροικίᾳ³
[ὁμοίως, M. R. al.] φυλάττεσθαι, ἐστῶτας⁴ ἔδοξε τῇ ἀγίᾳ συνόδῳ
τὰς εὐχὰς ἀποδίδόναι τῷ Θεῷ.

¹ See Bingham, *Antiq.*, B. ii. ch. 22, sec. 6, where he examines the latter part of this Canon. It may be asked who are the deaconesses spoken of here? Some (e.g. Baronius) assert the deaconesses of the Church are meant; and conclude from this Canon that up to this time at least they had no imposition of hands, and were in all respects lay persons. Others (see Bingham, as last quoted, where the names of many are given) understand the Canon to speak of the deaconesses of the Paulianists who came over to the Church. Balsamon and Zonaras held this view; the latter says, speaking of these deaconesses, . . . χειροθεσίαν δὲ μὴ ἔχούσας, ἃς καὶ ἐν ταῖς λαϊκοῖς ἐξετάζεσθαι κελεύει, ὅτε ὁμολογήσουσι τὴν αἵρεσιν αὐτῶν, καὶ ἀπόσχωνται αὐτῆς.

Alex. Aristinus also understood the Canon to speak of the deaconesses of the Paulianists. He says, αἱ δὲ διακόνισσαι αὐτῶν, ἐπεὶ μὴ τινα ἔχουσι χειροθεσίαν. ἂν τῇ καθολικῇ προσέλθωσιν Ἐκκλησίᾳ, καὶ βαπτισθῶσι, μετὰ τῶν λαϊκῶν συντάττονται (Their deaconesses also, since they have no imposition of hands, if they come over to the Catholic Church and are baptized, are placed (or ranked) among the laity).

² Again a difference of opinion prevails as to the meaning of χειροθεσία here. Justellus, in a note on this Canon, says, "here χειροθεσία is taken for ordination or consecration, not for benediction;" and again, "for neither were deaconesses, subdeacons, readers, and other ministers ordained, but a blessing was merely pronounced over them by prayer and imposition of hands" (nec enim diaconissæ hypodiaconi, lectores cæterique ministri ordinabantur, sed tantum super eos fundebatur benedictio per orationem et impositionem manuum). But Bingham (see page 101) objects to this, and says a distinction should be drawn between the imposition of hands usual on

nissarum autem meminimus quæ in habitu quidem censentur, quoniam nec ullam habent manuum impositionem, ut omnino inter Laicos ipsæ connumerentur.

short, the same form shall be observed respecting *all* enrolled in the (their) clergy. But by Deaconesses we mean those who were esteemed such from their habit, for they received not even any imposition of hands, so that they are to be reckoned altogether of (or "among") the laity.

CANON XX.

Quoniam sunt quidam, qui in die Dominico genuflectunt, et ipsis diebus Pentecostes, ut omnia similiter in omni parochia servantur, visum est sanctæ synodo, ut stantes Deo orationes effundant.

Because there are some who kneel on the Lord's-day, and *even* in the days of Pentecost: that all things may be uniformly performed (preserved) in every parish, it seems good to the holy Synod, that prayers be offered to God standing.

the reconciliation and reception of penitents, &c., and that solemn imposition of hands with prayer used when an individual was set apart and appointed to an office in the Church, for this is ordination in the strict sense. It is somewhat important on this question to remember that in the Apost. Const. the same form of prayer in substance, with imposition of hands, used at the ordination of deacons, was also used at the ordination of deaconesses; for the former the following is part of the prayer offered . . . *καὶ ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν δούλον σου τόνδε, τὸν προχειριζόμενόν σοι εἰς διακονίαν, καὶ πλήσον αὐτὸν Πνεύματος ἁγίου, καὶ δυνάμει, ὡς ἐπλησας Στέφανον, κ.τ.λ.* ch. 18; and for the deaconesses, ch. 20, *αὐτὸς καὶ νῦν ἐπιθεὶ ἐπὶ τὴν δούλην σου τήνδε, τὴν προχειριζομένην εἰς διακονίαν, καὶ δός αὐτῇ Πνεῦμα ἅγιον, καὶ καθάρισον αὐτήν, κ.τ.λ.* On the direction to the bishop to lay his hand on the deaconess (Apost. Const. lib. 8, ch. 19), Cotelierius remarks, *Frequentissime Græci, rarissime Latini.*

³ Bingham. Antiq., B. ix. ch. 2. Book ix. ch. 8, in this latter place he says, "As for the ancient names, I have had occasion to show before, that the words *παροικία* and *διοίκησις*, for the three first ages were of the same importance, denoting not what we now call a parish church, but a city with its adjacent towns or country region."

See also Sclater's *Original Draught of the Primitive Church*, ch. 2, particularly pp. 29—36 of the Oxford Reprint.

⁴ See on this subject Bingham. Antiq., B. xiii. ch. 8, sec. 3, and B. xx. ch. 6. Tertul. *De Orat.*, ch. 22, ap. Routh. *Opus.*, p. 113. Kaye's Tertullian, pp. 407-9, Camb., 1826.

ΚΑΝΟΝΕΣ

Τῆς ἐν Κωνσταντινουπόλει δευτέρας Οἰκουμενικῆς Συνόδου.

CANON I.

^a M¹ and R
omit from
ὄρισαν το
πατέρες.
^b M^{1,2} omit
πατέρων.

^a Ὄρισαν οἱ ἐν Κωνσταντινουπόλει συνελθόντες ἅγιοι πατέρες μὴ ἀθετεῖσθαι τὴν πίστιν τῶν ^b πατέρων τῶν τριακοσίων δεκαοκτῶ τῶν ἐν Νικαίᾳ τῆς Βιθυνίας συνελθόντων. ἀλλὰ μένειν ἐκείνην κυρίαν, καὶ ἀναθεματισθῆναι πᾶσαν αἵρεσιν· καὶ εἰδικῶς τὴν τῶν Εὐνομιανῶν, εἴτ' οὖν Εὐδοξιανῶν, καὶ τὴν τῶν Ἡμιαρείων, εἴτ' οὖν Πνευματομάχων, καὶ τὴν τῶν Σαβέλλιανῶν, καὶ τὴν τῶν Μαρκελλιανῶν, καὶ τὴν τῶν Φωτειανῶν, καὶ τὴν τῶν Απολιναριανῶν.

CANON II.¹

Τοὺς ὑπὲρ ² διοίκησιν ἐπισκόπους ταῖς ὑπερορίοις ἐκκλησίαις μὴ ἐπιέναι, μηδὲ συγγέειν τὰς ἐκκλησίας, ἀλλὰ κατὰ τοὺς κανόνας τὸν μὲν Ἀλεξανδρείας ἐπισκοπον, τὰ ἐν Αἰγύπτῳ μόνον ³ οἰκονομεῖν, τοὺς δὲ τῆς ἀνατολῆς ἐπισκόπους, τὴν ἀνατολὴν μόνον διοικεῖν,

^c Vid. Can. 6. φυλαττομένων τῶν ἐν τοῖς ^c κανόσι τοῖς κατὰ Νικαίαν πρεσβείων τῆ Ἀντιοχείων ἐκκλησίᾳ· καὶ τοὺς τῆς Ἀσιανῆς διοικήσεως ἐπισκόπους τὰ κατὰ τὴν Ἀσιανὴν μόνον οἰκονομεῖν, καὶ τοὺς τῆς

¹ "This rule seems to have been made chiefly on account of Meletius, Bishop of Antioch, Gregory Nazianzum, and Peter of Alexandria. For Meletius, leaving the Eastern diocese, had come to Constantinople to ordain Gregory Bishop there. And Gregory having abandoned the bishopric of Sasima, which was in the Pontic diocese, had removed to Constantinople. While Peter of Alexandria had sent to Constantinople seven Egyptian bishops to ordain Maximus the Cynic. For the purpose therefore of repressing these (disorders), the Fathers of the Synod of Constantinople made this Canon." Valesius' note on Soc. Ecc. H., v. 8. As to the statement of Valesius above given, that Gregory *abandoned* the bishopric of Sasima (et Gregorius, *relieto* Sasimorum Episcopatu), see Robertson's Church Hist., vol. i. 269 and 273. On the number of bishops actually engaged in the ordination of Maximus, see Valesius' note on Sozomen, Ecc. H., vii. 9. He says, Baronius quidem Maximum a septem episcopis Ægyptiis ordinatum esse

CANONES SYNODI CONSTANTINOPOLITANÆ ŒCUMENICÆ SECUNDÆ.

CANON I.

Statuerunt, qui Constantinopoli conveni-
erunt sancti Patres, CCCXVIII. Patrum,
qui Nicæa conveniunt, fidem non abro-
gari, sed firmam ac stabilem manere oportere,
et omnem hæresin anathematizari, et
specialiter Eunomianorum, seu Eudoxiano-
rum, et Semiarianorum sive Spiritus Sancti
adversariorum, et Sabellianorum, et Mar-
cellianorum, et Photinianorum, et Apol-
linaristarum.

The holy Fathers met together at Con-
stantinople have decreed that the creed of
the 318 Fathers who assembled at Nicæa
of Bithynia, be not abolished, but that it
(that) remain firm: and that every heresy
be anathematized, and specially that of the
Eunomians or Eudoxians, and that of the
Semiarians or Pneumatomachi, and that
of the Sabellians, Marcellians, Photinians,
and Apollinarians.

CANON II.

Episcopi, ad Ecclesias quæ sunt ultra
suam diœcesim, suosque limites, ne ac-
cedant, nec Ecclesias confundant, sed se-
cundum canones Alexandria quidem Epis-
copus Ægyptum solam regat: orientis
autem Episcopi orientem solum adminis-
trant, servatis privilegiis ac præeminentiis,
quæ sunt in Nicæni concilii Canonibus
Antiochenæ Ecclesiæ. Et Asiænæ diœcesis
Episcopi quæ sunt in sola Asiana adminis-
trant, et Thraciæ Episcopi Thraciam tan-
tum regant, et Ponticæ Ponticam. Non
vocati autem Episcopi, ultra diœcesim ne

Let not Bishops go out of (beyond)
their dioceses to Churches beyond their
bounds, nor disturb the Churches, but
according to the Canons, let the Bishop of
Alexandria administer the affairs of Egypt
alone, and the Bishops of the East govern
the East alone; the rights and privileges
mentioned in the Nicene Canons being
preserved inviolate to the Church of An-
tioch. Let the Bishops of the Asian diocese
administer the Asian affairs only. And
the *Bishops* of the Pontic diocese, the
affairs of Pontus only; and they of Thrace,

scribit. Sed eum abunde refutavimus in notis ad librum v. Hist. Theod., ubi *navtas* pro Episcopis
a Baronio sumptos esse ostendimus. Patrol. Græc. vol. 67, col. 1439.

² Valesius observes that this word is capable of a double meaning, for it may be translated
supra as well as *extra*. Lucas Holstenius understood it in the former sense: but, as Valesius
remarks, the Canon itself fixes the meaning and decides for the latter interpretation. "Addunt
enim Patres Ἀκλήτους δὲ ἐπισκόπους ὑπὲρ διοικήσων μὴ ἐπιβαίνειν. Quare ὑπὲρ διοικήσων
ἐπίσκοποι iidem sunt ac ὑπερόριοι, quomodo Socrates paulo ante vocavit Gregorium Nazianze-
num." Note on Soc. Ecc. II., v. 8, where the substance of this Canon is given.

³ Σημειώσαι . . . ἀπὸ τοῦ παρόντος κανόνος ὅτι τὸ παλαιὸν πάντες οἱ τῶν ἐπαρχῶν μη-
τροπολίται ἀποκείμενοι ἦσαν, καὶ ὑπὸ τῶν οἰκίων συνόδων ἐχειροτονοῦντο. (Observe from the
present Canon, that of old all the Metropolitans of provinces were independent, and were or-
dained by their own Synods.) Balsamon in loc.

- ^a M². Θρακιῆς. Ποντικῆς, τὰ τῆς Ποντικῆς μόνα, καὶ τοὺς τῆς ^a Θρακικῆς, τὰ τῆς Θρακικῆς μόνον οἰκονομεῖν· ἀκλήτους δὲ ἐπισκόπους ὑπὲρ διοικήσιν
- ^b ὑπερβαίνειν. μὴ ^b ἐπιβαίνειν ἐπὶ ^c χειροτονία ἢ τισιν ἄλλαις οἰκονομίαις ἐκκλη-
M².
- ^c χειροτονίας, σιαστικάς. φυλαττομένου δὲ τοῦ προγεγραμμένου περὶ τῶν
M². διοικήσεων κανόνος, εὐδηλον ὡς τὰ καθ' ἑκάστην ἐπαρχίαν ἢ τῆς
- ^d Can. 5. ἐπαρχίας σύνοδος διοικήσει κατὰ τὰ ἐν Νικαίᾳ ^d ὠρισμένα. τὰς δὲ
^e βαρβάροις. ἐν τοῖς ^e βαρβαρικοῖς ¹ ἔθνεσιν τοῦ Θεοῦ ἐκκλησίας, οἰκονομεῖσθαι
M². χρῆ κατὰ τὴν κρατήσασαν συνθήειαν τῶν πατέρων.

CANON III.²

Τὸν μὲν τοι Κωνσταντινουπόλεως ἐπίσκοπον ἔχειν τὰ πρεσβεῖα ³
τῆς τιμῆς μετὰ τὸν τῆς Ῥώμης ἐπίσκοπον, διὰ τὸ εἶναι αὐτὴν νέαν
Ῥώμην.

CANON IV.

Περὶ Μαξίμου ⁴ τοῦ Κυνικοῦ καὶ τῆς κατ' αὐτὸν ἀταξίας τῆς ἐν
Κωνσταντινουπόλει γενομένης· ὥστε μήτε Μάξιμον ἐπίσκοπον ἢ
γενέσθαι ἢ εἶναι, μήτε ⁵ τοὺς παρ' αὐτοῦ χειροτονηθέντας ἐν οἴῳ
δήποτε βαθμῷ κλήρου, πάντων καὶ τῶν περὶ αὐτὸν καὶ τῶν παρ'
αὐτοῦ γενομένων ἀκροθέντων.

¹ There were then (say Zon. and Bals.) some Churches among the barbarians, in which, perhaps, a sufficient number of bishops for holding a synod were not ordained, or it might be necessary that persons duly qualified should visit Churches so situated, for the purpose of confirming in the truth those who had abandoned the surrounding idolatry. Wherefore "the holy Synod permitted that a nation so situated should be governed in such manner still, on account of the necessity of the case, even though it were contrary to the Canons." Johnson translates the latter part of the Canon thus, "The Churches among the barbarians must be governed according to the customs which prevailed with their ancestors."

² This Canon, in the translation of Dion. Exig., is appended to the second, of which it forms the continuation, as follows, Verumtamen Constantinopolitanus Episcopus habeat honoris primatum post Romanum Episcopum: propterea quod urbs ipsa sit junior Roma.

³ It would be impossible (as indeed it would be also unnecessary) to enter here into the general question respecting the supremacy of the Bishop of Rome, but it is of the utmost importance to observe the reason specified by the assembled bishops for conferring upon the Bp of Constantinople a position of rank and dignity "next after the Bp of Rome," viz. because he was the Bishop of New Rome, indicating as it does so clearly, that in their opinion the rights and privileges of the Bp of Rome were intimately connected with, and originated in, the secular greatness of the city, over the Church of which he presided, coupled, no doubt, with the fact of its being also an apostolic

transeant, ad ordinationem, vel aliquam aliam administrationem Ecclesiasticam. Servato autem præscripto de diocesisibus canone, clarum est, quod unamquamque provinciam provincie synodus administrabit, secundum ea quæ fuerunt Nicææ definita. Quæ autem in barbaris sunt gentibus, Dei Ecclesias administrare oportet secundum patrum, quæ servata est, consuetudinem.

the affairs of the Thracian diocese only: but let not Bishops go out of their diocese to ordination, or any other ecclesiastical administrations, uninvited. The aforesaid Canon concerning the dioceses being observed, it is evident that the provincial Synod shall arrange the affairs of each diocese according to the decrees made at Nicæa: but the Churches of God among the barbarous nations ought to be governed according to the established custom of the Fathers.

CANON III.

Constantinopolitanus Episcopus habeat priores honoris partes post Romanum Episcopum, eo quod sit ipsa nova Roma.

That the Bishop of Constantinople have the prerogative of honour, next after the Bishop of Rome, because it (i. e. Constantinople) is new Rome.

CANON IV.

Statuerunt etiam de Maximo Cynico, et ejus petulantia, et insolentia, quæ fuit Constantinopoli, ut Maximus Episcopus, nec fuerit, vel sit, nec qui ab eo ordinati fuerunt, in ullo, quicunque is sit, gradu cleri, omnibus, et quæ circa ipsum fuerunt, et quæ ab illo facta sunt, infirmatis.

As to Maximus the Cynic, and the disorders occasioned by his means at Constantinople; *it is agreed* that Maximus neither was nor is a Bishop, nor are they who have been ordained by him in any order whatever of the clergy, since both all things which have been done concerning him, and by him, are rendered null.

Church. "Some (according to Zonaras) maintained the word *μετα* was indicative of time, not of any inferiority of honour as compared with Old Rome" (*διὸ τὴν πρόθεσιν τὴν μετὰ ἐνιοι τοῦ χρόνου δηλωτικὴν ἔφασαν εἶναι, καὶ οὐχ' ὑποβιβασμὸν τῆς τιμῆς πρὸς τὴν πρεσβυτέραν Ῥώμην*). This certainly was the view held by Aristenus: his words are, *τὸ γὰρ μετὰ, ἐν ταῦθα, οὐ τῆς τιμῆς, ἀλλὰ τοῦ χρόνου, ἐστὶ δηλωτικόν ὡς ἀν' εἶποι τις, ὅτι μετὰ πολλοὺς χρόνους, τῆς ἰσῆς τιμῆς τῇ Ῥώμῃ μετέσχε καὶ ὁ Κωνσταντινουπόλειως*. "But" (as the writer above quoted remarks) "the interpretation which represents this preposition *μετα* as indicative of time, not of rank, is forced, and yields not a good or sound meaning." See Conc. of Chal., Can. 28; also Conc. in Trullo, Can. 36, which enjoins (renewing this present Canon and the 28th of Chalcedon) that, "the throne of Constantinople should enjoy *equal privileges* (*ἴσων πρεσβείων*) with that of Old Rome," but yet, "in ecclesiastical matters should pay it honour, as being second after it."

⁴ See Sozomen's Ecc. Hist. vii. 9, and the note of Valesius (note 1, Patrol. Græc., 67. Col. 1438), where many circumstances favourable to Maximus are pointed out.

⁵ Sozomen gives the substance of this Canon in the following words: *Μάξιμον δὲ, μήτε γεγενῆσθαι ἢ εἶναι ἐπίσκοπον, μήτε κληρικούς, τοὺς παρ' αὐτοῦ χειροτονηθέντας* (Maximus neither was nor is a bishop, neither are they clergymen who were ordained by him), which has been followed in the English translation.

CANON V.¹

Περὶ τοῦ τόμου² τῶν δυτικῶν, καὶ τοὺς ἐν Ἀντιοχείᾳ ἀπεδεξάμεθα τοὺς μίαν ὁμολογούντας πατρὸς, καὶ Υἱοῦ καὶ ἁγίου Πνεύματος θεότητα.

CANON VI.

Ἐπειδὴ πολλοὶ τὴν ἐκκλησιαστικὴν εὐταξίαν συγχεῖν καὶ ἀνατρέπειν βουλόμενοι, φιλέχθρως καὶ συκοφαντικῶς αἰτίας τιὰς κατὰ τῶν οἰκονομούντων τὰς ἐκκλησίας ὀρθόδοξων ἐπισκόπων συμπλάσσουσιν, οὐδὲν ἕτερον ἢ χραίνειν τὰς τῶν ἱερέων ὑπολήψεις, καὶ παραχὰς τῶν εἰρηνευόντων λαῶν κατασκευάζειν ἐπιχειροῦντες· τοῦτου ἕνεκεν ὥρισεν ἡ ἁγία σύνοδος τῶν ἐν Κωνσταντινουπόλει συνδραμόντων ἐπισκόπων, μὴ ἀνεξετάστως προσίεσθαι τοὺς κατηγοροῦντας, μηδὲ πᾶσιν ἐπιτρέπειν τὰς κατηγορίας ποιείσθαι κατὰ τῶν οἰκονομούντων τὰς ἐκκλησίας, μηδὲ μὴν πάντας ἀποκλείειν. Ἄλλ' εἰ μὲν τις οἰκεῖται τιὰ μέμψιν, τοῦτ' ἔστω ἰδιωτικὴν, ἐπαγάγοι τῷ ἐπισκόπῳ, ὡς πλεονεκτηθεὶς, ἢ ἄλλο τι παρὰ τὸ δίκαιον παρ' αὐτοῦ πεπονηθὼς, ἐπὶ τῶν τοιούτων κατηγοριῶν μὴ ἐξετάζεσθαι μήτε πρόσωπον τοῦ κατηγοροῦ, μήτε τὴν θρησκείαν· χρὴ γὰρ παντὶ τρόπῳ τὸ τε συνειδὸς τοῦ ἐπισκόπου ἐλεύθερον εἶναι, καὶ τὸν ἀδικεῖσθαι λέγοντα, οἷας ἂν ἢ θρησκείας, τῶν δικαίων τυγχάνειν· εἰ δὲ ἐκκλησιαστικὸν εἴη τὸ ἐπιφερόμενον ἔγκλημα τῷ ἐπισκόπῳ, τότε δοκιμάζεσθαι χρὴ τῶν κατηγορούντων τὰ πρόσωπα· ἵνα πρῶτον μὲν αἰρετικοῖς³ μὴ ἐξῆ κατηγορίας κατὰ τῶν ὀρθόδοξων ἐπισκό-

¹ It is the opinion of Bp Bev. and others, that this and the following Canon were made, not at the General Council of Constantinople, A. D. 381, but in the following year, when the greatest part of the Bishops who had been present at the Council again assembled at Constantinople. See his note on this 5th Canon. Routh's Opus., 2. 451. Oxf. 1832; Robertson's Ch. His., i. 274, note f. Johnson (Vade Mecum, p. 174) says, "However, it is certain that the Greeks always received the following Canons; and it is generally" (not at the present time, so far at least as the 7th Canon is concerned) "owned, that they were made in some council held at Constantinople, if not the same year with the foregoing, yet soon after."

² Quid Patres per Tomum τῶν δυτικῶν velint, inter doctos nondum convenit. Bp Bev. His own opinion is, "Τόμος δυτικῶν hic commemoratus nihil aliud fuit, quam libellus . . . , sive Epistola Synodica, quem Occidentales Episcopi Romæ Constantinopolim miserunt." See also Prolegom. Ad. Opp. Damasi (Patrolog. vol. xiii. col. 218-19). Balsamon and Zonaras under-

CANON V.

Quod ad volumen attinet occidentalium, etiam eos suscipimus qui Antiochiæ unam Patris, et Filii, et Sancti Spiritus deitatem confitentur.

As to the tome of the Western *Bishops*, we receive also those at Antioch, who acknowledge the one Deity of Father, Son, and Holy Ghost.

CANON VI.

Quoniam multi Ecclesiasticum ordinem confundere, et subvertere volentes inimice, et, sycophantice adversus orthodoxos Episcopos, qui Ecclesias administrant, accusationes quasdam confingunt, nihil aliud quam sacerdotum bonam existimationem contaminare, et in pace degentium populorum tumultus concitare conantes: ea de causa placuit sanctæ Synodo Episcoporum, qui Constantinopoli convenerunt, non sine discussione admittere accusatores, nec omnibus eorum qui Ecclesias administrant, accusationes permittere, nec omnes excludere: sed si quis propriam quidem querelam, id est, privatam intendat Episcopo, ut detrimento aliquo, vel injuria aliqua ab ipso affectus, in ejusmodi accusationibus, nec accusatoris personam nec religionem examinari: oportet enim Episcopi conscientiam esse omnibus modis liberam, et eum qui sibi injuriam factam esse dicit, cujuscunque sit religionis, jus suum consequi. Si autem sit crimen ecclesiasticum, quod Episcopo intenditur, tunc examinare personas accusatorum: ut primum quidem hæreticis non liceat orthodoxos Episcopos pro rebus ecclesiasticis accusare: hæreticos autem dicimus, et

Because many desiring to confound and subvert the ecclesiastical order, do maliciously and slanderously fabricate certain charges against the orthodox Bishops who govern the Churches, attempting nothing else than to sully the reputation of Priests, and to raise disturbance among peaceable people; for this reason the holy Synod of Bishops assembled at Constantinople has decreed; that accusers be not admitted without examination, and that neither all be permitted to bring accusations against those who govern the Churches, nor yet in truth all be excluded. But if any one bring any personal, that is, private accusation (complaint) against the Bishop, as having been oppressed, or having suffered at his hands (lit. "from him") any other thing contrary to right, in the case of such accusations, neither the character (person) nor the religion of the accuser should be considered; for it is fit both that the conscience of the Bishop should be clear in every respect, and that he who says he is wronged should have justice done to him (should receive his rights) of what religion soever he be. But if an ecclesiastical crime be objected against the Bishop,

stand by it a decree, or definition of faith, made at Sardica confirming the creed of the Council of Nicæa; the latter says, *οἱ* (i. e. the Bishops at Sardica) *καὶ ὄρον ἐξέθεντο βεβαιούοντα τὸ ἅγιον σύμβολον τῶν ἐν Νικαίᾳ πατέρων*, . . . *τόμον δὲ εἶπε τῶν δυτικῶν, ὅτι μόνοι οἱ δυτικοὶ ἐπίσκοποι τοῦτον ἐξέθεντο*. Socrates indeed (Ecc. H. ii. 20) and Sozomen (3. 12) say that a confession of faith was drawn up by this Council, but in this they are in error, as the decisive language of Athanasius proves. The Creed is given by Theodor. Ecc. Hist., B. ii. Conf. Patrolog. vol. viii. 920, note 11. By tome of the Western *Bishops* is to be understood an exposition of faith, *δραστηρὴ* in a Synod of Antioch held under Melitius, A. D. 378, sent to Damasus Bp of Rome and other Western Bishops." Justellus, Ap. Patrolog. vol. lxvii. col. 128. Routh's Opuscula, vol. ii. page 448-9.

³ *Εἰς μαρτυρίαν τὴν κατὰ ἐπισκοποῦ αἰρετικὸν μὴ προσδέχασθαι, ἀλλὰ μηδὲ πιστὸν εἶνα μόνον*. Apost. Can. 75. Conf. 129 Can. Afr. Code.

πων ὑπὲρ ἐκκλησιαστικῶν πραγμάτων ποιεῖσθαι. Αἰρετικούς δὲ λέγομεν τοὺς τε πάλαι τῆς ἐκκλησίας ἀποκηρυχθέντας καὶ τοὺς μετὰ ταῦτα ὑφ' ἡμῶν ἀναθεματισθέντας· πρὸς δὲ τούτοις καὶ τοὺς τὴν πίστιν μὲν τὴν ὑγιῆ προσποιουμένους ὁμολογεῖν, ἀποσχισθέντας δὲ καὶ ἀντισυνάγοντας τοῖς κανονικοῖς ἡμῶν ἐπισκόποις. Ἐπειτα δὲ καὶ εἴ τινες τῶν ἀπὸ τῆς ἐκκλησίας ἐπὶ αἰτίαις τισὶ προκατεγνωσμένοι εἶεν καὶ ἀποβεβλημένοι, ἢ ἀκοινωνῆτοι, εἴτε ἀπὸ κλήρου εἴτε ἀπὸ λαϊκοῦ τάγματος, μηδὲ τούτοις ἐξεῖναι κατηγορεῖν ἐπισκόπου, πρὶν ἢ τὸ οἰκεῖον ἔγκλημα πρότερον ἀποδύσωνται. Ὁμοίως δὲ καὶ τοὺς ὑπὸ κατηγορίαν προλαβοῦσαν ὄντας μὴ πρότερον εἶναι δεκτοὺς εἰς ἐπισκόπου κατηγορίαν ἢ ἐτέρων κληρικῶν, πρὶν ἢ ἀθῶους ἑαυτοὺς τῶν ἐπαχθέντων αὐτοῖς ἀποδείξωσιν ἔγκλημάτων. Εἰ μὲν τοι τινὲς μῆτε αἰρετικοὶ μῆτε ἀκοινωνῆτοι εἶεν, μῆτε κατεγνωσμένοι ἢ προκατηγορημένοι ἐπὶ τισὶ πλημελήμασι, λέγοιεν δὲ ἔχειν τινα ἐκκλησιαστικὴν κατὰ τοῦ ἐπισκόπου κατηγορίαν, τούτους κελεύει ἡ ἅγια σύνοδος πρῶτον μὲν ἐπὶ τῶν τῆς ἐπαρχίας πάντων ἐπισκόπων ἐνίστασθαι τὰς κατηγορίας, καὶ ἐπ' αὐτῶν ἐλέγχειν τὰ ἔγκλήματα τοῦ ἐν αἰτίαις τισὶν ἐπισκόπου· εἰ δὲ συμβαίῃ ἀδυνατῆσαι τοὺς ἐπαρχιώτας πρὸς διόρθωσιν τῶν ἐπιφερομένων ἔγκλημάτων τῷ ἐπισκόπῳ, τότε αὐτοὺς προσιέναι μείζονι συνόδῳ τῶν τῆς διοικήσεως ἐπισκόπων ἐκείνης, ὑπὲρ τῆς αἰτίας ταύτης συγκαλουμένων, καὶ μὴ ἂ πρῶτον ἐνίστασθαι τὴν κατηγορίαν, πρὶν ἢ ἐγγάφως αὐτοὺς τὸν ὁ ἴσον αὐτοῖς ὑποτιμήσασθαι ἢ κίνδυνον, εἴπερ ἐν τῇ τῶν πραγμάτων τάξει συκοφαντοῦντες τὸν κατηγορούμενον ἐπίσκοπον ἐλεγχθεῖεν. εἰ δὲ τις καταφρονήσας τῶν κατὰ τὰ προδηλωθέντα δεδογμένων, τολμήσειεν ἢ βασιλικῶς ἐνοχλεῖν ἀκοῶς, ἢ κοσμικῶν ἀρχόντων δικαστήρια, ἢ οἰκουμενικὴν

^a προτερον, M². and R.
^b M². omits τὸν ἴσον and has ἐπιτιμήσασθαι for ὑπο-

¹ . . . "either law, the canonical and civil, demand this of accusers, that if they prove not the crime which they lay to any one's charge, they themselves be subject to the same punishment which they attempted to bring on the accused." Bp Bev. Among others, he quotes in illustration the following passage: Nam inscriptio primo semper fiat, ut talionem calumniator recipiat,

qui olim ab Ecclesia abdicati sunt, et qui sunt postea a nobis anathematizati: ad hæc autem, et eos qui se sanam quidem fidem confiteri præ se ferunt, avulsi autem sunt, et abscissi, et adversus canonicos nostros Episcopos congregationem faciunt. Præterea autem etsi aliqui eorum, ab Ecclesia ob aliquas causas, prius condemnati, et ejecti, vel excommunicati fuerint, sive ex clero, sive ex laicorum ordine, nec eis licere Episcopum accusare, priusquam proprium crimen absterserint. Similiter autem et eos qui prius rei facti accusatique sunt, non prius ad Episcopi, vel aliorum clericorum accusationem admitti, quam se objectorum sibi criminum insontes ostenderit. Sed si nonnulli, nec hæretici, nec excommunicati fuerint, nec prius damnati, vel aliquorum criminum accusati, dicant autem se habere aliquas adversus Episcopum criminationes, eos jubet sancta Synodus primum quidem apud provinciæ Episcopos accusationem persequi, et apud eos probare crimina Episcopi, qui aliquarum rerum accusatur. Quod si evenerit, ut provinciales Episcopi crimina quæ Episcopo intentata sunt, corrigere non possint, tunc ipsos accedere ad majorem synodum diœcesis illius Episcoporum pro hac causa convocatorum: et accusationem non prius intendere, quam æquale sibi periculum statuunt, siquidem in rebus examinandis, accusatum Episcopum calumniari convicti fuerint. Si quis autem iis quæ ut prius declaratum est, decreta fuerunt, contemptis, ausus fuerit, vel imperatoris aures molestia afficere, vel

then the characters (persons) of the accusers ought to be considered, that in the first place heretics may not be allowed to bring accusations concerning ecclesiastical matters against the orthodox Bishops. (Those we call heretics who have formerly been condemned by the Church, and those who afterwards have been anathematized by us, and in addition to them, those also who pretend to confess the sound faith, but have made a schism and gathered congregations in opposition to us the Canonical Bishops.) But, in the next place, if any, either of the Clergy, or of the rank of laymen, have been for certain crimes condemned and ejected, or excommunicated by the Church, not even shall these be allowed to accuse a Bishop before they are first cleared from the crimes charged upon them (lit. "their own charge"), and that likewise they who are themselves accused beforehand be not allowed to accuse (be not received for the accusation of) a Bishop or other clergymen before they have proved themselves innocent of the crimes objected against them. But if there are any, neither heretics nor excommunicated, either condemned or before accused for any crimes who say they have any accusation of an ecclesiastical nature (any ecclesiastical accusation) against the Bishop: the holy Synod commands, that the accusations be made, first before all the Bishops of the province, and before them to prove the accusation preferred against the Bishop (lit. "accusation of the Bishop charged with certain crimes"), but if it happen that the provincial Bishops are unequal to the settlement of the charges made against the Bishops, then that they go to the greater Synod of the Bishops of that diocese, summoned together for this cause, and let not the informers bring forward the accusation till (before) they have first in writing awarded to themselves an equal penalty (danger) if, in the examination of the matters, they be convicted of having falsely charged the accused Bishop. But if any one despising our decrees, according to what has been already said, shall dare to trouble either the emperor's ears, or the

quia ante inscriptionem nemo debet judicari vel damnari cum et sæculi leges hæc eadem retineant. But the Epistle to Stephen, from which the above is taken, is placed among the Apocryphal works of Dam. Patrol. vol. xiii. col. 427.

σύνοδον τaráσσειν, πάντας ἀτιμάσας τοὺς τῆς διοικήσεως ἐπισ-
 * Μ². πάμπαν. κόπους, τὸν τοιοῦτον τὸ ^α παράπαν εἰς κατηγορίαν μὴ εἶναι δεκτὸν,
 ὡς καθυβρίσαντα τοὺς κανόνας, καὶ τὴν ἐκκλησιαστικὴν λυμνηνάμε-
 νον εὐταξίαν.

CANON VII.¹

Τοὺς προστιθεμένους τῇ ὀρθοδοξίᾳ, καὶ τῇ μερίδι τῶν σωζομένων
 ἀπὸ αἰρετικῶν, δεχόμεθα κατὰ τὴν ὑπο τεταγμένην ἀκολουθίαν καὶ
 συνήθειαν. Ἀρειανοὺς μὲν καὶ Μακεδονιανοὺς καὶ Σαββατιανοὺς
 καὶ Ναυατιανοὺς, ^β καὶ λέγοντας ἑαυτοὺς καθαροὺς καὶ ^γ ἀριστεροὺς,²
 καὶ τοὺς Τεσσαρεσκαίδεκατίτας, εἶπουν Τετραδίτας, καὶ Ἀπολινα-
 ριστὰς δεχόμεθα, διδόντας λιβέλλους, καὶ ἀναθεματίζοντας πᾶσαν
 αἵρεσιν, μὴ φρονούσαν ὡς φρονεῖ ἡ ἀγία τοῦ Θεοῦ καθολικὴ καὶ
 ἀποστολικὴ ἐκκλησία· καὶ σφραγιζομένους ἦτοι χριστομένους πρῶτον
 τῷ ἀγίῳ μύρῳ, τό, τε μέτωπον καὶ τοὺς ὀφθαλμοὺς καὶ τὰς ῥίνας,
 καὶ τὸ στόμα καὶ τὰ ὄτα, καὶ σφραγίζοντες αὐτοὺς λέγομεν,
 “σφραγὶς δωρεᾶς Πνεύματος ἁγίου.” Εὐνομιανοὺς μέντοι τοὺς εἰς
 μίαν κατάδυσιν³ βαπτιζομένους, καὶ Μοντανιστὰς τοὺς ἐνταῦθα
 λεγομένους Φρύγας, καὶ Σαβελλιανοὺς τοὺς νιοπατορίαν διδάσκον-
 τας, καὶ ἕτερα ἅπαντα χαλεπὰ ποιούντας, καὶ τὰς ἄλλας πᾶσας
 αἵρέσεις (ἐπειδὴ πολλοὶ εἰσιν ἐνταῦθα, μάλιστα οἱ ἀπὸ τῆς Γαλα-
 τῶν χώρας ἐρχόμενοι) πάντας τοὺς ὑπ’ αὐτῶν θέλοντας προστί-
 θεσθαι, τῇ ὀρθοδοξίᾳ ὡς Ἕλληνας δεχόμεθα, καὶ τὴν πρώτην

^β τοὺς Μ^{1,2}.
 R.
^γ ἀριστοὺς

¹ This Canon, I confess, is contained in all the editions of the Commentaries of Balsamon and Zonaras. It is cited also by Photius in Nomocan. tit. xii. ch. xiv., besides it is extant in a contracted form in the Epitome of Alexius Aristenes. But it is wanting in all the Latin versions of the Canons, in the ancient translations of Dionys. Exig., Isidore, Mercator, &c.; also in the Epitome of Sym. Logothet., and the Arabic paraphrase of Josephus Ægypt., and what is particularly to be observed, in the collection of John of Antioch; and this not through want of attention on his part, as is clear from this, namely, that in the order of the Canons as given by him he attributes six Canons only to this second General Council, saying, τῶν ἐν Κωνσταντινουπόλει συνεληθόντων πατέρων, ὑφ’ ὧν ἐξετίθησαν κανόνες ἕξ (“... of the Fathers who assembled at Constantinople, by whom six Canons were set forth”), so that it is clear the present was not reckoned among the Canons of this Council in those days. Nay, the whole

secularium principum judicia, vel universalem Synodum perturbare, neglectis omnibus diœcesis Episcopis, eum nullo modo esse ad accusationem admittendum, ut qui Canonibus injuriam fecerit, et ecclesiasticum ordinem everterit.

courts of secular rulers, or disturb a general council, dishonouring all the Bishops of the diocese, such a person shall by no means be allowed to give information (such an one is not at all to be admitted to accuse) as treating the Canons with contempt and destroying the ecclesiastical order.

CANON VII.

Eos qui rectæ fidei adjiciuntur, et partium eorum, qui ex hæreticis servantur, recipimus, secundum subjectum ordinem. Arianos quidem et Macedonianos, et Sabbatianos, et Novatianos, qui dicunt seipsos Catharos, hoc est mundos, vel Sinistros; et Tessaresdecatis sive Tetraditas, et Apollinaristas, recepimus, dantes quidem libellos, et omnem hæresin anathematizantes, quæ non sentit ut Sancta Dei Catholica et Apostolica Ecclesia, et signatos sive unctos primum sancto chrismate, et frontem, et oculos, et nares, et os, et aures, et eos signantes dicimus, "Signaculum domini Spiritus Sancti." Atqui Eunomianos qui in unam demersionem baptizantur, et Montanistas, qui hic dicuntur Phryges, et Sabellianos, qui idem esse Patrem et Filium opinantur, utrunque simul confundentes, et alia gravia et indigna faciunt, et alias omnes hæreses (quoniam hic multi sunt, et maxime qui ex Galatarum regione veniunt), quicumque ex his rectæ fidei describi volunt, ut Græcos admittimus, et primo quidem die ipsos Christianos facimus: secundo catechumenos; deinde ter-

Those who from among the heretics join themselves to orthodoxy and the portion of the saved, we receive according to the subjoined method and custom. Arians, Macedonians, Sabbathians, and Novatians, who call themselves pure (Cathari) and left-handed (or rather, "most excellent," see var. Read.), and Quartodecimans, or Tetradites and the Apollinarians, we receive if they give (giving) written renunciations of their errors and anathematizing every heresy which does not think as the holy catholic and apostolic Church of God thinks, and sealed or anointed first with the sacred unction, both on the forehead, and eyes, and nose, and mouth, and ears. And sealing them, we say, "The seal of the gift of the Holy Ghost." The Eunomians, however, who are baptized only with (or "to") one immersion, and the Montanists, who are here called Phrygians, and the Sabellians, who assert the Father and Son to be the same, and use other pernicious practices, and all other heresies (for there are many here, especially they who come from the country of

composition of this Canon clearly indicates (non obscure indicat) that it is to be ascribed, neither to this present Council, nor to any other (unless perhaps that of Trullo, of which we shall speak afterwards). "For nothing is appointed in it, nothing confirmed, but a certain ancient custom of receiving converted heretics, is here merely recited." Nihil enim in eo constituitur, nihil confirmatur; sed tantum antiqua quædam hæreticos conversos recipiendi consuetudo hic recitatur. Bev. in loc.

² "We must without any doubt read ἀπίστους, or at least καθαρῶτερον. In truth we never read that the Novatians called themselves ἀπίστους (left-handed); but rather did they continually boast that they were the best and most excellent of all men." Bev.

³ Vid. Apost. Can. 50, and the notes of Bp Bev.

ἡμέραν ποιῶμεν αὐτοὺς Χριστιανοὺς, τὴν δὲ δευτέραν κατηχου-
μένους, εἶτα τῇ τρίτῃ ἐξορκίζομεν αὐτοὺς μετὰ τοῦ ἐμφυσᾶν τρίτον
εἰς τὸ πρόσωπον καὶ εἰς τὰ ὦτα, καὶ οὕτως κατηχοῦμεν αὐτοὺς, καὶ
ποιῶμεν χρονίζειν εἰς τὴν ἐκκλησίαν, καὶ ἀκροᾶσθαι τῶν Γραφῶν,
καὶ τότε αὐτοὺς βαπτίζομεν.

tio exorcizamus sive adjuramus ipsos, ter simul in faciem eorum et auris insufflando. Et sic catechizamus, sive initiamus et curamus ut longo tempore versentur in ecclesiis, et audiant Scripturas, et tunc ipsos baptizemus.

the Galatians), all who from *among* these are willing to betake themselves to orthodoxy, we receive *as we do* Pagans. And the first day we make them Christians; the second, catechumens; then the third, we exorcise them, after blowing thrice into their face and ears. And thus, we catechise them, and make them continue a good while in the Church, and hear the Scriptures; and then we baptize them.

ΚΑΝΟΝΕΣ

Τῆς ἐν Εφέσω Τρίτης Οἰκουμενικῆς Συνόδου.

CANON I.

^a Ἐπειδὴ δὲ. ^a Ἐπειδὴ ἔχρησεν καὶ τοὺς ἀπολειφθέντας τῆς ἁγίας συνόδου, καὶ
 M². R. ^b From μετ. to ^b μείναντας κατὰ χώραν ἢ πόλιν διὰ τινα αἰτίαν ἢ ἐκκλησιαστικὴν,
 πολ. om. in ^c ἢ σωματικὴν, μὴ ἀγνοῆσαι τὰ ^c περὶ αὐτῶν τετυπωμένα, γνωρίζομεν
 M². ^c ἐν αὐτῇ. M². τῇ ὑμετέρα ἀγιότητι καὶ ἀγάπῃ, ^d ὅτι περ εἶτε ὁ μητροπολίτης τῆς
^d The preceding part om. ^d ἐπαρχίας ἀποστατήσας τῆς ἁγίας καὶ οἰκουμενικῆς συνόδου, προ-
 in M¹. σέθετο τῷ τῆς ἀποστασίας ¹ συνεδρίῳ, ἢ μετὰ τοῦτο προστεθεῖν, ἢ
^e τοῦ κελ. M². τὰ ^e Κελεστίου ² ἐφρόνησεν ἢ ^f φρονήσει, οὗτος κατὰ τῶν τῆς
^f φρονησοί. ^g M. ἀρχόν- ^g ἐπαρχίας ἐπισκόπων διαπράττεσθαι τι οὐδαμῶς δύναται, πάσης
 των καὶ ἐπ. ^h M. ὑποκείσ- ^h ἔκκλησιαστικῆς κοινωσίας ἐντεῦθεν ἤδη ὑπὸ τῆς συνόδου ἐκβεβλη-
 θαι. ^h M. ὑποκείσ- ^h μένος καὶ ἀνερέργητος ὑπάρχων. ἀλλὰ καὶ αὐτοῖς τοῖς τῆς
 θαι. ^h M. ὑποκείσ- ^h ἐπαρχίας ἐπισκόποις, καὶ τοῖς πέριξ μητροπολίταις τοῖς τὰ τῆς
 θαι. ^h M. ὑποκείσ- ^h ὀρθοδοξίας φρονούσιν ^h ὑποκείμεται εἰς τὸ πάντῃ κατὰ τοῦ βαθμοῦ
 θαι. ^h M. ὑποκείσ- ^h τῆς ἐπισκοπῆς ἐκβληθῆναι.

CANON II.

Εἰ δέ τιwes ἐπαρχιώται ἐπίσκοποι ἀπελείφθησαν τῆς ἁγίας
 συνόδου καὶ τῇ ἀποστασίᾳ προσετέθησαν, ἢ προστεθῆναι πειραθῆεν,
 ἢ καὶ ὑπογράψαντες τῇ Νεστορίου καθαιρέσει ἐπαλιδρόμησαν
 πρὸς τὸ τῆς ἀποστασίας συνεδρίον· τούτους πάντῃ κατὰ τὸ δόξαν

¹ That is, the Synod over which John Patriarch of Antioch presided. A full history of the events connected with this Council will be found in the Historical Preface to the second part of the Works of Marius Mercator (Patrol. vol. xlviii. col. 599—747). Soc. Ecc. H. 7. 34.

² Balsamon says that by an error the name of the Bishop of Rome (Κελεστίνου) was in some copies substituted for Κελεστίου. Bp Bev. supposes that Balsamon directed this observation against Aristenus, who certainly adopted the false reading; his epitome is,—'Εὰν ἀπολειφθεῖς τῆς συνόδου μητροπολίτης τῷ Κελεστίνῳ ἀντίχται, ἢ ἀνθίχται, ἀπόβλητος. And in his Commentary on Can. 3, he shows clearly that he supposed the Bishop of Rome was the person alluded to: he says . . . τοῦ ἀνθρωπολάτρου καὶ εὐσεβοῦς, καὶ ἰουδαίουφρονος, καὶ τοῦ Κελεστίνου τοῦ τῆς Ῥώμης ἐπισκόπου ἐφρόνησαν δόγματα. Upon which Bp Bev. observes, Quod . . . satis mirari nequeo, &c., At which I cannot sufficiently wonder, when in the Greek Calendars themselves, on the 8th of April the memory of Celestine Bp of Rome was celebrated, as a saint, and an opposer of the Nestorian heresy.

CANONES SANCTÆ EPHESINÆ SYNODI TERTIÆ ŒCUMENICÆ.

CANON I.

Quoniam oportebat etiam eos qui in provinciis aut urbibus morantes sanctæ synodo non interfuerunt, propter aliquam causam, vel ecclesiasticam, vel corporalem, non ignorare ea quæ de ipsis statuta sunt, vestræ sanctitati et dilectioni notum facimus, quod si quis Metropolitanus à sancta et universali synodo deficiens, apostasiæ, seu defectionis concessui, ac conventiculo adhæsit, vel posthac adhærebit, vel cum Cælestio sensit, aut sentiet, is adversus suæ provinciæ episcopos nihil penitus agere potest, omni ecclesiastica communione ab hinc jam a Synodo. ejectus, et ad nullum exercendum munus officiumque idoneus existens. Sed et ipsis provinciæ episcopis, et iis qui sunt circumcirca Metropolitanis, qui quæ sunt rectæ opinionis sentiunt, omnino subjicietur, et de episcopatus gradu deicietur.

Since it is fit that they also who were absent from the holy Synod, and remained in *their* province or city on account of some impediment (cause) either ecclesiastical or bodily, should not be ignorant of what has been decreed concerning them, we signify to your holiness and charity, that if any Metropolitan seceding from the holy and œcumenical Synod, hath attached, or may afterwards attach, himself to the opposing Synod (lit. assembly of apostasy), or entertain, or shall entertain, the sentiments of Cælestius, he cannot by any means effect anything against the bishops of the province, being from this time forth ejected by the Synod from all ecclesiastical communion, and incapable of exercising *his office*, but he shall in all respects be subject to those same bishops of the province, and to the neighbouring Metropolitanis who are orthodox in their sentiments, and be cast out from the dignity of the episcopate.

CANON II.

Si autem nonnulli provinciales Episcopi sanctæ Synodo non interfuerunt, et apostasiæ accesserunt, vel accedere conati fuerunt, vel cum etiam Nestorii depositioni subscripsissent, ad apostasiæ concessum

But if any provincial Bishops were absent from the holy Synod, and *either* were present, or attempted to be present, at the refractory assembly, or even after having subscribed the deposition of Nestorius,

Cælestius (vid. Marius Mercator, Lib. Subnot. Patrol. vol. xlvi. col. 114) held the following opinions:—

Adam mortalem factum, qui sive peccaret, sive non peccaret, fuisset moriturus.

Quoniam peccatum Adæ ipsum solum læsit, et non gens humanum.

Quoniam infantes qui nascuntur, in eo statu sunt, in quo Adam fuit ante prævaricationem.

Quoniam neque per mortem Adæ omne genus hominum moritur quia neque per resurrectionem Christi omne genus hominum resurgit.

Quoniam infantes, etiamsi non baptizentur, habent vitam æternam.

Adjecit . . . posse esse hominem sine peccato, et facile Dei mandata servare, quoniam ante Christi adventum fuerunt homines sine peccato.

Et quoniam sic lex mittit ad requiem cælorum, sicut evangelium.

τῇ ἁγίᾳ συνόδῳ ἀπολοτρῖους εἶναι τῆς ἱερωσύνης καὶ τοῦ βαθμοῦ

^a ἐκπίπτειν.
M². R.

^a ἐκπίπτοντας.

CANON III.

^b om. in M².

Εἰ δέ τινες ^b καὶ τῶν ἐν ἐκάστη πόλει ἢ χώρα κληρικῶν ὑπὸ Νεστορίου καὶ τῶν σὺν αὐτῷ ὄντων τῆς ἱερωσύνης ἐκωλύθησαν διὰ τὸ ὀρθῶς φρονεῖν ἐδικαιώσαμεν καὶ τούτους τὸν ἴδιον ἀπολαβεῖν βαθμόν· κοινῶς δὲ (τοὺς) τῇ ὀρθοδόξῳ καὶ οἰκουμεικῇ συνόδῳ συμφρονοῦντας κληρικοὺς, κελεύομεν τοῖς ἀποστατήσασιν ἢ ἀφισταμένους ἐπισκόπους, ^c μηδὲν ὑποκείσθαι κατὰ μηδένα τρόπον.

^c al. μηδ' ἕλως.

CANON IV.

Εἰ δέ τινες ἀποστατήσασιν τῶν κληρικῶν, καὶ τολμήσασιν ἢ κατ' ἰδίαν ἢ δημοσίᾳ τὰ Νεστορίου¹ ἢ τὰ Κελεστίου φρονῆσαι· καὶ τούτους εἶναι καθηρημένους, ὑπὸ τῆς ἁγίας συνόδου δεδικαίωται.

CANON V.

^a Ὅσοι δὲ ἐπὶ ἀτόποις πράξεσι κατεκρίθησαν ὑπὸ τῆς ἁγίας συνόδου ἢ ὑπὸ τῶν οἰκείων ἐπισκόπων· καὶ τούτοις ἀκαρουνίστως κατὰ τὴν ἐν ἅπασιν ἀδιαφορίαν αὐτοῦ, ὁ Νεστόριος καὶ οἱ τὰ αὐτοῦ φρονοῦντες, ἀποδοῦναι ἐπειράθησαν, ἢ πειραθεῖεν κοινωνίαν ἢ βαθμόν, ἀνωφελήτους μένειν καὶ τούτους, καὶ εἶναι οὐδὲν ἥττον καθηρημένους ^d ἐδικαιώσαν.

^d M¹. R. ἐδικαιώσαμεν.

¹ See the Anathemas and Counter-anathemas of Cyril and Nestorius in Marius Mercator, Patrol. vol. xlviii. col. 910, &c., where many interesting documents connected with the Nes-

recurrerunt, ii omnino ut sanctæ Synodo visum est, sint a sacerdotio alieni et gradu excidant.

went to that assembly, these, according to the opinion of the holy Synod, are estranged from the priesthood, and deprived of (fallen from) their dignity.

CANON III.

Si quis autem ex clericis, qui sunt in unaquaque urbe, vel regione, et sunt sub Nestorio et iis qui sunt cum ipso, sacerdotio autem sunt interdicti, eo quod recte sentiant, ut ii quoque proprium gradum recipiant, justum censuimus. Communiter autem omnibus qui cum orthodoxa et universali Synodo consentiunt, clericis jubemus iis qui desciverunt, vel desciscunt, Episcopis nullo penitus modo subjici.

But if any of the clergy, in any city or district, have been prohibited the exercise of their sacred office on account of their orthodoxy, by Nestorius and his party (lit. those who are with him), we pronounce it just that they regain their proper dignity. And in general we forbid clergymen who agree with the orthodox and œcumenical Synod to be, in any way, subject to the seceding and revolting bishops.

CANON IV.

Si qui autem clerici desecerint, et ausi sint vel privatim, vel publicè, vel cum Nestorio, vel cum Celestio sentire, eos quoque esse depositos a sancta Synodo justum visum est.

But if any clergymen have seceded, and have dared, either publicly or privately, to maintain the sentiments of Nestorius or Cælestius, it hath been thought just by the holy Synod that they likewise be deposed.

CANON V.

Quicumque autem propter indigna sua facta, a sancta Synodo vel a proprio Episcopo condemnati sunt, et eis non canonice, prout omnia facit indiscriminatim, Nestorius vel qui idem cum eo sentiunt, restituere tentarunt, vel tentaverint communionem, vel gradum, id nihil eis prodesse, et depositos nihilo secius manere justum putarunt.

But as many as were condemned for unreasonable practices, by the holy Synod or their own Bishops, and to whom, uncanonically, and according to his usual indifference, Nestorius and his partisans have attempted, or may attempt, to restore communion or *their* dignity, they (i. e. the Fathers at Eph.) have thought it just, that these also remain unrelieved, and be nothing the less deposed.

torian Controversy may be seen. Soc. Ecc. H., lib. 7, cc. 32, 34. Joan. Damas. Hæres. 81, ap. Eccles. Græc. Monumenta, vol. i. page 307, par. 1677.

CANON VI.

* Μ¹.². ἑκάσ-
του. Ὅμοίως δὲ καὶ εἴ τινες βουληθεῖεν τὰ περὶ * ἐκάστων πεπραγ-
μένα ἐν τῇ ἁγίᾳ συνόδῳ τῇ ἐν Ἐφέσῳ οἰφθήποτε τρόπῳ παρα-
σαλεύειν· ἡ ἁγία σύνοδος ὥρισεν, εἰ μὲν ἐπίσκοποι εἴεν ἢ κληρικοὶ,
τοῦ οἰκείου παυτελῶς ἀποπίπτειν βαθμοῦ· εἰ δὲ λαϊκοὶ, ἀκουωνή-
τους ὑπάρχειν.

CANON VII.

^b τούτων
τοίνυν. R. Τούτων ^b ἀναγνωσθέντων,¹ ὥρισεν ἡ ἁγία σύνοδος, ἕτεραν πίστιν
μηδεὶν ἐξείναι προφέρειν ἢ γουιν συγγράφειν ἢ συντιθέναι, παρὰ
* Νικαίων. R. τὴν ὀρισθείσαν παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ ° Νικαίᾳ
Μ². συναχθέντων πόλει, συν ἁγίῳ Πνεύματι. Τοὺς δὲ τολμῶντας ἢ
συντιθέναι πίστιν ἕτεραν ἢ γουιν προκομίζειν ἢ προφέρειν² τοῖς
θέλουσιν ἐπιστρέφειν εἰς ἐπίγνωσιν τῆς ἀληθείας, ἢ ἐξ Ἑλληνισ-
μοῦ, ἢ ἐξ Ἰουδαϊσμοῦ, ἢ γουιν ἐξ αἰρέσεως οἰασθήποτε· τούτους εἰ
μὲν εἴεν ἐπίσκοποι ἢ κληρικοὶ, ἀλλοτρίους εἶναι τοὺς ἐπισκόπους
τῆς ἐπισκοπῆς, καὶ τοὺς κληρικοὺς τοῦ κλήρου· εἰ δὲ λαϊκοὶ εἴεν,
ἀναθεματίζεσθαι. Κατὰ τὸν ἴσον δὲ τρόπον, εἰ φωραθεῖεν τινες
εἴτε ἐπίσκοποι εἴτε κληρικοὶ, εἴτε λαϊκοὶ, ἢ φρονούντες ἢ διδάσκοντες
τὰ ἐν τῇ προκομισθείσῃ ἐκθέσει παρὰ Χαρασίον³ τοῦ πρεσβυτέρου
περὶ τῆς ἐνανθρωπήσεως τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ, ἢ γουιν τὰ

¹ Namely, the declarations and subscriptions of those who had signed the creed of Theodore, appended to the "Libellus" of Charisius.

² See Bingham, *Antiq.*, B. 10. ch. iv. page 464.

³ Die vicesimo secundo Julii convenerunt Patres . . . "Then Charisius, Presbyter and Curator (œconomus) of the Church of Philadelphia, complained before the Synod, and having presented a declaration, asked that the sentence of his Bishop, Theophanes, might be rescinded, by whom he had been deposed, because he had resisted the Presbyters, Jacobus and Antonius, who, sent by Anastasius and Photius, friends of Nestorius, with letters to the Bishops of Lydia, disseminated the creed of Theodore, which was plainly imious, and presented it for subscription to

CANON VI.

Similiter autem, si qui voluerint, quæ in sancta Ephesina Synodo de singulis acta sunt, quovis modo, labefactare, decrevit sancta Synodus, si sint quidem Episcopi vel clerici, a proprio gradu omnino excidere: si autem laici, excommunicatos manere.

Likewise, if any are willing in any way to annul what has been decreed (lit. "done") concerning every particular, in the holy Synod at Ephesus, the holy Synod has determined that they be wholly deprived of their office, if indeed they be Bishops or clergymen, but if laymen, put out of communion.

CANON VII.

His lectis, decrevit sancta Synodus, non licere cuiquam aliam fidem afferre, vel scribere, vel componere, quam eam quæ a sanctis Patribus, qui Nicææ congregati sunt in Sancto Spiritu, definita est. Qui autem aliam audent fidem componere, vel adducere, vel offerre, iis qui se ad veritatis agnitionem volunt convertere, vel ex gentilitate, vel ex Judæismo, vel ex quacunque secta; eos, si sint quidem Episcopi, vel clerici, ab Episcopatu esse alienos Episcopos, et clericos a clero; si autem sint laici, anathematizari. Eodem modo autem si deprehensi fuerint aliqui, sive Episcopi, sive clerici, sive laici vel sentire, vel docere ea quæ sunt in expositione allata a Charisio Presbytero de humanæ naturæ susceptione unigeniti Filii Dei, sive scelerata et perversa Nestorii dogmata, quæ etiam subiecta sunt, subjiciantur sententiæ hujus sanctæ et universalis Synodi, ut Episcopus

When these things had been read, the holy Synod decreed, that it should be unlawful for any one to propose or write or compose *any* other creed beside that which had been drawn up (lit. "decreed") by the holy Fathers, assembled at the city of Nice, with the Holy Ghost. But they who dare either to compose another creed, or to introduce or offer it to those who desire to turn to a knowledge of the truth, either from heathenism, or Judaism, or from any heresy whatsoever, that they, if indeed they are Bishops or clergymen, be deposed (estranged), the Bishops from the Episcopate, and the clergymen from the clergy, but if they are laymen, that they be anathematized. In like manner, if any, either Bishops, clergymen, or laymen, be detected maintaining or teaching what is contained in the explanation introduced by Charisius the priest concerning the in-

those who came over to the Church from the heresy of the Quartodecmani. Charisius is absolved by the Synod, the creed of Theodore is condemned: that celebrated law (namely, this 7th Canon) on the subject of not composing any other formula of faith than that published by the Nicene Fathers, was passed, and which in subsequent ages gave rise to so many disputes." (Garnier, Pref. in Sec. Part. Op. Marius Mer. col. 727.) In col. 876 is given the Libellus Charisii, then the creed of Nestorius (a Theodore Mopsuesteno compositum. Baluz. quoted in not.), this is referred to by the *τα εν τη προκομ. εκθεσει* of the Canon; next the declarations and subscriptions of those simple persons who were induced to sign it, "His igitur recitatis (see note 1) decrevit sancta Synodus," &c., Mar. Mer. col. 386.

- * al. μιαρα. ^a πικρὰ καὶ διεστραμμένα τοῦ Νεστορίου δόγματα, ἃ καὶ ὑποτέτακται ὑποκείσθωσαν τῇ ἀποφάσει τῆς ἁγίας ταύτης καὶ οἰκουμενικῆς συνόδου· ὥστε δηλονότι τὸν μὲν ἐπίσκοπον ἀπαλλοτριούσθαι τῆς ἐπισκοπῆς καὶ εἶναι καθρημένον, τὸν δὲ κληρικὸν ὁμοίως ἐκπίπτειν
^b καθὼς. M^{1,2}. τοῦ κλήρου· εἰ δὲ λαϊκός τις εἴη, καὶ οὗτος ἀναθεματιζέσθω, ^b καθὰ εἶρηται.

CANON VIII.

Πράγμα παρὰ τοὺς ἐκκλησιαστικοὺς θεσμοὺς καὶ τοὺς κανόνας
^c ἀποστολων. τῶν ἁγίων ^c πατέρων καινοτομούμενον καὶ τῆς πάντων ἐλευθερίας
 Ζ. ἀπτόμενον, προσήγγειλεν ὁ θεοφιλέστατος συνεπίσκοπος Ῥηγίνος
 καὶ οἱ σὺν αὐτῷ θεοφιλέστατοι ἐπίσκοποι τῆς Κυπρίων ἐπαρχίας
 Ζήνων καὶ Εὐάγριος· ὅθεν¹ ἐπειδὴ τὰ κοινὰ πάθη μείζονος δέεται τῆς
^d al. ad. καὶ θεραπείας, ὡς καὶ μείζονα τὴν βλάβην φέροντα, ^a εἰ μὴδὲ ἔθος
 μάλιστα. ἀρχαῖον παρηκολούθησεν, ὥστε τὸν ἐπίσκοπον τῆς Ἀντιοχείων
 πόλεως, τὰς ἐν Κύπρῳ ποιεῖσθαι χειροτονίας, καθὰ διὰ τῶν λιβέλλων
 καὶ τῶν οἰκείων φωνῶν ἐδίδαξαν οἱ εὐλαβεστάτοι ἄνδρες οἱ τὴν
 πρόσδοτον τῇ ἁγίᾳ συνόδῳ ποιησάμενοι, ἔξουσι τὸ ἀνεπηρέαστον καὶ
 ἀβίαστον οἱ τῶν ἁγίων ἐκκλησιῶν τῶν κατὰ τὴν Κύπρον προ-
 εστῶτες, κατὰ τοὺς κανόνας τῶν ὁσίων πατέρων καὶ τὴν ἀρχαίαν
 συνήθειαν, δι' ἑαυτῶν τὰς χειροτονίας τῶν εὐλαβεστάτων ἐπισκόπων
 ποιοῦμενοι.² τὸ δὲ αὐτὸ καὶ ἐπὶ τῶν ἄλλων διοικήσεων καὶ
 τῶν ἀπαντοχοῦ ἐπαρχιῶν παραφυλαχθήσεται. ὥστε μηδένα τῶν
 θεοφιλεστάτων ἐπισκόπων ἐπαρχίαν ἑτέραν οὐκ οὔσαν ἄνωθεν καὶ
 ἐξαρχῆς ὑπὸ τὴν αὐτοῦ, ἤγουν τῶν πρὸ αὐτοῦ, χεῖρα καταλαμβάνειν·
 ἀλλ' εἰ καὶ τις κατέλαβε, καὶ ὑφ' ἑαυτῷ πεποιήται βιασάμενος,
^e M². R. ταύ- τοῦτον ἀποδιδόναι, ἵνα μὴ τῶν πατέρων οἱ κανόνες παραβαίνωνται,
 τημ. μηδὲ ἐν ἱερουργίας προσχήματι ἐξουσίας τύφος κοσμικῆς παρεῖ-

¹ Routh suggests a transposition. See Opus. page 394.

² "From this it is clear how little the Council of Ephesus regarded the judicial sentence (sententiam decretoriam) of the Roman Bishop, Innocent I., who, about twenty years before this, in an Epistle to Alexander, Bp of Antioch, had claimed for this same Alexander the power of or-

quidem scilicet sit ab episcopatu alienus; clericus autem gradu similiter excidat. Si sit autem quis laicus, anathematizetur et ipse, ut prius dictum est.

carnation of the only begotten Son of God, or the harsh and perverse doctrines of Nestorius which are subjoined, let them lie under the sentence of this holy and œcumenical Synod, that is to say, that the Bishop be deprived of the episcopate and be deposed, that the clergyman likewise be degraded from the clergy; but if any be a layman, let him be anathematized, as is before said.

CANON VIII.

Rem præter leges ecclesiasticas, et sanctorum Patrum Canones innovatam, et omnium libertatem attingentem, renunciavit nobis in primis pius Episcopus Reginus, et qui cum eo sunt Cypriorum provinciæ religiosissimi Episcopi Zeno et Evagrius. Quamobrem quoniam communes morbi majori medicina opus habent, ut qui majus etiam damnum afferant, et maxime si neque antiqua consuetudo consecuta est, ut Antiochenæ civitatis Episcopus in Cypro ordinationes faciat, quemadmodum et libellis et propriis vocibus nos docuerunt viri religiosissimi, qui ad sanctam synodum accesserunt, iis qui sacrosanctis Cypri Ecclesiis præsent, fraudi ac probro non erit, nec ulla vis aut impedimentum eis afferetur, si secundum sanctorum Patrum Canones et antiquam consuetudinem, per se religiosissimorum Episcoporum ordinationes faciant. Idem autem et in aliis diocesisibus, et quæ sunt ubique provinciis servabitur; ut nullus religiosissimorum Episcoporum, provinciam aliam, quæ non multis annis, et ab initio sub sua, vel eorum qui illum præcesserunt, manu fuerit, invadat: sed et si quis invaserit, et sibi per vim submiserit, eam reddat, ne sanctorum patrum Canones transiliantur, nec sub sacerdotalis muneris prætextu secularis potestatis fastus subeat, nec libertatem paulatim imprudentes amittamus, quam nobis proprio sanguine dedit Dominus Jesus Christus, omnium hominum liberator. Sanctæ ergo et universali Synodo visum

Our fellow Bishop Reginus, most beloved of God, and Zeno and Evagrius, most religious Bishops of the province of the Cypriots, who are with him, have publicly declared an innovation contrary to the ecclesiastical laws, and the Canons of the holy Fathers, and which touches the safety of all. Since, then, common diseases require the stronger remedy, as bringing also greater damage, *more especially* if it is not in accordance even with ancient custom that the Bishop of the city of Antioch should perform ordinations in Cyprus, as the most religious men, who have made their entry into the holy Synod, have informed us both by writing and by word of mouth ("and by their own voices"), *therefore* the rulers of the holy Churches in Cyprus shall retain their inviolable and unimpeachable *right*, according to the Canons of the holy Fathers and ancient custom, performing by themselves the ordinations of the most religious Bishops. And the very same shall be observed also in other dioceses and provinces everywhere, so that none of the Bishops most beloved by God do assume *any* other province that was not formerly, and from the beginning, subject to him, or to his predecessors (lit. "under his hand, or *that* of those before him"). But if any one have even assumed, and by force have reduced *it* under him, he must give it up, lest the Canons of the Fathers be transgressed, or the pride

daining Bishops in the island of Cyprus. See the Decrees of Pope Innocent, ch. xlv. xlvi." Routh, page 461. The Decrees of Innocent referred to may be seen in *Patrol. vol. lxxvii. col. 255.* See *Stillingfleet's Orig. Brit.*, pages 106-8, and note ⁵ on 6th Can. Conc. Nic. sup.

δύηται, μηδὲ λάθωμεν τὴν ἐλευθερίαν¹ κατὰ μικρὸν ἀπολέσαντες ἣν ἡμῖν ἔδωρήσατο τῷ ἰδίῳ αἵματι ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, ὁ πάντων ἀνθρώπων ἐλευθερωτὴς. ἔδοξε τοίνυν τῇ ἁγίᾳ καὶ οἰκουμενικῇ συνόδῳ, σώζεσθαι ἐκάστη ἐπαρχίᾳ καθαρὰ καὶ ἀβίαστα τὰ αὐτῇ προσόντα δίκαια ἐξ ἀρχῆς ἄνωθεν, κατὰ τὸ πάλαι κρατήσαν ἔθος· ἄδειαν ἔχοντος ἐκάστου Μητροπολίτου τὰ ἴσα τῶν πεπραγμένων πρὸς τὸ οἰκεῖον ἀσφαλῆς ἐκλαβεῖν· εἰ δέ τις μαχόμενον τύπου τοῖς νῦν ὀρισμένοις προκομίσει, ἄκυρον τοῦτον εἶναι ἔδοξε

• B. ταύτη. τῇ ἁγίᾳ ² πάσῃ καὶ οἰκουμενικῇ συνόδῳ.

¹ "By this Canon our divines have fully established the exemption of the British Churches from subjection to any Patriarch whatever; for it cannot be made to appear that either the

est, ut unicuique provinciæ pura et inviolata serventur sua jura, quæ ab initio et multis retro annis habet, secundum consuetudinem quæ jam olim servata est, potestatem habente unoquoque Metropolitano, actorum exemplaria ad suam securitatem accipere. Si quis autem constitutionem aliquam iis, quæ nunc definita sunt, repugnantem attulerit, eam quoque esse irritam visum est toti sanctæ et universali Synodo.

of secular authority be surreptitiously introduced under the mask of the sacred function, or we unknowingly by degrees lose the liberty which our Lord Jesus Christ, the Redeemer of all men, hath given to us by his own blood. It has seemed good, therefore, to the holy and general Synod, that to each province be preserved clear and inviolable the rights formerly and from the beginning belonging to it, according to the old prevailing custom; each Metropolitan having authority to take copies of the things *now* transacted (or "of the Acts") for his own security. But if any one introduce a regulation (or "decree") contrary to the things now decreed, it has seemed good to all *this* holy and general Synod that it be of no force.

Bishop of Rome, or of any other see, had any manner of jurisdiction over us before this Canon was made; and whatever power he has assumed since was contrary to this Canon." Johnson.

ΚΑΝΟΝΕΣ

Τῆς ἁγίας τετάρτης καὶ Οἰκουμενικῆς Συνόδου τῆς ἐν Χαλκηδόνι.

CANON I.

Τοὺς παρὰ τῶν ἁγίων πατέρων καθ' ἑκάστην σύνοδον, ἀρχὴ τοῦ
νῦν ἐκτεθέντας κανόνας κρατεῖν ἐδικαιώσαμεν.¹

CANON II.

Εἴ τις ἐπίσκοπος ἐπὶ χρήμασι χειροτονίαν ποιήσαιο, καὶ εἰς
* ἐν τῷ κλ. πράσιν καταγάγοι τὴν ἄπρατον χάριν, καὶ χειροτονήσοι ἐπὶ χρή-
M¹. R. τῷ κλ. μασι ἐπίσκοπον, ἢ χωρεπίσκοπον, ἢ πρεσβυτέρους, ἢ διακόνους, ἢ
M². ἕτερόν τινα ^a τῶν κλήρω κατηριθμημένων· ἢ προβάλλοιτο ² ἐπὶ
^b προσμονάριον. R. and ἑτέρου, ³ ἢ ἐκδικον, ⁴ ἢ ^b παραμονάριον, ⁵ ἢ ὄλωσ τινὰ
Alex. Aris. χρήμασιν οἰκονόμον, ³ ἢ ἐκδικον, ⁴ ἢ ^b παραμονάριον, ⁵ ἢ ὄλωσ τινὰ

¹ Et . . . Justinianus Imp., Novel. 131, de Canonibus Ecclesiasticis, Θεσπιζομεν τοίνυν τάξιν νόμιμον ἐπέχειν ἐκκλησιαστικοὺς κανόνας, τοὺς ὑπὸ τῶν ἁγίων τεσσάρων συνόδων ἐκτεθέντας, ἢ βεβαιωθέντας, τοῦτ' ἐστὶν τῆς ἐν Νικαίᾳ, καὶ τῆς ἐν Κωνσταντινουπόλει, καὶ τῆς ἐν Ἐφέσῳ πρώτης, καὶ τῆς ἐν Χαλκηδόνι. Ubi confirmatorum voce intelligi par est Canones Conciliorum dioceseων prædictorum Ancyran, Neocæsariensis, Gangrensis, Antiocheni, et Laodicensis, qui toto orbe recepti, et ab ipsis quatuor Conciliis œcumenicis probati et confirmati, in Codice Canonum Ecclesiæ universæ continebantur, ut disserte Theod. Balsamo . . . adnotavit . . . &c. (And the Emperor Justinian, Novel. 131, speaking of the Ecclesiastical Canons, says, "We decree that the Ecclesiastical Canons, made or confirmed by the four holy Councils, that is, of Nicæa, Constantinople, first of Ephesus, and Chalcedon, have the force of laws." Where, by the word *confirmed*, we should understand the Canons of the above-mentioned diocesan or provincial Synods of Ancyra, Neocæsarea, Gangra, Antioch, and Laodicea, which, having been received by the whole Church, approved and confirmed by the four general Councils themselves, were contained in the Book of the Canons of the universal Church, as Theod. Balsamon observes, Justell. Præf. in Cod. Can. (Patrol., vol. lxxvii. 29). "Those of Arles, Carthage, Eliberis, and even Sardica, were not admitted into the code, and probably some of them never heard of by these holy Fathers, and it is observable, that not one of the Canons here ratified was made in the Latin Church, or drawn up in that tongue." Johnson.

² . . . οἱ μὲν γὰρ χειροτονοῦνται ὡς ἐπίσκοποι, καὶ πρεσβύτεροι, καὶ διάκονοι, καὶ ὑποδιάκονοι οἱ δὲ σφραγίζονται μόνον, καὶ τοῦτο δὲ χειροθεσίας ἐστίν, ὡς ἀναγνώσται καὶ ψάλται, καὶ οἱ τοῦτοι ὅμοιοι οἱ δὲ προβάλλονται, ὡς οἰκονόμοι, καὶ ἐκδικοι, καὶ παραμονάριοι. Zon.

³ The œconomi were officers appointed to manage the revenues of the whole diocese. They

CANONES SANCTÆ ET ŒCUMENICÆ QUARTÆ SYNODI CHALCEDONENSIS.

CANON I.

Qui a sanctis Patribus in unaquaque Synodo hucusque expositi sunt, observari Canones æquum censuimus. We pronounce it just, that the Canons made by the holy Fathers in every Synod to the present time be in force.

CANON II.

Si quis Episcopus propter pecunias ordinationem fecerit, et non venalem gratiam in venditionem deduxerit, et propter pecunias ordinaverit Episcopum vel Chorepiscopum, vel Presbyterum, vel Diaconum, vel aliquem eorum qui in clero annumerantur, vel propter pecunias promovet œconomum, vel defensorem, vel paramonarium (*Mansionarius. Dion. Exig.*), vel If any Bishop ordain for money, and bring down to sale the unvendible grace, and shall, for money, ordain a Bishop or Chorepiscopos, Presbyters or Deacons, or any other of those reckoned among the clergy, or promote for money an œconomus, ecclicus, or paramonarius, or, in short, any one who belongs to the Canon (lit. "any of the Canon"), through his own base

were instituted in the 4th century. . . . "it was both the rule and practice of the Church to take the œconomus out of some of the clergy, and we never meet with any instance or order to the contrary." Bing. Antiq., B. ii. ch. xii. page 125. See CC. 25, 26.

⁴ The ἐκδικοί here mentioned (called by the Latins *Defensores pauperum* or *Ecclesiæ*) "had much the same employment in the Church as the *defensores plebis* had in the state; for if any of the poor, or virgins, or widows belonging to the Church, were injured or oppressed by the rich, it was the business of these *defensores* . . . to see them righted." Bing. Antiq., B. iii. ch. xi. He is of opinion that the chancellors and the defensors were not the same in the primitive Church. See L'Estrange's Alliance of Div. Off., pp. 32-3. Ox., 1846. Zonaras (Com. on Can. 3), speaking of persons in whose behalf clergymen might properly interfere, says . . . καὶ οἱ ἀδίκως εἰς δουλείαν ἔλκομενοι, καὶ ἄλλοι τοιοῦτοι, δὲ οὗς ἐκδικοί γίνονται. Marshall's Penitential Discip., p. 140-1, and Can. 23, huj. Concil.

⁵ . . . "The translators and critics are not agreed upon the meaning of the word. The ancient translation of Dionysius Exig. renders it *mansionarius*, and explains that in a marginal reading by *Ostiarus*, or a door-keeper of the Church. . . . Yet . . . the best learned of the modern critics give another sense to the Greek name παραμονάριος. Justellus explains it by *villicus*. . . . Bp Bev. styles him *rerum ecclesiasticarum administrator*, which is the same." Bingham's Antiq., 3. 12. The words of Justellus are, *Paramonarii autem sunt villici sive actores possessionum, ut scribit doctissimus jurisconsultus Jacobus Cujacius. Villicus proprie villæ gubernator est, unde a villa villicus nomen accepit. Vid. Patrolog., vol. lxxvii. 129.* In the note to which Bingham alludes, in the passage above quoted, Bp Bev. says also, *Et sic quidem παραμονάριοι hoc in loco hujusmodi fuisse Villici videntur, qui nimirum possessiones et pecunias, præcipue ad monasteria, μανάς dicta, pertinentes administrarunt et dispensarunt.*

τοῦ κανόνος, δι' αἰσχροκέρδειαν οἰκείαν· ὁ τοῦτο ἐπιχειρήσας ἐλεγχθεῖς, κινδυνεύετω περὶ τὸν οἰκείον βαθμόν· καὶ ὁ χειροτονούμενος μηδὲν ἐκ τῆς κατ' ἐμπορίαν ὠφελείσθω χειροτονίας ἢ προβολῆς· ἀλλ' ἔστω ἀλλότριος τῆς ἀξίας ἢ τοῦ φροντισματος, οὔτε ἐπὶ χρήμασι ἔτυχευ. εἰ δέ τις καὶ μεσιτεῶν φανεῖ τῶις οὕτως αἰσχροῖς καὶ ἀθεμίτοις λήμμασιν, καὶ οὗτος, εἰ μὲν κληρικὸς εἴη, τοῦ οἰκείου ἐπιπιπτέτω βαθμοῦ· εἰ δὲ λαϊκὸς ἢ μονάζων, ἀναθεματιζέσθω.

CANON III.

Ἦλθεν εἰς τὴν ἁγίαν σύνοδον, ὅτι τῶν ἐν τῷ κλήρῳ κατειλεγμένων τινὲς, διὰ αἰσχροκέρδειαν, ἀλλοτριῶν κτημάτων γίνονται μισθωταί, καὶ πράγματα κοσμικὰ ἐργολαβοῦσι,¹ τῆς μὲν τοῦ Θεοῦ λειτουργίας καταραθνοῦντες, τοὺς δὲ τῶν κοσμικῶν ὑποτρέχοντες οἴκους, καὶ οὐσιῶν χειρισμοὺς² ἀνεχόμενοι διὰ φιλαργυρίαν. ὄρισεν τοίνυν ἡ ἁγία καὶ μεγάλη σύνοδος, μηδένα τοῦ λοιποῦ, μὴ ἐπίσκοπον, μὴ κληρικόν, μὴ μονάζοντα, ἢ μισθοῦσθαι κτήματα, ἢ³ πράγματα, ἢ ἐπιεσάγειν ἑαυτὸν κοσμικαῖς διοικήσεσιν·⁴ πλὴν εἰ μὴ που ἐκ νόμων⁵ καλοῖτο εἰς ἀφελίκων ἀπαραίτητον⁶ ἐπιτροπήν, ἢ ὁ τῆς πόλεως ἐπίσκοπος ἐκκλησιαστικῶν⁷ ἐπιτρέψει φροντίζων πραγμάτων, ἢ ὄρφανῶν⁸ καὶ χηρῶν⁹ ἀπρονοήτων, καὶ τῶν προσώ-

^a ἀναδεχόμενοι. M². R.

^b ἢ πραγμάτων ἐπι. M¹. aut negotiis sac. se miscere. Dion. Ex.

^c ἐπιτρέψαι. M¹.

^d ἢ. M².

¹ Τὸ δὲ ἐργολαβεῖν καὶ παρὰ τοῖς νόμοις διαβεβλημένον ἴστιν. Zonaras.

² See Apost. Can. 6. 81.

³ Before the time of Cyprian the rulers of the Church, in order to prevent the clergy from having their thoughts called away by secular cares from the duties of their high and holy calling, made a law, that no Christian at his death should name a clergyman as guardian, &c.; he says, . . . Cum jam pridem in concilio Episcoporum statutum sit, ne quis de clericis, et Dei ministris tutorem vel curatorem testamento suo constituat, &c., Epist. 1; and consult Bp Fell's note on the passage. Balsamon states that by the law, tutors (ἐπιτροποί) were appointed for male children up to the age of 12 years, for females to 14. Guardians (κουράτωρες) for either sex alike, till they arrived at the age of 26 years.

⁴ Observandum hoc loco, ex jure Romano, tutelam pupillorum, pro munere publico habitam, onus fuisse a quo non nisi ex certis iisque gravissimis causis lege definitis excusatio concedebatur (We must observe here, that, by the Roman law, the tutelage of wards, esteemed a public duty, was a responsibility from which no exemption was granted, except for certain, and these most serious, causes defined by law). Bp Fell, note on Cyp. Ep. 1.

⁵ ὅμεις οὖν, ὡ ἐπίσκοποι, μεμιμησάτε τὰ περὶ τῆς ἀνατροφῆς αὐτῶν, μηδὲν ἐλλείποντες

omnino aliquem ex Canone, turpis quæstus gratia, qui hoc tentasse convictus fuerit de proprio gradu in periculum veniat; et qui est ordinatus, ex ordinatione vel promotione quæ instar mercatorum vœundatur, nihil juvetur: sed sit a dignitate vel curatione alienus, quam pecuniis adeptus est. Si quis autem sequester et intercessor adeo turpibus et nefariis lucris apparuerit, hic quoque si sit quidem clericus proprio gradu excidat. Si sit autem laicus vel monachus, anathematizetur.

love of gain: let him who has been convicted of having attempted this, be deprived of his own office (lit. "be in danger with regard to," &c.), and let him who is ordained, or promoted, derive no advantage from the ordination or promotion received by way of traffic; but let him be deprived of the dignity (lit. "be a stranger to") or office which he got by money. But if any one do appear to have interposed as an accomplice in such disgraceful and unlawful gains, let him also, if indeed he be a clergyman, be degraded from his dignity, but if a layman or monk, let him be anathematized (or excommunicated).

CANON III.

Pervenit ad sanctam Synodum, quod eorum qui in clerum cooptati sunt, quidam propter turpe lucrum alienas possessiones conducunt, et secularia negotia exercent, divinum ministerium negligentes, secularium vero domos subeuntes, et eorum facultatum tractionem ac curationem propter avaritiam suscipentes. Definit ergo sancta Synodus neminem deinceps, nec Episcopum, nec clericum, nec monachum, vel possessiones conducere, vel secularibus vel possessionum administrationibus seipsum ingerere: nisi utique ex lege ad inexcusabilem impuberum tutelam vocetur, vel civitatis Episcopus eum rerum ecclesiasticarum curam gerere permittat, vel orphanorum, vel viduaram, quibus provideri non

It has come to the knowledge of the holy Synod, that some of those who have been enrolled among the clergy, through filthy lucre's sake, hire other men's estates, and negotiate secular affairs, neglecting the divine ministry (Liturgy), betaking themselves to the houses of secular men and undertaking the management of their property through love of money: therefore the holy and great Synod decrees, that nobody for the future, either Bishop, clergyman, or monk, either take to farm any estate or office, or involve himself in secular administrations; except he be called by the laws to the guardianship of minors, which is unavoidable, or the Bishop of the city permit him to take care of the affairs of the

αὐτοῖς τοῖς μὲν ὀρφανοῖς παρέχοντες τὰ γονεῖν, ταῖς δὲ χήραις τὰ ἀνδρῶν, κ.τ.λ. Apost. Const. lib. 4. ch. 2; Conf. Just. M. Apol. sec. 67; Athan. His. Ar. ad Monachos, col. 721; Apost. Const. lib. 3, pas. Vit. S. Cyp. per Pontium, where we are told, Nulla vidua reversa est (i. e. from Cyprian) sinu vacuo, page 3. Χῆραι μὴ ἀμελείσθωσαν· μετὰ τὸν Κύριον σὺ αὐτῶν φροντιστὴς ἴσῳ. Ignatii Epis. ad Poly. sec. 4. The anxiety shown by the early Church for the care of the poor, the afflicted, and oppressed, extorted reluctant praise, even from her most inveterate enemies, e. g. from Julian, who would infuse life and vigour into selfish and frigid paganism by urging upon its ministers the adoption of the principles and practices of the Christians in this respect. He says, Ἑλληνισμὸς οὕτω πράττει κατὰ λόγον, ἡμῶν ἕνεκα τῶν μετιόντων αὐτῶν . . . τί οὖν ἡμεῖς οἰόμεθα ταῦτα ἀρκεῖν; οὐδὲ ἀποβλέπομεν, ὃ (ὡς μαλ.) μαλιστα τὴν ἀθείτητα (for so he designates the Christian religion) συννήξῃσιν ἢ περὶ τοὺς ξένους φιλάνθρωπία, καὶ ἢ περὶ τὰς ταφὰς τῶν νεκρῶν προμήθεια, καὶ ἢ πεπλασμένη σεμνότης κατὰ τὸν βίον: and then after stating that he had allowed a quantity of corn and wine to be divided among the poor, he adds the following remarkable words, Αἰσχρὸν γάρ, εἰ τῶν μὲν Ἰουδαίων οὐδεὶς μεταίτει, τρέφουσι δὲ οἱ δυσσεβεῖς Γαλιλαῖοι πρὸς τοῖς ἑαυτῶν, καὶ τοὺς ἐμετέρουσ. Ap. Soz. Ecc. His. v. 16.

^a κυρίου. R. πων τῶν μάλιστα τῆς ἐκκλησιαστικῆς δεομένων βοηθείας, διὰ τὸν
prop. tim. φόβον τοῦ ^a Θεοῦ. εἰ δέ τις παραβαίνειν τὰ ὠρισμένα τοῦ λοιποῦ
Dom. Di. Ex. ^b ἐπιχειρήσοι. ὁ τοιοῦτος ἐκκλησιαστικοῖς ὑποκείσθω ἐπιτιμίαις.¹
prop. Dei tim.
Car. ^b ἐπιχειρήσει.

CANON IV.

Οἱ ἀληθῶς καὶ εἰλικρινῶς τὸν μόνηρον μετιόντες βίου τῆς
προσηκούσης ἀξιούσθωσαν τιμῆς. ἐπειδὴ δέ τινες τῷ μοναχικῷ
^c τὰ τῆς ἐκκ. M².
^d circumnentes indifferentes urbes. Dion. Exig.
διαταράσσουσι πράγματα, ^a περιιόντες ἀδιαφόρως ἐν ταῖς πόλεσιν,
οὐ μὴν ἀλλὰ καὶ μοναστήρια ἑαυτοῖς συνιστᾶν ἐπιτηδεύοντες·
ἔδοξεν μηδένα μὲν μηδαμοῦ οἰκοδομεῖν, μηδὲ συνιστᾶν μοναστήριον
ἢ εὐκτήριον οἶκον παρὰ γνώμην τοῦ τῆς πόλεως ἐπισκόπου² τοὺς
δὲ καθ' ἑκάστην πόλιν καὶ χώραν μονάζοντας, ὑποτετάχθαι τῷ
ἐπισκόπῳ, καὶ τὴν ἡσυχίαν ἀσπάσασθαι, καὶ προσέχειν μόνη τῇ
^e ἐπιτάξαντο. M².
νηστεία καὶ τῇ προσευχῇ ἐν οἷς τόποις ^e ἀπετάξαντο προσκαρτεροῦν-
τας, μῆτε δὲ ἐκκλησιαστικοῖς μῆτε βιωτικοῖς παρενοχλεῖν πράγ-
μασιν ἢ ἐπικοινωνεῖν καταλιμπάνοντας τὰ ἴδια μοναστήρια.³ εἰ
μὴ ποτε ἄρα ἐπιτραπέειν διὰ χρεῖαν ἀναγκαίαν ὑπὸ τοῦ τῆς πόλεως
ἐπισκόπου· μηδένα δὲ προσδέχεσθαι ἐν τοῖς μοναστηρίοις δοῦλον
ἐπὶ τὸ μονάσαι⁴ παρὰ γνώμην τοῦ ἰδίου δεσπότη· τὸν δὲ παρα-
βαίνοντα τοῦτον ἡμῶν τὸν δρον, ὠρίσαμεν ἀκουώνητον εἶναι, ἵνα

¹ Τὰ δὲ τῶν ἐπιτιμιῶν οὐ προστίθειεν εἶδη. τί δηποτε; "because (says Zonaras) the 6th and 83rd Apostolical Canons order the *deposition* of those who involve themselves in secular cares, or who attempt to retain at once the civil administration and their ecclesiastical dignity." But ecclesiastical Canons were powerless in checking the evil, καὶ οὐδ' οὕτως (i. e. though other Councils also forbid the clergy to involve themselves in secular affairs) *ἵσως τῆς νόσου ταύτης ἐγένετο. καὶ μέχρι γὰρ νῦν γίνεται τὸ κακὸν καὶ οὐδεὶς ὁ ἀνακόπτων αὐτὸ, οὐ πατριάρχης, οὐ βασιλεὺς, οὐκ ἐπίσκοπος. παραθεωροῦνται γοῦν οἱ τοιοῦτοι κανόνες, καὶ τοῖς οὕτω καθηρημένοις ἐκ τῶν κανόνων συλλειτουργοῦσι καὶ συγκοινωνοῦσιν οἱ πατριάρχαι καὶ οἱ ἐπίσκοποι.* Com. in loc. See the 16th Can. of African Code, where clergymen are forbidden to resort to any base or dishonourable calling in order to provide for themselves even necessary food *μηδὲ ἐκ τινος αἰσχροῦ ἢ ἀτίμου πράγματος τροφὴν πορίζονται.* Upon which Zonaras makes the following just observation: "The *Canon* speaks not of gain but of the means of subsistence (*τροφὴν*), for even though a person be reduced to such a state of poverty as to be deficient even in the means of support" (cases which no doubt frequently occurred, and are but too readily overlooked in popular declamations respecting the secularization of the clergy of this period), "not even under these circumstances ought he to derive that sustenance from any base or dishonourable source."

potest, et personarum quæ ecclesiastico auxilio maxime indigent propter timorem Domini. Si quis autem quæ statuta sunt, deinceps transgredi aggressus fuerit, is pœnis Ecclesiasticis subiciatur.

Church, or of the fatherless and widows that are unprovided for, and of such persons as particularly need the assistance of the Church, for the fear of God. But if any one shall presume (attempt) to transgress these determinations for the future, let him (lit. "let such an one") be liable to ecclesiastical censures.

CANON IV.

Qui vere et sincere monasticam vitam aggrediuntur, digni convenienti honore habeantur. Quoniam autem nonnulli monachio prætextu utentes, et Ecclesias, et negotia civilia perturbant, temere et citra ullam discriminis rationem, in urbibus circumcursantes, quin etiam monasteria sibi constituere studentes, visum est, nullum usquam ædificare nec construere posse monasterium, vel oratorium domum præter sententiam ipsius civitatis Episcopi: monachos autem, qui sunt in unaquaque regione et civitate Episcopis subjectos esse, et quietam amplecti et soli jejunio et orationi vacare, in quibus ordinati sunt locis fortiter perseverantes, nec Ecclesiasticis, nec secularibus negotiis se ingerere, vel communicare, propria relinquentes monasteria nisi quandoque a civitatis Episcopo eis permissum fuerit; nullum autem in monasteriis servum recipi, ad hoc ut sit monachus, præter voluntatem sui domini. Eum autem qui hanc nostram definitionem transgreditur definimus esse excommuni-

Let those who truly and sincerely embrace the monastic life be treated with proper honour. But since some using as a pretext the monastic habit, disturb both the Churches and civil affairs, wandering indiscriminately among the cities, and not only that, but assiduously endeavouring to found monasteries for themselves; it is decreed that no one anywhere build or found a monastery or oratory against the wish of the Bishop of the city, and that the monks in each city or country district be subject to the Bishop, that they embrace a life of tranquillity, and devote themselves to prayer and fasting only, constantly remaining in the places in which they were appointed, but that they neither trouble or meddle either with ecclesiastical or secular affairs; leaving their own monastery: unless at any time indeed they be permitted so to do by the Bishop of the city for some necessary cause; and that no slave be received into the monasteries to live as a monk against the will of his master. We

² The Council of Agde (A. D. 506) says, Can. 27: "Let no one presume to begin or found a new monastery, without the permission or approbation of the Bishop." See Novell. 5, ch. 1, where the ceremonies to be observed on the occasion are mentioned. In Novell. 131, ch. 7, we are further told . . . "but if he once begin to build a new church or repair an old one, he must be compelled by all means, by the Bishop of the place and his œconomus, and the civil judge, to complete it; and if he defer the work, upon his death, his heirs must complete the work begun." Corp. Jur. Civil. vol. ii. page 631. Amstel. 1681.

³ Ne quis monachus monasterium suum relinquat, *civilibus quoque legibus confirmatur.* Bev. in loc.

⁴ The Emp. Leo (Constit. 10) says that a law had been made that if a fugitive slave entered a monastery, and remained concealed for three years, his master had no further power over him. This law he abrogates. . . . "jubemus, ut *quanto-cumque* tempore, servus tali consilio monachus factus delituerit, si ipsum aliquando dominus inveniat, nihilominus is quem malo proposito habitum sumpsit hoc exuatur, rursus quæ in domini potestatem subigatur." Corp. Jur. Civ. ii. 681. Compare the 82nd Apost. Can., which forbids slaves to be ordained without the consent of their masters, and where the previous manumission of the slave by his master is insisted on as a necessary condition for the ordination of such.

μη τὸ ὄνομα τοῦ Θεοῦ βλασφημῆται¹ τὸν μὲν τοι ἐπίσκοπον τῆς πόλεως χρῆ τὴν δέουσαν πρόνοιαν² ποιεῖσθαι τῶν μοναστηρίων.

CANON V.

Περὶ τῶν μεταβαινόντων ἀπὸ πόλεως εἰς πόλιν ἐπισκόπων ἢ κληρικῶν, ἔδοξε τοὺς περὶ τούτων τεθέντας κανόνας³ παρὰ τῶν ἁγίων πατέρων ἔχειν τὴν ἰσχύν.

CANON VI.

Μηδένα ἀπολελυμένως⁴ χειροτονεῖσθαι, μήτε πρεσβύτερον μήτε διάκονον μήτε ὄλως τιὰ τῶν ἐν τῷ ἐκκλησιαστικῷ τάγματι· εἰ μὴ ὁ χειροτονούμενος ἐπικηρύττοιτο· τοὺς δὲ ἀπολύτως χειροτονούμενους ὥρισεν ἡ ἁγία σύνοδος ἄκυρον ἔχειν τὴν τοιαύτην χειροθεσίαν, καὶ μηδαμοῦ δύνασθαι ἐνεργεῖν ἐφ' ὕβρει⁵ τοῦ χειροτονήσαντος.

^a εἰδικῶς. M¹.
^b aut possessionis. Dion. Exig. et Caranza.

^a ἰδικῶς ἐν ἐκκλησίᾳ πόλεως ἢ ^b κώμης, ἢ μαρτυρίῳ, ἢ μοναστηρίῳ

CANON VII.

^c μονάσαντας.
R.

Τοὺς ἅπαξ ἐν κλήρῳ τεταγμένους καὶ ^c μοναστὰς, ὄρισαμεν

¹ It is clear from the present Canon that many of the evils essentially inherent in the very nature of Monasticism had already to a great degree developed themselves: already had monks broken through the restraints of the cloister, and restlessly intruded upon the province of the Bishop and the civil magistrate—the designing hypocrite too often concealed his selfish purposes under the habit of the monk—and attempts, eventually crowned with too much success, were made on the part of many, to act independently of episcopal control. Happy had it been for the Church of God, had the restrictions imposed on the monks by this Canon (framed by the united wisdom of so many Christian prelates) been rigidly enforced in succeeding times.

² Καὶ τοῖς μοναχοῖς τοίνυν πράγματα μὴ ἔχουσι καὶ λειπομένους τῶν ἀναγκαίων ἀπαιτεῖ ὁ κανὼν χρῆσθαι τὸν ἐπίσκοπον, ὡς ἐνδείξει, τὰ χειρῶδη πρὸς τὴν ζωὴν. Zonaras.

catum, ne nomen Dei blasphemetur. Civitatis autem Episcopum oportet eam quam par est monasteriorum curam gerere.

have decreed that he who transgresses this our rule be excommunicated, lest the name of God be blasphemed. The Bishop of the city ought however to take that provident care of the monasteries which is fit.

CANON V.

De Episcopis vel Clericis, qui a civitate in civitatem transeunt, placuit eos qui editi sunt a sanctis Patribus Canones vires obtinere (habent *propriam firmitatem*. Dion. Exig.).

As regards Bishops or Clergymen that remove from city to city, it is decreed that the Canons made concerning these by the holy Fathers have full (*την*) force.

CANON VI.

Nullum absolute ordinari, nec Presbyterum, nec Diaconum, nec omnino aliquem eorum qui sunt in ordine Ecclesiastico, nisi specialiter in Ecclesia civitatis, vel pagi, vel martyrio, vel monasterio is qui ordinetur, designetur. Eos autem qui absolute ordinantur, decrevit sancta Synodus irritam ac invalidam habere ejusmodi manuum impositionem, et nusquam exercere ac operari posse ad ejus qui ordinavit injuriam.

No one, either Priest or Deacon, or, in short, any of those in the ecclesiastical order, must be ordained at large; but he who is to be ordained must be specially assigned to a Church in city or village, martyrism or monastery. But the holy Synod has decreed that they who have been ordained at large, have *received* such imposition of hands to no purpose, and that they cannot anywhere officiate, to the reproach of the ordainer.

CANON VII.

Eos qui in clero semel ordinati sunt et itidem monachos, statuimus nec ad mili-

We decree that they who were once enrolled among the clergy, as also monks,

³ Vid. Apost. Can. xiv. xv. xvi.; Con. Nic. xv. xvi.; Bing. Antiq., vol. i. 222-3.

⁴ See Bing. Antiq., B. iv. ch. 6; in sec. 3 are mentioned the very few exceptions to this rule, to be met with in the early history of the Church:

Σημείωσαι δὲ ὅτι καὶ οἱ χειροτονούμενοι μοναχοὶ κληρικοὶ λέγονται, καὶ τῷ κατὰ τόπον ὑπόκεινται ἐπισκόπῳ. Bals. Clement V., A. D. 1311, obliged all monks to take holy orders.

⁵ Οὗτω γὰρ ὕβρις ἦν ἐκείνων, τὸ τὸν ὑπ' αὐτοῦ χειροτονηθέντα ἀφαιρεθῆναι τὴν ἀπονειμθεῖσαν αὐτῷ ἐνεργίαν παρα τοῦ χειροτονήσαντος αὐτὸν ἀρχιερέως, καὶ ὡς μὴ χειροτονηθέντα λογιέσθαι. Zonaras.

μήτε ἐπὶ στρατείαν,¹ μήτε ἐπὶ ἀξίαν κοσμικὴν ἔρχεσθαι. ἢ τοῦτο
τολμῶντας, καὶ μὴ μεταμελουμένους, ὥστε ἐπιστρέψαι ἐπὶ τοῦτο
ὁ διὰ Θεὸν πρότερον εἶλοντο, ἀναθεματίζεσθαι.

CANON VIII.

Οἱ κληρικοί τῶν πτωχείων καὶ μοναστηρίων καὶ μαρτυρίων, ὑπὸ
τὴν ἐξουσίαν τῶν ἐν ἐκάστη πόλει ἐπισκόπων, κατὰ τὴν τῶν ἀγίων
πατέρων παράδοσιν διαμενέτωσαν, καὶ μὴ κατὰ αὐθάδειαν ^β ἀφην-
ιάτωσαν ² τοῦ ἰδίου ἐπισκόπου· οἱ δὲ τολμῶντες ἀνατρέπῃ τὴν
τοιαύτην διατύπωσιν ^γ καθ' οἰοῦνδήποτε τρόπον, καὶ μὴ ὑποταττόμενοι
τῷ ἰδίῳ ἐπισκόπῳ, εἰ μὲν εἶεν κληρικοί, τοῖς τῶν κανόνων ὑπο-
κελίσθωσαν ἐπιτιμίοις· εἰ δὲ μονάζοντες ἢ λαϊκοὶ, ἔστωσαν
ἀκουώνητοι.

^β ἀφηνιάζετω-
σαν. M¹.

^γ from καθ' to
ἐπισ. om. in
M².

CANON IX.

^δ ἔχει. al. Εἴ τις κληρικός πρὸς κληρικὸν πρᾶγμα ^α ἔχει, μὴ ἐγκαταλιμπανέτω
τὸν οἰκεῖον ἐπίσκοπον,³ καὶ ἐπὶ κοσμικὰ δικαστήρια κατατρεχέτω·
ἀλλὰ πρότερον τὴν ὑπόθεσιν γυμναζέτω παρὰ τῷ ἰδίῳ ἐπισκόπῳ,
ἥγουν γνώμη αὐτοῦ τοῦ ἐπισκόπου παρ' οὗς ἂν τὰ ἀμφοτέρω μέρη
βούλωνται τὰ τῆς δίκης συγκροτεῖσθαι· εἰ δὲ τις παρὰ ταῦτα
ποιήσῃ, κανονικοῖς ἐπιτιμίοις ὑποκελίσθω· εἰ δὲ καὶ κληρικός
πρᾶγμα ἔχει πρὸς τὸν ἴδιον ἢ καὶ πρὸς ἕτερον ἐπίσκοπον, παρὰ τῆ
συνόδῳ τῆς ἐπαρχίας δικαζέσθω. εἰ δὲ πρὸς τὸν τῆς αὐτῆς

¹ Bingham (Ant. B. vi. ch. 4, p. 225) says, "Balsamon and Zonaras take this Canon (i. e. Apost. Can. 83) to mean *only the prohibition of holding military offices*, because it uses the word *στρατεία*." But the words of Zonaras would seem to imply that he understood much more to be included under the term *στρατεία* than military offices only; he says, *στρατείαν ἐνταῦθα οὐχ ὅπλων μεταχείρισιν ἢ προσασίαν στρατιωτῶν οἶμαι τὸν κανόνα λέγειν, ἀλλὰ στρατιωτικῶν πραγμάτων διοίκησιν, οἷον σιτηρεσιῶν στρατιωτικῶν διανέμησιν, ἢ τροφῶν στρατιώταις ἀφωρισμένων ὑποδοχῆν, ἢ στρατολογίαν, ἢ καὶ διοικήσεις ἄλλας τινὰς, ἃς καὶ οἱ πολιτικοὶ νόμοι στρατείας εὐρίσκονται ὀνομάζοντες*. Zonaras cer-

tarem expeditionem, nec ad secularem dignitatem posse venire. Qui autem hoc audent, et non penitentia ducti ad id revertuntur, quod propter Deum prius eligerant, anathematizari.

do not join the army or attain any civil dignity: or if they dare to do this, and do not repent, so as to return to that *state of life* which they had formerly chosen for God's sake, they are to be anathematized.

CANON VIII.

Clerici ptochotrophiorum, monasteriorum, et templorum martyrum, sub potestate Episcoporum, qui sunt in unaquaque civitate, ex sanctorum Patrum traditione, permaneant, et non per arrogantiam se a proprio Episcopo, imperium ejus detractantes subducant. Qui hanc autem constitutionem evertere quocunque modo ausi fuerint, neque proprio voluerint Episcopo subjacere, si sint quidem Clerici Canonum pœnis subjiciantur, si autem monachi vel laici, sint excommunicati.

Let the clergymen of houses intended for the reception and support of the poor, of monasteries, and martyria, remain under the authority of the Bishops in each city according to the tradition of the holy Fathers, and not arrogantly break away from the restraint of their proper Bishop; but let those who dare, in any manner whatever, to subvert this constitution, and are not subject to their own Bishop, be liable to canonical censures, if, indeed, they are Clergymen, but if monks or laymen let them be excommunicated.

CANON IX.

Si quis Clericus habet cum Clerico litem aut negotium, proprium Episcopum ne relinquat: et ad secularia judicia ne excurrat: sed causam prius ad proprium Episcopum agat, vel de Episcopi sententia, apud eos, quos utraque pars elegerit, iudicium agitur. Si quis autem præter hæc fecerit, Canonici pœnis subjiciatur. Si Clericus autem cum proprio vel etiam alio Episcopo negotium aut litem habeat, a provinciæ Synodo judicetur. Si autem cum ipsius

If any Clergyman have a controversy with another ("have a matter against a Clergyman"), let him not leave his own Bishop and have recourse (run) to secular judicatures, but first lay open the matter before his own Bishop, or let it be tried by those whom each party may choose, with the consent of the same Bishop. But if any one shall act otherwise, let him be subject to canonical censures. But if a Clergyman have a complaint (matter) against his own,

tainly understood this 7th Canon to speak of "monks and clergymen who have laid aside the sacred habit" (the Apost. Can. condemns those "who would retain both"), "and assumed the military dress, as warriors, or the civil, as persons desirous of worldly distinction." . . . διὸ καὶ μείζονος κολάσεως ἐνομήσθησαν ἄξιοι.

² . . . Τοὺτους οὖν ἅπαντας ὑποκείσθαι κελείει τῷ ἐπισκόπῳ, μηδὲ ἀφηνιάζειν, ἀντὶ τοῦ τῆς ἐξουσίας ἐκείνου ἐκφέγγειν τε καὶ ἀποσκιρτᾶν, ὡσπερ πῶλος ἀποπτύσας τὸν χαλινὸν οὗτος γὰρ ἡ ἡνία. Ζον.

³ Comp. Justin. Novell. 123. ch. 21.

* primatem
dioceseos.
Dion. Exig.
ἐπαρχίας Μητροπολίτην, ἐπίσκοπος ἢ κληρικὸς ἀμφισβητοίη,
καταλαμβάνετω ἢ τὸν ἄξαρχον¹ τῆς διοικήσεως, ἢ τὸν τῆς
βασιλευούσης Κωνσταντινουπόλεως θρόνον,² καὶ ἐπ' αὐτῷ δικα-
ζέσθω.

CANON X

Μὴ ἐξεῖναι κληρικὸν ἐν δύο πόλεων κατὰ ταυτὸν καταλέγεσθαι
ἐκκλησίαις, ἐν ἧ τε τὴν ἀρχὴν ἐχειροτονήθη καὶ ἐν ἧ προσέφυγεν,
ὡς μέλζονι δῆθεν, διὰ δόξης κενῆς ἐπιθυμίαν· τοὺς δέ γε τοῦτο
ποιούντας, ἀποκαθίστασθαι τῇ ἰδίᾳ ἐκκλησίᾳ, ἐν ἧ ἐξ ἀρχῆς
ἐχειροτονήθησαν, καὶ ἐκεῖ μόνον λειτουργεῖν· εἰ μὲντοι ἤδη τις
μετετέθη³ ἐξ ἄλλης εἰς ἄλλην ἐκκλησίαν, μηδὲν τοῖς τῆς προτέρας
ἐκκλησίας, ἥτοι τῶν ὑπ' αὐτὴν μαρτυρίων ἢ πτωχείων ἢ ξενοδο-
χείων ἐπικουωνεῖν πράγμασι⁴ τοὺς δέ γε τολμῶντας μετὰ τὸν
ὄρον τῆς μηγάλης καὶ οἰκουμενικῆς ταύτης συνόδου, πράττειν τι
τῶν νῦν ἀπηγορευμένων, ὥρισεν ἡ ἅγια σύνοδος ἐκκίπτειν⁵ τοῦ
ἰδίου βαθμοῦ.

CANON XI.

Πάντας τοὺς πένητας καὶ δεομένους ἐπικουρίας μετὰ δοκιμασίας

¹ Ἐξάρχου . . τῶν διοικήσεων τοὺς πατριάρχας εἶναι φασιν· ἄλλοι δὲ μητροπολίτας. Zon. Balsamon says, "The exarch of the diocese is, in my opinion, not the metropolitan of each province, but of the whole diocese, but a diocese is that which contains in itself many provinces;" and so by the exarch of the diocese is meant the patriarch. See Bingh. Antiq., B. ii. ch. 17, sec. 3; Stilling. Antiq., pages 108, 112.

² . . . "here is a greater privilege given by a General Council to the see of Constantinople than ever was given by any council, even that of Sardica to the Bishop of Rome, viz. that any bishop or clergyman might, at the first instance, bring his cause before the Bishop of Constantinople, if the defendant were a metropolitan." Johnson.

³ εἰ δὲ μετὰ γνώμης τοῦ ἰδίου ἐπισκόπου εἰς ἑτέραν ἐκκλησίαν μετετέθη. Alex. Arist.

⁴ Johnson translates, "shall receive nothing from the first Church." No doubt a participa-

provinciæ Metropolitanus Episcopus vel Clericus controversiam habeat, diocesis Exarchum adeat, vel imperialis urbis Constantiupolis thronum, et apud eum litiget.

or even against another Bishop, let it be determined in the provincial Synod. But if a Bishop or Clergyman have a dispute with the Metropolitan of the (the same) province let him apply (go) either to the Exarch of the diocese, or to the throne of the regal Constantinople, and let the case be examined before him.

CANON X.

Non licere Clerico in duarum civitatum Ecclesiis eodem tempore in catalogum referri, et in ea qua a principio ordinatus est, et in ea, in quam, tanquam ad majorem confugit, propter inanis gloriæ cupiditatem, eos autem qui hoc faciunt, propriæ Ecclesiæ restitui, in qua ab initio ordinati sunt, ut illie solum ministrent. Sed si jam quispiam ex alia in aliam Ecclesiam translatus est, nihil prioris ecclesiæ, vel eorum quæ sub ea sunt martyriorum, vel ptochotrophiorum, vel xenodochiorum rebus communicare. Eos autem qui ausi fuerint post magnæ hujus et universalis Synodi definitionem, aliquid eorum quæ sunt prohibita facere, statuit sancta Synodus eos proprio gradu excidere.

It is not lawful for a Clergyman to be enrolled at the same time in the Churches of two cities, both that in which he was at first ordained, and that to which he fled, as, forsooth, to a larger, through the desire of vainglory; they who do this are to be restored to their own Church in which they were at first ordained, and there alone perform their ministry. But if, however, any one have been already removed from one Church to another he shall take no part in the affairs of the first Church, or of the martyria, or houses for the reception of the poor and the stranger subject to it. The holy Synod has decreed that they who dare, after the decision of this great and œcumenical Synod, to do any of the things now forbidden, shall be degraded from their own dignity.

CANON XI.

Omnes pauperes, et qui auxilio indigent, cum examinatione, cum epistolis seu pa-

We decree that all poor, and those who need assistance, do, with examination,

tion of the revenue is denied to such clergymen, but in the translation I have followed the explanation of Zonaras, who understood the word *πράγμασι* to refer not so much to the revenues, as to the general concerns and management of the Church. He explains *μηδὲν τοῖς προτέρας ἐκκλησίας . . . ἐπικοινωνεῖν πράγμασιν* of the Canon to mean *μη ἐνοχλείτω τοῖς πράγμασιν τῆς ἐκκλησίας, κ. τ. λ.* Comp. Can. iv. . . *μήτε δὲ ἐκκλησιαστικοῖς μήτε μωικοῖς παρενοχλεῖν πράγμασιν ἢ ἐπικοινωνεῖν, κ. τ. λ.*

⁶ They who had been guilty of this breach of discipline, before the date of this Canon, are permitted to return. Whereas it is ordained that they who in future act in opposition to the decision here made, are to be deposed: this is the explanation of Zonaras. Balsamon takes some trouble to remove or explain a seeming contradiction here, but none exists. Com. Apost. Can. xv.; Conc. in Trul. Can. xvii.

ἐπιστολίοις ἤτοι εἰρημικοῖς¹ ἐκκλησιαστικοῖς μόνοις δδεύειν ὠρίσαμεν, καὶ μὴ συστατικοῖς, διὰ τὸ τὰς συστατικὰς ἐπιστολάς προσήκειν τοῖς οὖσι ἐν ὑπολήψει² μόνοις παρέχεσθαι προσώποις.

CANON XII.

Ἦλθεν εἰς ἡμᾶς, ὡς τινες, παρὰ τοὺς ἐκκλησιαστικοὺς θεσμοὺς προσδραμόντας δυναστείαις, διὰ πραγματικῶν τὴν μίαν ἐπαρχίαν εἰς δύο κατέτεμον· ὡς ἐκ τούτου δύο μητροπολίτας³ εἶναι ἐν τῇ αὐτῇ ἐπαρχίᾳ. ὦρισεν τοίνυν ἡ ἅγια σύνοδος, τοῦ λοιποῦ μηδὲν τοιοῦτο τολμᾶσθαι παρὰ⁴ ἐπισκόπου, ἐπεὶ τὸν τοιοῦτο ἐπιχειροῦντα ἐκπίπτει τοῦ ἰδίου βαθμοῦ. ὅσαι δέ ἤδη πόλεις διὰ γραμμάτων βασιλικῶν τῷ τῆς μητροπόλεως ἐτιμήθησαν ὀνόματι, μόνης ἀπολαύετῶσαν τῆς τιμῆς, καὶ ὁ τὴν ἐκκλησίαν αὐτῆς διοικῶν ἐπίσκοπος, δηλονότι σωζομένων τῇ κατ' ἀληθείαν μητροπόλει⁵ τῶν οἰκείων δικαίων.

^a videantur.
D. E.

^b ἐπισκόπων.
R.

CANON XIII.

Ξένους κληρικοὺς καὶ ἀγνώστους⁶ ἐν ἑτέρᾳ πόλει δίχα συστατικῶν⁷ γραμμάτων τοῦ ἰδίου ἐπισκόπου, μηδ' ὅλως⁸ μηδαμῇ λειτουργεῖν.

¹ "In the literæ pacificæ which the bishops used to grant to the poor when travelling, in order that the faithful might assist them, these two things were comprehended, namely, that they who carried them were really poor, and that they deserved assistance." Bev. in loc. See Bing. Antiq., B. ii. ch. 5, sec. 5; B. vi. ch. 4. Justel. Patrol., vol. lxxvii. col. 131-2. Apost. Can. 12, 33, and the note of Bp. Bev. on the 12th Can.

² Dion. Exig. translates, Et non commendatitiis literis, propter quod commendatitias literas honoratioribus tantummodo præstari personis conveniat. But Balsamon quite differently, *Συστατικαὶ γραφαὶ λέγονται αἱ δίδμεναι ἐπισκόποις ἢ κληρικοῖς ἢ καὶ λαϊκοῖς ἀφοριστέοις, καὶ ἄλλως γενομένοις ἐν ὑπολήψει οὐκ ἀγαθῇ*. Routh agrees with Dion. Exig. in taking ὑπολήψει in a good sense. See note Can. 21, Opus, page 468. Alex. Arist. says *συστατικῆ . . . ἢ τὸ ἀνεπίληπτον τοῦ βίου καὶ τῆς θρησκείας τῷ ἐπιφερομένῳ προσμαρτυροῦσα*.

³ This need not necessarily be the civil Metropolis. Bp. Bev., Codex Can. ii. 77, says, "Non abs re erit, si observemus insuper, sedes quidem episcopales, ab una ad aliam civitatem sepe

cificis ecclesiasticis solis viam ingredi statuimus, et non cum commendatitiis; quoniam literas commendatitias iis solis personis, quæ sunt suspectæ, præberi oportet.

travel with epistles, or ecclesiastical pacificatory letters only (literæ pacificæ) and not with commendatory, because commendatory letters ought to be given to those persons only who are under suspicion.

CANON XII.

Pervenit ad nos, quod quidam, cum præter ritus ecclesiasticos ad potentatus accessissent, per pragmaticas unam provinciam in duas dividerunt: ut ex eo duo essent Metropolitanæ in eadem provincia. Statuit ergo sacra Synodus, ne Episcopus deinceps tale quid audeat, quoniam is qui hoc aggreditur, a suo gradu excidit. Quæcunque autem civitates per literas imperiales Metropolis nomine honoratæ sunt, solo honore fruuntur, et qui ejus Ecclesiam administrat Episcopus, servato scilicet veræ Metropoli suo jure.

It has come to our knowledge (lit. "to us") that some, contrary to the ecclesiastical laws, having recourse to the civil power, have, by pragmatic letters, divided one (lit. "the one") province into two, so that by this means there are two Metropolitans in the same province. The holy Synod has decreed that nothing of this kind be attempted by a Bishop for the future, since he who attempts such a thing must be degraded from his own dignity. But whatever cities have been already, by the letters of the Emperor, dignified with the name of a Metropolis, let them enjoy the title only, as likewise the Bishop who administers the Church there (lit. "of it"), their own just rights being preserved to the true Metropolis.

CANON XIII.

Externos Clericos, et ignoto sin alia civitate sine proprii Episcopi commendatitiis literis, nusquam ullo modo ministrare.

Foreign and unknown Clergymen shall not at all by any means officiate in another city without letters commendatory from their own Bishop.

translatas fuisse, et jure transferri posse, sed non item Metropolitanas. Civitas enim quæ a prima Ecclesiæ fundatione Metropolis fuit, eundem in Ecclesiæ notitia honorem, etiamsi Imperii Metropolis esse desinat, *plerumque* retinere solet, et ex Canonum ecclesiasticorum semper retinere debet." This Canon might seem to contradict the latter part of Can. 17, but Bp Bev. proves, I think, that this latter Canon refers not to Metropolitans. The sentiments of the Fathers of Chalcedon on this subject may be easily learned from the judgment which they themselves passed in two cases examined by them, from which it is clear they acted on the principle laid down in this Canon, viz. of allowing only a titular rank to the bishop of a city lately raised to the dignity of a metropolis to the prejudice of the old and true metropolis. Vid. Cod. Can., vol. ii. pp. 77-9. Oxford, 1848.

* Routh has ἀναγνώστας (readers). Dion. Ex. found this word in his copy. His translation is, Peregrinos clericos et lectores, in alia civitate, etc. etc.

CANON XIV.

Ἐπειδὴ ἔν τισιν¹ ἐπαρχίαις συγκεχώρηται τοῖς ἀναγνώσταις²
καὶ ψάλταις γαμεῖν, ὥρισεν ἡ ἅγια σύνοδος, μὴ ἐξείναι τιμὴν αὐτῶν
ἐτεροδόξον γυναικὰ λαμβάνειν. τοὺς δὲ ἤδη ἐκ τοιοῦτου γάμου
^a τέκνα. M². παιδοποιήσαντας, εἰ μὲν ἐφθασαν βαπτίσει τὰ ἐξ αὐτῶν ^a τεχθέντα
παρὰ τοῖς αἰρετικοῖς, προσάγειν αὐτὰ τῇ κοινῶνίᾳ τῆς καθολικῆς
^b βαπτίσειν. ἐκκλησίας· μὴ βαπτίσαντας δὲ, μὴ δύνασθαι ἔτι ^b βαπτίζειν αὐτὰ
M¹.
^c ἐπί. M². ^c παρὰ τοῖς αἰρετικοῖς, μήτε μὴν συνάπτειν³ πρὸς γάμον αἰρετικῶν ἢ
Ιουδαίων⁴ ἢ Ἑλληνι, εἰ μὴ ἄρα ἐπαγγέλλοιτο μετατίθεσθαι εἰς τὴν
ὀρθόδοξον πίστιν, τὸ συναπτόμενον πρόσωπον τῷ ὀρθοδόξῳ. εἰ
δέ τις τοῦτον τὸν ὄρον παραβαίῃ τῆς ἁγίας συνόδου κανονικῶ
ὑποκείσθω ἐπιτιμίῳ.

CANON XV.

Διάκονον⁵ μὴ χειροτονεῖσθαι γυναικὰ πρὸ ἐτῶν τεσσαράκοντα,⁶
καὶ ταύτην μετὰ ἀκριβοῦς δοκιμασίας. εἰ δέ γε δεξαμένη τὴν
^d χειροτονίαν. ^d χειροθεσίαν,⁷ καὶ χρόνον τινα παραμείνασα τῇ λειτουργίᾳ,⁸ ἑαυτὴν
M². ἐπιδοῦ γάμῳ, ὑβρίσασα τὴν τοῦ Θεοῦ χάριν, ἢ τοιαύτη ἀναθεματι-
ζέσθω μετὰ τοῦ αὐτῆ συναφθέντος.

¹ . . . "but from the very words of the Canon it is clear, that readers and singers were not allowed, in all places, to marry, after their appointment to office (μετὰ τὸν χειροθεσίαν), although the 26th Apost. Canon grants them that liberty." Zonaras. The following is his comment on that Canon: Οἱ μὲν πρεσβύτεροι καὶ διάκονοι, καὶ ὑποδιάκονοι πρὸ τῆς χειροτονίας ἐρωτῶνται, εἰ σωφρονεῖν αἰροῦντο. καὶ εἰ μὲν ἐπαγγέλλονται τοῦτο χειροτονοῦνται. εἰ δὲ μὴ, πρὸ τῆς χειροτονίας, εἰς γάμον ἐλθεῖν ἐπιτρέπονται, καὶ μετὰ τὸν γάμον χειροτονοῦνται. μετὰ δὲ τὴν χειροτονίαν, γυναίκας οἱ εἰρημένους λαμβάνοντες, καθαιροῦνται. Vid. Palmer's Treatise on the Church of Christ, vol. ii. pp. 333-6, 3rd ed.; Bingham, Antiq., vol. i. pp. 151-153; Cone. Ancy., Can. 10.

² See Can. 24, of African Code (Oper. Zon., Paris, 1618, page 412), where it is enjoined that readers, when they come to the age of puberty, should be compelled either to take a wife or profess virginity . . . ὥστε τοὺς ἀναγνώστας εἰς τὸν καιρὸν τῆς ἡβῆς ἐρχομένους, ἀναγκάζεσθαι ἢ συμβίους ἀγαγέσθαι, ἢ ἐγκράτειαν ὁμολογεῖν. Upon this Zonaras makes the following observation: "Whether this custom has prevailed in the Churches of Africa I know not, but among other Churches it does not prevail, nay, I think it never has prevailed at any time." Com. in loc.

³ Cone. Laod., Can. 10, 31.

⁴ Christianos cum Judeis matrimonium inire leges etiam civiles veterunt. Bev.

CANON XIV.

Quoniam in nonnullis provinciis concessum est lectoribus et cantoribus uxores ducere, decrevit sancta Synodus nulli eorum licere diversæ a recta opinionis uxorem ducere: eos autem qui ex ejusmodi matrimonio liberos susceperunt, si eos quidem baptizare apud hæreticos prævererint, ad Catholicæ Ecclesiæ communionem adducere. Si autem non baptizaverint, non posse eos apud hæreticos baptizare. Sed neque hæretico, vel pagano, vel Judæo, matrimonio conjungere, nisi utique persona, quæ orthodoxæ conjungitur, se ad orthodoxam fidem convertendam spondeat. Si quis autem hoc sanctæ Synodi decretum transgressus fuerit, Canonicis pœnis subjiciatur.

Since in some provinces it is allowed to readers and singers to marry, the holy Synod has decreed that it is not lawful for any of them to take a heterodox wife, and that they who have already had children by such marriage, do bring them over to the communion of the Catholic Church, if indeed their children have been already baptized by the heretics, but if they have not been baptized they must not (lit. cannot) be baptized hereafter by heretics, nor united in marriage with a heretic, or Jew, or Gentile, unless indeed the person to be united to the orthodox party promise to come over to the orthodox faith. If any one transgress this decree of the holy Synod let him be subject to Canonical censure.

CANON XV.

Diaconissam non esse mulierem ordinandam ante annum quadragesimum et eam cum accurata examinatione. Si autem postquam ordinatione suscepta ministerio aliquo tempore permansit, seipsam matrimonio tradiderit, Dei gratiæ injuriam faciens, ea una cum illo qui ei conjunctus est, anathematizetur.

Let not a woman be ordained Deaconess before forty years of age, and that (her) too with strict examination; but if, after she have received imposition of hands, and continued some time in her ministry (liturgy), she marry (lit. "give herself to marriage"), reproaching the grace of God, let such a person, together with the man united to her, be anathematized.

⁶ Johnson, in a note to his translation of this Canon, says, "And observe another difference between the priestess and the deaconess, viz. that the former might not be ordained before sixty, 1st Tim. v. 10 (9)." But Bingham (Antiq., B. ii. ch. 22, see particularly pp. 101-2) clearly proves that no such office as that of priestess was recognized by the Church. The following passage (and many such might be produced) is clear on this point: *Εἰ δὲ ἐν τοῖς προλαβούσι διδάσκει αὐταῖς οὐκ ἐπιτρέψαμεν, πῶς ἰερατεῦσαι ταύταις παρὰ φύσιν τις συγχωρήσει; τοῦτο γὰρ τῆς τῶν Ἑλλήνων ἀθεότητος τὸ ἀγνόημα, θηλείας θεαῖς ἱερείας χειροτονεῖν, ἀλλ' οὐ τῆς Χριστοῦ διατάξεως.* Apost. Const., lib. iii. ch. 9. Zonaras says, some accounted for the difference between St Paul's direction (1st Tim. v. 9) and the present Canon, by distinguishing between widows of whom St Paul spoke, and virgins, φασὶν οὖν ὅτι ὁ μὲν ἀπόστολος περὶ χηρῶν διωρίσατο· ἡ δὲ σύνοδος αὐτῆ, περὶ παρθένων. Conf. Council, in Trul., Can. 14, 40. Cotelierius rejects this explanation of the discrepancy. He says, "the last-cited Canon clearly teaches a change of discipline." See his note on Apost. Const., lib. iii. ch. 1.

⁶ Justinian (Novell. 123, ch. 13) says, Diaconissam vero non ordinari in sancta Ecclesia, quæ minor est annorum quadraginta, aut ad secundas venerit nuptias. Corp. Jur. Civ. 2. 619.

⁷ *Ἦic χειροθεσία* pro impositione manuum benedictionis accipitur, non ordinationis. Justel., Patrol. lxxvii. 133; but see note ³ on 19th Can. of Con. Nic.

⁸ Vide Apost. Const. 3, 15, for some of the duties attached to the office.

CANON XVI.

Παρθένον ἀναθείσαν ἑαυτὴν τῷ Δεσπότη Θεῷ, ὡσαύτως δὲ καὶ
^a Monachum. ^a μονάζοντα, μὴ ἐξέλναι γάμψ προσομιλεῖν. εἰ δὲ γε εὐρεθεῖεν
 D. Ex.; others ^a τούτο ποιοῦντες, ἔστωσαν ἀκοιῶνῃτοι. ὠρίσαμεν δὲ ἔχειν τὴν
 read, μονάζον- ^a τας. αὐθεντίαν τῆς ἐπ' αὐτοῖς φιλανθρωπίας τὸν κατὰ τόπον ἐπί-
 σκοπον.

CANON XVII.

^b ἐπαρχίαν. ^b Τὰς καθ' ἑκάστην ^b ἐκκλησίαν ἀγροικίᾳς ¹ παροικίας ἢ ἐγχωρίους,
 M². μένειν ἀπαρασαλεύτους παρὰ τοῖς κατέχουσιν αὐτὰς ἐπισκόποις,
^c κατέχοντες. ^c καὶ μαλιστα εἰ τριακονταετῆ ² χρόνον ταύτας ἀβιάστως ^c διακατέ-
 M². χοντες ᾤκονόμησαν. εἰ δὲ ἐντὸς τῶν τριάκοντα ἐτῶν γεγένηται
^d M¹. adds ^d τῆς ἐπαρχίας. εἰ δὲ ἐντὸς τῶν ἀμφισβήτησις, ἐξέλναι τοῖς λέγουσιν
 ἀγῶνα. ἠδικῆσθαι, περὶ τούτων ^d κινεῖν παρὰ τῇ συνόδῳ τῆς ἐπαρχίας. εἰ
^e ἢ καὶ. M². δὲ τις ἀδικοῖτο παρὰ τοῦ ἰδίου ἐπισκόπου ἢ μητροπολίτου, παρὰ
 τῷ ἐξάρχῳ τῆς διοικήσεως, ^e ἢ τῷ Κωνσταντινουπόλεως θρονῷ
 δικαζέσθω, καθὰ προείρηται. εἰ δὲ καὶ τις βασιλικῆς ἐξουσίας
 ἕκαινίσθη πόλις ^e ἢ αὐθις καιμισθελί, τοῖς πολιτικοῖς καὶ δημοσίοις
 τύποις καὶ τῶν ἐκκλησιαστικῶν παροικιῶν ἢ τάξις ἀκολου-
 θεῖτω.⁴

CANON XVIII.

Τὸ τῆς συνωμοσίας ⁵ ἢ φρατρίας ⁶ ἔγκλημα, καὶ παρὰ τῶν ἕξω

¹ Ἀγροικίᾳς δὲ ἐνταῦθα παροικίας καὶ ἐγχωρίους νοήσεις οὐ πόλεις τινὰς καὶ κώμας, ἀλλ' ἀγρούς καὶ ἐγχωρίους μὲν τοὺς ἐν μέσοις ἀγροῖς καὶ κώμας κειμένους, ἀγροικικοὺς δὲ τοὺς τούτων ἀφιστάτας, καὶ ἐν ἐσχατιαῖς ἰδρυμένους, οὓς καὶ μονοικία νῦν λέγουσιν. Alex. Arist. in loc.; Routh, Opus. page 466-7.

² Conf. Justin. Novell. 111, preface and ch. 1; Novell. 131, ch. 6.

³ "Constans itaque firmaque manet sententia prius exposita, nimirum ἐξάρχους διοικήσεων, nullos alios fuisse quam quos postea patriarchas appellarunt." Bev.; see note ¹, page 53 sup.

⁴ See note ³, Can. xii. sup.

⁵ "By the civil laws likewise, which the Canon calls 'foreign,' because they were almost all

CANON XVI.

Virginem, quæ se Domino Deo dedicavit, similiter et monachos non licere matrimonio conjungi. Sin autem hoc fecisse inventi fuerint, sint excommunicati. Ostendendæ autem in eos humanitatis auctoritatem habere statuimus Episcopum ejus loci.

It is not lawful for a virgin that has devoted herself to the Lord God, in like manner also a monk, to marry, but if they be discovered to have done so (lit. "doing this"), let them be excommunicated. We decree, however, that the Bishop of the place have power of *extending* indulgence towards them.

CANON XVII.

Quæ sunt in unaquaque provincia, rurales vicinasve parochias firmas et inconcussas manere apud eos qui illas tenent Episcopos: et maxime si XXX annorum tempore eas sine vi detinentes administraverint. Si autem intra XXX annos fuit aliqua vel fuerit controversia, licere iis qui injuriam sibi fieri dicunt, de iis litem movere apud Synodum provinciæ. Si quis autem injuria afficiatur a proprio Metropolitano, apud Exarchum diœcesis, vel Constantinopolitanam sedem litiget, sicut prius dictum est. Sin autem etiam civitas aliqua ab imperatoria auctoritate innovata est, vel deinceps innovata fuerit; civiles et publicas constitutiones, Ecclesiasticarum quoque parochiarum ordo subsequatur.

We decree that remote country or village parishes in each Church (or "province," see var. read.) remain undisturbed, with those Bishops who possess them, and especially if, continuing to hold them without violence, they have governed them for the space of thirty years. But if within the thirty years there has been, or is, any dispute concerning them; they who say they have been injured may raise a question concerning them in the Synod of the province. But if any one be injured by his own Bishop or Metropolitan, let the cause be examined before the Exarch of the diocese, on the throne of Constantinople, as aforesaid. If any city be founded or be hereafter founded by the authority of the Emperor, let the order of the ecclesiastical parishes (or "divisions") follow the civil and public arrangements.

CANON XVIII.

Conjuratonis, vel sodalitatıs crimen ab The crime of conspiracy or confederacy

framed by heathens, the crime of conspiracy was forbidden and punished, as may be seen," &c. . . . *συνωμοσία δ' ἐστὶ, τὸ τινὰς κατὰ τινων βουλευσασθαι, καὶ ἀλλήλους ὄρκους συνδέσαι μὴ ἀποστῆναι τοῦ ἀτόπου βουλευματος, μέχρις ἂν τοῦτο ἐκτελεσθῆι.* Zon. Conf. Conc. in Trul., c. 34.

^o *φρατρία δὲ ἐστὶ κακοθελὲς διαβούλιον, καὶ συμφωνία τινῶν ἐπὶ πράξεσι φάλαις.* Zon. The jealousy with which the emperors regarded clubs or associations of any kind may be seen from the answer of Trajan to a proposal of Pliny, quoted by Lardner, Jewish and Heathen Test., vol. ii. p. 41. Lond., 1765; Bp Kay's Tertullian, pp. 117, 118, and note 46. Camb., 1826.

νόμων πάντα κεκώλυνται, πολλῶ δὴ μάλλον ἐν τῇ τοῦ Θεοῦ Ἐκκλησίᾳ τοῦτο γίνεσθαι ἀπαγορεύειν προσήκει. εἴ τινες τοίνυν κληρικοί ἢ μονάζοντες εὐρεθεῖεν, ἢ συνομνύμενοι, ἢ φρατριάζοντες, ἢ κατασκευὰς τυρεύοντες¹ ἐπισκόποις ἢ συγκληρικοῖς, ἐκπιπτέωσαν πάντα τοῦ οἰκείου βαθμοῦ.

CANON XIX.

Ἦλθεν εἰς ἡμετέρας ἀκοὰς, ὡς ἐν ταῖς ἐπαρχίαις, αἱ κεκαυνοισμέναί σύνοδοι τῶν ἐπισκόπων οὐ γίνονται, καὶ ἐκ τούτου πολλὰ παραμελεῖται τῶν διορθώσεως δεομένων ἐκκλησιαστικῶν πραγμάτων. ὤρισε τοίνυν ἡ ἅγια σύνοδος κατὰ τοὺς τῶν ἁγίων πατέρων κανόνας,² δις τοῦ ἐνιαυτοῦ ἐπὶ τὸ αὐτὸ συντρέχειν καθ' ἐκάστην ἐπαρχίαν τοὺς ἐπισκόπους, ἔνθα ἂν ὁ τῆς μητροπόλεως ἐπίσκοπος δοκιμάσῃ, καὶ διορθοῦν ἕκαστα τὰ ἀνακύπτοντα· τοὺς δὲ μὴ συνιόντας ἐπισκόπους, ³ ἐνδημοῦντας ταῖς ἑαυτῶν πόλεσι, καὶ ταῦτα ἐν ὑγείᾳ διάγοντας, καὶ πάσης ἀπαραιτήτου καὶ ἀναγκαίας ἀσχολίας ὄντας ἐλευθέρους, ἀδελφικῶς ἐπιπλήττεσθαι.

▪ Quicunque vero non ad-
venerit Epi-
scopi resident
autem in suis
civitatibus.
Dion. Exig.

CANON XX.

Κληρικοὺς εἰς ἐκκλησίαν τελούοντας, καθὼς ἤδη ὥρισamen, μὴ ἐξεῖναι εἰς ἄλλης πόλεως τάττεσθαι ἐκκλησίαν· ἀλλὰ στέργειν³ ἐκεῖνῃ ἐν ἣ ἰεουργεῖν ἐξαρχῆς ἠξιώθησαν ἐκτὸς ἐκείνων, εἴ τινες ἀπολέσαντες τὰς ἰδίας ⁴ πατρίδας ἀπὸ ἀνάγκης, εἰς ἄλλην

^b provincias.
Dion. Exig.

¹ . . . τοῦτο γὰρ τὸ τυρεύοντες, ἀντὶ τοῦ σκληρὰ καὶ πονηρὰ κατασκευάζοντες. Zonaras.

² e. g. Apost. Can. 37; Conc. Nicæ. Can. 5; Conc. Antioch. Can. 20. The Conc. in Trul. (Can. 8) insists upon one Synod at least being held each year in every province, the calamities of the times rendering it inconvenient for the bishops to assemble twice. By a Canon recited at a Council held in Carthage, A. D. 418, it is ordered, that the bishops, who could not give to their

externis etiam legibus est omnino prohibitum: multo autem magis hoc in Dei Ecclesia fieri prohibere oportet. Si qui ergo Clerici, vel monachi, inventi fuerint, vel conjurantes vel sodalitates comparantes, vel aliquid struentes, ac molientes adversus Episcopos, ac alios clericos, proprio gradu omnino excidant.

has been strictly forbidden even by the civil laws, much more then ought it to be forbidden that this exist in the Church of God. If therefore any Clergymen or monks are found either conspiring, or combining, or forming wicked designs against their Bishops or their fellow-clergymen, let them by all means be degraded from their own dignity.

CANON XIX.

Pervenit ad aures nostras, quod in provinciis, Canonibus consitutæ Episcoporum Synodi non fiant, et ex eo multa Ecclesiastica negliguntur quæ correctione indigent. Statuit ergo sancta Synodus secundum sanctorum Patrum Canones, ut bis in anno eundem in locum convenient uniuscujusque provinciæ Episcopi, ubi Metropolitanus melius esse perspexerit, et singula emergentia corrigant: Episcopi autem, qui non conveniunt, si in eadem Metropoli versentur, atque adeo sani sint, et ab omni inexcusabili et necessario negotio liberi, fraternè reprehendantur.

We have heard (lit. "It has come to our ears") that the Synods of Bishops ordered by the Canons, are not held in the provinces, and that by this means many ecclesiastical affairs requiring reformation are neglected. Therefore the holy Synod decrees, that according to the Canons of the holy Fathers, the Bishops meet together in every province twice a year, wherever the Bishop of the Metropolis may think fit, and rectify all emergencies; but the Bishops who do not come, remaining in their own cities, and that too, being in sound health, and free from all unavoidable and necessary business, are to be reprehended in a brotherly manner.

CANON XX.

Clericos in Ecclesiis suis constitutos, quemadmodum jam statuimus, non licere in alius (alterius, Dion. Exig.) civitatis Ecclesia ordinari: sed illa esse contentos, in qua ab initio ut ministrarent, digni habiti sunt; præter illos qui, amissa sua patria,

It is not lawful, as we have already decreed, for Clergymen officiating in one Church, to be enrolled in the Church of another city, but to feel a parental affection for that in which they were at first esteemed worthy to minister, with the excep-

primate (*πρωτεύοντι*) a satisfactory account for their non-attendance at the Synods "should be content with the communion of their own Church (alone)," *δφείδων τοὺς τοιοῦτους τῇ κοινωσίᾳ τῆς ἰδίας αὐτῶν ἀρκείσθαι ἐκκλησίας.*

³ An emphatic word, strongly indicating the pure and disinterested affection which the minister of Christ should entertain for the *children* of God entrusted to his spiritual care.

ἐκκλησίαν μετήλθον. εἰ δέ τις ἐπίσκοπος¹ μετὰ τὸν ὄρον τοῦτον,
^a αἰ. δεξήται. ἄλλῳ ἐπισκόπῳ προσήκοντα^a δέξοιτο κληρικόν, ἔδοξεν ἀκοινωνητον
 εἶναι καὶ τὸν δεχθέντα καὶ τὸν δεξάμενον, ἕως ἂν ὁ μεταστὰς κλη-
 ρικὸς, εἰς τὴν ἰδίαν ἐπανέλθοι ἐκκλησίαν.

CANON XXI.

Κληρικὸς ἢ λαϊκὸς κατηγοροῦντας ἐπισκόπων ἢ κληρικῶν,
 ἀπλῶς καὶ ἀδοκιμάστως² μὴ προσδέχεσθαι εἰς κατηγορίαν, εἰ μὴ
^b ἐξετασθῆ. R. πρότερον^b ἐξετασθείη αὐτῶν ἢ ὑπόληψις.

CANON XXII.

Μὴ ἐξεῖναι κληρικὸς μετὰ θάνατον τοῦ ἰδίου ἐπισκόπου
 διαρπάξεν τὰ διαφέροντα³ αὐτῷ πράγματα, καθὼς καὶ τοῖς πάλαι
^c τοὺς δι. R. κανόνω^c ἀπηγόρευται^c ἢ τοὺς τοῦτο ποιοῦντας κωδυνεύειν εἰς τοὺς
^d εἰκείους. M.^d ἰδίου βαθμούς.

CANON XXIII.

Ἦλθεν εἰς ἀκοὰς τῆς ἀγίας συνόδου, ὡς κληρικοὶ τιwes καὶ

¹ Conf. Can. Apost. 15, 16; Conc. Nicæ. cc. 15, 16.

² See Conc. Constan. Can. 6. The Council of Eliberis, Can. 75, orders that they who falsely accuse a bishop, priest, or deacon, must not receive the communion even at their death, nec in fine dandum ei communionem. False accusers of their brethren are excluded from communion till the approach of death, by the Council of Arles, Can. 14.

³ The 40th Apost. Canon orders that the bishop's private property (εἶγε καὶ ἴδια ἔχει) should be distinguished from that of the Church, in order that at his death he might dispose of it as he thought fit, "for he sometimes has a wife and children, relations or domestics," εἶσθ' ὅτε γυναῖκα, καὶ παῖδας κεκτημένους, ἢ συγγενεῖς, ἢ οἰκέτας. See Conc. Antioch. c. 24. Justinian ordered that for the future no part of the bishop's property should be disposed of by a will, except such only as he possessed before his ordination. Corp. Jur. Civ., vol. ii. page 23. Conf. Novell. 131, ch. 13. See also Theod. Bals. Const. Eccles. Collec. (Patrol. Græc., vol. cxxxviii. col. 1142).

in aliam Ecclesiam necessario transierunt. Si qui autem Episcopi, post hoc decretum, Clericum qui ad alium Episcopum pertinet, susceperint, placuit esse excommunicatos, eumque qui susceptus est, et eum qui suscepit, donec Clericus qui migravit, in suam Ecclesiam redeat.

tion of those who, leaving (lit. "losing") their own country by necessity, have removed to another Church. But if any Bishop, after this decree, receive a Clergyman that belongs to another Bishop, it is decreed that both the received and the receiver be excommunicated until the Clergyman, who has removed, return to his own church.

CANON XXI.

Clericos vel laicos, Episcopos aut Clericos accusantes, non indiscriminatim, nec citra inquisitionem, admittere ad accusationem, nisi eorum existimatio prius examinata fuerit.

Clergymen or laymen who accuse Bishops or Clergymen, must not be admitted to do so promiscuously and without inquiry until (unless) their own reputation has been previously examined.

CANON XXII.

Non licere Clericis, post mortem proprii Episcopi, res quæ ad ipsum pertinent rapere, quemadmodum et iis qui adsumunt prohibitum est: eos autem qui hoc faciunt, de proprio gradu in periculum venire.

It is not lawful for Clergymen after the death of their Bishop to seize the property belonging to him, as is forbidden also in the ancient Canons; but they that do this shall endanger their own dignity.

CANON XXIII.

Pervenit ad aures sanctæ Synodi, quod

The holy Synod has heard (It has come to

⁴ Zonaras, Balsamon, and others, read *καὶ τοῖς προλαμβάνουσιν ἀπηγόρευται*, and by *προλαμβάνουσιν* the two former understand the clergy or Metropolitan of the diocese, to which the deceased bishop belonged; of this explanation Bp Bev. says, Verum quomodo ista vox hunc sensum ferat, me prorsus fugit, and lower down, "Nor can I divine what this word may signify in this place." The 35th Canon of Conc. in Trul. directs all the property so preserved to be handed over to the new bishop, but this direction, so far at least as relates to the bishop's private property, must be understood to contemplate those cases only in which the bishop died intestate, for according to the 24th Can. of Conc. Antioch, *δικαιον . . . καὶ ἀρεστὸν παρά τε Θεῷ καὶ ἀνθρώποις, τὰ ἴδια τοῦ ἐπισκόπου οἷς ἂν αὐτὸς βούληται καταλιμπάνεσθαι*. The translation of Dion. Exig. is as follows, Non licere clericis post obitum sui episcopi res ad eum pertinentes diripere, sicut antiquis quoque Canonibus constitutum.

μονάζοντες μηδὲν ἐγκεχειρισμένοι ὑπὸ τοῦ ἰδίου ἐπισκόπου,¹ ἔστι δὲ
^α καταλαμβάνουσι. M².
 ὅτε καὶ ἀκoiνώητοι γενόμενοι παρ' αὐτοῦ, ^ακαταλαμβάνουτες τὴν
 βασιλευσαν Κωνσταντινούπολιν, ἐπὶ πολὺ ἐν αὐτῇ διατρίβουσι,
 ταραχὰς ἐμποιοῦντες καὶ θορυβοῦντες τὴν ἐκκλησιαστικὴν κατὰ-
 στασιν, ἀνατρέπουσι τε οἴκους τινῶν.² ὤρισεν τοίνυν ἡ ἅγια σύνοδος,
 τοὺς τοιοῦτους ὑπομμνήσκεσθαι μὲν πρότερον διὰ τοῦ ἐκδίκου τῆς
 κατὰ Κωνσταντινούπολιν ἀγιωτάτης ἐκκλησίας ἐπὶ τὸ ἐξελεῖν
 τῆς βασιλευσούσης πόλεως· εἰ δὲ τοῖς αὐτοῖς πράγμασι ἐπι-
 μένοιεν ἀναισχυντοῦντες, καὶ ἄκουτας αὐτοῦς διὰ τοῦ αὐτοῦ
 ἐκδίκου ἐκβάλλεσθαι, καὶ τοὺς ἰδίους καταλαμβάνειν τόπους.

CANON XXIV.

Τὰ ἄπαξ καθιερωθέντα μοναστήρια³ κατὰ γνώμην ἐπισκόπου,⁴
 μένειν εἰς τὸ διηκεῖς μοναστήρια, καὶ τὰ ἀνήκοντα αὐτοῖς πράγ-
 ματα ^βφυλάττεσθαι, καὶ μηκέτι δύνασθαι γίνεσθαι ταῦτα κοσμικὰ
 καταγώγια. τοὺς δὲ συγχωροῦντας τοῦτο γίνεσθαι, ὑποκεισθαι
 τοῖς ἐκ τῶν κανόνων ἐπιτιμίαις.

^β al. ad. τῶν
 μοναστηρίων
 . . . monas-
 teriis reser-
 vari. Dion.
 Bx.

CANON XXV.

^ο ἐπειδή.
 M². R.

^ο Ἐπειδήπέρ τινες τῶν μητροπολιτῶν, ὡς περιηγήθημεν,
 ἀμελοῦσι τῶν ἐγκεχειρισμένων αὐτοῖς ποιμνίων, καὶ ἀναβάλλουται
 τὰς χειροτονίας τῶν ἐπισκόπων, ἔδοξε τῇ ἅγίᾳ συνόδῳ ἐντὸς τριῶν
 μηνῶν γίνεσθαι τὰς χειροτονίας τῶν ἐπισκόπων, εἰ μὴ ποτε ἔρα
^δ ἀπαραίτητος ἀνάγκη ^α παρασκευάσοι ἐπιταθῆναι τὸν τῆς ἀναβολῆς

^δ al. παρα-
 σκευάση.

¹ Κληρικὸς ἢ μοναχὸς ἀνὴρ ἐν Κωνσταντινουπόλει διὰ θρησκείαν ἢ πρᾶγμα τῆς Ἐκκλησίας, ἀνεῖν γραμμάτων τοῦ ἰδίου ἐπισκόπου, οὐ νομίζεται κληρικὸς ἢ μοναχός. Theod. Balsam. Const. Eccles. Colloc. Tit. iii. 22.

Clerici quidam et monachi, quibus nihil a proprio Episcopo mandatum est, et sunt etiam nonnunquam ab ipso a communione segregati, ad imperialem Constantinopolis urbem se conferunt, et in ea diu morantur, turbas excitantes, et statum Ecclesiasticum perturbantes, aliquorum domos subvertunt. Statuit ergo sancta Synodus, ut ii prius a sanctissimæ Constantinopolitanæ Ecclesiæ defensore admoneantur, ut imperiali urbe excedant. Si autem in iisdem negotiis impudenter perseverent, ut per proprium (ipsum) defensorem ejiciantur, et in propria loca revertantur.

the ears of, &c.) that some Clergymen and monks, without being authorized by their Bishop, and sometimes even when excommunicated by him, going to the imperial Constantinople, remain in it for a long time, exciting commotions, and disturbing the ecclesiastical state, and subvert also the houses (or families) of some: therefore the holy Synod has determined that such be first indeed admonished by the defensor of the most holy Church of Constantinople to leave the imperial city, but if they impudently continue the same practices, that even against their will they be ejected by the same defensor, and return to their own homes (places).

CANON XXIV.

Quæ semel voluntate Episcopi consecrata sunt monasteria, perpetuo manere monasteria, et res quæ ad ea pertinent servari, eaque non amplius fieri secularia habitacula. Eos autem, qui hoc fieri permittunt, Canonum pœnis subjici.

That monasteries having been once consecrated by the consent of the Bishop, do always remain monasteries, and what belongs to them be preserved, and that these can no longer become secular dwellings: but let those who permit this to be done be liable to canonical censures.

CANON XXV.

Quoniam nonnulli Metropolitani, ut sæpe a nobis auditum est, et greges sibi commissos negligunt, et Episcoporum ordinationes differunt, sanctæ Synodo placuit, ut intra tres menses Episcoporum ordinationes fiant, nisi inevitabilis utique necessitas effecerit, ut dilationis tempus progetur. Si autem hoc non fecerint, eos

Since some of the Metropolitans, as we have been informed, neglect the flocks committed to them and defer the ordinations of Bishops; the holy Synod has decreed (it has seemed good to the holy Synod) that the ordinations of Bishops take place within three months, unless, indeed, at any time unavoidable necessity

² That is, says Balsamon, "The house of those who receive them" . . . *καὶ τοὺς οἴκους τῶν παραδεχομένων αὐτοῦς.*

³ Conf. Justin, Novell. 5, ch. 1.

⁴ See Can. 1 of the Council of Const. called Prima et Secunda (Oper. Zon., page 239).

^a ποιήσῃ. M¹. R. χρόνον. εἰ δὲ μὴ τοῦτο ^a ποιήσοι, ὑποκείσθαι αὐτὸν ἐκκλησιαστικῷ ἐπιτιμίῳ. τὴν μὲν τοι πρόσδοτον τῆς χηρευούσης ἐκκλησίας σῶαν παρὰ τῷ οἰκονόμῳ τῆς αὐτῆς ἐκκλησίας φυλάττεσθαι.¹

CANON XXVI.

Ἐπειδὴ ἔν τισιν ἐκκλησίαις, ὡς περιεχθήμεν, δίχα οἰκονόμων οἱ ἐπίσκοποι τὰ ἐκκλησιαστικὰ χειρίζουσι ^a πράγματα, ἔδοξεν πᾶσαν ἐκκλησίαν ἐπίσκοπον ἔχουσαν καὶ οἰκονόμον ^b ἔχειν ἐκ τοῦ ἰδίου κλήρου, οἰκονομοῦντα τὰ ἐκκλησιαστικὰ κατὰ γνώμην τοῦ ἰδίου ἐπισκόπου· ὥστε μὴ ἀμάρτυρον εἶναι τὴν οἰκονομίαν τῆς ἐκκλησίας, καὶ ἐκ τοῦτο σκορπίζεσθαι τὰ τῆς αὐτῆς ^b ἐκκλησίας πράγματα, καὶ λοιδορίαν τῇ ἱερωσίῃ προστρίβεσθαι. εἰ δὲ ^c ποιήσῃ. M¹. μὴ τοῦτο ^c ποιήσοι, ὑποκείσθαι αὐτὸν τοῖς θείοις κανόσιν.

CANON XXVII.

^d καὶ ἐκ'. R. Τοὺς ἀρπάζοντας ^d γυναῖκας ^d ἐπ' ὀνόματι συνοικεσίου, ἢ συμ-πράττουτας, ^e ἢ συναιρομένους τοῖς ἀρπάζουσιν, ὤρισεν ἡ ἁγία σύνοδος, εἰ μὲν κληρικοὶ εἶεν, ἐκπίπτειν τοῦ ἰδίου βαθμοῦ· εἰ δὲ λαϊκοί, ἀναθεματίζεσθαι.

¹ ἡ πρόσδοτος φυλάττεσθαι ὀφείλει τῷ χειροτονηθησομένῳ ἐπισκόπῳ, παρὰ τοῦ οἰκονόμου τῆς ἐκκλησίας, κ.τ.λ. Zonar. With this agrees the 35th Can. of Conc. in Tull., the concluding part of which Canon is as follows: "For then the Metropolitan shall preserve them undiminished, handing them all over to the bishop who shall have been ordained." See Bingh., page 126.

² The 41st Apost. Can. orders that all the property of the Church should be under the care of the bishop and at his disposal, "for if the precious souls of men are entrusted to his care, much more is it fitting that earthly goods should be committed to him." However, in the course of time, in order to avoid suspicion, as well as to correct abuses, it was thought prudent to frame such laws as the present Canon, and which were rendered necessary by the altered condition of the Church. Consult Bingh. Antiq., B. iii. ch. xii. . . . τὰ αὐτὰ δὲ νοητὸν καὶ ἐπὶ τοῖς

Ecclesiasticæ pœnæ subijci. Viduæ (Viduæ, Dion. Exig.) vero Ecclesiæ reditus, apud Ecclesiæ œconomum salvos custodiri.

shall cause the time of delay to be extended. But if he do not this let him be subject to ecclesiastical censure: let the income, however, of the widowed Church be preserved safe by the œconomus of the same Church.

CANON XXVI.

Quoniam in nonnullis Ecclesiis, ut sæpe a nobis auditum est, Episcopi absque œconomis tractant res ecclesiasticas, placuit omnem Ecclesiam Episcopum habentem, ex proprio Clero œconomum habere, (qui dispenset res ecclesiasticas secundum sententiam Episcopi proprii, Dion. Exig.), ut nec sine testibus sit Ecclesiæ administratio, nec ideo res ejus dissipentur, et probum ac dedecus sacerdotio inuratur. Si autem hoc non fecerit, eum divinis etiam Canonibus subijci.

Since in some Churches, as we have been informed, the Bishops manage ecclesiastical revenues without an œconomus, it seems fit that every Church having a Bishop, have likewise an œconomus out of its own Clergy to manage the ecclesiastical revenues at the direction of his Bishop, so that the administration of the Church may not be without witness, and as a consequence of this, the property of the Church itself squandered, and a reproach stamped on the priesthood; but if he do not this (i. e. appoint an œconomus) let him be obnoxious to the divine Canons.

CANON XXVII.

Eos qui nomine conjugii mulieres rapiunt, vel opem ferunt, ac consentiunt iis qui rapiunt, statuit Synodus, si sint quidem Clerici, proprio gradu excidere: sin autem laici anathematizari.

The holy Synod has decreed that they who take women by force under pretence of marriage, or they who aid or countenance the abductors, be degraded from their dignity, if indeed they are Clergymen, but if laymen, anathematized.

προεστῶσι μονῶν, εἰ καὶ νῦν οὐτε τοῖς πλείοσι τῶν ἀρχιερέων οὐτε τισὶν ἢ γουμένοις μοναχῶν ταῦτα παραφυλάττονται. Zon. in loc.

³ See Bingh. Antiq., B. iii. ch. xii., where he mentions the circumstance which probably gave occasion to this general direction.

⁴ Καὶ οἱ πολιτικοὶ νόμοι σφοδρῶς τοὺς ἄρπαγας γυναικῶν κολάζουσι. Zon. Zonaras pronounces the aider and abettor even more guilty than the principal, δ . . . συμπράττων ἢ συναρόμενος μᾶλλον ἀν εἰη ἀσύγγνωστος, κ.τ.λ. See a law of Const. Mag. on this subject (Patrol. vol. viii. col. 194-6), the severity of which is eloquently deplored by Gibbon (Dec. and Fall, vol. i. 513-14. Bohn's Ed.). Conf. Apost. Can. 67; Justin. Novell. 143, tit. 26. The civil law exacted a severe penalty for the violation of females devoted to a life of celibacy. Ἐάν τις ἀρπάσῃ, ἢ μόνον πειραθῆ λαβεῖν γαμετῆν (παρθένον ἱεράν, ἀποκεφαλιζέται), Patrol. Græc., vol. cxxxviii. col. 1121. This 27th Canon was renewed by Con. in Trullo, Can. 92.

CANON XXVIII.¹

Πανταχοῦ τοῖς τῶν ἁγίων πατέρων ὄροις ἐπόμεινοι καὶ τὸν ἀρτίως ἀναγνωσθέντα κανόνα² τῶν ἑκατὸν πενήκοντα θεοφιλεστάτων ἐπισκόπων³ γνωρίζοντες, τὰ αὐτὰ καὶ ἡμεῖς ὀρίζομεν τε καὶ ψηφίζομεθα περὶ τῶν πρεσβείων τῆς ἀγιωτάτης ἐκκλησίας τῆς πρεσβυτέρας Ῥώμης, διὰ τὸ βασιλεύειν⁴ τὴν πόλιν ἐκείνην, οἱ πατέρες εἰκότως ἀποδεδώκασιν τὰ πρεσβεῖα⁵ καὶ τῷ αὐτῷ σκοπῷ κινούμενοι οἱ ἑκατὸν πενήκοντα θεοφιλέστατοι ἐπίσκοποι, τὰ ἴσα πρεσβεῖα ἀπένευμαν τῷ τῆς νέας Ῥώμης ἀγιωτάτῳ θρόνῳ, εὐλόγως κρίναντες, τὴν βασιλείαν καὶ συγκλήτῳ τιμηθεῖσαν πόλιν, καὶ τῶν ἴσων ἀπολαύουσαν πρεσβείων τῇ πρεσβυτέρῃ βασιλίδι Ῥώμῃ, καὶ ἐν τοῖς ἐκκλησιαστικοῖς ὡς ἐκείνην μεγαλύνεσθαι πράγμασι, δευτέραν μετ' ἐκείνην ὑπάρχουσαν. καὶ ὥστε τοὺς τῆς Ποντικῆς καὶ τῆς Ἀσιανῆς⁶ καὶ τῆς Θρακικῆς διοικήσεως μητροπολίτας μόνους, ἔτι δὲ καὶ τοὺς ἐν τοῖς βαρβαρικοῖς ἐπισκόπους τῶν προειρημένων διοικήσεων χειροτονεῖσθαι ὑπὸ τοῦ προειρημένου ἀγιωτάτου θρόνου τῆς κατὰ Κωνσταντινουπόλιν ἀγιωτάτης ἐκκλησίας· δηλαδὴ ἑκάστου μητροπολίτου τῆς προειρημένων διοικήσεων
^b ἐκ τῆς μετὰ τῶν τῆς ἐπαρχίας ἐπισκόπων χειροτονουῦντος τοὺς τῆς ἐπαρχίας ἐπισκόπους, καθὼς τοῖς θελοῖσι κανόσι⁷ διηγόρευεται· χειροτονεῖσθαι δὲ, καθὼς εἴρηται, τοὺς μητροπολίτας τῶν προειρημένων διοικήσεων παρὰ τοῦ Κωνσταντινουπόλεως ἀρχιεπισκόπου,⁸

^a M². om. τῆς αὐτῆς.

^b from μετὰ τοῦ ἐπισ. om. in M².

¹ "This, with the two following Canons, is extant neither in the collection of John of Antioch, nor in the Latin version of Dion. Exig., nor in the Arabic paraphrase of Josephus Ægyptius. But it is found in all the copies of Balsamon, Zonaras, and Aristenus; it is cited also by Photius in the Nomocanon, tit. 1. ch. v. vi. It is translated into Latin also by the ancient interpreter before Dion. Exig., by whom, however, it is placed, not among the Canons of this present Synod, but among those of Constantinople. It is found in the Acts of this Council, namely, in the 16th Act: where, however, Paschasius and Lucentius, legates of the Roman bishop, complain that this decree was made privately, and in their absence." They were indeed absent, but only because they were unwilling to be present, even though they were invited. For the Fathers expressly testify that they had asked those Romans to be present, for they say, *παρεκάλεσαμεν τοὺς κυρίους τοὺς ἐπισκόπους τοὺς ἀπὸ Ῥώμης, κ.τ.λ.* (We invited the lords the bishops from Rome to unite with us in these transactions, but they declined, saying they had not received any such instructions.) And they add, when this decree was made, that nothing was done in secret, or by stealth, but that all things were transacted in a canonical manner, declaring in presence of the legates themselves, καὶ παρίσταν ἑαυτὰ, οὔτε ἐν παραβύπτῳ

CANON XXVIII.

Sanctorum Patrum decreta ubique sequentes, et Canonem qui nuper lectus est, centum et quinquaginta Deo amantissimorum Episcoporum agnoscences, eadem quoque et nos decernimus, ac statuimus de privilegiis sanctissimæ Ecclesiæ Constantinopolis Novæ Romæ. Etenim antiquæ Romæ throno, quod urbs illa imperaret, jure Patres privilegia tribuere. Et eadem consideratione moti centum quinquaginta Deo amantissimi Episcopi, sanctissimo Novæ Romæ throno æqualia privilegia tribuere, recte judicantes, urbem quæ et imperio et senatu honorata sit, et æqualibus cum antiquissima regina Roma privilegiis fruatur, etiam in rebus ecclesiasticis, non secus ac illam extolli ac magna fieri, secundum post illam existentem. Ut et Ponticæ et Asiænæ et Thraciæ diœcesis Metropolitanæ soli: præterea et Episcopi prædictarum diœcesum, quæ sunt inter barbaros, a prædicto throno sanctissimæ Constantinopolitanæ Ecclesiæ ordinentur. Unoquoque scilicet prædictarum diœcesum Metropolitanæ cum provinciæ Episcopis provinciæ Episcopos quemadmodum divinis Canonibus est traditum: ordinari autem, sicut dictum est, prædictarum diœcesum Metropolitanos a Constantinopolita-

Following in all respects (everywhere) the decrees of the holy Fathers, and recognizing the Canon, which has just been read, of the 150 Bishops most beloved of God (others add, see note ³, "who assembled in the regal city of Constantinople, the New Rome, in the time of Theodosius the emperor of pious memory"), we, too, decree and vote the same things concerning the privileges of the most holy Church of the same Constantinople, *which is* New Rome: For to the throne of old Rome, because that was the imperial city, the Fathers rightly (naturally) granted privileges; and moved by the same consideration, the 150 Bishops most beloved of God, have given the like privileges to the most holy throne of New Rome, rightly judging that the city *which was* honoured with the seat of Empire, and the Senate, enjoying, too, the same *civil* privileges with the old imperial Rome, should be honoured as she *is* in ecclesiastical matters also, being second, *and next* after her: and that the Metropolitan alone, of the Pontic, Asian, and Thracian diocese, also the Bishops of the said dioceses which are among the barbarians, be ordained by the said throne of the most holy Church of Constantinople; while each Metropolitan of the said dioceses, together with the Bishops of the province, ordains the *other* Bishops subject to him ("the Bishops of the province,"

πέπρακται, οὔτε κλοπῆς τρόπῳ, καὶ ἔστιν ἡ πράξις ἀκόλουθος καὶ κανονικῆ. Bp. Bev. in loc. Conf. Routh, Opus., pages 470—472.

² i. e. the 3rd Can. Conc. Constan.

³ Cod. Ætonien. addit. τῶν συναχθέντων ἐπὶ τοῦ εὐσεβοῦς μνήμης μεγάλου Θεοδοσίου τοῦ γενομένου βασιλέως ἐν τῇ βασιλείᾳ Κωνσταντινουπόλει τῇ νύκτῳ Πέμψ. M. R. follow this reading. See Routh, Opus., page 470.

⁴ And (we do so) for, &c.

⁵ Conc. Const. Can. 3, note; Barrow on the Pope's Supremacy, pp. 232-3, 248, &c. Oxford, 1852.

⁶ Ἀσιανοὶ, οἱ περὶ τὴν Ἐφεσον, Λυκίαν, Παμφυλίαν, καὶ τὰ περὶ αὐτῶν οὐχὶ ἀνατολικοὶ, ὡς φασὶ τινες. Balsamon.

⁷ e. q. Nicæ. Can. 4, Const. Can. 2, Ephes. Can. 8. See also Conc. in Trull., Can. 39.

⁸ Even in the time of Justinian the archbishop ranked higher than the metropolitan,—he says, Novell. 11, præfat. (Corp. Jur. Civ., vol. ii. p. 497) . . . volumus . . . ut primæ Justinianæ patriæ nostræ pro tempore sacrosanctus antistes, non solum metropolitanus, sed etiam archiepiscopus fiat.

ψηφισμάτων συμφώνων κατὰ τὸ ἔθος γινομένων, καὶ ἐπ' αὐτὸν ἀναφερομένων.

CANON XXIX.¹

Ἐπίσκοπον εἰς πρεσβυτέρου βαθμὸν φέρειν, ἱεροσυλία ἐστίν. εἰ δὲ αἰτία τις δικαία ἐκείνου ἀπὸ τῆς πράξεως τῆς ἐπισκοπῆς ἀποκινεῖ, οὐδὲ πρεσβυτέρου τόπον κατέχειν ὀφείλουσιν. εἰ δὲ ἐκτός τινος ἐγκλήματος ἀπεκινήθησαν τοῦ ἀξιώματος, πρὸς ^α τὴν ἐπισκοπικὴν ἀξίαν ἐπαναστρέψουσιν. Ἀνατόλιος ὁ εὐλαβέστατος ἀρχιεπίσκοπος Κωνσταντινουπόλεως εἶπεν· οὗτοι οἱ λεγόμενοι ἀπὸ τῆς ἐπισκοπικῆς ἀξίας εἰς τὴν τοῦ πρεσβυτέρου τάξιν κατελευθέναι, εἰ μὲν ἀπὸ εὐλόγων ^β αἰτιῶν καταδικάζονται, εἰκότως οὐδὲ τῆς πρεσβυτέρου ἐντὸς ἀξιοὶ τυγχάνουσιν εἶναι τιμῆς· εἰ δὲ δίχα τινὸς αἰτίας εὐλόγου εἰς τὸν ἥττονα κατεβιβάσθησαν βαθμὸν, δίκαιοι τυγχάνουσιν, εἰ γὰρ ἀνεύθουνοι φανεῖεν, τὴν τῆς ἐπισκοπῆς ἐπαναλαβεῖν ἀξίαν τε καὶ ἱερωσύνην.

^α τὴν τῆς ἐπισκοπῆς. M².

^β M¹.^o. ad. τινῶν.

CANON XXX.²

Ἐπειδὴ οἱ εὐλαβέστατοι ἐπίσκοποι τῆς Αἰγύπτου, οὐχ ὡς μαχόμενοι τῇ καθολικῇ πίστει, ὑπογράψαι τῇ ἐπιστολῇ τοῦ ὁσιωτάτου ἀρχιεπισκόπου Λέοντος ἐπὶ τοῦ παρόντος ἀνεβάλλοντο, ἀλλὰ φάσκοντες ἔθος εἶναι ἐν τῇ Αἰγυπτιακῇ διοικήσει παρὰ γνώμην καὶ

¹ This, with the following Canon, is not acknowledged even by Photius, who, in the preface to the Nomocanon, says that this Synod made 28 Canons only. But it is extant in all the copies of Balsamon, Zonaras, and Aristenus: however, it is nothing else than a decree of this Council, by which the matter, agitated between Photius, Bp of Tyre, and Eustathius, Bp of Berytus, was settled. Eustathius had taken to himself six cities belonging to Photius, and had removed their bishops, ordained by Photius, and degraded them into the order of priests, &c. Bev. The former part of the Canon or decree was spoken by "Pascasinus and Lucentius, most pious Bishops, and Boniface a presbyter, representatives (τοποτηρηται τῆς ἐκκ. Ῥώμης) of the

no Archiepiscopo, convenientibus de more factis suffragiis, et ad ipsum relatis.

lit.), as is enjoined in the divine Canons, but as aforesaid, the Metropolitans of the said dioceses must be ordained by the Archbishop of Constantinople, after the elections have taken place, according to custom, and have been reported to him.

CANON XXIX.

Episcopum in presbyteri gradum deducere est sacrilegium. Si qua autem justa causa illos ab Episcopali actione removet, nec presbyteri debet locum obtinere. Sin autem absque ullo crimine dignitate moti sunt, ad Episcopalem dignitatem redibunt. Anatolius, religiosissimus Constantinopolitanus Archiepiscopus dixit: Si qui dicuntur ab Episcopali dignitate ad presbyteri ordinem descendisse, si justis quidem de causis condemnantur jure nec presbyteri quidem honore digni sunt: Sin autem sine aliqua probabili causa ad inferiorem gradum depressi sunt, jure, si quidem nulli sint culpæ affines, Episcopatus auctoritatem et sacerdotium recipient.

It is sacrilege to degrade a Bishop into the order of a priest. But if any just cause removes them from the Episcopal function, they ought not to retain the place even of a priest. If, however, without any crime (lit. "charge" or "accusation") they have been removed from their rank, they shall be restored again ("they shall return again") to the Episcopal dignity. Anatolius, the most religious Archbishop of Constantinople, said: If they who are said to have been removed from the Episcopal dignity into the order of priests are punished for any reasonable causes, justly (or "clearly") they are not worthy even of the honour of priests, but if without any reasonable cause they have been thrust down into an inferior degree, they justly deserve (they are worthy), if at least they appear unblamable, to recover the dignity and sacerdotal power of the Episcopate.

CANON XXX.

Quoniam religiosissimi Ægypti Episcopi, non ut Catholicæ fidei adversantes, sanctissimi Archiepiscopi Leonis epistolæ subscribere differebant, sed dicentes in Ægyptiaca diocesi hanc esse consuetudinem ut præter voluntatem et mandatam Episcopi

Whereas the most religious Bishops of Egypt have deferred to subscribe the Epistle of the most holy Archbishop Leo, for the present, not as opposing the Catholic faith, but alledging that it is a custom in the Egyptian diocese to do nothing of this

Church of Rome." When Anatolius had concluded, all the bishops cried out, "Righteous is the judgment of the Fathers. We all say the same. The Fathers have rightly decreed. Let the vote of the archbishops prevail." Δικαία ἡ κρίσις τῶν πατέρων, κ.τ.λ.

* οἱ μεγαλοπρεπέστατοι καὶ ἐνδοξότατοι ἀρχόντες καὶ ἡ ὑπερφυῆς σύγκλητος εἶπον. On this Routh observes, Opus, page 473, Non solum archontes, &c. Not only were rulers or magistrates, men holding the highest offices of the state, present at this Council by command of the emperor, but also others were joined to them, illustrious men; called *here*, Convocation or Senate. Their names are given at the beginning of the first Act of this Council.

^α τῆς τῶν
Αλεξ. Μ².

διατύπωσιν τοῦ ἀρχιεπισκόπου μηδὲν τοιοῦτο ποιεῖν, καὶ ἀξιοῦσιν ἐνδοθῆναι αὐτοῖς ἀρχὴ τῆς χειροτονίας τοῦ ἐσομένου¹ ^α τῆς Ἀλεξανδρέων μεγαλοπόλεως ἐπισκόπου εὐλογον ἡμῶν ἐφάνη καὶ φιλάνθρωπον, ὥστε αὐτοῖς μένουσιν ἐπὶ τοῦ ὁμοίου σχήματος ἐν τῇ βασιλευούσῃ πόλει, ἐνδοσιν παρασχεθῆναι, ἄχρις ἂν χειροτονηθῇ ὁ ἀρχιεπίσκοπος τῆς Ἀλεξανδρέων μεγαλοπόλεως. ² ὅθεν μένοντες ἐπὶ τοῦ οἰκείου σχήματος οἱ ἐλαβεῖσται ἐπίσκοποι τῶν Αἰγυπτίων, ἧ ἑγγύας³ παρέξουσιν, εἰ τοῦτο αὐτοῖς δυνατὸν, ἧ ἐξωμοσίας καταπιστευθήσονται.

¹ Dioscorus was deposed at the 3rd session of this Council.

² What follows was spoken by Pascasinus. ἡ τοῦ ὀσιωτάτου Πασκασίνου ψῆφος βεβαία ἔστω, ὅθεν μένοντες, κ.τ.λ., as in the text. After καταπιστευθήσονται is added ἀναμένειν τὴν χειροτονίαν τοῦ ἐσομένου ἐπισκόπου τῆς Ἀλεξανδρέων μεγαλοπόλεως.

nihil tale faciant, et petunt concedi sibi usque ad ordinationem futuri magnæ civitatis Alexandrinorum Archiepiscopi, justum nobis et humanum visum est, ut ipsis in proprio habitu in Imperiali urbe manentibus, remissio concedatur, donec ordinatus fuerit magnæ civitatis Alexandrinorum Archiepiscopus. Unde in proprio habitu manentes, vel fidejussores dabunt, si hoc ab eis fieri potest, vel eorum jurejurando fides habebitur.

sort without the consent and order of their Archbishop, and request they may be excused until the ordination of the future Bishop of the great city of the Alexandrians: It seems to us reasonable and humane that the indulgence (*ενδοσειν*) be allowed them, so that they remain in their proper state in the imperial city, until the Archbishop of the great city of the Alexandrians be ordained. Wherefore, remaining in their proper state, the most pious Bishops of the Egyptians shall either give securities, if this is possible for them, or shall be bound by the obligation of an oath (to await the ordination of the future Bishop of the great city of the Alexandrians. See note ²).

³ This is not opposed to the 20th Apost. Can., which enjoins, *Κληρικὸς, ἑγγύας διδοὺς καθαιρεῖσθω*. For as Bp Bey. observes, "The interpreters" (see particularly Balsamon) "agree that here clergymen are forbidden to appoint, not others as sureties for themselves, but themselves for others, and that too for the sake of base gain."

Κανόνες¹ τῆς ἐν Ἀγκυραῖ Συνοδου.

CANON I.

^a ἀναπαλαί-
σαντες. M². R. Πρεσβυτέρους τοὺς ἐπιθύσαντες, εἴτα ^a ἐπαναπαλαίσαντας, μήτε
ἐκ μεθόδου ² τινὸς, ἀλλ' ἐξ' ἀληθείας, μήτε προκατασκευάσαντας
καὶ ἐπιτηδεύσαντας καὶ πείσαντας, ἵνα δόξωσι μὲν βασάνους
ὑποβάλλεσθαι, ταύτας δὲ τῷ δοκεῖν καὶ τῷ σχήματι προσαχθῆναι.
τούτους ἔδοξε τῆς μὲν τιμῆς τῆς κατὰ τὴν καθέδραν ^b μετέχειν,
προσφέρειν δὲ αὐτοὺς ἢ ὀμιλεῖν ⁴ ἢ ὄλωσ λειτουργεῖν τι τῶν ἱερα-
τικῶν λειτουργιῶν μὴ ἐξεῖναι.

CANON II.

^b ἱερατικῆς.
M². M¹. in
marg. R.
^c τοῦτοις
συνειδέειν in
marg. M¹. Διακόνοὺς ὁμοίως θύσαντας, μετὰ δὲ ταῦτα ἀναπαλαίσαντας,
τὴν μὲν ἄλλην τιμὴν ἔχειν, πεπαύσθαι δὲ αὐτοὺς πάσης τῆς
^b ἱεράς λειτουργίας, τῆς τε τοῦ ἄρτου ἢ ποτήριον ἀναφέρειν, ⁵ ἢ
κηρύσσειν. ⁶ εἰ μέντοι τινὲς τῶν ἐπισκόπων τούτοις ^c συνίδοιεν

¹ The full title, as given in the Paris Ed. of Balsamon, is, Κανόνες τῶν ἐν Ἀγκυραῖ συνελθόντων μακαρίων πατέρων· οἵτινες προγενέστεροι μὲν εἰσι τῶν ἐν Νικαίᾳ ἐκτεθέντων κανόνων, δευτερεῖνοι δὲ διὰ τὴν τῆς οἰκουμένης σύνοδου αὐθεντίαν (The Canons of the holy Fathers who assembled at Ancyra; which are indeed older than those made at Nicæa, but placed after them, on account of the superior authority of the œumenical Synod).

² The following passage from the Commentary of Zonaras will explain this rather obscure Canon; he says, "Of those that yielded to the tyrants in the persecution, and offered sacrifice, some, after having been subjected to torture, being unable to withstand to the end its force and intensity, were conquered, and denied the faith; some, through effeminacy, before they experienced any suffering, gave way, and lest they should seem to sacrifice voluntarily they persuaded the executioners, either by bribes or entreaties, to manifest perhaps a greater degree of severity against them, and seemingly to apply the torture to them, in order that sacrificing under these circumstances they might seem to have denied Christ, conquered by force, and not through effeminacy; but as to those who were really tortured," &c., &c.

³ Κεῖσθω δὲ μέσος ὁ τοῦ ἐπισκόπου θρόνος, παρ' ἑκάτερα δὲ αὐτοῦ καθεζέσθω τὸ πρεσβυτήριον, καὶ οἱ διάκονοι παριστάσθωσαν, κ.τ.λ. Apost. Constit., B. ii. ch. 57.

⁴ . . . ὀμιλεῖν ἀντὶ τοῦ διδάσκειν. Idem.

CANONES SYNODI ANCYRANÆ.

CANON I.

Presbyteros, qui sacrificarunt, deinde contra reluctati sunt, nec fraudulenter et insidiosè, sed vere: nec hoc prius machinati sunt, nec consulto ac de industria id fecerunt, et persuaserunt, ut tormentis subijci viderentur, cum ea specie et opinione tantum inferrentur, visum est eos cathedræ quidem honoris esse participes, non licere autem ipsis offerre, aut sermonem conferre, vel omnino sacerdotale aliquod munus obire.

As to those Priests who have sacrificed and afterwards renewed the conflict, not by any device, but in reality, neither previously contriving and procuring and persuading, that they might seem indeed to be subjected to tortures, while these were applied *merely* in show and form; it has seemed fit that they retain indeed the honour of their chair (lit. "according to," i. e. sit where they used to do in time past), but it is not lawful for them to perform the oblation, or preach, or, in short, perform any part of their sacerdotal office.

CANON II.

Diaconos similiter, qui sacrificarunt, postea autem reluctati sunt, alium quidem honorem habere, ipsos autem ab omni sacerdotali ministerio cessare, et panem vel calicem offerendi vel prædicandi: sed si ex Episcopis aliqui, in iis vel afflictionem aliquam, vel humilitatem ac mansuetudi-

Likewise that the Deacons who have sacrificed, but afterwards entered the conflict, retain, indeed, *all* other honour, but that they cease from all sacred ministration, both of presenting (or "offering to the people") the bread or cup, or making the proclamations: But if any of the Bishops

¹ Εὐχαριστήσαντος δὲ τοῦ προσετώτος, καὶ ἐπισημησαντος παντὸς τοῦ λαοῦ, οἱ καλοῦμενοι παρ' ἡμῖν διάκονοι διδώσιν ἐκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παρόντων ἀποφέρουσι. Just. Mart. Apol. 1. ch. lxxv. The form of words used at the delivery of the consecrated elements was originally very simple, as e. g. that given in Apost. Constitut., B. viii. ch. 13. καὶ ὁ ἐπίσκοπος δίδωτω τὴν προσφοράν, λέγων, Σῶμα Χριστοῦ· καὶ ὁ δεχόμενος λεγέτω· Ἀμήν. Ὁ δὲ διάκονος κατεχέτω τὸ ποτήριον, καὶ ἐπιδοῦς λεγέτω· Αἷμα Χριστοῦ, ποτήριον ζωῆς· καὶ ὁ πίνων λεγέτω· Ἀμήν.

² Speaking of that part of the deacons' office, which consisted of giving notice to the people when each part of the service began, Bingham (page 89) says, "All this was called by the general name of *κηρύττειν* among the Greeks, and *prædicare* among the Latins, which does not ordinarily signify *preaching* as some mistake it, but performing the office of a *κῆρυξ*, or *præco*, in the assembly" . . . planum est verbum *κηρύττειν* quod sacerdotibus attributum ὁμιλεῖν et εὐαγγελιζέσθαι significat, in diaconis illud ministerium declarare, quo, dato orarii signo, actionum sacrarum ritus et ordinem moderebantur. Justellus, ap Patrol. vol. lxxvii. 105. An example of this use of the word may be seen in Apost. Constit. Lib. viii. ch. 5. ὁ διάκονος, ἐφ' ὑψηλοῦ τινος ἀνελθὼν, κηρυττέτω· Μὴ τις τῶν ἀκρωμένων· κ.τ.λ.

κάματόν¹ τινα ἢ ταπεινώσωσιν πραότητος, καὶ ἐθέλοιεν πλείον² τι δίδόναι ἢ ἀφαιρεῖν, ἐπ' αὐτοῖς εἶναι τὴν ἐξουσίαν.

CANON III.

Τοὺς φεύγοντας καὶ συλληφθέντας, ἢ ὑπὸ οἰκείων παραδοθέντας, ἢ ἄλλως τὰ ὑπάρχοντα ἀφαιρεθέντας, ἢ ὑπομείναντας βασάνους, ἢ εἰς δεσμοπήριον ἐμβληθέντας, βοῶντάς τε, ὅτι εἰσὶ Χριστιανοὶ, καὶ εἰς περισχισθέντας, ἢτοι εἰς τὰς χεῖρας^β πρὸς βίαν ἐμβαλλόντων τῶν βιαζομένων, ἢ βρώμα τι πρὸς ἀνάγκην δεξαμένουσ, ὁμολογοῦντας δὲ δι' ὄλου ὅτι εἰσὶ Χριστιανοὶ, καὶ τὸ πένθος τοῦ συμβάντος ἀεὶ ἐπιδεικνυμένους τῇ πάσῃ καταστολῇ^α καὶ τῷ σχήματι, καὶ τῇ τοῦ βίου ταπεινότητι· τούτους ὡς ἕξω ἁμαρτήματος ὄντας, τῆς κοινωνίας μὴ κωλύεσθαι. εἰ δὲ^ε ἐκωλύθησαν ὑπὸ τινος περισσοτέρας ἀκριβείας ἔνεκεν, εἰ καὶ τινῶν ἀγνοία, εὐθύς^α προσδεχθῆναι· τούτο δὲ ὁμοίως ἐπὶ τε τῶν ἐκ τοῦ κλήρου καὶ τῶν ἄλλων λαϊκῶν. προσεξετήρασθη δὲ κάκεινο, εἰ δύνανται καὶ λαϊκοὶ τῇ αὐτῇ ἀνάγκῃ ὑποπεσόντες, προάγεσθαι εἰς τάξιν· ἔδοξεν οὖν καὶ τούτους, ὡς μηδὲν ἡμαρτηκότας, εἰ καὶ προλαβοῦσα εὐρίσκοιτο ὀρθὴ τοῦ βίου πολιτεία, προχειρίζεσθαι.

^α περισχισθέντας. R.

^β M^{1.2}. X. τι προς. β.

^ε εἰ δὲ καὶ.

M^{1.2}. R.

^α προσδεχθῆναι. M².

CANON IV.

Περὶ τῶν πρὸς βίαν θυσάντων, ἐπὶ δὲ τούτοις καὶ τῶν δειπνησάντων εἰς τὰ εἶδωλα· ὅσοι μὲν ἀπαγομένοι, καὶ σχήματι^ε σφοδροτέρῳ ἀνήλθον, καὶ ἐσθῆτι ἐχρήσαντο πολυτελεστέρα, καὶ μετέσχον

^ε σφοδροτέρῳ. M². R.

¹ . . . κάματόν τινα, τουτέστιν κόπον ἐν τῇ μετανοίᾳ διὰ τὴν ἄρνησιν. Zonaras.

² Balsamon understood this as if authority was given to the bishops to add some additional punishment . . . τουτέστιν ἐπαυξήσουσι τὴν τιμωρίαν ἢ προσθήσουσι μᾶλλον τὴν παρηγορίαν. No doubt this is implied in the authority granted to them of refusing, at their

nem viderint, et aliquid amplius dare, vel auferre voluerint, in eorum potestate id esse.

see in them any penitential travail, or the profoundness (or "lowliness") of their humiliation, and be willing to indulge them somewhat more, or to abate the *present concession*, the power of *so doing* rests with them.

CANON III.

Eos qui fugientes comprehensi sunt, vel sunt a suis traditi, vel suis alioqui facultibus privati, vel tormenta perpassi, vel in carcerem coniecti sunt, clamantes se esse Christianos, et divulsi ac distracti sunt, vel iis qui vim afferebant in manus immitentibus, vel cibo aliquo per necessitatem suscepto, se tamen esse Christianos perpetuo fatentes et ejus quod accidit dolorem, et amictu, et habitu, et vitæ humilitate, præ se ferentes, a communione non arceri. Sin autem etiam ab aliquo sunt prohibiti, majoris cautionis gratia, vel etiam propter aliquorum ignorantiam, statim admittantur. Hoc autem similiter in clericis, et aliis laicis. Hoc quoque est examinatum, an possint etiam laici qui in eandem necessitatem inciderunt ad ordinem promoveri. Visum est ergo, et eos, ut qui nihil peccassent, si etiam præcedens eorum vitæ instituendæ ratio recta inveniatur, promoveri.

They who fled and were apprehended or were betrayed by their domestics, or otherwise have borne the loss of their property, or endured tortures, or were cast into prison, declaring aloud that they were (are) Christians, and were violently pulled about, or had (something, i.e. incense, see var. read.) forcibly thrust into their hands by those who constrained them, or received by constraint some *unhallowed* food, professing all the while that they were (are) Christians and have continually manifested their sorrow at what has happened by their whole behaviour, habit, and humility of life; these, as being without sin, must not be excluded from the communion. But if they have been prevented by any, out of extraordinary caution (or "on the ground of greater strictness"), or even through the ignorance of some, let them be forthwith admitted. This is equally *meant* both of those of the clergy and of others *that are* laymen. This also has been asked, whether laymen who have fallen under the same necessity can be promoted to orders. It is therefore decreed that they also, as not having sinned at all, may be ordained, if their former course of life also be found upright.

CANON IV.

De iis qui vi sacrificarunt, et præterea ad idola pransi sunt, quicumque abducti quidem, et lætiore habitu accesserunt, et vestite sumptuosiore usi sunt, et parati

As for those who sacrificed by force, and futhermore dined before the idols, they who were conducted away and went up with a more cheerful air (or "habit")

pleasure, to extend to individuals the concessions made in their favour by the Synod. Zon. explains πλείον τι δίδόναι as in the translation.

³ Καταστολή δὲ τὸ μέτριον καὶ κατασταλμένον τοῦ ἡθους ἐστίν. Zonaras.

τοῦ παρασκευασθέντος δείπνου ἀδιαφόρως· ἔδοξεν ἐνιαυτὸν ἀκροᾶσθαι, ὑποπεσεῖν δὲ τρία ἔτη, εὐχῆς δὲ μόνης¹ κοινωνῆσαι ἔτη δύο, καὶ τότε ἔλθειν ἐπὶ τὸ τέλειον.

CANON V.

Ὅσοι δὲ ἀνήλθον μετὰ ἐσθῆτος πενθικῆς, καὶ ἀναπεσόντες ἔφαγον, μεταξὺ δι' ὄλης τῆς ἀνακλίσεως δακρύνοντες, εἰ ἐπλήρωσαν τὸν τῆς ὑποπτώσεως τριετῆ χρόνον, χωρὶς προσφορᾶς δεχθήτωσαν· εἰ δὲ μὴ ἔφαγον, δυὸ ὑποπεσόντες ἔτη, τῷ τρίτῳ^a κοινωνησάτωσαν χωρὶς προσφορᾶς,² ἵνα τὸ τέλειον τῷ^b τετρατείῳ λάβωσιν. τοὺς δὲ ἐπισκόπους ἐξουσίαν ἔχειν τὸν τρόπον τῆς ἐπιστροφῆς δοκιμάσαντας^c φιλανθρωπεύεσθαι, ἢ πλείονα προστιθέναι χρόνον. πρὸ πάντων δὲ καὶ ὁ προάγων βίος, καὶ ὁ μετὰ ταῦτα, ἐξεταζέσθω, καὶ οὕτως ἢ φιλανθρωπία ἐπιμετρείσθω.

^a κοινωνησάτωσαν ἔτη. M².
^b τριετία. R.

^c Con. Nic. Can. 5, 12, φιλανθρωπεύεσθαι.

CANON VI.

^d Gallan. ἀπειλήμονη.

Περὶ τῶν^d ἀπειλή μόνον εἰζάντων κολάσεως, καὶ ἀφαιρέσεως ὑπαρχόντων, ἢ μετοικίας, καὶ θυσάντων, καὶ μεχρὶ τοῦ παρόντος καιροῦ μὴ μετανοησάντων, μηδὲ ἐπιστρεψάντων, νῦν δὲ παρὰ τὸν καιρὸν τῆς συνόδου προσελθόντων, καὶ εἰς διάνοιαν τῆς ἐπιστροφῆς γενομένων· ἔδοξε μέχρι τῆς μεγάλης ἡμέρας³ εἰς ἀκρόασιν δεχθῆναι, καὶ μετὰ τὴν μεγάλην ἡμέραν ὑποπεσεῖν τρία ἔτη, καὶ μετὰ ἄλλα δύο ἔτη, κοινωνῆσαι χωρὶς προσφορᾶς, καὶ οὕτως ἔλθειν ἐπὶ τὸ

¹ εὐχῆς δὲ μόνης κοινωνῆσαι ἔτη δύο, ὅπερ ἐστὶν τὸ μέχρι τέλους συνίστασθαι καὶ συνεύχεσθαι τοῖς πιστοῖς, καὶ μετὰ ταῦτα ἔλθειν ἐπὶ τὸ τέλειον, ὅπερ ἐστὶν ἢ τῶν ἁγιασμάτων μετὰ ληψις. Zonaras.

² i. e. without partaking of the holy communion. See Routh, Reliq. Sacrae, vol. iii. page 425. Oxford, 1815. Johnson, note in loc. Some suppose that by the words χωρὶς προσφορᾶς is meant not an exclusion from participation in the Holy Communion, but a denial of the privilege of presenting oblations at the altar. True it is, such a privilege was denied to wicked men,

prandii non ægre id ferentes participes fuerunt, visum est anno audire, tribus autem annis substerni ac supplices esse, soli autem orationi duobus annis communicare, et tunc ad id quod est perfectum accedere.

and used a more sumptuous dress than usual, and partook of the feast that was prepared indifferently (or "unconcernedly"), it is decreed that they be hearers for one year, prostrators for three years, and communicate in prayer only for two years, and then come to that which is perfect.

CANON V.

Quicumque autem cum veste lugubri accesserunt, et accumbentes comederunt, interea toto accubitus tempore lacrymas fundentes, si triennale substrationis tempus impleverint, sine oblatione recipiantur. Si autem non comederunt, cum duobus annis supplices substratique fuerint, tertio anno communicent sine oblatione, ut id quod perfectum est, triennio accipiant. Statuimus autem ut Episcopi, modo conversionis examinato, potestatem habeant vel utendi clementia, vel plus temporis adjiciendi. Ante omnia autem, et præcedens vita, et quæ consecuta est, examinetur, et sic eis clementia impertiatur.

But as many as went up with a mourning habit, and sitting down, ate, weeping meanwhile throughout the whole entertainment, if they have fulfilled the three years of prostration, let them be received without the oblation: But if they did not eat, prostrating themselves for two years, on the third let them communicate without the oblation, that on the fourth year they may come to (may receive) perfection. *It is decreed* that the Bishops have power, after they have examined the nature (manner) of their conversion, to extend indulgence towards them, or add a longer time. But especially (before all things) let their preceding and subsequent course of life be examined, and so lenity extended (measured out) accordingly.

CANON VI.

De iis qui supplicii tantum minis, et bonorum ablationis, vel exterminationis cesserunt, et sacrificaverunt, et ad præsens usque tempus poenitentiam non egerunt, nec conversi sunt, nunc autem circa tempus Synodi processerunt, et conversionis cogitationem induerunt, visum est ad magnum usque diem eos ad auditionem admitti, et post magnum diem tribus annis esse supplices et substerni: et post alios duos

Concerning those who have yielded merely at the threat of punishment, and loss of property or of banishment, and have sacrificed, and up to the present time have not repented or returned, but now about the time of this (the) Synod, have approached, and are come to a resolution of conversion; it is decreed that they be admitted to be hearers (to hearing) until the great day (that is, Easter-day), and

penitents, &c., but this is not meant here or anywhere else throughout this collection. The Council of Eliberis, Can. 28, directs, Episcopes placuit, ab eo qui non communicat munera accipere non debere. φήγεται ὅτι τὰς δυσσυνειδήτους εἰς τὸ θυσιαστήριον τοῦ Θεοῦ εἰσφοράς. Apost. Constit., B. iv. ch. 7; see also ch. 6.

³ See Gunning's Paschal or Lent Fast, page 303, Oxf. 1845, where the names by which Easter-day was anciently called will be seen.

τέλειον, ὥστε τὴν πᾶσαν ἐξαέτιαν πληρῶσαι. εἰ δέ τινες πρὸ τῆς
 συνόδου ταύτης ἐδέχθησαν εἰς μετάνοιαν, ἀπ' ἐκείνου τοῦ χρόνου
 ἠελογισθαι. ^a λελόγισται αὐτοῖς ἀρχὴ τῆς ἐξαετίας.¹ εἰ μέντοι ^b κίνδυνος, καὶ
 θανάτου προσδόκία ἐκ νόσου ἢ ἄλλης τινὸς προφάσεως συμβαίη,
 τούτους ἐπὶ ὄρω ² δεχθῆναι.

^a λελογισθαι.
 M^{1,2}. R.
^b τις κίνδυνος.
 R.

CANON VII.

Περὶ τῶν συνεστιαθέντων ἐν ξορτῇ ἐθνικῇ ἐν τόπῳ ἀφωρισμένῳ
 τοῖς ἐθνικοῖς, ἴδια βρώματα ἐπικομισαμένων ^c καὶ φαγόντων³ ἔδοξε
 διετλίαν ὑποπεσόντας δεχθῆναι· τὸ δὲ, εἰ χρὴ μετὰ τῆς προσφορᾶς,
 ἕκαστον τῶν ἐπισκόπων ^d δοκιμάσαι, καὶ τὸν ἄλλον βίον ἐφ'
 ἕκαστου ἐξετάσαι.

^c ἢ καὶ. M².

^d ἔστω δοκι.
 R. ἐστὶ το.
 M².

CANON VIII.

Οἱ δὲ δεύτερον καὶ τρίτον θύσαντες μετὰ βίας, τετραετλίαν
 ὑποπεσέτωσαν, δυὸ δὲ ἔτη χωρὶς προσφορᾶς κοινωνησάτωσαν, καὶ
 τῷ ἐβδόμῳ τελείως ⁴ δεχθῆτωσαν.

CANON IX.

Ὅσοι δὲ μὴ μόνον ἀπέστησαν, ἀλλὰ καὶ ἐπανέστησαν, καὶ

¹ ἀπ' ἐκείνου τοῦ χρόνου λελογισθαι αὐτοῖς τὴν ἐξαετίαν. M². "let the period of six years be computed from that time."

² . . . ἐπὶ ὄρω δὲ, ἤγουν ἐπὶ διαστίξει, ὥστε, εἰ συμβαίη αὐτοῖς μὴ ἀποθανεῖν, ἀλλὰ ἀναρρώσθηναι, μηκέτι αὐτοῖς κοινωνῆσαι, εἰ μὴ ὁ ὠρισμένος παρέλθῃ χρόνος τῆς ἐξαετίας . . . (but under a limitation, or distinction, that if it happens they do not die, but recover their

annos communicare sine oblatione: et sic ad quod perfectum est venire, ut totum sexennium impleant. Si qui autem ante hanc Synodum ad pœnitentiam admissi sunt, ab illo tempore eis sexennium reputari. Sed si periculum, mortisque expectatio, ex morbo vel aliqua alia occasione evenerit, ii sub definitione recipiantur.

that after the great day they prostrate themselves for three years, and after two more years, to communicate without the oblation, and so come to that which is perfect, so as to complete the whole term of six years. But if any have been admitted to penance before *the time of* this (the) Synod, the commencement of their six years has been computed from that time. If, however, danger and expectation of death arise from disease or any other occasion, let them be received under limitation.

CANON VII.

De iis qui in festo ethnico, in loco Gentilibus deputato convivati sunt, et proprios cibos attulerunt, et comederunt, visum est, cum biennio substrati fuerint, esse recipiendos. An unum quenque autem cum oblatione recipere oporteat, est Episcoporum examinare, et aliam vitam in unoquoque inquirere.

As for those who have been guests at a heathen feast, in a place assigned for heathens, *but* brought and eat their own food *only*: it is decreed that they be received after they have been prostrators two years, but whether he should *be received* with *or without* the oblation, each Bishop must decide, and inquire in the case of each one, into the rest of his life *also*.

CANON VIII.

Qui autem secundo, et tertio sacrificarunt per vim, triennio substernantur, duobus autem annis sine oblatione communicent, et septimo perfecte suscipiantur.

Let those who have twice or thrice sacrificed under constraint be prostrators four years, and communicate without the oblation two years, and the seventh year let them be perfectly received.

CANON IX.

Quicumque autem non solum desciverunt, sed etiam insurrexerunt, et fratres

(apostatized), but have also assaulted, and

health, they do not communicate again, unless the appointed period of six years be expired). Zonaras.

³ Prohibendum ne quis Christianus, ut gentilis, ad idolum Capitolii causa sacrificandi ascendat, et videat. Quod si fecerit, pari crimine teneatur. Si fuerit fidelis, post decem annos, acta pœnitentia, recipiatur. Conc. Elib. Can. 59.

⁴ . . . τούτέστιν καὶ εἰς μεγάλην τοῦ ἀχράντου σώματος καὶ αἵματος τοῦ Κυρίου. Zon.

ἠνάγκασαν ἀδελφοὺς, καὶ αἵτιοι ἐγένοντο τοῦ ἀναγκασθῆναι, οὗτοι ἔτη μὲν τρία τὸν τῆς ἀκροάσεως δεξάσθωσαν τόπον, ἐν δὲ ἄλλῃ ἕξαετία τὸν τῆς ὑποπτώσεως¹ ἄλλον δὲ ἐνιαυτὸν κοινωνησάτωσαν χωρὶς προσφορᾶς ἵνα τὴν δεκαετίαν πληρώσαντες, τοῦ τελείου μετὰσχωσω. ἐν μέντοι τούτῳ τῷ χρόνῳ, καὶ τὸν ἄλλον αὐτῶν ἐπιτηρεῖσθαι βίον.

CANON X.

^a καθιστά-
μενοι. M².

Διάκονοι, ὅσοι ^a καθίστανται, παρ' αὐτὴν τὴν κατάστασιν εἰ ἐμαρτύραντο, καὶ ἔφασαν χρῆναι γαμῆσαι,² μὴ δυνάμενοι οὕτω μένειν· οὗτοι ^b μετὰ ταῦτα γαμήσαντες, ἔστωσαν ἐν τῇ ὑπηρεσίᾳ, διὰ τὸ ἐπιτραπῆναι αὐτοὺς ὑπὸ τοῦ ἐπισκόπου. τούτο δὲ εἰ τινες

^b παρασιωπή-
σαντες. M².

^b σιωπήσαντες, καὶ καταδεξάμενοι ἐν τῇ χειροτονίᾳ μένειν οὕτως, μετὰ ταῦτα ἤλθον ἐπὶ γάμον, πεπαῦσθαι αὐτοὺς τῆς διακονίας.

CANON XI.

Τὰς μνηστευθείσας κόρας, καὶ μετὰ ταῦτα ὑπὸ ἄλλων ἀρπαγείσας, ἔδοξεν ἀποδίδοσθαι⁴ τοῖς προμνηστευσασμένοις, εἰ καὶ βίαν ὑπ' αὐτῶν πύθοιεν.

¹ Per aliud vero sexennium penitentia subiciantur acriori. Dion. Exig.

² "The Eastern Churches have always permitted priests and deacons to continue in the married state even to the present day, though they prohibit marriage after ordination, and enjoined celibacy on Bishops in the Council in Trullo, A.D. 692." Palmer's Treatise, ii. 334, i. e. in Can. 13, where after stating they were aware that in the Church of the Romans those who were to be ordained deacons or priests were required to promise they would not live with their wives, still they declare that "following the ancient Canon of apostolic perfection and order" they will not adopt this custom, ὥστε, εἰ τις ἅγιος ἐβρεθῆι πρός χειροτονίαν ὑποδιακόνου ἢ διακόνου ἢ πρεσβυτέρου, οὗτος μηδ' αὖτως κωλύεσθω ἐπὶ τοιοῦτον βαθμὸν ἐμβιβάζεσθαι, γαμετῆ συνοικῶν νομίμῳ· μήτε μὴν ἐν τῷ τῆς χειροτονίας καιρῷ ἀπαιτεῖσθω ὁμολογεῖν ὡς ἀποστήσεται ἀπὸ τῆς νομίμου πρός τὴν οἰκίαν γαμετῆν ὁμιλίας· κ.τ.λ. See Bingham's Antiq., B. iv. ch. v. pp. 149-53. Palmer's Treatise, &c., vol. ii. pp. 333-7.

suos coëgerunt, et causæ fuerunt ut cogentur, ii annis quidem tribus auditionis locum suscipiant (per aliud autem sexennium substernantur), alio autem anno sine oblatione communicent, ut decennio expleto, ejus, quod est perfectum, sint participes. Eorum autem in eo quoque tempore aliam vitam examinare oportet.

forced, and have been the occasion (causes) of forcing the brethren, let these occupy (receive) the place of hearers three years, in the other space of six years that of prostrators, but for another year let them communicate without the oblation, in order that, having completed ten years, they may be partakers of that which is perfect: in this time the rest of their life must also be examined.

CANON X.

Quicumque diaconi constituti, in ipsa constitutione testificati sunt, et dixerunt, oportere se uxores ducere, cum non possint sic manere, ii si uxorem postea duxerint, sint in ministerio: eo quod hoc sit illis ab Episcopo concessum. Si qui autem hoc silentio præterito, et in ordinatione, ut ita manerent, suscepti sunt, postea autem ad matrimonium venerunt, ii a diaconatu cessent.

If they who have been ordained deacons have testified at their ordination and declared that they must marry, being unable to remain as they were (lit. "thus"), if they do after this marry, let them continue in their ministry because they are permitted *so to do* by the Bishop: but if any passing this over in silence, and undertaking at their (the) ordination to remain as they were, afterwards marry (afterwards come to marriage), let them cease from the diaconate.

CANON XI.

Desponsas aliis puellas, et ab aliis postea raptas, visum est iis quibus desponsæ erant reddi, etiam si vim ab ipsis passæ sunt.

It is decreed that young women espoused, and subsequently ravished by others, be given up to those to whom they were formerly espoused, even though they may have suffered violence from others (lit. "from them").

³ In the 26th of the Canons called Apostolical, the permission to marry *after* ordination is extended only to readers and singers. Zon. in his Comment on this 26th Canon says, "Priests, deacons, and sub-deacons, before their ordination, are asked if they choose to live continently (*σωφρονεῖν*), and if they promise this they are ordained, but if not, they are permitted to marry before ordination, and after marriage are ordained. But if the aforesaid marry *after* ordination they are deposed. See Conc. Neoc. Can. 1, and compare with it Conc. Gang. Can. 4, and with both Soer. Eccl. His. 1. ch. xiii. fine.

⁴ "Here Balsamon puts in a very proper *Cave*, viz. If he to whom she was espoused demand her to be his wife." Johnson. The words of Balsamon are, Ἀκοῦων δὲ τοῦ κανόνος λέγοντος ἀποδοσθαι τὰς ἀρπαγείσας τοῖς μνησευσαμένοις· μὴ εἶπες ἀναγκάζεσθαι τοὺς ταύτας λαβεῖν, ἀλλὰ θελεῖν καὶ ζητεῖν αὐτάς. Zonaras makes the same distinction.

CANON XII.

Τοὺς πρὸ τοῦ βαπτίσματος τεθυκότας, καὶ μετὰ ταῦτα βαπτισθέντας, ἔδοξεν εἰς ταξίω¹ προάγεσθαι, ὡς ἀπολουσαμένους.

CANON XIII.²

^a M^s. χωρ-
επισκόπους.

^a Χωρεπισκόποις ^b μὴ ἐξείναι πρεσβυτέρους ἢ διακόνους χειροτονεῖν,⁴ ἀλλὰ μὴν μηδὲ πρεσβυτέρους πόλεως, χωρὶς τοῦ ἐπι-
^b al. ἰτίρα. τραπήναι ὑπὸ τοῦ ἐπισκόπου μετὰ γραμμάτων ἐν ^b ἐκάστη παροικίᾳ.

CANON XIV.

Τοὺς ἐν κλήρῳ, πρεσβυτέρους ἢ διακόνους ὄντας, καὶ ἀποχο-
μένους ^b κρεῶν, ἔδοξεν ἐφάπτεσθαι, καὶ οὕτως, εἰ βούλονται,
κρατεῖν ἑαυτῶν. εἰ δὲ ^c βδέλυσσονται ^b ὡς μηδὲ τὰ μετὰ κρεῶν
^c μὴ βουλο-
το. M^s. εἰ δε
βου. ὡς μ. M¹. βαλλόμενα λάχανα ἐσθίειν, καὶ εἰ μὴ ὑπέκκοιεν τῷ κανόνι,
πεπαῦσθαι αὐτοὺς τῆς τάξεως.

¹ Bingham, *Antiq.*, Book iv. ch. iii.

² Whoever wishes to see a full and valuable explanation of this Canon, and the authorities and reasons for this reading, should consult Routh, *Reliq. Sac.*, vol. iii. pp. 430-9. The reader who is not much acquainted with such subjects should be informed that some few copies (see Beven. inf.) present such a reading as would seem to grant to priests the power of ordaining, . . . This immediately convicts itself as being entirely opposed to all the monuments of Christian antiquity. There are, however, other difficulties in the way. Bp Beven., after remarking that Zonaras must have read *πρεσβυτερουσ*, as is clear from his comment, *μὴ ἐξείναι αὐτοῖς πρεσβύτερον ἢ διάκονον χειροτονεῖν, ἀλλὰ μηδὲ πρεσβύτερουσ ἐν πόλει καθιστῶν*, thus states his objection: "But there is no doubt that this reading is erroneous. For in the first part of the Canon the chorepiscopi are forbidden to ordain priests in general, and therefore there was no occasion that any mention should be made of city priests; and since they were not allowed to ordain country priests, much less might they ordain the city priests. So another reading is to be sought." Then, after quoting John of Antioch, the ancient Latin version, and that of Dion. Ex., he says of the latter, "But this reading is as false as the other, forasmuch as by it the city priests are permitted to ordain priests and deacons, if only the Bishop ordered them, *which is absurd and unknown to antiquity*. Whither then shall we turn to unloose this tangled knot?" He fixes on the translation of Isidore Mercator as the best representative of the meaning of the original text, it is this: *Vicariis episcoporum, quos Græci chorepiscopus vocant, non licere presbyteros vel diaconos ordinare, sed nec presbyteris civitatis sine episcopi precepto amplius aliquid imperare, vel sine autoritate literarum ejus in unaqueque parochia aliquid agere*. Now of this addition, viz. *aliquid imperare, &c.*, Routh says, "that neither trace or shadow can be found in any Greek copy or collection, or even exposition of the Canons." *Ubi primo monendum est, hujus additamenti nec volam nec vestigium in ullo Græco Canonum vel exemplari, vel digesto, vel demum expositione, deprehendi posse, page 435*. While every trace of inconsistency is removed, and all difficulty obviated, by giving the word *μὴν* in the phrase *ἀλλὰ μὴν μηδὲ* its full force. The Canon will then be consistent throughout, the sense of which is well given by Zonaras, thus . . . "but without the permission

CANON XII.

Eos qui ante baptismum sacrificarunt, et postea baptizati sunt, visum est ad ordinem promoveri, ut qui abluti sunt.

It is decreed that they who sacrificed (lit. "sacrificed before baptism") and subsequently were baptized, may be promoted to orders, as having been washed *clean*.

CANON XIII.

Chorepiscopus (Chorepiscopis) non licere presbyteros, vel diaconos ordinare sed neque urbis presbyteros, nisi cum litteris ab Episcopo permissum fuerit, in aliena (in unaquaque) parochia.

It is not lawful for Chorepiscopi to ordain priests or deacons, much less (lit. "but assuredly not") the priests of the city, unless they are permitted in writing by the Bishop, in each parish (or diocese).

CANON XIV.

Qui in clero sunt, presbyteros vel diaconos a carnibus abstinentes, visum est eas attingere, et sic, si velint, ab eis abstinere. Si autem nolint olera, quæ cum carnibus apponuntur, comedere, et Canoni non cedant, ab ordine cessare.

It is decreed that those who are in the clergy, priests or deacons, and who abstain from flesh, shall taste it, and then (thus) restrain themselves, if they wish. But if they feel disgust, so as not even to eat the herbs mingled with the flesh, and if they will not obey (yield to) the Canon let them cease from their order.

of the bishops to whom they are subject, it is not lawful for them to ordain a presbyter or deacon, nor (*ἀλλὰ μηδέ*) to appoint (or "ordain," *καθιστᾶν*) priests in the cities. For if they cannot ordain the aforesaid in the districts in which they act as bishops, much more are they forbidden to do this in cities." See also on this subject Reliq. Sacrae, vol. iv. pages iii—v. Oxf. 1818.

³ The chorepiscopi were really bishops though limited in the exercise of the episcopal office, Nimirum etiamsi episcopi revera fuerint, nulli tamen urbi episcopali præfuerunt; sed urbis potius episcopo, intra cujus limites regio ipsorum sita est subjecti sunt: *ac propterea etiamsi, quantum episcopalem ordinationem accepissent, vere episcopi essent*; &c., Bev. ap. Routh, Reliq. Sacrae, iii. 486; and lower down he says, "Nor must it be omitted, that the office at least of the chorepiscopi of old obtained in England, even if the name did not; for they were called suffragan bishops," &c., &c. See Bingham. Antiq., B. ii. ch. xiv.; Book ii. ch. iii. Palmer's Treatise on the Church of Christ, vol. ii. pages 301, 316. London, 1842.

⁴ Unless they have the permission of the "bishop of the city" for so doing. See Con. Antioch, Can. 10.

⁵ i. e. as the 51 Ap. Can. says, if they abstain from it, not for the sake of abstinence or spiritual exercise (*ἀσκησιν*), but through disgust, "forgetting that all things are very good, and that God made man male and female (this latter remark levelled against those who abstained from marriage for the same reason), but blasphemously calumniates the workmanship of God," &c. See also Can. 53. Of this crime the followers of Tatian, the Apostolics, the Manichees, and others, were guilty, also the Ebionites. "The Ebionites taught that we must abstain from all animal food, at least under the New Testament. And hence, that they might elude an argument of the Catholics drawn from the eating of the paschal lamb which Christ did not at all refuse with his apostles, they are said by Epiphanius to have falsified the gospel," i. e. by changing *ἀκριδας* (locusts) into *ἐγκριδας ἐν ἑλαίῳ* (cakes frittered with oil). Grabe's Spicel. Patrum, vol. i. p. 29. Oxf. 1714.

⁶ This is the reading given by Routh, and is very much preferable on many accounts than any of those in the margin. Dion. Exig. found this in his copy, his translation being *Quod si in tantum eas abominantur*, &c., Conf. Apost. Can. 53.

CANON XV.

Περὶ τῶν διαφερόντων τῷ κυριακῷ,¹ ὅσα ἐπισκόπου μὴ ὄντος
 πρεσβύτεροι ἐπώλησαν, ἀναβαλεῖσθαι [ἀνακαλείσθαι] τὸ κυριακόν.
 ἐν δὲ τῇ κρίσει τοῦ ἐπισκόπου εἶναι, εἴπερ προσήκει ἀπολαβεῖν²
 τὴν τιμὴν, εἴτε καὶ μὴ, διὰ τὸ πολλάκις τὴν³ εἴσοδον τῶν πεπρα-
 μένων ἀποδεδοκῆναι αὐτοῖς τούτοις πλείονα τὴν τιμὴν.

^a πρόσδοον.
 M¹. in marg.
 M². R.

CANON XVI.

Περὶ τῶν ἀλογευσαμένων³ ἢ καὶ ἀλογεομένων, ὅσοι πρὶν
 εἰκοσαετῆς γενέσθαι, ἥμαρτον, πέντε καὶ δέκα⁴ ἔτεσιν ὑποπεσόντες,
 κοινωνίας τυγχανέωσαν τῆς εἰς τὰς προσευχάς· εἴτα ἐν τῇ
 κοινωνίᾳ διατελέσαντες ἔτη πέντε, τότε καὶ τῆς προσφορᾶς
 ἐφαπτέσθωσαν. ἐξεταζέσθω δὲ αὐτῶν καὶ ὁ ἐν τῇ ὑποπτώσει
 βίος· καὶ οὕτως τυγχανέωσαν τῆς φιλανθρωπίας. εἰ δὲ τινας
 κατακόρως ἐν τοῖς ἁμαρτήμασι γεγονάσι, τὴν μακρὰν ἐχέτωσαν
 ὑπόπτωσιν. ὅσοι δὲ ὑπερβάντες τὴν ἡλικίαν ταύτην καὶ γυναῖκας
 ἔχοντες, περιπεπτώκασι τῷ ἁμαρτήματι, πέντε καὶ εἴκοσι ἔτη
 ὑποπεσέτωσαν, καὶ κοινωνίας τυγχανέωσαν τῆς εἰς τὰς προσευχάς,
 εἴτα ἐκτελέσαντες πέντε ἔτη ἐν τῇ κοινωνίᾳ τῶν εὐχῶν, τυγχανέ-
 τωσαν τῆς προσφορᾶς. εἰ δὲ τινας καὶ γυναῖκας ἔχοντες, καὶ
 ὑπερβάντες τὸν⁵ πεντηκονταετή χρόνον, ἥμαρτον, ἐπὶ τῇ ἐξόδῳ τοῦ
 βίου τυγχανέωσαν τῆς κοινωνίας.

^c al. κακούρ-
 γως.

^d πεντηκოს-
 τόν. M².

¹ Vox κυριακόν hoc in loco templum Domino Deoque nostro consecratum significat. Bev. In like manner also Justellus, Dominicum pro templo seu Ecclesia hic accipitur.

² In translating these words I have followed the interpretation of Balsamon and Zonaras. They both explain thus, "it rests with the judgment of the bishop whether the purchaser receives back the purchase-money or not." Balsamon says, τί ἄρα καὶ γενήσεται εἰς τὸ δοθὲν τίμημα παρὰ τοῦ ἀγοραστοῦ; ἀπιφάναντο οἱ Πατέρες παρὰ τῇ διακρίσει τοῦ ἐπισκόπου τὰ περὶ τούτου εἶναι ἀνατιθεμένα, καὶ αὐτὸς δοκιμάζει, εἰ προσήκει τὸν ἀγοραστὴν λαβεῖν τὸ παρὰ τούτου δοθὲν τίμημα, εἴτε καὶ μὴ. And, again, "Assuredly the purchaser ought not to seek (or ask) the purchase-money, according to that general rule in law, which says (κατὰ τὸν καθόλου νομικὸν κανόνα τὸν λέγοντα), He who gives anything on account of an unlawful contract has no ground to demand back that which was given." In fact, the emphatic words at the end of the Canon (αὐτοῖς τούτοις, κ.τ.λ.) seem to give a reason why the purchase-money paid should

CANON XV.

Ex iis quæ pertinent ad dominicum, quæcunque, dum non esset Episcopus presbyteri vendiderunt, revocare dominicum, Episcopi autem iudicio relinqui an oporteat precium recipere an non, utpote quod eorum quæ sunt vendita reditus, eis ipsis majus precium reddiderit.

As to what belongs to the Church, the Church may resume whatever the priests have sold during the vacancy of the see (lit. "when there is no Bishop"), but it is *left* to the judgment of the Bishop whether he (i. e. the purchaser. Note²) ought to receive back the purchase-money or not, because, frequently, the rent (or fruit) of the things sold have yielded to these very persons a larger sum.

CANON XVI.

De iis qui rationis expertia animalia inierunt, vel ineunt, quicunque priusquam sexdecim (vicesimum. Dion. Exig.) quidem annos nati essent, peccarunt, postquam quindecim annis substrati ac supplices fuerint, communionem ad preces assequantur. Deinde, et cum in communionem quinque annis perseveraverint, tunc etiam oblationem attingant. Examinetur autem, et eorum in substratione vita, et ita humanitatem consequantur. Si qui autem improbe ac maligne in peccatis fuerunt (Dion. Exig. Quod si *inexplebiliter* his hæserit criminibus), longam substrationem habeant. Quicumque autem hanc ætatem transgressi, et habentes uxores, in hoc peccatum inciderunt, xxv. annis substrati, communionem ad preces assequantur. Deinde eum in precum communionem quinque annos peregerint, oblationem assequantur. Si qui autem, et uxores habentes, et quinquagesimum annum transgressi, peccaverunt, in vitæ exitu communionem assequantur.

As to those who are or have been guilty of uncleanness, as many as have sinned before they were 20 years of age, after being prostrators 15 years, let them communicate (lit. "let them receive com.") in the prayers; and so, after having continued five years in that (the) communion, let them then partake of the oblation also; but let their life be examined during *the time of* their prostration, and let them meet with lenity accordingly; but if any have been insatiable in their sins, let them have a long *period of* prostration. But let as many as have fallen into this sin, after they have passed this age, and who have wives, be prostrators for 25 years, and communicate in the prayers *only*, then having completed five years in the communion of the prayers, let them come to the oblation. But if any, both having wives, and being above the age of 50, have sinned, let them receive communion at the end of their life.

not be refunded, rather than why the contract should be merely rendered null. But be this as it may, Alex. Arist. gives another sense to the words, followed by Johnson in his translation, which is, "It is left to the discretion of the Bishop whether to accept the purchase-money or not," &c.

[The above was written before I had an opportunity of consulting Routh; he says, Excidisse ab antiquo vel τοῖς ἁγγραῖς, vel quid hujusmodi, persuasum mihi est, tam ex sensu aperto canonis, tum propter voces illas ἀπὸ τοῦ τούτου quæ sequuntur. Hos vero emptores necesse est Christianos exitisse, ut obstringi possent auctoritate concilii.]

³ The penalties inflicted for this crime by the civil law were . . . non confiscatio solum, sed etiam cinguli privatio, et exilium: et si vilis fuerit, etiam corporis verberatio; quatenus discat caste vivere, et intra naturam se continere, non autem delectari, et amare ultra terminum traditum nobis a natura. Novel. xi. ch. i.; Corp. Jur. Civ. vol. ii. page 497. Basil's Can. Epist. Can. 7.

CANON XVII.

Τοὺς ἀλογευσαμένους καὶ λέπρους¹ ὄντας, ἤτοι λεπρώσαντας,² τούτους προσέταξεν ἡ ἀγία σύνοδος εἰς τοὺς χειμαζομένους³ εὐχεσθαι.

CANON XVIII.

Εἴ τινες ἐπίσκοποι κατασταθέντες,⁴ καὶ μὴ δεχθέντες⁵ ὑπὸ τῆς παροικίας ἐκέλης, εἰς ἣν ὠνομάσθησαν,⁶ ἐτέραις βούλουτο παροικίας ἐπιέναι, καὶ βιάζεσθαι τοὺς καθεστῶτας, καὶ στάσεις κινεῖν κατ' αὐτῶν, τούτους ἀφορίζεσθαι. Ἐὰν μέντοι βούλουτο εἰς τὸ πρεσβυτέριον^a καθέζεσθαι, ἐνθα ἦσαν πρότερον πρεσβύτεροι, μὴ ἀποβάλλεσθαι αὐτοὺς τῆς τιμῆς. Ἐὰν δὲ διαστασιάῳσι πρὸς τοὺς καθεστῶτας ἐκεῖ ἐπισκόπους, ἀφαιρεῖσθαι αὐτοὺς, καὶ τὴν τιμὴν τοῦ πρεσβυτερίου, καὶ γίνεσθαι αὐτοὺς ἐκκληρύκτους.⁷

^a al. καθιζέσθαι.

CANON XIX.

^b ἀδελφοῖς. M².
tanquam so-
rores. Dion.
Ex. Ὅσοι παρθενίαν ἐπαγγελόμενοι, ἀθετοῦσι τὴν ἐπαγγελίαν, τὸν τῶν διγάμων ὄρον ἐκπληροῦτωσαν. τὰς μέντοι συνερχόμενας παρθένοὺς τισίν, ὡς^b ἀδελφὰς ἐκωλύσαμεν.⁸

¹ Est exponendum de lepra affectis, qui hoc scelus patraverant, uti exposuit vetus illa Canonum Synopsis ad quam Commentatus est Aristenus, *haud cum ceteris scholiasticis metaphorice interpretandam*. Routh.

² After quoting the translation of Isidore Mercator and Dion. Exig., Bp Bev. remarks, "ubi observetur hos ambos cum scholiaste Harmenopuli vocem *λεπρώσαντες* in textu *active* interpretari."

³ εἶπον . . . τινας (of whom Alex. Arist. is one) *χειμαζομένους εἶναι δαιμονῶντας* οὐκ ἔστι δὲ τοῦτο ἀληθές, ὡς ἰμοὶ δοκεῖ. Bals. He gives his own opinion thus, "They then are properly called *χειμαζόμενοι* who stand in the Narthex and hear the divine Scriptures, occupying the place of persons exposed to the winter (*χειμαζομένων*) and not permitted to enter the ecclesiastical harbour of salvation." Still the opinion above rejected by Balsamon may be the true one. Zonaras did not know what to make of the expression; *τι οὖν ἔστι τὸ εἰς τοὺς χειμαζομένους εὐχεσθαι, οὐκ ἔχω εἰπεῖν*. See Bp Bev. note ap. Reliq. Sac., vol. iii. pp. 490-2; and Routh's note, page 444: both decide against Bals.

⁴ See note on Conc. Nic. Can. 4, supra.

⁵ Compare the 36th Apost. Can., which says . . . *εἰ δὲ ἀπελθὼν, μὴ δεχθῆ οὐ παρὰ τὴν ἑαυτοῦ*

CANON XVII.

Eos qui rationis expertia animantia inierunt, et qui leprosi sunt vel fuerunt, jussit sancta Synodus inter hyemantes orare.

The holy Synod has charged those who have been guilty of uncleanness, and are lepers, or infect others with leprosy, to pray among the demoniacs ("amongst them who stand exposed to the weather." Johnson).

CANON XVIII.

Si qui constituti Episcopi, et ab illa parochia in quam nominati fuerunt, non suscepti, alias velint parochias invadere, et iis qui constituti sunt vim afferre, et seditiones adversus illos excitare, eos segregari. Sin autem velint in presbyterio residere, in quo prius erant presbyteri, ipsos honore non moveri. Quod si adversus eos, qui illic constituti sunt, Episcopus seditiones excitaverint, honorem quoque presbyterii ab eis auferri, et illos abdicatos effici.

If any being constituted Bishops, and not received by that parish to which they were nominated, choose to proceed to other parishes and use violence against the settled *bishops*, and move seditions against them, let them be suspended from communion: if, however, they wish to sit among the clergy of that Church where they were formerly priests, let them not be deprived of that honour. But if they raise seditions against the bishops established there, let the honour of the priesthood also be taken away from them, and let them be expelled.

CANON XIX.

Quicumque virginitatem profitentes, professionem suam irritam reddunt, ii bigamorum definitionem impleant. Virgines quidem certe, quæ cum quibusdam tanquam cum fratribus se sociant, prohibuimus.

Let as many as have professed virginity and have broken their promise come under (fulfil) the law of digamists. We discountenance (or "forbid") those virgins who live with certain persons, as sisters (or according to marg. read., "as with brothers").

γνώμην, ἀλλὰ παρὰ τὴν τοῦ λαοῦ μοχθηρίαν, αὐτὸς μὲν ἐπίσκοπος, ὁ δὲ κληρὸς τῆς πόλεως ἀφορίζεσθω, ὅτι τοιοῦτου λαοῦ ἀνυποτάκτου παιδεύεται οὐκ ἐγένοντο. Conc. Antioch. Can. 17, 18, infra.

⁶ "By this Canon it is clear that the nomination of the bishop was not in the people in this age: for how can it be conceived that a bishop should not be received by the parish that had elected him?" Johnson.

⁷ . . . καὶ οἱ μὲν ἐκκληρῦκτοι παρ' ἡμῶν διὰ τὴν ἀσεβειαν γενόμενοι, ἐγκανχῶνται τῇ ἀρπαγῇ τῶν ἐκκλησιῶν κ.τ.λ. Athan. Epis. Encyc. ad Epis. § 6, "And they who, for their impiety, were ejected by us," &c. He refers in the next section to these ἐκκληρῦκτοι as persons οἱ δι' αἰτίας ἐκβληθεῖντες.

⁸ See Conc. Nicæa, Can. 3; Just. Novel. cxiii., ch. xxix. xxx. οἱ ἱερεῖς καὶ οἱ κληρικοὶ μόναίς συνοικίτωσαν μητέραὶν αὐτῶν, καὶ θυγατέραίς, καὶ ἀδελφαῖς, καὶ ταῖς πρό τούτου γαμηθείσαις αὐτοῖς. See Constit. Eccles. Collectio. ap. Bals. ii. col. 1129 (Patrol. Græc. vol. cxxxviii.), and the notes of Annibal Fabrotus on the place. Justin. Novell. vi. ch. vi. orders that deaconesses shall live "either alone, or with their parents and children only, or with their *real brothers*," . . . aut solæ habitent, aut cum parentibus solis et filiis, aut vere fratribus.

CANON XX.

Ἐάν τις ἡ γυνὴ μοιχευθῆ, ἢ μοιχεύσῃ τις, ἐν ἑπτὰ ἔτεσιν
 ἢ δει. R. M². ἂ δοκεῖ αὐτὸν¹ τοῦ τελείου τυχεῖν, κατὰ τοὺς βαθμοὺς² τοὺς
 oportet. Dion. προάγοντας.
 Ex.

CANON XXI.

Περὶ τῶν γυναικῶν τῶν ἐκπορνεουσῶν, καὶ ἀναιρουσῶν³ τὰ
 ἢ antiqua. γενώμενα, καὶ σπουδαζουσῶν φθόρια ποιεῖν· ὁ μὲν ἢ πρότερος ὅρος
 Dion. Ex. μέχρις ἐξόδου ἐκάλυπεν, καὶ τούτῳ συντίθενται. φιλανθρωπό-
 τερον δὲ τι εὐρόντες, ὥρισamen δεκαῆτη χρόνον κατὰ τοὺς βαθμοὺς
 τοὺς ὥρισμένους [πληρῶσαι].

CANON XXII. (Can. xxiii. in M².)

Περὶ ἐκουσίων φόνων, ὑποπιπέτωσαν μὲν, τοῦ δὲ τελείου ἐν
 τῷ τέλει τοῦ βίου καταξιοῦσθωσαν.

CANON XXIII. (Can. xxii. in M².)

Περὶ ἀκουσίων φόνων,⁴ ὁ μὲν πρότερος ὅρος ἐν ἑπταετίᾳ κελεύει
 τοῦ τελείου μετασχεῖν κατὰ τοὺς ὥρισμένους βαθμοὺς· ὁ δὲ
 δεύτερος, τὸν πενταῆτη χρόνον πληρῶσαι [πληρῶσαι].

¹ This must, most probably, be understood with this limitation, namely, if he still lived with his wife and was aware of her guilt, otherwise the rule here laid down would be manifestly harsh. See Reliq. Sac., vol. iii. pp. 446-7. Probably the view of this case given in Hermes was that generally entertained. He there asks the Shepherd, Domine, si quis habuerit uxorem fidelem in Domino, et hanc invenerit in adultero, nunquid peccat vir, si convivat cum illa? Et dixit mihi: Quamdiu nescit peccatum ejus, sine crimine est vir vivens cum illa. Si autem scierit vir uxorem suam deliquisse, et non egerit poenitentiam mulier, et permanet in fornicatione sua, et convivat cum illa vir; reus erit peccati ejus, et particeps mœchationis ejus, Mand. iv. ch. i. (Patrol. Græc. vol. ii. col. 919). Si cum conscientia mariti uxor fuerit mœchata, placuit, nec in fine dandam esse communionem: si vero eam reliquerit, post decem annos accipiat communionem. Conc. Elib. Can. 70.

CANON XX.

Si alicujus uxor adulterium commiserit, vel ipse adulterium commiserit, oportet eum in septem annis quod perfectum est assequi, per gradus, qui eo deducunt.

If the wife of any have committed adultery, or if any man commit adultery, it seems fit that they (lit. "he") attain to that which is perfect in seven years, according to the stages before prescribed.

CANON XXI.

De mulieribus quæ fornicantur, et fœtus in utero perimunt, et fœtuum necatoriis medicamentis faciendis dant operam, prior quidem definitio usque ad vitæ exitum prohibebat, et ei quidam assentiuntur, sed humanitate tamen utentes, decrevimus, ut decennium per gradus præfinitos impleant.

Concerning women that have committed fornication, and destroyed their offspring, and endeavoured to procure abortions: a former Canon indeed has forbidden *their admission* until the time of their death, and to this *some* have assented; but we, using (finding out) some more lenient course, have decreed that they fulfil the period of ten years according to the prescribed stages.

CANON XXII.

De voluntariis cædibus, supplices quidem substernantur: eo autem, quod perfectum est, in fine vitæ digni habeantur.

As to wilful murderers (lit. murders), let them be prostrators indeed, but at the end of their life be accounted worthy of that which is perfect.

CANON XXIII.

De involuntariis cædibus prior quidem constitutio jubet in septennio per præfinitos gradus esse perfecti participes, secunda vero quinquennii tempus implere.

Concerning involuntary homicides, the former constitution orders that he participate in that which is perfect in seven years, according to the prescribed stages, but the second, that he complete the period of five years.

² . . . εἰς τοὺς ὀρισμένους βαθμοὺς, ἧτοι τοὺς τόπους τῶν ἐπιτιμιῶν, τὸν τοῦ προσκλαίουτος, κ.τ.λ. Zonar.

³ Si qua mulier, per adulterium, absente marito, conceperit, idque post facinus occiderit, placuit ei nec in fine dandam esse communionem, eo quod geminaverit scelus. Conc. Elib. Can. 63. Φθείρασα κατ' ἐπιήδειον, φόνου δίκην ὑπέχει . . . δεῖ μέντοι μὴ μέχρι τῆς ἐξόδου παρατείνειν αὐτῶν τὴν ἐξομολόγησιν, ἀλλὰ δέχεσθαι μετὰ τὸ μέτρον τῶν δέκα ἐτῶν ὀρίξειν δὲ μὴ χρόνον, ἀλλὰ τὸ ῥόπον τὴν τῆς μετανοίας θεραπείαν. Basil. Can. 2 (ap. Patrol. Græc. cxxxviii. col. 587).

⁴ See the 8th, 56th, and 57th Canons of Basil. Id. col. 751.

CANON XXIV.

Οἱ καταμαντευόμενοι καὶ ταῖς συνηθείαις τῶν ἔθνων ἑξακολουθοῦντες, ἢ εἰσάγοντές¹ τινὰς εἰς τοὺς ἑαυτῶν οἴκους ἐπὶ ἀνευρέσει φαρμακείων, ἢ καὶ καθάρσει,² ὑπὸ τὸν κανόνα πιπτέωσαν τῆς πενταετίας,³ κατὰ τοὺς βαθμοὺς ὠρισμένους· τρία ἔτη ὑποπτώσεως, καὶ δύο ἔτη εὐχῆς, χωρὶς προσφορᾶς.

CANON XXV.

^a προσέφθειρε τὴν ἀδελφὴν. ^b ἐπιφορέσαι. Μνηστευσάμενός τις κόρην, ^a προσφθάρῃ τῇ ἀδελφῇ αὐτῆς, ὡς καὶ ^b ἐπιφορήσαι αὐτήν, ἔγνημεν δὲ τὴν μνηστὴν μετὰ ταῦτα· ἢ δὲ φθαρεῖσα ἀπήγγεατο· οἱ συνειδότες⁴ ἐκελεύσθησαν ἐν δεκαετίᾳ δεχθῆναι εἰς τοὺς συνεστῶτας κατὰ τοὺς ὠρισμένους βαθμούς.

¹ Basil. Can. 72; Greg. Nyss. Can. 3.

² . . ἢ ἐπὶ καθάρσει τῶν γοητείων. Zon.

³ With this may be compared the 83rd Can. of Basil, where persons guilty of a similar offence are subjected to a six years' penance, distributed into the following stages or stations; he says, . . . ὑπὸ τὸν κανόνα πιπτέωσαν τῆς ἑξαετίας, ἐνιαυτὸν προσκλαύσαντες, καὶ ἐνιαυτὸν ἀκροασάμενοι, καὶ ἐν τρισὶν ὑποκίπτοντες, καὶ ἐνιαυτὸν συστάντες τοῖς πιστοῖς, οὕτω δεχθή-

CANON XXIV.

Qui vaticinantur, et gentium consuetudines sequuntur, vel in suas aedes aliquos introducunt, ad medicamentorum, inventionem, vel lustrationem in quinquennii Canonem incidant, secundum gradus praefinitos, tres annos substrationis et duos annos orationis sine oblatione.

Let those who use divinations, and follow the customs of the heathen, or who introduce certain persons into their houses for the discovery of charms, or even remedies (or lustrations), fall under the Canon of five years' *penance*, according to the prescribed stages, viz. three years of prostration, and two years of prayer, without the oblation.

CANON XXV.

Quidam cui erat puella desponsa, ejus sorori vitium attulit, ita ut ea etiam conciperet. Sponsam autem postea uxorem duxit. Ea autem cui vitium erat allatum, se suffocavit. Qui conscii fuerant jussi sunt decennio in eos qui consistunt recepti, per gradus definitos.

A certain person espoused to a young woman, corrupted her sister, so that she became with child; he afterward married her to whom he was betrothed (lit. "the betrothed"), but the one who was corrupted ("the corrupted") hanged herself; they who were concerned (lit. "conscious") were ordered to be received among the co-standers in ten years according to the prescribed stages.

τωσαν, let them fall under the Canon (or rule) of six years, and after they have been mourners a year, hearers a year, prostrators for three years, and have stood one year with the faithful (i. e. co-standers), let them thus be received.

⁴ Συγγεδοτες δε εισιν οι συμπράξαυτες, ου μην οι εχοντες απλως ειδησιν, και κωλυσαι μη δυναμενοι. Bals.

ΚΑΝΟΝΕΣ¹

ΤΗΣ ΕΝ ΝΕΟΚΑΙΣΑΡΕΙΑ ΣΥΝΟΔΟΥ.

CANON I.

² μετατιθέ-
σθω. M².

Πρεσβύτερος ἐὰν γήμη,³ τῆς τάξεως αὐτὸν ² μετατίθεσθαι· ἐὰν δὲ πορνέυῃ³ ἢ μοιχεύσῃ, ἐξωθείσθαι αὐτὸν τέλειον, καὶ ἄγεσθαι αὐτὸν εἰς μετάνοιαν.

CANON II.

Γυνὴ ἐὰν γήμηται δύο ἀδελφοῖς, ἐξωθείσθω μέχρι θανάτου·⁴ πλὴν ἐν τῷ θανάτῳ διὰ τὴν φιλανθρωπίαν, εἰπούσα, ὡς ὑγιάνασα λύσει τὸν γαμον, ἔξει τὴν μετάνοιαν. ἐὰν δὲ τελευτήσῃ ἢ γυνὴ ἐν τοιούτῳ γαμῷ οὖσα, ἦτοι ὁ ἀνὴρ, δυσχερῆς⁵ τῷ μέλειναι ἢ μετάνοια.

CANON III.

Περὶ τῶν πλείστοις⁶ γάμοις περιπιπτόντων, ὁ μὲν χρόνος

¹ The full title as given in the Paris edition of Zon. is, *Κάνονες τῶν ἐν Νεοκαισαρείᾳ, συνελθόντων ἁγίων καὶ μακαρίων πατέρων, οἵτινες δεύτεροι μὲν εἰσι τῶν ἐν Ἀγκύρᾳ, τῶν δὲ ἐν Νικαίᾳ προγενέστεροι, διὰ δὲ σεβασμότητα προτέτακται αὐτῶν οἱ (ἢ) ἐν Νικαίᾳ* (The Canons of the holy and blessed Fathers who assembled at Neocæsarea, which are indeed later than those made at Ancyra, but more ancient than the Nicene; however, the Synod of Nicæa has been placed before them on account of its peculiar dignity).

² *Ἐὰν γάμον νομιμὸν τάχα ἑαυτῷ πρεσβύτερος συναλλάξῃ, μετατίθεται τῆς τάξεως αὐτοῦ, ἀντὶ τοῦ, ἐκβάλλεται τῆς ἱερωσύνης* Zon. But this applies to a marriage contracted *after* ordination. "Presbyteris matrimonio contrahendo hic interdictum est. Ex quo interdicto constare potest, nonnullos tunc dierum presbyteros feminas sibi matrimonio conjunxisse: aliter enim non opus fuisset, ut hoc prohiberetur. Sed observandum est præterea, hoc canone non cautum esse, ne presbyteri uxores suas ante ordinationem ductas haberent, . . . sed tantum ne postea ducant." Bev. See Conc. Ancy. Can. 10; Gang. Can. 4.

CANONES CONCILII NEOCÆSARIENSIS.

CANON I.

Presbyter si uxorem duxerit, ordine suo moveatur. Si autem fornicatus fuerit, vel adulterium commiserit, penitus extrudatur, et ad pœnitentiam redigatur. If a Priest marry, let him be removed from his order; but if he commit fornication or adultery, let him be expelled altogether, and brought under (to) public penance.

CANON II.

Fœmina si duobus fratribus nupserit, extrudatur usque ad mortem. Sed in morte propter humanitatem, si dixerit, quod si convaluerit solvet matrimonium, ad pœnitentiam admittetur. Sed si mortua fuerit mulier existens, vel ejus maritus in tali conjugio, difficilis est pœnitentia (remanenti). If a woman marry two brothers let her be excommunicated (expelled) till death, (*if she be not persuaded to dissolve the marriage, see note ⁴*), but if at her death she say that if she recover she shall dissolve the marriage, she shall, by indulgence, be admitted to penance (lit. "shall have penance"). But if the woman or the man die, being *involved* in such a marriage, penance *will be* difficult for the survivor.

CANON III.

De iis qui in plurima matrimonia inci- As for those who contract (fall into)

³ Concil. Elib. Can. 18 [Caranz. Sum. Concil. Can. 19] R. Reliq. Sacr.; also Basil. Can. 70.

⁴ See Conc. Nicæ. Can. 14. After this word M². has *μη̄ πειθομένη λύσαι τὸν γάμον*, which has little or no manuscript authority. See Reliq. Sacr. 3. 464. The Council of Eliberis passes a far milder sentence in a similar case: Si quis post obitum uxoris suæ sororem ejus duxerit, et ipsa sit fidelis, quinquennio a communione placuit abstinere, nisi forte velocius dari pacem necessitas coegerit infirmitatis. Can. 61. Caranza, Sum. Concil. page 62. Lugd. 1587.

⁵ Because, as Zonaras observes, "He who repents, if he desists from sin, is believed to repent, but if he still does evil, how shall he be supposed to be sorry? or how shall he be admitted to penance? Now he who, up to the death of his wife, did not retire from this unlawful connection (*ἀθεμιτογαμίας*) shows, that if she lived still, he would not depart from his sin . . . so he shall find difficulty with regard to his penance: *δυσχερίαν ἔξει πρὸς τὴν μετένοιαν*."

⁶ See Bing. Antiq., B. xvi. ch. xi. sec. 7, page 1001.

σαφῆς¹ ὁ ὠρισμένος, ἡ δὲ ἀναστροφή καὶ ἡ πίστις αὐτῶν συντέμνει τὸν χρόνον.

CANON IV.

^a ἐπιθυμήσας. Ἐὰν πρόθηταί τις ^a ἐπιθυμήσαι [ἐπιθυμήσας] γυναικὸς, συγκαθευ-
^{M¹. R.} δῆσαι ^b μετ' αὐτῆς, μὴ ἔλθῃ δὲ εἰς ἔργον αὐτοῦ ἢ ἐνθύμησις· φαίνεται
^b om. M². R. ὅτι ὑπὸ τῆς χάριτος ἐῤῥύσθη.²

CANON V.

^a εἰς τὸ κ. R. Κατηχούμενος³ ἔαν εἰσερχόμενος εἰς ^o κυριακὸν,⁴ ἐν τῇ τῶν
^{M¹.} κατηχομένων τάξει στήκη, οὗτος δὲ ^a ἁμαρτάνων, ἔαν μὲν γόνυ
^d οὗτος δὲ κλίνων, ἀκροάσθω μηκέτι⁵ ἁμαρτάνων· ἔαν δὲ καὶ ἀκρόωμενος ἔτι
^b φανῆ ἄμ. R. ἁμαρτάνη, ἐξωθείσθω.⁶

CANON VI.

Περὶ κνοφορούσης, ὅτι δεῖ φωτίζεσθαι, ὅποτε βούλεται. οὐδὲν γὰρ ἐν τούτῳ κοινοῦναι ἢ τίκτουσα τῷ τικτομένῳ· διὰ τὸ ἐκάστου ἰδίαν τὴν προαίρεσιν τὴν ἐπὶ τῇ ὁμολογίᾳ δείκνυσθαι.

¹ It is not clear *now* what the appointed penance for such offenders was. Basil the Great (see his 4th Canon) says, they who married three times were to be excluded from full communion for five years, but this time was not fixed by canon but by custom. See Balsamon's note on 4th Canon of Basil. (Patrol. Græc. vol. cxxxviii. col. 595). On this Canon Zon. observes . . . Τίνα δὲ λέγει χρόνον ὠρισμένον ὁ παρῶν κανῶν, ἡγγόηται προγενεστέρα γὰρ ἔστι πολλῶν τοῦ μεγάλου Βασιλείου ἢ σύνοδος αὐτῆ· καὶ παντελῶς, εἰ ὠριστο πρὸ ταύτης χρόνος ἐπὶ τῶν τριγάμων, οὐκ ἂν ἡγγόηθη τῷ τὰ πάντα σοφῷ βασιλείῳ· εἰ μὴ που λέγει καὶ αὕτη ἡ σύνοδος ὠρισμένον χρόνον τὴν συνήθειαν. This is most probably the truth of the case, every one at the time knew the period fixed by custom for the public penance of such offenders, but if such custom was founded on a law of the Church, such law does not seem now to be extant, and apparently did not exist in the time of Basil.

² "This Canon looks more like an article of doctrine than a rule of discipline; unless you will suppose the meaning of it to be, that such a person is saved from penance, and so does not fall under Church censure, though by some overt act, or by his own confession, it does appear that he resolved to commit lewdness. So Zonaras takes it in his *Scholion* on 32nd Can. Bas." Johnson. Hoc videtur velle hic Canon eum non cadere sub penam aliquam disciplinæ ecclesiasticæ qui, propositum, &c. Osiander. (See Canones, &c. Witeb. 1614, page 68-9).

³ A more perfect kind of catechumen, who, as being longer under instruction (the competentes), was permitted to attend a larger portion of the service than the others. This distinction he for-

dunt, tempus quidem præstitutum esse manifestum est. Sed conversatio et pœnitentia eorum tempus contrahit. many marriages, the appointed time of penance is clear, but their conversion and faith shorten the time.

CANON IV.

Si quis proposuerit concupiscere mulierem ad dormiendum cum ipsa, ejus autem desiderium ad opus non venerit, videtur esse a gratia liberatus. If any one lusting after a woman do resolve to lie with her, but his purpose be not carried into effect, it seems that he was rescued by grace.

CANON V.

Catechumenus, si in dominicum ingrediens, in catechumenorum ordine steterit; is autem peccat; si genu quidem flectens, audiat, non amplius peccans. Sin autem etiam audiens adhuc peccet, extrudatur. If a catechumen entering into the Church have stood in the station of catechumens, and yet be guilty of sin; if he be one of the kneelers and desist from his sin, let him become a hearer, but if he sin while he is a hearer, let him be expelled.

CANON VI.

De ea quæ uterum gerit, quod eam oporteat illuminari, quando velit; neque enim ea quæ parit, cum fetu qui paritur, ea in re habet aliquid commune, quod proprium uniuscujusque institutum, ac positum in confessione ostendatur. As to a woman with child, she ought to be baptized when she wishes, for the mother in this case communicates nothing to the child, because the peculiar (or "proper") resolution of each is shown at the confession.

feited by any public sin, and if he desisted from his sin, he was removed to the class of hearers.

⁴ See Conc. Ancy. Can. 15, note ¹, supra.

⁵ But if he *did not* cease from sin he was to be removed to the station or class of mourners, says Balsamon, *μη ἀφιστάμενοι, μὲν, εἰς τὸν τόπον τῶν προσκλαίωντων ἀπαχθήσονται*. (I follow the Latin translation in applying this sentence to the more perfect kind of catechumens; in the Greek (Patrol. cxxxvii. col. 1208) it is applied to the less perfect kind, but the text seems to me somewhat confused here).

⁶ Balsamon and Zonaras understand by this, that if one of the less perfect kind of catechumens did not abstain from his sin he was to be placed among the *mourners*. Bals. says, *εἰ δὲ τῶν ἀτελειστέρων . . . καὶ οὐκ ἀφίσταται τῆς ἁμαρτίας, ἐξωθισθῶ, ἀντὶ τοῦ, ἐξω τοῦ Ἐκκλησίας στήθω μετὰ τῶν προσκλαίωντων*. But Alex. Arist. took it to mean expulsion from the Church; he says, *εἰ δὲ καὶ ἀκροώμενοι ἁμαρτάνουσι, τῆς Ἐκκλησίας τέλειον ἐξωθοῦνται*.

The syntax of this Canon in the Greek is very singular, and therefore it is to be hoped the reader will excuse the translation if it is not very clear. Johnson. This translation I have given word for word: the following is the version of Dion. Exig.: Catechumenus, si ingreditur ecclesiam, et in ordinem eorum qui instruuntur assistat: hic autem deprehensus fuerit peccans, si quidem genu flectit, audiat, ut non delinquit ulterius: si vero et audiens peccaverit, expellatur.

⁷ The reader ought, by all means, to consult on this Canon, Wall on Infant Baptism, vol. i. pp. 151-60. Oxford, 1836.

CANON VII.

* γάμον δι-
γαμούντος.
Bev. γάμου
διγαμούντος.
R.

Πρεσβύτερον εἰς * γάμους διγαμούντων μὴ ἐστιάσθαι· ἐπεὶ, μετάνοιαν αἰτοῦντος τοῦ διγάμου, τίς ἔσται¹ ὁ πρεσβύτερος, ὁ διὰ τῆς ἐστιάσεως συγκατατιθέμενος τοῖς γάμοις.²

CANON VIII.

Γυνή³ τινος μοιχευθεῖσα λαϊκοῦ ὄντος, ἐὰν ἐλεγχθῆ φανερώς, ὁ τοιοῦτος εἰς ὑπηρεσίαν ἐλθεῖν οὐ δύναται· ἐὰν δὲ καὶ μετὰ τὴν χειροτονίαν μοιχευθῆ, ὀφείλει ἀπολῦσαι αὐτήν· ἐὰν δὲ συζῆ, οὐ δύναται ἔχεσθαι⁴ τῆς ἐγχειρισθείσης αὐτῷ ὑπηρεσίας.

CANON IX.

Πρεσβύτερος,⁵ ἐὰν προημαρτηκῶς σώματι προαχθῆ, καὶ δημο-
λογήσῃ, ὅτι ἤμαρτε πρὸ χειροτονίας, μὴ προσφερέτω, μένων ἐν
τοῖς λοιποῖς,⁶ διὰ τὴν ἄλλην σπουδὴν· τὰ γὰρ λοιπὰ ἁμαρτήματα

¹ Lit. "who shall be the priest," &c. Bingham translates, "how then shall a presbyter," &c. This seems to be the meaning given to the words by Balsamon; he says, . . . "for he seems as if by his presence he agreed to the marriage, and shall not be able to lay any punishment on the digamist;" certainly he could not do so without, at the same time, convicting himself of an inconsistency, to say the least; so Zon. . . . ὁ γοῦν διὰ τῆς παρουσίας αὐτοῦ συναίνειν δοκῶν τῷ δευτέρῳ γάμῳ ἱερεὺς τίς ἔσται, φησὶν ὁ κανὼν, τουτέστι, πῶς οὐκ αἰδεσθήσεται ἐπιτιμῶν τῷ δευτερογαμοῦντι ὁ διὰ τῆς παρουσίας αὐτοῦ συνενδοκῶν τῇ δευτερογαμίᾳ; "that is, how shall he, who, by his presence, approved of the second marriage, not be ashamed when inflicting punishment on the digamist."

² Ex his verbis facile est colligere, quales digami hic intelligendi sunt; tales nimirum qui duas habent eodem tempore uxores. Laicis enim, qui post mortem unius aliam uxorem ducunt, poena a nullo unquam Canone imposita fuit, nec publica ab eis exacta poenitentia. Bev. From this statement Johnson dissents (*Recte* hac de re dissentit a Bev. Cl. Johnsonus, Routh), and refers, in support of his own opinion, to Can. 3 of this Council; Canon Laod., Can. 1; Bas., Can. 4. But see Bingham's *Antiq.*, B. xvi. ch. xi. sec. 7. After an examination of the question that careful and accurate writer concludes thus, . . . so that whatever private opinions some might entertain in this matter, or whatever private rules of discipline there might be in some particular Churches in relation to digamists, it is evident the general rule and practice of the Church was not to bring such under discipline, as guilty of any crime, which at most was only

CANON VII.

Presbyter in nuptiis eorum, qui duas uxores ducunt, seu digami efficiuntur, ne convivetur. Cum enim requirat pœnitentiam digamus, quis erit presbyter, qui eo quod sit convivio acceptus, nuptiis assentiatur.

Let not a priest be present at the marriage-feasts of digamists. Since the digamist requires penance, what a priest is he who consents to such a marriage by being entertained at the feast.

CANON VIII.

Si alicujus uxor, cum esset laicus, adulterata fuisse convicta fuerit, is non potest ad ministerium accedere. Sin autem etiam post ordinationem adulterata fuerit, debet eam dimittere. Quod si cohabitet, non potest sibi commissum ministerium exequi.

If the wife of any one be clearly convicted of having committed adultery while he is a layman, such a person cannot be admitted (cannot come) to the ministry; but if even after his (the) ordination she commit adultery, he ought to put her away; but if he live with her he cannot retain the ministry entrusted to him.

CANON IX.

Si presbyter, qui corpore prius peccaverat, promotus fuerit, et se ante ordinationem peccasse confessus fuerit, ne offerat, manens in aliis, propter alium eju bonæ vitæ studium. Reliqua enim peccata dicunt

If any one who has before sinned carnally (in the body) be ordained Priest, and he confess that he has sinned before ordination, let him not offer the oblation; continuing in the exercise of his other

an imperfection in the opinion of many of those who passed a heavier censure upon it. So also B. xv. ch. iv. sec. 18.

³ The 18th Apost. Can. says, 'Ο χήραν λαβών, ἢ ἐκβεβλημένην ἢ ἑταίραν, ἢ οἰκέτιν, ἢ τῶν ἐπὶ σκηνῆς, οὐ δύναται εἶναι ἐπίσκοπος, κ.τ.λ. Conf. Apost. Constit., B. vi. ch. xvii. The civil law likewise enjoins that the misconduct of the wife is a disqualification in a candidate for holy orders, and justifies his deposition if the fact of such misconduct is not discovered until after the orders are conferred. See, among other places, Novell. xxii. chap. xlii., where it is said, Si vero cum sit laicus, ad ordinationem subdiaconi, aut diaconi aut presbyteri venire voluerit, deinde appareat mulierem habens, non ex virginitate sibi copulatam, sed aut disjunctam a marito, aut aliter non ab initio mox sibi legitime conjunctam, aut etiam ipse ad secundas venerit nuptias: non impetrabit sacerdotium: sed et licet latenter ad hoc venerit, omnino eo cadet. Corp. Jur. Civ., page 517, vol. ii. Amstel. 1681. See also Novell. vi. ch. v. Nov. cxxiii. ch. xiv. page 619.

⁴ . . . ne ab iis, qui exemplum bonæ conversationis esse debent, ab eis videantur scelерum magisteria procedere. Conc. Elib., Can. 65.

⁵ Ἐάν τις πρὸ τῆς εἰς ἱεροσύνην χειροτονίας ἀμάρτη σώματι, ἢ γοῦν μέχρι μίξεως σαρκικῆς ἔλθῃ, εἶτα προαχθῇ, ἀντὶ τοῦ, πρὸς βύτερος χειροτονηθῆ. Zon.

⁶ . . . ἔχειν δὲ τὰλλ προνόμια τῶν ἱερέων, δηλονότι τὴν μετὰ τῶν ἱερέων καθέδραν, τὴν ἐν τῷ θυσιαστηρίῳ τῶν ἀγιασμάτων μετὰλλῃσιν, καὶ ἑτέρα τινα. Bals.

ἔφασαν οἱ πολλοὶ¹ καὶ τὴν χειροθεσίαν ἀφίεναι. ἔαν δὲ αὐτὸς μὴ ὁμολογῆ, ἐλεγχθῆναι δὲ φανερώς² μὴ δυνηθῆ, ἐπ' αὐτῷ ἐκείνῳ ποιεῖσθαι τὴν ἔξουσίαν.

CANON X.

^a al. ἔαν. Ὅμοίως καὶ διάκονος^a εἰ ἐν τῷ αὐτῷ ἁμαρτήματι περιπέσῃ, τὴν τοῦ ὑπηρετοῦ³ τάξιν ἐχέτω.

CANON XI.

Πρεσβύτερος πρὸ τῶν τριάκοντα ἐτῶν μὴ χειροτονείσθω,⁴ ἔαν καὶ πάνν ἢ ὁ ἄνθρωπος ἄξιος, ἀλλὰ ἀποτηρείσθω. ὁ γὰρ Κύριος Ἰησοῦς Χριστὸς ἐν τῷ τριακοστῷ ἔτει^b ἔβαπτίσθη, καὶ ἤρξατο διδάσκειν.

^b ἐφωτισθη.
M¹. R.

CANON XII.

Ἐὰν νοσῶν τις φωτισθῆ,⁵ εἰς πρεσβύτερον ἄγεσθαι οὐ δύναται.⁶ οὐκ ἐκ προαιρέσεως γὰρ ἢ πίστις αὐτοῦ, ἀλλ' ἐξ ἀνάγκης· εἰ μὴ τάχα διὰ τὴν μετὰ ταῦτα αὐτοῦ σπουδὴν καὶ πίστιν, καὶ διὰ σπάνν ἀνθρώπων.

¹ Ἄλλ' οὐδὲ τοῦτο ὡς ὁμολογούμενον εἶπε, ἀλλ' κεκολασμένως, ἔφασαν, εἰπὼν, οἱ πολλοί, ἀντὶ τοῦ, ὡς παρὰ τινῶν λέγεται. Zon.

² φησὶ δὲ καὶ ὁ νόμος· Κρεῖττόν ἐστι τὰ ἁμαρτήματα ἀνεκδίκητα καταλιμπάνεσθαι, ἢ τινὰς ἀναίτιους κολάζεσθαι. Bals.

³ . . . καὶ οὗτοι (νῖν. διάκονοι) γὰρ, ἔξομολογούμενοι, τοῦ μὲν διακονικοῦ ἀξιώματος ἐκπεσόνται, εἰς ὑπηρετοῦ δὲ τάξιν καταβιβασθήσονται, ἢ τοὶ ἀχειροτονήτου ὑποδίακόγου ἢ ἀναγνώστου. Balsamon. See Bingh., B. iii. chap. ii. sec. 3, who refers to the 21st Can. Conc. Laod.

⁴ This canon is recited and confirmed by Conc. in Trullo, Can. 14, which says, ὁ τῶν ἁγίων καὶ θεοφόρων ἡμῶν Πατέρων κρατεῖτω κανὼν καὶ ἐν τούτοις, ὥστε πρεσβύτερον πρὸ τῶν τριάκοντα ἐτῶν μὴ χειροτονείσθαι, εἰ καὶ πάνν ὃ ὁ ἄνθρωπος ἄξιος, κ.τ.λ. The same Canon orders that a deacon be not ordained before 25 years, the deaconess before 40; and the next Canon fixes the age of a subdeacon at 20. In Justinian's Laws the ages are somewhat different: "We do not permit any one to be ordained priest who is less than 35 years, nor a deacon or subdeacon who is less than 25, or a reader who is less than 18 years" (the age of the deaconess is the same

multi manuum impositione tolli. Quod si ipse non confiteatur, aperte autem convinci non potuerit, illius quoque ei fiat potestas.

duties (or "to enjoy the other privileges of his office") because of his zeal in other respects (because of his feadiness in the other point." Johnson). For many (the many) say that the laying on of hands remits the other sins: But if he himself do not confess, and he cannot be manifestly convicted, let him in this matter exercise the power *at his own discretion*.

CANON X.

Similiter, et diaconus, si in idem peccatum inciderit, ministri ordinem habeat.

In like manner also, if a deacon fall into the same sin let him take (have) the rank of a minister (i. e. subdeacon).

CANON XI.

Presbyter ante triginta annos non ordinetur, etiam si fuerit homo valde dignus, sed reservetur. Dominus enim Jesus Christus in trigesimo anno baptizatus est, et cœpit docere.

Let none be ordained Priest (lit. "let not a Priest be ordained") before thirty years *of age*, even though the man be very deserving, but let him be reserved; for the Lord Jesus Christ was baptized and began to teach in the thirtieth year.

CANON XII.

Si quis ægotans fuerit illuminatus, non potest in presbyterum evehi. Fides enim ejus non est ex instituto, sed ex necessitate: nisi forte propter consequens ejus studium, et fidem, hominumque raritatem.

If any one be enlightened (i. e. baptized) during sickness, he cannot be advanced to the priesthood, for his faith is not of *settled* purpose, but of necessity, unless indeed perhaps *this defect is overlooked* on account of his subsequent diligence and faith, and through the scarcity of men.

as the above). Novel. cxliii. chap. xliii.; Corp. Jur. Civ., vol. ii. page 619. I may remark, that in the Theodosian Code the age of the deaconess is fixed at 60 years. Theodosii Selecta de Religione Decreta, ap. Patrol., xliii. col. 531.

⁵ Just. Mart., speaking of baptism, says, *καλεῖται δὲ τοῦτο τὸ λουτρὸν φωτισμὸς, ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων* ("this laver is called *illumination*, since they who learn these things are enlightened in mind"). Apol. sec. 61; Clem. Alex. (ap Eus. Ecc. H., iii. 23, col. 260. Mig. Ed.) . . . *ἐτρέφε, συνέιχεν, ἔθαλπε, τὸ τελευταίου ἐφώτισε*, and a few lines lower he calls baptism "the seal of the Lord," *τὴν σφραγίδα τοῦ Κυρίου*. In illustration of this passage Valcsius quotes the following from Greg. Nazian., where, speaking of baptism, he says, *Δῶρον καλοῦμεν, χάρισμα, βάπτισμα, χρίσμα, φῶτισμα, ἀφθαρσίας ἐνδύμα, λουτρὸν παλιγγενεσίας, σφραγίδα, πᾶν ὅτι τιμον*.

⁶ Long before the time of this Council it was held unlawful to admit into the clergy any who had received clinic baptism; on this ground the ordination of Novatian, who had been thus baptized (*τὸν ἐπὶ κλίνης διὰ νόσον περιχυθέντα*), was opposed by "all the clergy," and "many of the lay people." Bing. Antiq., B. iv. ch. iii. sec. 11.

CANON XIII.

* πρεσβυ-
τερων.
Ἐπιχώριοι¹ πρεσβύτεροι ἐν τῷ κυριακῷ τῆς πόλεως προσφέρειν οὐ δύνανται, παρόντος ἐπισκόπου ἢ ² πρεσβυτέρου² πόλεως, οὔτε μὴν ἄρτον διδόναι ἐν εὐχῇ, οὐδὲ ποτήριον. ἔὰν δὲ ἀπῶσι, καὶ εἰς εὐχὴν κληθῆί μόνος, δίδωσιν.

CANON XIV.

Οἱ δὲ χωρεπίσκοποι εἰσὶ μὲν εἰς τύπον τῶν ἑβδομήκοντα· ὡς δὲ συλλειτουργοί, διὰ τὴν σπουδὴν εἰς τοῖς πτωχοῖς, προσφέρουσι³ τιμώμενοι.

CANON XV.

Διάκονοι ἑπτὰ⁴ ὀφείλουσιν εἶναι κατὰ τὸν κανόνα, καὶ πάντες ^b πεισθήσῃ. μεγάλην εἴη ἡ πόλις· ^b πεισθήσῃ δὲ ἀπὸ τῆς βίβλου τῶν πράξεων.

¹ "That is, country presbyters, as Dion. Exig. rightly translates. For in this and the following Canon (or rather in this alone, since in many editions this is joined to the other) country bishops and presbyters are spoken of so far as they are distinguished from those appointed in cities, and such presbyters indeed are called ἐπιχώριοι πρεσβύτεροι, and the bishops χωρεπίσκοποι. The former are forbidden to offer the oblation in the church of the city in presence of the bishop or presbyters of the city, but the latter are permitted. So that if there were no other argument, from this at least it may be proved with sufficient clearness that the chorepiscopi were not country presbyters, from whom they are here most clearly distinguished. Nor, in truth, can any reason be given why the former should be called chorepiscopi, the latter country presbyters, except that the former were really bishops, the latter really presbyters appointed in the country." Bev.

² On the origin of prebendaries, see Palmer's Treatise, &c., vol. ii. p. 302-3.

³ See note ¹ on Can. 13.

⁴ See Bingham, Antiq., B. ii. ch. xx. sec. 19. In the Church of Rome, in the time of Cornelius, there were 46 presbyters, 7 deacons, 7 subdeacons, 42 acolyths, exorcists, readers, ostiarii 52, widows with poor and infirm persons (θλιβομένοις) more than 1500, Eus. Ecc. His., vi. 43. Sozomen (Ecc. H. vii. 19) says that in his time there were no more than seven deacons in the Church of (the city of) Rome, although in other Churches the number of them was indefinite . . . παρὰ δὲ τοῖς ἄλλαις ἀδιάφορος ὁ τούτων ἀριθμός.

CANON XIII.

Vicani autem presbyteri non possunt in dominico offerre, præsentate Episcopo, vel urbis presbyteris: neque panem dare precationis, neque calicem. Sin autem absint, et solus ad precationem vocatus fuerit, dat.

Country Priests cannot make the oblation in the Church of the city if the Bishop or city Priest be present, nor yet give the bread or cup with prayer; but if they are absent, and he alone is called to prayer, he may give *them* (lit. "he gives").

CANON XIV.

Chorepiscopi autem sunt quidem in figura septuaginta: ut autem comministri, propter studium in pauperes, offerunt honorati.

But the chorepiscopi they are in imitation of the Seventy, and being honoured as fellow-ministers for their zeal towards the poor, do offer.

CANON XV.

Diaconi septem esse debent ex Canone, etiam si sit magna civitas, ejus autem rei fidem faciet liber Actorum.

The deacons ought to be seven, according to the rule (or Canon), even though the city be very great, but of this you will be persuaded from the Book of the Acts.

See the 16th Can. of Conc. in Trullo, of which Balsamon says, *ὁ παρὼν κανὼν ἐφερμηνευτικὸς ἐστὶ, μᾶλλον δὲ καὶ διορθωτικὸς τοῦ ἐ' κανόνος τῆς ἐν Νεοκαισαρίᾳ συνόδου, λέγοντος· Διάκονοι ἐπτὰ, κ.τ.λ.* The Canon as epitomized in that synopsis of the Canons on which Alex. Arist. commented is, *Γνωσκέτω ὁ λίγων ἐπτὰ διακόνους εἶναι κατὰ τὸ εἰρημένον ταῖς Ἠράξειν, ὅτι οὐ περὶ τῶν διακόνων τοῖς μυστηρίοις ὁ λόγος, ἀλλὰ περὶ τῶν τραπέζαις ὑπηρετούντων.* Whatever becomes of the argument drawn from the different duties performed by the first and the more modern deacons, there certainly does not seem to be any good reason why each Church should not employ as many subordinate ministers as the circumstances of such Church render necessary. *ἔθεν οὐδε πρὸ τοῦ κανόνος τούτου (the 16th of Conc. in Trullo) ὁ τῶν ἐν Νεοκαίσαρίᾳ κανὼν ἐφυλάττετο.* (Zon. Com. on Conc. in Trullo, Can. 16.) Indeed, there was a tendency rather to increase their number inconveniently (at least at Constantinople), so that Justinian found it necessary to pass a law that no further ordinations should take place for the great church at Constantinople (the clergy of which served three other churches) till the number of ministers were reduced; the words are, *Quapropter sancimus non ultra sexaginta quidem presbyteros in sanctissima majore ecclesia esse, diaconos autem masculos centum, et quadringenta feminas: subdiaconos vero nonaginta, lectores autem centum et decem, cantores vigintiquinque: . . . et insuper centum existentibus iis, qui vocantur ostiarii.* Novel. iii. ch. i. sec. 1 (Corp. Jur. Civ., vol. ii. page 478).

ΚΑΝΟΝΕΣ¹

ΤΗΣ ΕΝ ΓΑΓΓΡΑ ΣΥΝΟΔΟΥ.

CANON I.

^a τὸν σα. in
M².

Εἴ τις ^a τὸν γάμον μέμφοιτο,² καὶ τὴν καθεύδουσαν μετὰ τοῦ ἀνδρὸς αὐτῆς, οὖσαν πιστὴν, καὶ εὐλαβῆν, βδελύσσοιτο ἢ μέμφοιτο, ὡς ἂν μὴ δυναμένην³ εἰς βασιλείαν εἰσελθεῖν, ἀνάθεμα ἔστω.

CANON II.

^b κατακρίνει.
M¹

Εἴ τις ἐσθίοντα κρέα χωρὶς αἵματος, καὶ εἰδωλοθύτου, καὶ πνικτοῦ, μετὰ εὐλαβείας καὶ πίστεως, ^b κατακρίνοι, ὡς ἂν διὰ τὸ μεταλαμβάνειν ἑπίδα μὴ ἔχοντα, ἀνάθεμα ἔστω.

CANON III.

^c διδάσκει.
M^{1,2}.

Εἴ τις δοῦλον προφάσει θεοσεβείας ^c διδάσκει καταφρονεῖν δεσπότην, καὶ ἀναχωρεῖν τῆς ὑπηρεσίας, καὶ μὴ μετ' εὐνοίας καὶ πάσης τιμῆς τῷ ἑαυτοῦ δεσπότη⁴ ἐξυπηρετεῖσθαι, ἀνάθεμα ἔστω.

¹ "This is the inscription of this Synod in the Bodleian copy, to which the Amberbachian adds *twenty* (εἰκοσι). In the Paris edition of Zonaras is this inscription, *Κανόνες τῶν ἐν Γάγγρα συνελθόντων ἁγίων Πατέρων, οἵτινες μετὰ τὴν ἐν Νικαίᾳ σύνοδον ἐξετέθησαν* (The Canons of the holy Fathers who assembled at Gangra, which were published after the Synod at Nicea). In the Paris edition of Balsamon there is a twofold inscription prefixed, one to the preface, namely, *ἢ ἐν Γάγγρα σύνοδος*, another to the Canons, which is *Κανόνες τῶν ἐν Γάγγρα συνελθόντων ἁγίων Πατέρων.*" Bev.

² As Saturnilus (or Saturninus), the Apostolics, and the Hieracites did, also the Eneratitæ. Of Tatian, Irenæus says, . . . "asserting also like Marcion and Saturninus that marriage was corruption and adultery," *τὸν γάμον τε, φθορὰν καὶ πορνείαν παραπλησίως Μαρκίῳ καὶ Σατορνίνῳ ἀναγορεύσας.* Ap. Eus. Ecc. His., B. iv. ch. xxix. Johan. Damasc. declares that the Eneratitæ attributed marriage to the devil; he says, speaking of them, *οἱ ἀπόσπασμα τυγχά-*

CANONES CONCILII GANGRENSIS.

CANON I.

Si quis matrimonium vituperet, et eam quæ cum marito suo dormit, quæ est fidelis et religiosa, abhorreat, et insimulet tanquam quæ non possit regnum ingredi, sit anathema. If any one reproach marriage, and abhors or reproaches the woman, being faithful (i.e. a communicant) and pious, who lives with her husband, as if she could not enter the kingdom of Heaven, let him be anathema.

CANON II.

Si quis eum, qui carnem præter sanguinem, et idolothytum et suffocatum, cum pietate, et fide comedit, condemnat, tanquam eo quod ea vescatur, spem non habeat, sit anathema. If any one condemns him who, with piety and faith, eats flesh without blood, and which has not been offered in sacrifice to idols, or strangled, as if by his participation of *this* he has no hope, let him be anathema.

CANON III.

Si quis docet servum pietatis prætextu dominum contemnere, et a ministerio recedere, et non cum benevolentia, et omni honore domino suo inservire, sit anathema. If any one under pretence of religion teaches a slave to despise his master, and to run away (retire) from his service, and not *rather* to serve his master with good will and all honour, let him be anathema.

νοντες Τατιανού τὸν γάμον ἀποβάλλονται τοῦ Σατανᾶ φάσκοντες (as Saturninus also said, according to Irenæus), *τοῦτον εἶναι πᾶσαν δὲ ἀπαγορεύοντες τὴν ἐμψυχοφαγίαν.* Eccles. Græc. Monum. vol. i. pp. 292-3. Par. 1677.

³ In their Synodical Epist., the bishops assembled at this Council say, speaking of Eustathius and his party: "For by their disapproving of marriage, and teaching that no one who remains (or 'is') in that state has *any* hope before God, many married women, being deceived, have left their husbands, and husbands their wives, then, in the mean time not being able to live chastely (*ἐγκρατεῖν*), have committed adultery," &c. &c.

⁴ 1st Timoth. vi. 1. Ignatius also gives a similar advice, *δούλους καὶ δούλας μὴ ὑπερηφάνει.* Ἀλλὰ μὴδὲ αὐτοὶ φρονοῦσθωσαν, ἀλλ' εἰς δόξαν Θεοῦ πλέον δουλεύεσθωσαν, ἵνα κρείττους ἐλευθερίας ἀπὸ Θεοῦ τύχωσιν. Μὴ ἐράτῳσαν ἀπὸ τοῦ κοινοῦ ἐλευθεροῦσθαι, ἵνα μὴ δούλοι εὐρεθῶσιν ἐπιθυμίας. Epist. ad Polyc., sec. 4, ed. Reithmayr.

CANON IV.

^a περι. M². Εἴ τις διακρίνοιτο ^aπαρὰ¹ πρεσβυτέρου γεγαμηκός, ὡς μὴ
^b μεταλαβείν. M². χρήναι,² λειτουργήσαντος αὐτοῦ, προσφορᾶς ^b μεταλαμβάνειν,
 ἀνάθεμα ἔστω.

CANON V.

^c δι. ασκει. Εἴ τις ^c διδάσκει³ τὸν οἶκον τοῦ Θεοῦ εὐκαταφρόνητον εἶναι, καὶ
 M^{1,2}. τὰς ἐν αὐτῷ συνάξεις, ἀνάθεμα ἔστω.

CANON VI.

^d κατ' ἰδίαν. Εἴ τις παρὰ⁴ τὴν ἐκκλησίαν ^d ἰδίᾳ ^e ἐκκλησιάζοι, καὶ κατα-
 M². φρονῶν τῆς ἐκκλησίας, τὰ τῆς ἐκκλησίας ^f ἐθέλοι πράττειν, μὴ
^e ἐκκλησιάζει. M^{1,2}. συνόντος τοῦ πρεσβυτέρου κατὰ γνώμην⁵ τοῦ ἐπισκόπου, ἀνάθεμα
 ἐθέλει. ἔστω.

CANON VII.

Εἴ τις καρποφορίας ⁶ ἐκκλησιαστικὰς ἐθέλοι λαμβάνειν, ἢ διδοῖναι
 ἕξω τῆς ἐκκλησίας παρὰ γνώμην τοῦ ἐπισκόπου ἢ τοῦ ἐγκεχειρισ-
 μένου τὰ τοιαῦτα, καὶ μὴ μετὰ γνώμης αὐτοῦ ἐθέλει πράττειν,
 ἀνάθεμα ἔστω.

¹ Others read *περί*, the meaning then will be "discriminate," or "contend about," &c.

² This is more especially directed against the Eustathians, and of course also against all who share their sentiments in this respect. The bishops say of them, . . . *καὶ πρεσβυτέρων γεγαμηκῶτων ὑπερφρονούντες, καὶ τῶν λειτουργῶν, τῶν ὑπ' αὐτῶν, γενομένων, μὴ ἀπτόμενοι*. See *Soz. Ecc. H.*, iii. 14, col. 1079. *Mig. ed.* *Hic Canon perspicue docet, &c.* "This Canon clearly teaches, that among the ministers of the Church there were among them some married, and they are condemned with an anathema who suppose that a presbyter living in marriage ought not to administer the Lord's Supper, &c. Note in *loc. Canones, &c.*, ed. *Witeb.* 1614.

³ This the Eustathians did; the bishops in the Epistle say of them, *εὐρίσκοντο δὲ καὶ ἀναχωρήσεις ἐκ τῶν οἰκῶν τοῦ Θεοῦ καὶ τῆς Ἐκκλησίας ποιούμενοι, καταφροντικῶς διακείμενοι κατὰ τῆς Ἐκκλησίας, καὶ τῶν ἐν τῇ Ἐκκλησίᾳ, κ. τ. λ.*

⁴ "Gentianus Hervetus translates, *Si quis præter Ecclesiam vult Ecclesiam habere*. As this version did not meet approval, I have substituted in its place, *Si quis extra Ecclesiam privatim conciones habet*. For so *Dion. Ex.*, *Si quis extra Ecclesiam seorsum conventus celebrat*. For here *ἰδίᾳ ἐκκλησιάζειν*, as *Zonaras* rightly observes, is the same as *συνάξεις ποιεῖν* (to hold assemblies), or rather *παρασυνάξεις* ('secret' or 'illegal assemblies'), that is to say, private con-

CANON IV.

Si quis Presbyterum, qui uxorem duxit discernat, quasi non oporteat eo sacra celebrante, oblationi communicare, sit anathema. If any one separates from a married Priest, as if he ought not, when he ministers, to receive the oblation, let him be anathema.

CANON V.

Si quis docet domum Dei esse contemnendam, et eas quæ sunt in ea, congregationes, sit anathema. If any one teach that the house of God and the assemblies held therein are to be despised, let him be anathema.

CANON VI.

Si quis extra Ecclesiam vult Ecclesiam habere, et contemnens Ecclesiam, vult ea quæ sunt Ecclesiæ agere, non conveniente Presbytero, de Episcopi sententia, sit anathema. If any one hold assemblies privately without (i. e. outside; see note) the Church, and, despising the Church, wishes to perform the offices of the Church (lit. "the things of the Church") without the presence of a Priest, with consent of the Bishop, let him be anathema.

CANON VII.

Si quis vult fructus Ecclesiæ oblatos accipere, vel dare extra Ecclesiam, præter Episcopi sententiam, vel ejus cui cura eorum tradita est, et non cum ejus sententia ea velit agere, sit anathema. If any one wishes to receive or to give the ecclesiastical fruits (i. e. fruits presented to the Church) out of (outside) the Church, without the consent of the Bishop, or of him who has been intrusted with such matters, and will not act with his consent, let him be anathema.

venticles held for the purpose of religion are condemned (perstringuntur) by this Canon." Bp Bev.

⁶ Johnson in his translation has inserted the word "constituted" in brackets, thus: "[constituted] by the consent of the bishop." This gives a somewhat different turn to the meaning, and seems to make the Fathers object to these assemblies, because conducted without the presence of a lawfully-ordained minister. But the thing objected to is that the priest acted without the licence and consent of the bishop. Balsamon says, . . . the present Canon anathematizes . . . also those who take upon them to perform sacred offices in an oratory, *without the knowledge of the bishop, χωρίς εἰδήσεως ἐπισκοπου*, and Zonaras to like purpose, "The priest is not permitted to minister (*ιερουργεῖν*) in an oratory that is in a private house, unless the bishop of the city permits him, *εἰ μὴ τοῦ ἐπισκόπου τῆς πόλεως ἐπιτρέποντος*." So there seems to be no question about the ordination of the minister, *that is assumed*.

⁶ *Καρποφορίας τε τὰς ἐκκλησιαστικὰς, τὰς ἀνάκαθεν διδομένας τῇ Ἐκκλησίᾳ, ἐαυτοῖς καὶ τοῖς σὺν αὐτοῖς ὡς ἁγίοις τὰς διαδόσεις ποιούμενοι*, "The ecclesiastical fruits also, which from the beginning were presented to the church, they (i. e. the Eustathians) divided among themselves and their party, as to saints," &c.). Synod. Epist. The sources from which the support of the clergy was anciently derived are accurately detailed in Bingham. *Antiq.*, B. v. ch. iv. v.

CANON VIII.¹

Εἴ τις διδοί ἢ λαμβάνοι καρποφορίαν παρεκτός τοῦ ἐπισκόπου, ἢ τοῦ ἐπιτεταγμένου εἰς οἰκονομίαν εὐποιίας.² καὶ ὁ διδοὺς καὶ ὁ λαμβάνων, ἀνάθεμα ἔστω.

CANON IX.

^a βδελύττων τῶν γάμων. ^{M¹.} ἀναχωρῶν. ^{M².} Εἴ τις παρθενεοί ἢ ἐγκρατεούτο, ὡς ἂν ^a βδελυττόμενος τὸν γάμον ἀναχωρήσας, καὶ μὴ δι' αὐτὸ τὸ καλὸν καὶ ἄγιον τῆς παρθενίας, ἀνάθεμα ἔστω.

CANON X.

Εἴ τις τῶν παρθενεούτων διὰ³ τὸν Κύριον, κατεπαίροιο τῶν γεγαμηκότων, ἀνάθεμα ἔστω.

CANON XI.

Εἴ τις καταφρονοίη τῶν ἐκ πίστεως ἀγάπας⁴ ποιούντων, καὶ διὰ τιμὴν τοῦ Κυρίου συγκαλούντων τοὺς ἀδελφοὺς, καὶ μὴ ἐθέλοι κοινωρεῖν⁵ ταῖς κλήσεσι διὰ τὸ ἐξευτελίξειν τὸ γινόμενον, ἀνάθεμα ἔστω.

¹ Ἰσοδυναμεῖ καὶ οὗτος ὁ κανὼν τῷ πρὸ αὐτοῦ. Balsam. Johnson says, "What if we say that by ecclesiastical fruits, in the first Canon, is meant what was given for the maintenance of the clergy; and by fruit in the other Canon, what was given for the poor." This is not likely, but I suppose the translation of Dion. Exig. suggested the idea. The title of the 7th Can. in his translation is, De fructuum oblationibus, quæ ministris Ecclesiæ conferuntur; and of the 8th, De his quæ in usus pauperum conferuntur. The words of the 8th Canon in Dion. Ex. are, Si quis dederit, vel acceperit, oblata præter episcopum, vel eum qui constitutus est ab eo, ad dispensandam misericordiam pauperibus; et qui dat, et qui accepit, anathema sit.

² εὐποιίας = ἐλεημοσύνη. Suid.

³ Gentianus Hervetus vertit, si quis eorum qui sunt virgines propter Dominum. Rectius Dion.

CANON VIII.

Si quis dat, vel accipit, fructus oblatos præter Episcopum, vel eum qui est constitutus ad beneficentiæ dispensationem, et qui dat, et qui accipit, sit anathema. If any one give or receive *the* fruit without the Bishop or the person appointed for the management of the offerings, let both the giver and the receiver be anathema.

CANON IX.

Si quis virgo sit, vel continens, a matrimonio, tanquam abominando recedens, et non propter ipsam virginitatis pulchritudinem, et sanctitatem, sit anathema. If any one live a virgin or continent life, retiring as if he detested marriage, and not for the very beauty and sanctity of virginity, let him be anathema.

CANON X.

Si quis ex his qui virginitatem propter Dominum servant, extollitur adversum conjugatos, anathema sit. If any of those who live a virgin life for the Lord's sake exalt himself above the married, let him be anathema.

CANON XI.

Si quis contemnat eos, qui agapas ex fide faciunt, et propter Dei honorem fratres convocant, et nolit vocationibus communicare, quod id quod sit vilipendat (parvipendens quod geritur. Dion. Exig.), sit anathema. If any one despise those who, out of a principle of faith, make love-feasts, and for the honour of the Lord invite the brethren, and will not (wishes not) take a part in these invitations because he despises that which is done, let him be anathema.

Ex, *si quis eorum, qui virginitatem propter Dominum servant. Vetus Interpres totum Canonem sic vertit: si quis virginitatem custodiens exaltat se ab his qui nubunt, sit anathema: ac si verba δὴ τὸν Κύριον non legisset. Bev. Laudabilis est hic Canon quia recte docet, cœlibatum per se non esse coram Deo digniorem matrimonio. Osiander ap. Canones, &c., ed. a. Ebingero. Witem. 1614.*

⁴ Bing. Antiq., B. xv. ch. vii. sec. 6—10, and Justellus' note in loc. Conc. Laod. Can. 28. The manner in which the Agapæ were conducted in the time of Tertullian may be seen in Bp Kaye's Tertull., pp. 428-30. Cam. 1826.

⁵ . . . καὶ οὐκ ἤθελον συγκοινωνεῖν τοῖς οὕτως ἀγαθοεργοῦσιν. Bals., or rather as Zon. . . εἰ μὴ βούλουσιν τινες μετέχειν αὐτῶν καλοῦμένων, ὡς ὑπερφηανόμενοι.

CANON XII.

Εἴ τις ἀνδρῶν διὰ νομιζομένην ἄσκησιν περιβολαίω¹ χρῆται, καὶ ὡς ἂν ἐκ τούτου τὴν δικαιοσύνην ἔχων, καταψηφίσοιτο τῶν μετ' εὐλαβείας τοὺς βήρους² φορούντων, καὶ τῇ ἄλλῃ κωτῇ καὶ ἐν συνηθείᾳ οὕτῃ ἐσθῆτι κεχηρμένων, ἀνάθεμα ἔστω.

CANON XIII.

Εἴ τις γυνὴ διὰ νομιζομένην ἄσκησιν μεταβάλλοιτο³ ἀμφίεσμα, ^α ἀνδρῶν. M². καὶ ἀπὸ τοῦ εἰωθότος γυναικείου ἀμφιέσματος, ^β ἀνδρείον ἀναλάβοι, ἀνάθεμα ἔστω.

CANON XIV.

Εἴ τις γυνὴ καταλιμπάνοι τὸν ἄνδρα, καὶ ἀναχωρεῖν ἐθέλοι, βδελυτομένη τὸν γάμον, ἀνάθεμα ἔστω.

CANON XV.

Εἴ τις^δ καταλιμπάνει τὰ ἑαυτοῦ τέκνα, καὶ μὴ τεκνοτροφεῖ, καὶ ^ε ὅσον ἐν ἑαυτῷ πρὸς θεοσέβειαν τὴν προσήκουσαν ἀνάγῃ, ἀλλὰ προφάσει τῆς ἀσκήσεως ἀμελοίῃ, ἀνάθεμα ἔστω.

^δ καταλιμπάνῃ. Z.
^ε τὸ ὅσον. M^{1, 2}.

CANON XVI.

Εἴ τινα τέκνα γονέων, μάλιστα πιστῶν,⁴ ἀναχωροίῃ, προφάσει

¹ Οἱ πρὸς τὸν Εὐστάθιον πρὸς τοῖς ἄλλοις καὶ ῥακενδυτῶν ἰδιδασκον, ὡς ἐκ τούτου ἀγιάζεσθαι μέλλοντας τοὺς μαθητευμένους αὐτοῖς. Περιβολαίον γὰρ τὸ ἐπάνω τῶν ἄλλων ἐπιβλημα ἐκάλουν. Bals. Sozomen says, speaking of the Eustathians: καὶ χιτῶνας μὲν συνήθεις καὶ στολὰς μὴ ἀνεχομένους ἀμφιένυσθαι. ξίγγυ δὲ καὶ ἀήθει ἐσθῆτι χρωμένους, καὶ ἄλλα πλείστα νεωτερίζοντας. Ecc. His., B. iii, ch. xiv.

² . . . τοὺς βήρους, τὰ σερικὰ δηλονότι ὑφάσματα, καὶ τὴν ἄλλην ἐσθῆτα τὴν, συνήθη. ὁ βῆρος δὲ εἶδος ἐστὶν ἰργασίας ὑφάσματος· ὅθεν καὶ νῦν εἰσι τὰ λεγόμενα δλόβηρα. Zonaras. " . . δλόβηρον, *Holoverum* nihil aliud fuit quam vestis serica, quæ tota viro sive purpureo colore

CANON XII.

Si quis vir, propter eam quæ existimatur exercitationem, amiculo utitur, et tanquam habens ex eo justitiam, eos condemnet, qui cum pietate beros ferunt, et alia communi et consueta veste utuntur, sit anathema.

If any man, through a supposed exercise of piety use the pallium (a coarse outer garment), and, as if by this he possessed righteousness, condemn those who, with piety, wear the berus or birrus (a silken garment), and use the other common and ordinary habit, let him be anathema.

CANON XIII.

Si qua mulier, propter eam quæ existimatur exercitationem, vestem mutet, et pro consueto muliebri indumento virile accipiat, sit anathema.

If any woman, on account of that which is esteemed the practice of piety, change her raiment, and instead of the customary female habit assume male attire, let her be anathema.

CANON XIV.

Si qua mulier relinquit maritum, et vult recedere, matrimonium abhorrens, sit anathema.

If any woman, deserting her husband, wishes to retire, detesting marriage, let her be anathema.

CANON XV.

Si quis suos liberos relinquit, nec eos alit, nec, quantum in se est, ad convenientem pietatem religionemque adducit, sed exercitationis prætextu negligit, sit anathema.

If any one abandon his own children, and do not support them, and as far as in him lies bring them up to the worship of God, which is meet, but, under pretence of piety, neglect them, let him be anathema.

CANON XVI.

Si qui filii a parentibus, maxime fidelibus, prætextu pietatis recesserint, et pa-

If any children, under pretence of godliness, depart from their parents, especially

tinota est, adeo ut stamen, æque ac trama, eodem colore inficeretur: ac propterea non *Holoberum* sed *Holoverum* a Latinis recte dicitur." Bev. See Bingh. Antiq., B. vi. ch. iv. sec. 19, &c.

³ See Synod. Epist., and Sozom. Ecc. H., iii. 14.

⁴ Dion. Exig. translates thus: Quicumque filii a parentibus, sub prætextu divini cultus, abscedunt, nec debitam reverentiam dependunt illis, qui divinum cultum sibi præcudubio præferunt, anathema sit. It will be observed he did not find in his copy the words *μάλιστα πιστών*.

θεοσεβείας, καὶ μὴ τὴν καθήκουσαν τιμὴν τοῖς γονεῦσιν ἀπονέμοι,
προτιμωμένης δηλονότι παρ' αὐτοῖς τῆς θεοσεβείας, ἀνάθεμα ἔστω.

CANON XVII.

^a θεοσεβείαν. ^M². Εἴ τις γυναικῶν διὰ τὴν νομιζομένην ^a ἄσκησιν ἀποκείροιτο τὰς
^b ὡς ἀν. ^M². κόμας, ἃς ἔδωκεν ὁ Θεὸς εἰς ὑπόμνησιν τῆς ὑποταγῆς· ^b ὡς
ἀναλόουσα τὸ πρόσταγμα τῆς ὑποταγῆς, ἀνάθεμα ἔστω

CANON XVIII.

^c νηστεύσῃ. ^M². Εἴ τις διὰ νομιζομένην ἄσκησιν ἐν τῇ Κυριακῇ ^c νηστεύοι,¹ ἀνά-
θεμα ἔστω.

CANON XIX.

Εἴ τις τῶν ἀσκουμένων χωρὶς σωματικῆς ἀνάγκης,² ὑπερη-
φανεύοιτο, καὶ τὰς παραδεδομένας νηστείας εἰς τὸ κοινὸν, καὶ
φυλασσομένας ὑπὸ τῆς ἐκκλησίας, παραλούοι ἀποκυροῦντος ἐν αὐτῷ
^d τελείου. ^G. ^M^{1,2}. ^d οἰκείου λογισμοῦ,³ ἀνάθεμα ἔστω.

CANON XX.

^e αἰτιώτο. ^M¹. Εἴ τις ^e αἰτιάται, ὑπερηφάνῳ διαθέσει κεκρημένος καὶ βδελυσ-
^f αὐταῖς. ^M². σόμενος τὰς συνάξεις τῶν μαρτύρων, ἢ τὰς ἐν αὐτοῖς γινομένας
leitourgias, καὶ τὰς μνήμας αὐτῶν, ἀνάθεμα ἔστω.

¹ Εἴ τις κληρικὸς εὐρεθῇ τὴν Κυριακὴν ἡμέραν νηστεύων ἢ τὸ Σάββατον πλὴν τοῦ ἐνὸς
μόνου καθαιρείσθω· εἰ δὲ λαϊκὸς ἀφοριεῖσθω· Apost. Can. 65; and on this Bp Bev. observes, *Veteres autem a jejuniis die Dominico peragendis religiose admodum abstinuisse*, Tertullianus
testatur, dicens: *Die Dominico jejunium nefas ducimus*. De Cor. Mil. ch. iv. (But that the
ancients very religiously abstained from fasting on the Lord's day Tertullian testifies, saying,
We esteem it impious to fast (lit. "We esteem a fast impious") on the Lord's day.) The one
Sabbath on which it was lawful to fast, according to the Apost. Can. quoted above, was the *Satur-*
day immediately preceding the day of our Lord's resurrection, and was called τὸ μέγα Σαβ-

rentibus quem par est honorem non tri-
buerint, apud eos scilicet præposita in
Deum pietate, sint anathema.

faithful *parents*, and do not give them the
honour that is fitting, that is, with special
regard to the piety that is in them, let
them be anathema.

CANON XVII.

Si qua mulier, propter eam quæ existi-
matur exercitationem, tondeat comam,
quam Deus ei dedit ad recordationem sub-
jectionis, ut quæ subjectionis præceptum
dissolvat, sit anathema.

If any woman, through that which is
esteemed piety, cut off (lit. "shave") her
hair, which God gave for a remembrance
of subjection, as if she would annul (lit.
"as annulling") the decree of subjection,
let her be anathema.

CANON XVIII.

Si quis propter eam quæ existimatur
exercitationem, in die dominico jejunet,
sit anathema.

If any one, through a supposed exercise
of piety, fast on the Lord's day, let him be
anathema.

CANON XIX.

Si quis eorum, qui exercentur, absque
corporali necessitate, se insolenter gerat,
et tradita jejunia, quæ communiter ser-
vantur ab Ecclesia dissolvat, perfecte in
eo residente ratione, sit anathema.

If any of the ascetics, without bodily
necessity, act insolently, and dissolve the
fasts delivered by tradition unto the com-
munity, and *which are* observed by the
Church, rejecting (abrogating) them on
the authority of his own private reason-
ing, let him be anathema.

CANON XX.

Si quis arrogantia utens, et martyrum
congregationes abhorrens, et sacra quæ in
eis celebrantur, et eorum memorias ac-
cuset, sit anathema.

If any one, through the exercise of a
haughty disposition, and through disgust
(lit. "If any one, using a haughty disposi-
tion, and detesting," &c.), condemn the as-
semblies of the martyrs (i. e. those held in
their honour), or the services conducted
in them, and their memories (or "com-
memorations"), let him be anathema.

βαρον. While the day of our Lord's resurrection was called Ἡ μεγάλη ἡμέρα. See Bp Bev.
note on 65 Ap. Can.; Gunning, Paschal on Lent Fast, page 303, Oxf. 1845; Bp Kaye's Textull.,
p. 412-13, Camb., 1826.

² Conf. Apost. Can. 69.

³ Dion. Ex. translates the latter part of this Canon thus, . . . et ab Ecclesia custodita, super-
biendo dissolvit, *stimulo suæ* (which favours the reading *οικτιου*) *cogitationis impulsus*, ana-
thema sit.

CANON XXI.¹

Ταῦτα δὲ γράφομεν, οὐκ ἐκκόπτοντες τοὺς ἐν τῇ ἐκκλησίᾳ τοῦ Θεοῦ, κατὰ τὰς Γραφὰς ἀσκειῖσθαι βουλομένους· ἀλλὰ τοὺς λαμβάνοντας τὴν ὑπόθεσιν τῆς ἀσκήσεως εἰς ὑπερηφανίαν, κατὰ τῶν ἀφελέστερον βιούντων ἐπαιρομένους τὲ καὶ παρὰ τὰς Γραφὰς καὶ τοὺς ἐκκλησιαστικούς κανόνας καινισμοὺς εἰσάγοντας. ἡμεῖς τοι-γαρ-οὖν καὶ παρθενίαν μετὰ ταπειοφροσύνης θαυμάζομεν, καὶ ἐγκράτειαν μετὰ σεμνότητος καὶ θεοσεβείας γινομένην ἀποδεχόμεθα· καὶ ἀναχώρησιν τῶν ἐγκοσμίων πραγμάτων μετὰ ταπειοφροσύνης ἀποδεχόμεθα, καὶ γάμου συνοίκησιν σεμνῆν τιμῶμεν, καὶ πλοῦτον μετὰ δικαιοσύνης καὶ εὐποιίας οὐκ ἐξουθενοῦμεν, καὶ λιτότητα καὶ εὐτέλειαν ἀμφιασμάτων δι' ἐπιμέλειαν μόνου τοῦ σώματος ἀπερίεργον ἐπαινοῦμεν· τὰς δὲ ἐκλύτους καὶ τεθρυνμένας ἐν τῇ ἐσθῆτι προόδους οὐκ ἀποδεχόμεθα, καὶ τοὺς οἴκους τοῦ Θεοῦ τιμῶμεν, καὶ τὰς συνόδους, τὰς ἐπ' αὐτοῖς, ὡς ἁγίας καὶ ἐπωφελεῖς ἀποδεχόμεθα, οὐ συγκλείοντες τὴν εὐσέβειαν ἐν τοῖς οἴκοις, ἀλλὰ πάντα τόπον τὸν ἐπ' ὀνόματι τοῦ Θεοῦ οἰκοδομηθέντα τιμῶντες, καὶ τὴν ἐν αὐτῇ τῇ ἐκκλησίᾳ τοῦ Θεοῦ συνόδον κοινῆν εἰς ὠφέλειαν τοῦ κοινοῦ ^α ἀποδεχόμεθα, καὶ τὰς καθ' ὑπερβολὴν εὐποιίας τῶν ἀδελφῶν, ^β τὰς κατὰ τὰς παραδόσεις διὰ τῆς ἐκκλησίας εἰς τοὺς πτωχοὺς γινομένας μακαρίζομεν. καὶ πάντα συνελδύτας εἰπεῖν, τὰ παραδοθέντα ὑπὸ τῶν θείων Γραφῶν καὶ τῶν ἀποστολικῶν παραδόσεων, ἐν τῇ ἐκκλησίᾳ γίνεσθαι εὐχόμεθα.

^α προσίεμεθα.
^β ὡς τὰς. id.

¹ "In all the copies of Balsamon and Zonaras this is reckoned among the Canons of this Council, and for this reason they have written Scholia upon it; but it is not properly a Canon, but an appendix to the Canons, in which the Fathers explain more clearly their meaning in publishing the Canons, lest they should be improperly understood, and therefore it is not mentioned either by John of Antioch, or Photius, or by Dion. Exig., but all these, and others whom I men-

CANON XXI.

Hæc autem scribimus, non eos abscindentes, qui in Dei Ecclesia secundum Scripturas in continentia, et pietate exerceri, sed eos qui prætextum exercitationis ad arrogantiam assumunt, adversus eos qui simpliciter vivunt se efferentes, et præter Scripturas Ecclesiasticosque Canones novitates inducunt. Virginitatem itaque una cum humilitate admiramur, et continentiam quæ cum pietate et gravitate exercetur, admittimus: et a secularibus negotiis secessum cum humilitate suscipimus: et honorabilem matrimonii conjunctionem honoramus: et divitias cum justitia, et beneficia non vilipendimus: et vestium vilitatem, propter corporis tantum curam minime curiosam ac operosam, laudamus: dissolutos autem, et molles in vestibus incessus aversamur, et domos Dei honoramus, et qui fiunt in iis conventus ut sanctos, et utiles recipimus, non pietatem in domibus includentes, sed omnem locum in Dei nomine ædificatum honorantes, et quæ sit in ipsa Ecclesia congregationem ad publici utilitatem recepimus, et insignes fratrum beneficentias, quæ tanquam secundum traditiones fiunt per Ecclesiam in pauperes, laudamus, et ut semel dicamus, quæ a divinis Scripturis et Apostolicis traditionibus tradita sunt, in Ecclesia fieri optamus.

These things we write, not as cutting off those who, in the Church of God, desire to exercise themselves in acts of piety according to the Scriptures, but those who assume the appearance of piety for self-exaltation (pride), both acting haughtily against those who live in a more simple manner, and introducing innovations contrary to the Scriptures and the ecclesiastical Canons. We therefore admire virginity *if attended* with humility, and accept continence when exercised with piety and gravity, and regard (accept) a retreat from worldly business (things) with humility; and we honour the venerable estate of marriage, and reject not riches *attended* with righteousness and well-doing. We commend simplicity and plainness (cheapness) of apparel suited to the care merely of the body, without ostentation, but we have an aversion to dissolute and effeminate displays in dress: and the houses of God we honour, and affectionately embrace the assemblies in them as holy and beneficial, not confining religion to these (the) houses, but regarding with respect every place built for (in) the name of God, and approve of the assemblies in the Church *as being* for the public good, and pronounce a beatitude upon signal acts of charity of the brethren, as being done towards the poor through the Church according to the traditions; and, to speak briefly, we wish that all things may be done in the Church which are delivered by the Holy Scriptures and Apostolic traditions.

tioned before, rightly ascribe twenty Canons only to this Synod. But in the Ancient Latin Interpreter these words are read, annexed indeed to the Canons, but not numbered with them (verum extra Canonum numerum). And cautiously in truth, and with the greatest prudence, they were subjoined to the Canons, for otherwise they could easily be wrested to a wrong (bad) sense." Bev.

ΚΑΝΟΝΕΣ¹

ΤΗΣ ΕΝ ΑΝΤΙΟΧΕΙΑ ΣΥΝΟΔΟΥ.

CANON I.

Πάντας τοὺς τολμώντας παραλύει τὸν ὄρον² τῆς ἀγίας καὶ μεγάλης συνόδου τῆς ἐν Νικαίᾳ συνκροτηθείσης ἐπὶ παρουσίᾳ³ τῆς εὐσεβείας τοῦ θεοφιλεστάτου βασιλέως Κωνσταντίνου, περὶ τῆς ἀγίας ἑορτῆς τοῦ σωτηριώδους πάσχα, ἀκοινωνήτους καὶ ἀποβλήτους εἶναι τῆς ἐκκλησίας, εἰ ἐπιμένειεν φιλονεικότερον ἐνιστάμενοι πρὸς τὰ καλῶς δεδογμένα. καὶ ταῦτα εἰρήσθω περὶ τῶν λαϊκῶν. εἰ δέ τις τῶν προεστώτων τῆς ἐκκλησίας, ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, μετὰ τὸν ὄρον τοῦτον τολμήσειεν ἐπὶ διαστροφῇ τῶν λαῶν καὶ παραχῆ τῶν ἐκκλησιῶν ἰδιάζειν,⁴ καὶ μετὰ τῶν Ἰουδαίων⁵ ἐπιτελεῖν τὸ πάσχα, τοῦτον ἡ ἀγία σύνοδος ἐντεῦθεν ἤδη ἀλλότριον ἔκρινεν τῆς ἐκκλησίας, ὡς οὐ μόνον ἑαυτῷ ἁμαρτίας, ἀλλὰ πολλοῖς διαφθορᾶς καὶ διαστροφῆς γινομένου αἵτιον· καὶ οὐ μόνον τοὺς τοιοῦτους καθαίρει τῆς λειτουργίας, ἀλλὰ καὶ τοὺς τολμώντας τούτοις κοινωνεῖν μετὰ τὴν καθαίρεσιν. τοὺς δὲ καθαιρεθέντας ἀποστερεῖσθαι καὶ τῆς ἕξωθεν τιμῆς, ἧς ὁ ἅγιος κανὼν⁶ καὶ τὸ τοῦ Θεοῦ ἱερατεῖον μετέληφεν.

CANON II.

¹ M² omits
τοῦ Θεοῦ.
Eccles. Dei.
Dion. Exig.

Πάντας τοὺς εἰσιόντας εἰς^a τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ τῶν ἱερῶν γραφῶν ἀκούοντας, μὴ κοινωνούντας δὲ εὐχῆς ἅμα τῷ λαῷ,

¹ The title in the Paris edition of Zonaras is, *Κανόνες τῶν ἐν Ἀντιοχείᾳ τῆς Συρίας συνελθόντων ἀγίων καὶ μακαρίων Πατέρων*. On this Bp Bev. remarks, "Rightly were the words 'of Syria' added, to distinguish it from other cities of the same name, of which there were many. This Antioch, where the present Synod was celebrated, was the metropolis of Syria, in which the disciples of Christ were first called Christians, and the bishop of which was afterwards honoured with the title of Patriarch."

² Bals. and Zou. remark that nothing is to be found on this subject in the Canons of the Synod. Allusion is made to this decree in the Synodical Epist. of the Council, *εὐαγγελιζόμεθα ἐξ ἡμῖν*,

CANONES SYNODI ANTIOCHENÆ.

CANON I.

Omnes qui audent dissolvere decretum sanctæ et magni Synodi, quæ Nicææ coacta est in præsentia pietatis religiosissimi Imperatoris Constantini de sancto festo salutiferi Paschæ, esse excommunicatos, et Ecclesia ejectos statuimus, si adversus ea quæ recte decreta sunt contentiosius insistere perrexerint. Et hæc quidem de laicis dicta sunt. Si quis autem eorum qui præsumt Ecclesiæ, Episcopus, vel Presbyter, vel Diaconus, audebit post hoc decretum, ad populorum subversionem, et Ecclesiarum perturbationem seorsum agere, et Pascha cum Judæis peragere, sancta Synodus eum abhinc alienum esse ab Ecclesia judicavit, ut qui non sibi solum peccati, sed et multis, exitii et subversionis causa fuerit: et non solum eos a ministerio deponit, sed et eos qui audent iis communicare post depositionem. Depositos autem etiam externo honore privari, cujus sanctus Canon, et Dei sacerdotium fuit particeps.

All who dare to annul the decree of the holy and great Synod assembled at Nicæa, in the presence of the pious and most religious Emperor Constantine, concerning the holy and salutary feast of Easter (lit. "concerning the holy feast of the salutary Easter"), are excommunicated and ejected from the Church, if they continue persistently opposed to what has been excellently determined. Let so much be said concerning the laity. But if any of those who preside in the Church, Bishop, Priest, or Deacon, after this decision, dare, to the subversion of the people and the disturbance of the Churches, to act on his private authority and celebrate the passover with the Jews, the holy Synod has judged him to be henceforth estranged from the Church, as being the cause not only of sin to himself but of destruction and subversion to many; and it deprives not only such of their ministry, but those also who dare to communicate with them after their deposition. The deposed are deprived also of the external honour, of which the holy Canon and the Priesthood of God partake.

CANON II.

Omnes qui in Ecclesiam ingrediuntur, et sacras Scripturas audiunt, orationi autem cum populo non communicant; vel sanc-

All who enter into the Church of God and hear the sacred Scriptures, but do not communicate in prayer with the people, or

περι τῆς συμφωνίας τοῦ ἀγιωτάτου Πασχα, ὅτι ὑμετέρας ἐνχαῖς κατωρθώθη καὶ τοῦτο τὸ μέρος. Soc. Ecc. H., i. 9; see also ch. viii. col. 65. Mig. ed.

³ Soc. Ecc. H., i. 8; Soz. lib. i. ch. xix., where it is said, καθότι καὶ τῷ κρατοῦντι διδόσκοι κοινῶσαι ἀποῖσι τῆς βουλῆς.

⁴ ἢ καὶ καθ' ἑαυτὸν ἰδιαζόντως ἐν ἑτέρῳ καιρῷ τελεί. Arist.

⁵ Apost. Can. 7. On the agreement between the Canons called Apostolical and the Canons of this Council, see Codex Can., vol. i. 34, &c. Oxf. 1848.

⁶ The list of the clergy, hence the clergy themselves.

* M². adds
ἀγίαν, a per-
ceptione
sanctæ com-
munionis.
Dion. Ex.

ἢ ἀποστρεφόμενους τὴν ^αμετάληψιν¹ τῆς εὐχαριστίας κατὰ τινα ἀταξίαν, τούτους ἀποβλήτους γίνεσθαι τῆς ἐκκλησίας, ἕως ἂν ἐξομολογησάμενοι² καὶ δεξάσασθαι καρπὸν μετανοίας, καὶ παρακαλέσασθαι, τυχὲν δυνηθῶσι συγγνώμης· μὴ ἐξείναι δὲ κοινωνεῖν³ τοῖς ἀκοινωνήτοις, μηδὲ κατ' οἴκους συνελθόντας συνεύχεσθαι τοῖς μὴ τῇ ἐκκλησίᾳ συνυχομένοις, μηδὲ ἐν ἑτέρᾳ ἐκκλησίᾳ ὑποδέχεσθαι τοὺς ἐν ἑτέρᾳ ἐκκλησίᾳ μὴ συναγομένους. Εἰ δὲ φανεῖη τις τῶν ἐπισκόπων, ἢ πρεσβυτέρων, ἢ διακόνων, ἢ τις τοῦ κανόνος τοῖς ἀκοινωνήτοις κοινωνῶν, καὶ τοῦτον ἀκοινώητον⁴ εἶναι, ὡς ἂν συγγέοντα τὸν κανόνα τῆς ἐκκλησίας.

CANON III.

Εἰ τις πρεσβύτερος ἢ διάκονος, ἢ ὅλων τῶν τοῦ ἱερατείου τις, ^βΜ² ἀπέλθῃ. καταλιπὼν τὴν ἑαυτοῦ παροικίαν, εἰς ἑτέραν ^δἀπέλθοι,⁵ ἔπειτα παντελῶς μεταστὰς, διατρίβειν ἐν ἄλλῃ παροικίᾳ πειράται ἐπὶ πολλῷ χρόνῳ, ^εμηκέτι λειτουργεῖν, εἰ μάλιστα καλοῦντι τῷ ἐπισκόπῳ τῷ ἰδίῳ καὶ ἐπανελθεῖν εἰς τὴν παροικίαν τὴν ἑαυτοῦ παραινοῦντι μὴ ^αὑπακούει. Εἰ δὲ καὶ ἐπιμένοιο τῇ ἀταξίᾳ παντελῶς αὐτὸν καθαιρεῖσθαι τῆς λειτουργίας, ὡς μηκέτι χώραν ἔχειν ἀποκαταστάσεως. Εἰ δὲ καθαιρεθέντα διὰ ταύτην τὴν αἰτίαν δέχοιτο ἕτερος ἐπίσκοπος, κἀκεῖνον ἐπιτιμίας τυγχάνειν ὑπὸ κοινῆς συνόδου, ὡς παραλύοντα τοὺς θεσμοὺς τοὺς ἐκκλησιαστικῶς.

¹ After a comparison of this Canon with the 9th Apost. Canon Bp Bev. concludes, "Whence it is clear that the first part of this Canon of Antioch is nothing else than a certain parapsiratical explanation of that Apost. Canon." . . . Codex Can., 1, 37.

² Tertul. (de Pœnitent. ch. ix.), describing the homologesis, says it was required of the penitent (among other things) . . . "to prostrate himself before the presbyters of the Church, to

tam Eucharistiæ participationem propter aliquam insolentiam aversantur, eos ab Ecclesia expelli donec postquam confessi fuerint, fructusque pœnitentiæ ostenderint, et imploraverint, veniam assequi possint. Non licere autem communicare cum excommunicatis, neque in domibus convenientes orare pro iis (rather *cum* iis) qui in Ecclesia non communicant, neque in alia Ecclesia recepti, qui in alia Ecclesia non conveniunt. Si quem autem ex Episcopis, vel Presbyteris, vel Diaconis, vel quis ex Canone, excommunicatis communicare apparuerit, eum quoque esse excommunicatum, ut qui Canonem Ecclesiæ confundat.

turn away from the participation of the *holy* Eucharist, through a certain perversity (lit. "a certain want of order"), these are cast out from the Church; until publicly confessing *their offence*, and manifesting the fruits of repentance, and making earnest entreaty, they may be able to find pardon. It is not lawful to communicate with excommunicate persons, nor, assembling in private houses, to pray with those who do not pray together in the Church, or that they who do not assemble together in one Church should be received in another. But if any Bishop, Priest, or Deacon, or any one that belongs to the Canon (lit. "any one of the Canon" or clergy-roll), do appear to communicate (communicating) with the excommunicate, he also is excommunicate, as confounding the Canon (i. e. rule, law order) of the Church.

CANON III.

Si quis Presbyter, vel Diaconus, vel quis omnino ex sacerdotali ordine relicta sua parochia, in aliam abierit: deinde omnino commigrans, in alia parochia longo tempore versari conatur; ne amplius ministerium ullum obeat, maxime si proprio vocanti Episcopo, ut in suam parochiam redeat, exhortantique non pareat. Si autem in insolentia omnino perseverat, is omnino a sacro ministerio deponatur. Si autem eum, qui propter hanc causam depositus est, alius Episcopus receperit, ille quoque a communi Synodo puniatur, ut qui ecclesiastica statua dissolvat.

If any Priest, Deacon, or, in short, any of the sacerdotal order, leaving his own parish, go away into another, and at last wholly removing, endeavours to stay a long time in another parish, he must no longer minister, more particularly if he obey not his own Bishop, when he summons *him*, and exhorts *him* to return to his own parish. But if he even perseveres in his disorderly conduct (lit. "disorder") let him be entirely deprived of his ministry, so that he have no longer any room for restitution. But if another Bishop receive one deposed for such a cause, he also shall receive correction from a common Synod, as one who breaks the ecclesiastical laws.

kneel before the friends of God, and beg of all the brethren that they would become intercessors for his pardon." Bingham, B. xviii. ch. iii.

³ εἰ τις ἀκοινωνήτω κἀν ἐν οἴκῳ συνιέξῃται, οὗτος ἀφορίζεσθω. Apost. Can. 10. Conc. Laod. Can. 33. inf.

⁴ Can. 6, inf., and Afr. Code, Canon 9. Conc. Sard. Can. 13.

⁵ Comp. Apost. Can. 15; Nicæ. Can. 16; Chal. Can. 5, sup.

CANON IV.¹

Εἴ τις ἐπίσκοπος ὑπὸ συνόδου² καθαιρεθεῖς, ἢ πρεσβύτερος ἢ διάκονος ὑπὸ τοῦ ἰδίου ἐπισκόπου, τολμήσειεν τι πράξει τῆς λειτουργίας, εἴτε ὁ ἐπίσκοπος κατὰ τὴν προάγουσαν συνήθειαν,³ εἴτε ὁ πρεσβύτερος, εἴτε ὁ διάκονος, μηκέτι ἔξον εἶναι αὐτῷ, μηδ' ἐν ἑτέρᾳ συνόδῳ ἐλπίδα ἀποκαταστάσεως, μήτε ἀπολογίας χώραν ἔχειν. Ἄλλὰ καὶ τοὺς κοινωνοῦντας αὐτῷ πάντας ἀποβάλλεσθαι τῆς ἐκκλησίας, καὶ μάλιστα, εἰ μαθόντες τὴν ἀπόφασιν τὴν κατὰ τῶν προειρημένων ἐξενεχθεῖσαν, τολμήσειαν αὐτοῖς κοινωνεῖν.

CANON V.

Εἴ τις πρεσβύτερος ἢ διάκονος, καταφρονήσας τοῦ ἐπισκόπου τοῦ ἰδίου, ἀφώρισεν ἑαυτὸν τῆς ἐκκλησίας, καὶ ἰδίᾳ συνήγαγε, καὶ θυσιαστήριον^a ἔστησε, καὶ τοῦ ἐπισκόπου προσκαλεσαμένου ἀπειθοῖη, καὶ μὴ βούλοιο αὐτῷ πείθεσθαι, μηδὲ^b ὑπακούειν καὶ πρῶτον καὶ δεῦτερον καλοῦντι, τοῦτον καθαιρεῖσθαι παντελῶς, καὶ μηκέτι θεραπείας τυγχάνειν, μηδὲ δύνασθαι λαμβάνειν τὴν ἑαυτοῦ τιμὴν. Εἰ δὲ παραμένοι θορυβῶν καὶ ἀναστατῶν τὴν Ἐκκλησίαν, διὰ τῆς ἕξωθεν ἐξουσίας,⁴ ὡς στασιώδη αὐτὸν ἐπιστρέψεσθαι.

^a Ἐπηξε. M².^b Ὑπακούοι. M².

CANON VI.

Εἴ τις ὑπὸ τοῦ ἰδίου ἐπισκόπου ἀκοινωνήτος γέγοινε, μὴ πρότερον αὐτὸν παρ' ἑτέρων δεχθῆναι (εἰ μὴ ὑπ' αὐτοῦ δεχθείη τοῦ ἰδίου ἐπισκόπου) ἢ συνόδου γενομένης ἀπαντήσας ἀπολογησεται, πείσας

¹ "This, with the following, or fifth Canon of this Council, was recited verbatim by the Council of Chalcedon in the matter of Carosus and Dorotheus, under the names of the 83rd and 84th Canons, not of this Council, but of the book from which they were read." Bev.

² Conf. Can. 12. inf. and note, and Apost. Can. 28.

³ . . . κατὰ τὴν προάγουσαν συνήθειαν, ἡγουν κατὰ τὸ κρατήσαν παλαιὸν ἔθος. Zonaras.

CANON IV.

Si quis Episcopus a Synodo depositus, vel Presbyter vel Diaconus a proprio Episcopo, aliquid de ministerio sacro contingere ausus fuerit, sive Episcopus secundum precedentem consuetudinem, sive Presbyter, sive Diaconus, nullam amplius spem restitutionis in alia Synodo, neque defensionis locum ei habere liceat. Sed et omnes, qui ei communicant, ex Ecclesia ejiciantur, et maxime si cum sententiam adversus prædictos prolatam didicerint, eis communicare ausi fuerint.

If any Bishop, being deposed by a Synod, or a Priest or Deacon by his own Bishop, shall dare to perform any part of their office, whether a Bishop, according to ancient custom, or Priest or Deacon, he may no longer entertain the hope of restitution even in another Synod, or have an opportunity ("room" or "ground") of making his defence. Besides, also, all who communicate with him are cast out of the Church, and particularly, if they dare to communicate with them, after learning the sentence which has been passed against the aforesaid *persons*.

CANON V.

Si quis Presbyter, vel Diaconus, proprio contempto Episcopo, ab Ecclesia seipsum segregaverit, et privatim collegerit populum, et altare erexerit, et Episcopo accercente non obdierit, nec velit ei parere nec morem gerere primo et secundo vocanti, is omnino deponatur, et non amplius curationem assequi, nec suam possit honorem capere. Sin autem perseverat perturbare, et Ecclesiam evertere, is per externam potentiam ut seditiosus castigetur.

If any Priest or Deacon, despising his own Bishop, separate himself from the Church, and hold a private assembly (assembly in private), and set up an altar, and disregard (disobey) the Bishop calling upon him, and will not obey him, nor attend to him when he summons *him* the first and second time, he is finally deposed, and has no further any remedy, nor can he recover his dignity. But if he persist *in* disturbing and subverting the Church, let him be restrained as a seditious person by the civil (lit. "external") power.

CANON VI.

Si quis a proprio Episcopo fuit excommunicatus, ne prius ab aliis suscipiatur, quam fuerit a proprio Episcopo susceptus, vel sancta Synodo accedens se defenderit,

If any one be excommunicated by his own Bishop, let him not be received by others (unless he be received by his own Bishop) until, a Synod being held, he

⁴ When Paul of Samosata, after being condemned by the Synod, retained the Episcopal residence with the Church attached to it, application being made to the Emperor Aurelian, he was expelled by the civil power. οὕτω δὴ τὰ ὀ προδηλωθεὶς ἀνὴρ μετὰ τῆς ἐσχάτης αἰσχόνης ὑπὸ τῆς κοσμικῆς ἀρχῆς ἐξελάνεται τῆς ἐκκλησίας. Eus. Eccl. H., vii. 30. Paul's connection with Zenobia would induce the emperor to regard him in an unfavourable light.

τε τὴν σύνοδον, καταδέξοιτο ἑτέραν ἀπόφασιν. Ὁ αὐτὸς δὲ ὄρος ἐπὶ λαϊκῶν καὶ πρεσβυτέρων καὶ διακόνων καὶ πάντων τῶν ἐν τῷ κλήρῳ καταλεγομένων κρατεῖτω.

CANON VII.

Μηδένα ἄνευ εἰρηρικῶν¹ δέχεσθαι τῶν ξένων

CANON VIII.

Μηδὲ πρεσβυτέρους τοὺς ἐν ταῖς χώραις κανονικὰς² ἐπιστολάς διδόναι, ἢ πρὸς μόνους τοὺς γείτονας ἐπισκόπους ἐπιστολάς ἐκπέμπειν· τοὺς δὲ ἀνεπιλήπτους χωρεπισκόπους διδόναι εἰρηρικὰς.³

CANON IX.

Τοὺς καθ' ἑκάστην ἐπαρχίαν ἐπισκόπους εἶδέναι χρὴ τὸν ἐν τῇ μητροπόλει προεστῶτα ἐπίσκοπον,⁴ καὶ τὴν φροντίδα ἀναδέχεσθαι πάσης τῆς ἐπαρχίας· διὰ τὸ ἐν τῇ μητροπόλει παντοχόθεν συντρέχειν πάντας τοὺς τὰ πράγματα ἔχοντας.⁵ Ὅθεν ἔδοξε καὶ τῇ τιμῇ προηγεῖσθαι αὐτὸν, μηδὲν τε πράττειν περιττὸν τοὺς λοιποὺς ἐπι-

¹ Hujusmodi εἰρηρικαὶ ἐπιστολαὶ sive γραφαὶ datæ sunt olim tam clericis quam laicis pauperibus peregre proficiscentibus, quibus ostensis quocunque se convertunt hospitio excepti sunt. Bev. Zon. supposes that here, as in 33rd Apost. Canon, the clergy is intended, *Ξένους οὖν ἐνταῦθα οὐχὶ τοὺς τυχόντας λέγει . . . ἀλλὰ τοὺς κληρικοὺς τοὺς ἀπὸ ἄλλης ἐκκλησίας εἰς ἄλλην ἀπιόντας*. See Bing. page 32; Conc. in Trullo, Can. 17. On this Canon Balsamon states that the Bishop of Constantinople and Carthage could receive clergymen against the wish of the bishops who ordained them. After stating that strangers could not be enrolled among the clergy of another Church, without producing letters commendatory and dismissory from their former bishop, he says: Ὑπέξιλέ μοι τὸν Κωνσταντινουπόλεως καὶ τὸν Καρχηδόνας. οὗτοι γὰρ μόνοι δύνανται, ὡς πολλάκις εἴρηται, ἀλλοτρίους κληρικοὺς δέχεσθαι παρὰ γνώμην τῶν χειροτονησάντων αὐτούς.

² Κανονικὰς ἐπιστολάς τὰς συστατικὰς καὶ εἰρηρικὰς ἐνομαζέει. Zon. These letters, as be-⁴

et persuasa Synodo, aliam sententiam re-
tulerit. Idem autem decretum adversus
laicos, et Presbyteros, et Diaconos, et eos
qui sunt in Cleri catalogo, observetur.

shall have appeared and made his defence,
and, having persuaded the Synod, has re-
ceived another sentence. Let the same
law prevail in the case of laymen, Priests,
Deacons, and all that are enrolled in the
Clergy.

CANON VII.

Nullus externus sine pacificis suscipi-
atur.

Let no strangers be received without
letters pacificatory.

CANON VIII.

Nec Presbyteri, qui sunt in pagis, dent
Canonicas epistolas, vel ad solos vicinos
Episcopos epistolas emittant. Chorepiscopi
autem nulli reprehensioni affines dent pa-
cificas.

Let not the Priests *that are* in the coun-
try give Canonical epistles, or let them
send letters to the neighbouring Bishops
only; but let the chorepiscopi that are
of blameless reputation give letters pa-
cificatory.

CANON IX.

Episcopos, qui sunt in unaquaque pro-
vincia, scire oportet Episcopum, qui præest
metropoli, etiam curam suscipere totius
provinciae: eo quod in metropolim unde-
quaque concurrunt omnes, qui habent ne-
gotia. Unde visum est, eum quoque honore
præcedere: reliquos autem Episcopos nihil
magni momenti aggredi sine ipso, ut vult
qui ab initio obtinuit patrum Canon: vel

The Bishops in each province ought to
recognize the Bishop presiding in the me-
tropolis, and *who* takes upon him the care of
the whole province; because all who have
business assemble together from all quarters
at the metropolis. Wherefore it is decreed
that he have a precedency in honour, and
that the rest of the Bishops do nothing of
any moment (lit. "extraordinary," "un-

ing written in a certain style and form of words, were called by the general name of literæ for-
matae.

³ The Epistolæ Pacificæ were also called Dimissoriæ. They were granted to bishops by their
metropolitan, to metropolitans by the patriarch, when lawful business required them to go to
Constantinople, &c., and by bishops to clergymen who desired to remove from one city to another.

⁴ Τοῦς ἐπισκόπους ἐκάστου ἔθνους εἶδέναι χρῆ τῶν ἐν αὐτοῖς πρώτων. Can. Apost.
34. Tribus enim prioribus æræ Christianæ seculis, metropolis in ecclesiæ notitia *prima cathedra*,
et metropolitani simpliciter *prima episcopi* appellabantur. Codex Can. vol. i. page 38.

⁵ A statement which will enable the diligent student of Church History to explain the origin,
and trace out the progress, of much of the power and influence exercised by certain bishops in
ancient times.

* ἀρχαιότε- ρον. M². anti- quam. Di. Ex. σκόπους ἄνευ αὐτοῦ, κατὰ τὸν * ἀρχαίου κρατήσαντα ἐκ τῶν πατέρων ἡμῶν καιónα.¹ ἢ ταῦτα μόνα ὅσα τῇ ἐκάστου ἐπιβάλλει παροικία, καὶ ταῖς ὑπ' αὐτὴν χώραις. Ἐκαστον γὰρ ἐπίσκοπον ἐξουσίαν² ἔχει τῆς ἑαυτοῦ παροικίας διοικεῖν τε κατὰ τὴν ἐκάστῃ ἐπιβάλλουσαν εὐλόβειαν, καὶ πρόνοιαν ποιεῖσθαι πάσης τῆς χώρας τῆς ὑπὸ τὴν ἑαυτοῦ πόλιν· ὡς καὶ χειροτονεῖν πρεσβυτέρους καὶ διακόνους, καὶ μετὰ κρίσεως ἕκαστα διαλαμβάειν· περαιτέρω δὲ μηδὲν πράττειν ἐπιχειρεῖν δίχα τοῦ τῆς μητροπόλεως ἐπισκόπου, μηδὲ αὐτὸν ἄνευ τῆς τῶν λοιπῶν γνώμης.

CANON X.

Τοὺς ἐν ταῖς κόμαις ἢ ταῖς χώραις, ἢ τοὺς καλουμένους χωρε-
^b ἐπίσκοπον. πισκόπους, εἰ καὶ χειροθεσίαν εἶεν ^b ἐπίσκοπων³ εἰληφότες, ἔδοξε
 M². episcopo- τῇ ἁγίᾳ συνόδῳ εἶδέναι τὰ ἑαυτῶν μέτρα, καὶ διοικεῖν τὰς ὑποκει-
 porum. Dion. μένας αὐτοῖς ἐκκλησίας, καὶ τῇ τούτων ἀρκεῖσθαι φρονιδί καὶ
 κηδεμονίᾳ, καθιστᾶν δὲ ἀναγνώστας καὶ ὑποδιακόνους καὶ ἐφορ-
 κιστὰς, καὶ τῇ τούτων ἀρκεῖσθαι προαγωγῇ, μήτε δὲ πρεσβύτερον
 μήτε διάκονον χειροτονεῖν τολμᾶν,⁴ δίχα τοῦ ἐν τῇ πόλει ἐπισκό-
 που, ἢ ὑπόκεινται αὐτός τε καὶ ἡ χώρα. Εἰ δὲ τολμήσειεν τις
 παραβῆναι τὰ ὀρισθέντα, καθαιρεῖσθαι αὐτὸν καὶ ἡς μετέχει τιμῆς·
^c ὑπόκεινται. χωρεπίσκοπον δὲ γίνεσθαι⁵ ὑπὸ τοῦ τῆς πόλεως, ἢ ^c ὑπόκειται,
 P. Z. ἐπίσκοπον.

¹ Few, I should suppose, will refuse assent to the conclusion of Bp Bev., namely, that "the ancient Canon" here spoken of is the 34th Apost. Canon. "Now since these things are contained almost word for word in the Apostolical Canon, and no other Canon exists more ancient than the Synod of Antioch in which they are contained, no one can doubt but that the more ancient Canon mentioned by the Synod is the 34th Apost. Canon itself" (ipsissimus sit Apostolicus xxxiv.). Cod. Can. I. 40.

² Because, as Cyprian says, Episcopatus unus est, cuius a singulis in solidum pars tenetur. De Unit. Eccles. page 108, Fell's ed. And again (Epis. 55, page 110), Manente concordia vinculo, et perseverante Catholica ecclesie individuo sacramento, actum sum disponit, et dirigit unusquisque episcopus, rationem propositi sui domino redditurus.

³ Comp. Can. 17, inf., where the phrase χειροθεσίαν ἐπίσκοπου means not merely "imposition of the bishop's hands," but "episcopal ordination." It will be observed that the reading

sola, quæ ad uniuscujusque parochiam conferrunt, et regiones qui ei subsunt. Unumquemque enim Episcopum habere suæ parochiæ potestatem, et administrare pro unicuique conveniente religione, et totius regionis curam gerere, quæ suæ urbi subest, ut etiam ordinent Presbyteros, et Diaconos, et unâquæque cum judicio tractent, et nihil ultra facere aggrediantur, sine metropolis Episcopo: neque ipse sine reliquorum sententia.

usual") without him, except such things only as concern the parish of each and the country districts subject to it, according to the ancient (or "more ancient;" see various readings) Canon which has been in force from the time of our fathers. For every Bishop has power over his own parish, both to regulate it according to the treaty which becomes each, and to make provision (to exercise forethought) for the whole country subject to his city; as also to ordain Priests and Deacons, and determine everything with judgment, but he must not attempt to do anything further without the Bishop of the metropolis, nor *must* he without the judgment of the others.

CANON X.

Si qui sunt in vicis, vel pagis, vel qui dicuntur chorepiscopi, etiam si Episcoporum manuum impositionem acceperint, visum est ut suum modum sciant, et sibi subjectas Ecclesias administrent, earumque cura, et sollicitudine gerenda contenti sint: constituent autem lectores, hypodiaconos, et exorcistas, et eorum promotionem sufficere existant, nec Presbyterum, nec Diaconum ordinare audeant, absque urbis Episcopo, cui subjicitur ipse et pagus. Si quis autem ea quæ definita sunt transgredi audeat, ipse quoque deponatur ab eo honore, quem habet; fiat autem chorepiscopus ab Episcopo civitatis, cui subjicitur.

It has seemed fit to the holy Synod, that the Bishops who are in villages and country districts, or those called chorepiscopi, even though they have received episcopal ordination (lit. "the imposition of Bishops' hands"), should know their own limits, and govern the Churches subject to them, and be content with the care and anxious concern for them; but let him appoint readers, sub-deacons, and exorcists, and be content with the promotion of these (i. e. with the power of promoting such), but not dare to ordain either Priest or Deacon without the permission of the Bishop of the city to which both he and the district are subject. But if any one shall dare to transgress what has now been determined he shall be deprived even of the honour which he has. A chorepiscopus is made by the Bishop of the city to which he is subject.

ἐπίσκοπων makes strongly for the sense attached to the word γίνεσθαι, in the latter part of this Canon, by Johnson, whose words are given below.

⁴ Conc. Ancy. Can. 13.

⁵ "And it is most probable that they (viz. the chorepiscopi) were ordained as other bishops, viz. by two at the least. For what could the Antiochian Fathers mean to mention it as a privilege" (but Bals. does not regard this as conveying any distinct privilege, but rather as a restraint on the chorepiscopi to prevent their throwing off the authority of the city bishop) "that village bishops were ordained by a bishop? Were not priests and even deacons ordained so too? Therefore when it is said that a village bishop is made by the city bishop . . . the meaning must be that he was nominated or chosen by him." Johnson. Many who assent to this conclusion may doubt the soundness of the reasoning. I would lay more stress on the word ἐπίσκοπων above; if that reading be the true one, γίνεσθαι in the latter part of the Canon must, I think, be understood of the nomination or election only.

CANON XI.

Εἴ τις ἐπίσκοπος ἢ πρεσβυτερος, ἢ ὄλως τοῦ κανόνος, ἄνευ γνώμης¹ καὶ γραμμάτων τῶν ἐν τῇ ἐπαρχίᾳ ἐπισκόπων, καὶ μά-
^{α τῶν. M².} λιστα ^α τοῦ κατὰ τὴν μητρόπολιν,² ὀρμήσει πρὸς βασιλέα ἀπελ-
 θεῖν, τοῦτον ἀποκηρύττεσθαι, καὶ ἀπόβλητον γίνεσθαι, οὐ μόνου
 τῆς κοινωρίας, ἀλλὰ καὶ τῆς ἀξίας, ἧς μετέχων τυγχάνει, ὡς
 παρενοχλεῖν τολμώντα τὰς τοῦ θεοφιλεστάτου βασιλέως ἡμῶν
 ἀκοὰς παρὰ τὸν θεσμόν τῆς ἐκκλησίας. Εἰ δὲ ἀναγκαῖα καλοῖη
 χρεῖα πρὸς βασιλέα ὀρμᾶν, τοῦτο πράττει μετὰ σκέψεως καὶ
^{β καὶ. M².} γνώμης τοῦ κατὰ τὴν μητρόπολιν τῆς ἐπαρχίας ἐπισκόπου, ^β ἢ τῶν
^{Dion. Ex.} ἐν αὐτῇ, τοῖς τε τούτων γράμμασιν ἐφοδιάζεσθαι.

CANON XII.³

Εἴ τις ὑπο τοῦ ἰδίου ἐπισκόπου καθαιρεθεὶς πρεσβύτερος ἢ
 διάκονος, ἢ καὶ ἐπίσκοπος ὑπὸ συνόδου, ἐνοχλήσαι τολμήσειε τὰς
 βασιλέως ἀκοὰς, δέον ἐπὶ μείζονα ἐπισκόπων σύνοδον τρέπεσθαι,
 καὶ ἃ νομίζει δίκαια ἔχειν, προσαναφέρειν πλείοσιν ἐπισκόποις,
 καὶ τὴν παρ' αὐτῶν ἐξέτασίν τε καὶ ἐπίκρισιν ἐκδέχεσθαι· εἰ δὲ
 τούτων ὀλιγωρήσας, ἐνοχλήσειεν τῷ βασιλεῖ, καὶ τοῦτον μηδὲ
 μιᾶς συγγνώμης ἀξιοῦσθαι, μηδὲ χῶραν ἀπολογίας ἔχειν, μηδὲ
 ἐλπὶδα ἀποκαταστάσεως προσδοκᾶν.

¹ On the special meaning of this word in the ancient Canons, consult Bp Bev. note on 34th Apost. Canon. He says, "The word γνώμη in this and similar places of the ancient Canons means not a bare suffrage or vote, but *authority united with the suffrage*."

² Ὁμοίως ἐπίσκοποι πέραν θαλάσσης μὴ ἀποδημίτωσαν· εἰ μὴ κατὰ ψηφίσματος τῆς πρώτης καθέδρας τοῦ ἰδίου ἐκάστης χώρας ἐπισκόπου· τοῦτ' ἐστὶν εἰ μὴ ἀπ' αὐτοῦ τοῦ πρωτεύοντος κατ' ἐξαιρετον λάβῃ τὴν, ἧτις λέγεται ἀπολυτικὴ, τετυπωμένην, ἧτοι παράθεσιν. Afr. Code, Can. 36. On the subject of *Appeals*, consult the 31st Can. of Afr. Code; the conclusion of this remarkable Canon is as follows: Οἱ δὲ πρὸς περαματικά δικαστήρια διεκκαλοῦμενοι, παρ' οὐδενὸς ἐν τῇ Ἀφρικῇ δεχθῶσιν εἰς κοινωρίαν (but they who appeal to foreign tribunals shall not be received into Communion by any one in Africa). Conf. Con. Sardie., CC. 7, 8, 9.

³ This Canon (and not only this but the 14th and 15th also) was framed in order to condemn Athanasius. For the bishops, about 90 in number, who assembled at Antioch on pretence of dedicating the Church, begun by Constantine and finished by his son, with a great show of zeal for the good order of the Church, and a regard to Catholic truth, had really in view the overthrow of the Homoousian doctrine, or the true doctrine concerning the Divinity of our Lord. In order to accomplish this they left no stone unturned (πάντα λίθον ἐκίει, Soc. Ecc. His., ii. 8)

CANON XI.

Si Episcopus, vel Presbyter, vel omnino Ecclesiasticæ regulæ subjectus, citra sententiam et literas Episcoporum provinciæ, et maxime metropolitanorum ad Imperatorem proficisci aggressus fuerit, is abdicetur, et ejiciatur, non solum a communione, sed etiam a dignitate cujus est particeps, ut qui religiosissimi Imperatoris nostri auribus molestam afferre audeat contra Ecclesiæ statuta: si autem necessarius usus exigat, ut ad Imperatorem se conferat, id agat cum deliberatione, et sententia metropolitani provinciæ, et eorum qui sunt in ea, eorumque litteris munitus iter invadat.

If any Bishop, or Priest, or, in short, any one who belongs to the Canon, shall attempt to go to the emperor without the consent and letters of the Bishops in the province, and especially of the metropolitan, he is excommunicated and ejected, not only from the communion, but also from the dignity of which he is a sharer, as presuming to trouble the ears of the (our) emperor, beloved of God, contrary to the law of the Church. But if necessary business require (call) him to go to the emperor, let him do so (this) with the liberation and consent of the metropolitan of the province ("of the Bishop in the metropolis of the province") and the Bishops in it, and make provision for his journey *by being supplied* with their letters.

CANON XII.

Si quis a proprio Episcopo depositus, Presbyter, vel Diaconus, vel Episcopus a Synodo, ausus fuit Imperatoris auribus molestiam exhibere, cum oporteat ad majorem Synodum converti, et jus quod se habere putat ad plures Episcopos referre, eorumque examinationem et judicium suscipere: qui itaque his contemptis Imperatori molestus fuerit, is nulla venia dignus, neque sui defendendi locum habeat, nec restitutionis futuræ spem expectet.

If any Priest or Deacon, being deposed by his own Bishop, or even a Bishop by a Synod, do presume to trouble the emperor's ears when he ought to have recourse (turn himself) to a greater Synod, and allege whatever pleas he thinks he has before *these* more numerous Bishops, and abide by (accept) their examination and decision: but if, despising them, he trouble the emperor, he shall be regarded as unworthy of any pardon ("he shall be esteemed worthy not even of one pardon"), nor have any opportunity of making a defence, nor must he cherish (expect) the hope of restitution.

in order to effect the ruin of Athanasius, the great champion of orthodox truth. They thought they had now a fair opportunity for effecting their purpose, because Athanasius, being recalled from exile by the younger Constantine, had taken possession of his see on the authority of the emperor's recall, without waiting to be formally reinstated by the authority of a Synod, hence, says Soc., "the party of Eusebius made it their chief business to calumniate Athanasius, first, indeed, for having acted contrary to a Canon which they themselves then made (this 12th Can.) in having resumed his episcopal rank (*τὴν τάξιν τῆς ἐπισκοπῆς*) without the consent of a common Synod of Bishops." Soc. Ecc. ii. 8; Soz. iii. 5. He was accordingly deposed, and a successor appointed in his room. See Codex, Can. i. 45—50. While it is true that the bishops who framed the Canons of this Council were tainted with Arianism, still, as they do not touch on points of doctrine, and frame most of their Canons in studied imitation of the Canons called Apostolical, they are of authority, especially as they were received into the code of the universal Church. When Chrysostom was accused of having broken the provisions of this Canon by resuming his see on the authority of a smaller Synod than that which had condemned him, and he replied that this Canon was the work of men of heterodox views, his plea was not allowed. Soz. Ecc. II., viii. 20; and Vales. note.

CANON XIII.

Μηδένα ἐπίσκοπον τολμᾶν ἀφ' ἐτέρας ἐπαρχίας εἰς ἑτέραν μεταβαίνειν, καὶ χειροτονεῖν ἐν ^α ἐκκλησίᾳ τινὰς εἰς προαγωγὴν λειτουργίας, μηδὲ εἰ συνεπάγοιτο ἑαυτῷ ἑτέρους, εἰ μὴ παρακληθεὶς ἀφίκοιτο διὰ γραμμάτων τοῦ τε μητροπολίτου καὶ τῶν σὺν αὐτῷ ἐπισκόπων, ὧν εἰς τὴν χώραν ^β παρέχοιτο· εἰ δὲ μηδενὸς καλοῦντος ἀπέλθοι ἀτάκτως ἐπὶ χειροθεσίᾳ τινῶν, καὶ καταστάσει τῶν ἐκκλησιαστικῶν πραγμάτων μὴ προσηκόντων αὐτῷ, ἄκυρα μὲν τὰ ὑπ' αὐτοῦ πεπραγμένα τυγχάνειν, καὶ αὐτὸν δὲ ὑπέχειν τῆς ἀταξίας αὐτοῦ καὶ τῆς παρὰ λόγου ἐπιχειρήσεως τὴν προσήκουσαν δίκην, καθηρημένον ἐντεῦθεν ἤδη ὑπὸ τῆς ἀγίας συνόδου.

CANON XIV.

Εἰ τις ἐπίσκοπος ἐπὶ τισιν ἐγκλήμασι κρίνοιτο, ἔπειτα συμβαίη περὶ αὐτοῦ διαφωνεῖν τοὺς ἐν τῇ ἐπαρχίᾳ ἐπισκόπους, τῶν μὲν ἄθων τὸν κρινόμενον ἀποφαινόντων, τῶν δὲ ἔνοχον· ὑπὲρ ἀπαλλαγῆς πάσης ἀμφισβητήσεως, ἔδοξε τῇ ἀγίᾳ συνόδῳ τὸν τῆς μητροπόλεως ἐπίσκοπον ἀπὸ τῆς πλησιοχώρου ἐπαρχίας μετακαλεῖσθαι ἑτέρους τινὰς ἐπικρινούντας, καὶ τὴν ἀμφισβήτησιν διαλύοντας, τοῦ βεβαιῶσαι σὺν τοῖς τῆς ἐπαρχίας τὸ παριστάμενον.

CANON XV.

Εἰ τις ἐπίσκοπος ἐπὶ τισιν ἐγκλήμασι κατηγορηθεὶς, κριθεὶς ὑπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ ἐπισκόπων, πάντες τε σύμφωνον μίαν κατ' αὐτοῦ ἐξενέγκοιεν ψῆφον· τοῦτον μὴκέτι παρ' ἑτέροις δικάζεσθαι, ἀλλὰ μένεω βεβαίαν τὴν σύμφωνον τῶν ἐπὶ τῆς ἐπαρχίας ἐπισκόπων ἀπόφασιν.

CANON XIII.

Nullus Episcopus audeat ab una provincia in aliam transire, et aliquos in Ecclesiis ordinare, ad sacerorum celebrationem, nec si alios unâ secum inducat, nisi venerit literis accersitus metropolitani, et Episcoporum qui sunt cum ipso, in quorum regionem accedit. Si autem nullo vocante, ad aliquorum ordinationem et Ecclesiasticarum rerum ad se non pertinentium constitutionem inordinate insolenterque processerit, sint quidem irrita quæ ab ipso geruntur, ipse autem suæ insolentiæ, et præter rationem factæ aggressionis det pœnas, a sancta scilicet Synodo ex hoc tempore depositus.

Let no Bishop dare to go from one province into another, and ordain in the Church certain *men* to the honour of the ministry, not even if he bring others with him, unless he come invited by the letters of the metropolitan, and of the Bishops with him, into whose country he comes. But if, while nobody invites him, he goes forth in a disorderly manner for the ordination of certain persons and the regulation of ecclesiastical matters which belong not to him, the things that have been done by him indeed are null, and he also is to suffer the proper punishment for (of) his irregularity and unreasonable attempt, being deposed forthwith by the Synod.

CANON XIV.

Si quis Episcopus ob aliqua crimina judicetur: deinde contingat Episcopos qui sunt in provincia, de ea dissentire, illis quidem eum de quo fertur sententia, innocentem pronunciantibus, his vero, reum: pro tota componenda controversia visum est sanctæ Synodo, ut metropolitanus Episcopus ex proquinqua provincia alios evocet judicaturos, controversiam decisuros, et cum provincialibus quod probatum fuerit confirmet.

If any Bishop be judged (tried) on certain charges, and it then happen that the Bishops in the province disagree concerning him, some pronouncing the accused (lit. "the person who is being judged") innocent, but others guilty; for the removal of all dispute the Synod decrees (it seems *good* to the Synod) that the Bishop of the metropolis call some other judges from the neighbouring province, and who are to end the dispute by confirming together with the *Bishops* of the province, that which has been proved.

CANON XV.

Si quis Episcopus aliquorum criminum accusatus, fuerit ab omnibus provinciæ Episcopis condemnatus, et omnes unam consentientem adversus eum sententiam tulerint, is ne amplius ab aliis judicetur: sed provinciæ Episcoporum firma maneat sententia.

If any Bishop, being accused on certain charges, be judged by all the Bishops in the province, and all pass one unanimous sentence (vote) against him, he shall not have his cause heard over again by others (lit. "he shall not any further be judged by others"), but the unanimous sentence of the Bishops of the province shall stand firm.

CANON XVI.¹

Εἴ τις ἐπίσκοπος σχολάζων,² ἐπὶ σχολάζουσιν ἐκκλησίαν
 ἑαυτὸν ἐπιβρίψας, ὑφαρπάξοι τὸν θρόνον δίχα συνόδου τελείας,
 τοῦτον ἀπόβλητον εἶναι, καὶ εἰ πᾶς ὁ λαὸς, ὃν ὑφῆρπασεν, ἔλοιτο
 αὐτόν· τελείαν δὲ ἐκείνην εἶναι σύνοδον, ἥ συμπάρεστι καὶ ὁ τῆς
 μητροπόλεως.

CANON XVII.

^a M¹. παρ' ἐπ. λαβ. Εἴ τις ἐπίσκοπος χειροθεσίαν ^a ἐπισκόπου λαβὼν, καὶ ὀρισθεῖς
 προεστάναι λαοῦ, μὴ καταδέξοιτο ³ τὴν λειτουργίαν, μηδὲ πειθοίτο
 ἀπιέναι εἰς τὴν ἐγχειρισθείσαν αὐτῷ ἐκκλησίαν, τοῦτον εἶναι
 ἀκουώνητον, ἔστ' ἂν ἀναγκασθεὶς καταδέξοιτο, ἥ ὀρίσοι τι περὶ
 αὐτοῦ ἢ τελεία σύνοδος τῶν κατὰ τὴν ἐπαρχίαν ἐπισκόπων.

CANON XVIII.

^b ἐπίσκοπος. om. in M². ^c εἰς ἣν ἐχ. ἐπισ. M². ^d διὰ. M². Εἴ τις ^b ἐπίσκοπος χειροτονηθεὶς εἰς παροικίαν μὴ ἀπέλθῃ ^c εἰς
 ἣν ἐχειροτονήθη, οὐ ^d παρὰ τὴν ἑαυτοῦ αἰτίαν, ἀλλ' ἦτοι διὰ τὴν
 τοῦ λαοῦ παραίτησιν, ἥ δι' ἑτέραν αἰτίαν οὐκ ἐξ αὐτοῦ γενομένην
 τοῦτον μετέχει τῆς τιμῆς καὶ τῆς λειτουργίας, μόνον μηδὲν
 παρενοχλοῦντα τοῖς πράγμασι τῆς ἐκκλησίας, ἔνθα ἂν συναγοίτο·
 ἐκδέχεσθαι ^e καὶ τοῦτον, ὃ ἂν ἢ τῆς ἐπαρχίας τελεία σύνοδος
 κρίνασα τὸ παριστάμενον ὀρίσῃ.

CANON XIX.

Ἐπίσκοπον μὴ χειροτονεῖσθαι⁴ δίχα συνόδου καὶ παρουσίας
 τοῦ ἐν τῇ μητροπόλει τῆς ἐπαρχίας· τούτου δὲ παρόντος, ἐξά-
 παντος βέλτιον μὲν συνείναι αὐτῷ πάντας τοὺς ἐν τῇ ἐπαρχίᾳ

¹ "This, together with the following Canon, was recited by the Bishop Leontius, in the Council of Chalcedon, from the book of the Canons, in which this is called the 95th, and the following the 96th, according to the order observed in that book of the Canons. . . Where also by virtue of these Canons Bassianus and Stephanus were deprived of the Episcopate of Ephesus, their dignity or honour only, with communion, and necessaries for sustaining life, being allowed to them." Bev.

CANON XVI.

Si quis vacans Episcopus in vacantem Ecclesiam irrumpens, sedem arripuerit absque perfecta Synodo, is sit ejectus, etiam si omnis populus, quem invasit, eum elegerit. Sit autem illa perfecta Synodus, cui unà quoque adest Metropolitanus.

If any Bishop without a See, throwing himself upon a vacant Church, usurp the throne without a full (perfect) Synod, he is ejected, even though the whole people on whom he has intruded choose him: that is, a complete (perfect) Synod, at which the Metropolitan also is present.

CANON XVII.

Si quis Episcopus, accepta ordinatione et manuum impositione Episcopi, et populo præesse jussus, ministerium non susceperit, nec, ut ad sibi concreditam Ecclesiam proficiscatur, persuaderi possit, is sit excommunicatus, donec coactus suscipiat, vel perfecta Synodus Episcoporum provincialium de ipso aliquid decernat.

If any one being ordained Bishop (lit. "If any Bishop receiving Episcopal ordination"), and being appointed to preside over a people, do not accept the charge (lit. "liturgy"), and will not be persuaded to go to the Church committed to him, he is excommunicated, until, being compelled, he accept it, or a full (perfect) Synod of the Bishops in the province may make some decision (decree something) concerning him.

CANON XVIII.

Si quis ordinatus non ierit in parochiam ad quam est ordinatus, non sua quidem culpa, sed propter populi recusationem, vel aliquam causam, quæ a se non oritur, is sit et honoris et muneris particeps; dummodo nullam rebus Ecclesiæ, in qua convenit, molestiam afferat: is autem id suscipiat, quod perfecta provinciæ Synodus, eo quod ad se allatum est iudicato, statuerit.

If any Bishop being ordained go not to the parish for which he was ordained, not through his own fault, but either through the refusal of the people to receive him, or for any other cause that arises not from himself, let him partake of the honour and office of a Bishop, only giving no disturbance to the affairs of the Church where he assembles; and he is to receive whatever the full (perfect) Synod of the province will determine when it gives sentence (lit. "judging") in the case.

CANON XIX.

Episcopus ne ordinetur, absque Synodo, et præsentia Metropolitanæ provinciæ. Eo autem præsentē, omnino melius est omnes

Let not a Bishop be ordained (or "elected") without a Synod, and the presence of the Metropolitan of the province; but

² Ἐπίσκοπος τις σχολάζων, ἤ γουν μὴ ἔχων ἐκκλησίαν. Bals.

³ Conf. Apost. Can. 36; Ancy. Can. 18; Chalced. 29.

⁴ Concil. Nic. Can. 4. Zonaras here remarks, Πρῶτον μὲν σημειώτιον ὅτι χειροτονίαν ὁ κανὼν ἐνταῦθα τὴν ψήφον λέγει.

συλλειτουργοὺς, καὶ προσήκει δι' ἐπιστολῆς τὸν ἐν τῇ μητροπόλει συγκαλεῖν, καὶ εἰ μὲν ἀπαντοῖεν οἱ πάντες, βέλτιον· εἰ δὲ δυσχερὲς εἴη τοῦτο, τοὺς γε πλείους ἐξάπαντος παρῆναι δεῖ, ἢ διὰ γραμμάτων ὁμοψήφους γινέσθαι, καὶ οὕτως μετὰ τῆς τῶν πλείωνων ἤτοι παρουσίας ἢ ψήφου γίνεσθαι τὴν κατάστασιν. Εἰ δὲ ἄλλως παρὰ τὰ ὠρισμένα γίγνοιτο, μηδὲν ἰσχύειν τὴν χειροτονίαν· εἰ δὲ κατὰ τὸν ὠρισμένον κανόνα γίγνοιτο ἢ κατάστασις, ἀντιλέγοιεν δὲ τινες δι' οἰκείαν φιλοεικίαν, κρατεῖν τὴν τῶν πλείωνων ψῆφον.

CANON XX.

Διὰ τὰς ἐκκλησιαστικὰς χρείας, καὶ τὰς τῶν ἀμφισβητουμένων διαλύσεις, καλῶς ἔχειν ἔδοξε συνόδους καθ' ἑκάστην ἐπαρχίαν τῶν ἐπισκόπων γίνεσθαι δεύτερον τοῦ ἔτους, ἅπαξ μὲν μετὰ τὴν τρίτην ἐβδομάδα τῆς ἑορτῆς τοῦ πάσχα, ὥστε τῇ τετάρτῃ ἐβδομάδι τῆς πεντηκοστῆς¹ ἐπιτελεῖσθαι² τὴν σύνοδον, ὑπομμιήσκοντος τοὺς ἐπαρχιώτας τοῦ ἐν τῇ μητροπόλει· τὴν δὲ δευτέραν σύνοδον γίνεσθαι εἰδοῖς ὀκτωβρῖαις, ἣτις ἐστὶ ἁ πεντεκαδεκάτη³ ὑπερβερεταίου, ὥστε ἐν αὐταῖς ταύταις ταῖς συνόδοις προσιέναι πρεσβυτέρους καὶ διακόνους, καὶ πάντας τοὺς ἡδικῆσθαι νομίζοντας, καὶ παρὰ τῆς συνόδου ἐπικρίσεως τυγχάνειν· μὴ ἐξεῖναι δὲ τινας καθ' ἑαυτοὺς συνόδους ποιεῖσθαι ἄνευ τῶν πεπιστευμένων τὰς μητροπόλεις.

¹ δεκατη. Z.
M².

CANON XXI.

Ἐπίσκοπον ἀπὸ παροικίας ἑτέρας εἰς ἑτέραν μὴ μεθίστασθαι, μήτε αἰθαίρετως ἐπιβρίπτουτα ἑαυτὸν, μήτε ὑπὸ λαῶν ἐκβιαζόμενον, μήτε ὑπὸ ἐπισκόπων ἀναγκαζόμενον, μένειν δὲ εἰς ἣν

¹ So the whole period intervening between Easter and Whit-Sunday was called. The 37th Apost. Canon orders Δεύτερον τοῦ ἔτους σύνοδος γινέσθω τῶν ἐπισκόπων, . . . ἅπαξ μὲν τῇ τετάρτῃ ἐβδομάδι τῆς Πεντηκοστῆς, κ.τ.λ. This Zonaras explains by . . . τὴν τετάρτην ἐβδομάδα τὴν μετὰ τὸ Πάσχα.

² Semel quidem post tertiam septimanam festi Paschalis : ita ut quarta septimana Pentecostes conveniat synodus. Dion. Ex.

unà cum eo adesse, qui sunt in provincia ejusdem muneris officiique socii, et oportet per epistolam Metropolitanum eos convocare, et si omnes quidem accesserint, bene est: sin autem hoc fuerit difficile, plures omnino adesse oportet, vel per literas unà cum illis suffragium ferre, et sic cum plurium sententia vel electione fieri constitutionem. Sin autem aliter præter hæc quæ decreta sunt fiat, non valeat ordinatio. Sin autem ex præfinito Canone facta fuerit constitutio, aliqui autem propter suum contentionis studium contradicant, vincat plurium suffragium.

when he is present it is better by all means that all his fellow-ministers in the province be with him, and it is meet that the Metropolitan summon them by letter, and if all come so much better, but if this be difficult, the majority at least by all means ought to be present, or give their consent by letters, and so let the election be made with either the presence, or the suffrage, of the majority. But if it be performed otherwise, contrary to the decree, let the election be of no force; but if the election be conducted according to the prescribed Canon, while some, from their own love of contention, contradict, let the vote of the majority prevail.

CANON XX.

Propter usus Ecclesiasticos, et pro componendis controversiis, recte habere visum est, ut Synodi Episcoporum in unaquaque provincia fiant bis in anno: semel quidem post tertiam hebdomadam festi Paschæ, ut quarta hebdomada pentecostes perficiatur Synodus, Metropolitanò provinciales Episcopos admonente, secundam Synodum idibus Octobris futuram, qui est decimus (quinto decimo. Dion. Ex.) Hyperberetæi, ut in his ipsis Synodis accedant Presbyteri, et Diaconi, et omnes qui se injuria affectos putant, et a Synodo judicium assequantur, nec ullis liceat Synodus per se facere, sine iis quibus sunt creditæ Metropoles.

For ecclesiastical causes, and the decision of controversies, it seems right that Synods of Bishops be held in every province twice each year, once after the third week after the feast of Easter, so that the Synod may end (or "be held") in the fourth week of Pentecost, the Metropolitan giving notice of the time to the provincials; but let the second Synod be held on the ides of October, which is the 15th of Hyperberetæus, so that Priests and Deacons, and all who suppose themselves wronged, may have recourse to these very Synods, and receive judgment from the Synod, but it is not lawful for some persons by themselves to hold Synods without those who are intrusted with the Metropolis.

CANON XXI.

Episcopus ab alia parochia in aliam ne transeat, nec se sua sponte ingerens, nec a populis vi adactus, nec ab Episcopo coactus, maneat autem in ea quam a Deo

Let not a Bishop remove from one parish to another, either transferring (casting) himself on his own suggestion, or being constrained by the people, or compelled

³ Cum neminem tamen (i. e. notwithstanding the corruption of the text, which has δεκάτη for πεντεκαίδεκάτη) lateat mensem Hyperberetæum in anno Macedonico et Antiocheno cum Octobri Juliano coincidere, non decimus, sed decimus quintus, Hyperberetæi Idibus Octobris respondet. Bev. Cod. Can. I, 41.

^a ἐκλήθη. M². ^a ἐκληρώθη ὑπὸ ^b τοῦ Θεοῦ ἐξαρχῆς ἐκκλησίαν, καὶ ^c μὴ μεθίστασθαι αὐτῆς, κατὰ τὸν ἦδη πρότερον ἐξενεχθέντα ὄρον.

^b M². omits τοῦ Θεοῦ.
quam primitus a Deo sortitus est.
Dion. Ex.

^c om. in P. Z. and M¹.

CANON XXII.

Ἐπίσκοπον μὴ ἐπιβαίνειν ἀλλοτρίᾳ πόλει τῇ μὴ ὑποκειμένη αὐτῷ, μηδὲ χώρα τῇ αὐτῷ μὴ διαφερούσῃ ἐπὶ χειροτονίᾳ τινός,

^d πρεσβυτερον μηδὲ καθιστᾶν ^a πρεσβυτέρους ἢ διακόνους εἰς τόπους ἑτέρω ἢ διακονουν.
M².

ἐπισκόπων ὑποκειμένους, εἰ μὴ ἄρα μετὰ γνώμης τοῦ οἰκείου τῆς χώρας ἐπισκόπου· εἰ δὲ τολμήσειεν τις τοιοῦτο, ἄκυρον εἶναι ^e χειροτονίαν. τὴν ^e χειροθεσίαν, καὶ αὐτὸν ἐπιτιμίας ὑπὸ τῆς συνόδου τυγ-
M².
χάνειν.

CANON XXIII.

^f al. ἐπισκόπων. Ἐπίσκοπον μὴ ἐξῆλαι ἀντ' αὐτοῦ καθιστᾶν ἕτερον ἑαυτοῦ

^e περι. M². διάδοχον,¹ καὶ ^b πρὸς τῇ τελευτῇ τοῦ βίου τυγχάνῃ· εἰ δέ τι τοιοῦτον γίγνοιτο, ἄκυρον εἶναι τὸν κατάστασιν φυλάττεσθαι δὲ τὸν

^b M^{1,2}. μη. θεσμὸν² τὸν ἐκκλησιαστικὸν περιέχοντα ^h μὴ δεῖν ἄλλως γίνεσθαι,

^d α. γιν. ἐπί-
σκοπον. Dion.
Ex. . . . id
continens
oportere non
aliter fieri,
nisi, &c.

ἢ μετὰ συνόδου καὶ ἐπικρίσεως ἐπισκόπων, τῶν μετὰ τὴν κολήσιν τοῦ ἀναπαυσάμενου τὴν ἐξουσίαν ἐχόντων τοῦ προάγεσθαι τὸν ἄξιον.

CANON XXIV.³

Τὰ τῆς ἐκκλησίας τῇ ἐκκλησίᾳ καλῶς ἔχει φυλάττεσθαι δεῖν,

¹ Narcissis, Bp of Jerusalem, in his old age, appointed Alexander his coadjutor, and this is the first example of such a practice on record. Eus. Ecc. His., B. vi. ch. 11. Theoctenus, Bp of Cæsarea, ordained Anatolius not only his coadjutor, but as his successor; "but this is prohibited by the present Canon. Also, after the publication of this Canon, many examples to the contrary everywhere occur. To omit others; Severus, in the Church of Milevis, designated his successor, as St Augustine says, Epis. 110. Nay, even Augustine himself was ordained Bp of Hippo by Valerius, and he himself appointed or designated Eradius his successor, as he testifies in the same place. But what is to be observed, all these elections were approved by the suffrages of the clergy and people." Bev. Another circumstance worthy of observation is the fact that when Valerius appointed Augustine his assistant in the see of Hippo, Augustine, at least, knew not that he was violating the 8th Canon of the Nicene Synod (ὡς μὴ ἐν τῇ πόλει δύο ἐπίσκοποι

sortitus est Ecclesia, et ab ea non recedat, secundum decretum prius de ea re editum.

by Bishops, but let him remain in the Church for which he was originally chosen by God, and not remove from it, according to the decree before ("already before") published concerning this matter.

CANON XXII.

Episcopus alienam civitatem, quæ ei subjecta non est, non adeat, nec in regionem quæ ad eum non pertinet, ad alicujus ordinationem, nec Presbyterum, vel Diaconum constituat in locis alii Episcopo subjectis, nisi cum voluntate proprii illius regionis Episcopi. Si quis autem tale quid ausus fuerit, irrita sit ordinatio, et ipse a Synodo puniatur.

Let not a Bishop go to a strange city which is not subject to him, nor to a country which does not belong to him, for the ordination of any one, or to constitute Priests or Deacons for places subject to another Bishop, unless indeed with the consent of the proper Bishop of the place; but if any shall dare to do such a thing, the ordination is null, and he shall receive correction from a Synod.

CANON XXIII.

Ne liceat Episcopo alium pro se successorem constituere, etiam si sit in fine vitæ. Si quid autem fiat ejusmodi, irrita sit constitutio, servetur autem statutum Ecclesiasticum, qui continet non aliter debere fieri, quam cum Synodo et judicio Episcoporum, qui post defuncti dormitionem potestatem habent dignum provehendi.

It is not lawful for a Bishop to appoint another in his place (instead of him) as his successor though he be at the point of death ("at the end of life"), but if any such thing be done the appointment is null; but let the ecclesiastical constitution be observed which enjoins that a Bishop be not made otherwise than by (with) a Synod, and the judgment of the Bishops who have the power of promoting a (the) worthy man after the death of the departed (lit. "after the sleep of him who has ceased from his labours").

CANON XXIV.

Recte habet ut ea quæ sunt Ecclesiæ,

It is right that the property (things) of

ὁσων), for he himself states, Adhuc in corpore posito beatæ memoriæ patre et episcopo meo Valerio, episcopus ordinatus sum, et sedi cum illo: quod Concilio Nicæno prohibitum fuisse nesciebam. Conf. Apost. Can. 76, and the notes of Bp. Bev.

² See Conc. Nicæ. Can. 4, and 19 Can. of this present Council.

³ Bp. Bev. has made it clear beyond a doubt, that the Canons of this Council of Antioch were framed in studied imitation of the ancient collection known as the Apostolical Canons: Nowhere, perhaps, is this imitation more apparent than in this and the following Canon (Comp. Apost. Can. 40, 41). But still there are considerable changes and modifications of the earlier Constitutions introduced into the Canons of this Council: a careful examination of such changes would amply repay the diligent student. In this examination he will be well assisted by Bishop Beveridge. Cod. Can., vol. i. pp. 34, 52. Oxf. 1848.

μετὰ πάσης ἐπιμελείας καὶ ἀγαθῆς συνειδήσεως καὶ πίστεως τῆς εἰς τὸν πάντων ἔφορον καὶ κριτὴν Θεὸν, ἃ καὶ διοικεῖσθαι προσηκεῖ μετὰ κρίσεως καὶ ἐξουσίας τοῦ ἐπισκόπου τοῦ πεπιστευμένου πάντα τὸν λαὸν καὶ τὰς ψυχὰς τῶν συναγομένων· φανερὰ δὲ εἶναι τὰ διαφέροντα τῇ ἐκκλησίᾳ¹ μετὰ γνώσεως τῶν περὶ αὐτὸν πρεσβυτέρων καὶ διακόνων, ὥστε τούτους εἰδέναί καὶ μὴ ἀγροεῖν, τίνα² ποτὲ ἐστὶ τῆς ἐκκλησίας, ὥστε μηδὲν αὐτοὺς λαυθαίνειν· ἢ εἰ συμβαίῃ τὸν ἐπίσκοπον μεταλλάττειν τὸν βίον, φανερῶν ὄντων τῶν διαφερόντων τῇ ἐκκλησίᾳ πραγμάτων, μήτε αὐτὰ διαπίπτειν καὶ ἀπόλλυσθαι, μήτε τὰ ἴδια τοῦ ἐπισκόπου ἐνοχλεῖσθαι προφάσει τῶν ἐκκλησιαστικῶν πραγμάτων· δίκαιον γὰρ καὶ ἀρεστὸν παρά τε τῷ Θεῷ καὶ ἀνθρώποις, τὰ ἴδια τοῦ ἐπισκόπου, οἷς ἂν αὐτὸς βούληται καταλιμπάνεσθαι· τὰ μὲν τοι τῆς ἐκκλησίας αὐτῇ φυλάττεσθαι, καὶ μήτε τὴν ἐκκλησίαν ὑπομένειν ζημίαν, μήτε τὸν ἐπίσκοπον προφάσει τῆς ἐκκλησίας δημεύεσθαι, ἢ καὶ εἰς πράγματα ἐμπίπτειν τοὺς αὐτῷ διαφέροντας, μετὰ τοῦ καὶ αὐτὸν μετὰ θάνατον δυσφημίᾳ περιβάλλεσθαι.

¹ ποτὲ ἐστὶ
τὰ ἴδια τῆς
ἐκκ. Gall.
M^{1,2}.

CANON XXV.

Ἐπίσκοπον ἔχειν τῶν τῆς ἐκκλησίας πραγμάτων ἐξουσίαν, ὥστε¹ διοικεῖν εἰς πάντας τοὺς δεομένους, μετὰ πάσης εὐλάβειας καὶ φόβου Θεοῦ· μεταλαμβάνειν δὲ καὶ αὐτὸν τῶν δεόντων (εἶγε δέοιτο) εἰς τὰς ἀναγκαίας αὐτοῦ χρείας, καὶ τῶν παρ' αὐτῷ ἐπιξενουμένων ἀδελφῶν, ὡς κατὰ μηδένα τρόπον αὐτοὺς² ὑστερήσθαι, κατὰ τὸν θεῖον Ἀπόστολον λέγοντα· ἔχοντες διατροφὰς καὶ σκεπάσματα τούτοις ἀρκεσθησόμεθα. εἰ δὲ μὴ τούτοις ἀρκούτο, μεταβάλλοι δὲ τὰ πράγματα εἰς οἰκειακὰς αὐτοῦ χρείας, καὶ τοὺς πόρους τῆς ἐκκλησίας ἢ τοὺς τῶν ἀγρῶν καρποὺς,³ μὴ μετὰ

¹ αὐτὰ διοικεῖν. M².

² στερεῖσθαι. M.

¹ Apost. Can. 40, 41.

² No mention is made of these in the Apostolical Canon. Hinc conficitur Canones Apostolicos istis diebus conditos fuisse, quibus ecclesia nullis adhuc latefundis locupletata, episcopos, clerum pauperesque suos e solis fidelium oblationibus primitiisque alebat. Hence it is made appear

Ecclesiæ servantur cum omni bona conscientia, et fide in omnium præsidem, et iudicem Deum, quæ etiam administrari convenit cum iudicio, et potestate Episcopi, cui est omnis populus creditus, et eorum animæ quæ in Ecclesiam conveniunt. Sint autem manifesta, quæ ad Ecclesiam pertinent cum cognitione Presbyterorum, et Diaconorum qui sunt circa eum, ut sciant et non ignorent, quæ sunt propria Ecclesiæ: ut nihil ipsos lateat, ut si contingat Episcopum e vita migrare, iis manifestis existentibus, quæ ad Ecclesiam pertinent, ne ea intercidant, et pereant, nec quæ sunt propria Episcopi, prætextu rerum Ecclesiasticarum vexentur: est enim justum, et apud Deum, et homines acceptum, ut Episcopus propria quibus velit, relinquat. Quæ sunt autem Ecclesiæ, ipsi servantur, et nec Ecclesia damnum aliquod sustineat, nec Episcopus Ecclesiæ pretextu proscriptur, vel qui ad eum attinent, in negotia incidant, simulque post mortem ipse maledictionibus oneretur.

the Church ought to be preserved for the Church with all care and good conscience and faith towards God, the inspector and judge of all, which ought also to be administered with the judgment and authority of the Bishop, to whom all the people are intrusted, and the souls of those who assemble *in his Church*; but let what belongs to the Church be manifest, with the knowledge of the Priests and Deacons about him, so that they may know and not be ignorant what things belong to the Church, so that nothing be concealed from them, in order that, if it happen that the Bishop depart this life, the things that belong to the Church, being manifest, may neither be embezzled ("slip away") and lost, nor the private property of the Bishop involved in confusion under pretence of *their being* ecclesiastical property: for it is just and acceptable, both before God and men, that the private property of the Bishop may be left to whomsoever he himself chooses, and the property of the Church preserved to her, and that neither the Church endure loss, nor the Bishop's property be confiscated on pretence of the Church, or that his relations fall even into law-suits, whereby he also after death is laden (surrounded) with calumny.

CANON XXV.

Episcopus habeat rerum Ecclesiæ potestatem, ut eas in omnes egentes dispenset, cum multa cautione, et Dei timore: ipse autem eorum quæ sunt opus sit particeps ad usus necessarios, et fratrum, qui apud eum hospitio excipiuntur, ut ipsi nullo modo priventur, secundum divinum Apostolum qui dicit, Habentes autem alimenta, et quibus tegamur, iis contenti erimus. Sin autem iis non sit contentus, et res in proprios usus convertat, et Ecclesiæ redditus, vel agrorum fructus non cum Presbyterorum, vel Diaconorum sententia ad-

Let the Bishop have power over the property of the Church so as to distribute it to all that are in want, with all caution and the fear of God. But let himself take what he requires (if indeed he requires) for his own necessary use, and for the brethren that are hospitably entertained by him, that they be not deficient in any respect, according to the divine Apostle who says, Having food and raiment, with these we shall be content. But if he be not content with these, but convert the Church revenue to his own use, and do not

that the Apost. Canons were framed in those days in which the Church, enriched as yet by no large possessions, supported her bishops, clergy, and poor, by the oblations and first-fruits of the faithful alone. Bev. Cod. Can. 1. 41-2.

• παραχρῆσι.
M².

γνώμης τῶν πρεσβυτέρων ἢ τῶν διακόνων χειρίζοι, ἀλλ' οἰκείους αὐτοῦ καὶ συγγενέσιν ἢ ἀδελφοῖς ἢ υἱοῖς ^α παράσχοιτο τὴν ἐξουσίαν, εἰς τὸ, διὰ τῶν τοιούτων λεληθότως βλάπτεσθαι τοὺς λόγους ¹ τῆς ἐκκλησίας, τοῦτον εὐθύνας ² παρέχειν τῇ συνόδῳ τῆς ἐπαρχίας. εἰ δὲ καὶ ἄλλως διαβάλλοιτο ὁ ἐπίσκοπος ἢ οἱ σὺν αὐτῷ πρεσβύτεροι, ὡς τὰ τῇ ἐκκλησίᾳ διαφέροντα, ἦτοι ἐξ ἀγρῶν ἢ καὶ ἐξ ἑτέρας προφάσεως ἐκκλησιαστικῆς, εἰς ἑαυτοὺς ἀποφερόμενοι, ὡς θλίβεσθαι μὲν τοὺς πένητας, διαβολὴν δὲ καὶ δυσφημίαν προστριβεσθαι τῷ τε λόγῳ, ³ καὶ τοῖς οὕτω διοικοῦσι, καὶ τούτους διορθώσεως τυγχάνειν, τὸ πρέπον δοκιμαζούσης τῆς ἁγίας συνόδου.

¹ τοὺς λόγους τῆς ἐκκλησίας, (λόγους δὲ τὰς λογοπραγίας καλεῖ. κ.τ.λ. Zon.

² ὅταν οὖν οὕτως ἐπίσκοπος διοικῇ τὰ τῆς ἐκκλησίας, εὐθύνησθαι αὐτὸν παρὰ τῆς συνόδου τῆς ἐπαρχίας διορίζεται ὁ κανὼν. "When therefore the bishop so manages the property of the Church, the Canon orders that he be corrected (or "set right") by the Provincial Synod." Zon. So Dion. Exig. understood the word; he translates, *Synodo provincie pœnas iste persolvat*. See Bp. Bev. note.

ministret, sed suis cognatis, vel fratribus vel filiis præbeat facultates, ut per hæc rationes Ecclesiæ latenter lædantur, is det Synodo provinciæ rationem. Sin autem etiam alias insimuletur Episcopus, vel qui sunt cum eo Presbyteri, quod quæ pertinent ad Ecclesiam, vel ex agris, vel ex quacunque alia causa Ecclesiastica, ad se ipsos referre, ut pauperes quidem opprimantur, invidia vero ac infamia verbo inuratur, et iis qui sic administrant, ii quoque correctionem assequantur, sancta Synodo id quod decet examinante.

manage the income of the Church or rent (fruits) of the farms with the consent of the Priests or the Deacons, but give license (the power) to his own domestics and relations, or brethren or sons, so that by such men the accounts (or "revenues") of the Church are privately damaged, he shall give account to the Synod of the province. But if, on the other side, the Bishop or the Priests that are with him be defamed, as carrying off for themselves what belongs to the Church, whether from farms, or even any other ecclesiastical means, so that the poor indeed are oppressed, but calumny and reproach are cast both on the account (or "revenue," but according to others "the Word," see note ³) and those who so administer it, let them also be subject to correction, a holy Synod determining what is proper.

³ Dion. Exig. thus translates this passage: ita ut ex hoc affligantur quidem pauperes, criminationi vero et blasphemis tam sermo prædicationis, quam hi qui dispensant, &c. He does not seem to have found *ὄντω* in his copy, but retaining that word, *λόγω* can hardly bear any other meaning than that which must be given to it in the earlier part of the Canon, viz. "account," or the manner in which the revenue of the Church is administered. Zonaras says, . . . τὸν λόγον τουτέστιν ἃς ποιῶσι λογοπραγίας.

ΚΑΝΟΝΕΣ¹

ΤΗΣ ΕΝ ΛΑΟΔΙΚΕΙΑ ΣΥΝΟΔΟΥ.

CANON I.

Περὶ τοῦ δεῖν κατὰ τὸν ἐκκλησιαστικὸν κανόνα τοὺς ἐλευθέρως
ἂ μὴ λαθρογαμίσαντας. M². καὶ νομίμως συναφθέντας δευτέροις² γάμοις, μὴ ἂ λαθρογαμίαν³
ἂ σχολάσαντας. M². ποιήσαντας, ὀλίγου⁴ χρόνου παρελθόντος, καὶ ἂ σχολασάντων ταῖς
ἂ εὐχαῖς. M². ἂ προσευχαῖς καὶ νηστείαις, κατὰ συγγνώμην⁵ ἀποδίδοσθαι αὐτοῖς
ἂ omitted in M². quibus τὴν κοινωμίαν, ἂ ὠρίσαμεν.⁵
. . . communem reddi decretivimus. Dion. Ex.

CANON II.

Περὶ τοῦ, τοὺς ἐξαμαρτάνοντας ἐν διαφόροις πταίσμασιν, καὶ
προσκαρτεροῦντας τῇ προσευχῇ τῆς ἐξομολογήσεως καὶ μετανοίας,
καὶ τὴν ἀποστροφὴν τῶν κακῶν τελείαν ποιουμένων, κατὰ τὴν ἀνα-
λογίαν τοῦ πταίσματος, καιροῦ μετανοίας δοθέντος αὐτοῖς, ἂ τοὺς
ἂ ὁθεντος τοῖς τοιοῦτοις. Zon. M². talibus penitentiae tempus impensum. Dion. Ex. γεσθαι τῇ κοινωμίᾳ.

CANON III.

ἂ τὸν προσφάτως φωτισθέντα. M². Περὶ τοῦ, μὴ δεῖν ἂ πρόσφατον¹ φωτισθέντα προσάγεσθαι ἐν
ἂ De his qui nuper sunt illuminati, &c. Dion. Exig. τάγματι ἱερατικῷ.

¹ The title in the Paris edition of Zonaras is Κανόνες τῆς ἐν Λαοδικείᾳ τῆς Πακατιανῆς φρυγίας συνκροτηθείσης συνόδου πολλῶν ἐν αὐτῇ μακαρίων Πατέρων συναθροισθέντων ἐκ διαφόρων ἐπαρχιῶν τῆς Ἀσιανῆς.

² "Justellus observes that there are three sorts of digamy: 1. Having two wives at once. 2. Marrying two successively, one after the death of the other. 3. Marrying a second wife, after having divorced the former, a thing very common in the age and country where this Synod was held, and he is of opinion that it is the third sort of digamists against whom this Canon was made." Johnson. See the whole note, Patrol. 67, col. 116-18.

³ οἱ γὰρ πρότερον λαθρογαμήσαντες, ἢ τοὶ πορνεῦσαντες, κ.τ.λ. Bals.

⁴ Ὁ μὲν οὖν κανὼν οὗτος ἀρίστον ἀφῆκε τὸν χρόνον κ.τ.λ. "This Canon, therefore, has left the time indefinite, but Basil the Great, in his fourth Canon, says, that a year is the time of punishment, but remarks that others fix two years as the time of punishment for digamists." Zon.

CANONES CONCILII LAODICENI.

CANON I

Oportere ex Ecclesiastico Canone eos, qui libere, et legitime secundo matrimonio conjuncti sunt, et non clam uxores duxerunt, cum exiguum tempus præterierit, et orationibus et jejuniis vacaverint, eis ex venia dari communionem (definimus).

It is fit according to the Ecclesiastical Canon that they who have been freely and lawfully united in second marriages, not having *previously* contracted a private marriage, after the lapse of a short time, when they have devoted themselves to prayers and fastings, should, by indulgence, be allowed the communion.

CANON II.

Eis qui in diversis delictis peccant, et in oratione confessionis et pœnitentiæ fortiter perseverant, et se a malis perfecte convertunt, tempore pœnitentiæ eis pro delicti proportione dato, propter Dei miserationes, et bonitatem, oportet communionem concedi.

Those who have transgressed by various offences, if they (lit. "and") continue in public penitential prayer (lit. "in the prayer of confession and repentance") and evince (effect) a thorough conversion from their sins, ought (lit. "such ought") to be brought to the communion through the mercies and the goodness of God, after a time of penance has been allotted to them, according to the quality (lit. "proportion") of their offence.

CANON III.

Non oportere eos qui sunt recens illuminati, ad ordinem sacerdotalem promoveri.

It is not fit that those lately baptized (enlightened) should be promoted to the sacerdotal order.

The words of Basil are, *Περὶ τριγάρων καὶ πολυγάρων τὸν αὐτὸν ὥρισamen κανόνα, ὅν καὶ ἐπὶ τῶν διγάρων ἀναλόγως. Ἐνιαυτὸν μὲν γὰρ ἐπὶ τῶν διγάρων ἄλλοι δὲ δύο ἔτη.* Can. 4. *Patrol. Græc. vol. cxxxviii. col. 596.*

⁵ . . . κατὰ συγγνώμην, τοῖσι συγγνωμονοῦμενοι διὰ τὴν ἀνάγκην τὴν φυσικὴν. *Zon.*
We decree concerning the necessity of admitting to the communion according to the ecclesiastical Canon . . . those who, &c. Every Canon of this Council begins with the words *περὶ τοῦ*, or *ὅτι οὐ δεῖ*, some such word as *ὥρισamen* being understood throughout. The translation of each Canon should in strictness begin either with *We decree* concerning, &c., or *We decree* that, &c., but it has not been thought necessary to adhere to this form.

⁶ *Apost. Can. 80; Conc. Nicæ. Can. 2.* Nectarius was not even baptized when elected to be Bishop of Constantinople. He was a very popular person. *ὃς ἀρπασθεὶς ὑπὸ τοῦ λαοῦ, εἰς τὴν ἐπισκοπὴν προεβλήθη.* *Soc. Eccl. H., v. 8. Conf. Justin. Novell. 121, ch. i. sec. 2.*

CANON IV.

Περὶ τοῦ, μὴ δεῖν ἱερατικούς δανείζειν,¹ καὶ τόκους καὶ τὰς λεγομένας ἡμιολίας ² λαμβάνειν.

CANON V.

Περὶ τοῦ, μὴ δεῖν τὰς χειροτονίας ³ ἐπὶ παρουσίᾳ ἀκροωμένων γίνεσθαι.

CANON VI.

Περὶ τοῦ, μὴ συγχωρεῖν τοῖς αἰρετικοῖς εἰσιέναι εἰς τὸν οἶκον τοῦ Θεοῦ, ἐπιμένοντας τῇ αἵρέσει.

CANON VII.

Περὶ τοῦ, τοὺς ἐκ τῶν αἵρέσεων, τοῦτ' ἔστιν, Νουατιανῶν ἤτοι Φωτειανῶν ⁴ ἢ Τεσσαρεσκαίδεκατιτῶν ⁵ ἐπιστρεφομένους, ^a εἴτε πιστοὺς τοὺς παρ' ἐκείνοις, μὴ προσδέχσθαι, πρὶν ἀναθεματίσωσι πᾶσαν αἵρεσιν, ἐξαμάρτους δὲ ἐν ἧ κατέχοντο, καὶ τότε λοιπὸν τοὺς λεγομένους παρ' αὐτοῖς πιστοὺς, ἐκμανθάνοντας τὰ τῆς πίστεως σύμβολα, χρισθέντας τε τῷ ἁγίῳ χρίσματι, οὕτω κοινωνεῖν τῶν μυστηρίων τῶν ἁγίων.

^a After this word M² has εἶπουν κατη-
χουμένους.
Dion. Ex.
read them
also.

¹ Conf. Con. Nic. Can. 17. Si quis clericorum detectus fuerit usuras accipere, placuit eum degradari, et abstineri. Con. Elib. Can. 20: according to this Canon, if a layman were proved to have received usury, and promised amendment, he was to be forgiven, "but if he persevered in this iniquity he is to be cast out of the Church;" si vero in ea iniquitate duraverit, ab ecclesia esse proficiendum. The Council of Arles (Can. 12) passes a somewhat milder sentence.

² See note to Conc. Nicæ. Can. 17, supra. Dion. Ex. thus translates this Canon: Quod non oporteat sacerdotes et clericos senerantes usuras, vel quæ dicuntur sescupla, id est et summam capitīs et dimidium summæ, percipere.

³ Χειροτονία hic accipitur pro electione, seu suffragii forma. Justel. Bals. and Zon. say the same, Χειροτονίας ἐν ταῦθα τὰς ψήφους ὠνόμασεν ὁ κανὼν.

⁴ From this mention of the Photinians, Bp Bev. proves, in opposition to Baronius, Binius, &c.,

CANON IV.

Non oportere hominem sacratum fœnerari, et usuras, et quæ dicuntur sesquialteras accipere. It is not right that persons belonging to the priesthood should act the usurer, and take interest, and that which is called hemioliæ (i.e. a sum equal to half the principal as interest).

CANON V.

Non oportere ordinationes fieri in præsentia eorum qui audiunt. Elections ought not to be conducted in the presence of hearers.

CANON VI.

Non permittere hæreticis, ut in domum Domini ingrediantur, si in hæresi permanent. Heretics must not be permitted to enter into the house of God if they continue (continuing) in their heresy.

CANON VII.

Eos qui ex hæresibus, hoc est, Novatianis, sive Photinianis, vel Tesseracticis convertuntur (sive catechumenos), sive qui apud illos fideles dicuntur, non admitti priusquam omnem hæresim anathematizaverint, et præcipuè eam in qua detinebantur, et tunc deinceps eos qui apud illos fideles dicebantur, fidei symbola discentes, et sancto chrismate inunctos, sic sanctis mysteriis communicare. That they who are converted from the heresies, that is, Novatians or Photinians, or Quartodecimans (either catechumens, see var. read.) or those called communicants among them, be not received, before they anathematize every heresy, but especially that wherein they were held, and then afterwards they who are called communicants (faithful) among them, after having perfectly learned the symbols of the faith, and being anointed with the holy chrism, may thus communicate in the holy mysteries.

that this Council was not, as they maintained, held in the time that intervened between the Council of Neocæsarea and that of Nicæa. It is true the Photinians are not mentioned in the translation of this Canon by Isidore Mercator, but then "all the Greek copies" have the word as well as the translation of Dion. Exig. So there seems to be little ground for the suspicion of Baronius that it should be expunged. The Photinians were admitted into the Church without a new baptism, because, in the celebration of that rite among themselves, the name of the Trinity was invoked in the formula used by the Church. For the same reason the baptism of the Arians was regarded as valid.

³ The real Quartodecimans were they who celebrated the Paschal Feast on the 14th day of the first Jewish month, no matter on what day of the week it happened to fall. The ancient British and Irish Christians were not really Quartodecimans.

CANON VIII.

Περὶ τοῦ, τοὺς ἀπὸ τῆς αἵρέσεως τῶν λεγομένων Φρυγῶν¹ ἐπιστρέφοντας, εἰ καὶ ἐν κλήρῳ νομιζομένῳ παρ' αὐτοῖς τυγχάνουσι, εἰ καὶ μέγιστοι² λέγωιντο, τοὺς τοιοῦτους μετὰ πάσης ἐπιμελείας κατηχεῖσθαι τε καὶ βαπτίζεσθαι ὑπὸ τῶν τῆς ἐκκλησίας ἐπισκόπων τε καὶ πρεσβυτέρων.

CANON IX.

Περὶ τοῦ, μὴ συγχωρεῖν εἰς τὰ κοιμητήρια³ ἢ εἰς τὰ λεγόμενα⁴ μαρτύρια πάντων τῶν αἰρετικῶν ἀπιέναι τοὺς τῆς ἐκκλησίας, εὐχῆς ἢ θεραπείας⁵ ἕνεκα· ἀλλὰ τοὺς τοιοῦτους, εἰ ὧσι πιστοὶ, ἀκουωνήτους γίνεσθαι μέχρι τινός· μετανοούντας δὲ καὶ ἐξομολογούμενους ἐσφάλλαι, παραδέχεσθαι.

CANON X.

Περὶ τοῦ, μὴ δεῖν τοὺς τῆς ἐκκλησίας ἀδιαφόρως πρὸς γάμου κοινωνίαν συνάπτειν τὰ ἑαυτῶν παιδία αἰρετικοῖς.⁶

CANON XI.

Περὶ τοῦ, μὴ δεῖν τὰς λεγομένας πρεσβύτιδας⁷ ἦτοι προκαθημένας,⁸ ἐν ἐκκλησίᾳ καθίστασθαι.

¹ Euseb. Ecc. His., B. v. ch. xvi. xviii. Kaye's Tertul. pp. 13—36; Robertson's Ch. His., i. 74—83.

² "The order of Bishops was only the third in the Montanistic hierarchy—Patriarchs and *Canones* being superior to it." Rob. p. 76.

³ "Houses in which strangers were accustomed to sleep, were called *κοιμητήρια* in Athenæus, Lib. iv. ch. v. . . . Hence Christians being taught that death was nothing else than a kind of sleep" (i. e. for the body) "until the general resurrection, in which all will arise, named the places set apart for burying their dead *κοιμητήρια*, as you would say sleeping-places." Bev., Justel.

⁴ Cyprian denied that any could be a real martyr who was not a member of the Church. He says, speaking of *schismatics*, Even though such be slain for the confession of *his* name, that blot is not washed out even by blood. The inextinguishable and grievous fault of disunion is not cleared away even by suffering. He cannot be a martyr who is not in the Church. *Esse martyr non potest, qui in ecclesia non est.* De Unit. Eccles. page 113, Fell's edition; and on next page he says of such, *Occidi talis potest, coronari non potest.*

CANON VIII.

Eos qui ab eorum hæresi, qui Phryges dicuntur, convertuntur, sive sint in clero, qui apud illos existimatur, sive maximi dicantur, eos cum omni studio catechizari seu initiari, et baptizari ab Ecclesiæ Episcopis et Presbyteris.

They who turn from the heresy of those called Phrygians, even though they are reputed clergymen among them, and named chiefs, are ("such" are, lit.) to be catechised with all care, and baptized by the Bishops and Priests of the Church.

CANON IX.

Non concedendum esse, ut in cœmeteria, vel in ea quæ dicuntur martyria quorumvis hæreticorum, abeant ii qui sunt Ecclesiæ, orationis, vel venerationis gratia, sed tales, si sint fideles, esse aliquantisper excommunicatos: sin autem pœnitentia ducantur, et se deliquisse confiteantur, suscipi.

It is not allowed that members of the Church should go to the cemeteries, or to those called the martyria of any (all) heretics, for the purpose of prayer, or of being healed (see note ⁵), but such *as do so*, if they are communicants, are suspended from the communion for a certain *time*, but if they repent (lit. "but repenting," &c.) and confess that they have erred, they are to be received.

CANON X.

Non oportere eos qui sunt Ecclesiæ, indiscriminatim suos filios hæreticis matrimonio conjungere.

It is not fit that members of the Church should promiscuously unite their children in marriage with heretics.

CANON XI.

Non oportere eas quæ dicuntur presbyteræ, sive præsidentes, in Ecclesia constitui.

That those who are called elderly widows, or presidents, are not to be appointed (or "ordained") in the Church.

⁵ According to Zon. this may mean *honour* or *worship*, as well as the cure of diseases. Θεραπείαν δὲ ἢ τὴν τιμὴν ὀνομάζει, ἢ τὴν ἐκ νόσων ἰασιν.

⁶ Ὁμοίως ἤρρεσεν, ὥστε τίςκα τῶν κληρικῶν ἰθνηκοῖς ἢ αἰρετικοῖς μὴ συνάπτεσθαι. (Likewise it is resolved, that the children of clergymen be not united in marriage to heathens or heretics.) Afr. Code, Can. 24; Conc. Chalced. Can. 14; Conc. in Trullo, Can. 72; and Can. 31 *infr.*

⁷ These, it will be observed, are not called *πρεσβυτερίδας* or *ιερίσσας* (presbyteresses or priestesses), an order which Epiph. denied to have ever existed in the Christian Church. Johnson's translation (priestess) therefore is certainly wrong. Perhaps his own admission will be regarded by every one as quite decisive against himself on this subject. He says, speaking of these *πρεσβυρίδες*, "They are by all writers I have met with confounded with deaconesses." The reader should consult Bingham, *Antiq.*, B. ii. ch. xxii.

⁸ So called because they sat in the church in front of the other women in a place appointed for themselves. Justellus says: et quia *supra* cæteras mulieres *sedebant* in ecclesiis, &c.

CANON XII.

Περὶ τοῦ, τοὺς ἐπισκόπους κρίσει τῶν μητροπολιτῶν¹ καὶ τῶν πέριξ ἐπισκόπων καθίστασθαι εἰς τὴν ἐκκλησιαστικὴν ἀρχὴν, ὄντας ἐκ πολλοῦ δεδοκιμασμένους, ἐν τε τῷ λόγῳ τῆς πίστεως, καὶ τῇ

• εὐθείᾳ. M¹. τοῦ ² εὐθέως λόγου ² πολιτεία.

CANON XIII.

Περὶ τοῦ, μὴ τοῖς ὄχλοις ἐπιτρέπῃ τὰς ἐκλογὰς ποιεῖσθαι τῶν μελλόντων καθίστασθαι εἰς ἱερατεῖον.

CANON XIV.

Περὶ τοῦ, μὴ τὰ ἅγια εἰς λόγον εὐλογιῶν κατὰ τὴν ἑορτὴν τοῦ Πάσχα εἰς ἑτέρας παροικίας διαπέμπεσθαι.³

CANON XV.

Περὶ τοῦ, μὴ δεῖν πλέον τῶν κανονικῶν ψαλτῶν, τῶν ἐπὶ τὸν ἄμβωνα ἀναβαινόντων, καὶ ἀπὸ διφθέρας ψαλλόντων, ἑτέρουσ τινὰς ψάλλειν ἐν ἐκκλησίᾳ.

CANON XVI.

Περὶ τοῦ, ἐν Σαββάτῳ Εὐαγγέλια μετὰ ἑτέρων Γραφῶν ἀναγνώσκεσθαι.

¹ Καὶ ὁ παρὼν κανὼν κωλεῖται ὑπὸ τοῦ ὄχλου τοὺς ἐπισκόπους ψηφίζεσθαι. Bals.

² Dion. Exig. translates the latter part of this Canon thus . . . hi videlicet qui plurimo tempore probantur tam verbo fidei, quam recti conversationis exemplo.

³ "From hence it appears that a custom prevailed of sending the holy sacrament from one diocese to another, in token of mutual communion; and, indeed, this custom was older than Irenæus, for he speaks of former bishops who sent the eucharist to each other. See his letter to

CANON XII.

Ut Episcopi, Metropolitanorum, et eorum qui sunt circumcirca Episcoporum iudicio, in ecclesiastico magistratu constituentur, diu examinati, et in verbo fidei, et in recti verbi dispensatione.

That the Bishops, who are long approved both in the word of faith and the dispensation of the right doctrine (word) are to be constituted to (for) the ecclesiastical government by the judgment of the Metropolitans and of the neighbouring Bishops.

CANON XIII.

Turbis non esse permittendum, eorum qui sunt in altaris ministerio applicandi, electionem facere.

That the multitude be not permitted to elect (to make the elections) those who are about to be ordained to the priesthood.

CANON XIV.

Ne sancta, instar benedictionum, in festo Paschæ in alias parochias transmittantur.

That the holy *mysterics* be not sent into other parishes (i. e. Dioceses) on the feast of Easter by way of eulogies.

CANON XV.

Non oportere, præter canonicos cantores, qui suggestum ascendunt, et ex membrana legunt, aliquos alios canere in Ecclesia.

It is not fit that any others should sing in the Church except (lit. "more than," &c.) the canonical singers, who go up into the reading-desk, and sing from book (lit. "the parchments").

CANON XVI.

Ut Evangelia cum aliis Scripturis Sabato legantur.

That the Gospels, with the other Scriptures, ought to be read on the Sabbath (i. e. on Saturday).

Victor, Eus. His., lib. v. ch. xxiv." Johns. The words of Irenæus alluded to by Johnson are the following: Καὶ οὐδέποτε διὰ τὸ εἶδος τοῦτο ἀπεβλήθησαν τινες, ἀλλ' αὐτοὶ μὴ τηροῦντες οἱ πρὸ σου πρεσβύτεροι, τοῖς ἀπὸ τῶν παροικίων τηροῦσιν ἐπιμπον Εὐχαριστίαν. See Valesius' note on this passage; Bingham, Antiq., page 800. Bals. says the Latins practised this custom in his day; ἔπερ γίνεται σήμερον παρὰ τῶν Λατίνων κατὰ τὴν ἰορτὴν τοῦ Πάσχα, a statement most probably inaccurate.

CANON XVII.

Περὶ τοῦ, μὴ δεῖν ἐπισυνάπτειν ἐν ταῖς συνάξεσι τοὺς ψαλμοὺς,¹
ἀλλὰ διὰ μέσου καθ' ἕκαστον ψαλμὸν γίνεσθαι ἀνάγνωσιν.

CANON XVIII.

Περὶ τοῦ, τὴν αὐτὴν λειτουργίαν² τῶν εὐχῶν πάντοτε καὶ ἐν
ταῖς ἐννύκταις,³ καὶ ἐν ταῖς ἑσπέραις ὀφείλειν γίνεσθαι.

CANON XIX.

Περὶ τοῦ, δεῖν ἰδίᾳ πρῶτον μετὰ τὰς ὁμιλίαις⁴ τῶν ἐπισκόπων
καὶ τῶν κατηχομένων εὐχὴν⁵ ἐπιτελεῖσθαι, καὶ μετὰ τὸ ἐξελθεῖν
τοὺς κατηχομένους, τῶν ἐν μετανοίᾳ τὴν εὐχὴν γίνεσθαι, καὶ
τούτων προσελθόντων ὑπὸ χεῖρα⁶ καὶ ὑποχωρησάντων, οὕτως
τῶν πιστῶν τὰς εὐχὰς γίνεσθαι τρεῖς,⁷ μίαν μὲν τὴν πρῶτην, διὰ
σιωπῆς,⁸ τὴν δὲ δευτέραν καὶ τρίτην διὰ προσφωνήσεως πληροῦ-
σθαι· εἴθ' οὕτως τὴν εἰρήνην δίδοσθαι,⁹ καὶ μετὰ τὸ, πρεσβυτέρους
δοῦναι τῷ ἐπισκόπῳ τὴν εἰρήνην, τότε τοὺς λαϊκοὺς τὴν εἰρήνην
διδόναι, καὶ οὕτω τὴν ἀγίαν προσφορὰν ἐπιτελεῖσθαι καὶ μόνοις
ἐξόν εἶναι τοῖς ἱερατικοῖς εἰσιέναι εἰς τὸ θυσιαστήριον,¹⁰ καὶ
κοινωνεῖν.

* οὕτω. M².

¹ Χάρις . . . τοῖς ἁγίοις Πατράσι καὶ ὑπὲρ ταύτης τῆς κηδεμονίας. Bals.

² Alex. Arist. explains the Canon thus: "In addition to the authorized (κεκρωμένα) prayers and the Canonical Books, no other prayers or private Psalms ought to be read or sung, but the same prayers ought always be offered up both in the morning and in the evening." Ζον. το ἴδιον σκοπῶν, τοῦτο οὖν εἶκε καὶ ὁ παρὼν κανὼν διατάττεσθαι, τὸ μὴ τὸν βουλομενον δηλαδὴ εὐχὰς ἰδίαις συντιθέσθαι, καὶ ταύτας λέγειν ἐν ταῖς συνάξεσι, κ.τ.λ. Consult Balsamon's note.

³ The nones, or ninth hour of the day, i. e. 3 p. m., hence our *Noon*. See Johnson in loc.

⁴ These, as the word indicates, were formerly plain, familiar discourses. Conf. Just. M. Apol. sec. 67.

⁵ A form of prayer for the catechumens may be seen in Apost. Const. lib. viii. ch. vi. They were dismissed by the deacon, who said, *προέλθετε, οἱ κατηχομένοι, ἐν εἰρήνῃ*. In the ninth chapter of the same book is the prayer for those who are under penance. "The prayer of the catechumens here stands for the sacred ministration of lessons, prayers, and other things of this kind, which were celebrated in the Church before the dismissal of the catechumens." Justellus. He further adds, *hanc dimissionem Latini etiam missam dixerunt, ut remissionem pro remissione*.

CANON XVII.

Non oportere Psalmos in conventibus contexere, sed in unoquoque Psalmo interjecto spatio, lectionem fieri. That the Psalms must not be sung one immediately after the other in the assemblies, but a lesson be read after (between) each Psalm.

CANON XVIII.

Idem precum ministerium omnino debere fieri in nonis, et vespersis. That the same liturgy of prayers (i. e. the same liturgical service) ought to be used always both in the morning and evening.

CANON XIX.

Oportere, seorsum primum, post Episcoporum sermones, catechumenorum orationem peragi: et postquam exierint catechumeni, eorum qui pœnitentiam agunt fieri orationem: et cum ii sub manum accesserint, et secesserint, fidelium preces sic ter fieri. Unam quidem scilicet primam silentio: secundam autem, et tertiam per pronuntiationem impleri: deinde sic pacem dari (et posteaquam dederit episcopus presbyteris osculum pacis, tunc laici sibi tribuent. Dion. Exig.), et sic sanctam oblationem perfici: et solis licere saceratis ad altare accedere, et communicare. It is fit that after the address of the Bishops the prayer of the catechumens also be first separately offered up, and after the catechumens have departed, the prayer of those under penance, and when these have come under the hand of the Bishop, and have retired, that then the three prayers of the faithful be offered up (be made); the first indeed (lit. "one indeed, the first") in silence, but the second and third by the proclamation (or direction) of the Deacon, then the kiss of peace shall be given, and after the priests give the salutation to the bishop, that then the laymen give the salutation, and then the holy oblation shall be celebrated: and those who are in the priesthood alone are allowed to approach to the altar and there communicate.

⁶ Marshall's Pen. Discipline, page 67; Bingham, Antiq., B. xviii. ch. ii. Imposition of hands by the bishop and clergy was necessary, before an offender could be admitted to public penance (Cyp. Ep. 16, page 37), and was continually repeated during all the time the penance lasted. Compare 4th Conc. of Carthage, Can. 80.

⁷ Hinc passim in Græcorum Liturgiis, εὐχή πιστῶν πρώτη, εὐχή πιστῶν δευτέρα, εὐχή πιστῶν τρίτη. Justel.

⁸ See Bingham, Antiq., B. xv. ch. i., where he calls this present Canon "one of the most remarkable Canons of the whole code."

⁹ Just. Mart. in his Apology, sec. 65, says, "and ceasing from the prayers we salute one another with a kiss." But care was used to avoid in this the imputation of impropriety: "And let the Deacon say to all, Salute one another with a holy kiss; and let the clergy salute the bishop, laymen the laymen, women the women." Apost. Const. col. 1089; Patrol. Græc. vol. i.

¹⁰ Conf. Can. 44, inf., and Conc. in Trullo, Can. 69, where an exception is made in favour of the emperors, "according to a most ancient tradition, when they wish to offer gifts to their Creator." ἥνικα δ' ἂν βουλευθῆι προσάξει δῶρα τῷ πλάσαντι, κατὰ τινα ἀρχαιοτάτην παράδοσιν.

CANON XX.

• Om. in M². "Οτι οὐ ^a δεῖ διάκονον ἔμπροσθεν πρεσβυτέρου καθέζεσθαι,¹ ἀλλὰ μετὰ κελεύσεως τοῦ πρεσβυτέρου καθέζεσθαι. ὁμοίως δὲ ἔχειν τιμὴν καὶ τοὺς διακόνους ὑπὸ τῶν ὑπηρετῶν, καὶ πάντων τῶν κληρικῶν.

CANON XXI.

"Οτι οὐ δεῖ ὑπηρέτας ἔχειν χώραν² ἐν τῷ δακονικῷ, καὶ ἀπτε-
b τῶν ἱερῶν. σθαι³ M². et Domi- ^b δεσποτικῶν σκευῶν.
nica vasa con-
tingere. Dion.
Ex.

CANON XXII.

"Οτι οὐ δεῖ ὑπηρετην ὠράριον⁴ φορεῖν, οὐδὲ τὰς θύρας ἐγκατα-
 λιμπάνειν.

CANON XXIII.

"Οτι οὐ δεῖ ἀναγνώστας ἢ ψάλτας ὠράριον φορεῖν, καὶ οὕτως
 ἀναγινώσκειν ἢ ψάλλειν.

CANON XXIV.

• ιερατικῶν. "Οτι οὐ δεῖ ^c ἱερατικούς ἀπὸ πρεσβυτέρου ἕως διακόνου, καὶ ἐξῆς
M². τῆς ἐκκλησιαστικῆς τάξεως ἕως ὑπηρετῶν ἢ ἀναγνωστῶν ἢ ψαλ-
 τῶν ἢ ἐφορκιστῶν ἢ θυρωρῶν ἢ τοῦ τάγματος τῶν ἀκητῶν, εἰς
 καπηλείον⁵ εἰσιέναι.

¹ In 7th Can. of Conc. in Trullo, our Lord's words, Luke xiv. 8, are quoted by way of enforcing a similar injunction.

² . . . ἀντὶ τοῦ, οὐχ ἰκεχώρηται αὐτοῖς ἐνεργεῖν τὰ τῶν διακόνων, κ.τ.λ. Zon.

³ " . . . these are brought to the *holy table* by priests or deacons." Alex. Arist. At other times, as Balsamon observes, "the care or even removal of the sacred vessels devolved upon the sub-deacons, as their proper office."

⁴ The orarium was a kind of scarf worn by deacons by which they used to give a signal to the people to prepare them for a change in the order of the service. In later times it was worn

CANON XX.

Quod non oportet Diaconum ante Presbyteros sedere, sed sedere cum jussu Presbyteri. Similiter autem etiam haberi honorem Diaconis a ministris, et omnibus clericis oportet.

A Deacon ought not to sit in presence of a Priest, without the invitation of the Priest (lit. "but to sit with the invitation of the Priest"). But in like manner the Deacons also have respect from the ministers (or subdeacons) and all the clerics (or inferior ministers).

CANON XXI.

Quod non oportet ministros locum habere in diaconico, et sacra vasa tangere.

It is not fit that ministers (i. e. subdeacons) have place in the Deacons' apartment, and touch the sacred vessels.

CANON XXII.

Quod non oportet ministrum ferre orarium: neque fores relinquere.

That the minister ought not to wear an orarium, or leave the doors.

CANON XXIII.

Quod non oportet lectores vel cantores ferre orarium, et sic legere vel canere.

That readers or singers ought not to wear the orarium, and so to read or sing.

CANON XXIV.

Quod non oportet sacratum a Presbytero usque ad Diaconum, et deinceps quemlibet ecclesiastici ordinis usque ad ministros, vel lectores, vel cantores, vel exorcistas, vel hostiarios vel exercitatorum ordinis, in cauponam ingredi.

That none who belong to the priesthood, from the Priest to the Deacon, and so on through the ecclesiastical order, to ministers, readers, singers, exorcists, door-keepers, or of the rank of ascetics, ought to enter a public inn.

by deacons on the left shoulder (4th Conc. Tolet. Can. 39; Caranza, Sum. page 394, Par. 1668), and by priests on both shoulders (Conc. Brac. 3, Can. 3). See Bingh. B. xiii. ch. viii. sec. 2. Balsamon derives the word thus, ἀπὸ τοῦ ὄρω, which Justellus properly declares to be false. See his note.

⁵ Except in a case of necessity, such as that mentioned in Apost. Can. 54. εἴ τις κληρικὸς ἐν καπηλείῳ φωραθεῖν ἴσθιων, ἀφορίζεσθω, παρὲξ τοῦ ἐν πανδοχείῳ ἐν ὁδῷ δι' ἀνάγκης καταλύσαντος. African Code, Can. 43. The 9th Can. of Conc. in Trullo forbids clergymen to keep a tavern.

CANON XXV.

ἡ ὑπηρέτας.
M¹. Subdia-
conos. D. Ex.

Ἔστι οὐ δεῖ ὑπηρέτην ἄρτον διδόναι, οὐδὲ ποτήριον εὐλογεῖν.¹

CANON XXVI.

Ἔστι οὐ δεῖ ἐφορκίζειν τοὺς μὴ προαχθέντας ὑπὸ ἐπισκόπων, μήτε ἐν ταῖς ἐκκλησίαις, μήτε ἐν ταῖς οἰκίαις.

CANON XXVII.

Ἔστι οὐ δεῖ ἱερατικούς ἢ κληρικούς ἢ λαϊκούς καλουμένους εἰς ἀγάπην, μέρη αἰρεῖν, διὰ τὸ, τὴν ὕβριν τῆ τάξει προστρίβεσθαι τῇ ἱερατικῇ. M. ἢ ἐκκλησιαστικῇ.

CANON XXVIII.

Ἔστι οὐ δεῖ ἐν τοῖς κυριακοῖς ἢ ἐν ταῖς ἐκκλησίαις, τὰς λεγομένας ἀγάπας ποιεῖν, καὶ ἐν τῷ οἴκῳ τοῦ Θεοῦ ἐσθλεῖν καὶ ἀκούβιτα στρωννύειν.²

CANON XXIX.

Ἔστι οὐ δεῖ Χριστιανὸς Ἰουδαίσειν καὶ ἐν τῷ Σαββάτῳ σχολάζειν, ἀλλὰ ἐργάζεσθαι αὐτοὺς ἐν αὐτῇ ἡμέρᾳ τὴν δὲ Κυριακὴν προτιμώντας, εἴγε δύναιντο,³ σχολάζειν ὡς ὁ Χριστιανός· εἰ δὲ εὐρεθεῖεν Ἰουδαῖσταί, ἔστωσαν ἀνάθεμα παρὰ Χριστῷ.

ἡ ὡς οἱ Χρ.
M².

¹ This means no more than a prohibition to *distribute* the consecrated elements to the people, so Alex. Arist. understood it . . . διὰ τοῦτο οὐδὲ ἄρτον ἢ ποτήριον διδῶσι τῷ λαῷ· and in the Synopsis of the Canons on which he has commented, this Canon stands thus, Ἄρτον καὶ ποτήριον ὑπηρέτης οὐ δίδωσι.

CANON XXV.

Quod non oportet ministrum panem dare, vel calicem benedicere. That a minister (i. e. subdeacon) ought not to give the bread or bless the cup.

CANON XXVI.

Quod eos adjurare non oportet, qui ab Episcopis promoti non sunt, neque in Ecclesiis neque in ædibus. That they who are not promoted to *that office* by the Bishop must not exorcise, either in Churches or in private houses.

CANON XXVII.

Quod non oportet eos, qui sacrati sunt ordinis, vel clericos, vel laicos, ad agapas vocatos, partes tollere, eo quod ignominia inuratur ordini sacerdotali. They who belong to the priesthood, or clerics, or laymen, must not, when invited to a love-feast, carry away a portion, because *by this means* reproach is cast on the ecclesiastical order.

CANON XXVIII.

Quod non oportet in locis dominicis, vel in Ecclesiis, eas qui dicuntur agapas facere, et in domo (Dei) comedere, et accubitus sternere. It is not fit to celebrate what are called love-feasts in the Churches, or (and) to eat, and spread couches (i. e. for reclining on) in the house of God.

CANON XXIX.

Quod non oportet Christianos judaizare, et in Sabbato ociari, sed ipsos eo die operari, diem autem dominicum præferentes, ociari, si modo possint, ut Christianos. Quod si inventi fuerint judaizantes, sint anathema apud Christum. That Christians must not judaize and rest on the Sabbath (i. e. Saturday), but work on that day, whereas, preferring the Lord's day, *they ought to rest on it* if they can as Christians. But if they are found to judaize let them be anathema from Christ.

² This Canon is recited verbatim in Conc. in Trullo, Can. 74. African Code, Can. 45.

³ When Constantine made a law that Sunday should be regarded as a day of rest, he made an exception ("*prudenter exceptit*," says Justellus) in favour of agricultural operations. The Emperor Leo withdrew the concession.

CANON XXX.¹

^a ἱερατικοῦς ἢ ἀσκητᾶς. M¹. "Οτι οὐ δεῖ ^a ἱερατικὸν ἢ κληρικὸν, ἢ ἀσκητὴν ἐν βαλανείῳ² μετὰ γυναικῶν ἀπολούεσθαι, μηδὲ πάντα Χριστιανὸν, ἢ λαϊκόν³ αὐτῆ ^b παρὰ om. in γὰρ πρώτη κατάγνωσις ^b παρὰ τοῖς ἔθνεσιν.³ M².

CANON XXXI.

^c πάντα αἰρετικόν. M². "Οτι οὐ δεῖ πρὸς ^c πάντας αἰρετικοῦς ἐπιγαμίας ποιεῖν, ἢ δίδοναι υἱοὺς⁴ ἢ θυγατέρας, ἀλλὰ μᾶλλον λαμβάνειν, εἴγε ἐπαγγέλωτο Χριστιανοὶ γίνεσθαι.

CANON XXXII.

Οτι οὐ δεῖ αἰρετικῶν εὐλογίας λαμβάνειν, αἰτινές εἰσιν ἀλογίαι μᾶλλον ἢ εὐλογίαι.

CANON XXXIII.

Οτι οὐ δεῖ αἰρετικῶ, ἢ σχισματικῶ συνέχεσθαι.⁵

CANON XXXIV.

^a αἰρετικοῦς. M¹. "Οτι οὐ δεῖ πάντα Χριστιανὸν ἐγκαταλείπειν μάρτυρας Χριστοῦ, καὶ ἀπιέναι πρὸς τοὺς ψευδομάρτυρας,⁶ τοῦτ' ἔστιν ^a αἰρετικῶν,⁷ ἢ αὐτοὺς πρὸς τοὺς προειρημένους αἰρετικοῦς γενομένους· οὗτοι γὰρ ἀλλότριοι τοῦ Θεοῦ τυγχάνουσι· ἔστωσαν οὖν ἀνάθεμα οἱ ἀπερχόμενοι πρὸς αὐτούς.

¹ This Canon is recited and renewed in Can. 77, Conc. in Trullo, only by this latter Council it is ordered that the offender, if a clergyman, be deposed; if a layman, be suspended from communion, εἰ δὲ τις ἐπὶ τούτῳ φωραθῆι, εἰ μὲν κληρικὸς εἴη, καθαιρεῖσθω, εἰ δὲ λαϊκός, ἀφοριζέσθω.

² Apost. Const. lib. i. ch. ix., where it is truly said, and specially with reference to this subject, πολλά . . . τὰ δίκτυα τοῦ πονηροῦ.

³ Justinian (Novell. xxii. ch. xvi. sec. 1) allows a husband to divorce his wife, if guilty of this offence. See Justellus.

⁴ Conc. in Trullo, Can. 72.

CANON XXX.

Quod non oportet eum qui est saceratus, vel clericus, vel exercitator, in balneo cum mulieribus lavari, neque omnem penitus Christianum, vel laicum. Hæc est enim prima apud gentes condemnatio.

That none of the priestly or clerical order, or an ascetic or any Christian whatever, or layman, must wash in a bath with women, for this is a great (prime) disgrace among the heathen.

CANON XXXI.

Quod non oportet cum omni hæretico matrimonium contrahere, vel dare filios aut filias, sed potius accipere, si se Christianos futuros profiteantur.

That we ought not to contract marriage alliances (lit. "to make marriages") with any heretic, or give *our* sons or daughters, but rather to take of them, if at least they promise to become Christians.

CANON XXXII.

Quod non oportet hæreticorum benedictiones accipere, quæ sunt potius maledictiones quam benedictiones.

That we ought not to accept the eulogies of heretics, which are senseless things, rather eulogies (i. e. than benedictions).

CANON XXXIII.

Quod non oportet unà cum hæretico vel schismatico orare.

That it is not right to pray with a heretic or schismatic.

CANON XXXIV.

Quod non oportet omnem Christianum Christi martyres relinquere, et ad falsos martyres, hoc est hæreticorum, abire, vel eos qui prius hæretici fuere. Hi enim sunt a Deo alieni: sint ergo anathema, qui ad eos abeunt.

It becomes not any Christian whatever to leave the martyrs of Christ and go to the false martyrs, that is, of heretics, or to those who before were heretics, for these are far from (strangers) God. Let those, therefore, who go away to them be anathema.

⁵ Can. Apost. 10, 45, 46; Conc. Antioch, Can. 2; Chalced. Can. 14; Afr. Code, Can. 9. St John would not remain in the same bath with Cerinthus, and Polycarp refused to recognize Marcion. Euseb. Ecc. H., lib. iv. ch. xiv.

⁶ Compare 9th Can. of this Council.

⁷ The latter part is thus given in M^s. . . τούτ' ἔστιν αἱρετικῶδες γενομένων. οὗτοι γὰρ, κ.τ.λ. Dion. Exig. translates thus: Quod omnem Christianum non oporteat deserere martyres Christi, et ire ad pseudomartyres, id est, hæreticorum, et quos ipsos constat hæreticos existitisse, &c. Johnson, with good reason, suspects the clause to be a marginal note, which has crept into the text.

CANON XXXV

“Οτι οὐ δεῖ Χριστιανοὺς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἀπιεῖναι, καὶ ἀγγέλους ὀνομάζειν ^a καὶ συνάξεις ποιεῖν, ἅπερ ^a ἡ, M². et con-
gregationes, &c., Dion. Ex. ἀπηγόρευται· εἴ τις οὖν εὐρεθῇ ταύτῃ τῇ κεκρυμμένῃ εἰδωλολατρεία
σχολάζων, ἔστω ἀνάθεμα· ὅτι ἐγκατέλιπε τὸν Κύριον ἡμῶν
Ἰησοῦν Χριστὸν, τὸν Ἰδὸν τοῦ Θεοῦ, καὶ εἰδωλολατρεία προσ-
ῆλθεν.

CANON XXXVI.

“Οτι οὐ δεῖ ἱερατικούς, ἢ κληρικούς, μάγους ἢ ἐπαιδοὺς εἶναι, ἢ μαθηματικούς,¹ ἢ ἀστρολόγους, ἢ ποιεῖν τὰ λεγόμενα φυλακ-
τήρια,² ἅτινά ἐστι δεσμωτήρια τῶν ψυχῶν αὐτῶν· τοὺς δὲ φο-
ροῦντας ρίπτεσθαι ἐκ τῆς ἐκκλησίας ἐκελεύσαμεν.

CANON XXXVII.

“Οτι οὐ δεῖ παρὰ τῶν Ἰουδαίων ἢ αἰρετικῶν τὰ πεμπόμενα
ἑορταστικά³ λαμβάνειν, μηδὲ συνορτάζειν αὐτοῖς.

CANON XXXVIII.

“Οτι οὐ δεῖ παρὰ τῶν Ἰουδαίων ἄζυμα λαμβάνειν, ἢ κοινωνεῖν
ταῖς ἀσεβείαις αὐτῶν.

¹ “The ancients, both Christians and heathens, by mathematicians meant conjurers: and under this name they were forbidden by several imperial laws.” Johnson. Bingham. Antiq., B. xvi. ch. v.

² Bingham. Antiq., B. xi. ch. v. sec. 8; B. xvi. ch. v.; Cone. in Trullo, Can. 61. St Jerome on Math. xxiii. 8, observes, speaking of phylacteries: quod usque hodie Indi, Persæ, et Babylonii faciunt: et qui hoc habuerit, quasi religiosus in populis judicatur.

CANON XXXV.

Quod non oportet Christianos relicta Dei Ecclesia, abire, et angelos nominare, vel congregationes facere, quod est prohibitum. Si quis ergo inventus fuerit huic occultæ idololatriæ vacare, sit anathema: quia reliquit Dominum nostrum Jesum Christum (Filium Dei) et accessit ad idololatriam.

That Christians must not leave the Church of God and go and name (or invoke) angels, or hold assemblies, which is forbidden. If any one therefore be found spending his time in this secret idolatry, let him be anathema, because he hath left our Lord Jesus Christ the Son of God, and has gone over to idolatry.

CANON XXXVI.

Quod non oportet eos qui sunt sacriati, vel Clerici, esse magos, vel incantatores, vel mathematicos, vel astrologos, vel facere ea quæ dicuntur amuleta, quæ quidem sunt ipsarum animarum vincula: eos autem qui ferunt, ejici ex Ecclesia jussimus.

That they of the Priesthood or Clergy must not be magicians, enchanter, mathematicians, or astrologers, or make what are called amulets, which are the snares (prisons) of their own souls: but those that wear them we order to be cast out of the Church.

CANON XXXVII.

Quod non oportet, quæ a Judæis vel hæreticis mittuntur festiva, accipere, neque unâ cum eis festum agere.

That we ought not to receive festive presents sent by Jews or heretics, or to feast with them.

CANON XXXVIII.

Quod non oportet a Judæis azyma accipere, vel eorum impietatibus communicare.

That we ought not to receive unleavened bread from the Jews, or to partake of their impieties.

³ Apost. Can. 70, upon which Bp Bev. observes: "When the Jews celebrated the feast of Purim they were accustomed to send to each other portions from the banquet (Esth. ix. 19). In like manner in other festivals also, the Christians formerly who lived among Jews were not ashamed to receive from them portions of this kind. The rulers of the primitive Church, being informed of this, forbad it by this Canon, and inflicted punishment on the receivers, and that lest the Christians should seem to keep a fast or celebrate a festival with the Jews," idque ne Christiani cum Judæis jejunia vel festa peragere viderentur.

CANON XXXIX.

“Οτι οὐ δεῖ τοῖς ἔθνεσι¹ συνεορτάζειν, καὶ κοιωνεῖν τῇ ἀθεότητι αὐτῶν.

CANON XL.

“Οτι οὐ δεῖ ἐπισκόπους καλουμένους εἰς σύνοδον² καταφρονεῖν, ἀλλ’ ἀπιέναι καὶ διδάσκειν ἢ διδάσκεσθαι, εἰς κατόρθωσιν³ τῆς ἐκκλησίας καὶ τῶν λοιπῶν· εἰ δὲ καταφρονήσειεν ὁ τοιοῦτος, ἑαυτὸν αἰτιάσεται· παρεκτός, εἰ μὴ δι’ ἀνωμαλίαν ἀπολιμπάνοιτο.

CANON XLI. (Can. xlii. M^{1,2}.)

^a ἱερατικοῦς ἢ κληρικοῦς. M². “Οτι οὐ δεῖ ^a ἱερατικὸν ἢ κληρικὸν⁴ ἄνευ κανονικῶν γραμμάτων ὁδεύειν.

CANON XLII. (Can. xli. M^{1,2}.)

“Οτι οὐ δεῖ ἱερατικὸν ἢ κληρικὸν ἄνευ κελεύσεως ἐπισκόπου ὁδεύειν.

CANON XLIII.

^b καὶ πρὸς βραχύν. M^{1,2}. “Οτι οὐ δεῖ ὑπηρέτας, ^b καὶ βραχύν, τὰς θύρας⁵ ἐγκαταλείπειν, καὶ τῇ εὐχῇ σχολάζειν.⁵

¹ Apost. Can. 71.

² Apost. Can. 37; Nicæ. Can. 5; Antioch. Can. 20; Chalced. Can. 19; Conc. in Trullo, Can. 8; &c. &c.

³ Κατόρθωσιν . . . τὴν ὀρθὴν πίστιν καὶ διαγωγὴν ὀνομάζει· ἐκκλησιαν δὲ τῶν πιστῶν φησὶν ἄθροισμα, λοιποὺς δὲ τοὺς αἰρετικούς. Zon. But Dion. Exig. differently, . . . vel reliquarum . . . rerum.

⁴ “Other Canons also order that clergymen do not travel without canonical letters, that is, letters recommendatory and dismissory.” Bals. See Conc. Chalced. Can. 10; Antioch. Can. 7, 8, 11; Apost. Can. 12; Justin. Novell. vi. ch. iii.

CANON XXXIX.

Quod non oportet cum gentibus festum agere, et eorum impietati communicare. That we ought not to feast with the heathens, and communicate in their ungodliness.

CANON XL.

Quod non oportet Episcopos, qui vocantur ad Synodum, negligere, sed abire, et docere vel doceri, ad correctionem Ecclesiae, et reliquorum. Si quis autem neglexerit, is seipsum accusabit, præterquam si propter ægritudinem non veniat. That Bishops being called to a Synod must not be guilty of contempt, but set out, and teach or be taught for the reformation of the Church and of others. But if such a one be guilty of contempt, he shall condemn himself, unless he be detained by bodily infirmity.

CANON XLI.

Quod non oportet eum qui est Sacratas, vel Clericus, sine literis canonicis iter ingredi. That a Priest or Clergyman ought not to travel without canonical letters.

CANON XLII.

Quod non oportet eum qui est Sacratas, vel Clericus, sine jussu Episcopi, iter ingredi. That a Priest or Clergyman ought not to travel without the Bishop's permission.

CANON XLIII.

Quod non oportet ministros vel brevi tempore fores relinquere, et orationi vacare. That ministers (subdeacons) must not leave the doors even for a short time, and devote themselves to prayer.

⁵ Johnson asks how it is, that while there were ostiarii in this church (Can. 24) the subdeacons kept the doors; he suggests, by way of explanation, that the subdeacons minded the doors of the chancel. This seems to be the truth. The comment of Alex. Arist. readily suggests this explanation; he says, "In the divine offices the subdeacon ought not to leave the doors of the altar or chancel (*τὰς θύρας τοῦ θυσιαστηρίου*) even for a little time," &c. &c.

⁶ That is, say Balsamon and Zonaras, the subdeacons must not interfere with the administration of the sacraments, or the public prayers of the church: or, according to Alex. Arist., such officers must attend to their fixed duties in the public assemblies, rather than to their own private devotions.

CANON XLIV.

^a γυναῖκα. M². Ὅτι οὐ δεῖ ^aγυναίκας¹ τῷ θυσιαστηρίῳ εἰσέρχεται.
 γυναίκας ἐν.
 M¹.

CANON XLV.

Ὅτι οὐ δεῖ μετὰ δύο ἑβδομάδας τῆς τεσσαρακοστῆς δέχεσθαι
 εἰς τὸ φῶτισμα.²

CANON XLVI.

Ὅτι δεῖ τοὺς φωτιζομένους, τὴν πίστιν³ ἔκμανθάνειν, καὶ
 τῇ πέμπτῃ τῆς ἑβδομάδος ἀπαγγέλλειν τῷ ἐπισκόπῳ ἢ τοῖς πρεσ-
 βυτέροις.

CANON XLVII.

^b βάπτισμα. Ὅτι δεῖ τοὺς ἐν νόσῳ παραλαμβάνοντας τὸ ^bφῶτισμα,⁴ ^cκαὶ εἶτα
 M². ἀνόσταντας, ἔκμανθάνειν τὴν πίστιν, καὶ γνώσκω ὅτι θείας
^com. in M². δωρεᾶς κατηξιώθησαν.

¹ The 69th Can. of Conc. in Trullo forbids laymen in general from entering the sacred enclosure around the altar, but makes, "on the ground of most ancient tradition," an exception in favour of the emperors. The Canon runs thus: Μὴ ἕξιστω τινὶ τῶν ἀπάντων ἐν λαϊκοῖς τελούντι ἐνδοῦ ἱεροῦ εἰσεῖναι θυσιαστηρίου, μηδαμῶς ἐπὶ τοῦτο βασιλικῆς εἰργομένης ἔξουσίας καὶ αὐθεντίας ἡνίκα δ' ἂν βουλευθῆι προσάξει ὄωρα τῷ πλάσαντι, κατὰ τινα ἀρχαιοτάτην παράδοσιν. The emperors, however, left their guards behind them, and put off the special en-signs of their dignity on such occasions. Theod. Jun. (as quoted by Bp Bev.) says, . . . "When about to enter into the temple of God we leave our arms outside, and lay aside even the diadem itself, the peculiar ornament of royal majesty." After having made their offering (he says) . . . ad extimum communique atrium mox nos recepimus. See also Theod. Ecc. H., v. 17.

² In the Synopsis of the Canons, on which Aristenus has commented, the reason of this is given: "For they ought to fast from the very beginning,"—Ὅφείλουσι καὶ γὰρ ἀπ' ἀρχῆς αὐτῆς νηστεύειν. Catechumens, who were to be admitted to holy baptism on the following Easter, were expected to fast all through Lent, and attend a special course of instruction. They who did not enter on this special course of training and preparation until after the second week of Lent, were not, according to the present Canon, to be admitted to baptism on the great Sabbath

CANON XLIV.

Quod non oportet mulieres ad altare ingredi. That women must not approach to the altar.

CANON XLV.

Quod non oportet post duas hebdomadas quadragesimæ ad illuminationem admitti. That after the second week of Lent none ought to be admitted to baptism.

CANON XLVI.

Quod oportet eos qui illuminantur, fidem discere, et quinta hebdomadis feria Episcopo renunciare, vel Presbyteris. (baptized) That they who are to be enlightened ought perfectly to learn the creed, and repeat it to the Bishop or Priests on the fifth day of the great week (i. e. on Maundy-Thursday).

CANON XLVII.

Quod oportet eos qui in morbo baptismum accipiunt, deinde resurgunt, fidem ediscere, et nosse quod divini muneris participes factisunt. That they who receive baptism in sickness, and afterwards recover, must learn the creed perfectly, and acknowledge (know) that they have been made partakers of the divine gift.

(i. e. on the Saturday before Easter Sunday), for the prohibition must be so restrained. Zonaras and Bals. say, "For the words, 'must not be admitted,' must not be understood without limitation, but *only* with reference to the great Sabbath."

³ Bing. Antiq., B. x. ch. ii. sec. 10. The Council of Agde (Agathensis), Can. 9, orders that the competentes (or candidates for baptism) be publicly taught the creed in the church on one day, viz. the octave of Easter. Symbolum etiam placuit ab omnibus ecclesiis, una die, id est, ante octo dies dominicæ resurrectionis, publice in ecclesia competentibus predicari. The candidates for baptism then recited the creed, immediately before the rite was performed. Speaking of the Roman Church Rufinus says, . . . et mos ibi servatur antiquus, eos qui gratiam baptismi suscepturi sunt, publice, id est, fidelium populo audienti, symbolum reddere, &c. Expos. in Symbol. Apostol. ad Calc. Op. Cyprian. Oxford, 1682.

⁴ Clinic baptism was considered as a bar to ordination. Conc. Neoces. Can. 12. They who received clinic baptism were brought to the bishop for imposition of hands, in order to the completion of such baptism. The 38th Can. of Conc. of Elib. allows a layman, not a bigamist, to administer baptism in case of necessity.

CANON XLVIII.

"Οτι δεῖ τοὺς φωτιζομένους μετὰ τὸ βάπτισμα χρίσθαι¹
^a τοῦ Θεοῦ. χρίσματι ἐπουρανίῳ, καὶ μετόχους εἶναι τῆς βασιλείας ^a τοῦ
 M². et regni Χριστοῦ.
 Christi partici-
 pantes inve-
 niri. Dion. Ex.

CANON XLIX.

"Οτι οὐ δεῖ τῇ τεσσαρακοστῇ ἄρτον² προσφέρειν, εἰ μὴ³ ἐν
 σαββάτῳ καὶ κυριακῇ μόνον.

CANON L.

"Οτι οὐ δεῖ ἐν τεσσαρακοστῇ τῇ ὑστέρᾳ ἐβδομάδι τὴν Πέμπτην
 λύειν, καὶ ὄλην τὴν τεσσαρακοστὴν ἀτιμάζειν· ἀλλὰ δεῖ πᾶσαν
 τὴν τεσσαρακοστὴν νηστεύειν, ξηροφαγούντας.⁴

CANON LI.

"Οτι οὐ δεῖ ἐν τεσσαρακοστῇ μαρτύρων^b γενέθλιον⁵ ἐπιτελεῖν,
^b γενέθλια. ἀλλὰ τῶν ἁγίων μαρτύρων ^c μνείαν ποιεῖν ἐν τοῖς σαββάτοις καὶ
 M². ^c μνήμας. M². κυριακαῖς.

¹ See Bing. Antiq., B. xi. ch. ix., where the chrism is distinguished from the unction, the latter was used *before* the person was baptized, the former after, as in the Canon. Bals. gives the following reason for its use. It was in imitation of the anointing of Christ by the woman. "For since baptism, as I have often said, is a type or representation of the sepulture and resurrection of Christ our God, they who are enlightened are properly anointed with unction at the time of their baptism, that they may be buried, and rise again with Christ."

² Allusion seems to be made here to the custom of consecrating the elements during Lent, only on the Sabbath and Lord's day (to which the day of the Annunciation, τῆς ἁγίας τοῦ Εὐαγγελισμοῦ ἡμέρας, was added by Council in Trullo, Can. 52), and reserving a portion to be used, as occasion required, during the intervening days. See Bing. Antiq., B. xv. ch. iv.

³ Dion. Exig. translates, Quod non oporteat in Quadragesima panem benedictionis offerri in Sabbato et Dominico. Patrol., vol. lxxvii. col. 169. This changes the sense entirely.

CANON XLVIII.

Quod oportet eos qui illuminantur post baptismum inungi celestis chrismate, et esse regni Christi participes. That they who are baptized must, after baptism, be anointed with heavenly chrism and be made partakers of the kingdom of Christ.

CANON XLIX.

Quod non oportet in Quadragesima panem offerre nisi Sabbato, et solis Dominicis (Dominica tantum). That the bread ought not be offered in Lent, save on the Sabbath and the Lord's day alone.

CANON L.

Quod non oportet in Quadragesimæ postrema septimana (quintæ feriæ) jejunium solvere, et totam Quadragesimam injuria afficere: sed oportet totam Quadragesimam jejunare aridis vescentes. That the fast must not be broken on Maundy-Thursday (lit. "the fifth day in the last week of Lent") and so to dishonour the whole Lent, but it is right to fast the whole Lent, eating *only* dry food.

CANON LI.

Quod non oportet in Quadragesima martyrum natales peragere, sed sanctorum martyrum facere commemorationes in Sabbatis, et Dominicis. It is not fit to celebrate the natiivities of martyrs in Lent, but to make commemorations of the holy martyrs on the Sabbaths and Lord's days.

⁴ "What it is properly 'to live on dry food' we collect from Epiphanius, namely, to use merely bread, with salt and water, till evening." Bev. . . . Magisque conveniat omnem Quadragesimam *districto* venerari *jejunio*. Dion. Exig.

⁵ The holy season of Lent (as Balsamon observes) "should be devoted chiefly to sorrow for our sins;" whereas the *Natiivities of the Martyrs*, or the day on which they laid down their lives for the Lord, and entered into a new and more glorious state of being, was celebrated with joy and gladness. *ἐνθα . . . ἡμῖν συναγομένοις ἐν ἀγαλλιάσει καὶ χαρῇ, παρέξει ὁ Κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον*, and the object was "both for the remembrance of those that have suffered (wrestled), and for the exercise and preparation of those who are about to suffer. See Martyr. Polycarp., sec. 18.

CANON LII.

“Οτι οὐ δεῖ ἐν τεσσαρακοστῇ γάμους ἢ γενέθλια ἐπιτελεῖν.

CANON LIII.

“Οτι οὐ δεῖ Χριστιανούς εἰς γάμους ἀπερχομένους βάλλειν¹

¹ καὶ. M². Vel ἢ ὀρχεῖσθαι, ἀλλὰ σεμνῶς δειπνεῖν ἢ ἀριστᾶν, ὡς πρέπει Χρισ-
prandere.
Dion. Exig. τιανοῖς.

CANON LIV.

“Οτι οὐ δεῖ ἱερατικούς ἢ κληρικούς τινας θεωρίας θεωρεῖν² ἐν γάμοις ἢ δείπνοις, ἀλλὰ πρὸ τοῦ εἰσέρχεσθαι τοὺς θυμελικούς³ ἐγείρεσθαι αὐτοὺς καὶ ἀναχωρεῖν.

CANON LV.

“Οτι οὐ δεῖ ἱερατικούς ἢ κληρικούς ἐκ συμβολῆς συμπόσια ἐπιτελεῖν, ἀλλ’ οὐδὲ λαϊκούς.

CANON LVI.

“Οτι οὐ δεῖ πρεσβυτέρους πρὸ τῆς εἰσόδου τοῦ ἐπισκόπου εἰσιέναι καὶ καθέζεσθαι ἐν τῷ βήματι, ἀλλὰ μετὰ τοῦ ἐπισκόπου εἰσιέναι, πλὴν εἰ μὴ ἀνωμαλοῖη ἢ ἀποδημοῖ ὁ ἐπίσκοπος.

CANON LVII.

“Οτι οὐ δεῖ ἐν ταῖς κόμαις καὶ ἐν ταῖς χώραις καθίστασθαι

¹ Dion. Exig. translates this word by plaudere, . . . “but more commonly it is understood by learned men as a prohibition of wanton dances at marriage feasts, against which there are several other Canons of the ancient Councils.” Bing. βαλλίζειν δ’ ἐστὶ τὸ κύμβαλα κτυπεῖν, καὶ πρὸς τὸν ἐκείνων ἦχον ὀρχεῖσθαι. Zon. ἢ βαλλίζειν, τούτ’ ἐστὶ, τὰς χεῖρας κροτεῖν. Arist.

² Conc. in Trullo, Can. 24, 51.

CANON LII.

Quod non oportet in Quadragesima nuptias vel natalitia celebrare. That marriages or birthdays ought not to be celebrated in Lent.

CANON LIII.

Quod non oportet Christianos ad nuptias venientes ballare vel saltare, sed modeste cœnare, vel prandere, ut decet Christianos. That Christians who go to weddings ought not to use wanton or theatrical dances (note ¹), but to dine or sup as becomes Christians.

CANON LIV.

Quod non oportet Sacratos, vel Clericos, in nuptiis vel conviviis aliqua spectacula contemplari: sed priusquam ingrediantur thymelici, surgere et secedere. That they of the Priesthood or Clergy ought not to witness certain spectacles at weddings or feasts, but before the actors enter, to rise up and retreat.

CANON LV.

Quod non oportet Sacratos, vel Clericos, ex collatione convivia peragere, sed neque laicos. That they of the Priesthood or the Clergy, or even laymen, ought not to make feasts by collation (or contribution).

CANON LVI.

Quod non oportet Presbyteros ante Episcopi introitum ingredi et sedere in sacratio: sed cum Episcopo ingredi: præterquam si Episcopus sit mala valetudine, vel profectus sit peregre. That Priests ought not to enter and sit in the bema before the entrance of the Bishop, but to enter with the Bishop, unless the Bishop be sick or from home.

CANON LVII.

Quod non oportet in vicis, et pagis That Bishops be not appointed in villages

¹ In the ancient Grecian theatres, "in front of the orchestra, over against the middle of the stage stood an altar-like elevation with steps, and rising as high as the stage, called the Thymele. On this the chorus grouped itself when not singing." . . . Donaldson's Theatre of the Greeks, page 323, 4th ed.; and again, page 140 . . . "called *Θυμελή*, which served both as an altar for the sacrifices that preceded the exhibition, and as the central point to which the choral movements were all referred;" hence *θυμειλικός* is used as a general name for actor.

ἐπισκόπους, ἀλλὰ περιοδεύτας¹ τοὺς μέντοι ἤδη προκατασταθέντας, μηδὲν πράττειν ἄνευ γνώμης τοῦ ἐπισκόπου τοῦ ἐν τῇ πόλει ὡσαύτως δὲ τοὺς πρεσβυτέρους μηδὲν πράττειν ἄνευ τῆς γνώμης τοῦ ἐπισκόπου.

CANON LVIII.

Ἔστι οὐδὲ ἐν τοῖς οἴκοις προσφορὰν² γίνεσθαι παρα ἐπισκόπων ἢ πρεσβυτέρων.

CANON LIX.

Ἔστι οὐδὲ ἰδιωτικὸν³ ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀκανόνιστα βιβλία, ἀλλὰ μόντα τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης.

CANON LX.⁴

Ἔστι οὐδὲ βιβλία ἀναγινώσκεσθαι τῆς παλαιᾶς διαθήκης, Γένεσις
^a M² omits ἐξ. κόσμου, Ἔξοδος ^a ἐξ Αἰγύπτου, Λευϊτικόν, Αριθμοί, Δευτερονόμιον,
 Ἰησοῦ τοῦ Ναυῆ, Κριταί, Ῥουθ, Ἔσθήρ, Βασιλειῶν πρώτη καὶ
 δευτέρα, τρίτη τε καὶ τετάρτη, Παραλειπόμενα πρῶτον καὶ δεύτερον,
^b Ἔσδρα. M². ^b Ἔσδρα πρῶτον καὶ δεύτερον, ^a Βίβλος Ψαλμῶν ρν' (150),
 Παροιμίαι Σολομῶντος, Ἐκκλησιαστής, Ἄσμα ἁσμάτων, Ἰὼβ,

¹ These were itinerant or visiting presbyters. Bing. Antiq., B. ii. ch. xv. sec. 12. Περιοδεύται δὲ λέγονται, διὰ τὸ περιέρχεσθαι καὶ καταρτίζου τοὺς πιστοὺς, μὴ ἔχοντες καθέδραν οἰκίαν. Zon.

² Compare the 31st and 59th Canons of Cone. in Trullo. In the former it is ordered that clergymen who minister or baptize in oratories in private houses, must have the permission of the bishop; according to the latter, baptism is by no means to be administered in such places. A wise and excellent rule. The Canon is, Μηδαμῶς ἐν εὐκτηρίῳ οἴκῳ ἐνδον οἰκίαν τυγχάνοντι βάπτισμα ἐπιτελείσθω· ἀλλ' οἱ μέλλοντες ἀξιοῦσθαι τοῦ ἀχράντου φωτισματος ταῖς καθολικαῖς προσερχίσθωσαν ἐκκλησίαις, κἀκεῖσε τῆς δωρεᾶς ταύτης ἀπολαύτωσαν. Εἰ δὲ τις ἄλλῃ τὰ παρ' ἡμῶν ὀρισθέντα μὴ φυλάττων, εἰ μὲν κληρικὸς εἴη, καθαιρεῖσθω· εἰ δὲ λαϊκός, ἀφορίζεσθω.

Episcopus constitui, sed periodeutas (hoc est circumcursatores): eos autem qui prius constitui fuerunt, nihil agere sine mente Episcopi qui est in civitate. Similiter autem et Presbyteros nihil agere sine mente Episcopi.

and country districts, but periodeutæ: they, however, who have been already ordained must do nothing without the consent of the Bishop in the city. But in like manner the Priests must do nothing without the consent of the Bishop.

CANON LVIII.

Quod non oportet in domibus fieri oblationem ab Episcopis, vel Presbyteris.

That the oblation ought not be made in private houses by Bishops or Priests.

CANON LIX.

Quod non oportet privatos et vulgares aliquos Psalmos dici in Ecclesia, nec libros non canonicos, sed solos canonicos Veteris et Novi Testamenti.

That psalms composed by private men (lit. "private psalms") ought not to be read in the Church, nor uncanonical books, but only the canonical books of the New and Old Testament (or Covenant).

CANON LX.

Hæc sunt quæ legi oportet ex Veteri Testamento. Genesis, Exodus, id est exitus ex Ægypto, Leviticum, Numeri, Deuteronomium, Jesu Nave, Judices, Ruth, Hester, Regum primus, secundus, tertius, et quartus, Paralipomenon primus et secundus, Esdræ primus et secundus, Liber Psalmorum 150, Proverbia Solomonis, Ecclesiastes, Cantica Canticorum, Job, duodecim Prophetæ, Esaias, Hieremias, Baruch, Lamentationes et Epistola, Ezechiel, Daniel.

The following are the books of the Old Testament which must be read: Genesis (lit. "Genesis of the world"), Exodus (the Exodus from Egypt), Leviticus, Numbers, Deuteronomy; Jesus the son of Nave (Joshuah), Judges, Ruth, Esther; of the Kings, the First, Second, Third, and Fourth (i. e. two of Samuel, two of Kings); Paralipomena (Chronicles), First and Second, The Book of 150 Psalms, Proverbs of Solomon, Ecclesiastes, The

³ "Balsamon and Zonaras interpret these words of some psalms or other (de nescio quibus psalmis) ascribed to Solomon and others; but since they are called 'private,' psalms composed by private individuals either about the time of the Council itself, or before, are to be understood, &c." Bcv. They were called *ιδιωτικοί* to distinguish them from the Holy Scriptures, and perhaps from those books which Rufinus (Com. in Symbol. Apost., sec. 38) calls Ecclesiastical Books, which were entitled *δημοσιευμένα βιβλία*. See Hug's Introd. to the New Test., vol. i. p. 112, &c. Lond. 1827. (Wait's Transl.)

⁴ In some editions this is not reckoned a separate Canon, but regarded as part of Canon 59.

⁵ Ezra and Nehemiah.

▪ Δωδεκα-
πρόφητων. M².
ν ἐπιστολαί.
M¹.
• νεας. P. Z.

^a Δώδεκα Προφήται, Ἡσαΐας, Ἱερεμίας καὶ Βαροῦχ¹ Ἐρηνοὶ καὶ
^b Ἐπιστολή, Ἰεζεκιήλ, Δανιήλ. Τὰ δὲ τῆς °Καινῆς Διαθήκης
ταῦτα· Εὐαγγέλια τέσσαρα, κατὰ Ματθαῖον, κατὰ Μάρκον, κατὰ
Λουκᾶν, κατὰ Ἰωάννην, Πράξεις Ἀποστόλων, Ἐπιστολαὶ Καθολικαὶ
ἑπτὰ, οὕτως, Ἰακώβου μία, Πέτρον δύο, Ἰωάννου τρεῖς, Ἰούδα μία.
Ἐπιστολαὶ Παύλου δεκατέσσαρες· πρὸς Ῥωμαίους μία, πρὸς
Κορινθίους δυο, πρὸς Γαλάτας μία, πρὸς Ἐφεσίους μία, πρὸς
Φιλιππησίους μία, πρὸς Κολοσσαεῖς μία, πρὸς Θεσσαλονικεῖς δύο,
πρὸς Ἑβραίους μία, πρὸς Τιμόθεον δύο, πρὸς Τίτον μία, καὶ πρὸς
Φιλήμονα μία.²

¹ For proof that this does not mean the separate book of Baruch, see Cosin's Scholastical Hist. of the Canon, page 58, &c. Lond. 1672. Aristenus entirely omits the word; so does Caranza, as Johnson observes, Caranza, Sum. Concil. fol. 99. Lugd. 1587. Aristenus concludes his enumeration of the books of the Old Testament with this observation, ὁμοῦ εἰκοσιδύο τὰ βιβλία τῆς Παλαιᾶς.

² The Revelation is not mentioned, because it was not usually read in the public assemblies. See Bp Cosin as in last note, page 60, &c. Its omission in this place may however be owing to

Novi autem Testamenti hæc: Evangelia quatuor, secundum Mattheum, secundum Marcum, secundum Lucam, secundum Joannem, Actus Apostolorum, Epistolæ Catholicæ (septem), Jacobi una, Petri duæ, Joannis tres (Judæ una). Epistolæ Pauli 14, ad Romanos una, ad Corinthios duæ, ad Galatas una, ad Ephesios una, ad Philippenses una, ad Colossenses una, ad Thessalonicenses duæ, ad Hebræos una, ad Timotheum duæ, ad Titum una, ad Philemonem una.

Song of Songs, Job, The Twelve Prophets, Isaiah, Jeremiah and Baruch, Lamentations and the Epistle, Ezekiel, Daniel. But of the New Testament the following: Four Gospels, according to Matthew, Mark, Luke, John, the Acts of the Apostles, Seven Catholic Epistles, thus, of James one, of Peter two, of John three, of Jude one. The Epistles of Paul fourteen, to the Romans one, to the Corinthians two, to the Galatians one, to the Ephesians one, to the Philippians one, to the Colossians one, to the Thessalonians two, to the Hebrews one, to Timothy two, to Titus one, and to Philemon one.

another cause. The Paris edition of Zonaras omits the Epistle to Philemon, but without this the number of 14 Epistles attributed in the Canon to St Paul could not be made up. Its omission must be attributed merely to accident. The reader who wishes for information on the Canon of Scripture should consult Cosin's *Scholastical History of the Canon*. In Jones' *New and Full Method, &c.* (vol. i. pp. 54—6. Oxf. 1827), will be found a list of places where catalogues of the Scriptures occur, with their peculiarities marked, which will prove very useful to the inquirer.

THE END.

JOHN CHILDS AND SON, PRINTERS.