

*Decrees of the
Ecumenical Councils*

Volume One
Nicaea I to Lateran V

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Constantinople I

381

INTRODUCTION

In the year 380 the emperors Gratian and Theodosius I decided to convoke this council to counter the Arians, and also to judge the case of Maximus the Cynic, bishop of Constantinople. The council met in May of the following year. One hundred and fifty bishops took part, all of them eastern Orthodox, since the Pneumatomachi party had left at the start.

After Maximus had been condemned, Meletius, bishop of Antioch, appointed Gregory of Nazianzus as the lawful bishop of Constantinople and at first presided over the council. Then on Meletius's sudden death, Gregory took charge of the council up to the arrival of Acholius, who was to table Pope Damasus's demands: namely, that Maximus should be expelled as an interloper, and that the translation of bishops should be avoided. But when Timothy, bishop of Alexandria, arrived he declared Gregory's appointment invalid. Gregory resigned the episcopacy and Nectarius, after baptism and consecration, was installed as bishop and presided over the council until its closure.

No copy of the council's doctrinal decisions, entitled *τόμος καὶ ἀναθεματισμὸς ἔγγραφος* (record of the tome and anathemas), has survived¹. So what is presented here is the synodical letter of the synod of Constantinople held in 382², which expounded these doctrinal decisions, as the fathers witness, in summary form: namely, along the lines defined by the council of Nicaea, the consubstantiality and coeternity of the three divine persons against the Sabelians, Anomoeans, Arians and Pneumatomachi, who thought that the divinity was divided into several natures; and the *ἐνανθρώπησις* (taking of humanity) of the Word, against those who supposed that the Word had in no way taken a human soul³. All these matters were in close agreement with the tome that Pope Damasus and a Roman council, held probably in 378, had sent to the East.

Scholars find difficulties with the creed attributed to the council of Constantinople. Some say that the council composed a new creed. But no mention is made of this creed by ancient witnesses until the council of Chalcedon; and the council of Constantinople was said simply to have endorsed the faith of Nicaea, with a few additions on the holy Spirit to refute the Pneumatomachian heresy. Moreover, if the latter tradition is accepted, an explanation must be given of why the first two articles of the so-called Constantinopolitan creed differ considerably from the Nicene creed.

¹ See Grumel, 3.

² Theodoret, *Historia ecclesiastica (Church History)* V 9 (PG 82, 1211–1218; GCS 2^{ed.} Parmentier 289–294), in Greek; Cassiodorus, *Historia ecclesiastica tripartita (Tripartite Church History)* IX 14 (PL 69, 1130–1133), in Latin.

³ See Grumel, 6.

It was J. Lebon, followed by J. N. D. Kelly and A. M. Ritter, who worked at the solution of this problem. Lebon said that the Nicene creed, especially since it was adapted to use at baptism, had taken on a number of forms. It was one of these which was endorsed at the council of Constantinople and developed by additions concerning the holy Spirit. All the forms, altered to some extent or other, were described by a common title as “the Nicene faith”. Then the council of Chalcedon mentioned the council of Constantinople as the immediate source of one of them, marked it out by a special name “the faith of the 150 fathers”, which from that time onwards became its widely known title, and quoted it alongside the original simple form of the Nicene creed⁴. The Greek text of the Constantinopolitan creed, which is printed below, is taken from the acts of the council of Chalcedon⁵.

The council of Constantinople enacted four disciplinary canons⁶: against the Arian heresy and its sects (can. 1), on limiting the power of bishops within fixed boundaries (can. 2), on ranking the see of Constantinople second to Rome in honour and dignity (can. 3), on the condemnation of Maximus and his followers (can. 4). Canons 2–4 were intended to put a stop to aggrandisement on the part of the see of Alexandria. The two following canons, 5 and 6, were framed at the synod which met in Constantinople in 382⁷. The 7th canon is an extract from a letter which the church of Constantinople sent to Martyrius of Antioch⁸.

⁴ J. Lebon, *Les anciens symboles dans la définition de Chalcedoine*, Rev. d'Hist. Eclés. 37 (1936) 874. See below pp. 83–85.

⁵ This creed is quoted for the first time in the acts of the second session of the council of Chalcedon, ed. ACO II I 2, 80. It was also inserted, along with the Nicene creed, in the council of Chalcedon's definition of faith, which was approved in that council's fifth session and promulgated in its sixth session, see ACO II I 2, 128. It is probably from this second text that two further texts derive: the creed which is found in the anti-Chalcedonian florilegium compiled at the end of the fifth century and preserved in cod. Vat. graec. 1431, see ACO II I 7, 65; and the creed in the definition of the sixth ecumenical council in 681, see Mansi 11, 633 (see below p. 125).

In order to explain the considerable differences, according to some sources, between the texts of the creed at the second and fifth sessions of the council of Chalcedon, E. Schwartz, *Das Nicaenum und das Constantinopolitanum auf der Synode von Chalcedon*, Zeitschrift für die neutest. Wiss. 25 (1926) 33–88, took the view that the text of the creed inserted into the definition approved at the fifth session was deliberately altered by the council. J. Lebon, *Les anciens symboles*... 809–876, dismissed this view. He considered that the different versions derive from the variations in the tradition which we have mentioned above, and that the fathers of Chalcedon never altered the text of the creed.

The text of the creed printed below is that of the second session of the council of Chalcedon: in Greek, according to the manuscripts of the acts; in Latin, according to the translation of the acts of the second session published by the deacon Rusticus in the years 564–565, ACO II III 2, 6–7. For the sources and variant readings in the creed, see G. L. Dosssetti, *Il simbolo di Nicaea e di Costantinopoli*, Rome 1967.

⁶ The Greek text printed below is from the collection of canons made by John Scholasticus (ed. CCO 45–54). The first three canons are quoted by the council of Chalcedon, see ACO II I 3, 96, with minimal changes. The Latin text of only canons 1–4 is to be found in the ancient translations (but see Turner II 421–425); we give the version by Dionysius Exiguus, and for canons 5–8 we have used the modern translation from Mansi 3, 559–563.

⁷ See Theodoret, *Historia ecclesiastica (Church History)* V 9, 13 (PG 82, 1212; GCS 2^{ed.} Parmentier 293); C. H. Turner, *The Roman Council and Damasus, AD 382*, Journal of Theol. Studies 1 (1900) 554–560; Grumel, 5.

⁸ Grumel, 145; see CCO 43–44.

The council ended on 9 July 381, and on 30 July of the same year, at the request of the council fathers, the emperor Theodosius ratified its decrees by edict⁹.

Already from 382 onwards, in the synodical letter of the synod which met at Constantinople, the council of Constantinople was given the title of “ecumenical”. The word denotes a general and plenary council¹⁰. But the council of Constantinople was criticised and censured by Gregory of Nazianzus¹¹. In subsequent years it was hardly ever mentioned. In the end it achieved its special status when the council of Chalcedon, at its second session and in its definition of the faith, linked the form of the creed read out at Constantinople with the Nicene form, as being a completely reliable witness of the authentic faith. The fathers of Chalcedon acknowledged the authority of the canons — at least as far as the eastern church was concerned — at their sixteenth session¹². The council's dogmatic authority in the western church was made clear by words of Pope Gregory I: “I confess that I accept and venerate the four councils (Nicaea, Constantinople, Ephesus and Chalcedon) in the same way as I do the four books of the holy Gospel...”¹³

The bishop of Rome's approval was not extended to the canons, because they were never brought “to the knowledge of the apostolic see”¹⁴. Dionysius Exiguus knew only of the first four — the ones to be found in the western collections. Pope Nicholas I wrote of the sixth canon to Emperor Michael III: “It is not found among us, but is said to be in force among you”¹⁵.

The English translation is from the Greek text, which is the more authoritative version.

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⁹ *Codex Theod. (Theodosian Code)* XVI I 3 (trans. C. Pharr, *The Theodosian Code*, Princeton 1952, 440); see Grumel, 4.

¹⁰ See H. Chadwick, *The Origin of the Title “Oecumenical Council”*, Journal of Theol. Studies 23 (1972) 132–135; see also below p. 29; CSP, appendix II.

¹¹ Gregory of Nazianzus, *Carmina Historica (Historical Songs/Poems)* XI, 1509–1949 (PG 37, 1134–1166).

¹² See below, the council of Chalcedon; and ACO II I 2, 80; 2, 128; 3, 88–89; 3, 94–96.

¹³ Gregory I, *Reg. epist. (Register of letters)* I 24 (MGH *Epist.* I 36); see *Le concile 73*.

¹⁴ Leo I, *Epist. (Letters)* 56 (106), ACO II IV 61; Gregory I, *Reg. epist. (Register of letters)* VII 31 (MGH *Epist.* I 479).

¹⁵ Nicholas I, *Epist. (Letters)* 86 (PL 119, 933).

Ἐκθεσις τῶν
ρν' πατέρων

Expositio fidei CL patrum

Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς ὁρατῶν τε πάντων καὶ ἀορατῶν· καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρί, δι' οὗ τὰ πάντα ἐγένετο, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν σατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ἐνανθρωπήσαντα σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφὰς καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐν δεξιᾷ τοῦ πατρὸς καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος· καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ κύριον καὶ ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν· εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογοῦμεν ἕν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν· προσδοκῶμεν ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.

Credimus in unum deum patrem omnipotentem, factorem caeli et terrae, visibilium omnium et invisibilium; et in unum dominum Iesum Christum filium dei unigenitum, ex patre natum ante omnia saecula, deum ex deo, lumen ex lumine, deum verum ex deo vero, natum non factum, omousion patri, hoc est eiusdem cum patre substantiae, per quem omnia facta sunt, qui propter nos homines et nostram salutem descendit et incarnatus est de spiritu sancto et Maria virgine humanatus est et crucifixus pro nobis est sub Pontio Pilato et sepultus et tertia die resurrexit et ascendit in caelis et sedit ad dexteram patris et iterum venturus cum gloria iudicare vivos et mortuos, cuius regni non erit finis; et in spiritum sanctum, dominum et vivificantem, ex patre procedentem, cum patre et filio coadorandum et conglorificandum, qui locutus est per prophetas; in unam catholicam et apostolicam ecclesiam; confitemur unum baptismum in remissionem peccatorum et expectamus resurrectionem mortuorum et vitam futuri saeculi. amen.

The exposition of the 150 fathers

We believe in one God the Father all-powerful, maker of heaven and of earth, and of all things both seen and unseen. And in one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all the ages, light from light, true God from true God, begotten not made, consubstantial with the Father, through whom all things came to be; for us humans and for our salvation he came down from the heavens and became incarnate from the holy Spirit and the virgin Mary, became human and was crucified on our behalf under Pontius Pilate; he suffered and was buried and rose up on the third day in accordance with the scriptures; and he went up into the heavens and is seated at the Father's right hand; he is coming again with glory to judge the living and the dead; his kingdom will have no end. And in the Spirit, the holy, the lordly and life-giving one, proceeding forth from the Father, co-worshipped and co-glorified with Father and Son, the one who spoke through the prophets; in one, holy, catholic and apostolic church. We confess one baptism for the forgiving of sins. We look forward to a resurrection of the dead and life in the age to come. Amen.

Ἐπιστολὴ τῶν ἐν Κωνσταντινουπόλει
συνελθόντων ἐπισκόπων¹

**Epistula Constantinopolitani
concilii¹ ad papam Damasum
et occidentales episcopos**

Κυριοὶ τιμωτάτοις καὶ εὐλαβεστά-
τοις ἀδελφοῖς καὶ συλλειτουργοῖς,
Δαμάσῳ, Ἀμβροσίῳ, Βρίττωνι,
Οὐαλεριανῷ, Ἀχολίῳ, Ἀνεμίῳ,
Βασιλείῳ καὶ τοῖς λοιποῖς ἁγίοις
ἐπισκόποις τοῖς συνελθούσιν ἐν τῇ
μεγαλόπολει Ῥώμῃ, ἡ ἁγία σύνοδος
τῶν ὀρθοδόξων ἐπισκόπων τῶν
συνελθόντων ἐν τῇ μεγαλόπολει
Κωνσταντινουπόλει, ἐν κυρίῳ χαίρειν.

Τὸ μὲν ὡς ἀγνοοῦσαν διδάσκειν
τὴν ὑμετέραν εὐλάβειαν καὶ διηγεῖσθαι
τῶν παθημάτων τὸ πλῆθος τῶν
ἐπαχθέντων ἡμῖν παρὰ τῆς τῶν
ἀρειανῶν δυναστείας, περιττὸν ἴσως·
οὔτε γὰρ πάρεργον τὰ καθ' ἡμᾶς
κρίνειν τὴν ὑμετέραν ἡγούμεθα
θεοσέβειαν ὡς δεῖσθαι τοῦ μαθεῖν
ταῦτα οἷς ἐχρῆν συναλγεῖν, οὔτε
τοιούτοί τινες οἱ περισχόντες ἡμᾶς
χειμῶνες ὡς λανθάνειν ὑπὸ σμικρό-
τητος· ὅ τε χρόνος τῶν διωγμῶν
νεαρός, ἔναυλον ἔτι φυλάττων τὴν
μνήμην οὐ τοῖς πεπονθόσι μόνον,
ἀλλὰ καὶ τοῖς δι' ἀγάπην τὰ τῶν
πεπονθόντων οἰκειουμένοις· χθὲς γὰρ
ὡς εἰπεῖν ἔτι καὶ πρώην οἱ μὲν τῶν
τῆς ἐξορίας λυθέντες δεσμῶν εἰς τὰς
ἑαυτῶν ἐκκλησίας διὰ μυρίων ἐπανή-
κασι θλίψεων, τῶν δὲ καὶ τελειωθέν-
των ἐν ταῖς ἐξορίας ἐπανεκομίσθη τὰ
λείψανα· τινὲς δὲ καὶ μετὰ τὴν τῆς
ἐξορίας ἐπάνοδον ἔτι βράζοντι τῷ
τῶν αἰρετικῶν περιπεσόντες θυμῷ,
πικρότερα τῶν ἐπὶ τῆς ἀλλοτρίας ἐπὶ
τῆς οἰκείας ὑπέμειναν, λίθοις παρ'
αὐτῶν τελειωθέντες κατὰ τὸν μακά-
ριον Στέφανον², ἄλλοι διαφόροις
καταξανθέντες αἰκίαις ἔτι τὰ στίγματα
τοῦ Χριστοῦ καὶ τοὺς μῶλωπας ἐν
τῷ σώματι περιφέρουσι³· χρημάτων

Dominis honorabilibus atque vene-
randis fratribus et comministris
Damaso, Ambrosio, Brittonio, Va-
leriano, Acholio, Basilio et reliquis
sanctis episcopis in maxima Roma
collectis, sancta synodus orthodoxy-
orum episcoporum congregatorum
in maxima civitate Constantinopoli,
in Domino salutem.

Velut ignorantia vestrae reveren-
tia insinuare atque narrare multitu-
dinem passionum ab ariana poten-
tia nobis saepius illatarum, forsitan
supervacuum est. Non enim ita
negligere vestram credimus sancti-
tatem, ut adhuc egeatis discere, quos
certum est condolere. Sed neque
tales nos constrinxere tempestates,
ut pro sui parvitate latere potuissent.
Neque tempus persecutionis est no-
vum; sed adhuc memoriam servat
antiquam, non solum in his qui
passi sunt, sed etiam in eis qui parti-
cipes sunt illorum quorum proprias
indicant passiones. Hesterno enim,
ut ita dicamus, aut hodie exsiliorum
vinculis resoluti, post innumeras
tribulationes ad ecclesias proprias
sunt reversi. Aliorum vero in exsilio
defunctorum funera revocata sunt.
Quidam vero etiam ab exsilio re-
meantes, et ferventi haereticorum
furore detenti, amariora quam in
exsilio in propriis sunt perpessi,
lapidibus ab eis obruti, sicuti beatus
Stephanus². Alii diversis macerati
sunt suppliciis, adhuc stigmata Chri-
sti et vulnera in suo corpore circum-
ferre³ noscuntur. Pecuniarum vero
dispendia, honoris ademptiones,

A letter of the bishops gathered in Constantinople¹

To the most honoured lords and most reverend brethren and fellow-ministers, Damasus, Ambrose, Britton, Valerian, Acholius, Anemius, Basil, and the rest of the holy bishops who met in the great city of Rome: the sacred synod of orthodox bishops who met in the great city of Constantinople sends greetings in the Lord.

It may well be unnecessary to instruct your reverence by describing the many sufferings that have been brought upon us under Arian domination, as if you did not know already. Nor do we imagine that your piety considers our affairs so trivial that you need to learn what you must be suffering along with us. Nor were the storms which beset us such as to escape your notice on grounds of insignificance. The period of persecution is still recent and ensures that the memory remains fresh not only among those who have suffered but also among those who have through love made the lot of those who suffered their own. It was barely yesterday or the day before that some were freed from the bonds of exile and returned to their own churches through a thousand tribulations. The remains of others who died in exile were brought back. Even after their return from exile some experienced a ferment of hatred from the heretics and underwent a more cruel fate in their own land than they did abroad, by being stoned to death by them in the manner of the blessed Stephen². Others were torn to shreds by various tortures and still carry around on their bodies the marks of Christ's wounds and bruises³. Who could number the financial penalties, the fines

¹ Id est syn. Constant. a. 382 (v. supra p. 21).

² Cf. Ac 7, 58. ³ Cf. Gal 6, 17.

¹ Namely the synod of Constantinople in 382 (see above p. 21).

² See Ac 7, 58.

³ See Gal 6, 17.

δὲ ζημίας καὶ προσιμῆσεις πόλεων, καὶ τὰς τῶν καθ' ἓνα δημεύσεις καὶ συσκευάς καὶ ὕβρεις καὶ δεσμοκτήρια τίς ἂν ἐξαριθμήσασθαι δύναιτο; 5 πᾶσαι γὰρ ὄντως ἐφ' ἡμᾶς αἱ θλίψεις ἐπληθύνθησαν ὑπὲρ ἀριθμῶν, ἴσως μὲν ἐπειδὴ δίκας ἀμαρτημάτων ἐτίναμεν, ἴσως δὲ καὶ τοῦ φιλανθρώπου θεοῦ διὰ τοῦ πλήθους τῶν παθημάτων ἡμᾶς 10 γυμνάζοντος.

Τούτων μὲν οὖν τῷ θεῷ χάρις, ὃς καὶ διὰ τοσούτων θλίψεων τοὺς ἑαυτοῦ δούλους ἐπαίδευσεν, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν αὐτοῦ 15 πάλιν ἐξήγαγεν ἡμᾶς εἰς ἀναψυχὴν¹. ἡμῖν δὲ μακρὰς ἔδει σχολῆς καὶ πολλοῦ χρόνου καὶ πόνου πρὸς τὴν τῶν ἐκκλησιῶν ἐπανόρθωσιν, ἵν' ὡσπερ ἐκ μακρᾶς ἀρρωστίας ταῖς 20 κατὰ μικρὸν ἐπιμελείαις τὸ σῶμα τῆς ἐκκλησίας ἐκνοσηλεύοντες, πρὸς τὴν ἀρχαίαν τῆς εὐσεβείας ὑγίειαν ἐπαναγάγωμεν. Καὶ γὰρ εἰ τὰ μάλιστα δοκοῦμεν τῆς τῶν διωγμῶν ἀπηλλά- 25 χθαι σφοδρότητος καὶ τὰς ἐκκλησίας χρονίως παρὰ τῶν αἱρετικῶν κατασχεθείσας ἀρτίως ἀνακομίζεσθαι, πλὴν ἀλλὰ βαρεῖς ἡμῖν οἱ λύκοι καὶ μετὰ τὸ τῆς μάνδρας ἐξωσθῆναι κατὰ τὰς 30 νάπας τὰ ποιμνία διαρπάζοντες, ἀντισυνάξεις τολμῶντες, δῆμων κινουῦντες ἐπαναστάσεις, ὀκνοῦντες οὐδὲν εἰς τὴν τῶν ἐκκλησιῶν βλάβην· ἦν μὲν οὖν, ὅπερ εἰρήκαμεν, ἀναγ- 35 καίον πλείονα ἡμᾶς προσασχοληθῆναι χρόνον.

Ἐπειδὴ μέντοι τὴν ἀδελφικὴν περὶ ἡμᾶς ἀγάπην ἐπιδεικνύμενοι, σύνοδον ἐπὶ τῆς Ῥώμης θεοῦ βουλήσει 40 συγκροτοῦντες καὶ ἡμᾶς ὡς οἰκεία μέλη προσεκαλέσασθε διὰ τῶν τοῦ θεοφιλεστάτου βασιλέως γραμμάτων, ἵν' ἐπειδὴ τότε τὰς θλίψεις μόνοι κατεδικάστημεν, νῦν ἐν τῇ τῶν 45 αὐτοκρατόρων περὶ τὴν εὐσέβειαν

singulorumque confiscationes et machinamina, iniurias atque vincula, quis numerare valebit ad singula? Omnes enim tribulationes vere super nos multiplicatae sunt ultra numerum. Iuste quidem, quoniam valde peccavimus. Aut certe clemens Dominus passionum multitudine nos voluit exercere.

Propter haec itaque gratias Deo referimus: quia et per tantas tribulationes servos corripit suos, et secundum multitudinem miserationum suarum deduxit nos rursus ad refrigerium¹. Nobis itaque tempus et labor maximus necessarius fuit, quatenus emendatio proveniret ecclesiarum; ut, tanquam pro longa aegritudine, diligentia paulatim adhibita, priscam pietatis redderet sanitatem. Hoc etenim modo putabimur persecutionibus acerrimis liberari, et ecclesias, longo tempore ab haereticis detenta, denuo reparare. Verumtamen graves adhuc nobis sunt lupi, qui postquam de caulis expulsi sunt, ex ipsis pascuis oves abripiunt: collectas facere contententes, populos commoventes, et in nullo segnes ad ecclesiae laesionem. Erat itaque, sicut diximus, necessarium huic operi tempus.

Quia tamen fraternam circa nos charitatem ministrantes, synodum in Romana urbe Dei voluntate fecistis, et nos illic tanquam membra propria, litteris Deo amabilis principis evocastis; ut quoniam tunc ad tribulationes soli sumus addicti, nunc sub imperatorum pia concordia non sine nobis regnaretis; sed

¹ Cf. Ps 65, 12.

imposed on cities, the confiscations of individual property, the plots, the outrages, the imprisonments? Indeed all our afflictions increased beyond number: perhaps because we were paying the just penalty for our sins; perhaps also because a loving God was disciplining us by means of the great number of our sufferings.

So thanks be to God for this. He has instructed his own servants through the weight of their afflictions, and in accordance with his numerous mercies he has brought us back again to a place of refreshment¹. The restoration of the churches demanded prolonged attention, much time and hard work from us if the body of the church which had been weak for so long was to be cured completely by gradual treatment and brought back to its original soundness in religion. We may seem on the whole to be free from violent persecutions and to be at the moment recovering the churches which have long been in the grip of the heretics. But in fact we are oppressed by wolves who even after expulsion from the fold go on ravaging the flocks up and down dale, making so bold as to hold rival assemblies, activating popular uprisings and stopping at nothing which might harm the churches. As we have said, this made us take a longer time over our affairs.

But now you have shown your brotherly love for us by convoking a synod in Rome, in accordance with God's will, and inviting us to it, by means of a letter from your most God-beloved emperor, as if we were limbs of your very own, so that whereas in the past we were condemned to suffer alone, you should not now reign in isolation from us, given the complete agreement of the emperors in

¹ See Ps 65, 12.

συμφωνία μὴ χωρὶς ἡμῶν βασιλεύ-
σητε, ἀλλὰ καὶ ἡμεῖς ὑμῖν κατὰ τὴν
ἀποστολικὴν φωνὴν συμβασιλεύσω-
μεν¹, εὐχὴ μὲν ἦν ἡμῖν, εἰ δυνατόν,
ἅπανσιν ἀθρόως καταλιποῦσι τὰς
ἐκκλησίας, τῷ πτόθῳ ἢ τῇ χρεῖα
χαρίσασθαι· τίς γὰρ ἡμῖν δώσει
πτέρυγας ὡσεὶ περιστερᾶς, καὶ πετα-
σθῆσόμεθα καὶ πρὸς ὑμᾶς καταπαύ-
σομεν²; Ἐπειδὴ δὲ τοῦτο παντελῶς
ἐγύμνου τὰς ἐκκλησίας ἄρτι τῆς
ἀνανεώσεως ἀρχομένης, καὶ τὸ πρᾶγ-
μα παντάπασιν ἦν τοῖς πολλοῖς ἀδύ-
νατον, (συνδεδραμῆκαμεν γὰρ εἰς τὴν
Κωνσταντινούπολιν ἐκ τῶν πέρουσι
γραμμάτων τῶν παρὰ τῆς ὑμετέρας
τιμιότητος μετὰ τὴν ἐν Ἀκυλεῖα
σύνοδον πρὸς τὸν θεοφιλέστατον
βασιλέα Θεοδόσιον ἐπισταλθέντων,
πρὸς μόνην ταύτην τὴν ἀποδημίαν
τὴν μέχρι Κωνσταντινουπόλεως
παρασκευασάμενοι, καὶ περὶ ταύτης
μόνης τῆς συνόδου τῶν ἐν ταῖς
ἐπαρχίαις μεινάντων ἐπισκόπων
συγκατάθεσιν ἐπαγόμενοι, μείζονος
δὲ ἀποδημίας μῆτε προσδοκῆσαντες
χρεῖαν μῆτε προακούσαντες ὅλως
πρὶν ἐν Κωνσταντινουπόλει συνελθεῖν·
πρὸς δὲ τούτοις καὶ τῆς προθεσμίας
διὰ στενότητα μῆτε πρὸς παρασκευὴν
μακροτέρας ἀποδημίας ἐνδιδοῦσης
καιρὸν μῆτε πάντας τοὺς ἐν ταῖς
ἐπαρχίαις κοινωνικούς ἐπισκόπους
ὑπομνησθῆναι καὶ τὰς παρ' αὐτῶν
συγκαταθέσεις λαβεῖν). Ἐπειδὴ
ταῦτα καὶ πολλὰ πρὸς τοῦτοις ἕτερα
τὴν τῶν πλειόνων ἀφιξὴν διεκώλυσεν,
ὁ δεῦτερον ἦν εἰς τὴν τῶν πραγ-
μάτων ἐπανόρθωσιν καὶ τὴν τῆς
ὑμετέρας περὶ ἡμᾶς ἀγάπης ἀπόδει-
ξιν, τοῦτο πεποιθήκαμεν, τοὺς αἰδеси-
μωτάτους καὶ τιμιωτάτους ἀδελφούς
καὶ συλλειτουργοὺς ἡμῶν ἐπισκόπους
Κυριακόν, Εὐσέβιον καὶ Πρισκιανὸν
προθύμως καμεῖν ἄχρις ὑμῶν δυσω-

¹ Cf. 1 Cor 4, 8. ² Cf. Ps 54, 7.

matters of religion. Rather, according to the word of the apostle, we should reign along with you¹. So it was our intention that if it were possible we should all leave our churches together and indulge our desires rather than attend to their needs. But who will give us wings as of a dove, so we shall fly and come to rest with you²? This course would leave the churches entirely exposed, just as they are beginning their renewal; and it is completely out of the question for the majority. As a consequence of last year's letter sent by your reverence after the synod of Aquileia to our most God-beloved emperor Theodosius, we came together in Constantinople. We were equipped only for this stay in Constantinople and the bishops who remained in the provinces gave their agreement to this synod alone. We foresaw no need for a longer absence, nor did we hear of it in advance at all, before we gathered in Constantinople. On top of this the tightness of the schedule proposed allowed no opportunity to prepare for a longer absence, nor to brief all the bishops in the provinces who are in communion with us and to get their agreement. Since these considerations, and many more besides, prevented most of us from coming, we have done the next best thing both to set matters straight and to make your love for us appreciated: we have managed to convince our most venerable and reverend brethren and fellow-ministers, Bishops Cyriacus, Eusebius and Priscian to be willing to undertake the wearisome journey to you. Through them we wish to show that

¹ See 1 Cor 4, 8.

² See Ps 54, 7.

πήσαντες δι' ὧν καὶ τὴν ἡμετέραν
προαίρεσιν εἰρηνικὴν οὖσαν καὶ σκο-
πὸν ἐνώσεως ἔχουσαν ἐπιδείκνυμεν,
καὶ τὸν ζῆλον ἡμῶν τὸν ὑπὲρ τῆς
5 ὑγιούς πίστεως φανερὸν ποιῶμεν.

Ἡμεῖς γὰρ εἴτε διωγμούς εἴτε
θλίψεις εἴτε βασιλείους ἀπειλάς εἴτε
τάς τῶν ἀρχόντων ἐμότητας εἴτε τινὰ
πειρασμὸν ἕτερον παρὰ τῶν αἰρετικῶν
10 ὑπεμείναμεν, ὑπὲρ τῆς εὐαγγελικῆς
πίστεως τῆς ἐν Νικαίᾳ τῆς Βιθυνίας
παρὰ τῶν τιῆ' πατέρων κυρωθείσης
ὑπέστημεν· ταύτην γὰρ καὶ ὑμῖν καὶ
ἡμῖν καὶ πᾶσι τοῖς μὴ διαστρέφουσι
15 τὸν λόγον τῆς ἀληθοῦς πίστεως
συναρέσκειν †δεῖ [ἦν μόλις ποτὲ]
πρεσβυτάτην τε οὖσαν καὶ ἀκόλουθον
τῷ βαπτίσματι, καὶ διδάσκουσαν
ἡμᾶς πιστεύειν εἰς τὸ ὄνομα τοῦ
20 πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου
πνεύματος, δηλαδὴ θεότητος καὶ
δυναμείως καὶ οὐσίας μιᾶς τοῦ πατρὸς
καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος
πιστευομένης, ὁμοτιμοῦ τε ἀξίας καὶ
25 συναϊδίου τῆς βασιλείας, ἐν τρισὶ
τελειοτάταις ὑποστάσεσιν, ἧγουν τρισὶ
τελείοις προσώποις, ὡς μήτε τὴν
Σαβελλίου νόσον χάραξ λαβεῖν συγ-
χεομένων τῶν ὑποστάσεων εἴτ' οὖν
30 τῶν ιδιοτήτων ἀναιρουμένων, μήτε
μὴν τὴν εὐνομιανῶν καὶ ἀρειανῶν
καὶ πνευματομάχων βλασφημίαν
ἰσχύειν, τῆς οὐσίας ἢ τῆς φύσεως ἢ
τῆς θεότητος τευνομένης καὶ τῇ
35 ἀκτίστῳ καὶ ὁμοουσίῳ καὶ συναϊδίῳ
τριάδι μεταγενεστέρας τινὸς ἢ κτι-
στῆς ἢ ἑτεροουσίῳ φύσεως ἐπαγο-
μένης. Καὶ τὸν τῆς ἐνανθρωπήσεως
δὲ τοῦ κυρίου λόγον ἀδιάστροφον
40 σῶζομεν, οὔτε ἄψυχον οὔτε ἄνουν ἢ
ἀτελεῖ τὴν τῆς σαρκὸς οἰκονομίαν
παραδεγόμενοι, ὅλον δὲ εἰδότες τέλειον
μὲν πρὸ αἰώνων ὄντα θεὸν λόγον,
τέλειον δὲ ἄνθρωπον ἐπ' ἐσχάτων τῶν
45 ἡμερῶν διὰ τὴν ἡμετέραν σωτηρίαν
γενόμενον.

quem pro saluberrima fide gerimus,
indicamus.

Nos etenim persecutiones, sive
tribulationes, sive minas imperiales,
sive crudelitates iudicum, sive quas-
libet alias tentationes haeticorum,
libenter sustinimus pro evangelica
fide, quae in Nicaea Bithyniae a tre-
centis decem et octo patribus robo-
rata dignoscitur. Hanc enim et vo-
bis, et nobis, et omnibus qui non
subvertunt verbum verae fidei,
complacere confidimus, quam sci-
mus antiquissimam exsistere, et se-
quacem baptismatis, docentemque
nos credere in nomine Patris, et
Filii, et Spiritus sancti. Divinitatem
quippe, et virtutem, atque substan-
tiam unam Patris, et Filii, et Spi-
ritus sancti credimus, et aequalem
honorem ac dignitatem, et imperium
coaeternum, in tribus perfectis-
simis subsistentiis, seu tribus per-
fectis personis; ut neque sabellini
languor habeat locum confusione
subsistentiarum aut peremptione
proprietary; neque eunomiano-
rum, et arianorum, et pneumatoma-
chorum, id est Spiritui resistentium,
blasphemia praevalcat; substantia
videlicet secundum illos, aut
natura, aut divinitate divisa, et in-
creatae consubstantiali, et coaeter-
nae Trinitati postrema quaedam vel
creata, vel alterius substantiae na-
tura detur. Inhumanationis vero
Christi sermonem sine aliqua vio-
latione servamus, neque sine anima,
neque sine mente, aut imperfectam
carnis dispensationem suscipientes;
sed totum scientes perfectum qui-
dem ante saecula exsistere Dei Ver-
bum, perfectum vero hominem in
novissimo dierum propter nostram
salutem factum.

our intentions are peaceful and have unity as their goal. We also want to make clear that what we are zealously seeking is sound faith.

What we have undergone — persecutions, afflictions, imperial threats, cruelty from officials, and whatever other trial at the hands of heretics — we have put up with for the sake of the gospel faith established by the 318 fathers at Nicaea in Bithynia. You, we and all who are not bent on subverting the word of the true faith should give this creed our approval. It is the most ancient and is consistent with our baptism. It tells us how to believe in the name of the Father and of the Son and of the holy Spirit: believing also, of course, that the Father, the Son and the holy Spirit have a single Godhead and power and substance, a dignity deserving the same honour and a co-eternal sovereignty, in three most perfect hypostases, or three perfect persons. So there is no place for Sabellius's diseased theory in which the hypostases are confused and thus their proper characteristics destroyed. Nor may the blasphemy of Eunomians and Arians and Pneumatomachi prevail, with its division of substance or of nature or of Godhead, and its introduction of some nature which was produced subsequently, or was created, or was of a different substance, into the uncreated and consubstantial and co-eternal Trinity. And we preserve undistorted the accounts of the Lord's taking of humanity, accepting as we do that the economy of his flesh was not soulless nor mindless nor imperfect. To sum up, we know that he was before the ages fully God the Word, and that in the last days he became fully man for the sake of our salvation.

Τὰ μὲν οὖν κατὰ τὴν πίστιν τὴν παρ' ἡμῶν ἀνυποστόλως κηρυττομένην ὡς ἐν κεφαλαίῳ τοιαῦτα· περιῶν καὶ ἐπὶ πλείον ψυχαγωγηθῆναι δυνήσεσθε, τῷ τε ἐν Ἀντιοχείᾳ τόμῳ παρὰ τῆς ἐκεῖ συνεληθούσης συνόδου γεγεννημένῳ καταξιώσαντες ἐντυχεῖν καὶ τῷ πέρυσιν ἐν Κωνσταντινουπόλει παρὰ τῆς οἰκουμένης ἐκτεθέντι συνόδου, ἐν οἷς πλατύτερον τὴν πίστιν ὡμολογήσαμεν καὶ τῶν ἑναγχοῦς καινοτομηθειῶν αἰρέσεων ἀναθεματισμὸν ἐγγραφον πεποιήκαμεν.

Περὶ δὲ τῶν οἰκονομιῶν τῶν κατὰ μέρος ἐν ταῖς ἐκκλησίαις παλαιός τε, ὡς ἴστε, θεσμός κεκράτηκε καὶ τῶν ἐν Νικαίᾳ ἁγίων πατέρων ὄρος, καθ' ἑκάστην ἐπαρχίαν τοὺς τῆς ἐπαρχίας καὶ, εἴπερ ἐκείνοι βούλοιντο, σὺν αὐτοῖς τοὺς ὁμόρους πρὸς τὸ συμφέρον ποιεῖσθαι τὰς χειροτονίας· οἷς ἀκολούθως τὰς τε λοιπὰς ἐκκλησίας παρ' ἡμῖν οἰκονομεῖσθαι γινώσκετε καὶ τῶν ἐπισημοτάτων ἐκκλησιῶν ἀναδεδεῖχθαι τοὺς ἱερεῖς. Ὅθεν τῆς μὲν ἐν Κωνσταντινουπόλει νεοπαγοῦς, ὡς ἂν εἴποι τις, ἐκκλησίας, ἣν ὡσπερ ἐκ στόματος λέοντος¹ τῆς τῶν αἰρετικῶν βλασφημίας ὑπόγυον ἐξηπάσαμεν διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, τὸν αἰδεσιμώτατον καὶ θεοφιλέστατον Νεκτᾶριον ἐπίσκοπον χειροτονήκαμεν ἐπὶ τῆς οἰκουμένης συνόδου μετὰ κοινῆς ὁμονοίας, ὑπ' ὄψεσι καὶ τοῦ θεοφιλεστάτου βασιλέως Θεοδοσίου παντός τε τοῦ κλήρου καὶ πάσης ἐπιψηφιζομένης τῆς πόλεως· τῆς δὲ πρεσβυτάτης καὶ ὄντως ἀποστολικῆς ἐκκλησίας τῆς ἐν Ἀντιοχείᾳ τῆς Συρίας, ἐν ἣ πρώτῃ τὸ τίμιον τῶν χριστιανῶν ἐχρημάτισεν ὄνομα, τὸν αἰδεσιμώτατον καὶ θεοφιλέστατον ἐπίσκοπον Φλαβιανὸν οἷ τε τῆς ἐπαρχίας καὶ τῆς ἀνατολικῆς

¹ Cf. Ps 21, 22.

Igitur quae de fide a nobis aperte praedicantur, velut in summa haec esse noscuntur: de quibus amplius instrui poteritis, si et tomum in Antiochia factum a synodo ibi constituta dignemini legere, et quod anno superiori in Constantinopoli ab universali synodo cognoscitur esse prolatum: in quibus latius fidem professi sumus, et contra novitates haeresum nuper exortas anathemata ex scripto protulimus.

De dispensationibus autem particularibus ecclesiarum antiqua, sicuti nostis, sanctio tenuit, et definitio sanctorum patrum in Nicaea convenientium: secundum unamquamque provinciam, et si pontifices voluerint, ut cum eis vicini propter utilitatem celebrent ordinationes; quibus rebus consequenter et caeteras ecclesias apud nos aedificari cognoscite, et insignium ecclesiarum haec approbasse sacerdotes. Porro Constantinopolitanae urbis novelam, ut ita dicamus, ecclesiam, velut ex ore leonis¹ haereticis suffossam blasphemias abstraximus; et per misericordias Dei reverendissimum et Deo amabilem Nectarium episcopum ordinavimus coram universali concilio cum communi concordia, sub aspectu etiam Deo amabilis imperatoris Theodosii, universisque cleri, cuncta decernente pariter civitate. In seniore autem et vere apostolica ecclesia Antiochiae Syriae, in qua prius venerabile christianorum appellatum est nomen, reverendissimum et Deo amabilem episcopum Flavianum, de universa provincia et orientali dioecesi concurrentes, regulariter ordinarunt,

So much, in summary, for the faith which is openly preached by us. You can take even more heart concerning these matters if you think fit to consult the tome that was issued in Antioch by the synod which met there as well as the one issued last year in Constantinople by the ecumenical synod. In these documents we confessed the faith in broader terms and we have issued a written condemnation of the heresies which have recently erupted.

With regard to particular forms of administration in the churches, ancient custom, as you know, has been in force, along with the regulation of the saintly fathers at Nicaea, that in each province those of the province, and with them — should the former so desire — their neighbours, should conduct ordinations as need might arise. Accordingly, as you are aware, the rest of the churches are administered, and the priests [= bishops] of the most prominent churches have been appointed, by us. Hence at the ecumenical council by common agreement and in the presence of the most God-beloved emperor Theodosius and all the clergy, and with the approval of the whole city, we have ordained the most venerable and God-beloved Nectarius as bishop of the church newly set up, as one might say, in Constantinople — a church which by God's mercy we just recently snatched from the blasphemy of the heretics as from the lion's jaws¹. Over the most ancient and truly apostolic church at Antioch in Syria, where first the precious name of "Christians" came into use, the provincial bishops and those of the diocese of the East came together and canonically ordained the most venerable and God-beloved Flavian as bishop with the consent of the whole

¹ See Ps 21, 22.

διοικήσεως συνδραμόντες κανονικῶς
 ἐχειροτόνησαν, πάσης συμψήφου τῆς
 ἐκκλησίας ὡσπερ διὰ μιᾶς φωνῆς
 τὸν ἄνδρα τιμησάσης ἤνπερ ἔνθεσμον
 5 χειροτονίαν ἐδέξατο καὶ τὸ τῆς συνό-
 δου κοινόν· τῆς δὲ γε μητρὸς ἀπασῶν
 τῶν ἐκκλησιῶν τῆς ἐν Ἱεροσολύμοις
 τὸν αἰδεσιμώτατον καὶ θεοφιλέστατον
 Κύριλλον ἐπίσκοπον εἶναι γνωρίζο-
 10 μεν, κανονικῶς τε παρὰ τῶν τῆς
 ἐπαρχίας χειροτονηθέντα πάλαι καὶ
 πλεῖστα πρὸς τοὺς ἀρειανούς ἐν
 διαφόροις χρόνοις ἀθλήσαντα.
 Οἷς ὡς ἐνθέσμως καὶ κανονικῶς
 15 παρ' ἡμῖν κεκρατηκόσι καὶ τὴν
 ὑμετέραν συγχαίρειν παρακαλοῦμεν
 εὐλάβειαν, τῆς πνευματικῆς μεσι-
 τευούσης ἀγάπης, καὶ τοῦ κυριακοῦ
 φόβου πᾶσαν μὲν καταστέλλοντος
 20 ἀνθρωπίνην προσπάθειαν, τὴν δὲ τῶν
 ἐκκλησιῶν οἰκοδομὴν προτιμότεραν
 ποιούντος τῆς πρὸς τὸν καθ' ἓνα
 συνηθείας ἢ χάριτος· οὕτω γὰρ τοῦ τε
 τῆς πίστεως συμφωνηθέντος λόγου
 25 καὶ τῆς χριστιανικῆς κυρωθείσης ἐν
 ἡμῖν ἀγάπης, παυσόμεθα λέγοντες
 τὸ παρὰ τῶν ἀποστόλων κατε-
 γνωσμένον· ἐγὼ μὲν εἰμι Παύλου,
 ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ¹,
 30 πάντες δὲ Χριστοῦ φανέντες, ὃς ἐν
 ἡμῖν οὐ μεμέρισται², θεοῦ δὲ κατα-
 ξιοῦντος, ἄσχιστον τὸ σῶμα τῆς
 ἐκκλησίας τηρήσομεν καὶ τῷ βήματι
 35 τοῦ κυρίου μετὰ παρρησίας παραστη-
 σόμεθα³.

¹ 1 Cor 1, 12. ² Cf. 1 Cor 1, 13. ³ Cf. Rm 14, 10.

church, as though it would give the man due honour with a single voice. The synod as a whole also accepted that this ordination was legal. We wish to inform you that the most venerable and God-beloved Cyril is bishop of the church in Jerusalem, the mother of all the churches. He was canonically ordained some time ago by those of the province and at various times he has valiantly combated the Arians.

We exhort your reverence to join us in rejoicing at what we have legally and canonically enacted. Let spiritual love link us together, and let the fear of the Lord suppress all human prejudice and put the building up of the churches before individual attachment or favour. In this way, with the account of the faith agreed between us and with christian love established among us, we shall cease to declare what was condemned by the apostles, "I belong to Paul, I to Apollo, I to Cephas"¹; but we shall all be seen to belong to Christ, who has not been divided up among us²; and with God's good favour, we shall keep the body of the church undivided, and shall come before the judgment-seat of the Lord with confidence³.

¹ 1 Cor 1, 12.

² See 1 Cor 1, 13.

³ See Rm 14, 10.

KANONEΣ

A

Περὶ τοῦ μένειν τὰ ἐν Νικαίᾳ
νενομοθετημένα ἀσάλευτα καὶ
περὶ ἀναθεματισμοῦ αἰρετικῶν

Μὴ ἀθετεῖσθαι τὴν πίστιν τῶν ἁγίων
πατέρων τῶν ἐν Νικαίᾳ τῆς Βιθυ-
νίας συνελθόντων, ἀλλὰ μένειν ἐκεί-
νην κυρίαν, καὶ ἀναθεματισθῆναι πᾶ-
σαν αἵρεσιν, καὶ ἰδικῶς τὴν τῶν
εὐνομιανῶν ἡγῶν ἀνομοίων, καὶ
τὴν τῶν ἀρειανῶν εἴτουν εὐδοξια-
νῶν, καὶ τὴν τῶν ἡμιαιρεῶν εἴ-
τουν πνευματομάχων, καὶ τὴν σα-
βελλιανῶν καὶ τὴν μαρκελλιανῶν
καὶ τὴν φωτειανῶν καὶ τὴν ἀπολ-
λιναριανῶν.

B

Περὶ τῆς καθ' ἑκάστην διοίκησιν
εὐταξίας, καὶ τῶν ὀφειλομένων Αἰγυπ-
τίοις καὶ Ἀντιοχεῦσι καὶ Κωνσταν-
τινουπολίταις ταῖς μεγάλαις πόλεσι
πρεσβείων, καὶ ὅτι οὐ δεῖ ἐπίσκοπον
ἄλλοτρίᾳ ἐκκλησίᾳ ἐπιβαίνειν¹

Τοὺς ὑπὲρ διοίκησιν ἐπισκόπους ταῖς
ὑπερορίαις ἐκκλησίαις μὴ ἐπιβαίνειν
μηδὲ συγχέειν τὰς ἐκκλησίας, ἀλλὰ
κατὰ τοὺς κανόνας τὸν μὲν Ἀλε-
ξανδρείας ἐπίσκοπον τὰ ἐν Αἰγύπτῳ
μόνον οἰκονομεῖν, τοὺς δὲ τῆς ἀνα-
τολῆς ἐπισκόπους τὴν ἀνατολὴν μό-
νην διοικεῖν, φυλαττομένων τῶν ἐν
τοῖς κανόσι τοῖς κατὰ Νικαίαν πρε-
σβείων τῇ Ἀντιοχείᾳ ἐκκλησίᾳ, καὶ
τοὺς τῆς Ἀσιανῆς διοικήσεως ἐπι-
σκόπους τὰ κατὰ τὴν Ἀσιανὴν μό-
νην οἰκονομεῖν, καὶ τοὺς τῆς Ποντι-
κῆς τὰ τῆς Ποντικῆς μόνον, καὶ τοὺς
τῆς Θρακικῆς, τὰ τῆς Θρακικῆς μό-
νον· ἀκλήτους δὲ ἐπισκόπους ὑπὲρ
διοίκησιν μὴ ἐπιβαίνειν ἐπὶ χειροτο-

¹ Cf. conc. Nic. I, cc. 6, 7 (v. supra p. 9); Can. ap. 14, 34, 35 (CSP 14, 24); conc. Antioch. (341), c. 9 (CSP 110-111); conc. Sard. (342/343), cc. 3, 11, 12 (CSP 162-163, 175-178).

CANONES

I

*Ut ea quae apud Nicaeam constituta sunt, immota
permaneat, et de anathematizandis haereticis*

Non rescindendam fidem patrum
trecentorum decem et octo, qui apud
Nicaeam Bythinae convenerunt,
sed manere eam firmam et stabilem,
anathematizandum omnem haere-
sem, et specialiter eunomianorum
vel anomianorum et arianorum vel
eudoxianorum et machedonianorum
vel Spiritui sancto resistentium et
sabellianorum et marcellianorum et
photinianorum et apollinarianorum.

II

*De dispositione singularum dioeceseon, et de privi-
legiis quae Alexandrinis, Antiochenis Constanti-
nopolitanisque debentur¹*

Qui sunt super dioeceseon episcopi,
nequaquam ad ecclesias, quae sunt
extra terminos sibi praefixos, acce-
dant nec eas hac praesumptione con-
fundant, sed iuxta canones Alexan-
drinus antistes quae sunt in Aegypto
regat solummodo. Et orientis epi-
scopi orientem tantum gubernent
servatis privilegiis, quae Nicaenis
canonibus ecclesiae Anthiocenae tri-
buta sunt. Asiae quoque dioeceseon
episcopi ea solum quae sunt
in dioecesi Asiana dispensent. Nec-
non et Ponti episcopi ea tantum
quae sunt in Ponto, et Thraciarum,
quae in Thraciis sunt, gubernent.
Non vocati autem episcopi ultra

CANONS

1

*On the continuing validity of the decrees passed at Nicaea and on the anathematizing of
heretics*

The profession of faith of the holy fathers who gathered in Nicaea in Bithynia is not to be abrogated, but it is to remain in force. Every heresy is to be anathematized and in particular that of the Eunomians or Anomoeans, that of the Arians or Eudoxians, that of the Semi-Arians or Pneumatomachi, that of the Sabellians, that of the Marcellians, that of the Photinians and that of the Apollinarians.

2

*On the proper order to be kept in each diocese, on the privileges due to the great cities of the
Egyptians, the Antiochenes and Constantinopolitans, and that a bishop should not intrude in
another church¹*

Diocesan bishops are not to intrude in churches beyond their own boundaries, nor are they to confuse the churches: but in accordance with the canons, the bishop of Alexandria is to administer affairs in Egypt only; the bishops of the East are to manage the East alone (whilst safeguarding the privileges granted to the church of the Antiochenes in the Nicene canons); and the bishops of the Asian diocese are to manage only Asian affairs; and those in Pontus only the affairs of Pontus; and those in Thrace only Thracian affairs. Unless invited, bishops are not to go outside their diocese to perform an ordination or any other

¹ See council of Nicaea I, canons 6, 7 (see above p. 9); Apostolic canons 14, 34, 35 (CSP 14, 24; trans. Percival 594, 596); council of Antioch (341), canon 9 (CSP 110-111; trans. Percival 112); council of Sardica (342/343), canons 3, 11, 12 (CSP 162-163, 175-178; trans. Percival 416-417, 425-427).

νία ἢ τισιν ἄλλαις οἰκονομίαις ἐκκλησιαστικαῖς. Φυλαττομένοι δὲ τοῦ γεγραμμένου περὶ τῶν διοικήσεων κανόνος εὐδῆλον, ὡς τὰ καθ' ἑκάστην ἐπαρχίαν ἢ τῆς ἐπαρχίας σύνοδος διοικήσει, κατὰ τὰ ἐν Νικαίᾳ ὠρισμένα. Τὰς δὲ ἐν τοῖς βαρβαρικοῖς ἔθνεσι τοῦ θεοῦ ἐκκλησίας οἰκονομεῖσθαι χρὴ κατὰ τὴν κρατήσαν ἐπὶ τῶν πατέρων συνήθειαν.

Γ

15 Περὶ τοῦ μετὰ τὸν Ῥώμης ὅτι δεύτερος ὁ Κωνσταντινουπόλεως

Τὸν μέντοι Κωνσταντινουπόλεως ἐπίσκοπον ἔχειν τὰ πρεσβεῖα τῆς τιμῆς μετὰ τὸν Ῥώμης ἐπίσκοπον διὰ τὸ εἶναι αὐτὴν νέαν Ῥώμην.

20

Δ

Περὶ τῆς κατὰ Μάξιμον ἀθέσμου χειροτονίας

25 Περὶ Μαξίμου τοῦ κυνικοῦ καὶ τῆς κατ' αὐτὸν ἀταξίας τῆς ἐν Κωνσταντινουπόλει γενομένης, ὥστε μήτε Μάξιμον ἐπίσκοπον γενέσθαι ἢ εἶναι, μήτε τοὺς παρ' αὐτοῦ χειροτονηθέντας ἐν οἰφδῆποτε βαθμῶ κλήρου, πάντων καὶ τῶν περὶ αὐτὸν καὶ τῶν παρ' αὐτοῦ γενομένων ἀκυρωθέντων.

Ε

Περὶ τοῦ ὅτι ὁ τῶν δυτικῶν τόμος εὐδεκτος

35 Περὶ τοῦ τόμου τῶν δυτικῶν¹, καὶ τῶς ἐν Ἀντιοχείᾳ ἀπεδεξάμεθα τοὺς μίαν ὁμολογοῦντας πατρός καὶ υἱοῦ καὶ ἁγίου πνεύματος τὴν θεότητα.

¹ Qui nobis non pervenit: probabiliter causam Paulini Antiocheni defenderat.

suam dioecesim non accedant propter ordinationes faciendas vel propter alias dispensationes ecclesiasticas. Servata vero quae scripta est de gubernationibus regula manifestum est, quod illa, quae sunt per unamquamque provinciam, provinciae synodus dispenset, sicut Nicaeno constat decretum esse concilio. Ecclesias autem Dei in barbaricis gentibus constitutas gubernari convenit iuxta consuetudinem, quae est patribus instituta.

III

Ut secundus post Romanum episcopum Constantinopolis episcopus sit

Verumtamen Constantinopolitanus episcopus habeat honoris primatum praeter Romanum episcopum, propterea quod urbs ipsa sit iunior Roma.

IV

De illicita Maximi ordinatione

De Maximo cynico et eius inordinata constitutione, quae Constantinopoli facta est, placuit neque Maximum episcopum fuisse vel esse nec eos, qui ab ipso in quolibet gradu clerici sunt ordinati, cum omnia, quae ab eodem perpetrata sunt, in irritum deducta esse videantur.

V

Quod tomus occidentalium de hominis recipiatur

De libello occidentalium¹: etiam eos suscipimus qui Antiochiae unam Patris et Filii et Spiritus sancti deitatem confitentur.

ecclesiastical business. If the letter of the canon about dioceses is kept, it is clear that the provincial synod will manage affairs in each province, as was decreed at Nicaea. But the churches of God among barbarian peoples must be administered in accordance with the custom in force at the time of the fathers.

3

That the bishop of Constantinople comes second to the bishop of Rome

Because it is new Rome, the bishop of Constantinople is to enjoy the privileges of honour after the bishop of Rome.

4

On the illicit ordination of Maximus

Regarding Maximus the Cynic and the disorder which surrounded him in Constantinople: he never became, nor is he, a bishop; nor are those ordained by him clerics of any rank whatsoever. Everything that was done both to him and by him is to be held invalid.

5

On the acceptability of the Tome of the Westerns

Regarding the Tome of the Westerns¹: we have also recognised those in Antioch who confess a single Godhead of Father and Son and holy Spirit.

¹ This tome has not survived; it probably defended Paul of Antioch.

5

Περὶ τῶν ὀφειλόντων δεκτῶν
εἶναι εἰς κατηγορίαν ἐπισκόπων
ἢ κληρικῶν¹

Ἐπειδὴ πολλοὶ τὴν ἐκκλησιαστικὴν
εὐταξίαν συγχεῖν καὶ ἀνατρέπειν
βουλόμενοι, φιλέχθρως καὶ συκοφαν-
τικῶς αἰτίας τινὰς κατὰ τῶν οἰκο-
νομούντων τὰς ἐκκλησίας ὀρθοδόξων
ἐπισκόπων συμπλάσσουσιν, οὐδὲν
ἔτερον ἢ χραίνειν τὰς τῶν ἱερέων
ὑπολήψεις καὶ παραχὰς τῶν εἰρη-
νευόντων λαῶν κατασκευάζειν ἐπι-
χειροῦντες, τοῦτου ἕνεκεν ἤρесе τῇ
ἀγία συνόδῳ τῶν ἐν Κωνσταντινου-
πόλει συνδραμόντων ἐπισκόπων μὴ
ἀνεξετάστως προσίσθαι τοὺς κατη-
γόρους, μηδὲ πᾶσιν ἐπιτρέπεσθαι τὰς
κατηγορίας ποιεῖσθαι κατὰ τῶν οἰ-
κονομούντων τὰς ἐκκλησίας, μηδὲ
μὴν πάντας ἀποκλείειν, ἀλλ' εἰ μὲν
τις οἰκείαν μέμψιν, τοῦτ' ἔστιν ἰδι-
ωτικὴν, ἐπαγάγοι τῷ ἐπισκόπῳ,
ὡς πλεονεκτῆθεις ἢ ἄλλο τι παρὰ
τὸ δίκαιον παρ' αὐτοῦ πεπονηῶς,
ἐπὶ τῶν τοιούτων κατηγοριῶν μὴ
ἐξετάζεσθαι μήτε τὸ πρόσωπον τοῦ
κατηγορουμένου μήτε τὴν θρη-
σκείαν· χρὴ γὰρ παντὶ τρόπῳ τὸ τε
συνειδὸς τοῦ ἐπισκόπου ἐλεύθερον
εἶναι καὶ τὸν ἀδικεῖσθαι λέγοντα,
οἷας ἂν εἴη θρησκείας, τῶν δικαίων
τυγχάνειν. Εἰ δὲ ἐκκλησιαστικὸν εἴη
τὸ ἐπιφερόμενον ἔγκλημα τῷ ἐπι-
σκόπῳ, τότε δοκιμάζεσθαι χρὴ τῶν
κατηγορούντων τὰ πρόσωπα, ἵνα
πρῶτον μὲν αἰρετικοῖς μὴ ἐξῆ
κατηγορίας κατὰ τῶν ὀρθοδόξων ἐπι-
σκόπων ὑπὲρ ἐκκλησιαστικῶν πραγ-
μάτων ποιεῖσθαι (αἰρετικούς δὲ λέ-
γομεν τοὺς τε πάλαι τῆς ἐκκλησίας
ἀποκηρυχθέντας καὶ τοὺς μετὰ ταῦ-
τα ὑφ' ἡμῶν ἀναθεματισθέντας, πρὸς
δὲ τοῦτοις καὶ τοὺς τὴν πίστιν μὲν

VI

*Quinam ad accusationem contra episcopos vel
clericos recipiendi sint¹*

Quoniam multi ecclesiasticum ordi-
nem confundere et subvertere vo-
lentes, inimice et sycophantice ad-
versus orthodoxos episcopos, qui
ecclesias administrant, accusationes
quasdam confingunt, nihil aliud
quam sacerdotum bonam existima-
tionem contaminare et in pace de-
gentium populorum tumultus concit-
are conantes; ea de causa placuit
sanctae synodo episcoporum qui
Constantinopoli convenerunt, nec
sine discussione admittere accusa-
tores, nec omnibus eorum, qui
ecclesias administrant, accusationes
permittere, nec omnes excludere;
sed si quis propriam quidem quere-
lam, id est privatam, intendat epi-
scopo, ut detrimento aliquo, vel
iniuria aliqua ab ipso affectus, in
eiusmodi accusationibus nec accusa-
toris personam, nec religionem exa-
minari. Oportet enim episcopi con-
scientiam esse omnibus modis libe-
ram, et eum qui sibi iniuriam fac-
tam esse dicit, cuiuscumque sit
religionis, ius suum consequi. Si
autem sit crimen ecclesiasticum,
quod episcopo intenditur, tunc exa-
minari personas accusatorum; ut
primum quidem haereticis non liceat
orthodoxos episcopos pro rebus
ecclesiasticis accusare; (haereticos
autem dicimus et qui olim ab eccle-
sia abdicati sunt, et qui sunt postea
a nobis anathematizati; ad haec au-
tem et eos, qui se sanam quidem
fidem confiteri prae se ferunt,
avulsi autem sunt et abscissi et
adversus canonicos nostros episco-

¹ Cf. Can. ap. 74 (CSP 45-46); conc. Antioch. (341) cc. 12, 14, 15 (CSP 114-116); conc. Sard. (342/343) c. 4 (CSP 163-164); Basilius Caes. c. 1 (CPG 93).

6

On those who ought to be allowed to accuse bishops and clerics¹

There are many who are bent on confusing and overturning the good order of the church and so fabricate, out of hatred and a wish to slander, certain accusations against orthodox bishops in charge of churches. Their intention is none other than to blacken priests' reputations and to stir up trouble among peace-loving laity. For this reason the sacred synod of bishops assembled at Constantinople has decided not to admit accusers without prior examination, and not to allow everyone to bring accusations against church administrators — but without excluding everyone. So if someone brings a private (that is a personal) complaint against the bishop on the grounds that he has been defrauded or in some other way unjustly dealt with by him, in the case of this kind of accusation neither the character nor the religion of the accuser will be subject to examination. It is wholly essential both that the bishop should have a clear conscience, and that the one who alleges that he has been wronged, whatever his religion may be, should get justice.

But if the charge brought against the bishop is of an ecclesiastical kind, then the characters of those making it should be examined, in the first place to stop heretics bringing charges against orthodox bishops in matters of an ecclesiastical kind. (We define "heretics" as those who have been previously banned from the church and also those later anathematized by ourselves: and in addition those who claim to confess a faith that is sound, but who have seceded and hold

¹ See Apostolic canons 74 (CSP 45-46; trans. Percival 597); council of Antioch (341), canons 12, 14, 15 (CSP 114-116; trans. Percival 114-115); council of Sardica (342/343), canon 4 (CSP 163-164; trans. Percival 418); Basil of Caesarea, canon 1 (CPG 93; trans. Percival 604).

τὴν ὑγιῆ προσποιουμένους ὁμολογεῖν, ἀποσχίσαντας δὲ καὶ ἀντισυνάγοντας τοῖς κοινωνικοῖς ἡμῶν ἐπισκόποις). Ἐπειτα δὲ καὶ εἰ τινες τῶν ἀπὸ τῆς ἐκκλησίας ἐπὶ αἰτίαις τισὶ προκατεγνωσμένοι εἴεν καὶ ἀποβεβλημένοι ἢ ἀκοινωνῆτοι εἶτε ἀπὸ κλήρου εἶτε ἀπὸ λαϊκοῦ τάγματος, μηδὲ τούτοις ἐξεῖναι κατηγορεῖν ἐπισκόπου, πρὶν ἂν τὸ οἰκεῖον ἐγκλημα πρότερον ἀποδύσωνται. Ὁμοίως δὲ καὶ τοὺς ὑπὸ κατηγορίαν προλαβοῦσαν ὄντας μὴ πρότερον εἶναι δεκτοὺς εἰς ἐπισκόπου κατηγορίαν ἢ ἐτέρων κληρικῶν, πρὶν ἂν ἀθῶρους ἑαυτοὺς τῶν ἐπαχθέντων αὐτοῖς ἀποδείξωσιν ἐγκλημάτων. Εἰ μέντοι τινὲς μῆτε αἰρετικοὶ μῆτε ἀκοινωνῆτοι εἴεν μῆτε προκατεγνωσμένοι ἢ προκατηγορημένοι ἐπὶ τισὶ πλημμελήμασι, λέγοιεν δὲ ἔχειν τινὰ ἐκκλησιαστικὴν κατὰ τοῦ ἐπισκόπου κατηγορίαν, τούτους κελεύει ἡ ἀγία σύνοδος πρῶτον μὲν ἐπὶ τῶν τῆς ἐπαρχίας πάντων ἐπισκόπων ἐνίστασθαι τὰς κατηγορίας καὶ ἐπ' αὐτῶν ἐλέγχειν τὰ ἐγκλήματα τοῦ ἐν αἰτίαις τισὶν ἐπισκόπου· εἰ δὲ συμβῆ ἀδυνατῆσαι τοὺς ἐπαρχεώτας πρὸς διόρθωσιν τῶν ἐπιφερομένων ἐγκλημάτων τῷ ἐπισκόπῳ, τότε αὐτοὺς προσιέναι μείζονι συνόδῳ τῶν τῆς διοικήσεως ἐπισκόπων ἐκείνης, ὑπὲρ τῆς αἰτίας ταύτης συγκαλουμένων, καὶ μὴ πρότερον ἐνίστασθαι τὴν κατηγορίαν, πρὶν ἐγγράφως αὐτοὺς ἴσον αὐτοῖς ὑποτιμήσασθαι κίνδυνον, εἴπερ ἐν τῇ τῶν πραγμάτων ἐξετάσει συκοφαντοῦντες τὸν κατηγορούμενον ἐπίσκοπον ἐλεγθεῖεν. Εἰ δὲ τις καταφρονήσας τῶν κατὰ τὰ προδηλωθέντα δεδογμένων τολμήσειεν ἢ βασιλικὰς ἐνοχλεῖν ἀκοὰς ἢ κοσμικῶν ἀρχόντων δικαστήρια ἢ οἰκουμένην σὺν ὁδῳ τὰρᾶσαι, πάντα ἀτιμάσας τοὺς τῆς διοικήσεως ἐπισκόπους, τὸν τοιοῦτον τὸ παράπαν εἰς κατηγορίαν μὴ εἶναι δεκτόν, ὡς καθυβρίσαντα τοὺς κανόνας καὶ τὴν ἐκκλησιαστικὴν λυμηνάμενον εὐταξίαν.

pos congregationem faciunt). Praeterea autem et si aliqui eorum ab ecclesia ob aliquas causas prius condemnati et eiecti 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, non prius ad episcopi vel aliorum clericorum accusationem admitti, quam se obiectorum sibi criminum insontes ostenderit. Sed si nonnulli nec haeretici, nec excommunicati fuerint, nec prius damnati, vel aliorum criminum accusati, dicant autem se habere aliquas adversus episcopum criminationes, eos iubet sancta synodus primum quidem apud provinciae episcopos accusationem persequi et apud eos probare crimina episcopi, qui aliquarum rerum accusatur; quod si evenerit ut provinciales episcopi crimina quae episcopo intentata sunt, corrigere non possint, tunc ipsos accedere ad maiorem synodum dioecesis illius episcoporum, pro causa convocatorum; et accusationem non prius intendere, quam in scriptis aequale periculum sibi statuunt, si quidem in rebus examinandis accusatum episcopum calumniari convicti fuerint. Si quis autem iis, quae, ut prius declaratum est, decreta fuerunt, contemptis, ausus fuerit vel imperatoris aures molestia afficere, vel saecularium principum iudicia vel universalem synodum perturbare, neglectis dioecesis episcopis, eum nullo modo esse ad accusationem admittendum, ut qui canonibus iniuriam fecerit et ecclesiasticum ordinem everterit.

assemblies in rivalry with the bishops who are in communion with us.) In the second place, persons previously condemned and expelled from the church for whatever reason, or those excommunicated either from the clerical or lay rank, are not to be permitted to accuse a bishop until they have first purged their own crime. Similarly, those who are already accused are not permitted to accuse a bishop or other clerics until they have proved their own innocence of the crimes with which they are charged. But if persons who are neither heretics nor excommunicates, nor such as have been previously condemned or accused of some transgression or other, claim that they have some ecclesiastical charge to make against the bishop, the sacred synod commands that such persons should first lay the accusations before all the bishops of the province and prove before them the crimes committed by the bishop in the case. If it emerges that the bishops of the province are not able to correct the crimes laid at the bishop's door, then a higher synod of the bishops of that diocese, convoked to hear this case, must be approached, and the accusers are not to lay their accusations before it until they have given a written promise to submit to equal penalties should they be found guilty of making false accusations against the accused bishop, when the matter is investigated.

If anyone shows contempt of the prescriptions regarding the above matters and presumes to bother either the ears of the emperor or the courts of the secular authorities, or to dishonour all the diocesan bishops and trouble an ecumenical synod, there is to be no question whatever of allowing such a person to bring accusations forward, because he has made a mockery of the canons and violated the good order of the church.

Z

Περὶ τῶν προστιθεμένων τῇ
ὀρθοδοξίᾳ πῶς αὐτοὺς δεκτέον¹

Τοὺς προστιθεμένους τῇ ὀρθοδοξίᾳ καὶ τῇ μερίδι τῶν σωζομένων ἀπὸ αἰρετικῶν δεχόμεθα κατὰ τὴν ὑποταχθεῖσαν ἀκολουθίαν καὶ συνήθειαν. Ἀρειανούς μὲν καὶ μακεδονιανούς καὶ σαββατιανούς καὶ ναυατιανούς, τοὺς λέγοντας ἑαυτοὺς καθαρούς, καὶ ἀριστεροὺς καὶ τεσσαρεσκαίδεκατίτας εἴτους τετραδίτας, καὶ ἀπολλιναριστάς, δεχόμεθα διδόντας λιβέλλους καὶ ἀναθεματίζοντας πᾶσαν αἵρεσιν, μὴ φρονοῦσαν ὡς φρονεῖ ἡ ἀγία τοῦ θεοῦ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία· καὶ σφραγιζομένους, ἤτοι χριστομένους, πρῶτον τῷ ἁγίῳ μύρῳ τὸ τε μέτωπον καὶ τοὺς ὀφθαλμοὺς καὶ τὰς ῥίνας καὶ τὸ στόμα καὶ τὰ ὄτα· καὶ σφραγίζοντες αὐτοὺς λέγομεν· Σφραγίς δωρεᾶς πνεύματος ἁγίου. Εὐνομιανούς μὲντοι, τοὺς εἰς μίαν κατάδυσιν βαπτιζομένους, καὶ μοντανιστάς, τοὺς ἐνταῦθα λεγομένους Φρύγας, καὶ σαβελλιανούς, τοὺς υἱοπατορίαν διδάσκοντας καὶ ἕτερά τινα χαλεπὰ ποιῶντας, καὶ τὰς ἄλλας πάσας αἵρέσεις, (ἐπειδὴ πολλοὶ εἰσιν ἐνταῦθα, μάλιστα οἱ ἀπὸ τῆς Γαλατῶν χώρας ὀρμώμενοι), πάντας τοὺς ἀπ' αὐτῶν θέλοντας προστίθεσθαι τῇ ὀρθοδοξίᾳ ὡς Ἑλλήνας δεχόμεθα· καὶ τὴν πρώτην ἡμέραν ποιῶμεν αὐτοὺς χριστιανούς, τὴν δὲ δευτέραν κατηχομένους, εἶτα τῇ τρίτῃ ἐξορκίζομεν αὐτοὺς μετὰ τοῦ ἐμφυσᾶν τρίτον εἰς τὸ πρόσωπον καὶ εἰς τὰ ὄτα· καὶ οὕτω κατηχοῦμεν αὐτούς, καὶ ποιῶμεν χρο- νίζειν ἐν τῇ ἐκκλησίᾳ καὶ ἀκροᾶσθαι τῶν γραφῶν καὶ τότε αὐτοὺς βαπτίζομεν.

VII

*Quomodo recipiendi sint qui ad rectam
fidem accedunt¹*

Eos qui rectae fidei adiiciuntur, et parti eorum qui ex haereticis servantur, recipimus, secundum servatam hic consequentiam et consuetudinem. Arianos quidem, et Macedonianos, et Sabbatianos, et Novatianos, qui dicunt se ipsos Catharos et Aristeros (hoc est, mundos, vel sinistros), et Tesseradecatitas, sive Tetraditas, et Apollinaristas recipimus, dantes quidem libellos, et omnem haeresim anathematizantes, quae 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 doni Spiritus Sancti. Atqui Eunomianos, qui in unam demersionem baptizantur, et Montanistas, qui hic dicuntur Phryges, et Sabellianos, qui eundem esse Patrem et Filium opinantur, utrumque simul confundentes, et alia gravia et indigna faciunt, et alias omnes haereses (quoniam hic multi sunt haeretici, et maxime qui ex Galatarum regione veniunt) quicumque ex his rectae fidei adscribi volunt, ut Graecos admittimus: et primo quidem die ipsos Christianos facimus; secundo catechumenos; deinde tertio exorcizamus sive adiuramus ipsos, ter simul in faciem eorum et aures insufflando. Et sic eos catechizamus sive initiamus, et curamus ut longo tempore versentur in ecclesia, et audiant scripturas; et tunc eos baptizamus.

¹ Cf. conc. Nic. I, cc. 8, 19 (v. supra pp. 9-10, 15); Can. ap. 46, 47, 68 (CSP 31, 42-43); conc. Laod. (325/381), cc. 7, 8 (CSP 133-134); Basilius Caes. cc. 1, 5, 47 (CPG 93, 103, 137).

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On how to receive those who embrace orthodoxy¹

Those who embrace orthodoxy and join the number of those who are being saved from the heretics, we receive in the following regular and customary manner: Arians, Macedonians, Sabbatians, Novatians, those who call themselves Cathars and Aristeri, Quartodecimans or Tetradites, Apollinarians — these we receive when they hand in statements and anathematise every heresy which is not of the same mind as the holy, catholic and apostolic church of God. They are first sealed or anointed with holy chrism on the forehead, eyes, nostrils, mouth and ears. As we seal them we say: "Seal of the gift of the holy Spirit". But Eunomians, who are baptised in a single immersion, Montanists (called Phrygians here), Sabellians, who teach the identity of Father and Son and make certain other difficulties, and all other sects — since there are many here, not least those who originate in the country of the Galatians — we receive all who wish to leave them and embrace orthodoxy as we do Greeks. On the first day we make Christians of them; on the second catechumens; on the third we exorcise them by breathing three times into their faces and their ears; and thus we catechise them and make them spend time in the church and listen to the scriptures; and then we baptise them.

¹ See council of Nicaea I, canons 8, 19 (see above pp. 9-10, 15); Apostolic canons 46, 47, 68 (CSP 31, 42-43; trans. Percival 597-598); council of Laodicea (325/381), canons 7, 8 (CSP 133-134; trans. Percival 127-128); Basil of Caesarea, canons 1, 5, 47 (CPG 93, 103, 137; trans. Percival 604, 607).