CHAPTER ONE: INTRODUCTION TO CANON LAW I: AN OVERVIEW

1.1. Definition of Canon

The Word 'Canon' comes from the Greek word, 'kanon', which means a rule or practice direction. It is the body of laws and regulations made or adopted by lawful ecclesiastical authority, for the government of the Christian Church and its members. It is the tradition of canonical legislation, which governs the Orthodox Church life. It is an official declaration given by the church fathers at an ecumenical /universal council or particular/local synod. Canon Law can be said church law, ecclesiastical law, or religious law. It is more correctly referred to in the Orthodox community as the tradition of the Holy Canons.

The work of creating, formulating, and interpreting, executing, validating, amending, and revoking Church Canon law takes place by the ecclesiastical authority through synodical or conciliar action. The Code of Canon Law is a collection of the laws and regulations of the universal Church for those of orthodox rite. It touches on every area of Church life, including Ecclesiology, liturgy, and Ethics.

1.2. The Historical Development of Canon Law

Canon law had a long history of development throughout the Christian era. It started at the time of Ezra the prophet when the Israelite people were exiled to Babylon but got a form at the time of the Holy apostles.

In the first century (51 AD) the twelve Apostles gathered in Jerusalem and decreed four canonical decisions, these are;

- The converted gentile was not obligated to keep the rites of circumcision of males.
- Eating meat containing blood, and blood itself is prohibited for Christians.
- Eating the meat of animals which not properly slaughtered is prohibited.
- Fornication and idolatry are forbidden.

In 2nd, 3rd centuries many ecumenical and local Synods were held in the East and decreed various disciplinary rules, and church canons based on:

- The doctrinal teaching of the twelve Apostles of 2ndcentury
- The customs existed in the east since the 2nd century.
- The teaching of the apostolic fathers of the 3rd century, like Ignatius of Antioch, Clement of Rome, Polycarp of Simian …etc.

In 4thcentury the 85 apostolic canons were composed and exercised in the church. In the 4th and 5th centuries, the canonical letters of the twelve Greek

fathers of the 3rd century, and bishop of Carthage, Cyprian, and the constitutions of apostolic fathers were added to the previous canons. In the 6thcentury (550 AD), Patriarch John Scholastics also composed a collection of canons that is accepted by the universal church. It composed his canon in a Collection of 50 titles with 87 chapters. In the 7th century; the Oriental Orthodox Churches developed their canon law that reflected their isolation from other churches after the Arab downfall.

1.3. Purpose of Canon law: In general canon law is used;

- To ensure the mission of the church (i.e. the salvation of the souls)
- To keep church authority, rules, and organizational structure
- To involves in the development and maintenance of church institutions through liturgy, preaching, and social activities.
- To make the organizational structure of the Church visible.
- To use as guidelines and corrective laws in the church.
- To ensure the proper exercise of the sanctifying function of the Church.
- To provide rights, obligations, and methods of resolving conflicts in the Church.
- To deliver the structures that sustains and directs the Church's common initiatives.
- To reflects social, political, economic, cultural, and ecclesiastical changes that have taken place in the past two millennia…etc.

1.4. Characteristics of Canon Law

Canon lawyers have given the following Characteristics for Canon Law

- It must depend upon theology for its inspiration
- It should be made or adopted by lawful ecclesiastical authority (i.e. Holy Synod)
- It should be systematic, controlled, and Critical by its nature

1.5. Types of Church Law

There are two major types of Church Law these are general and particular Church Laws.

A general church law (Ecclesiastical law): It is the universal law of the Church which is not limited to a particular territory. A universal Church law does not derive from a special law. By the contrast a special law fromauniversal Church law.

Particular Church law: It is the law that is made for a particular territory and spread in the manner determined by the administrators or Church leaders.

1.6. The Classification of Canons

There are varieties of ways through which we may classify Canons into different categories. These are;

A. Based on their Contents

1) Canons which have religious content- These Canons manly deal with the Doctrine and Dogma of the Church.
2) Canons which have ethical content- Canons which deal with the Moral issues.
3) Canons which have jurisdictional content- Canons which have administrative elements
4) Canons which have the characters of worshipping- canons that include rites of the Church
5) Canons which have the mixed Contents

B. Based on their sources (fundamental collection)

1) The Canons of SaintApostles or the 85 canons (They organized in 4th-century)

2) The Canons of the seven ecumenical councils (325- 787 or 4th -8th),such as:

No	Councils	Date	Number of Participant	Canons
1	Nicaea I	325 AD	4848/318 Scholars	20 canons
2	Constantinople I	381 AD	200 Bishops	7 canons
3	Ephesus	431 AD	150 Bishops	8 canons
4	Chalcedon	451 AD		30 canons
5	Constantinople II	553 AD		
6	Constantinople III	680-681 AD		102 canons
7	Nicaea II	787 AD		22 canons

3) The Canons of ten Particular synods (314 - 880 C.E.)

No	Councils	Date	Participant	No of Canons
	Ancyra	314AD		25 canons
1	Neo-Caesarea	319 AD		15 canons
2	Gangra (	340 AD		21 canons
3	Antioch	341 AD		25 canons
4	Serdica	343 AD		20 canons
5	Laodicea	380 AD		60 canons
6	Constantinople	394AD		2 canons

	under Patriarch Nectarous			
7	Carthage	419AD		133 canons
8	Proto-deuteron council	861 AD		17 canons
9	Hagia Sophia	879-880 AD		1 canon

4) The Canons of the distinguished Church Holy Fathers (240-471 C.E.)

No	Name of Fathers	Date	Numbers of Canons
1	Gregory of Neo-Caesarea (	240-270 AD	12 canons
2	Dionysius of Alexandria	247-265 AD	4 canons
3	Cyprian of Carthage	248-258 AD	1 canon
4	Peter of Alexandria	300-311 AD	15 canons
5	Athanasius the Great	328-373 AD	3 canons
6	Basil the Great	370-378AD	92 canons
7	Gregory of Nyssa	372-395 AD	8 canons
8	Gregory the Theologian	372-390 AD	1 canon
9	Amphilochius of Iconium	374-400 AD	1 canon
10	Timothy of Alexandria	381-385 AD	18 canons
11	Theophilus of Alexandria	385-412AD	14 canons
12	Cyril of Alexandria	412-444 AD	5 canons
13	Gennadius of Constantinople	458-471 AD	1 canon

1.7. Church and the Law

Church and the Law are the same Coin with two faces. It is impossible to separate Church with Law. The law of the church includes canon law, dogma, Creeds, and orders requesting accepted obedience. Accordingly, Law can be divided into three main categories; such as natural law (divine or moral law), conventional law and Civil Law.

Natural Law (divine or moral law): It is a law that is known to man through the legacy of an eternal law of nature.

- It makes us to know and accept the idea of law.
- It arouses truth, right, and justice.
- It regulates the internal actions and activities in human life.
- It includes the principle of divine will.

The Conventional law: It is the law that made by human beings establishes. Conventionallaw is composed of;

- **Divine Tradition law:** As Saint Paul mentioned, divine tradition law is the foundation of norms derived directly from revelation. He said, 'To the married, I give this command not I but Lord' (1 Corinthians 7:10).
- **Apostolic Tradition law:** It is the foundation of the norms derived from the ministry of the apostles; as it is stated, in 1 Corinthians 7:12, ‘To the rest I say I and not the Lord’.
- **Ecclesiastical Tradition law:** It is the foundation of norms derived from the ministry of the episcopacy and ecclesiastical custom.

Civil law and social law: It is the law that regulates the external actions and activities of the human being.

1.8. Theology and Church Canon Law

Theology and Canon Law are two distinct, but harmonious disciplines, each aimed toward the building up of the body of Christ (Church). The primary source of theology is the words and deeds of God as revealed to us (Matt 11:29). The primary source of canon law is rules created by God and human agents who have been granted authority in the church (bishops, Arc bishops, and clergymen).

The role of the theologian is to distinguish values for the Christian community, based on revealed truths, but also the role of the canon lawyer is to create and interpret norms of action to help the community attain the values identified by the theologians. Canon Law must depend up on theology for its inspiration, while theology ought to look to canon law to explain concrete activities that enhance the life of the Christian community.

CHAPTER TWO: THE SOURCES OF CHURCH LAW

2.1. Early Traditions

These traditions contain/include the oral and written sermons, pastoral services, teaching and writings of the apostolic church Fathers of the first centuries, like the letters of Clemens of Rome (Ca. 95). They contain the principles that became guidelines in the development of legal norms and church laws. They also added on the decisions of local synods.

2.2. Holy Scriptures

God almighty is the origin of both natural and Ecclesiastical laws. Jesus Christ is the founder of the Church who established the fundamental laws of the church. Due to this, Old and New Testaments became the source of rules and norms for the life of the Christian community.

Old Testament discusses;

- About Ten Commandments
- About the rites of the Leviticus in the tabernacle
- About the cerebration of Fests and festivals ….etc.

And also the New Testament also discusses;

- About orders regulating the services of the Apostles (Mt. 18:17-18).
- About the relations among Apostles each other (Mk. 9:34).
- About baptism and Eucharist (Lu. 16:16; Mt. 28:19; John.3:5; Lu.22:19; 1Cot.9:23)
- About marriage (Mt.5:32;19:3, Rom.7:1;1Cor.5:1-7,29:5 Eph.5:22)
- About promise (Mt.5:38)
- About excommunicating Simon from the church (Mt.18:15-18)
- About serving God and the price of spiritual service(Lu.10:7-12; Mt.10:15; John 12:5, 6-13-25, 1Cor.11:3-20)
- About relation of church with state (Mt.22:17-22;Rom.13:1; Cor.1 Pet.2:13; Tit.3:5))
- About the institute or priesthood in any place (Acts 15:23)
- About obeying the priest (Heb.13:7;1Peter 5:5)
- About the quality and duty of church leaders (1Tim 3, 4,5:22)
- About the right of the clergy (1Cor.9:6)
- Appealing against the clergy (1Tim.5:19)
- About relation with non-Christians (1Cor.5:9)

2.3. Apostolic Collections

They are documents that were collected systematically from Didascalia, Apostolic tradition, and apostolic constitutions using Arabic, Syria, Coptic,

and Ethiopian sources. Their contents and spirits were combined based on Eastern Canon Law.

Didache: It is the teaching of the Twelve Apostles. It was written in Syria, Palestine, or Egypt most probably at the end of the first or the beginning of the second century. It has never received the character of a legal code. It contains sixteen (16) chapters:

- **Chapters: 1-6**dealwith the duties and responsibilities of catechumens in the church.
- **Chapters: 7-9** concern about the rites of baptism (by immersion and infusion), fasting, and the Eucharist.
- **Chapters: 10-16** give rules for visiting preachers, apostles, prophets, Sunday observation, election and ordination of Clergies (bishops, priests and deacons…etc.

Apostolic Tradition: It contained the teaching and writings of the apostles. It was written by ***Hippolytus*** in Greek, Rome around ***215-218 AD***. It is composed of ***thirty-two (32) chapters***. It is concerned with the structure of the church leadership (i.e. bishops, priests, deacons, confessors, readers' sub-deacons, widows, and virgins). It concerns the enrolment of the Christian community, on fasts, prayer, the Eucharist, and funerals.

Didascalia of the Apostles: It is the teaching of the Apostles and the source of church orders/ Rites. It asserts to explain the decision of the council of Jerusalem in 51AD. It was composed around 230 AD. It is divided into 26 chapters. It is the first attempt at a collection of all canon law. There is an Ethiopic Didascalia that has 43 chapters. It is distinct from the apostolic Didascalia but similar to the book of the Apostolic Constitutions.

Ecclesiastical Canon of the Holy Apostles: It is the teaching of the Holy Apostles. It was written in 300 AD. It is composed of thirty canons, each assigned to an apostle. It contains a superficial translation of the Didache norms on the selection of bishops and clergy, widows, and deaconess, the participation of women in religious functions…etc.

Apostolic Constitutions: The Apostolic constitutions are the most important canonical documents and which is the largest collections in size. The work is ascribed to Clement of Rome (Ca. 90), who is supposed to have written down the oral teachings of the Apostles. It was composed ***around 360-380*** in Syria or Palestine. It contains an enlarged Didascalia and a revised Didache. It also includes a Syrian liturgy under the name of St. Clement.

Apostolic Canons: It was prepared around the end of the 4th century. It includes 85 disciplinary norms. The first fifty canons were accepted into the

collection prepared ***by Dionysius*** in Rome in the first decades of the 500s. They go through all the following western canonical collections.

Canonical Collections: It was made by two church fathers (i.e. Matthew Blastares a Greek monk and Patriarch John the Scholastics).

- **Patriarch John the Scholastics:** He was a lawyer and become a priest in Antioch and later he was elevated to the patriarchal throne of Constantinople (564-578). He collected and prepared canons that have fifty titles in Constantinople in 550.
- **Matthew Blastares:** He was a Greek monk. He collected rules from four Ecumenical and five local councils & made a canonical collection in 1335. The Four Ecumenical councils are the Ecumenical council Nicaea (325), Ecumenical council Constantinople (381), Ecumenical council Ephesus (431), and Ecumenical council Chalcedon (451). The five local councils are the Council of Ancyra (314), Council of Neo-Caesarea (ca 320), and CouncilofGangra (342), Council of Antioch (341), and Council of Laodicea (343 to 380).

2.4. Nomo-Canons

It is a collection of ecclesiastical law, it is consisting the elements from both civil law and canon law. The Greek Church has two principal Nomo canonical collections. Such as the 1st and 2nd Nomocanons. The first Nomo canon had drawn up 50 titles and was later composed in 87 chapters in 550 C.E. The second Nomo canons date from the reign of the Byzantine Emperor Heraclius in 610–641 AD.

It was made by the collection of Justinian's imperial law and ecclesiastical canons in 14 titles. It was Nomo canon in 14 titles with the addition of 102 canons of the Trullan council and 17 canons of the council of Constantinople of 861. Since the 11th-century Nomo-Canons were used to combine state and church legislation. It served as principles of the various Orthodox Nations of Eastern and Southern Europe until the late 1700s as books of civil law.

2.5. Different Councils

It derives from the Greek word 'synods' which meant that road, way. It is the coming together of several people sharing a common element. In this case, the Christian bishops and Synods are assigned either the character of ecumenical assemblies or non-ecumenical (local) councils. There are different kinds of councils/synods.

Ecumenical synods: It is the meeting of all bishops/patriarchs all Christians over the world. The issue and the decision must be ecumenical; to a certain extent, the evolvement of the state was necessary.

Local/Particular synods: It is the regional council where the issue concerns some churches. This can be understood in two ways, the first is when the heads of different autocephalous churches meet and the second is when a particular synod is led by an autocephalous patriarch in his see. Under a particular synod we may have diocese and parish councils.The diocese council is the meeting under the diocesebishop. While the parish council,is the council of a single Church administered by clergymen.

2.6. Liturgical and Repentant Books

They refer mostly to the worship of the church, fasting, asceticism, observance of Holy days; sins and penances; external disobediences and punishments, etc.

SeratäSeyon: SeratäSeyon is a rite book which reminds us about the epiphany feasts, the weekly Holy day, and the Eve of Christmas. It contains 30 canons. Let see as follows.

- The liturgy orders us to pray to turn the face to the east (Canon 1)
- About the prayer during night and morning (can. 2)
- About the Prayer on Sunday, Wednesday, and Friday (Canon 3 and 4)
- About the first head community arch episcope (Canon 5)
- About the second head community priest, deacons (Canon 7,)
- About Christmas (Canon 8)
- About epiphany (Canon 9)
- About the 40 days fast (Canon 10)
- About the ascension and reading of scripture (Canon 11)
- The second head community priest, deacons (Canon 13)
- About witchcraft, clergy, and false clergy Can. (15 and 24)
- About the members of the church clergy, layman character (Canons 14, 20, 23, 26, 29)
- About the memory of the martyrs (Canon 21)
- The place of the leader in the church (canons 27-28)
- About the Holy Communion (Canon 30)
- About preaching the gospel to the gentiles by the apostles and the disciples.

Fetha–Negest: It is talking about the canons of Abugidas, translated first into the Copt language and from that into Geez. It contained 58 canons that treated the following issues.

- About holy faith

- About the prayers for the ordination of the episcopes, and the rite of the liturgy
- The ordination of the priests and deacons
- about the punishment for the faith
- About agonists and hippo deacons
- About the gift of redemption
- About the priest who went to a foreign place and about the widows
- About who will become a Christian
- About who made idols and images of Gods;
- About occupation prohibited for Christians
- About the governors and solders
- About Profession prohibited
- About the concubine
- About the behavior of the woman
- About the pregnant woman, lying in a woman
- The regulations of the catechumen for baptism and liturgy
- About fasts of Wednesday and Friday and the big fast (40 days)
- About the daily coming of the priests and the believers to the church
- About Easter
- About the Christian teaching
- About the visit of sick men
- About the treasure for the sick and times of the daily prayer
- About the listening of the preaching and the prayers
- Regulations for going to the church and for that prayer
- Before the receiving of the Eucharist, it must not be eaten
- Orders for keeping in good condition of the Holy Eucharist
- The obligation of the deacon for service in the absence and from the order of the episcope and the priest
- The obligation of fasting and helping the poor.
- The prayer of the night (parasites) is not to be done on Sunday
- Regulations to behave for Christian
- The deacon makes blessings in the absence of the priest
- About (primitives) and about the roads on the earth form
- On Easter night, nobody sleeps

CHAPTER THREE: ECUMENICAL COUNCILS

3.1. Definition of Ecumenical Councils

The word 'ecumenical' is coming from the Greek word oikumene (οἰκουμένη) that means civilization/ the inhabited world which referred first to the Roman Empire. Later it was extended to apply to the world in general.

The west and east churches held the first eight Ecumenical councils from the 4th –9th centuries. Most council dealt not only with doctrinal issues but also with disciplinary matters. Doctrinal canon is purely dogmatic and applicable in the church at all times and places whereas disciplinary canon is a church law that applies to particular times, and places and may or may not be applicable in other situations. However, not all of these councils have been universally recognized as ecumenical.

3.2. The Number of Ecumenical councils

It may not be unjustly expected that some reasons should be assigned for limiting the number of the Ecumenical Synods to seven. There is no need here to enter into any proof that NicaeaI, Constantinople, Ephesus, and Chalcedon are Ecumenical, since so long ago as the time of St. Gregory the Great, that Saint and Doctor said of them: "I venerate the first four Ecumenical Councils equally with the Four Gospels," and no one has been found to question that in so saying he gave expression to the mind of the Church of his day.

Of the fifth and sixth synods there never was any real doubt, although there was trouble at first about the reception of the fifth in some places. The ecumenical character of the seventh is not disputed by East or West and has not been for nearly a thousand years, and full proof of its ecumenicity will be found in connection with that council.

The Assyrian church of the east accepts only the first two councils as the council of Nicaea and Constantinople. The oriental orthodox churches accept only the first three councils such as the first council of Nicaea and Constantinople and the council of Ephesus.

In the present day by contrast, Non-Trinitarians, Unitarianism, Latter-day Saints, Mormonism, and Jehovah's Witnesses reject all the seven Ecumenical councils.

Non-Trinitarians: It is a form of Christianity that rejects the mainstream Christian doctrine of the Trinity the teaching that God is three distinct

hypostases or persons who are coeternal, coequal, and indivisibly united in one being or essence.

Unitarianism: it is a belief that Jesus was inspired by God in His moral teachings, and He is a savior but He was not God incarnate.

Latter-day Saints: It is a Non- Trinitarian, Christian restoration church that considers it to be the restoration of the original church founded by Jesus Christ.

Mormonism- It is the predominant religious tradition of the Jesus Christ Latter Day Saint movement of restorations Christianity started by Joseph Smith in Western New York in the 1820s and 1830s.

Jehovah's Witness: It is a Christian denomination with Non-Trinitarian beliefs distinct from mainstream of Christianity.

3.3. Purposes of Ecumenical councils

The main purposes of ecumenical councils are;

- To restore peace between the church and the state
- To develop a unified Christendom
- The Seven Ecumenical Councils

3.4. The seven economical council and their canons

3.4.1. The First Nicaea Council

It is the first ecumenical council that held on May 20 in 325 AD at Nicaeaafter the council of Antioch. Regarding to the number of the participantsof the Council, we may come across with different points;

- As to Athanasius of Alexandria,the number of the participantswere 318 Church fathers,
- As to Socrates and Rufinus, the number of the participants were also 300 Church fathers
- As to Eusebius of Caesarea the number of the participants were 250 Church fathers
- General2448 Church fathers were participated in the Council. Among these church fathers, four bishops and two priests were from the west,while five bishops also were from the east.

Objectivesof the Council

- To settle controversial issues and protect the church from heretical teachings
- To establish universal agreement on the teaching of Christology.
- To give the decision on church rites
- To establish rites about the Celebration of Passover (Easter)

- To sate rite about the ordination of eunuchs
- To deals about the prohibition of kneeling on Sundays and from Easter to Pentecost
- To state the invalidity of baptism made by the hand of heretics
- To sate rites about the failed Christians, various other matters
- To refute heretical teaching of Gnostics[1]and Aryanism: a widely held heresy that threatened to divide the church.

Key Figures of the Council

Alexander of Alexandria: He is the patriarch of Alexandria and leader of the First Nicaea Council.

Athanasius of Alexandria: The secretary of the First Nicaea Council and arch deacon of the Alexandria Church.

Emperor Constantine I: He is the one who opened the Council.

The Outcomes of the Council

- The Council proclaimed that Man can save with Faith, good deeds, and the will of God.
- Jesus Christ is the only begotten Son of God that has the same substance as God the Fatherand there was never a time when He did not exist.
- Again the Council drew up a well-known creed and set a pattern for all later ecumenical Councils and the calculation date of paschal (Easter).
- Finally, the council propagated twenty new church canons.

Canons of the Council

The council affirmed twenty new church canons.

Canon 1: It discussed the admission or support and discharge of priests injured by choice or by violence.

Canon 2: Rules to be observed for ordination, the avoidance of too much speed, and the position of those guilty of serious responsibility.

Canon 3: All members of the clergy are forbidden to dwell with any woman, except a mother, sister, or aunt.

Canon 4: Concerning Episcopal elections.

Canon 5: Concerning the ex-communication.

Canon 6: Concerning patriarchs and their jurisdiction.

Canon 7: Confirms the right of the bishops of Jerusalem to enjoy certain honors.

Canon 8: Concerns about the notations.

Canon 9: Certain sins known after ordination involve termination.

[1]They give more infancy for Knowledge. They said man can be saved with Knowledge only

Canon 10: Clergies who have been ordained knowingly or secretly must be excluded as soon as their irregularity is known.
Canon 11: Penance to be imposed on apostates of the persecutions of immoral.
Canon 12: Penance to be imposed on those who upheld (supported) immoral in his war on the Christians.
Canon 13: Treat to be granted to excommunicate persons in danger of death.
Canon 14: Penance to be imposed on catechumens, who had weakened under persecution.
Canon 15: Bishops, priests, and deacons are not to pass from one church to another without the permission of concerned bodies.
Canon 16: All members of the clergy are forbidden to leave their church, formal prohibition for bishops to ordain for their diocese a priest belonging to another diocese.
Canon 17: A member of the clergy is forbidden to lend interest.
Canon 18: Recalls to deacons their subordinate position about priests,
Canon 19: Rules to be observed about supporters of Paul of Samosata who wished to return to the church
Canon 20: On Sunday and during the paschal season prayers should be said standing.

3.4.2. The First Council of Constantinople

It is the second ecumenical council which held in the capital city of Constantinople, Church of Hagia Irene,from May to July 381A.D. There were 150 Church fathers assembled in the Council. Among these Church fathers Timothy of Alexandria, Meletius of Antioch, and Gregory of the Nazianazous are much known.

Emperor Theodosius I was the one who opened the counciland Timothy of Alexandria was also the one who chaired the council of Constantinople of the first.The Council mail called to condemn Semi-Aryanism and give an educate answerfor the teaching of Macedonians,Apollinarism,and Sabellianism.

Heretical Teaching of the Time

- They taught Christ is not fully divine and fully God.
- They denied the divinity of the Holy Spirit
- He taught that there was no human mind or soul in Christ
- He denied the person of the Holy Trinity

Responses of Church fathers for Heretical Teaching of the Time

- Christ is fully divine and fully God
- Holy Spirit is fully divine and fully God
- We believe in three Gods, but one God who is three persons, each one sharing the same divinity, the same Godhead (for the teaching of Sabellianism

Outcomes of the Council

The council reaffirmed the Nicene doctrine that Christ is "one essence" with the Father and stated the Nicene Creed of faith as true and an accurate explanation of the scripture. The council affirmed the divinity of the Holy Spirit.

Canons of the Council

The Council formulated seven official canons. Four of them are doctrinal canons, whereas the rest three of them are disciplinary and attributed to the Council. All canons of the council wereget acceptance by both the Eastern and oriental orthodox Churches, but the Roman Catholic Church accepts only the first four canons. Let us see each of them.

Canon one: It is an important dogmatic condemnation of all shades of Aryanism, and also of Macedonianism and Apollinarism.
Canon two: It renewed the Nicene legislation imposing upon the bishops the observance of diocese and patriarchal limits.
Canon Three: It reads the Bishop of Constantinople shall have the right of honor after the bishop of Rome because Constantinople is New Rome.

Canon Four: It ordered the consecration of Maximus as Bishop of Constantinople to be invalid, declaring "that Maximus neither was nor is a bishop, nor are they who have been ordained by him in any rank of the clergy". This canon was directed not only against Maximus, but also against the Egyptian bishops who had conspired to consecrate him in secret at Constantinople, and against any subordinate ecclesiastics that he might have ordained in Egypt.
Canon Five: It might have been passed the next year, 382, and is regarding a Tome of the Western bishops, perhaps that of Pope Damasus I
Canon Six: It limits the ability to accuse bishops of wrongdoing.
Canon Seven: It regards procedures for receiving certain heretics into the church.

3.4.3. The First Ecumenical Council of Ephesus

It is the third ecumenical council which was held in 431 A.D at the Church of Saint Mary in Ephesus, Asia Minor. There were 200/250 Bishops participated

in the Council. They were coming for givinganswers to Nestoriansand Plagiaries heretical teaching.

Nestorius: He was the priest of Antioch, later on, patriarch of Constantinople. He taught Christ was two separate people; a human born from Saint Mary then the divine settled in it. The divine Christ could not suffer nor die on the cross. And also said Saint Mary gave birth to the human Christ and thus cannot have the title the Mother of God.

Plagiaries: He said that the original sin did not spoil human nature and that humans have free will to achieve human perfection without divine grace.

Responses of church fathers to Heresies; they said

The term Theotokos (the mother of God) is biblical and ancient and is not a new scenario. If we do not believe in Mary as Theotokos then we do not believe in Jesus Christ as God which leads us to deny the whole Trinity.If Saint Mary gave Birth to Christ (human being only) then our salvation cannot be fulfilled,because for a simple man separated from God cannot be the savior.

If we separate the divinity and humanity of our Lord Jesus Christ, then it contradicts the liturgy we will be eating the flesh and blood of human being.

Key Figures of the Council

Cyril of Alexandria: He is the 24th patriarch of Alexandria since 412 A.D. He strongly refuted Arianism and Nestorianism. He also wrote homily on the Pentateuch, one of the 12 Minor Prophets, and the Gospel of John and Luck. His major writing also includes a defense of Christianity against pagan attacks.

Pope Celestine I: He is the one who rejected Nestorianism and commanded Nestorius to stop teaching his heresy or face excommunication from the Church.

Emperor Theodosius II: He is holding a general council as a platform to argue opposing views.

Outcome of the Council

- It affirmed Saint Mary as the Theotokos.
- It excommunicated Nestorius and his Teaching and Writing.
- It affirmed that Christ is the incarnated Logos and we cannot separate the human and divine nature of Christ after Incarnation.

- The council also condemned Plagiarism the original sin that did not taint human nature and that humans have the free will to achieve human perfection without divine grace.

Canons of the Council: The council formulated the following eight canons.
Canon 1-5: Condemned Nestorius and Celsius and their followers as heretics
Canon 6: Ruled deposition from priestly office or ex-communication for those who did not accept the declaration ofCouncil.
Canon 7: Condemned any departure from the creed established by the first Council of Nicaea (325), in particular an exposition by the priest Charities.
Canon 8: Condemned interference by the Bishop of Antioch in affairs of the Church in Cyprus and ruled generally, that no bishop was to assume control of any province which has not heretofore, from the very beginning, been under his hand or that of his predecessors ... lest the Canons of the Fathers be transgressed.

3.4.4. The Council of Chalcedon

It is the fourth ecumenical council which held in 451 AD at Chalcedon- in modern-day Istanbul. There were 370Bishops participatedin the council. Among these Bishops, 220 Church fathers are where from eastern, whereas 150 bishops participated under Pope Leo the Great and Emperor Mercian.

It is accepted by the Roman Catholics, and most Protestants Churches. But it is rejected by the Orthodox Churches;for them it is the Robber Synod or the Robber Council.

Reason for the Council:

Nestorians re-emerged through Hutches and the church had to readdress. Before the council in November 448, a synod at Constantinople condemned Hutches for unorthodoxy. Hutches, an abbot of a large Constantinopolitan monastery, taught that Christ was not consubstantial with humanity. In 449, Theodosius II called a council at Ephesus, where Hutches were cleared and returned to his monastery.

Key Heresy of Council: Nestorians andHutches
Nestorians: to him, Christ has two separate persons; a human born from Saint Mary then the divine settled in it. The divine Christ could not suffer nor die on the cross. And also Saint Mary gave birth to the human Christ and thus cannot have the title Mother of God. About the teaching of Eutychus, Christ has two natures. Almost this teaching is related to the teaching of Nestorius.

Responses of church fathers to Heresies

Some defenses as the one provided in the Council of Ephesus.

Pope of Rome (Leon) sends to the Synod an official letter concerning the nature of Jesus Christ.

The Council gave a mixed response to his letter because some of the bishops saw elements of Nestorians in his letter.

Excommunicated pope Discourse of Alexandria, but Pope Discourse of Alexandria refused the tome of Leon.

The council rejected the Eustachian doctrine of monophysitism

Key Figures of the Council

Emperor Mercian: He is the one who opened the Council.

Patrician Anatolius: He is the one who led the Council.

Out Comesof the Council: The Orthodox Church split into two Parts

Caledonians

- Greek/Byzantine
- Russia
- America
- Romania
- Czech Republic
- Poland
- Finland

Non – Caledonians

- Coptic
- Syria
- Armenia
- Ethiopia
- India

Canons of the Council: The council formulated the following thirty (30) disciplinarycanons.

Canon 1: The canons of every Synod of the holy Fathers shall be observed.

Canon 2: Whoso buys or sells an ordination, down to a Prosmonarius, shall be in danger of losing his grade. Such shall also be the case with go-betweens, if they be clerics they shall be cut off from their rank, if laymen or monks, they shall be anathematized.

Canon 3: Those who assume the care of secular houses should be corrected, unless perchance the laws called them to the administration of those not yet come of age, from which there is no exemption, unless further their Bishop permits them to take care of orphans and widows.

Canon 4: Domestic oratories and monasteries are not to be erected contrary to the judgment of the bishop. Every monk must be subject to his bishop, and must not leave his house except at his suggestion. A slave, however, cannot enter the monastic life without the consent of his master.

Canon 5: Those who go from city to city shall be subject to the canon law on the subject.

Canon 6: In Martyries and Monasteries ordinations are strictly forbidden. Should anyone be ordained therein, his ordination shall be reputed of no effect.

Canon 7: If any cleric or monk arrogantly affects the military or any other dignity, let him be cursed.

Canon 8: Any clergyman in an almshouse or monastery must submit himself to the authority of the bishop of the city. But he who rebels against this let him pays the penalty.

Canon 9: Litigious clerics shall be punished according to canon, if they despise the episcopal and resort to the secular tribunal. When a cleric has a contention with a bishop let him wait till the synod sits, and if a bishop have a contention with his metropolitan let him carry the case to Constantinople.

Canon 10: No cleric shall be recorded on the clergy-list of the churches of two cities. But if he shall have strayed forth, let him be returned to his former place. But if he has been transferred, let him have no share in the affairs of his former church.

Canon 11: Let the poor who stand in need of help make their journey with letters pacificator and not commendatory: for letters commendatory should only be given to those who are open to suspicion.

Canon 12: One province shall not be cut into two. Whoever shall do this shall be cast out of the episcopate. Such cities as are cut off by imperial prescript shall enjoy only the honour of having a bishop settled in them: but all the rights pertaining to the true metropolis shall be preserved.

Canon 13: No cleric shall be received to communion in another city without a letter commendatory.
Canon 14: A Cantor or Lector alien to the sound faith, if being then married, he shall have begotten children let him bring them to communion, if they had there been baptized. But if they had not yet been baptized they shall not be baptized afterwards by the heretics.
Canon 15: No person shall be ordained deaconess except heris forty years of age. If she shall dishonor her ministry by contracting a marriage, let her be anathema.
Canon 16: Monks or nuns shall not contract marriage, and if they do so let them be excommunicated.
Canon 17: Village and rural parishes if they have been possessed for thirty years, they shall so continue. But if within that time, the matter shall be subject to adjudication. But if by the command of the Emperor a city be renewed, the order of ecclesiastical parishes shall follow the civil and public forms.
Canon 18: Clerics and Monks, if they shall have dared to hold conventiclers and to conspire against the bishop, shall be cast out of their rank.
Canon 19: Twice each year the Synod shall be held wherever the bishop of the Metropolis shall designate, and all matters of pressing interest shall be determined.
Canon 20: A clergyman of one city shall not be given a cure in another. But if he has been driven from his native place and shall go into another he shall be without blame. If any bishop receives clergymen from without his diocese he shall be excommunicated as well as the cleric he receives.
Canon 21: A cleric or layman making charges rashly against his bishop shall not be received.
Canon 22: Whoever seizes the goods of his deceased bishop shall be cast forth from his rank.
Canon 23: Clerics or monks who spend much time at Constantinople contrary to the will of their bishop, and stir up seditions, shall be cast out of the city.
Canon 24: A monastery erected with the consent of the bishop shall be immovable. And whatever pertains to it shall not be alienated. Whoever shall take upon him to do otherwise shall not be held guiltless.
Canon 25: Let the ordination of bishops be within three months: necessity however may make the time longer. But if anyone shall ordain counter to this decree, he shall be liable to punishment. The revenue shall remain with the economies.

Canon 26: The Economies in all churches must be chosen from the clergy. And the bishop who neglects to do this is not without blame.

Canon 27: If a clergyman elopes with a woman; let him be expelled from the Church. If a layman, let him be anathema. The same shall be the lot of any that assist him.

Canon 28: The bishop of New Rome (Constantinople) shall enjoy the same privileges as the bishop of Old Rome, on account of the removal of the Empire. For this reason the [metropolitans] of Pontus, of Asia, and of Thrace, as well as the Barbarian bishops shall be ordained by the bishop of Constantinople.

Canon 29: He is sacrilegious who degrades a bishop to the rank of a presbyter. For he that is guilty of crime is unworthy of the priesthood. But he that was deposed without cause, let him be [still] bishop.

Canon 30: It is the custom of the Egyptians that none subscribe without the permission of their Archbishop. Wherefore they are not to be blamed who did not subscribe the Epistle of the holy Leo until an Archbishop had been appointed for them.

3.3.5. The Second Council of Constantinople

It is the fifth Ecumenical council which held on 5 May 553 A.D in the great hall attached to Hagia Sophia Cathedral. They were 165 Bishopsparticipated in the council.

Reason for Council

- To oppose the writing of Nestorian and reaffirmed the declaration of thecouncil of Chalcedon.

Key Figures of the Council

Emperor Justinian I: He is the one who opened the Council and reconciled with those who split during the previous council.

Pope Vigilius: He is the one who guides the Council with help of Empress Theodora.

Key Heresy of the time:

Origen: He is a church father who taught that the Son of God was subordinate to God the Fathers.

Theodore of Antioch: Even if, he was considered an orthodox Christian thinker. He supports the teaching of Nestorius.

Ibas Bishop of Edessa: Later on the Syrian Orthodox Church anathematized Ibas as a Nestorian.

Responses of Church fathers to Heresies:

- They confirmed the first four general councils,

- They rejected the teaching of Origen, Theodore of Antioch, and Ibas of Edessa

3.3.6. The 3rd Council Constantinople

It is the sixth ecumenical council or the 3rd ecumenical Council of Constantinople which was held in 680-681 A.D in Constantinople. They were 174 Bishops have beenparticipated in the council. The council was attended by the patriarchs of Constantinople and Antioch.

Reason for Council: About the teaching of wills in Christ (i.e. the Divine and human).

Key Figures of the Council

Emperor Constantine IV: He is the one who opened the Council

Patriarch George I of Constantinople: He is the one who leads the Council

Key Heresy of Council:

Monothelitism: It is the view that Jesus Christ has two natures but only one will.

Monoenergism: It is the belief that Christ had only one energy.It was propagated during the first half of the seventh century by Patriarch Sergius of Constantinople. Monoenergism was accepted by the Patriarchs of Constantinople, Antioch, and Alexandria, as well as by the Armenians.

Responses of Church fathers to Heresies: In general, both Monoenergism as well as Monotheletism were condemned as heresies in this Ecumenical Council.

Canon of the Council: In the Council 102 canons were issued.

3.3.7. The Second Council of Nicaea

It is recognized as the last of the first seven ecumenical councils by the Eastern Orthodox Church and the Catholic Church. It was held in 787 AD in Nicaea, present-day Turkey. There were 174 Bishops have been participated in the council. It was attended by the patriarchs of Constantinople and Antioch. The council did not debate assisted.

Reason for Council:

- To restore the use and veneration of icons (or, holy images).
- To resolve the Iconoclastic Controversy, initiated in 726.

Events before the council

In 754 AD the veneration of icons had been barred by Byzantine Emperor Constantine V and supported by his Council of Hieria which had described itself as the seventh ecumenical council.

The Council of Hieria was inverted by the Second Council of Nicaea only 33 years later and has also been rejected by Catholic and Orthodox churches.

Key Figures of the Council

Emperor Constantine V– He is the one who denied the veneration of icons.

Key Heresy of Council:

Emperor Leo III: He issued a decree against the worship of icons (religious images of Christ and the saints).

Responses of Church fathers to Heresies

The council declared that icons deserve respect and veneration but not adoration, which is reserved for God. It was also decreed that every altar should contain an artifact, a tradition that has been retained in both modern Catholic and Orthodox churches.As the sacred and life-giving, the cross is everywhere set up as a symbol.

It should the images of Jesus Christ, the Virgin Mary, the holy angels, as well as those of the saints and other holy men be embodied in the manufacture of sacred vessels, tapestries, vestments, etc.

They were exhibited on the walls of churches, in homes, and in all conspicuous places, by the roadside and everywhere, to be revered by all who might see them.

The more they are contemplated, the more they move to fervent memory of their prototypes.

Canon of the Council

The council formulated the following Twenty two (22) disciplinary canons.

Canon 1: For those to whom the priestly dignity is chosen, the guide-lines contained in the canonical regulations are testimonies and directives. We accept them gladly and sing out to the Lord God with David, the revealer of God: In the path of your testimonies I have taken delight, as with all manner of wealth; and, you have enjoined justice, your testimonies are forever; instruct me to give me life. And if the prophetic voice orders us for all eternity to observe the messages of God and to live in them, it is obvious that they remain unshakeable and immoveable; thus Moses, who looked on God, declares, To these there is no addition, and from these there is no subtraction. The divine apostle takes pride in them when he cries out, these things which the angels long to gaze upon, and, if an angel brings you a gospel contrary to what you have received, let him be accursed.

Since these things really are such and have been testified to us in these ways, we exult in them as a person would if he were to come across a great

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

Canon 2: Since we make an undertaking before God as we sing, I shall *meditate on your judgments, I shall not neglect your words*, it is essential to our salvation that *every* Christian should observe these things, but more *especially* those who have been invested with priestly dignity. Therefore we decree thateveryone who is to be advanced to the grade of bishop should have a thorough knowledge of the psalter, in order that he may instruct all the clergy subordinate to him, to be initiated in that book.He should also be examined without fail by the metropolitan to see if he is willing to acquire knowledge–a knowledge that should be searching and not superficial–of the sacred canons, the holy gospel, the book of the divine apostle, and all divine scripture;also if he is willing to conduct himself and teach the people entrusted to him according to the divine commandments.“The substance of our hierarchy are the words handed down from God”, that is to say, the true knowledge of the divine scriptures, as the great *Dionysius* made plain. If someone is doubtful and ill at ease with such conduct and teaching, let him not be ordained. For God said through the prophet: You rejected knowledge, and I shall reject you, so that you may not serve me in a priestly function.

Canon 3: Any election of a bishop, priest or deacon brought about by the rulers is to be null and void in accordance with the canon that says: “If any bishop, through the influence of secular rulers, acquires responsibility for a church because of them, let him be suspended and let all those who are in communion with him be excommunicated”.It is necessary that the person who is to be advanced to a bishopric should be elected by bishops, as has been decreed by the holy fathers at Nicaea in the canon that says: “It is by all means desirable that a bishop should be appointed by all [the bishops] in the province. But if this is difficult because of some pressing necessity or the

length of the journey involved, let at least three come together and perform the ordination, but only after the absent bishops have taken part in the vote and given their written consent. But in each province the right of confirming the proceedings belongs to the metropolitan".

Canon 4: The herald of the truth, Paul, the divine apostle, laying down a sort of rule for the presbyters of Ephesus, or rather for the whole priestly order, declared firmly: I have not coveted silver or gold or anybody's clothing; I have made completely plain to you that it is by working in this fashion that we should provide for the weak being convinced that it is blessed to give.Therefore we also, having been taught by him, decree that a bishop should never have any sort of design on foul profit, inventing excuses for his sins, nor demand any gold or silver or anything similar from the bishops, clerics and monks subject to him. For the apostle says: The unjust will not inherit the kingdom of God; and, It is not children who should heap up treasures for their parents, but parents for their children.So if it is discovered that somebody, because of a demand for gold or something similar, or because of some private infatuation of his own, has excluded from the liturgy or excommunicated one of the clerics under his authority, or has closed off one of the holy churches, preventing the celebration of God's liturgies in it, pouring out his own madness against insensible things, then he is truly senseless himself and he should be subjected to suffer what he would inflict and the penalty imposed by him will turn upon his own head, because he has transgressed both the law of God and the rulings of the apostles. For Peter also, the spokesman of the apostles urges: Be pastors to the flock of God entrusted to you, not under compulsion, but willingly as pleasing to God, not for sordid gain but with enthusiasm, not as men who lord it over those entrusted to you, but as being models for the flock. Then when the chief shepherd is disclosed, you will carry off the imperishable crown of glory.

Canon 5: It is a sin leading to death when sinners remain uncorrected, but still worse is it when people flaunt their sin as they override holiness and truth, both preferring mammon to obedience to God and neglecting his legally formulated instructions. The Lord God is not present among such persons unless they humbly turn from their fault. Their duty is to approach God with a contrite heart and implore his forgiveness for their sin and his pardon, rather than to take pride in an unholy distribution of gifts: For the Lord is close to the contrite of heart. Therefore in the case of those who boast that they have been appointed in the church by distributing gifts of gold, and who pin their hopes on this evil custom, which alienates a person from God and from all priesthood, and who take this as a reason for deriding quite shamelessly and openly those who have been chosen by the holy Spirit

and appointed for the virtue of their lives, without any distribution of gifts of gold, when they first do this each should take the lowest rank in his order, and if they persist they should be corrected with a penalty.

If someone is found to have done this at any time in connection with an ordination, let matters proceed in accordance with the apostolic canon which says: “If some bishop or priest or deacon has obtained his dignity by means of money, let him and the person who performed the ordination be suspended, and let them be excluded completely from the communion, as Simon Magus was by me, Peter“.

Similarly, in accordance with canon 2 of our holy fathers at Chalcedon, which says “If any bishop performs an ordination for money and puts the unsalable grace on sale, and ordains for money a bishop, a chorepiscopus, a presbyter or deacons or some others of those numbered among the clergy; or appoints a manager, a legal officer or a warden for money, or any other ecclesiastic at all for personal sordid gain; let him who has attempted this and been convicted stand to lose his personal rank, and let the person ordained profit nothing from the ordination or appointment he has bought; but let him be removed from the dignity or responsibility which he got for money. And if anyone appears to have acted even as a go-between in such disgraceful and unlawful dealings let him too, if he is a cleric, be demoted from his personal rank, and if he is a lay person or a monk, let him be anathematized”.

Canon 6: Although there is indeed a canon which says, “In each province the canonical investigations should take place twice yearly by means of a gathering of the bishops“, because of the trouble and because those attending the meetings lack the resources for such journeys, the holy fathers of the sixth synod decreed “they should be held in any case and despite all excuses, once a year, and all that is incorrect should be put right”. *We also renew this canon*, and should a ruler be found who prevents its observance, let him be excommunicated; however if one of the metropolitan bishops neglects its fulfillment, let him be subject to canonical penalties, unless it is a case of necessity, constraint or some other reasonable cause.When such a synod is held to discuss canonical and evangelical matters, the gathered bishops should pay particular care and attention to the divine and life-giving laws of God: There is a great reward for their observance; for *a law is a lamp, a regulation is a light, and reproof and discipline are the path of life* indeed the law of the Lord gives light to the eyes. However, the metropolitan bishop does not have the right to demand anything that a bishop may have brought with him, such as a beast or some other thing; and if he is convicted of doing so, let him pay back fourfold.

Canon 7: The divine apostle Paul said: The sins of some people are manifest, those of others appear later. Some sins take the front rank but others follow in their footsteps. Thus in the train of the impious heresy of the defamers of Christians, many other impieties appeared. Just as those heretics removed the sight of venerable icons from the church, they also abandoned other customs, which should now be renewed and which should be in vigour in virtue of both written and unwritten legislation. Therefore we decree that in venerable churches consecrated without relics of the holy martyrs, the installation of relics should take place along with the usual prayers. And if in future any bishop is found out consecrating a church without relics, let him be deposed as someone who has flouted the ecclesiastical traditions.

Canon 8: Since some of those who come from the religion of the Hebrews mistakenly think to make a respect of Christ who is God, pretending to become Christians, but denying Christ in private by both secretly continuing to observe the Sabbath and maintaining other Jewish practices, we decree that they shall not be received to communion or at prayer or into the church, but rather let them openly be Hebrews according to their own religion; they should not baptize their children or buy, or enter into possession of, a slave. But if one of them makes his conversion with a sincere faith and heart, and pronounces his confession wholeheartedly, disclosing their practices and objects in the hope that others may be refuted and corrected, such a person should be welcomed and baptized along with his children, and care should be taken that they abandon Hebrew practices. However if they are not of this sort, they should certainly not be welcomed.

Canon 9: All those childish baubles and bacchicrantings, the false writings composed against the venerable icons, should be given in at the Episcopal building in Constantinople, so that they can be put away along with other heretical books. If someone is discovered to be hiding such books, if he is a bishop, priest or deacon, let him be suspended, and if he is a lay person or a monk, let him be excommunicated.

Canon 10: As some clerics, who despise the canonical ordinance, abandon their own dioceses and run off into other dioceses–something that happens with special frequency in this imperial, God-guarded city–and there they lodge with rulers, celebrating the liturgy in their chapels, let it not be permitted for them to be received in any house or church without the approval of their own bishop and that of the bishop of Constantinople. If they do so and persist therein, they are to be suspended.In the case of those who do this with the approval of the above-mentioned prelates, it is not permitted for them to assume worldly and secular responsibilities, since they are forbidden to do so by the sacred canons; and if someone is misled into

occupying himself with the responsibility of the so-called high stewards, he is to desist or be suspended. Rather let him busy himself with the teaching of the children and servants, lecturing them on the divine scriptures because it is for such activity that he received the priesthood.

Canon 11: Since we are obliged to observe all the sacred canons, we ought also to maintain in all its integrity the one that says that there should be administrators in each church. Therefore if each metropolitan bishop installs an administrator in his own church, that is well and good; but if not, the bishop of Constantinople on his own authority has the right to appoint one over the other's church, and similarly with metropolitan bishops, if the bishops under them do not choose administrators to hold these posts in their own churches. The same rule is also to be observed with respect to monasteries.

Canon 12: If it is discovered that a bishop or a monastic superior is transferring Episcopal or monastic farmland to the control of the ruler, or has been conceding it to another person, the transaction is null and void in accordance with the canon of the holy apostles which stipulates: "Let the bishop take care of all ecclesiastical affairs, and let him administer them as if under God's inspection. It is not permitted him to appropriate any of these things, nor to make a present of the things of God to his own relatives. Should the latter be poor, let him care for them as for other poor people, but let him not use them as an excuse for selling off the church's possessions." However, if he pretends that the land is a loss and brings in no profit at all; let him make a present of the place to clerics or land workers, but even in these circumstances it should not be given to the local rulers. If they use evil cunning and the ruler buys up the land from the land worker or the cleric in question, this sale shall also be null and void in such circumstances, and the land should be restored to the bishopric or monastery. And the bishop or monastic superior who acts thus should be expelled, the bishop from the Episcopal house and the monastic superior from the monastery, because they wickedly waste what they have not gathered.

Canon 13: On account of the disaster which came about in the churches due to our sins certain venerable houses–Episcopal buildings as well as monasteries–were seized by certain men and became public inns. Now if those who hold them choose to restore them, so that they are established once more as formerly they were, this is good and excellent. However if such is not the case, should they be inscribed in the list of priests, we order that they be suspended, and if they are monks or lay persons, that they be excommunicated, seeing that they are criminals condemned by the Father, the Son and the holy Spirit, and let them be assigned there where

the worm does not die and the fire is not quenched, because they oppose the voice of the Lord declaring, You shall not make my Father's house a house of trade.

Canon 14: It is perfectly clear to everyone that a certain order has been established in the priesthood, and that it is God's good pleasure that the appointment to priestly offices should be observed with care. However we have noticed that some, without the imposition of hands, are adopting the clerical tonsure while still youngsters, and without having received the imposition of hands from the bishop they are undertaking to read publicly from the ambo during the church service, even though they are acting uneconomically. We urge therefore that this be discontinued, and that the same regulation be observed among monks.

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

Canon 15: From now on, no cleric should be appointed to office in two churches. Such a procedure saviors of commerce and sordid profit-making, and is quite foreign to ecclesiastical custom. We have learned from the Lord's own voice: No one can serve two masters, because either he will hate the one and love the other, or he will be devoted to the one and despise the other. Therefore, following the advice of the apostle, each should stay where he has been called, and remain in one church. In ecclesiastical matters, whatever is done for the sake of sordid gain constitutes something alien to God. But as far as the needs of this present life are concerned, there are various gainful occupations; each may use these, as he prefers, to procure what is needed for the body. As the apostle said, these hands of mine have provided for my own needs and for the persons accompanying me. These are the regulations for this God-protected city; for what concerns places in the country, a concession may be granted because of the lack of population.

Canon 16: All indulgence and adornment bestowed on the body is alien to the priestly order. Therefore all those bishops and clerics who deck themselves out in brilliant and showy clothes should be called to order, and if they persist let them be punished. The same holds for those who use perfumes. However, since the root of bitterness has sprouted, there has appeared in the Catholic Church the plague of a heresy which delights in the defamation of Christians. Those who adopt this heresy not only heap insults on representational art, but also reject all forms of reverence and make a

mockery of those who live pious and holy lives, thus fulfilling in their own regard that saying of scripture, for the sinner piety is an abomination. So if persons are found who make fun of those who wear simple and respectful clothing, they should be corrected with punishment. Indeed, from the earliest times all those ordained to the priesthood have been accustomed to present themselves in public dressed in modest and respectful clothing, and anyone who adds to his apparel for the sake of decoration and not out of necessity deserves, as the great Basil remarked, to be accused of "vainglory". Neither did anyone dress in variegated clothes made of silk, nor did they add various colored ornaments to the fringes of their garments. They had heard the tongue that spoke God's words declare, those who dress in soft clothes are in the houses of kings.

Canon 17: Some monks abandon their own monasteries because they desire to be in authority and disdain obeying others, and then they attempt to found houses of prayer, although they lack adequate resources. If somebody undertakes to do this, let him be prevented by the local bishop. If someone possesses adequate resources, however, his plans should be brought to completion. The same ruling holds for both laity and clerics.

Canon 18: Be irreproachable even for those outside, says the divine apostle. Now for women to live in the houses of bishops or in monasteries is a cause for every sort of scandal. Therefore if anybody is discovered to be keeping a woman, whether a slave or free, in the bishop's house or in a monastery in order to undertake some service, let him be censured, and if he persists let him be deposed. Should it happen that women are living in the suburban residence and the bishop or monastic superior wishes to journey there, no woman should be allowed to undertake any sort of work during the time that the bishop or monastic superior is present; she should stay on her own in some other area until the bishop has retired, in order to avoid all possible criticism.

Canon 19: The blight of avarice has spread to such an extent among ecclesiastical authorities that even some so called pious men and women, forgetting the Lord's commands, have been tricked into authorizing, for the sake of cash payments, the entry of those presenting themselves for the priestly order and the monastic life. Thus it happens, as the great Basil says, "When people begin wrongly, all they do is to be rejected", for it is not possible to serve God through mammon. So, if somebody is found out to be doing this, if he is a bishop or a male monastic superior or one of the priests, let him stop or be deposed, in accordance with canon 2 of the holy council of Chalcedon. If the person is a female monastic superior, let her be expelled from the monastery and put under obedience in another monastery, and

similarly for a male monastic superior who has not received priestly ordination.

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

Canon 20: We decree that from now on no more double monasteries are to be started because this becomes a cause of scandal and a stumbling block for ordinary folk. If there are persons who wish to renounce the world and follow the monastic life along with their relatives, the men should go off to a male monastery and their wives enter a female monastery, for God is surely pleased with this.The double monasteries that have existed up to now should continue to exist according to the rule of our holy father Basil, and their constitutions should follow his ordinances. Monks and nuns should not live in one monastic building, because adultery takes advantage of such cohabitation. No monk should have the license to speak in private with a nun, nor any nun with a monk. A monk should not sleep in a female monastery, nor should he eat alone with a nun. When the necessary nourishment is being carried from the male area for the nuns, the female superior, accompanied by one of the older nuns, should receive it outside the door. And if it should happen that a monk wishes to pay a visit to one of his female relatives, let him speak with her in the presence of the female superior, but briefly and rapidly, and let him leave her quickly.

Canon 21: It is not right for a monk or a nun to leave his or her own monastery and transfer to another. However should this occur, it is obligatory that hospitality be given but such a person should not be accepted as a member without the agreement of his or her monastic superior?

Canon 22: It is very important to dedicate everything to God and not to become slaves of our own desires; for whether you eat or drink, the divine apostle says; do all for the glory of God. Now Christ our God has instructed us in his gospels to eradicate the beginnings of sins. So it is not only adultery is rebuked by him, but also the movement of one’s intention towards the performance of adultery, when he says: He who looks on a woman lustfully has already committed adultery with her in his heart.