

## Canons of the Council of Nicaea

**Greek and Latin texts:** Josepho Alberigo et al. *Conciliorum Oecumenicorum Decreta*, (Freiburg im Breisgau: Verlag Herder, 1962). p. 5-15.

**English translation:** The main text is a revision of NPNF, series 2, volume 14, pages 8-42, by AJW, GLT and AGC. The headings are our own translations from the Greek text (GLT and AGC).

The versions of the canons preserved by Rufinus and the Anonymous Church History can be accessed in [Table 4](#) of our [Ancient Descriptions of the Council of Nicaea](#) documents.

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Greek	English	Latin
<p><b>α'. Περὶ τῶν εὐνουχιζόντων ἑαυτοὺς καὶ περὶ τῶν παρ' ἄλλων τοῦτο πασχόντων</b></p>	<p><b>Canon 1 – On those who made themselves eunuchs or were made so by others</b></p>	<p><b>I. De his qui se ipsos abscidunt</b></p>
<p>Εἴ τις ἐν νόσῳ ὑπὸ ἰατρῶν ἐχειρουργήθη ἢ ὑπὸ βαρβάρων ἐξετιμήθη, οὗτος μενέτω ἐν τῷ κλήρῳ· εἰ δέ τις ὑγιαίνων ἑαυτὸν ἐξέετα, τοῦτον καὶ ἐν τῷ κλήρῳ ἐξεταζόμενον πεπαῦσθαι προσήκει καὶ ἐκ τοῦ δεῦρο μηδένα τῶν τοιούτων χρῆναι προάγεσθαι. Ὡσπερ δὲ τοῦτο πρόδηλον, ὅτι περὶ τῶν ἐπιτηδευόντων τὸ πρᾶγμα καὶ τολμώντων ἑαυτοὺς ἐκτέμνειν εἴρηται, οὕτως εἴ τινες ὑπὸ βαρβάρων ἢ ὑπὸ δεσποτῶν εὐνουχίσθησαν, εὐρίσκονται δὲ ἄξιοι, τοὺς τοιούτους εἰς κλῆρον προσίεται ὁ κανὼν.</p>	<p>If anyone has been castrated either surgically due to illness or by the barbarians, he is allowed to remain among the clergy. But if anyone enrolled among the clergy has castrated himself when in perfect health, it is good for him to leave the ministry. From now on, no such person should be promoted to the clergy. But since this applies only to those who willfully castrate themselves, if anyone has been made a eunuch by barbarians, or by his master, and is otherwise fit for office, church law admits him to the clergy.</p>	<p>Si quis in medicis per languorem desectus est aut abscisus a barbaris, hic in clero permaneat. Si quis autem se sanus abscidit, hunc et in clero constitutum abstineri conveniet et deinceps nullum debere talium promoveri. Sicut autem hoc claret, quod de his qui hanc rem affectant audentque se ipsos abscidere, dictum est, sic eos quos barbari aut domini castraverunt, inveniuntur autem alias dignissimi, ad clerum regula tales admittit.</p>

β'. Περί τῶν μετὰ τὸ βάπτισμα εὐθὺς κληρουμένων	Canon 2 – On those ordained immediately after baptism	II. De neophytis
<p>Ἐπειδὴ πολλὰ ἦτοι ἀπὸ ἀνάγκης ἢ ἄλλως ἐπειγομένων τῶν ἀνθρώπων ἐγένετο παρὰ τὸν κανόνα τὸν ἐκκλησιαστικόν, ὥστε ἀνθρώπους ἀπὸ ἐθνικοῦ βίου ἄρτι προσελθόντας τῇ πίστει, καὶ ἐν ὀλίγῳ χρόνῳ κατηχηθέντας εὐθέως ἐπὶ τὸ πνευματικὸν λουτρὸν ἀνάγειν, καὶ ἅμα τῷ βαπτισθῆναι προάγειν εἰς ἐπισκοπὴν ἢ εἰς πρεσβυτερεῖον, καλῶς ἔχειν ἔδοξεν τοῦ λοιποῦ μηδὲν τοιοῦτο γίνεσθαι· καὶ γὰρ καὶ χρόνου δεῖ τῷ κατηχουμένῳ, καὶ μετὰ τὸ βάπτισμα δοκιμασίας πλείονος· σαφὲς γὰρ τὸ ἀποστολικὸν γράμμα τὸ λέγον· <b>“Μὴ νεόφυτον, ἵνα μὴ τυφλωθεῖς εἰς κριμα ἐμπέση καὶ παγίδα τοῦ διαβόλου.”</b> Εἰ δὲ προϊόντος τοῦ χρόνου ψυχικόν τι ἀμάρτημα εὐρεθῆι περὶ τὸ πρόσωπον, καὶ ἐλέγχῃτο ὑπὸ δύο ἢ τριῶν μαρτύρων, πεπαύσεται ὁ τοιοῦτος τοῦ κλήρου. Ὁ δὲ παρὰ ταῦτα ποιῶν, ὡς ὑπεναντία τῇ μεγάλῃ συνόδῳ θρασυνόμενος, αὐτὸς κινδυνεύσει περὶ τοῦ κλήρου τοῦ ἰδίου.</p>	<p>It has happened that men who recently converted to the faith from heathenism, after a short period of instruction, have been immediately brought to the spiritual bath [baptism] and then advanced to the priesthood or even a bishopric as soon as they have been baptized. Whether this has been done because of a lack of ministers or simply from impatience, it is contrary to church law. Therefore we have decided that this should not be done in the future. A catechumen needs more time for a longer trial after baptism. The apostolic saying is clear, “He must not be a recent convert, or he may become blinded and fall into judgment and the Devil’s snare” [1 Tim 3:6]. If as time goes on the man is discovered to have committed some sensual sin and is convicted by two or three witnesses, he must leave the clergy. Anyone who violates these enactments will imperil his own position among the clergy, as a person who presumes to disobey the great Council.</p>	<p>Quoniam plura, aut per necessitatem aut alias cogentibus hominibus adversus ecclesiasticam facta sunt regulam, ut homines ex gentili vita nuper accedentes ad fidem et instructos brevi temporis intervallo mox ad lavacrum spritale perducerent, simulque ut baptizati sunt, ad episcopatum vel presbiterium promoverunt: optime placuit nihil tale de reliquo fieri. Nam et tempore opus est ei qui catecizatur, et post baptismum probatione quam plurima. Manifesta est enim apostolica scriptura, quae dicit, <b>“Non neophytum, ne in superbiam elatus in iudicium incidat et laqueum diabuli.”</b> Si vero processu temporis aliquod animae delictum circa personam reperitur huiusmodi et a duobus vel tribus testibus arguatur: a clero talis abstineat. Si quis autem praeter haec fecerit, quasi contra magnum concilium sese efferens, ipse de clericatus honore preclitabitur.</p>

<p><b>γ' . Περὶ τῶν παρὰ κληρικοῖς συνεισάκτων γυναικῶν</b></p>	<p><b>Canon 3 – On women living with clergy</b></p>	<p><b>III. Quae mulieres cum sacerdotibus commorentur</b></p>
<p>Ἀπηγόρευσε καθόλου ἡ μεγάλη σύνοδος μήτε ἐπίσκοπον μήτε πρεσβύτερον μήτε διάκονον μήτε ὄλως τῶν ἐν τῷ κλήρῳ τινὶ ἐξεῖναι συνεισάκτων ἔχειν, πλὴν εἰ μὴ ἄρα μητέρα ἢ ἀδελφὴν, ἢ θεῖαν ἢ ἄ μόνον πρόσωπα ὑποψίαν διαπέφυγεν.</p>	<p>The great Council has stringently forbidden any bishop, priest, deacon, or any of the clergy, to have a woman living with him, except a mother, sister, aunt, or some such person who is beyond all suspicion.</p>	<p>Interdixit per omnia magna synodus, nec episcopo nec presbytero nec alicui prorsus, qui est in clero, licere subintroductam habere mulierem, nisi forte matrem aut sororem aut amitam vel eas tantum personas quae suspicionem effugiunt.</p>
<p><b>δ' . Ὑπὸ πόσων καθίστασθαι τὸν ἐπίσκοπον</b></p>	<p><b>Canon 4 – On the number of bishops required for a bishop's ordination</b></p>	<p><b>IV. De ordinatione episcoporum</b></p>
<p>Ἐπίσκοπον προσήκει μάλιστα μὲν ὑπὸ πάντων τῶν τῆς ἐπαρχίας ἐπισκόπων καθίστασθαι· εἰ δὲ δυσχερὲς εἴη τοῦτο ἢ διὰ κατεπίγουσαν ἀνάγκην ἢ διὰ μῆκος ὁδοῦ, ἐξάπαντος τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους, συμπήφων γινομένων καὶ τῶν ἀπόντων καὶ συντιθεμένων διὰ γραμμάτων, τότε τὴν χειροτονίαν ποιεῖσθαι· τὸ δὲ κῦρος τῶν γινομένων δίδοσθαι καθ' ἐκάστην ἐπαρχίαν τῷ μητροπολίτῃ ἐπισκόπῳ.</p>	<p>It is most proper for a bishop to be consecrated by all the bishops in his particular province. If this proves impossible, either because there is not enough time or the distance to be travelled is too great, at least three bishops should meet together, and the absent bishops communicate their approval in writing. Only then should the consecration take place. But in every province the ratification of the consecration should be left to the <u>metropolitan bishop</u>.</p>	<p>Episcopum convenit maxime quidem ab omnibus qui sunt in provincia episcopis ordinari. Si autem hoc difficile fuerit, aut propter instantem necessitatem aut propter itineris longitudinem: modis omnibus tamen tribus in id ipsum convenientibus et absentibus episcopis pariter decernentibus et per scripta consentientibus tunc ordinatio celebretur. Firmitas autem eorum, quae geruntur per unamquamque provinciam, metropolitano tribuatur episcopo.</p>

<p><b>ε'. Περὶ τῶν ἀκοινωνήτων ὅτι οὐ δεῖ τούτους ὑφ' ἐτέρων δέχεσθαι, καὶ περὶ τοῦ δὶς τοῦ ἔτους τὰς συνόδους γίνεσθαι</b></p>	<p><b>Canon 5 – That the excommunicated are not to be received by others, and on twice-a-year councils</b></p>	<p><b>V. De excommunicatis</b></p>
<p>Περὶ τῶν ἀκοινωνήτων γενομένων εἴτε τῶν ἐν τῷ κλήρῳ εἴτε τῶν ἐν τῷ λαϊκῷ τάγματι ὑπὸ τῶν καθ' ἐκάστην ἐπαρχίαν ἐπισκόπων κρατεῖτω ἡ γνώμη κατὰ τὸν κανόνα τὸν διαγορευόντα τοὺς ὑφ' ἐτέρων ἀποβληθέντας ὑφ' ἐτέρων μὴ προσίεσθαι. Ἐξεταζέσθω δὲ, μὴ μικροψυχία ἢ φιλονεικία ἢ τινι τοιαύτῃ ἀηδία τοῦ ἐπισκόπου ἀποσυνάγωγοι γεγένηται· ἵνα οὖν τοῦτο τὴν πρέπουσαν ἐξέτασιν λαμβάνοι, καλῶς ἔχειν ἔδοξεν ἐκάστου ἐνιαυτοῦ καθ' ἐκάστην ἐπαρχίαν δὶς τοῦ ἐνιαυτοῦ συνόδους γίνεσθαι, ἵνα κοινῇ πάντων τῶν ἐπισκόπων τῆς ἐπαρχίας ἐπὶ τὸ αὐτὸ συναγομένων τὰ τοιαῦτα ζητήματα ἐξετάζοιτο, καὶ οὕτως ὁμολογουμένως οἱ προσκεκρουκότες τῷ ἐπισκόπῳ κατὰ λόγον ἀκοινωνήτοι παρὰ πᾶσιν εἶναι δόξωσι, μέχρις ἂν τῷ κοινῷ τῶν ἐπισκόπων δόξη τὴν φιλανθρωποτέραν ὑπὲρ αὐτῶν ἐκθέσθαι ψῆφον. Αἱ δὲ σύνοδοι γινέσθωσαν, μία μὲν πρὸ τῆς τεσσαρακοστῆς, ἵνα πάσης μικροψυχίας ἀναιρουμένης τὸ δῶρον καθαρὸν προσφέρηται τῷ θεῷ, δευτέρα δὲ μετὰ τὸν τοῦ μετοπώρου καιρὸν.</p>	<p>As for the clergy and laity in the various provinces who have been excommunicated, the bishops should observe the provision of the canon which states that someone excommunicated by one bishop is not to be readmitted by another. Nevertheless, he should investigate to see if the excommunication has come about from excessive strictness, contentiousness, or any other ungracious attitude on the part of the excommunicating bishop. So that these matters may be duly investigated, we decree that in every province councils shall be held twice a year, so that when all the bishops of the province are assembled together, all such questions may be thoroughly examined by them. In this way, everyone can mutually agree that those who have offended their bishop have been excommunicated justly, unless it seem proper to the general assembly of bishops to pronounce a milder sentence on them. The first of these councils should be held before Lent, (that the pure gift may be offered to God after all bitterness has been put away), and the second in the autumn.</p>	<p>De his qui communione privantur seu ex clero seu ex laico ordine, ab episcopis per unamquamque provinciam sententia regularis obtineat, ut hii qui ab aliis abiciuntur, non recipiantur ab aliis. Requiritur autem, ne pusillanimitate aut pertinacia vel alio quolibet episcopi vitio videatur a congregatione seclusus. Ut hoc ergo decentius inquiratur, bene placuit annis singulis per unamquamque provinciam bis in anno concilia celebrari, ut communiter omnibus simul episcopis provinciae congregatis questiones discutiantur huiusmodi et sic, qui suo peccaverunt evidenter episcopo, rationabiliter excommunicati ab omnibus aestimentur, usque quo vel in communi vel eidem episcopo placeat humaniorem pro talibus ferre sententiam. Concilia vero caelebrentur unum quidem ante quadragesimam paschae, ut omni dissensione sublata munus offeratur Deo purissimum, secundum vero circa tempus autumnii.</p>

<p><b>ζ'. Περὶ τῶν πόλεσιν τισὶ διαφερόντων πρωτείων, καὶ περὶ τοῦ ἐπίσκοπον μὴ γίνεσθαι δίχα γνώμης τοῦ μητροπολίτου</b></p>	<p><b>Canon 6 – On cities of the first rank and those consecrated bishop without the consent of the metropolitan</b></p>	<p><b>VI. De primatibus episcoporum</b></p>
<p>Τὰ ἀρχαῖα ἔθη κρατεῖται τὰ ἐν Αἰγύπτῳ, καὶ Λιβύῃ καὶ Πενταπόλει, ὥστε τὸν Ἀλεξανδρείας ἐπίσκοπον πάντων τούτων ἔχει τὴν ἐξουσίαν, ἐπειδὴ καὶ τῷ ἐν τῇ Ῥώμῃ ἐπισκόπῳ τὸ τοιοῦτον σύνηθές ἐστίν. Ὁμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις τὰ πρεσβεῖα σώζεσθαι ταῖς ἐκκλησίαις. Καθόλου δὲ πρόδηλον ἐκεῖνο· ὅτι εἴ τις χωρὶς γνώμης τοῦ μητροπολίτου γένηται ἐπίσκοπος, τὸν τοιοῦτον ἡ μεγάλη σύνοδος ὥρισε μὴδὲ εἶναι ἐπίσκοπον. Ἐὰν μέντοι τῇ κοινῇ πάντων ψήφῳ εὐλόγῳ οὔσῃ καὶ κατὰ κανόνα ἐκκλησιαστικόν, δύο ἢ τρεῖς δι' οἰκείαν φιλονεικίαν ἀντιλέγωσι, κρατεῖται ἡ τῶν πλειόνων ψήφος.</p>	<p>Let the ancient customs in Egypt, Libya and Pentapolis continue to be practiced, i.e., that the bishop of Alexandria has jurisdiction over them all, since a similar arrangement is the custom for the bishop of Rome. Likewise let the churches in Antioch and the other provinces retain their privileges. It should be understood everywhere that if anyone is consecrated bishop without the consent of the <u>metropolitan bishop</u>, this general council has declared he should not remain a bishop. If two or three bishops are inclined to be contentious and oppose a consecration that was duly approved by the majority in accordance with church law, then let the choice of the majority prevail.</p>	<p>Antiqua consuetudo servetur per Aegyptum, Libyam et Pentapolim, ita ut Alexandrinus episcopus horum omnium habeat potestatem, quia et urbis Romae episcopo parilis mos est. Similiter autem et apud Antiochiam ceterasque provincias sua privilegia serventur ecclesiis. Illud autem generaliter clarum est, quod si quis praeter consilium metropolitani fuerit factus episcopus, hunc magna synodus definivit episcopum existere non debere. Sin autem communi cunctorum decreto rationabili et secundum ecclesiasticam regulam comprobato duo vel tres propter contentiones proprias contradicunt, obtineat sententia plurimorum.</p>
<p><b>ζ'. Περὶ τοῦ Αἰλίας ἐπισκόπου</b></p>	<p><b>Canon 7 – On the bishop of Aelia (Jerusalem)</b></p>	<p><b>VII. De honore episcopi Heliae, id est Hierusolimae</b></p>
<p>Ἐπειδὴ συνήθεια κεκράτηκε καὶ παράδοσις ἀρχαία, ὥστε τὸν ἐν Αἰλία ἐπίσκοπον τιμᾶσθαι, ἐχέτω τὴν ἀκολουθίαν τῆς τιμῆς, τῇ μητροπόλει σωζομένου τοῦ οἰκείου ἀξιώματος.</p>	<p>Since custom and ancient tradition have directed the bishop of Jerusalem should be honored, let him, after giving due dignity to the <u>metropolitan</u>, have the second place of honor.</p>	<p>Quia consuetudo praevaluit et antiqua traditio ut Heliae episcopus honeretur, habeat honoris consequentiam, salva metropolitani propria dignitate.</p>

η'. Περὶ τῶν λεγομένων καθαρῶν	Canon 8 – On those who call themselves <i>Cathars</i>	VIII. De his qui se catharos, id est mundos appellant
<p>Περὶ τῶν ὀνομασάντων μὲν ἑαυτοὺς καθαρούς, ποτε προσερχομένων δὲ κοινῇ τῇ καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, ἔδοξε τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, ὥστε χειροθετούμενους αὐτοὺς οὕτω μένειν ἐν τῷ κλήρῳ· πρὸ πάντων δὲ τούτων ὁμολογῆσαι αὐτοὺς ἐγγράφως προσήκει, ὅτι συνθήσονται καὶ ἀκολουθήσουσι τοῖς τῆς καθολικῆς ἐκκλησίας δόγμασι, τουτέστι καὶ διγάμοις κοινωνεῖν καὶ τοῖς ἐν τῷ διωγμῷ παραπεπτωκόσιν, ἐφ' οἷς καὶ χρόνος τέτακται, καὶ καιρὸς ὄρισται, ὥστε αὐτοὺς ἀκολουθεῖν ἐν πᾶσι τοῖς δόγμασι τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας. Ἐνθα μὲν οὖν παντες εἴτε ἐν κώμαις, εἴτε ἐν πόλεσιν αὐτοὶ μόνον εὐρίσκοντο χειροτονηθέντες, οἱ εὐρισκόμενοι ἐν τῷ κλήρῳ ἔσονται ἐν αὐτῷ τῷ σχήματι· ὅπου δὲ τῆς καθολικῆς ἐκκλησίας ἐπισκόπου ἢ πρεσβυτέρου ὄντος προσέρχονται τινες, πρόδηλον, ὡς ὁ μὲν ἐπίσκοπος τῆς ἐκκλησίας ἔξει τὸ ἀξίωμα τοῦ ἐπισκόπου, ὁ δὲ ὀνομαζόμενος παρὰ τοῖς λεγομένοις καθαρῶν καὶ λεγόμενος ἐπίσκοπος τὴν τοῦ πρεσβυτέρου τιμὴν ἔξει, πλὴν εἰ μὴ ἄρα δοκοῖη τῷ ἐπισκόπῳ τῆς τιμῆς τοῦ ὀνόματος αὐτὸν μετέχειν· εἰ δὲ μὴ τοῦτο αὐτῷ ἀρέσκει, ἐπινοήσει τόπον ἢ χωρεπισκόπου ἢ πρεσβυτέρου ὑπὲρ τοῦ ἐν τῷ κλήρῳ ὅλως δοκεῖν εἶναι, ἵνα μὴ ἐν τῇ πόλει δύο ἐπίσκοποι ᾦσιν.</p>	<p>As for the so-called <i>cathari</i>, if they return to the catholic and apostolic church, the general and holy council decrees that any of them who are ordained may remain among the clergy. But it will first be necessary for them to profess in writing that they will observe and follow the teachings of the catholic and apostolic church. In particular they must commune with those who have been married twice, and with those who have <b>lapsed</b> in persecution but have had a period of penance arranged for them, and a date of restoration determined, so that in all things they will follow the teachings of the catholic church. In any region where all the clergy are of this type, whether in villages or in cities, they should maintain their current rank. But if they are reinstated to the catholic church in an area where there is already a catholic bishop or priest, it is obvious that the existing bishop of the church must continue to hold the rank of bishop, and the one who was named bishop by the so-called <i>Cathars</i> must take the rank of priest (unless the bishop agrees to allow him to share in the honor of the title of bishop). Or, if this does not prove satisfactory, then the bishop may provide for him a place as country bishop</p>	<p>De his qui se cognominant catharos, id est mundos, si quando venerint ad ecclesiam catholicam, placuit sancto et magno concilio, ut impositionem manus accipientes sic in clero permaneant. Haec autem eos prae omnibus scriptis convenit profiteri, quod catholicae et apostolicae ecclesiae dogmata suscipiant et sequantur, id est bigamis se communicare et his, qui in persecutione prolapsi sunt, erga quos et spatia constituta sunt et tempora definita, ita ut ecclesiae catholicae et apostolicae placita sequantur in omnibus. Ubi cumque vero sive in municipiis sive in civitatibus ipsi soli repperiti fuerint ordinati: qui inveniuntur in clero, in eodem habitu perseverent. Ubi autem catholicae ecclesiae episcopo vel presbytero constituto quidam ex illis adveniunt, certum est quod episcopus ecclesiae habebit ecclesiae dignitatem. Is autem, qui nominatur apud eos episcopus, honorem presbyterii possidebit, nisi forte placuerit episcopo nominis eum honore censi. Si vero hoc ei minime placuerit, providebit ei aut corepiscopi aut presbyteri locum, ut in clero prorsus videatur, ne in una civitate duo episcopi probentur existere.</p>

	( <i>chorepiscopus</i> ) or priest. This way, he can remain a member of the clergy without there being two bishops in the city.	
<b>θ'. Περὶ τῶν ἀνεξετάστως εἰς πρεσβύτερον προαχθέντων</b>	<b>Canon 9 – On those ordained as priests without proper examination</b>	<b>IX. De his qui ad sacerdotium sine examine promoventur</b>
Εἴ τινες ἀνεξετάστως προήχθησαν πρεσβύτεροι, εἶτα ἀνακρινόμενοι ὡμολόγησαν τὰ ἡμαρτημένα αὐτοῖς, καὶ ὁμολογησάντων αὐτῶν, παρὰ κανόνα κινούμενοι οἱ ἄνθρωποι τοῖς τοιοῦτοις χεῖρας ἐπιτεθείκασι, τούτους ὁ κανὼν οὐ προσίεται· τὸ γὰρ ἀνεπίληπτον ἐκδικεῖ ἡ καθολικὴ ἐκκλησία.	If any priests have been promoted without a proper examination, or if during their examination they confessed crimes but were nevertheless ordained notwithstanding their confession, church law does not allow for such things, for the catholic church requires that which is blameless.	Si qui presbyteri sine examinatione sunt promoti vel cum discuterentur, sua peccata confessi sunt et homines moti contra canones confessis manus imponere temptaverunt, tales regula non admittit, quia quod inreprehensibile est, catholica defendit ecclesia.
<b>ι'. Περὶ τῶν ἀρνησαμένων ἐν διωγμῷ καὶ προαχθέντων εἰς κλῆρον</b>	<b>Canon 10 – On those who denied the faith in persecution yet were appointed clergy</b>	<b>X. De his qui in persecutionibus negaverunt et postmodum ad clericatum promoti sunt</b>
Ὅσοι προεχειρίσθησαν τῶν παραπεπτωκότων κατὰ ἄγνοιαν ἢ καὶ προειδόντων τῶν προχειρισαμένων, τοῦτο οὐ προκρίνει τῷ κανόνι τῷ ἐκκλησιαστικῷ· γνωσθέντες γὰρ καθαιρεθήσονται.	If some have <b><u>lapsed</u></b> , but then have been ordained through the ignorance of the bishops who ordained them (or even with the previous knowledge), it must not influence the decision of the church. When such men are discovered, they must be deposed.	Quicumque de lapsis dudum per ignorantiam vel ordinantium dissimulationem in ordinem sunt proveci, hoc ecclesiasticae non praeiudicat regulae, nam cogniti deponuntur.

<p><b>ια'. Περὶ τῶν ἀρνησαμένων καὶ τελούντων ἐν λαϊκοῖς</b></p>	<p><b>Canon 11- On those among the laity who denied the faith without compulsion</b></p>	<p><b>XI. De his qui praeter necessitatem aliquam negaverunt</b></p>
<p>Περὶ τῶν παραβάντων χωρὶς ἀνάγκης ἢ χωρὶς ἀφαιρέσεως ὑπαρχόντων ἢ χωρὶς κινδύνου ἢ τινος τοιούτου, ὃ γέγονεν ἐπὶ τῆς τυραννίδος Λικινίου, ἔδοξε τῇ ἁγίᾳ συνόδῳ, εἰ καὶ ἀνάξιοι ἦσαν φιλανθρωπίας, ὅμως χρηστεύεσθαι εἰς αὐτούς. Ὅσοι οὖν γνησίως μεταμελῶνται, τρία ἔτη ἐν ἀκροωμένοις ποιήσουσιν οἱ πιστοί, καὶ ἑπτὰ ἔτη ὑποπεσοῦνται, δύο δὲ ἔτη χωρὶς προσφορᾶς κοινωνήσουσι τῷ λαῷ τῶν προσευχῶν.</p>	<p>As for those who transgressed without being compelled to do so—without the seizure of their property, without danger or the like, such as happened during the tyranny of Licinius—the Council declares that they should be dealt with mercifully, though they in no way deserve it . If they truly repent, they will spend three years among the <b>hearers</b>, seven years as <b>prostrators</b>, and then for an additional two years they may join with the congregation in prayers, but without receiving the eucharist.</p>	<p>De his qui praeter necessitatem praevaricati sunt aut praeter ablationem facultatum aut praeter periculum vel aliquid huiusmodi, quod factum est sub tyrannide Licinii, placuit synodo, quamquam humanitate probentur indigni, tamen eis benevolentiam commodari. Quo quod enim veraciter paenitentiam gerunt, fideles tribus annis inter audientes habeantur et sex annis omni humilitati succumbant, duobus autem annis praeter oblationem populo in oratione communicent.</p>
<p><b>ιβ'. Περὶ τῶν ἀποταξαμένων καὶ πάλιν εἰς τὸν κόσμον ἀναδραμόντων</b></p>	<p><b>Canon 12 – On those who renounced the world and then returned to it</b></p>	<p><b>XII. De his qui renuntiaverunt et iterum ad saeculum sunt regressi</b></p>
<p>Οἱ προσκληθέντες μὲν ἀπὸ τῆς χάριτος καὶ τὴν πρώτην ὀρμὴν ἐνδειξάμενοι καὶ ἀποθέμενοι τὰς ζώνας, μετὰ δὲ ταῦτα ἐπὶ τὸν οἰκεῖον ἔμετον ἀναδραμόντες ὡς κύνες, ὡς τινὰς καὶ ἀργύρια πρόεσθαι καὶ βενεφικίῳς κατορθῶσαι τὸ ἀναστρατεύεσθαι, οὗτοι δέκα ἔτη ὑποπιπτέτωσαν μετὰ τὸν τῆς τριετοῦς ἀκροάσεως χρόνον. Ἐφ' ἅπασιν δὲ τούτοις προσήκει ἐξετάζειν τὴν προαίρεσιν καὶ τὸ εἶδος τῆς μετανοίας· ὅσοι μὲν</p>	<p>As for those who were called by grace and at first zealously threw away their military uniforms, but then later returned like dogs to their own vomit (so that some regained their military positions through bribes and gifts), let these spend three years as <b>hearers</b> and ten years as <b>prostrators</b>. But in all such cases it is necessary to carefully examine their intentions and their repentance. If they give</p>	<p>Quicumque vocati per gratiam primum quidem impetum demonstrarunt deponentes militiae cingulum, postmodum vero ad proprium vomitum sunt relapsi, ita ut quidam et pecunias tribuerent et beneficiis militiam separarent, hi decem annis post trienni tempus, quod inter audientes erunt, in afflictione permaneant. Sed in his omnibus propositum et speciem paenitentiae convenit</p>



<p>γὰρ καὶ φόβῳ καὶ δάκρυσιν καὶ ὑπομονῇ καὶ ἀγαθοεργίαις τὴν ἐπιστροφὴν ἔργῳ καὶ οὐ σήματι ἐπιδείκνυνται, οὗτοι, πληρώσαντες τὸν χρόνον τὸν ὀρισμένον τῆς ἀκροάσεως, εἰκότως τῶν εὐχῶν κοινωνήσουσι μετὰ τοῦ ἐξεῖναι τῷ ἐπισκόπῳ καὶ φιλανθρωπότερόν τι περὶ αὐτῶν βουλευσάσθαι· ὅσοι δὲ ἀδιαφόρως ἤνεγκαν καὶ τὸ σῆμα τοῦ εἰσεῖναι εἰς τὴν ἐκκλησίαν ἀρκεῖν αὐτοῖς ἠγήσαντο πρὸς τὴν ἐπιστροφὴν, ἐξάπαντος πληροῦτως τὸν χρόνον.</p>	<p>evidence of their conversions by their actions (and not mere pretense), with fear, tears, perseverance, and good works, then they may properly join the assembly in prayers once they have fulfilled their appointed time as hearers. Beyond that, the bishop may make an even more lenient (<i>philanthropion</i>) decision concerning them. But those who take the matter with indifference and who think the prescribed form of entering the church is sufficient for their readmission must fulfill the entire time period.</p>	<p>explorare. Quotquot enim metu et lacrimis ac patientia vel bonis operibus re ipsa conversionem, non simulatione, demonstrant, hi definitum tempus auditionis implentes, tum demum fidelibus in oratione communicent, postmodum vero licebit episcopo, de his aliquid humanius cogitare. Quicumque vero indifferenter tulerunt et formam introeundi in ecclesiam sibi arbitrati sunt ad conversionem posse sufficere, hi definitum tempus modis omnibus implebunt.</p>
<p><b>ιγ'. Περὶ τῶν ἐν τῷ ἀποθνήσκειν κοινωνίαν ἐπιζητούντων</b></p>	<p><b>Canon 13 – On those who seek the sacrament when dying</b></p>	<p><b>XIII. De his qui in obitu positi communionem deponunt</b></p>
<p>Περὶ δὲ τῶν ἐξοδεύοντων ὁ παλαιὸς καὶ κανονικὸς νόμος παραφυλαχθήσεται καὶ νῦν, ὥστε εἴ τις ἐξοδεύοι, τοῦ τελείου καὶ ἀναγκαιοτάτου ἐφοδίου μὴ ἀποστερείσθω. Εἰ δὲ ἀπογνωσθεὶς καὶ κοινωνίας τυχὼν καὶ προσφορᾶς μετασχὼν πάλιν ἐν τοῖς ζῶσιν ἐξετασθεῖη, ἔστω μετὰ τῶν κοινωνούντων τῆς εὐχῆς μόνης (ἄκρις ἂν πληρωθῇ ὁ ὀρισθεὶς ὑπὸ τῆς μεγάλης οἰκουμενικῆς συνόδου χρόνος). Καθόλου δὲ καὶ περὶ παντὸς οὐτινοσοῦν ἐξοδεύοντος, αἰτοῦντος δὲ μετασχεῖν εὐχαριστίας, ὁ ἐπίσκοπος μετὰ δοκιμασίας μεταδιδότω τῆς προσφορᾶς.</p>	<p>As for those who are dying, the ancient church law is still to be maintained, namely that any man who is at the point of death must not be deprived of the most indispensable final eucharist. But if anyone is restored to health again after receiving communion when his death was thought imminent, let him remain among those who commune in prayers only. But in general, and in the case of any dying person, let the bishop, after making examination, give the eucharist to whoever asks to receive it.</p>	<p>De his qui ad exitum vitae veniunt, etiam nunc lex antiqua regularisque servabitur ita, ut, si quis egreditur e corpore, ultimo et necessario viatico minime privetur. Quod si desperatus et consecutus communionem oblationisque particeps factus iterum convaluerit, sit inter eos, qui communionem orationis tantummodo consequuntur. Generaliter autem omni cuilibet in exitu posito et poscenti sibi communionis gratiam tribui, episcopus probabiliter ex oblatione dare debebit.</p>

<p><b>ιδ'. Περὶ κατηχομένων παραπεσόντων</b></p>	<p><b>Canon 14 – On lapsed catechumens</b></p>	<p><b>XIV. De catechuminis lapsis</b></p>
<p>Περὶ δὲ τῶν παραπεσόντων κατηχομένων ἔδοξε τῇ ἁγίᾳ καὶ μεγάλῃ συνόδῳ, ὥστε τριῶν ἐτῶν αὐτοὺς ἀκροασμένους μόνον, μετὰ ταῦτα εὐχεσθαι μετὰ τῶν κατηχομένων.</p>	<p>Concerning catechumens who have lapsed, the holy and general Council has decreed that, after they have passed just three years as <u>hearers</u>, they shall again pray with the <u>catechumens</u>.</p>	<p>De catechuminis sancto et magno concilio placuit, ut tribus annis sint inter audientes tantummodo, post haec autem cum catechuminis orent.</p>
<p><b>ιε'. Περὶ τοῦ μεταβαίνοντος ἀπὸ πόλεως εἰς πόλιν κληρικοῦ</b></p>	<p><b>Canon 15 – On clergy who move from one city to another</b></p>	<p><b>XV. Quod non oporteat demigrari</b></p>
<p>Διὰ τὸν πολὺν ταραχὸν καὶ τὰς στάσεις τὰς γινομένας ἔδοξε παντάπασι περὶ αἰρεθῆναι τὴν συνήθειαν τὴν παρὰ τὸν κανόνα εἰ εὐρεθῆι ἐν τισὶ μέρεσιν ὥστε ἀπὸ πόλεως εἰς πόλιν μὴ μεταβαίνειν μήτε ἐπίσκοπον, μήτε πρεσβύτερον μήτε διάκονον· εἰ δὲ τις μετὰ τὸν τῆς ἁγίας καὶ μεγάλης συνόδου ὄρον τοιοῦτω τινὶ ἐπιχειρήσειεν, ἢ ἐπιδοίη ἑαυτὸν πράγματι τοιοῦτω, ἀκυρωθήσεται ἐξάπαντος τὸ κατασκευάσμα, καὶ ἀποκατασταθήσεται τῇ ἐκκλησίᾳ, ἧς ἢ ἐπίσκοπος ἢ ὁ πρεσβύτερος ἢ διάκονος ἐχειροτονήθη.</p>	<p>Because of the great disturbances and disagreements that have occurred of late, we decree that the custom which prevails in certain places must be totally done away with: neither bishop, priest, nor deacon shall move from city to city. And if anyone, after this decree of the holy and general council, shall attempt such a thing or continue in any such course of action, his actions shall be utterly void and he must return to the church where he was consecrated bishop or priest.</p>	<p>Propter multam perturbationem et seditiones quae fiunt placuit consuetudinem omnimodis amputari, quae praeter regulam in quibusdam partibus videtur admissa: ita ut de civitate ad civitatem non episcopus, non presbyter, non diaconus transferatur. Si quis vero post defintionem sancti et magni concilii tale quid agere temptaverit et se huiusce modi manciparit, hoc factum prorsus in irritum deducatur et restituatur, ecclesiae, cui fuit episcopus, presbyter aut diaconus ordinatus.</p>

<b>ιζ'. Περὶ τῶν ἐν αἷς προεβλήθησαν ἐκκλησίαις μὴ ἐμμενόντων</b>	<b>Canon 16 – On those clergy who did not remain in the churches to which they were assigned</b>	<b>XVI. De his qui in quibus promoti sunt ecclesiis non demorantur</b>
<p>Ὅσοι ῥιψοκινδύνως, μήτε τὸν φόβον τοῦ θεοῦ πρὸ ὀφθαλμῶν ἔχοντες, μήτε τὸν ἐκκλησιαστικὸν κανόνα εἰδότες, ἀναχωρήσουσι τῆς ἐκκλησίας, πρεσβύτεροι ἢ διάκονοι, ἢ ὅλως ἐν τῷ κανόνι ἐξεταζόμενοι, οὗτοι οὐδαμῶς δεκτοὶ ὀφείλουσιν εἶναι ἐν ἐτέρᾳ ἐκκλησίᾳ, ἀλλὰ πᾶσαν ἀνάγκην αὐτοῖς ἐπάγεσθαι χρὴ ἀναστρέφειν εἰς τὰς ἐαυτῶν παροικίας, ἢ ἐπιμένοντας ἀκοινωνήτους εἶναι προσήκει. Εἰ δὲ καὶ τολμήσειεν τις ὑφαρπάσαι τὸν τῷ ἐτέρῳ διαφέροντα καὶ χειροτονῆσαι ἐν τῇ αὐτοῦ ἐκκλησίᾳ, μὴ συγκατατιθεμένου τοῦ ἰδίου ἐπισκόπου οὗ ἀνεχώρησεν ὁ ἐν τῷ κανόνι ἐξεταζόμενος, ἄκυρος ἔστω ἡ χειροτονία.</p>	<p>Churches ought not to receive priests, deacons, or other clergy who without the fear of God and in disregard for church law recklessly abandon their own churches. Such men should be encouraged by all available means to re-join their own parishes. If they will not return, they must be excommunicated. The ordination will be void if anyone dares to secretly ordain a man who belongs to another church without the consent of his bishop whose jurisdiction the latter has left, even if he had previously been enrolled on the list of clergy.</p>	<p>Quicumque temere ac periculose neque timorem Dei prae oculis habentes nec agnoscentes ecclesiasticam regulam discedunt ab ecclesia presbyteri aut diaconi vel quicumque sub regula modis omnibus adprobantur, huiusmodi nequaquam debent in alia ecclesia recipi, sed omnem necessitatem convenit illis inferri, ut ad suas paroecias revertantur, aut si non fecerint oportet eos communione privari. Si quis autem ad alium pertinentem audacter invadere et in sua ecclesia ordinare praesumpserit non consentiente episcopo, a quo discessit is, qui regulae mancipatur: ordinatio talis irrita comprobetur.</p>
<b>ιζ'. Περὶ κληρικῶν τοκιζόντων</b>	<b>Canon 17 – On clergy lending money with interest</b>	<b>XVII. De clericis qui usuras accipiunt</b>
<p>Ἐπειδὴ πολλοὶ ἐν τῷ κανόνι ἐξεταζόμενοι τὴν πλεονεξίαν καὶ τὴν αἰσχροκερδίαν διώκοντες ἐπελάθοντο τοῦ θείου γράμματος τοῦ λέγοντος· “Τὸ ἀργύριον αὐτοῦ οὐκ ἔδωκεν ἐπὶ τόκῳ,” καὶ δανεῖζοντες ἑκατοστὰς ἀπαιτοῦσιν, ἐδικαίωσεν ἡ ἁγία καὶ μεγάλη σύνοδος, ὡς εἶ τις εὑρεθῆι μετὰ τὸν ὅρον τοῦτον τόκους λαμβάνων, ἐκ μεταχειρίσεως, ἢ ἄλλως μετερχόμενος τὸ πρᾶγμα</p>	<p>Many clergymen, being covetousness and desirous for gain, have forgotten the divine Scripture which says, “He does not lend to them at interest” (Ezek. 18:8), and when lending money ask for one percent of the total as monthly interest. The holy and general council thinks it just that if, after this decree, anyone is found to receive usury,</p>	<p>Quoniam multi sub regula constituti avaritiam et turpia lucra sectantur, oblitique divinae scripturae, dicentis qui pecuniam suam non dedit ad usuram, cum mutuum dederint, centesimas exigunt: iuste constituit sancta et magna synodus, ut si quis inventus fuerit post hanc definitionem usuras accipiens aut per adinventionem aliquam vel</p>

<p>ἢ ἡμιολίας ἀπαιτῶν, ἢ ὄλως ἕτερόν τι ἐπινοῶν αἰσχροῦ κέρδους ἕνεκα, καθαιρεθήσεται τοῦ κλήρου, καὶ ἀλλότριος τοῦ κανόνος ἔσται.</p>	<p>secretly or otherwise, such as by demanding repayment of 150% [of the original amount], or by using any other scheme at all for the sake of dirty profit, he shall be deposed from the clergy and his name stricken from the list.</p>	<p>quolibet modo negotium transigens aut himolia, id est sescupla, exigens vel aliquid tale prorsus excogitans turpis lucri gratia: deiciatur a clero et alienus existat a regula.</p>
<p><b>ιη'. Περὶ τοῦ μὴ διδόναι τοὺς διακόνους τὴν εὐχαριστίαν τοῖς πρεσβυτέροις· καὶ ἵνα μὴ πρὸ τούτων κάθηνται</b></p>	<p><b>Canon 18 – That deacons not give the Eucharist to bishops nor be seated ahead of them.</b></p>	<p><b>XVIII. De privilegiis presbyterorum</b></p>
<p>Ἦλθεν εἰς τὴν ἁγίαν καὶ μεγάλην σύνοδον, ὅτι ἔντισι τόποις καὶ πόλεσι, τοῖς πρεσβυτέροις τὴν κοινωνίαν οἱ διάκονοι διδόασιν, ὅπερ οὔτε ὁ κανὼν οὔτε ἡ συνήθεια παρέδωκε, τοὺς ἐξουσίαν μὴ ἔχοντας προσφέρειν τούτους τοῖς προσφέρουσι διδόναι τὸ σῶμα τοῦ Χριστοῦ· κάκεῖνο δὲ ἐγνωρίσθη ὅτι ἤδη τινὲς τῶν διακόνων καὶ πρὸ τῶν ἐπισκόπων τῆς εὐχαριστίας ἄπτονται. Ταῦτα μὲν οὖν πάντα περιαιρείσθω, καὶ ἐμμενέτωσαν οἱ διάκονοι ἐν τοῖς οἰκείοις μέτροις, εἰδότες ὅτι τοῦ μὲν ἐπισκόπου ὑπηρετῶν εἰσὶ, τῶν δὲ πρεσβυτέρων ἐλάττους τυγχάνουσι· λαμβανέτωσαν δὲ κατὰ τὴν τάξιν τὴν εὐχαριστίαν μετὰ τοῦ πρεσβυτέρου, ἢ τοῦ ἐπισκόπου διδόντος ἢ τοῦ πρεσβυτέρου. Ἀλλὰ μὴδὲ καθῆσθαι ἐν μέσῳ τῶν πρεσβυτέρων ἐξεῖστω τοῖς διακόνους· παρακανόνα γὰρ καὶ παρὰ τὰξιν ἐστὶ τὸ γινόμενον. Εἰ δὲ τις μὴ θέλοι πειθαρχεῖν καὶ μετὰ τούτους τοὺς ὅρους, παυέσθω τῆς διακονίας.</p>	<p>It has come to the knowledge of the holy and general council that in some districts and cities, deacons are administering the eucharist to the priests, even though neither church law nor custom permits that those who have no right to offer it should give the body of Christ to those who can offer it. It has also become known to us that certain deacons now handle the eucharist even before the bishops. Let all such practices be abolished, and let the deacons remain within their own boundaries, knowing that they are the servants of the bishop and at a lower rank than the priests. Let them receive the eucharist according to their rank, after the priests, and let either the bishop or the priest administer it to them. Furthermore, do not let the deacons sit among the priests, for that is contrary to canon and order. And if, after this</p>	<p>Provenit ad sanctum magnumque concilium, quod in quibusdam locis et civitatibus presbyteris gratiam sacrae communionis diaconi porrigant. Quod nec regula nec consuetudo permittit, ut ab his qui potestatem non habent offerendi illi qui offerunt Christi corpus accipiant. Necnon et illud innotuit, quod nonnulli diaconorum ante episcopos sacras oblationes attingunt. Haec igitur omnia resecentur et in sua diaconi mensura permaneant, scientes, quod episcoporum quidem ministri sunt, presbyteris autem inferiores probentur. Per ordinem ergo post presbyteros gratiam communionis accipiant aut episcopo eis aut presbytero porrigente. Sed nec sedere in medio presbyterorum diaconis liceat, quia, si hoc fiat, praeter regulam et ordinem probatur exsistere. Si quis autem etiam post has definitiones</p>

	decree, anyone shall refuse to obey, let him be deposed from the diaconate.	oboedire noluerit, a ministerio cessare debebit.
<b>ιθ'. Περὶ τῶν ἐκ Παύλου τοῦ Σαμοσατέως προσιόντων</b>	<b>Canon 19 - On the followers of Paul of Samosata</b>	<b>XIX. De his qui ab errore Pauli Samosatani refugiunt, et de diaconissis</b>
Περὶ τῶν παυλιανιστῶν, εἴτα προσφευγόντων τῇ καθολικῇ ἐκκλησίᾳ ὅρος ἐκτέθειται ἀναβαπτίζεσθαι αὐτοὺς ἐξάπαντος. Εἰ δέ τινες ἐν τῷ παρεληλυθότι χρόνῳ ἐν τῷ κλήρῳ ἐξητάσθησαν, εἰ μὲν ἄμεμπτοι καὶ ἀνεπίληπτοι φανεῖεν, ἀναβαπτισθέντες χειροτονείσθωσαν ὑπὸ τοῦ τῆς καθολικῆς ἐκκλησίας ἐπισκόπου· εἰ δὲ ἢ ἀνάκρισις ἀνεπιτηδείους αὐτοὺς εὕρισκοι, καθαιρεῖσθαι αὐτοὺς προσήκει. Ὡσαύτως δὲ καὶ περὶ τῶν διακονισσῶν καὶ ὅλως περὶ τῶν ἐν τῷ κανόνι ἐξεταζομένων ὁ αὐτὸς τύπος παραφυλαχθήσεται. Ἐμνήσθημεν δὲ διακονισσῶν τῶν ἐν τῷ σχήματι ἐξετασθεισῶν, ἐπεὶ μητὲ χειροθεσίαν τινὰ ἔχουσιν, ὥστε ἐξάπαντος ἐν τοῖς λαϊκοῖς αὐτὰς ἐξετάζεσθαι.	Concerning the followers of Paul of Samosata who have sought refuge in the catholic church, it has been decreed that they must by all means be rebaptized. If any of them in past time were on the list of their clergy and are found blameless and without reproach, let them be rebaptized and ordained by the bishop of the catholic church. But if the examination should show that they are unfit, they ought to be deposed. Similar treatment should be given in the case of their deaconesses, and generally in the case of those who have been enrolled among their clergy. We mean by <i>deaconesses</i> those who have assumed the habit but who, since they have not had hands laid upon them, are to be numbered only among the laity.	De paulianistis ad ecclesiam catholicam confugientibus prolata definitio est, ut baptizentur omnimodis. Si qui vero ex his praeterito tempore in clero fuerunt, si quidem immaculati et inreprehensibiles apparuerunt, baptizati ordinentur ab episcopo ecclesiae catholicae. Quod si discussio repperit eos incongruos, abici tales conveniet. Similiter autem et de diaconissis et omnino de his, qui in eadem regula versantur, haec forma servabitur. Meminimus autem de diaconissis quae in eodem habitu esse probantur, quod non habeant aliquam manus impositionem, et ideo modis omnibus eas inter laicos deputari.

κ'. Περὶ τοῦ μὴ δεῖν ἐν κυριακαῖς καὶ ταῖς τῆς πεντηκοστῆς ἡμέραις γόνυ κλίνειν	Canon 20 – On not kneeling [for prayer] on the Lord's Day and Pentecost	XX. De flectendo genu
Ἐπειδὴ τινὲς εἰσιν ἐν τῇ κυριακῇ γόνυ κλίνοντες καὶ ἐν ταῖς τῆς πεντηκοστῆς ἡμέραις, ὑπὲρ τοῦ πάντα ἐν πάσῃ παροικία ὁμοίως παραφυλάττεσθαι, ἐστῶτας ἔδοξε τῇ ἁγίᾳ συνόδῳ τὰς εὐχὰς ἀποδιδόναι τῷ κυρίῳ.	There are certain persons who kneel for prayer on the Lord's Day [Sunday] and in the days of Pentecost. But so that all things may be uniformly observed everywhere, it seems good to the holy council that prayers should be made to God while standing during those times.	Quoniam sunt quidam in die dominico genu flectentes et in diebus pentecostes: ut omnia in universis locis consonanter observentur, placuit sancto concilio stantes Domino vota persolvere.