

Rufinus of Aquileia, Ecclesiastical History

Latin text: *Eusebius Werke 2.2. Die Kirchengeschichte*, ed. E. Schwartz and T. Mommsen (Leipzig, 1908).

English translation by FCC (AGC).

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Latin	English
<p>10.1 Cum apud Alexandriam post Achillan, qui Petro martyri successerat, Alexander sacerdotium suscepisset, quia pax nostris et quies a persecutionibus erat atque ecclesiarum gloria confessorum meritis gaudebat, prosperitas rerum nostrarum domestica contentione turbatur. etenim presbyter quidam apud Alexandriam Arrius nomine, vir specie et forma magis quam virtute religiosus, sed gloriae laudisque et novitatis improbe cupidus, prava quaedam de fide Christi proferre et quae antea in quaestionem numquam venerant, coepit. abscidere ac separare ab illa aeterna et ineffabili dei patris substantia vel natura filium conabatur, quae res plurimos in ecclesia conturbabat. sed cum Alexander episcopus natura lenis et quietus adsiduis commonitionibus Arrium cuperet a pravo incepto et adsertionibus impiis revocare nec tamen res ex sententia procederet, quod plerosque iam contagio pestiferae adsertionis infecerat non solum apud Alexandriam, verum et per alias urbes provinciasque dispersa, perniciosum fore credens, si dissimularet a talibus, plurimis consacerdotibus suis rem indicat. quaestio latius innotescit. sermo usque ad aures religiosi principis, quippe qui omni studio et diligentia curaret quae nostra sunt, pervenit. tum ille ex sententia sacerdotum apud urbem Nicaeam episcopale concilium convocat ibique Arrium trecentis decem et octo episcopis residentibus adesse iubet ac de eius propositionibus et quaestionibus iudicari.</p>	<p>10.1 This is what happened when Alexander had taken up the priesthood in Alexandria after Achilles, who had succeeded the martyr Peter. Because we had peace and rest from persecution, and the glory of the churches was delighting in the services of the confessors, the joy of our affairs was thrown into convulsion by internal controversy. In Alexandria there was a certain presbyter by the name of Arius, a man who was much more religious in form and appearance than in virtue, and excessively desirous of glory, praise and novelty. He began to promote certain depraved ideas about the faith of Christ, which had never before been questioned. He tried to divide and separate the Son from the substance or nature of God the Father, who is eternal and ineffable. This caused great disturbance in the church. Bishop Alexander, who had a gentle and quiet nature, desired by constant admonition to recall Arius from his depraved undertaking and impious assertions. But he could not stop it, for by now the contagion of his destructive assertion had infected not only Alexandria but had spread also throughout other cities and provinces. He informed many of his fellow priests of the matter, thinking that it would prove devastating if they concealed it, and so it became widely known. Word of it reached all the way to the ears of our pious emperor, who tends to our affairs with zeal and diligence. He then convened a council of bishops at the city of Nicaea in accordance with the desire of the priests, and commanded Arius to come to be judged for his statements and inquiries by three hundred and eighteen bishops who assembled there.</p>
<p>10.2a Sed in eo concilio admirabile factum principis non puto reticendum. etenim cum ex omnibus paene locis episcopi convenissent et, ut fieri solet, diversis ex causis inter se quaedam iurgia detulissent, interpellabatur frequenter a</p>	<p>10.2a I do not think it is right to keep silent about the admirable thing which the emperor did at the council. For when the bishops had gathered from many places, they began doing what they were accustomed to, namely reporting grievances for</p>

<p>singulis, offerebantur libelli, culpa proferebantur et magis ad haec quam ad id, pro quo ventum fuerat, animos dabant. at ille videns, quod per huiusmodi iurgia causa summi negotii frustraretur, diem certam statuit, qua unusquisque episcoporum, si quid querimoniae habere videretur, deferret. et cum resedisset, suscepit a singulis libellos. quos simul omnes in sinu suo continens nec in eis quid contineretur aperiens ait ad episcopos: “deus vos constituit sacerdotes et potestatem vobis dedit de nobis quoque iudicandi, et ideo nos a vobis recte iudicamur, vos autem non potestis ab hominibus iudicari. propter quod dei solius inter vos expectate iudicium et vestra iurgia, quaecumque sunt, ad illud divinum reserventur examen. vos etenim nobis a deo dati estis dii et conveniens non est, ut homo iudicet deos, sed ille solus, de quo scriptum est: deus stetit in congregatione deorum, in medio autem deos discernit. et ideo his omissis illa, quae ad fidem dei pertinent, absque ulla animorum contentione discingite.”</p>	<p>various reasons against each other. The emperor was being continuously accosted by each one in turn; they brought forth documents and presented their complaints, giving all their attention to this rather than to the reason for which they had come in the first place. When he saw that the true purpose of the council was being frustrated by this bickering, he determined a certain day on which any one of the bishops, if he was seen to have a grievance, could present it. Then, when he had sat down, he received each man’s document. Holding all of them in his lap, he did not open any of them to see what they contained, but said to the bishops, “God appointed you priests and gave you power even to judge us, and for that reason we are rightly judged by you. You, however, are not able to be judged by men. On account of this, wait for God alone to judge between you and your grievances; whatever they are, reserve them for that divine examination. You, on the other hand, are given to us by God to be like gods, and it is not fitting for a man to judge gods except that one alone about whom it is written, ‘God has taken his place in the congregation of the gods; he gives judgement among the gods [Psalm 82:1].’ Therefore set these things aside and, without any contention in your hearts, devote yourself to those things which pertain to the faith of God.”</p>
<p>10.2b cum haec dixisset, omnes simul querimoniarum libellos iussit exuri, ne innotesceret ulli hominum simultatio sacerdotum. Verum cum per dies multos in episcoporum concilio de fide quaestio verteretur et nonnulli diversa sentirent ac vehementer coeptis Arrii faverent, plures tamen errant, qui impium execrarentur inceptum. cumque in eodem concilio esset confessorum magnus numerus sacerdotum, omnes Arrii novitatibus adversabantur. favebant vero ei viri in questionibus callidi et ob id simplicitati fidei adversi.</p>	<p>10.2b When he had said these things, he ordered that all their documents of grievances be burned together, in order that the strife amongst the priests might not become known to anyone. The council of bishops spent many days considering the question of faith. A few men held opposing opinions and vehemently promoted those of Arius. Nevertheless, there were many who detested his impious enterprise. Because there was a great number of priest confessors at that council, they were opposed to Arius’ novelties. The men who favored him were clever in their reasonings and for this reason were averse to simple faith.</p>
<p>10.3 Quantam vero virtutem habeat simplicitas fidei, etiam ex his, quae inibi gesta referuntur, agnoscimus. etenim cum pro studio religiosi imperatoris ex omni terra sacerdotes dei coissent, opinione commoti philosophi quoque et dialectici valde nobiles et opinatissimi convenerunt. in quibus quidam insignis in arte dialectica per dies</p>	<p>10.3 We recognize indeed from what took place there how much virtue there is in simplicity of faith. For when the priests of God were convened from across the world by the zeal of the religious emperor, many philosophers and dialecticians who were held to be very noble heard the news and also gathered. Among them was a certain</p>

singulos conflictum summi certaminis cum episcopis nostris, viris adaeque in dialectica non inprobabiliter eruditus movebat, et fiebat ingens spectaculum convenientibus ad audiendum doctis et litteratis viris. nec tamen ullo genere philosophus concludi a quoquam poterat aut constringi: tanta etenim dicendi arte obiectis quaestionibus occurrebat, ut ubi maxime putaretur adstrictus, velut anguis lubricus laberetur. sed ut ostenderet deus, quia **non in sermone regnum dei, sed in virtute consistit**, quidam ex confessoribus simplicissimae naturae vir et nihil aliud **sciens nisi Christum Iesum et hunc crucifixum**, inter ceteros auditores episcopos aderat. qui cum vidisset filosofum insultantem nostris et callida se disputationis arte iactantem, poscit ab omnibus locum, velle se paucis cum filosofo sermocinari. tum vero nostri, qui simplicitatem viri et inperitiam in sermon dumtaxat nosset, pavere et velut pudorem quendam pati, ne forte apud callidos homines risui efficeretur sancta simplicitas. perstitit tamen senior et hinc movit sermonis exordium. “in nomine,” inquit, “Iesu Christi, philosophe, audi, quae vera sunt. deus unus est, qui caelum fecit et terram quique homini, quem de terrae limo formaverat, spiritum dedit, universa, quae videntur et quae non videntur, virtute verbi sui creavit et spiritus sui sanctificatione firmavit. hoc verbum ac sapientia, quem nos filium dicimus, humanos miseratus errores ex virgine nascitur et per passionem mortis a perpetua nos morte liberavit ac resurrectione sua aeternam nobis contulit vitam. quem et expectamus iudicem omnium, quae gerimus, esse venturum. credis haec ita esse, philosophe?” at ille, velut si numquam ullum sermonem contra dicendi didicisset, ita obstupefactus virtute dictorum, mutus ad omnia hoc solum potuit respondere ita sibi videri nec aliud verum esse quam dixerat. tum senior: “si haec,” inquit, “ita esse credidisti, surge et sequere me ad dominicum et huius fidei signaculum suscipe.” et filosofus conversus ad discipulos suos vel ad eos, qui audiendi gratia convenerant: “audite,” inquit, “o eruditi viri: donec verbis mecum gesta res est, verba verbis opposui et quae dicebantur, dicendi arte subverti. ubi vero pro verbis virtus processit ex ore discentis, non potuerunt resistere verba virtuti nec homo adversari potuit deo. et ideo si qui vestrum potuit in his quae dicta sunt, sentire quae sensi,

dialectician who was exceptional at his craft. He engaged every day in fierce debate with our bishops who were likewise highly educated in dialectics, so that an extraordinary spectacle developed in the presence of the learned and educated men who were gathered to listen. The philosopher was not able to be confined or checked in any way whatsoever, for he answered the other side’s questions with such skill that whenever it seemed that he had been thoroughly trapped, he worked his way out like a slippery snake. But this is what happened by which God made known that “the kingdom of God does not consist of words but rather in power” [1 Cor. 4:20]. One of the confessors, a man of the simplest nature and knowing “nothing except Jesus Christ and him crucified,” [1 Cor. 2:2] was present with the other bishops who were listening. When he saw the philosopher insulting us and boasting in his cleverness and skill in disputation, he requested a chance to speak from the audience, for he desired to converse just a little with the philosopher. Then indeed our people, who to this point only knew about the man’s simplicity and ignorance, feared that his holy simplicity might become a cause for laughter from the clever men and bring shame on all of us. Nevertheless, the elder persisted, and this is how he began his speech. “In the name of Jesus Christ, philosopher, hear what is true,” he said. “There is one God, who made heaven and earth, and who gave spirit to man, whom he formed from the dirt of the earth. He made the universe, all that is seen and not seen, by the power of his Word, and he fortified it by the sanctification of his Spirit. This Word and Wisdom, which we teach is the Son, had pity on wandering mankind and was born of a virgin. By suffering death, he freed us from everlasting death and by his resurrection brought us eternal life. We wait for him to return as the judge of all we do. Do you believe this, philosopher?” But the philosopher had nothing to say in response, utterly stunned by the power of his words. He was silent, unable to respond in any way other than to admit it was clear to him that there was no other truth than what the man had spoken. Then the elder said, “If you believe this to be true, rise and follow me to the church and receive the sign of this faith.” And the philosopher, turning to his students and to those who had convened to listen, said, “Listen, wise

<p>credat Christo et sequatur hunc senem, in quo locutus est deus.” Ita philosophus Christianus effectus tandem se gratulatus est victum.</p>	<p>men! As long as I worked only with words, I set words against words, and I rebutted what was said by my skill of speaking. But truly, when power rather than words proceeded from the mouth of the one practicing, words were not able to resist power, neither could a man remain opposed to God. Therefore, if someone of you is able to perceive what I perceived when I heard what was said, let him believe in Christ and follow this old man, in whom God resides.” And so the philosopher became a Christian and rejoiced that he had finally been overcome.</p>
<p>10.4 Fuit praeterea in illo concilio et Paphnutius homo dei episcopus ex Aegypti partibus, confessor ex illis, quos Maximianus dextris oculis effossis et sinistro poplite succiso per metalla damnaverat. sed in hoc tanta virtutum inerat gratia, ut signa per eum non minus quam dudum per apostolos fierent. nam et daemones verbo tantum fugabat et aegros sola oratione curabat. sed et caecis visum dicitur reddidisse et paralyticos ad stabilitatem corporis revocasse. quem Constantinus in tanta veneratione et affectu habuit, ut saepius eum intra palatium evocatum complecteretur et illum oculum. qui in confessione fidei fuerat evulsus, avidioribus osculis demulceret.</p>	<p>10.4 Moreover, there was at this council a man of God named Paphnutius, a bishop from the regions of Egypt. He was a confessor and belonged to the group of people whom Maximian had condemned to work the mines after he ordered their right eyes gouged out and their knees severed. But there was such grace of power in him that the miraculous signs he performed were not fewer than those in the time of the apostles, such that he drove out demons with a word and healed the sick by prayer alone. It is said that he also restored sight to the blind and revived paralytics to bodily health. Constantine held him in such veneration and esteem that he often called him into the palace, embraced him and adored with passionate kisses the place of that eye which had been torn out on account of his confession of faith.</p>
<p>10.5a Ex eorum numero et si quid adhuc eminentius, fuisse dicitur etiam Spyridon Cyprius episcopus, vir unus ex ordine profetarum. quantum etiam nos eorum qui eum viderant narratione conperimus. hic pastor ovium etiam in episcopatu positus permansit. quadam vero nocte cum ad caulas fures venissent et manus improbas, quo aditum educendis ovibus facerent, extendissent, invisibilibus quibusdam vinculis restricti usque ad lucem velut traditi tortoribus permanserunt. cum vero oves ducturus ad pascua matutinus se ageret senior, videt iuvenes absque humanis vinculis caulis pendere districtos. cumque causam noxae conperisset, absolvit sermone quos meritis vinxerat, et ne eis inanis nocturna cederet occupatio: “Tollite,” inquit, “o iuvenes, unum vobis arietem, ne sine causa venisse videamini, quem melius prece quam furto quaesisse convenerat.”</p>	<p>10.5a If someone from their number could be considered even nobler, it is said to have been Spyridon, bishop of Cyprus, a man from the order of prophets. Such is what we learned from the report of those who saw him: he remained a shepherd of sheep even when he had become bishop. On a certain night thieves had come and put their wicked hands to work making a hole in his fence through which to lead the sheep out, but they were restrained as if by invisible bonds until daylight, so as to be handed over to the torturers. When the elder arrived early in the morning to lead the sheep out to pasture, he saw the young men suspended as if by manmade chains, stretched out across the fence. Once he understood the reason for their punishment, with a word he released them, even though they had been justifiably bound. In order to prevent their wasting a night with no productive work, he said to them, “Young men, take for yourselves one</p>

	<p>ram, in order that you may not be seen to have come without cause. For it is better for a man to seek to acquire something by asking rather than by theft.”</p>
<p>10.5b tradunt de hoc etiam illud factum mirabile. filiam habuit Irenen nomine, quae ei cum bene ministrasset, virgo defuncta est. post eius obitum venit quidam dicens se ei quoddam depositum commendasse. rem gestam ignoraverat pater. perquisitum in tota domo nusquam quod poscebatur inventum est. persistebat ille, qui commodaverat, et fletu ac lacrimis perurgebat, vitae suae quoque inlaturum se esse exitium, nisi commendata reciperet, testabatur. permotus lacrimis eius senex ad sepulchrum filiae properat atque eam nomine clamitat. tum illa de sepulchro: “quid vis,” ait, “pater?” “commendatum,” inquit, “illius ubi posuisti?” at illa locum designans, “illic,” ait, “invenies defossum.” Regressus ad domum rem, sicut filia de sepulchro responderat, repertam tradidit reposcenti. sed et multa alia eius feruntur gesta mirabilia, quae etiam nunc ore omnium celebrantur. tales igitur in illis adhuc temporibus permulti viri in ecclesiis domini refulgebant, ex quibus plurimi in illo concilio fuerunt. sed et Athanasius eodem tempore Alexandri diaconus Alexandrini episcopi aderat, consiliis senem quam plurimis iuvans.</p>	<p>10.5b They also report this miracle about him. He had a daughter named Irene who, after she had served him well, died a virgin. After her death, a man came to him saying that he had entrusted a certain deposit to her. Her father had been ignorant of the matter. Searching the whole house, the man’s property was nowhere to be found. The one who had lent it persisted, and he pressed him with weeping and tears. He attested that he would end his own life unless he received back what had been lent. Distressed because of the man’s tears, the old man hastened to his daughter’s grave and shouted out her name. Then she said from the grave, “What do you want, Father?” “What was lent,” he said. “Where did you place it?” Telling him the location, she said, “You will find it hidden there.” Returning to his house, he found the item just as his daughter has told him from the grave, and returned it to the one demanding. Many other of his miraculous deeds were also reported, which are even now celebrated by the lips of all. Therefore there were also in those times many men who shined in the churches of the Lord, many of whom were at this council. Athanasius, who at that time was a deacon to Alexander bishop of Alexandria, was also present to advise him.</p>
<p>10.5c interea per dies singulos agitabatur conventus, nec facile aut temere de re tanta statuere audebant. evocabatur frequenter Arrius in concilium et adsiduo tractatu adsertiones eius discutiebantur, et quid adversum haec teneri deberet aut statui, summa cum deliberatione quaerebatur. verum post diutinum multumque tractatum placet omnibus ac velut uno cunctorum ore et corde decernitur homousion scribi debere, id est eiusdem cum patre substantiae filium confiteri, idque firmissima omnium sententia pronuntiatur. decem et septem soli tunc fuisse dicuntur, quibus Arrii fides magis placeret, extrinsecus creatum dei filium ex nullis substantibus et non ex ipsa patris deitate progenitum confirmantes. defertur ad Constantinum sacerdotalis concilii sententia, ille tamquam a deo prolatam veneratur, cui si qui</p>	<p>10.5c Meanwhile the council was convened each day, and they did not dare make any decision easily or thoughtlessly. Arius was frequently summoned before the council and they examined his assertions with great care, seeking with much deliberation to determine what action should be taken against him. After a long time and much work, all agreed and declared with one mouth and heart that <i>homoousios</i> should be written, that is that the Son is agreed to be of the same substance with the Father. This was proclaimed most strongly by the consent of all. It is said that there were only seventeen who agreed rather with the faith of Arius that the Son had been created externally by God out of no substance, and was not begotten from the very deity of the Father. The statement of the priestly council was brought to Constantine, who revered it as if it had come</p>

<p>temptasset obniti, velut contra divina statuta venientem in exilium se protestatur acturum. sex igitur soli cum Arrio se patiuntur expelli, reliqui vero undecim consilio inter se habito adquiescunt at subscribendum manu sola, non mente. cuius simulationis auctor praecipua extitit Nicomediae episcopus Eusebius. interim quoquo modo aliis veritate, aliis simulatione, sicut post exitus docuit, subscribentibus et se singulis quibusque ecclesiasticis observationibus certa statuta figentibus concilium diremptum est. exemplum autem expositionis fidei eorum, qui convenerant, infra scriptum est.</p>	<p>from God himself. He decreed that if someone should try to oppose it, he would do so at the cost of exile, as if he were protesting against a divine statute. Therefore only six were expelled along with Arius, while the remaining eleven, considering it amongst themselves, acquiesced to subscribe, though they did so with hand alone and not heart. The most preeminent of these insincere subscribers was Eusebius the bishop of Nicomedia. Meanwhile subscriptions were given in every way, some truthfully, some insincerely, as things afterwards demonstrated. When certain other issues pertaining to the customs of individual churches had been firmly settled, the council was adjourned. A transcript of the exposition of their faith, which they had agreed upon, is written below.</p>
<p>10.6 Credimus in unum deum patrem omnipotentem, omnium visibilium et invisibilium factorem, et in unum dominum nostrum Iesum Christum, filium dei de patre natum unigenitum, hoc est de substantia patris, deum et deo, lumen et lumine, deum verum ex deo vero, natum non factum, homousion patri, hoc est eiusdem cum patre substantiae, per quem omnia facta sunt, quae in caelo et quae in terris. qui propter nos homines et propter nostrum salutem descendit et incarnatus est, homo factus passus est et resurrexit tertia die, et ascendit in caelos, inde venturus iudicare vivos et mortuos. et in sanctum spiritum. eos autem, qui dicunt: erat aliquando, quando non erat, et antequam nasceretur non erat, et quia ex nullis substantibus factus est, aut ex alia subsistentia vel substantia dicunt esse aut convertibilem vel mutabilem filium dei, anathematizat catholica et apostolica ecclesia.</p>	<p>10.6 “We believe in one God, the Father Almighty, maker of all that is visible and invisible. And in our one Lord, Jesus Christ, the only begotten Son of the Father; that is, of the same substance as the Father; God from God, light from light, true God from true God; begotten not made; <i>homoousios</i> (that is, of the same substance) as the Father; through whom all things were made, both things in heaven and things on earth. For the sake of us humans and for our salvation, he came down and was incarnate. Becoming man, he suffered and rose on the third day, and ascended into heaven. From there he will come to judge the living and the dead. And [we believe] in the Holy Spirit. Those however who say that there was a time when he was not, and before he was begotten he did not exist, and that he was made out of no existing substance, or those who say that the Son of God was made from another subsistence or substance or is changeable or mutable, the catholic and apostolic church anathematizes.</p>
<p>I. Statuunt praeterea observandum esse in ecclesiis, ne quis ex his, qui semet ipsos impatientia libidinis exciderunt, veniret ad clerum.</p>	<p>I. In addition, they determined that the following ought to be the custom in all the churches: nobody who castrates himself because he is unable to control his lusting should become a member of the clergy.</p>
<p>II. Et ne qui nuper adsumptus ex vita vel conservatione gentili, accepto baptismo, antequam cautius examinetur, clericus fiat.</p>	<p>II. Nobody who has been recently received from a heathen life and lifestyle, who has been accepted into baptism, should join the clergy before he has been cautiously examined.</p>

<p>III. Et ut ne quis episcoporum ceterorumque clericorum cum extraneis mulieribus habitet praeter cum matre vel sorore vel thia vel si quae sunt huiuscemodi necessitudinum personae.</p>	<p>III. Nobody who is a bishop or any other cleric should live with any woman who is not his mother, sister, aunt, or another similar relation to him.</p>
<p>IV. Et ut episcopus, si fieri potest. a totius provinciae episcopis ordinetur. si hoc difficile est, certe non minus a tribus, ita tamen ut metropolitani episcopi maxime vel praesentia vel auctoritas habeatur. absque quo ordinationem inritam esse voluerunt.</p>	<p>IV. A bishop ought to be ordained, in so far as it is possible, by the bishop of the whole province. If that is difficult, then certainly not by fewer than three; nevertheless, it must be in such a way that it has the presence or the authority of a metropolitan bishop. In his absence, the ordination ought to be considered void.</p>
<p>V. Et ne, quem alius episcopus ecclesia expulerit sive clericum sive laicum, suscipiat alius. sane ne hoc aut iracundia aliqua aut contentione, ut fieri solet, iniuste factum remedium non haberet, decernunt per singulos annos et singulis quibusque provinciis secundo ab omnibus episcopis provincialibus concilia agi debere et de huiuscemodi negotiis iudicari, ut, si forte ab uno inique aliquid gestum est, a ceteris emendetur, si recte, ut ab omnibus confirmetur.</p>	<p>V. If someone has been expelled from the church by a bishop, whether he be a cleric or lay person, another bishop should not receive him. But to provide the opportunity for remedy in the case of something done unjustly, as often happens, whether through some irritation or contention, they determined that a council ought to be called twice a year in each province by the provincial bishops to judge such matters. In this way anything done by someone accidentally or unwillingly may be corrected by the others, and something done correctly affirmed by all.</p>
<p>VI. Et ut apud Alexandriam vel in urbe Roma vetusta consuetudo servetur, quia vel ille Aegypti vel hic suburbicariarum ecclesiarum sollicitudinem gerat.</p>	<p>VI. The historical custom is to be retained in Alexandria and in the city of Rome, namely that the former governs the affairs of Egypt and the latter the suburban churches.</p>
<p>VII. Et ut, si forte in ordinando episcopo duo vel tres pro aliqua contentione dissentient, reliquorum auctoritas et praecipue metropolitani cum ceteris firmior habeatur.</p>	<p>VII. If two or three disagree about the ordination of a bishop for whatever reason, the authority of the rest of them, and especially of the metropolitan bishop with the others, bears the most weight.</p>
<p>VIII. Et ut episcopo Hierusolymorum antiquitus tradita honoris praerogativa servetur, manente nihilominus et metropolitani ipsius provinciae dignitate.</p>	<p>VIII. The ancient position of honor which had been handed down concerning the bishop of Jerusalem is upheld. Nevertheless, the standing of the metropolitan bishop of that province is also maintained.</p>
<p>IX. Et Catharos, qui apud nos Novatiani sunt, si forte paenitentes ad ecclesiam convertantur, confessos ecclesiastica dogmata, clericos in ordine quidem suscipi debere, sed ordinatione data. sane si episcopus ipsorum veniat ad episcopum nostrum, debere eum in presbyterorum</p>	<p>IX. Concerning the Cathari, whom we refer to as Novatians: if they sincerely repent and turn back to the church confessing ecclesiastical doctrines, the clerics ought to be received in their offices, but an ordination must take place. If one of their bishops should come to one of our bishops, he</p>

loco sedere, episcopi vero nomen manere apud illum solum, qui catholicam semper tenuit fidem: nisi sua voluntate ipse eum tali nomine honorare voluerit, vel si placuerit, ut quaerat ei episcopi locum vacantem. hoc sit in ipsius potestate.	ought to seat him in the position of presbyter. The title of bishop should remain only on the one who has always held to the catholic faith, unless the bishop desires by his own will to honor him with that title, or if it pleases him to seek a vacant bishopric for him. Such a decision is within his power.
X. Et ne in una civitate duo sint episcopi.	X. There should not be two bishops in one city.
XI. Et si qui forte indiscrete ad sacerdotium proveci postmodum vel ipsi aliquid de se criminis confessi sunt vel ab aliis revicti, ut abiciantur: sed et si qui ex his, qui lapsi sunt et per ignorantiam forte ordinati, recogniti ut abiciantur.	XI. Anyone who has been quickly and carelessly advanced to the priesthood but afterwards confesses that he has committed some sort of shameful deed or is reproved by others, he is to be removed from office. If he is one of those who lapsed and was ordained through hasty ignorance, and he is recognized as such, he too should be removed.
XII. Vt si qui absque tormentis in persecutionibus lapsi sunt et ex corde agunt paenitentiam, quinque annos inter catechumenos faciant et duobus annis post hoc fidelibus tantum in oratione iungantur et ita postmodum suscipiantur.	XII. If someone lapsed during persecution even though he was not tortured, and he makes penance from the heart, he must become a catechumen for five years, and after this must join in prayer alone with the faithful for two years, and after that he may be received.
XIII. Qui vero propter confessionem militiam abiecerant et rursus ad hanc ambierunt, hos tredecim annis paenitentiam gerere et postea suscipi, si tamen ex corde paenitentiam gerant. esse tamen et in potestate episcopi moderandi facultatem, si eorum fructuosam et adtentam paenitentiam viderit.	XIII. Those who leave the military on account of their confession and then return are to do penance for thirteen years and afterwards may be received, as long as they bring forth penance from the heart. Nevertheless, it is within the power of the bishop to modify the conditions, if he sees that they are fruitful and attentive in their penance.
XIV. De his vero, qui vita excedunt, paenitentibus decernunt vacuum nullum debere dimitti. si qui sane accepta communione supervixerit, debere eum tempora statuta complere vel certe prout moderari episcopus voluerit.	XIV. Concerning those who are about to depart from this life while in the process of penance, they decree that no time ought to be wasted. If someone survives after receiving communion, he ought to complete the determined time or at least do whatever the bishop wishes to arrange.
XV. De catechumenis, qui prolapsi sunt, statuerunt tribus annis eos a catechumenorum oratione separatos postea recipi debere.	XV. Concerning catechumens who have lapsed, the council determined that they should be kept separate from the prayer of the catechumens for three years, after which they ought to be received.
XVI. Et ne de civitate inferiore ad maiorem ecclesiam transire quis ambiat, sive episcopus sive etiam alius clericus.	XVI. Nobody ought to seek to move from a smaller city to a larger church, whether he be a bishop or even another kind of cleric.

XVII. Et ne quis clericus, qui derelicta ecclesia sua nulla existente causa probabili vagatur et oberrat per alias ecclesias, suscipiatur in communionem.	XVII. No cleric who abandons his church for no apparently good reason and wanders and roams through other churches should be received into communion.
XVIII. Et ut nemo eum, qui ad alium pertinet, subripiens in sua ecclesia ordinet clericum absque consensu illius, ad quem pertinet.	XVIII. Nobody who steals away to his own church someone who belongs to another may ordain him a cleric without the consensus of the one to whom he belonged.
XIX. Et ne qui clericus aut usuras accipiat aut frumenti vel vini ampliacionem, quod solet in novo datum vel sesquiplum vel etiam duplum recipi, quod si faciat, tamquam turpis lucri reum abiciendum.	XIX. No cleric should accept interest or the increase of grain or wine. In recent times it is customary to receive one and a half times or even double what was given. If he does that, he should be removed as if he committed a deed of foul greed.
XX. Et ne diaconi presbyteris praeferantur neve sedeant in consessu presbyterorum aut illis praesentibus eucharistiam dividant, sed illis agentibus solum ministrent. si vero presbyter nullus sit in praesenti, tunc demum etiam ipsis licere dividere, aliter vero agentes abici iubent.	XX. Deacons should not be preferred to presbyters, nor should they sit in the assembly of the presbyters or distribute the eucharist when they are present. But they should only attend them while the latter do the work. If there is no presbyter present, then he is permitted to distribute it. The council commands that those doing otherwise be removed.
XXI. Et ut Paulianistae, qui sunt Fotiniaci, rebaptizentur.	XXI. The Paulianists, who are called Fotinians, should be rebaptized.
XXII. Sed et diaconissas, quoniam quidem manus inpositionem non accipiunt, etiam ipsas inter laicos esse debere.	XXII. Deaconesses, because they do not receive the laying on of hands in the same way, also ought to be considered amongst the laity.
Igitur cum de his, prout divinarum legum reverentia poposcerat, decrevissent, sed et de observatione paschae antiquum canonem, per quem nulla de reliquo varietas oreretur, ecclesiis tradidissent, omnibus rite dispositis ecclesiarum pax et fides in orientis atque occidentis partibus una atque eadem servabatur.	Therefore when they had decreed these in accord with reverence for the divine laws, and also affirmed the ancient rule concerning the celebration of Easter to prevent further disagreement on the issue, they passed these decisions on to the churches. With all matters duly settled, the peace and faith of the churches in the Eastern and in the Western regions were preserved one and the same.

