

Rome, Schism, and the Seven Ecumenical Councils

The purpose of assembling the Holy Canons of the Church in this manner isn't to create a collection of statements to cite completely devoid of the context of their history and meaning. It is no more useful to approach important questions by blindly citing canons than it is to do the same with Biblical verses or quotations from Church Fathers. However, in collecting these canons it can be shown that the Early Church had a certain mindset, or phronema, regarding the ordering of the hierarchy and the role of the clergy. If we assume the contemporary Latin mindset regarding the role of the Pope (ie Ultramontanism) we can also assume that the Canons of the Church would be written in a particular way — one that emphasizes the role and prerogatives of the Bishop of Rome in a similar manner as the post-Vatican I Church does. Such an important teaching would have been extremely clearly taught so as to avoid confusing the Faithful. We ought to expect when certain restrictions are placed upon the Bishops of the Church that exemptions would be listed for the Pope. We ought to expect to see the Church being instructed to seek out the teachings of the Pope when questions of theology arise. We ought to see it being stated that the Pope has exercised authority in protecting the teachings of the Holy Apostles through his supposed special grace, and that communion with him is mandatory for salvation (*Unam Sanctam*). While we would expect to see these things clearly in the teachings of the Fathers, they are completely missing. What we find in the Canons are numerous restrictions placed on all of the Bishops of the Church with no exemption given to the Pope. We find exhortations to follow the Catholic and universal faith as handed down through the Canons, with no mention of any special protection or authority of the Pope. And most importantly, we see no clearly defined privileges or prerogatives granted to the Pope — infallibility and supremacy are completely absent.

- **NICAIA 325**

- Canon 4: It is by all means desirable that a bishop should be appointed by all the bishops of 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 bishop. (**Note: Bishops must be elected by other bishops of the region, and the Pope is not involved. This is contrary to contemporary RCC practice which requires that the Pope be responsible for the election of Bishops**)
- Canon 6: The ancient customs of Egypt, Libya and Pentapolis shall be maintained, according to which the bishop of Alexandria has authority over all these places since a similar custom exists with reference to the bishop of Rome. Similarly in Antioch and the other provinces the prerogatives of the churches are to be preserved. In general the following principle is evident: if anyone is made bishop without the consent of the metropolitan, this great synod determines that such a one shall not be a bishop. If however two or three by reason of personal rivalry dissent from the common vote of all, provided it is reasonable and in accordance with the church's canon, the vote of the majority shall prevail (**Note: A Bishop has jurisdiction over his territory. The defining of territories are a custom of the Church that has been maintained. The metropolitan of the region must consent to the ordination of a bishop in his jurisdiction. No participation of Rome**)

- **CONSTANTINOPLE 381**

- Canon 2: The bishops are not to go beyond their dioceses to churches lying outside of their bounds, nor bring confusion on the churches; but let the Bishop of Alexandria, according to the canons, alone administer the affairs of Egypt; and let the bishops of the East manage the East alone, the privileges of the Church in Antioch, which are mentioned in the canons of

Nice, being preserved; and let the bishops of the Asian Diocese administer the Asian affairs only; and the Pontic bishops only Pontic matters; and the Thracian bishops only Thracian affairs. And let not bishops go beyond their dioceses for ordination or any other ecclesiastical ministrations, unless they be invited. And the aforesaid canon concerning dioceses being observed, it is evident that the synod of every province will administer the affairs of that particular province as was decreed at Nice. But the Churches of God in heathen nations must be governed according to the custom which has prevailed from the times of the Fathers.

(Note: Bishops are to stay within their own jurisdictions, lest there is confusion among the laity. Reaffirmation of the different regions and their hierarchy. No special mention of Rome being exempt which is contrary to Vatican I)

- Canon 3: The Bishop of Constantinople, however, shall have the prerogative of honour after the Bishop of Rome; because Constantinople is New Rome. **(Note: Constantinople is New Rome. Relates to Chalcedon Canon 28. “Prerogative of honor”, not authority)**

- **EPHESUS 431**
 - CANON 6: LIKEWISE, if any should in any way attempt to set aside the orders in each case made by the holy Synod at Ephesus, the holy Synod decrees that, if they be bishops or clergymen, they shall absolutely forfeit their office; and, if laymen, that they shall be excommunicated. **(Note: The Holy Synod, as accepted by the church as ecumenical, has authority over all of the faithful. Bishop of Rome not exempted from those who can be excommunicated)**

 - CANON 7: WHEN these things had been read, the holy Synod decreed that it is unlawful for any man to bring forward, or to write, or to compose a different Faith as a rival to that established by the holy Fathers assembled with the Holy Ghost in Nicaea. But those who shall dare to compose a different faith, or to introduce or offer it to persons desiring to turn to the acknowledgment of the truth, whether from Heathenism or from Judaism, or from any heresy whatsoever, shall be deposed, if they be bishops or clergymen; bishops from the episcopate and clergymen from the clergy; and if they be laymen, they shall be anathematized. **(Note: The addition of the Filioque to the Profession of Faith is in direct violation of this Canon)**

 - CANON 8: OUR brother bishop Rheginus, the beloved of God, and his fellow beloved of God bishops, Zeno and Evagrius, of the Province of Cyprus, have reported to us an innovation which has been introduced contrary to the ecclesiastical constitutions and the Canons of the Holy Apostles, and which touches the liberties of all. Wherefore, since injuries affecting all require the more attention, as they cause the greater damage, and particularly when they are transgressions of an ancient custom; and since those excellent men, who have petitioned the Synod, have told us in writing and by word of mouth that the Bishop of Antioch has in this way held ordinations in Cyprus; therefore the Rulers of the holy churches in Cyprus shall enjoy, without dispute or injury, according to the Canons of the blessed Fathers and ancient custom, the right of performing for themselves the ordination of their excellent Bishops. The same rule shall be observed in the other dioceses and provinces everywhere, so that none of the God beloved Bishops shall assume control of any province which has not heretofore,

from the very beginning, been under his own hand or that of his predecessors. But if any one has violently taken and subjected [a Province], he shall give it up; lest the Canons of the Fathers be transgressed; or the vanities of worldly honour be brought in under pretext of sacred office; or we lose, without knowing it, little by little, the liberty which Our Lord Jesus Christ, the Deliverer of all men, hath given us by his own Blood. Wherefore, this holy and ecumenical Synod has decreed that in every province the rights which heretofore, from the beginning, have belonged to it, shall be preserved to it, according to the old prevailing custom, unchanged and uninjured: every Metropolitan having permission to take, for his own security, a copy of these acts. And if any one shall bring forward a rule contrary to what is here determined, this holy and ecumenical Synod unanimously decrees that it shall be of no effect. **(Note: “Contrary to the ecclesiastical constitutions and Canons of the Holy Apostles”, “transgressions of an ancient custom”, “canons of the blessed Fathers and ancient custom”, no mention of Rome in regards to authority. This canon reaffirms the importance of succession of bishops and their authority over their own jurisdictions, and explicitly condemns jurisdictions taking over others. No special exemption of Rome having authority over all jurisdictions)**

- **CHALCEDON 451**

- Canon 1: We have judged it right that the canons of the Holy Fathers made in every synod even until now, should remain in force. **(Note: Canons of the Holy Fathers remain in force, not declarations of the Pope)**
- Canon 5: Concerning bishops or clergymen who go about from city to city, it is decreed that the canons enacted by the Holy Fathers shall still retain their force. **(Note: More reaffirmation of jurisdictional boundaries without an exemption for Rome)**
- Canon 9: if any Clergyman have a matter against another clergyman, he shall not forsake his bishop and run to secular courts; but let him first lay open the matter before his own Bishop, or let the matter be submitted to any person whom each of the parties may, with the Bishop's consent, select. And if any one shall contravene these decrees, let him be subjected to canonical penalties. And if a clergyman have a complaint against his own or any other bishop, let it be decided by the synod of the province. And if a bishop or clergyman should have a difference with the metropolitan of the province, let him have recourse to the Exarch of the Diocese, or to the throne of the Imperial City of Constantinople, and there let it be tried. **(Note: appellate matters lie within local jurisdictions, working their way up the hierarchy until they reached the throne of Constantinople. No mention of Rome.)**
- Canon 10: It shall not be lawful for a clergyman to be at the same time enrolled in the churches of two cities, that is, in the church in which he was at first ordained, and in another to which, because it is greater, he has removed from lust of empty honour. And those who do so shall be returned to their own church in which they were originally ordained, and there only shall they minister. But if any one has heretofore been removed from one church to another, he shall not intermeddle with the affairs of his former church, nor with the martyries, almshouses, and hostels belonging to it. And if, after the decree of this great and ecumenical Synod, any shall dare to do any of these things now forbidden, the synod decrees that he

shall be degraded from his rank. **(Note: More enforcement of jurisdictional boundaries. No mention of a special exemption for Rome)**

- o Canon 12: It has come to our knowledge that certain persons, contrary to the laws of the Church, having had recourse to secular powers, have by means of imperial rescripts divided one Province into two, so that there are consequently two metropolitans in one province; therefore the holy Synod has decreed that for the future no such thing shall be attempted by a bishop, since he who shall undertake it shall be degraded from his rank. But the cities which have already been honoured by means of imperial letters with the name of metropolis, and the bishops in charge of them, shall take the bare title, all metropolitan rights being preserved to the true Metropolis. **(Note: No bishop is allowed to set up two metropolitans in one province, any bishop who does loses his rank. No exemption for the Pope)**

- o Canon 19: Whereas it has come to our ears that in the provinces the Canonical Synods of Bishops are not held, and that on this account many ecclesiastical matters which need reformation are neglected; therefore, according to the canons of the holy Fathers, the holy Synod decrees that the bishops of every province shall twice in the year assemble together where the bishop of the Metropolis shall approve, and shall then settle whatever matters may have arisen. And bishops, who do not attend, but remain in their own cities, though they are in good health and free from any unavoidable and necessary business, shall receive a brotherly admonition. **(Note: bishops of each individual Metropolis is in charge of their own matters. This would have been a great time to mention appeals to Rome)**

- o Canon 25: Forasmuch as certain of the metropolitans, as we have heard, neglect the flocks committed to them, and delay the ordinations of bishops the holy Synod has decided that the ordinations of bishops shall take place within three months, unless an inevitable necessity should some time require the term of delay to be prolonged. And if he shall not do this, he shall be liable to ecclesiastical penalties, and the income of the widowed church shall be kept safe by the steward of the same Church. **(Note: Election of bishops is up to metropolitans, not the Bishop of Rome. Direct violation of contemporary RCC teaching. Also, no exemption of Rome from ecclesiastical penalties)**

- o Canon 28: Following in all things the decisions of the holy Fathers, and acknowledging the canon, which has been just read, of the One Hundred and Fifty Bishops beloved-of-God (who assembled in the imperial city of Constantinople, which is New Rome, in the time of the Emperor Theodosius of happy memory), we also do enact and decree the same things concerning the privileges of the most holy Church of Constantinople, which is New Rome. For the Fathers rightly granted privileges to the throne of old Rome, because it was the royal city. And the One Hundred and Fifty most religious Bishops, actuated by the same consideration, gave equal privileges to the most holy throne of New Rome, justly judging that the city which is honoured with the Sovereignty and the Senate, and enjoys equal privileges with the old imperial Rome, should in ecclesiastical matters also be magnified as she is, and rank next after her; so that, in the Pontic, the Asian, and the Thracian dioceses, the metropolitans only and such bishops also of the Dioceses aforesaid as are among the barbarians, should be ordained by the aforesaid most holy throne of the most holy Church of Constantinople; every metropolitan of the aforesaid dioceses, together with the bishops of

his province, ordaining his own provincial bishops, as has been declared by the divine canons; but that, as has been above said, the metropolitans of the aforesaid Dioceses should be ordained by the archbishop of Constantinople, after the proper elections have been held according to custom and have been reported to him. **(Note: Old Rome had privileges "because it was the royal city", not because of the succession of Peter. Obviously because Antioch is also the successor of Peter. These "equal privileges" were also given to Constantinople because it is the new imperial city. No mention of Peter, or any divine grace given to the church in Rome. The archbishop of Constantinople was granted a special authority to ordain bishops in certain dioceses outside of his own. This would be the perfect place to mention that despite the added prerogatives granted to Constantinople, Rome is still the supreme head over the Church)**

- **Trullo 692**

- Canon 1: That order is best of all which makes every word and act begin and end in God. Wherefore that piety may be clearly set forth by us and that the Church of which Christ is the foundation may be continually increased and advanced, and that it may be exalted above the cedars of Lebanon; now therefore we, by divine grace at the beginning of our decrees, define that the faith set forth by the God-chosen Apostles who themselves had both seen and were ministers of the Word, shall be preserved without any innovation, unchanged and inviolate. Moreover the faith of the three hundred and eighteen holy and blessed fathers who were assembled at Nice under Constantine our Emperor, against the impious Arius, and the gentile diversity of deity or rather (to speak accurately) multitude of gods taught by him, who by the unanimous acknowledgment of the faithful revealed and declared to us the consubstantiality of the Three Persons comprehended in the Divine Nature, not suffering this faith to lie hidden under the bushel of ignorance, but openly teaching the faithful to adore with one worship the Father, the Son, and the Holy Ghost, confuting and scattering to the winds the opinion of different grades, and demolishing and overturning the puerile toyings fabricated out of sand by the heretics against orthodoxy. Likewise also we confirm that faith which was set forth by the one hundred and fifty fathers who in the time of Theodosius the Elder, our Emperor, assembled in this imperial city, accepting their decisions with regard to the Holy Ghost in assertion of his godhead, and expelling the profane Macedonius (together with all previous enemies of the truth) as one who dared to judge Him to be a servant who is Lord, and who wished to divide, like a robber, the inseparable unity, so that there might be no perfect mystery of our faith. And together with this odious and detestable contender against the truth, we condemn Apollinaris, priest of the same iniquity, who impiously belched forth that the Lord assumed a body unendowed with a soul, thence also inferring that his salvation wrought for us was imperfect. Moreover what things were set forth by the two hundred God-bearing fathers in the city of Ephesus in the days of Theodosius our Emperor, the son of Arcadius; these doctrines we assent to as the unbroken strength of piety, teaching that Christ the incarnate Son of God is one; and declaring that she who bare him without human seed was the immaculate Ever-Virgin, glorifying her as literally and in very truth the Mother of God. We condemn as foreign to the divine scheme the absurd division of Nestorius, who teaches that the one Christ consists of a man separately and of the Godhead separately and renews the Jewish impiety. Moreover we confirm that faith which at Chalcedon, the Metropolis, was set forth in accordance with orthodoxy by the six hundred and thirty God-approved fathers in the time of Marcian, who was our Emperor, which handed down with a great and mighty voice, even unto the ends of the earth, that the one Christ, the son of God, is of two natures, and must be glorified in these two natures, and which cast forth from the sacred precincts of the Church as a black pestilence to be avoided, Eutyches, babbling stupidly and inanely, and teaching that the great mystery of the incarnation (οικονωμιας) was perfected in thought only. And together with him also Nestorius and Dioscorus of whom the former was the defender

and champion of the division, the latter of the confusion [of the two natures in the one Christ], both of whom fell away from the divergence of their impiety to a common depth of perdition and denial of God. Also we recognize as inspired by the Spirit the pious voices of the one hundred and sixty-five God-bearing fathers who assembled in this imperial city in the time of our Emperor Justinian of blessed memory, and we teach them to those who come after us; for these synodically anathematized and execrated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, all of whom reintroduced feigned Greek myths, and brought back again the circlings of certain bodies and souls, and deranged turnings [or transmigrations] to the wanderings or dreamings of their minds, and impiously insulting the resurrection of the dead. Moreover [they condemned] what things were written by Theodoret against the right faith and against the Twelve Chapters of blessed Cyril, and that letter which is said to have been written by Ibas. Also we agree to guard untouched the faith of the Sixth Holy Synod, which first assembled in this imperial city in the time of Constantine, our Emperor, of blessed memory, which faith received still greater confirmation from the fact that the pious Emperor ratified with his own signet that which was written for the security of future generations. This council taught that we should openly profess our faith that in the incarnation of Jesus Christ, our true God, there are two natural wills or volitions and two natural operations; and condemned by a just sentence those who adulterated the true doctrine and taught the people that in the one Lord Jesus Christ there is but one will and one operation; to wit, Theodore of Pharan, Cyrus of Alexandria, Honorius of Rome, Sergius, Pyrrhus, Paul and Peter, who were bishops of this God-preserved city; Macarius, who was bishop of Antioch; Stephen, who was his disciple, and the insane Polychronius, depriving them henceforth from the communion of the body of Christ our God. And, to say so once for all, we decree that the faith shall stand firm and remain unsullied until the end of the world as well as the writings divinely handed down and the teachings of all those who have beautified and adorned the Church of God and were lights in the world, having embraced the word of life. And we reject and anathematize those whom they rejected and anathematized, as being enemies of the truth, and as insane ragers against God, and as lifters up of iniquity. But if any one at all shall not observe and embrace the aforesaid pious decrees, and teach and preach in accordance therewith, but shall attempt to set himself in opposition thereto, let him be anathema, according to the decree already promulgated by the approved holy and blessed Fathers, and let him be cast out and stricken off as an alien from the number of Christians. For our decrees add nothing to the things previously defined, nor do they take anything away, nor have we any such power. **(Note: The heretics were defeated by the “unanimous acknowledgment of the faithful” that was “revealed” to the Church, and were “synodically anathematized”. All of the Fathers were God-bearing who agreed on the teachings. The city of Constantinople is called “God-preserved”. The Church states that the faith, the writings, and the teachings of the Church shall stand firm and remain unsullied until the end of the world. The entire church “rejects and anathematizes those who *they* reject and anathematize”. There is no canon in the church that had more opportunities to profess the ultramontanist position currently espoused by Rome than this one, yet it is completely absent. Interestingly enough, the Pope had declared Nestorius a heretic before the Council was called to judge his teaching, yet that is not mentioned)**

- o Canon 2: It has also seemed good to this holy Council, that the eighty-five canons, received and ratified by the holy and blessed Fathers before us, and also handed down to us in the name of the holy and glorious Apostles should from this time forth remain firm and unshaken for the cure of souls and the healing of disorders. [...] But we set our seal likewise upon all the other holy canons set forth by our holy and blessed Fathers, that is, by the 318 holy God-bearing Fathers assembled at Nice, and those at Ancyra, further those at Neocæsarea and

likewise those at Gangra, and besides, those at Antioch in Syria: those too at Laodicea in Phrygia: and likewise the 150 who assembled in this heaven-protected royal city: and the 200 who assembled the first time in the metropolis of the Ephesians, and the 630 holy and blessed Fathers at Chalcedon. In like manner those of Sardica, and those of Carthage: those also who again assembled in this heaven-protected royal city under its bishop Nectarius and Theophilus Archbishop of Alexandria. Likewise too the Canons [i.e. the decretal letters] of Dionysius, formerly Archbishop of the great city of Alexandria; and of Peter, Archbishop of Alexandria and Martyr; of Gregory the Wonder-worker, Bishop of Neocæsarea; of Athanasius, Archbishop of Alexandria; of Basil, Archbishop of Cæsarea in Cappadocia; of Gregory, Bishop of Nyssa; of Gregory Theologus; of Amphilochius of Iconium; of Timothy, Archbishop of Alexandria; of Theophilus, Archbishop of the same great city of Alexandria; of Cyril, Archbishop of the same Alexandria; of Gennadius, Patriarch of this heaven-protected royal city. Moreover the Canon set forth by Cyprian, Archbishop of the country of the Africans and Martyr, and by the Synod under him, which has been kept only in the country of the aforesaid Bishops, according to the custom delivered down to them. And that no one be allowed to transgress or disregard the aforesaid canons, or to receive others beside them, supposititiously set forth by certain who have attempted to make a traffic of the truth. But should anyone be convicted of innovating upon, or attempting to overturn, any of the aforementioned canons, he shall be subject to receive the penalty which that canon imposes, and to be cured by it of his transgression. **(Note: Reaffirms the teachings of the fathers as a whole as being dogmatic. A large number of Synods and Church Fathers are listed as being accepted by the Synod as authorities in the Church. However, there is no mention of Rome being the foundation of any teachings, or having authority over the church, or as being the reason why these canons and Holy Teachers are accepted. No exemption for the Pope of being punished for transgressing.)**

- o Canon 6: Since it is declared in the apostolic canons that of those who are advanced to the clergy unmarried, only lectors and cantors are able to marry; we also, maintaining this, determine that henceforth it is in nowise lawful for any subdeacon, deacon or presbyter after his ordination to contract matrimony but if he shall have dared to do so, let him be deposed. And if any of those who enter the clergy, wishes to be joined to a wife in lawful marriage before he is ordained subdeacon, deacon, or presbyter, let it be done. **(Note: Explicitly permitting men to be married before ordination)**

- o Canon 8: Since we desire that in every point the things which have been decreed by our holy fathers may also be established and confirmed, we hereby renew the canon which orders that synods of the bishops of each province be held every year where the bishop of the metropolis shall deem best. But since on account of the incursions of barbarians and certain other incidental causes, those who preside over the churches cannot hold synods twice a year, it seems right that by all means once a year—on account of ecclesiastical questions which are likely to arise—a synod of the aforesaid bishops should be holden in every province, between the holy feast of Easter and October, as has been said above, in the place which the Metropolitan shall have deemed most fitting. And let such bishops as do not attend, when they are at home in their own cities and are in good health, and free from all unavoidable and necessary business, be fraternally reproved. **(Note: Synodal nature of the church. No mention of seeking to Rome to answer ecclesiastical questions)**

- o Canon 13: Since we know it to be handed down as a rule of the Roman Church that those who are deemed worthy to be advanced to the diaconate or presbyterate should promise no longer to cohabit with their wives, we, preserving the ancient rule and apostolic perfection and order, will that the lawful marriages of men who are in holy orders be from this time forward firm, by no means dissolving their union with their wives nor depriving them of their mutual intercourse at a convenient time. Wherefore, if anyone shall have been found worthy to be ordained subdeacon, or deacon, or presbyter, he is by no means to be prohibited from admittance to such a rank, even if he shall live with a lawful wife. Nor shall it be demanded of him at the time of his ordination that he promise to abstain from lawful intercourse with his wife: lest we should affect injuriously marriage constituted by God and blessed by his presence, as the Gospel saith: "What God hath joined together let no man put asunder;" and the Apostle saith, "Marriage is honourable and the bed undefiled;" and again, "Art thou bound to a wife? seek not to be loosed." But we know, as they who assembled at Carthage (with a care for the honest life of the clergy) said, that subdeacons, who handle the Holy Mysteries, and deacons, and presbyters should abstain from their consorts according to their own course. So that what has been handed down through the Apostles and preserved by ancient custom, we too likewise maintain, knowing that there is a time for all things and especially for fasting and prayer. For it is meet that they who assist at the divine altar should be absolutely continent when they are handling holy things, in order that they may be able to obtain from God what they ask in sincerity. If therefore anyone shall have dared, contrary to the Apostolic Canons, to deprive any of those who are in holy orders, presbyter, or deacon, or subdeacon of cohabitation and in-tercourse with his lawful wife, let him be deposed. In like manner also if any presbyter or deacon on pretence of piety has dismissed his wife, let him be excluded from communion; and if he persevere in this let him be deposed. **(Note: It is unlawful to prevent a man from being ordained if he is married. It is also unlawful to force a man to leave his spouse to be ordained. Or if he has left his wife for this reason, it is unlawful. Directly calls out the Romans as teaching something contrary to the Canons and councils of the Church. Shows that there is a higher authority in the Church than the Pope)**

- o Canon 19: It behoves those who preside over the churches, every day but especially on Lord's days, to teach all the clergy and people words of piety and of right religion, gathering out of holy Scripture meditations and determinations of the truth, and not going beyond the limits now fixed, nor varying from the tradition of the God-bearing fathers. And if any controversy in regard to Scripture shall have been raised, let them not interpret it otherwise than as the lights and doctors of the church in their writings have expounded it, and in those let them glory rather than in composing things out of their own heads, lest through their lack of skill they may have departed from what was fitting. For through the doctrine of the aforesaid fathers, the people coming to the knowledge of what is good and desirable, as well as what is useless and to be rejected, will remodel their life for the better, and not be led by ignorance, but applying their minds to the doctrine, they will take heed that no evil befall them and work out their salvation in fear of impending punishment. **(Note: Priests are meant to teach according to the tradition of the universal teaching of the Fathers, no mention of Rome being those who set forth the teaching. Specifically talks about controversy, but doesn't mention that one ought to seek to the clarification of Rome)**

- o Canon 20: It shall not be lawful for a bishop to teach publicly in any city which does not belong to him. If any shall have been observed doing this, let him cease from his episcopate, but let him discharge the office of a presbyter. **(Note: Bishops are not allowed to teach in**

any other city, no exemption given to Rome. No mention of the universal teaching of Rome)

- o Canon 21: Those who have become guilty of crimes against the canons, and on this account subject to complete and perpetual deposition, are degraded to the condition of layman. If, however, keeping conversion continually before their eyes, they willingly deplore the sin on account of which they fell from grace, and made themselves aliens therefrom, they may still cut their hair after the manner of clerics. But if they are not willing to submit themselves to this canon, they must wear their hair as laymen, as being those who have preferred the communion of the world to the celestial life. **(Note: No exemption made for the punishment of the Bishop of Rome, wherein it would be fitting here)**

- o Canon 25: Moreover we renew the canon which orders that country (ἀγροικικὰς) parishes and those which are in the provinces (ἐγγχωρίους) shall remain subject to the bishops who had possession of them; especially if for thirty years they had administered them without opposition. But if within thirty years there had been or should be any controversy on the point, it is lawful for those who think themselves injured to refer the matter to the provincial synod. **(Note: Controversies are to be referred to the provincial synod, not Rome)**

- o Canon 32: And the holy Fathers who assembled at Carthage provided in these express terms: “That in the holy Mysteries nothing besides the body and blood of the Lord be offered, as the Lord himself laid down, that is bread and wine mixed with water.” Therefore if any bishop or presbyter shall not perform the holy action according to what has been handed down by the Apostles, and shall not offer the sacrifice with wine mixed with water, let him be deposed, as imperfectly shewing forth the mystery and innovating on the things which have been handed down. **(Note: While this canon is about the mixing of water with wine for the Eucharist, it reenforces the teaching that the church must serve the Sacrament in the manner handed down by the Fathers: Bread mixed with wine and water)**

- o Canon 36: Renewing the enactments by the 150 Fathers assembled at the God-protected and imperial city, and those of the 630 who met at Chalcedon; we decree that the see of Constantinople shall have equal privileges with the see of Old Rome, and shall be highly regarded in ecclesiastical matters as that is, and shall be second after it. After Constantinople shall be ranked the See of Alexandria, then that of Antioch, and afterwards the See of Jerusalem. **(Note: Constantinople has equal privileges with Rome. No mention of any special exemption for Rome in terms of supremacy or infallibility)**

- o Canon 55: Since we understand that in the city of the Romans, in the holy fast of Lent they fast on the Saturdays, contrary to the ecclesiastical observance which is traditional, it seemed good to the holy synod that also in the Church of the Romans the canon shall immovably stand fast which says: “If any cleric shall be found to fast on a Sunday or Saturday (except on one occasion only) he is to be deposed; and if he is a layman he shall be cut off.” **(Note: The council condemns a practice that had developed in the Roman**

church that was against the Apostolic canons showing that councils have authority over any one bishop)

- Canon 82: In some pictures of the venerable icons, a lamb is painted to which the Precursor points his finger, which is received as a type of grace, indicating beforehand through the Law, our true Lamb, Christ our God. Embracing therefore the ancient types and shadows as symbols of the truth, and patterns given to the Church, we prefer “grace and truth,” receiving it as the fulfillment of the Law. In order therefore that “that which is perfect” may be delineated to the eyes of all, at least in coloured expression, we decree that the figure in human form of the Lamb who taketh away the sin of the world, Christ our God, be henceforth exhibited in images, instead of the ancient lamb, so that all may understand by means of it the depths of the humiliation of the Word of God, and that we may recall to our memory his conversation in the flesh, his passion and salutary death, and his redemption which was wrought for the whole world. **(Note: Agnus Dei is canonically forbidden. Christ is not allowed to be portrayed as a lamb)**

- Canon 90: We have received from our divine Fathers the canon law that in honour of Christ’s resurrection, we are not to kneel on Sundays. Lest therefore we should ignore the fulness of this observance we make it plain to the faithful that after the priests have gone to the Altar for Vespers on Saturdays (according to the prevailing custom) no one shall kneel in prayer until the evening of Sunday, at which time after the entrance for compline, again with bended knees we offer our prayers to the Lord. For taking the night after the Sabbath, which was the forerunner of our Lord’s resurrection, we begin from it to sing in the spirit hymns to God, leading our feast out of darkness into light, and thus during an entire day and night, we celebrate the Resurrection. **(Note: Kneeling is not permitted on Sunday on account of the resurrection of Christ)**

- **NICAIA II 787**
 - Canon 1: The pattern for those who have received the sacerdotal dignity is found in the testimonies and instructions laid down in the canonical constitutions, which we receiving with a glad mind, sing unto the Lord God in the words of the God-inspired David, saying: “I have had as great delight in the way of thy testimonies as in all manner of riches.” “Thou hast commanded righteousness as thy testimonies for ever.” “Grant me understanding and I shall live.” Now if the word of prophesy bids us keep the testimonies of God forever and to live by them, it is evident that they must abide unshaken and without change. Therefore Moses, the prophet of God, speaketh after this manner: “To them nothing is to be added, and from them nothing is to be taken away.” And the divine Apostle glorying in them cries out, “which things the angels desire to look into,” and, “if an angel preach to you anything besides that which ye have received, let him be anathema.” Seeing these things are so, being thus well-testified unto us, we rejoice over them as he that hath found great spoil, and press to our bosom with gladness the divine canons, holding fast all the precepts of the same, complete and without change, whether they have been set forth by the holy trumpets of the Spirit, the renowned Apostles, or by the Six Ecumenical Councils, or by Councils locally assembled for promulgating the decrees of the said Ecumenical Councils, or by our holy Fathers. For all these, being illumined by the same Spirit, defined such things as were expedient. Accordingly those whom they placed under anathema, we likewise anathematize; those whom they deposed, we also depose; those whom they excommunicated, we also excommunicate; and those whom they delivered over to punishment, we subject to the same penalty. And now “let

your conversation be without covetousness,” crieth out Paul the divine Apostle, who was caught up into the third heaven and heard unspeakable words. **(Note: The faith is completely and eternally unchangeable. The fullness of the faith was given to the Apostles. The Faith does not develop or evolve)**

- o Canon 3: Let every election of a bishop, presbyter, or deacon, made by princes stand null, according to the canon which says: If any bishop making use of the secular powers shall by their means obtain jurisdiction over any church, he shall be deposed, and also excommunicated, together with all who remain in communion with him. For he who is raised to the episcopate must be chosen by bishops, as was decreed by the holy fathers of Nice in the canon which says: It is most fitting that a bishop be ordained by all the bishops in the province; but if this is difficult to arrange, either on account of urgent necessity, or because of the length of the journey, three bishops at least having met together and given their votes, those also who are absent having signified their assent by letters, the ordination shall take place. The confirmation of what is thus done, shall in each province be given by the metropolitan thereof. **(Note: Bishops must be chosen by bishops)**

- o Canon 10: That no cleric ought to leave his diocese and go into another without the knowledge of the Bishop. Since certain of the clergy, misinterpreting the canonical constitutions, leave their own diocese and run into other dioceses, especially into this God-protected royal city, and take up their abode with princes, celebrating liturgies in their oratories, it is not permitted to receive such persons into any house or church without the license of their own Bishop and also that of the Bishop of Constantinople. And if any clerk shall do this without such license, and shall so continue, let him be deposed. With regard to those who have done this with the knowledge of the aforesaid Bishops, it is not lawful for them to undertake mundane and secular responsibilities, since this is forbidden by the sacred canons. And if anyone is discovered holding the office of those who are called Meizoteroi; let him either lay it down, or be deposed from the priesthood. Let him rather be the instructor of the children and others of the household, reading to them the Divine Scriptures, for to this end he received the priesthood. **(Note: Another canon explaining that bishops are meant to stay in their own jurisdictions without a blessing. The canon states that permission must be given by the Bishop of Constantinople to serve in another area, not the Bishop of Rome showing that authority of the Roman bishop is limited to the West)**

- o Canon 11: That Œconomi ought to be in the Episcopal palaces and in the Monasteries. Since we are under obligation to guard all the divine canons, we ought by all means to maintain in its integrity that one which says œconomi are to be in each church. If the metropolitan appoints in his Church an œconomus, he does well; but if he does not, it is permitted to the Bishop of Constantinople by his own authority to choose an œconomus for the Church of the Metropolitan. A like authority belongs to the metropolitans, if the Bishops who are subject to them do not wish to appoint œconomi in their churches. The same rule is also to be observed with respect to monasteries. **(Note: Privileges Rome has granted to the Pope were historically those of the Patriarch of Constantinople – Note from the Schaff set: Among the officials of the Constantinopolitan Church, Codinus names first The Grand Œconomus, “who” (he says) “holds in his own power all the faculties of the Church, and all their returns; and is the dispenser in this matter as well to the Patriarch as to the Church.”.)**

Apostolic canons

- Canon 1: Let a bishop be ordained by two or three bishops. **(Note: Contemporary Latin teaching is that the Pope is to ordain all Bishops)**
- Canon 5: Let not a bishop, presbyter, or deacon, put away his wife under pretense of religion; but if he put her away, let him be excommunicated; and if he persists, let him be deposed. **(Note: It is unlawful for a man to put away his wife for religious purposes. Not explicitly what Rome is practicing, but mandatory celibacy isn't required for Bishops, Priests, or Deacons)**
- Canon 15: A bishop is not to be allowed to leave his own parish, and pass over into another, although he may be pressed by many to do so, unless there be some proper cause constraining him. As if he can confer some greater benefit upon the persons of that place in the word of godliness. And this must be done not of his own accord, but by the judgment of many bishops, and at their earnest exhortation. **(Note: Bishops are not allowed to leave into other jurisdictions without a proper blessing. No exemption for the Pope)**
- Canon 15: If any presbyter, or deacon, or any other of the list of the clergy, shall leave his own parish, and go into another, and having entirely forsaken his own, shall make his abode in the other parish without the permission of his own bishop, we ordain that he shall no longer perform divine service; more especially if his own bishop having exhorted him to return he has refused to do so, and persists in his disorderly conduct. But let him communicate there as a layman. **(Note: same as Canon 14)**
- Canon 33: No foreign bishop, presbyter, or deacon, may be received without commendatory letters; and when they are produced let the persons be examined; and if they be preachers of godliness, let them be received. Otherwise, although you supply them with what they need, you must not receive them into communion, for many things are done surreptitiously. **(Note: Same as Canons 14 & 15)**
- Canon 34: The bishops of every nation must acknowledge him who is first among them and account him as their head, and do nothing of consequence without his consent; but each may do those things only which concern his own parish, and the country places which belong to it. But neither let him (who is the first) do anything without the consent of all; for so there will be unanimity, and God will be glorified through the Lord in the Holy Spirit [some mss. read: through the Lord Jesus Christ, and the Father through the Lord by the Holy Spirit, even the Father, the Son, and the Holy Spirit]. **(Note: Latins would like this Canon to point to the Pope, however it doesn't clearly state this despite how important it would have been to do so. They have to read Vatican I back into this because it isn't clearly defined as such. Also, this canon is contradictory to the Filioque since it says: From the Father, through the Son, and in/by the Holy Spirit. This is the Orthodox understanding of the procession of the Spirit)**
- Canon 35: Let not a bishop dare to ordain beyond his own limits, in cities and places not subject to him. But if he be convicted of doing so, without the consent of those persons who have authority

over such cities and places, let him be deposed, and those also whom he has ordained.

(Note: Bishops are to ordain within their own jurisdiction without exemption for the Pope. Doesn't teach that the Pope is responsible for ordaining Bishops. No exemption from punishment for the Pope)

- Canon 39: Let not the presbyters or deacons do anything without the sanction of the bishop; for he it is who is entrusted with the people of the Lord, and of whom will be required the account of their souls. **(Note: Priests and Deacons are subject to the authority of their individual Bishop, no mention of the universal authority of the Pope which is contrary to Vatican I)**
- Canon 45: Let a bishop, presbyter, or deacon, who has only prayed with heretics, be excommunicated: but if he has permitted them to perform any clerical office, let him be deposed. **(Note: any clergy who prays with heretics is to be excommunicated. No exemption for the Pope. Multiple Popes have prayed with heretics and non-believers. According to Latin Canon Law, an act of apostasy [which would include this offense] is a latae sententiae excommunication that doesn't require a special synodical or hierarchical sentencing. This would mean that the moment that the Pope began praying with the heretics, he would be immediately de facto excommunicated)**
- Canon 64: If any clergyman or layman shall enter into a synagogue of Jews or heretics to pray, let the former be deposed and let the latter be excommunicated. **(Note: Same as Canon 45)**
- Canon 74: If any bishop has been accused of anything by men worthy of credit, he must be summoned by the bishops; and if he appears, and confesses, or is convicted, a suitable punishment must be inflicted upon him. But if when he is summoned he does not attend, let him be summoned a second time, two bishops being sent to him, for that purpose. [Some mss. add: If even then he will not attend, let him be summoned a third time, two bishops being again sent to him.] But if even then he shall disregard the summons and not come, let the synod pronounce such sentence against him as appears right, that he may not seem to profit by avoiding judgment. **(Note: if any bishop is accused, he can be tried and sentenced. No exemption for Rome. Rome doesn't do the sentencing)**
- Canon 81: We have said that a bishop or presbyter must not give himself to the management of public affairs, but devote himself to ecclesiastical business. Let him then be persuaded to do so, or let him be deposed, for no man can serve two masters, according to the Lord's declaration. **(Note: this is contradictory to the practice of the Latin church in the Middle Ages in the Holy Roman Empire. Following the crowning of Charlemagne, the Pope of Rome was heavily involved in the politics and public affairs of Europe)**