

UNIVERSITATEA AUREL VLAICU
FACULTATEA DE TEOLOGIE ORTODOXĂ „ILARION V. FELEA”
ȘCOALA DOCTORALĂ ÎN DOMENIUL TEOLOGIE

SUMMARY OF THE PHD THESIS

**THE CANONICAL WORK OF ST. JOHN THE FASTER. ITS
IMPORTANCE FOR CANONICAL CHURCH LAW**

SCIENTIFIC COORDONATOR:

Pr. Prof. Univ. Dr. CONSTANTIN RUS

PHD Canidate:

DRĂGHICI CĂTĂLIN CONSTANTIN

(Arhimandrit CALINIC)

ARAD – 2019

CONTENT

Introduction.....	1
Chapter I. The Eastern Canonical Collections up to St. John the Faster.....	10
1.1. Canonical synopsis, Collection of canons, Nomocanons.....	10
Chapter II. The age, life and activity of St. John the Faster.....	20
2.1. The age St. John the Faster lived in.....	20
2.1.1. The political and social framework.....	20
2.1.2. The political and religious situation in the Western Roman Empire.....	23
2.1.3. The ecclesial framework.....	27
2.1.4. The wars with the Persians.....	32
2.1.5. The Slavs and the Avars.....	33
2.2. The life of St. John the Faster.....	35
2.3. The work of St. John the Faster.....	41
2.3.1. The relation between the Church of Constantinople and the Church of Rome.....	44
2.3.2. St. Gregory the Great.....	45
2.3.3. Their letters.....	47
2.3.4. The Pope's claims.....	50
2.3.5. The first Ecumenical Patriarch.....	52
2.4. The writing of St. John the Faster (homilies, letters, canons).....	56
2.4.1. A brief historical view on the work and writings of St. John the Faster.....	56
2.4.2. Homilies.....	63
2.4.3. Letters.....	64
2.4.4. Syntagma XIV titulorum.....	64
2.5. The canonical work of St. John the Faster.....	65
2.5.1. The division of St. John the Faster's canons.....	65
2.5.1.1. Canons on faith (Περὶ ἀρνήσεως, canons 1-2).....	65
2.5.1.2. Canons on Christian morals (περὶ τοῦ επιθυμητικοῦ μέρους, canons 4-30).....	72
2.5.1.3. Canons on loving our neighbour (Περὶ τοῦ θυμικοῦ τῆς ψυχῆς μέρους, canons 31-48).....	108
2.5.1.4. Canons from Synopsis.....	125
Chapter III. The Kanonikon of St. John the Faster.....	141
3.1. The purpose and the importance of the Kanonikon in the Orthodox Church Law.....	148
3.2. The author of the Kanonikon.....	152
3.3. Manuscripts of the Kanonikon.....	154

3.3.1. Manuscripts in Greek.....	154
3.3.2. The way the collection of canons was composed.....	157
3.3.3. The use of the collection.....	159
3.4. Manuscripts in Slavonic language.....	162
3.5. Canon laws and collections of the Church from Great Moravia.....	165
3.5.1. Canon laws and collections of the Serbian Orthodox Church.....	166
3.5.2. Canon laws and collections of the Bulgarian Orthodox Church	167
3.5.3. Canon laws and collections of the Russian Orthodox Church	168
3.6. Manuscripts with excerpts from Nomocanon.....	171
3.7. The content of Kanonikon in manuscripts.....	172
3.7.1. Kanonikon in Alphabetical Syntagma	173
3.7.2. Kanonikon in Pedalion (The Rudder).....	173
3.7.3. Kanonikon in Athenian Syntagma	173
3.7.4. Kanonikon in Spicilegium Solesmense collection.....	174
3.8. The circulation of Kanonikon in the Romanian Principalities.....	174
3.9. The content and the themes of the Kanonikon.....	182
Chapter IV. Deuterocanonarion.....	189
4.1. The content of Deuterocanonarion.....	189
4.1.1. The title and the author of the text.....	190
4.1.2. Introduction on Confession.....	191
4.1.3. The Confession Rule.....	192
4.1.4. Giving the epitimia (penance).....	192
4.1.5. Epitimia, as reward for the repentance of sins.....	193
4.1.6. Canonical supplement.....	193
4.2. <i>Didascalia from the manuscript MÜNCHEN 498</i>	193
4.2.1. The title and the origin of the text.....	194
4.2.2. Introduction.....	194
4.2.3. The Confession Rule	194
4.2.4. Giving the epitimia	194
4.2.5. Epitimia, as reward for the repentance of sins	194
4.2.6. Canonical supplement	195
4.3. <i>Akolouthia from the Cathedral of Otranto</i>	196
4.3.1. The author and the title of the text	196
4.3.2. Introduction missing.....	196
4.3.3. The Confession Rule	196

4.3.4. Giving the epitimia	197
4.3.5. Epitimia, as reward for the repentance of sins	197
4.3.6. Canonical supplement	197
4.3.6.1. Appendix „F”	197
4.3.6.2. Appendix „C” from Protocanonical	197
4.3.6.3. Appendix „G”	197
4.3.7. Texts in Protocanonical	198
4.4. <i>Logos of Patriarch John the Faster</i>	198
4.4.1. The author and the title of the text	199
4.4.2. Introduction	199
4.4.3. The Confession Rule	199
4.4.4. Giving the epitimia	199
4.4.5. Epitimia, as reward for the repentance of sins	199
4.4.6. Canonical supplement	199
4.5. <i>Kanonikon of St. John the Faster compared to Nomocanon in 50 titles and Nomocanon in 14 titles</i>	200
4.5.1. Nomocanon in 50 titles (Nomocanon L Titulorum)	204
4.5.2. Nomocanon in 14 titles (Nomocanon XIV Titulorum)	205
Chapter V. The penitential discipline according to Kanonikon of St. John the Faster	208
5.1. The content of the book	210
5.2. Description of Confession	220
5.3. Differences between the two penances	228
Chapter VI. The way Church received the Kanonikon of St. John the Faster	230
6.1. The collection published by cardinal J. B. Pitra in <i>Spicilegium Solesmense</i>	231
6.2. The series of 34 (35) canons collected by Matthew Blastares	231
6.3. More canons collected by the same Blastares	231
6.4. A collection of 21 canons	231
Chapter VII. The actuality of the Kanonikon of St. John the Faster	237
7.1. The interpretation of canons by letter	239
7.2. The practical use of St. John the Faster’s <i>Kanonikon</i> , proof of the practical importance of its systematization	242
Conclusions	255

INTRODUCTION

The issue

The theme chosen for research in this paper titled *The Canonical Work of St. John the Faster. Its Importance for Canonical Church Law*, deals with the importance of the canons made by Saint John the Faster, Patriarch of Constantinople in canon law. These are a basic element of theology, because they encompass the church laws that regulate the internal life of the Church as a visible institution of this world, based on what Christ the Saviour ordained through the work of the Holy Apostles and their descendants.

First, this paper aims a systematic study of St. John the Faster's canonical work. Secondly, we wish to highlight the actuality of some of the ecclesial norms contained in these canons.

What clearly emerges from the study of canons is that the holy canons are not the expression of a legalist spirit that would tend to encompass everything in rules and transform the life of the Spirit into legal norms. On the contrary, they are the expression of the Church pastoral care for the salvation of her members.

Research methodology

The methodology I used in this work is the detailed study of the content of St. John the Faster's canons in a historical, legal, analytical, moral, pastoral and spiritual relation.

The distinction between the historical content of the canons and the spiritual consciousness of the Church manifested in them cannot be made merely by simple objective research, based on the historical-genetic method of canons. It is done through an up-to-date assessment of these by reference to other sources of the Church law history, since the content of the canonical tradition officially formulated supposes that the Church has the fullness of the divine revelation content.

Therefore, any canonical formulation must be on a solid Christocentric basis, and it should be applied in the life of the Church under the guidance of the Holy Spirit. At the same time, all canons must be in agreement or in an authentic relationship with the spirit of the fundamental source of revelation in Christ, that is to say with Holy Scripture and Holy Tradition (patristic, liturgical, sacramental, customary), which constitute basic sources of the Christocentric content of the whole canonical tradition.

Motivation and choice of subject

Together with the scientific advisor, Prof. Dr. Constantin Rus and following the spiritual and pastoral urge of His Eminence Nicodim Nicolăescu, the Bishop of Severin and Strehaia, in the conception of the paper, I considered fit to focus on this Saint honoured by the Orthodox Church, because very little research has been done so far and there are so many implications in the canon tradition of our Church.

This research has its motivation and personal interest in matters concerning the authenticity of the canons and the importance they represent in the pastoral life of the Church. It is well known that many of these canons are still used as norms of behaviour in solving various liturgical, pastoral, moral and disciplinary problems.

The purpose and the limits

The Church Law is primarily a spiritual one, since its main purpose is the spiritual growth of believers. In this sense, the thesis has a dual purpose: to present the invaluable treasure of the canonical tradition transmitted by St. John the Faster and the benefit of adjusting the penitential time he did to the Church norms of the Holy Fathers and the Synods canons.

Uniqueness and originality

By its form, common language and content, the present work intends to be erudite and to constitute an original research through the methodology used, the bibliographic material and through an overview of Orthodox canonical tradition.

Structure and content of the paper

The thesis is structured in seven chapters divided into subchapters:

The first chapter includes the Eastern canonical collections up to St. John the Faster, the canonical synopsis, canon and nomocanon collections.

The second chapter is divided into eleven sub-chapters and it covers the era St. John the Faster lived and worked. They deal with the political and social background, the political and religious situation in the Western Roman Empire, the Church framework, the wars with the Persians, the Slavs and the Avars, St. John the Faster's life and activity, the relationship between the Church of Constantinople and the Church of Rome, St. Gregory the Great, John the Faster and Pope Gregory, the pope's claims, the first ecumenical patriarch.

The third chapter includes the work of St. John the Faster (homilies, epistles, and canons), divided in turn into twenty-eight subchapters. They address a brief historical look at the work and writings of St. John the Faster, homilies, letters, Syntagma XIV titles and canonical work of St. John the Faster, *Kanonikon* of St. John the Faster, divided into manuscripts of *Kanonikon*, laws and *Kanonikon* in manuscripts and other collections written after it and, last but not least, the circulation of *Kanonikon* in the Romanian Provinces, content and themes of the *Kanonikon*.

The Fourth chapter contains *Deuterocanonical book* and manuscripts extracted from it, *Kanonikon* of St. John the Faster compared to *Nomocanon in 50 titles* and *Nomocanon in 14 titles*, divided into two subtitles that treat *Nomocanon in 50 titles* and *Nomocanon in 14 titles* divided in turn into 34 subchapters.

The fifth chapter includes penitential discipline according to the *Kanonikon* of St. John the Faster, divided into three sub-chapters about the content of the work, the description of confession and the differences between the two penances.

The sixth chapter contains the way the Church received the *Kanonikon* of St. John the Faster, divided into four subtitles dealing with the collection published by Cardinal J. B. Pitra, the 34 (35) series of canons gathered by Matthew Blastares and other collections of canons.

The seventh chapter contains the actuality of St. John the Faster's *Kanonikon*, divided into two subtitles dealing with the interpretation of the canons by letter and the practical use of the *Kanonikon*, proof of the practical importance of its systematization.

CHAPTER I

The Eastern Canonical Collections up to St. John the Faster.

1.1. Canonical synopsis, Collections of canons, Nomocanoans.

The Eastern Church did not elaborate the matter of ecclesiastical canon law in a complete form, but accepted as authoritarian and normative a *canonical corpus*, which included synodal decisions, whether ecumenical or local, as well as the writings of the Holy Fathers. In the early centuries of the Christian communities, a relevant part of liturgical and canonical indications was drafted according to the law, for easier use. Therefore those texts that bear the names of *texts of canonical-liturgical literature*¹ appeared, that is, a liturgical and canonical literature, which, under the authority of the Pastoral Epistles, provides practical advice for the growth of liturgical life and the organization of Christian communities in order to function in a manner consistent with the norms and laws of the whole Church. Besides, it unites all liturgical, disciplinary, moral and administrative norms for all social classes: clergy, married people, virgins, widows and monks.

¹ *Kirchenordnung, Church Order*, see Angelo Berardino, *Patrologia*, vol. V, I Padri orientali (secoli V-VIII), Marietti, Milano 2005, p. 659.

CHAPTER II

AGE, LIFE AND ACTIVITY OF SAINT JOHN THE FASTER

2. The Age St John the Faster lived in

2.1. Political and social framework

The new social reality of the Byzantine world is the result of the territorial amputations suffered by the empire in the 7th century, which left Constantinople precisely the regions where the great property did not have the weight it had in the other imperial provinces. However, it is also the result of the difficulties faced by the land aristocracy to adapt to the new economic and political conditions of the 7th century, dominated by a climate of insecurity caused by foreign invasions. To these we can add the effects of the imperial policy, fully aware of its fiscal and military interests, of protecting the small peasant free property on the Anatolian plains and the Balkans and of revitalizing it by the massive colonization of the Eastern and Slavic populations. The new cell of Byzantine agricultural life becomes the rural community (*chôiron*)², in which the peasant owns the lot of land he is working on in full and hereditary property, and the pastures, forests and all the uncultivated land in joint property with other members of the community. The rural community formed a fiscal and administrative unit: its members were jointly responsible for the payment of taxes and the regular distribution of lots abandoned by their owners³.

2.2. The political and religious situation in the Western Roman Empire

In AD 285, the Emperor Diocletian divided the Roman Empire into two parts. The East side became known as the Eastern Roman Empire, or just the Roman Empire, after the western empire finally disappeared in 476⁴. Only after the fall of the former Eastern Empire in 1453 the historians felt the need for a name in which Rome would not appear for an empire that Rome was not part of. Although the eastern capital was generally in Constantinople, the term "*Constantinopolitan Empire*" was difficult. Then it was decided to use the name of the "*Byzantine Empire*" or "*Byzance*" (gr. Byzantion)⁵, this being the name of the city rebuilt under the name of Constantinople in 330⁶.

² See Michel Kaplan, *Bizanț*, traducere din limba franceză de Ion Doru Brana, Nemira, București, 2010, p. 86-89.

³ See Michel Kaplan, *Bizanț*, p. 105.

⁴ Cf. Pr. Eugen Drăgoi, *Istoria creștinismului în date*, p. 97.

⁵ „We avoid naming the "Byzantine Empire" before the 5th century, when Constantinople really became its political capital, and when the Western Empire broke up”, cf. Warren Treadgold, *O scurtă istorie a Bizanțului*, traducere de Mirella Acseste, Editura Artemis, București, 2003, p. 13.

⁶ Cf. Pr. Eugen Drăgoi, *Istoria creștinismului în date*, p. 56.

2.3. The ecclesial framework

With the death of Emperor Justinian, an epoch ended, demonstrating that the rupture between Orthodox and monophysites could not be repaired by any imperial edict, not even through the intervention of imperial police, and even less by non-elaborated theology. However, the successors of Emperor Justinian did not want to see these consequences, and sometimes it seems that all mistakes were to be repeated. This is especially true for *Emperor Justin II* (565-578), the nephew of Emperor Justinian⁷. In order to have a complete comparison: his wife, the Empress Sofia, was the niece of the Empress Theodora, and not only after the kinship. Since 573, when mental illness⁸ became something undeniable for the Emperor, *Tiberius Constantine* would take over the administration of the empire, first as *Caesar*, and would give it a new course⁹.

2.4. The wars with the Persians

Emperor Justin II, who refused to pay the fixed annual amount, violated the 50-year peace with Persia completed by Emperor Justinian in 562. The common hostility to Persia led to the development of interesting relations between the Byzantine Empire and the Turks, which, shortly before, had appeared in West Asia and along the Caspian Sea.

2.5. The Slavs and the Avars

In the Balkan Peninsula, after the death of Emperor Justinian, very important events took place, even if, unfortunately, the fragmentary material that appears in the springs limits the current information about them. Under Emperor Justinian, the Slavs often attacked the provinces of the Balkan Peninsula, penetrating deep in the south and sometimes threatening Thessaloniki. These invasions continued after the death of Emperor Justinian. A large number of Slavs remained in the Byzantine provinces and gradually occupied the peninsula.

2.6. The life of St. John the Faster

Her Founder endowed the Church with all the means necessary to attain her supreme purpose, salvation. The Church received all the foundations of faith and moral living through Revelation, that is, through Holy Scripture and Holy Tradition, and on this basis the whole life and work of the Church was organized and carried on from the beginning to today.

⁷ Agostino Saba, *Storia della Chiesa*, vol. I, Torino, 1938, p. 415.

⁸ Warren Treadgold, *O scurtă istorie a Bizanțului*, p. 87.

⁹ Hans-Georg Beck, *Istoria Bisericii Ortodoxe din Imperiul Bizantin*, p. 124.

2.7. The work of St. John the Faster

After the death of Patriarch Eutychius in 582¹⁰, on April 11¹¹ in the same year, John IV, known as the Faster, was chosen as his successor, being sanctified in St. Sophia Cathedral¹². From his time as a patriarch, it is known the polemic about the title of *Ecumenical Patriarch*¹³, especially in the dispute he had with Pope Gregory the Great, Bishop of Rome. In fact, several Patriarchs had already appropriated this title during the sixth century without any controversy in this sense. Instead, two successive popes, namely Pelagius and Gregory the Great¹⁴ did not recognize this title for John the Faster. In spite of reprimands from the two Pontiffs, John the Faster retained his title of *Ecumenical Patriarch* until his death, and his successors took over the title with all the efforts of resistance coming from Rome.

2.8. The relationship between the Church of Constantinople and the Church of Rome

In *Novel 123*¹⁵ which is a part of his *Codex* of laws issued from 528-529¹⁶, the Byzantine Emperor Justinian (527-565) referred to five patriarchs (pentarchy): Rome, Constantinople, Alexandria, Antioch, and Jerusalem. These five chairs did not have the same importance for the two Churches in the East and West. In the 4th-5th centuries, Rome belonged to the Roman Empire of the West, then to the Kingdom of Ostrogoths, until Emperor Justinian reconquered it.

2.8.1. St. Gregory the Great

At the end of Christian antiquity and early middle Ages, we can see the figure and personality of Gregory the Great, who, during a not very long pontificate (590-604), deeply influenced the religious and political life of the West¹⁷.

2.8.2. Their letters

Regarding the correspondence between the Patriarch of Constantinople John IV and the Bishop of Rome, Gregory the Great, this happened especially in the context that Pope Gregory did not recognize the title of Ecumenical Patriarch used by Patriarch John the Faster in the official documents.

¹⁰ Pr. Eugen Drăgoi, *Istoria creștinismului în date*, p. 109.

¹¹ See *Dictionnaire de Théologie Catholique*, Vol. VIII – partea întâi, Librairie Letouzey et Ané, Boulevard Raspail 87, Paris, 1947, p. 828; cf. Théophane, *Chronogr.*, în *P.G.*, t. CVIII, col. 544; Cedrenus, *Histor. compend.*, în *P.G.*, t. CXXI, col. 753.

¹² *Dictionnaire de Théologie Catholique*, Vol. VIII – partea întâi, p. 828.

¹³ The local synod of 588 in Constantinople, chaired by Patriarch John the Faster himself, decided that all Patriarchs of Constantinople should be called *Ecumenical Patriarch*; cf. Pr. Eugen Drăgoi, *Istoria creștinismului în date*, p. 110.

¹⁴ Cf. *Dictionnaire de Théologie Catholique*, Vol. VIII – partea întâi, p. 828.

¹⁵ Being a part of *Novels or Novellae constitutiones*, the second collection of State and Church laws (153) encompassed all the laws issued by Emperor Justinian from 534 to 565; *Novels* or the new laws are drafted in the form of organic laws, each one referring to an important branch of legal relations. This is the transition to the Byzantine law, and at the same time it is the most important state law in ecclesiastical matters; cf. Pr. Prof. Univ. Dr. Alexandru I. Stan, *Drept Bisericesc*, București și Târgoviște, 2007, p. 58.

¹⁶ Pr. Eugen Drăgoi, *Istoria creștinismului în date*, p. 101.

¹⁷ *Storia del Cristianesimo. Religione-Politica-Cultura*, Vol. III, *Le Chiese d'Oriente e d'Occidente (432-610)*, p. 774.

2.8.3. The Pope's claims

Pope Gregory I the Great was the resistance factor against the invasion of the Lombards who were mostly pagans and with an Arian aristocracy. The moral prestige of his seat was recognized throughout the Christian Occident. At that time, when much of the West was in the hands of the barbarian kingdoms, their ties to the Church were obviously a priority for the Bishop of Rome.

2.9. The first Ecumenical Patriarch

As we have already mentioned, in the synodal documents referring to the case of the two priests in Chalcedon (the decisions of the local council held at Constantinople 592-593, Patriarch John the Faster sent to Pope Gregory the Great in 595, it appeared the title of ecumenical patriarch causing Pope Gregory's protest. He was not the first pope to do so, because in 588, following another Council held in Constantinople¹⁸, Pope Pelagius II, the predecessor of Gregory the Great, also disputed the name used.

2.10. The work of St. John the Faster (homilies, letters, canons)

2.10.1. A brief historical view on the work and writings of St. John the Faster.

During the 4th and 5th centuries, attempts were made to gather church law decisions in a *Corpus Canonum*, which was already translated into Latin at the beginning of the 5th century, being put into practice only in the sixth century in Antioch¹⁹. During his reign (527-565), Emperor Justinian interfered in the canonical discipline of the Church through a series of decisions that left almost nothing in the care of the bishops. This is why they wanted to bring the imperial laws in accordance with the canonical law of the Church. Patriarch John III Scholasticus of Constantinople was the one who divided the collections into categories/chapters by classifying the canons. These canons were completed with the decisions gathered in the work of the Holy Fathers titled *Syntagma in 50 titles*²⁰, but for this purpose, he also created a collection of church law materials from *Novels* of Emperor Justinian, who made the so-called *Collectio 87 capitulorum*²¹.

2.10.2. Homilies

The later Synaxaria attributed to John the Faster 'Useful words for the soul as transmitted by St. John Chrysostom'²². From this oratorical work, only a longer sermon 'On penitence,

¹⁸ The local synod of 588 in Constantinople, chaired by Patriarch John the Faster himself, decided that all Patriarchs of Constantinople should be called *Ecumenical Patriarch*, cf. Pr. Eugen Drăgoi, *Istoria creștinismului în date*, p. 110.

¹⁹ Cf. E. Schwartz, *Die Kanonessammlung der alten Reichskirche*, în ZRGKan 25 (1936), 1-114 (*Gesammelte Schriften*), IV Berlin 1960, p. 159-275.

²⁰ Angelo di Berardino, *Patrologia – I Padri Orientali secoli V-VIII*, vol. V, p. 96.

²¹ Cf. E. Schwartz, *Die Kanonessammlung des Johannes Scholastikos*, Sitzungsberichte der Bayer. Akad., phil.-hist. Abt. 6 (1933).

²² Emperor Basil Porphyrogenete, „Menologii Graecorum”, in J. P. Migne, *Patrologia Graeca*, t. 117, col. 25-26, 25b, „*Memoria Sancti Patris nostri Joannis patriarchae Constantinopolitani, cognomento Jejunatoiris. Sanctus Pater noster Joannes cognomento Jejunator natus est Constantinopoli: vixit autem temporibus Justini, Tiberii, et Mauricii imperatorum. Hic primum quidem statuariam artem exercuit: deinde ob multas et egregias ipsius virtutes patriarcha*

abstinence and virginity' (which does not belong to Saint John Chrysostom) is left²³, attributed to St. John the Faster with some hesitation on the part of the Synaxaria²⁴. This fragment addressed to a nun is made up of numerous loans taken from the work of Saint John Chrysostom and other writings that do not belong to him²⁵. Without a precise plan and unnecessary formulations, the urge to penance, tears, incessant prayer and vigil is the basis of the fear of the last judgment²⁶.

2.10.3. Letters

There is nothing left from the correspondence of St. John the Faster, Patriarch of Constantinople, with the bishops of Rome.

2.10.4. Syntagma XIV titulorum

According to Honigmann, at the urging of his predecessor Eutychios, John the Faster continued his work for preparing the canonical collection known as *Collection in 14 titles*²⁷.

2.11. The canonical work of St. John the Faster

Through their content, the canons attributed to John the Faster are not just simple norms of law, but true pastoral exhortations abundant in quotes from patristic canons, especially from the canons of St. Basil the Great and St. Gregory of Nyssa, as well as quotes from the canons of the Ecumenical and Local Councils.

2.11.1. The division of St. John the Faster's canons

2.11.1.1. Canons on faith (Περὶ ἀρνήσεως, canons 1-2)

2.11.1.2. Canons on Christian moral (περὶ τοῦ επιθυμητικοῦ μέρους, canons 4-30)

2.11.1.3. Canons on loving our neighbour (Περὶ τοῦ θυμικοῦ τῆς ψυχῆς μέρους, Canons 31-48)

2.11.1.4. Canons from Synopsis

eiusdem magnae urbis renuntiatus est. Fuit autem pauperum amator, misericors, et miserator: sed et multa miracula patravit. Nam precibus suis barbaras gentes ex Macedonia fugavit, urbemque gravissima peste liberavit, et multos infirmos curavit, obsessosque a daemonibus sanavit. Orationes denique anime utilissimas, instar magni Joannis Chrysostomi, conscripsit. Cum vero populum suum sancte pieque rexisset, sacramque Ecclesiam annis tredecim, mensibus quinque optime gubernasset, atque ad summam sanctitatem pervenisset, in pace beatam sanctamque animam suam Domino tradidit, et sepultus fuit; ornatam virtutibus vitam suam, et reliqua a se praeclare gesta in exemplum cunctis relinquens”.

²³ Ioan Postitorul, „De poenitentia, et continentia, et virginitate”, in J. P. Migne, *Patrologia Graeca*, t. 88, col. 1937-1977.

²⁴ Cf. *Dictionnaire de Spiritualité*, tome VIII, Beauchesne, Paris, 1974, p. 588.

²⁵ Cf. J. A. de Aldama, *Repertorium pseudo-chrysostomicum*, Paris, 1965, p. 199.

²⁶ Cf. *Dictionnaire de Spiritualité*, tome VIII, p. 588.

²⁷ Cf. *Dictionnaire de Spiritualité*, tome VIII, p. 588.

CHAPTER III

KANONIKON OF ST. JOHN THE FASTER

When, in 1651, Johannes Morinus published his precious work "*Commentarius historicus de disciplina in administratione sacramenti Poenitentiae*"²⁸, in addition, he introduced some Greek writings, including three "*penitentiaries*", which we call:

I. *Ἀκολουθία καὶ τάξις ἐπὶ ἐξολογουμένον συνταγεῖσα ὑπὸ τοῦ ὀσίου πατρὸς ἡμῶν Ἰωάννου τοῦ Νηστευτοῦ*²⁹;

II. *Ἰωάννου μοναχοῦ Πατριάρχου Κωνσταντινουπόλεως τοῦ Νηστευτοῦ λόγος πρὸς τὸν μέλλοντα ἐξαγορευθεῖσαι τὸν ἑαυτοῦ πνευματικὸν πατέρα*³⁰;

III. *Ἰωάννου μοναχοῦ καὶ διακόου, μαθητοῦ τοῦ μεγάλου Βασιλείου, αὐτινος ἢ ἐπωνυμία' τέκνον ἱπακοῆς' Κανονάριον, διαγορευθὸν περὶ πάντων λεπτομερῶς παθῶν, καὶ τὸν τούτοις προσφόρων ἐπιτιμιῶν' περὶ τε τῆς ἁγίας κοινωνίας, βρωμάτων τε καὶ πωμάτων καὶ εὐχῶν, λίαν σιμπαθέστατον*³¹.

3.1. The purpose and the importance of the *Kanonikon* in the Orthodox Church Law.

So far, we presented the researches, especially by Russian authors, on the writings attributed to Patriarch John the Faster. They form a special group of Byzantine writings, which is marked by the attempt to tame the penances transmitted until then. The original text of these penitential writings, preserved in manuscripts, has undergone various changes, which is why it is not easy to reconstruct their genealogy.

3.2. The author of the *Kanonikon*

St. Euthymios, a famous Georgian translator from Mount Athos who died in 1031, translated in Georgian the *Protocanonarion*³². The two Georgian manuscripts in Chachanov's edition date back to 1031³³.

²⁸ Cf. Emilio Herman, „Il più antico penitenziale greco”, in *Orientalia Christiana Periodica*, nr.19 (1953), *Commentarius historicus de disciplina in administratione Sacramenti Poenitentiae tredecim primis seculis in Ecclesia occidentali, et huc usque orientali observata*, Parisiis 1651.

²⁹ Cf. *Les registes des actes du patriarcat de Constantiople*, Vol. I, *Les actes des patriarches*, Fasc. I, *Les registes de 381 a 715*, (N. 270), p. 109.

³⁰ Cf. *Les registes des actes du patriarcat de Constantiople*, Vol. I, *Les actes des patriarches*, Fasc. I, *Les registes de 381 a 715*, (N. 270), p. 109-110.

³¹ Cf. *Les registes des actes du patriarcat de Constantiople*, Vol. I, *Les actes des patriarches*, Fasc. I, *Les registes de 381 a 715*, (N. 270), p. 109-110.

³² Frans van de Paverd, „The Kanonarion by John, monk and deacon and Didascalia Patrum”, in *Kanonika* 12, p. 201.

³³ A. Almazov, *Kanonarii monacha Ioanna. K' voprosu o pervonacjalnoi sudb' nomokanona Ioanna Postnika. Kriticeskij ocerk' povodu knigi: M. A. Zaozerskij i A. T. Chachanov, Odessa 1907, p. 1-168.*

The Georgian text is presented in a more developed manner than in the text published by Morin (like the unidentified *manuscript of Vatican*). Its writing should be earlier than that used by Euthymios. This drafting cannot be after the second half of the 10th century³⁴.

Proving the presence of a series of canons by Theodore of Studios († 826), Herman³⁵ anticipated the dating (*ante quam*) before the second half of the ninth or the first half of the tenth century³⁶.

As for the later date (*post quam*)³⁷, we can say without doubt that it is posterior to St. John the Faster, patriarch of Constantinople, despite the fact that the texts of Cardinal Pitra and the Georgian texts attributed it to him³⁸.

3.3. Manuscripts of the *Kanonikon*

3.3.1. Manuscripts in Greek

During the second - fourth centuries, most of the synods were held in the Greek language environment, sometimes attended by Western bishops. However, the debates of the first Councils, either ecumenical or local, are not kept, but only their decisions, namely canons or confessions of faith³⁹. The texts of the fourth and fifth centuries were transmitted into subsequent collections in an uncertain situation, determined by the quality and age of the manuscripts. These collections have a private character; hence their spread and variety⁴⁰.

3.3.2. The way the collection of canons was composed

The process of forming this collection is not entirely clear, but we can list some basic steps. The first more consistent nucleus of this collection was formed during the fourth century and is called *Syntagma antiochenum* (*Syntagma canonum*, *Corpus canonum orientale*).

3.3.3. The use of the collection

The texts constituting the collection were arranged in a chronological order, which is found in the translations in Latin, and the Syrian language. Dionysius's version reflects the order of the original Greek text, in which a continuous numbering placed the canons.

3.4. Manuscripts in Slavonic language

Although these were used and invoked even in the works of the ecumenical synods, the Canons of the local councils and the Holy Fathers were nevertheless regarded as not normative for

³⁴ Frans van de Paverd, „The Kanonarion by John, monk and deacon and Didascalia Patrum”, în *Kanonika* 12, p. 201.

³⁵ Cf. Emilio Herman, „Il più antico penitenziale greco”, în *Orientalia Christiana Periodica*, nr.19 (1953), p. 119.

³⁶ Frans van de Paverd, „The Kanonarion by John, monk and deacon and Didascalia Patrum”, în *Kanonika* 12, p. 192.

³⁷ Frans van de Paverd, „The Kanonarion by John, monk and deacon and Didascalia Patrum”, în *Kanonika* 12, p. 192.

³⁸ Frans van de Paverd, „The Kanonarion by John, monk and deacon and Didascalia Patrum”, în *Kanonika* 12, p. 26, 205-206.

³⁹ Conform Angelo Di Berardino, *Patrologia* Vol. V, *I Padri Orientali*, p. 665-666.

⁴⁰ Conform Angelo Di Berardino, *Patrologia* Vol. V, *I Padri Orientali*, p. 666.

the whole Church, "*but merely indicative*," which did not diminish their value for some parts of the Church or for the local Churches⁴¹.

3.5. Canon laws and collections of the Church of Great Moravia

3.5.1. Canon laws and collections of the Serbian Orthodox Church

3.5.2. Canon laws and collections of the Bulgarian Orthodox Church

3.5.3. Canon laws and collections of the Russian Orthodox Church

3.6. Manuscripts with excerpts from the Nomocanon

Apart from the canonical collections already mentioned, there are other manuscripts only partially published by authors such as Dmitrievsky and Almazov.

3.7. The content of the *Kanonikon* in manuscripts

The form and the content of the *Kanonikon* from certain manuscripts determine us to conceive it not as a treaty of continual descriptions and exposures, but rather as a series of penitentiary provisions, including rich doctrines and quotations from the Holy Fathers⁴².

3.7.1. *Kanonikon* in Alphabetic Syntagma

In the collection made by Matthew Blastares, the way in which John the Faster's canons are presented is different from previous writings, although it was not a novelty in canon law because we find it for the first time in the prescriptions of St. Gregory of Nyssa⁴³.

3.7.2. *Kanonikon* in Pedalion (the Rudder)

In this manuscript, the prescriptions of John the Faster are divided into two groups: the first group consists of 35 canons, while the second contains a series of 18 (17) provisions concerning the sin of adultery.

3.7.3. *Kanonikon* in the *Athenian Syntagma*

This six - volume collection made by G. A. Rhalli and M. Potli from 1852-1858 contains 48 canons published by Blastares, and 18 canons published in Pedalion, added at the end as a footnote. In this collection, we do not have 18 canons but only 17, because the prescription regarding zoophilia committed by a woman (canon 12) has been added to the one about zoophilia committed by a man (canon 11), forming today a single canon - canon 59⁴⁴. Therefore, their total number is 65, all of these canons in Orthodox collections constituting today the so-called *Kanonikon* of St. John the Faster, Patriarch of Constantinople.

⁴¹ Liviu Stan, „Legislația bisericească și valoarea ei canonică”, in *Mitropolia Olteniei*, anul VI (1954), nr. 11-12, p. 599, a se vedea și canonul 1, al Sinodului al IV-lea Ecumenic în *Canoanele Bisericii Ortodoxe. Canoanele Apostolice și Canoanele Sinoadelor Ecumenice*, Vol. I, p. 260-265.

⁴² See Frans van de Paverd, „The Kanonarion by John, monk and deacon and Didascalia Patrum”, în *Kanonika 12*, Pontificio Istituto Orientale, Piazza Santa Maria Maggiore, 7, 00185 Rome, Italy, 2006, p. 22-29.

⁴³ See: Arhid. Prof. Dr. Ioan N. Floca, *Canoanele Bisericii Ortodoxe. Note și comentarii*, p. 448-450.

⁴⁴ G. A. Rhalli – M. Potli, *Σύνταγμα τῶν Θείων καὶ ἱερῶν κανόνων (Syntagma dumnezeieștilor și sfintelor canoane)*, vol. IV, p. 432-445.

3.7.4. Kanonikon in the collection *Spicilegium Solesmense*

Cardinal Jean Baptiste Pitra in Paris published volume IV of this collection in 1858⁴⁵. In this collection, the Kanonikon appears in the form of a penitentiary chapter, referring to the passions and penitences that apply to them, advices on the administration of the Holy Communion, teachings on how to eat and drink on weekdays, on the fasting periods over the year, on Sundays and royal feasts.

3.8. The circulation of the Kanonikon in the Romanian Principalities

The first written laws that circulated on the Romanian soil were copies of the Slavonic translations of *Byzantine Nomocanons*, some of which have been preserved to this day. Translated into Romanian by *pravile* (*canon laws*) they became the first collections of written laws, as they encompass *Church law or canon law*, but also include civil and criminal law. Therefore, they applied to both Church and secular courts, thus forming a unique code of laws written and used as a rule of Romanian justice.

3.9. The content and the themes of the *KANONIKON*

The author's name appears at the beginning of this work: John the monk and deacon, after Morin⁴⁶; John the Faster, Patriarch of Constantinople, according to Cardinal Pitra⁴⁷; the same name, but as archbishop of Constantinople, according to the Georgian text. In the Paleoslav text, title is missing⁴⁸.

⁴⁵ Jean Baptiste Pitra, *Spicilegium Solesmense. Complectens sanctorum patrum scriptorumque ecclesiasticorum anecdota hactenus opera selecta e graecis orientalibusque et latinis codicibus*, tomus quartus, Parisiis 1858, see the re-print in Graz in the year 1963, p. 436-438.

⁴⁶ J. Morinus, *Commentarius historicus de disciplina in administratione sacramenti Poenitentiae tredecim primis seculis in Ecclesia Occidentali et hucusque in Orientali observata...*, Paris, 1651, (cf. ediția Veneția 1702), KAN:T-1 =MOR:101d.

⁴⁷ Cardinal J. B. Pitra, *Spicilegium Solesmiense*, t. IV (1858), p. 429-439.

⁴⁸ Cf. Miguel Arranz S. J., „I Penitenziali Bizantini”, în *Kanonika* 3, p. 15.

CHAPTER IV

DEUTEROCANONARION

4.1. The content of the Deuterocanonicalion

We can see that none of the documents that will be presented below is named '*Canonarion*', for indeed these are not really collections of canons, but ordinances of confession with canonical additions.

If we still use the title *Canonarion* for these documents, it will be to follow a tradition created by older liturgists, from Almazov to Herman. This is why we will not count the title *Deuterocanonicalion* as a definition, but in the sense that certain books of the Holy Scriptures are called '*deuterocanonical*'.

4.1.1. The title and the author of the work

As we will see later, the title of the work varies from one document to another: Διάφοροι διαφοραί⁴⁹, Ἀκολουθία⁵⁰, Διδασκαλία⁵¹, Λόγος⁵².

4.1.2. Introduction on confession

After the title, an introduction or a prologue follows about the attitude that both the confessor and the penitent must have.

4.1.3. The confession rule

After the beginning prayers, it follows the explanation of how the secular penitent must be with his head uncovered, while the monk's penitent must cover his head.

4.1.4. Giving the Epitimia (penance)

After the prayer, the confessor asks the penitent what canon he could do, which is fixed by mutual consent. Here begins the chapter on how to give the canon: "the one who gives the canon

⁴⁹ *Manuscrisul Bodleian Auct. E. 5. 13:ff. 238-246v*: Eucologio del ss. Salvatore di Messina (anul 1131), cf. Jacob A., „Une euchologe du Saint-Saveur ‘in Lingua Phari’ de Messine. Le Bodleianus Auct. E. 5. 13”, *Bulletin de l’Institut historique Belge de Rome*, 50 (1980), p. 283-364.

⁵⁰ Ἀκολουθία καὶ τάξις ἐπὶ ἐξομολογουμένων συνταγεῖσα ὑπὸ τοῦ ὁσίου πατρὸς ἡμῶν Ἰωάννου τοῦ Νηστευτοῦ. Λαμβάωει ὁ ἱερεὺς τὸν μέλλοντα ἐξομολογεῖσασθαι, cf. Morinus J., *Commentarius historicus de disciplina in administratione sacramenti Poenitentiae tredecim primis seculis in Ecclesia Orientali observata*, Paris, 1651, p. 77-90; Ioan Postitorul, „Poenitentiale”, in J. P. Migne, *Patrologia Graeca*, t. 88, col. 1889-1919, după *manuscrisul Ottoboni 344*, a. 1177, al Evhologhionului catedralei din Otranto.

⁵¹ Διδασκαλία πατέρον περὶ τῶν ὀφειλόντων ἐξαγγεῖλαι τὰ ἴδια ἀμαρτήματα καὶ περὶ Βασιλείου τοῦ τέκνου τῆς ὑπακοῆς. Δεῖ τὸν δεχόμενον τὴν ἐξομολόγησις, *manuscrisul München 498*, secolul al XII- lea, ff. 209-212; cf. I. Suvorov, *Vizantijiskij vremennik*, t. VIII, 1901, p. 398-413.

⁵² Ἰωάννου μοναχοῦ πατριάρχου Κωνσταντινουπόλεως τοῦ Νηστευτοῦ λόγος πρὸς τὸν μέλλοντα ἐξαγορεῦσαι τὸν ἑαυτοῦ πνευματικὸν πατέρα. Ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ μονογενὴς τοῦ θεοῦ παῖς, cf. Morinus J., *Commentarius historicus de disciplina in administratione sacramenti Poenitentiae tredecim primis seculis in Ecclesia Orientali observata*, Parisiis, 1651, p. 91-97; Ioan Postitorul, „Sermo di Poenitentia”, in J. P. Migne, *Patrologia Graeca*, t. 88, col. 1920-1932.

does not give what he wants, nor what he should or would be appropriate, but what the penitent prefers."

4.2. DIDASCALIA from the manuscript *MÜNCHEN 498*

Suvorov published *the Manuscript München 498*⁵³ and deliberately divided it into three sections (hereinafter referred „приложения”, meaning additions). We assume that they are placed successively, without omissions in the text, thus allowing us to read the document continuously. Only the end of the MUN/3 text could hide some omissions.

4.2.1. The title and the origin of the text

*The Manuscript München*⁵⁴: „Διδασκαλία πατέρων περὶ τῶν ὀφειλόντων ἐξαγγεῖλαι τὰ ἴδια ἁμαρτήματα καὶ περὶ Βασιλείου τοῦ τέκνου τῆς ὑπακοῆς”⁵⁵. This assignment is quite plausible, and this Basil should have been lived two or three centuries after John, the supposed author of *Protocanonicalion*⁵⁶. Most likely, they were both Studite monks, belonging to the spiritual tradition of Palestine⁵⁷.

4.3. Akolouthia from the Cathedral of Otranto

This ritual entitled *akolouthia*, published by Morin⁵⁸, was attributed to Patriarch John the Faster; therefore, it was introduced in Migne's Patrology⁵⁹.

That text can be identified with *manuscript Ottoboni 344*⁶⁰, almost identical to *codex Barberini 443*⁶¹ and very similar to the version of *manuscript of Sinai 966*⁶². In this last manuscript, *akolouthia* followed by norms and another order of confession similar to the first, is not part of the Euchologion corpus, but it is found in a text added at the beginning of the book⁶³.

4.3.7. Texts found in *Protocanonicalion*

All the case regarding the clergy taken directly from *Protocanonicalion* is presented here. Then the whole chapter IV is about the clergy, chapter V speaks about penitents' consciousness, special emphasis being placed on desperate cases. It follows chapter VI of *Protocanonicalion* on Fasting and chapter VII describes the daily prayer program of the penitent. Then it follows the note

⁵³ Suvorov I., „Veroyatnii sostav drevneiskago ispovednago i pokayannago ustava v vostochnoi tserkvi”, *Vizantijiskij vremennik*, t. VIII, 1901, p. 357-434, cf. „*Orientalia Christiana Periodica*” 1993, p. 77.

⁵⁴ *Didascalia Patrum a Basilio monacho*, cf. Miguel Arranz S. J., „I Penitenziali Bizantini”, p. 152-153.

⁵⁵ „Învățătura părinților despre cei care trebuie să-și mărturisească propriile păcate, și despre Vasile, fiul ascultării”.

⁵⁶ Suvorov I., „Veroyatnii sostav drevneiskago ispovednago i pokayannago ustava v vostochnoi tserkvi”, *Vizantijiskij vremennik*, t. VIII, 1901, p. 398, cf. „*Orientalia Christiana Periodica*” 1993, p. 77.

⁵⁷ Cf. Miguel Arranz S. J., „I Penitenziali Bizantini”, p. 136.

⁵⁸ Morinus J., *Commentarius historicus de disciplina in administratione sacramenti Poenitentiae tredecim primis seculis in Ecclesia Orientali observata*, Parisiis, 1651, p. 77-90.

⁵⁹ Migne, *Patrologia Graeca*, LXXXVIII, coll. 1889-1918.

⁶⁰ Evhologhionul catedralei din Otranto din anul 1177.

⁶¹ *Manuscrisul Barberini 443*, ff. 118-139, the cathedral of Otranto, the 13th century.

⁶² *Manuscrisul Sinai 966*, ff. 1-20v, the cathedral of Otranto, the 13th century.

⁶³ Cf. Miguel Arranz S. J., „I Penitenziali Bizantini”, p. 138.

of *Protocanonical* on after confession, in which it is stated that no small bows should be made on Sundays and royal feasts⁶⁴.

4.4. LOGOS of St. John the Faster

J. Morinus published this document⁶⁵, and he took it from a text of D. de Montchal, Archbishop of Toulouse. As this text was attributed to Patriarch John the Faster, it also enjoyed the honour the Fathers of the Church received, being introduced into the Patristic collection of Migne⁶⁶.

4.5. *Kanonikon* of St. John the Faster compared to *Nomocanon in 50 titles* and *Nomocanon in 14 titles*

Nomocanons are mixed collections of Church⁶⁷ and civil⁶⁸ laws referring to Church life⁶⁹. The name nomocanon comes from Greek *νομοί* – generic name for all civil laws and *κανονοί* – Church laws issued or approved by Church authority⁷⁰. Even if they are called nomocanons, these collections first include Church laws and then civil laws⁷¹.

4.5.1. *Nomocanon in 50 titles* (Nomocanon L Titulorum)

The main sources of this Nomocanon are *Syntagma in 50 titles* and *Collection of Novels in 87 titles*. This is why *Nomocanon in 50 titles* was attributed to John Scholasticus, the Patriarch of Constantinople (566-577)⁷², after 565. He used the very collection of canons in 50 titles as basis for this nomocanon. However, he only completed his work already begun in year 550, by drawing the collection of canons in 50 titles⁷³.

4.5.2. *Nomocanon in 14 titles* (Nomocanon XIV Titulorum)

It was composed during the reign of Emperor Heraclius (610-641)⁷⁴, who also issued a very large number of state laws on Church affairs. This was probably done through the perseverance or even the direct work of Patriarch Sergius of Constantinople (610-638)⁷⁵, its author apparently being

⁶⁴ Cf. Miguel Arranz S. J., „I Penitenziali Bizantini”, p. 140.

⁶⁵ Morinus J., *Commentarius historicus de disciplina in administratione sacramenti Poenitentiae tredecim primis seculis in Ecclesia Orientali observata*, p. 91-97.

⁶⁶ Ioan Postitorul, „Sermo di Poenitentia”, in J. P. Migne, *Patrologia Graeca*, t. 88, col. 1920-1932, cf. Emilio Herman S. I., „Il più antico penitenziale greco”, p. 71.

⁶⁷ Arhid. Prof. Dr. Ioan N. Floca, *Drept canonic ortodox, Legislație și administrație bisericească*, vol. I, E.I.B.M.B.O.R., București, 1990, p. 96.

⁶⁸ See: Ioan Cozma, *Canoanele întregitoare ale patriarhilor de Constantinopol*, 2010, p. 40.

⁶⁹ Arhid. Prof. Dr. Ioan N. Floca, *Drept canonic ortodox, Legislație și administrație bisericească*, vol. I, p. 96.

⁷⁰ Arhid. Prof. Dr. Ioan N. Floca, *Drept canonic ortodox, Legislație și administrație bisericească*, vol. I, p. 96.

⁷¹ See: Brian Edwin Ferme, *Introduzione alla storia del diritto canonico*, (Quaderni di apollinaris), Pontificia Università Lateranense, Mursia, 1998, p. 79-83; Péter Erdő, *Storia delle fonti del diritto canonico*, (manuali 2), Marcianum Press, Venezia, 2008, p. 44-47.

⁷² Angelo di Berardino, *Patrologia*, „I Padri orientali (secoli V-VIII)”, vol. 5, p. 94-97.

⁷³ See Brian Edwin Ferme, *Introduzione alla storia del diritto canonico*, p. 82; Péter Erdő, *Storia delle fonti del diritto canonico*, p. 46.

⁷⁴ See Brian Edwin Ferme, *Introduzione alla storia del diritto canonico*, p. 83.

⁷⁵ See Arhid. Prof. Dr. Ioan N. Floca, *Drept canonic ortodox, Legislație și administrație bisericească*, vol. I, p. 97.

the Byzantine jurist Enantiophanes⁷⁶. Thus, a first edition was made of a more comprehensive nomocanon than the one of John Scholasticus⁷⁷. It is divided into 14 large chapters, called titles, from where it is called *Nomocanon in 14 titles*⁷⁸.

⁷⁶ Cf. Spyros N. Troianos, „La contribution des laics à la formation du droit de l’Eglise”, in *Kanon*, nr. 15 (1999), p. 311-312.

⁷⁷ Dr. Nicodim Milaş, *Canoanele Bisericii Ortodoxe*, Vol. I, partea I, p. 66.

⁷⁸ Angelo di Berardino, *Patrologia*, „I Padri orientali (secoli V-VIII)”, vol. 5, p. 98, Angelo di Berardino attributed the *Nomocanon in 14 titles* to, Patriarch John the Faster, see V. N. Benešević, *Syntagma XIV Titulorum sine scholiis secundum versionem palaeo-slavicam adiecto textu graeco*, St. Petersburg, 1906-1907.

CHAPTER V

THE PENITENTIAL DISCIPLINE ACCORDING TO KANONIKON OF ST. JOHN THE FASTER

Morinus published the text of *Kanonarion* for the first time⁷⁹. He confessed that he did not see the original manuscript found in the Vatican library, but that he had received a copy of it from his friends. Pitra described the text, which is found in *manuscript Coislinus 364*, fol. 297-331⁸⁰. Suvorov published the old Paleo-Slavic version, contained in manuscript Rum 230⁸¹. It is noticed that here the manuscript jumps to the page 95, omitting what is found in Morinus on the pages 107-110. This part is kept in *Joasaphovskaja Kormčaja*, published by Zaozerskij⁸², which is similar to *Ustjužskaja Kormčaja*⁸³. The Georgian version is found in the text of the professors Zaozerskij and Chachanov⁸⁴. In manuscript, *Canonarion* is often added to other penitential writings, either in whole or in part, as at Morinus⁸⁵. Cardinal Pitra mentioned a similar situation⁸⁶. In *manuscript München 498* there is a vast collection of canons and rules of diverse origin. Here we can meet the penitential text titled „*Διδασκαλία τῶν πατέρων*” above mentioned. Another text follows this one and has the title „*Αἱ δὲ ἐπιτιμήσεις καὶ διαφοραὶ τῶν ἐπιτιμίων εἰσὶν αὐταὶ. Βασιλείου τέκνου τῆς ὑπακοῆς, μαθητοῦ τοῦ ἁγίου Βασιλείου τοῦ μεγάλου*”⁸⁷.

5.1. The content of the book

In Preface, the author presents his motivation for writing this text. It starts with a praise brought to divinity and divine mercy, which gave man countless blessings. These are the way God show his love and long patience towards sinners.

⁷⁹ *Comentarius historicus de disciplina in administratione sacramenti Poenitentiae tredecim primis seculis in Ecclesia Orientali observata*, Paris, 1651, Appendix, p. 101-117.

⁸⁰ Cardinal J. B. Pitra, *Spicilegium Solesmense*, t. IV, Paris, 1858, p. 436-438.

⁸¹ Cf. Suvorov I., „*Veroyatnii sostav drevneiskago ispovednago i pokayannago ustava v vostochnoi tserkvi*”, *Vizantijiskij vremennik*, t. VIII, 1901, p. 400.

⁸² Zaozerskij M. A. – A. S. Chachanov, *Nomokanon Ioanna Postnika v' ego redakcijach: gruzinskoi, greceskoi i slavianskoi*, p. 92-96.

⁸³ *Ms Rumjantsev sl. 230*: ff. 77-102, cf. Suvorov I., „*Veroyatnii sostav drevneiskago ispovednago i pokayannago ustava v vostochnoi tserkvi*”, *Vizantijiskij vremennik*, t. VIII, 1901, p. 401.

⁸⁴ Zaozerskij M. A. – A. S. Chachanov, *Nomokanon Ioanna Postnika v' ego redakcijach: gruzinskoi, greceskoi i slavianskoi* p. 92-96.

⁸⁵ *Ἀκολουθία καὶ τάξις ἐπὶ ἐξομολογουμένων συνταγεῖσα ὑπὸ τοῦ ὁσίου πατρὸς ἡμῶν Ἰωάννου τοῦ Νηστευτοῦ. Λαμβάσει ὁ ἱερεὺς τὸν μέλλοντα ἐξομολογεῖσθαι*, cf. Morinus J., *Commentarius historicus de disciplina in administratione sacramenti Poenitentiae tredecim primis seculis in Ecclesia Orientali observata*, p. 86; Migne PG: LXXXVIII, 1889-1919.

⁸⁶ Cardinal J. B. Pitra, *Spicilegium Solesmense*, t. IV, p. 438.

⁸⁷ Cf. Suvorov I., „*Veroyatnii sostav drevneiskago ispovednago i pokayannago ustava v vostochnoi tserkvi*”, p. 402.

5.2. The description of confession

Now in *manuscript München 498* the description of confession follows, entitled *Περὶ τοῦ πῶς δεῖ ἐξομολογεῖσθαι*⁸⁸.

5.3. Differences between the two penances

Next, we will examine the differences between the two penances and their reasons⁸⁹. The longer preface was omitted in what remained, perhaps because of its length that did not fit at all with the new penitentiary rule or because it contained personal expressions. Thorough and historical research of the seven or eight bodily sins that occupy the first part of the *Canonarion* is overlooked. The one who revised the text intended to offer especially practical recommendations on confession. For this reason, taking those rules from the order of the confession that the author of *Canonarion* put to the end and developing them, he puts them at the beginning of the new review, describing how the whole job is done according to a logical process. The *epitimia* or penance follows confession and the prayer of absolution.

⁸⁸ Cf. Suvorov I., „*Veroyatnii sostav drevneiskago ispovednago i pokayannago ustava v vostochnoi tserkvi*”, t. VIII, p. 398.

⁸⁹ Almazov specifies that the author of the second penitentiary attaches particular importance to the sincere pain experienced by the penitent for his sins, and considers that such a deeper conception of penance is an indication of his posterior origin, cf. Almazov A. I., *Kanonarij monacha Ioanna*, p. 112 §. u.

CHAPTER VI

THE WAY CHURCH RECEIVED THE KANONIKON OF ST. JOHN THE FASTER

One of the main characteristics of the penitential *Nomocanon*, compared to the others *Nomocanons* is the difference between them. We do not have here a continuity of judgments and descriptions, but a series of short rules and canons describing the offences or sins and the penances. By form, they resemble the canons of certain synods and some of the Holy Fathers, such as Saint Basil the Great.

The Russian authors discussed if this third element, apart from the others, should be called *Nomocanon*, as Gorčakov did⁹⁰. Zaozerskij contradicted him, although stating that it is not used just like other sources. He thought the title *Nomocanon* can only be given when there was a text made up of several parts, one of which might have been a collection of canons of the kind dealt with here, but not when the entire script contained only a few short rules (*from 30 to 50*)⁹¹. Although the title of the *Nomocanon* enjoyed a wide application only in the years to come, being attributed to short collections of canons, it can be said, as Almazov did, that the title of *Kanonikon* is older and was used rather to indicate the penitentiary in treatment⁹².

6.1. Collection published by cardinal J. B. Pitra in *Spicilegium Solesmense*⁹³, which constitutes the second part of the work of the patriarch, entitled „*Διδασκαλία μονάζουσών και ἐπιτιμία ἐκάστου αμαρτήματος Ἰωάννου Πατριάρχου Κωνσταντινουπόλεως τοῦ Νηστευτοῦ*”⁹⁴;

6.2. The series of 34 (35) canons collected by Matthew Blastares and published for the first time in the *Kanonikon* by monk Christophoros at Constantinople in 1800, and then adding four more canons in *Pedalion*⁹⁵;

6.3. More canons collected by the same Blastares and published by G. A. Ralli and M. Potli⁹⁶;

⁹⁰ Cf. M. Gorčakov, *K' istorii epitimijnych nomokanonov pravoslavnoj cerkvi*, (Istoria penitenței în Biserica Ortodoxă), Sankt Petersburg 1874, p. 19.

⁹¹ Cf. M. Gorčakov, *K' istorii epitimijnych nomokanonov pravoslavnoj cerkvi*, (Istoria penitenței în Biserica Ortodoxă), p. 18.

⁹² Cf. Almazov A. I., *Kanonarij monacha Ioanna*, (Canoniconul monahului Ioan), p. 34.

⁹³ Cardinal J. B. Pitra, *Spicilegium Solesmense complectens Sanctorum Patrum Scriptorumque ecclesiasticorum*, t. IV, p. 429-435.

⁹⁴ Cf. Zaozerskij M. A. reprinted the canons in the second part of his work which also included the body of the work where he gave the texts, *Nomokanon Ioanna Postnika*, (Nomocanonul lui Ioan Postitorul), p. 83; we must note that in the introduction: „see also the epitimias that not us but St. Basil the Great established for the sinners”, are not found in Cardinal Pitra's collection, but are included in *Canonarion of Morinus J., Commentarius historicus de disciplina in administratione sacramenti Poenitentiae tredecim primis seculis in Ecclesia Orientali observata*, p. 114 E.

⁹⁵ ΠΗΔΑΛΙΟΝ, p. 697-718.

⁹⁶ G. A. Ralli și M. Potli ed., *Σύνταγμα των Θείων και ιερών κανόνων*, (Syntagma dumnezeieștilor și sfințelor canoane), t. IV, p. 432-446.

6.4. A collection of 21 canons published by St. Nicodemus the Hagiorite in *Exomologhetarion* then in *Pidalion*; the last four canons exist already in another collection⁹⁷.

⁹⁷ *Pidalion* (Πηδάλιων), Atena, ed. 1866, p. 498.

CHAPTER VII

THE ACTUALITY OF THE KANONIKON OF ST. JOHN THE FASTER

The Church canons are the fundamental sources of canon law, because they give us an authentic testimony of the Church problems that have arisen in different epochs and the way the Church has dealt with. The entire canonical tradition of the Church must be judged by a fair interpretation of each group of canons given by the ecumenical or local synods or coming from the authority of the Fathers of the Church. This implies the reporting of every canon or group of canons similar to the fullness of the sacramental, pastoral and spiritual work of the Church on which the entire canonical tradition is based. Directly or indirectly, the content of the canons is based on Sacred Scripture and Holy Tradition, thus being integrated into the Tradition of the Church.

The investigation of Saint John the Faster's canons regarding penitence highlights their actuality and importance for the canon law of the Orthodox Church. Most of his canons and, in particular *Kanonikon*, expressly refers to the Mystery of Confession, epitimias or spiritual punishment, to stopping or abstaining from the Holy Communion, and to the fact that true healing is achieved primarily by the removal from sin.

7.1. Interpretation of canons by *letter*

The historical form of the canons in the precise formulation of the content of life in Christ is due to the adaptation to certain objective conditions of the historical life of the Church. It also favours the reformulation of the same truth, each time with a more precise reference to the new needs that are present today, since the mission of the Church is to give believers the joy of new life in Jesus Christ our Lord. The entire evolution of the official canonical tradition over about six centuries testifies the permanent manifestation of the ecclesial consciousness on the importance of the faith experience in Church problems that arise every time.

7.2. The practical use of St. John the Faster's *Kanonikon*, proof of the practical importance of its systematization.

The Mystery of the Confession, along with the other Holy Mysteries of the Church, is a holy work regarding our salvation and becoming in Christ. It is essentially cleansing, delivering from sin, straightening in the light of life in Christ. Partaking of Christ and in His Spirit is the profound meaning of Confession. Repentance, baptism, forgiveness of sins and the presence of the Holy Spirit in man restores his communion with God and with his neighbour. The Holy Mystery of Repentance is an icon of the Last Judgment, with the distinction that those who are judged or who accused themselves here and now, will no longer be judged or condemned then.

A series of canons of the Ecumenical and local councils contain epitimias for each sin, especially those of St. Basil the Great, Gregory of Nyssa, etc, and of the patriarchs mentioned in the synodal constitutions. Our Church used the canons of St. John the Faster for a long time, and they are the most indulgent. It is important that the diminution of the epitimias is due to St. John the Faster, who was named the *Faster* or *Nesteutes* for his ascetic life. St. John the Faster reduced the time of stopping from the Communion, but added fasting, canons, vigils, prostrations, which the Fathers before him did not provide⁹⁸.

⁹⁸ Cf. Ierótheos, Mitropolit al Nafpaktosului, *Știința medicinei duhovnicești. Practica psihoterapiei ortodoxe*, traducere Protosinghel Teofan Munteanu, Editura Sophia, București, 2017, p. 321.

CONCLUSIONS

The official canonical tradition has the main purpose of authentically, correctly and universally adapting the content of revelation in Christ and the spiritual mission of the Church to the permanent changing living conditions of the Church life. We are well aware that this is done on the one hand by the good external organization and the proper functioning of the synodal system and, on the other hand, by the necessity of the sacramental and moral life of believers. It assures the unity of the Church in true faith and love, not only through the dogmatic formulation of faith, but also by the pure living of this faith by her believers.

Following the first Ecumenical Council of Nicea (325) and its decisions, which tried to bring order and structure to a Church that had long endured the blows of persecution, the reformist canons, or the canonical collections, made up according to the Nicene model, began to be attached to synodal acts, forming together the canonical legal code of the Church. In the Eastern Church, the older canons coexist with the most modern to the present day, sometimes in a mutual contradiction. In contrast, in the West, especially after the 5th century, the laws of the Roman Church began to have a more and more widespread circulation and influence. The pope's decisions taken independently of the synodal legislation, gained a strong normative status. These have greatly influenced the form of the Roman canon law, while in the East the problem of the issue of canons remained related to the synodal decisions.

The canonical work attributed to Saint John the Faster has a real practical character, stemming from the necessity to supplement the rigorism or laxism of the law (exaggerated indulgence) with the spirit of discernment and balance. It emphasizes the balance that must exist between oeconomy and exactitude in the interpretation and application of the Church laws. The equivalences proposed by Nomocanon, which allowed the considerable reduction of epitimias and encouraged personal ascetic practices, made repentance no more a public act, but a private act.

BIBLIOGRAPHY

1. Sources

1.1. Biblical sources

1. *Biblia sau Sfânta Scriptură*, ediție jubiliară a Sfântului Sinod, versiune diortosită după *Septuaginta*, redactată și adnotată de Bartolomeu Valeriu Anania, Arhiepiscopul Clujului, sprijinit pe numeroase alte osteneli, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2001.

1.2. Patristic sources

1. *Acta Sanctorum, Augusti*, tomus primus. Autverspiae, Jacobum Autorium Van Gherwen (ed.), locul, MDCCXXXIII;

2. Anastasie Sinaitul, Sfântul, *Povestiri Duhovnicești*, Iași 2016;

3. Fotie patriarhul Constantinopolului, „Nomocanon”, în J. P. Migne, *Patrologia Graeca*, t. 104, col. 975-1210;

4. Fotie patriarhul Constantinopolului, „Syntagma Canonum”, în J. P. Migne, *Patrologia Graeca*, t. 104, col. 441-975;

5. *Hagiographica Latina, tomus primus, A-I*, autor Bruxelles 4 (1898-1899);

6. Ioan Damaschin, „De imaginibus oratio 3”, în J. P. Migne, *Patrologia Graeca*, t. 94, col. 1417 D și 1420 A;

7. Ioan Postitorul, „Poenitentiale”, în J. P. Migne, *Patrologia Graeca*, t. 88, col. 1890-1931;

8. Împărat Vasile Porfirogenetul, „Menologii Graecorum”, în J. P. Migne, *Patrologia Graeca*, t. 117, 8B- col. 25-26;

9. *Opere di Gregorio Magno (I-III)*, Dag Norberg și Vincenzo Recchia (eds), Città Nuova Editrice, Roma 1996;

10. *Opere di Gregorio Magno (IV-VII)*, Dag Norberg și Vincenzo Recchia (eds), Città Nuova Editrice, Roma 1996;

11. *Opere di Gregorio Magno (XI-XIV, Appendici)*, Dag Norberg și Vincenzo Recchia (eds), Città Nuova Editrice, Roma 1999;

12. Sfântul Grigorie Palama, *Opere complete*, III, Cuvinte în apărarea celor ce se liniștesc în chip sfânt, Introducere, traducere și note de Cornel Coman, Adrian Tănăsescu, Cristian Chivu, Cristina-Costena Rogobete, Caliopie Papacioc, coordonator Cristian Chivu, Editura Gândul Aprins, București, 2015;

13. Sfântul Vasile cel Mare, „Constitutiones monasticae”, în J. P. Migne, *Patrologia Graeca.*, t. 31, coll 1322-1428;

1.3. Canonical sources

1. Bujoreanu I. M. ed., *Pravila Bisericească (numită cea mică) și Pravila lui Mateiu Bassarab cu canoanele sântilor apostoli (întitulată Îndreptarea legeri)*, București, Tipografia Academiei Române (Laboratori Români), 1884;
2. *Codex Canonum Orientalium Ecclesiarum*, auctoritate Ioannis Pauli PP. II promulgatus Fontius Annotatione Auctus, Typis Polyglotis Vaticanis 1990, in AAS, nr. 82 (1990);
3. *Codices Graeci Vaticani Saeculis XIII et XIV Scripti Annorumque Notis Instructi. Congessit enarravit eorumque specimina protulit tabulis CCV phototypice expressis*, In Civitate Vaticana ex Bibliotheca Apostolica Vaticana, 1964;
4. Floca I. N., *Canoanele Bisericii Ortodoxe. Note și comentarii*, Sibiu, prima ediție, 1993; a treia ediție, 2005;
5. Ioannes Paulus PP. II, *Constitutio Apostolica Sacri canones qua Codex Canonum ecclesiarum orientalium promulgatur*, 18 octobris 1990, în *Acta Apostolicis Sedis*, 82, (1990);
6. *Îndreptarea Legei cu Dumnezeu care are toată judecata arhierească și împărătească de toate vinele preoțești – Pravila a Sfinților Apostoli, a celor șapte soboare și toate cele neamestecate, Târgoviște, 20 martie 1652*, Tipografia Curții Regale, București, 1871;
7. *Îndreptarea Legii cu Dumnezeu care are toată judecata arhierească și împărătească de toate vinile preoțești și mirenești*, în A. Rădulescu et alii, *Îndreptarea Legii 1652*, București, Editura Academiei;
8. Joannou, Périclès – Pierre, *Discipline générale antique, (Les canons des Synodes Particuliers)*, t. I, 2, tipografia italo-orientale (S. Nilo) – Grottaferrata (Roma), 1962;
9. Joannou, Périclès – Pierre, *Discipline générale antique, (Les canons des Pères Grecs)*, t. II, Grottaferrata (Roma), 1963;
10. Joannou, Périclès–Pierre, *Discipline générale antique, (Les canons des conciles oecuméniques)*, t. I, tipografia italo-orientale (S. Nilo) – Grottaferrata (Roma), 1962;
11. Mansi, Joannes Dominicus, *Sacrorum Conciliorum Nova et Amplissima Collectio*, vol. 9, Graz – Austria, 1960;
12. Mansi, Joannes Dominicus, *Sacrorum Conciliorum Nova et Amplissima Collectio*, vol. 10, Graz–Austria, 1960;
13. Milaș, Dr. Nicodim, *Canoanele Bisericii Ortodoxe. Însoțite de Comentarii*, vol. I, partea I, (Introducere, Nomocanonul în XIV Titluri și Canoanele Apostolice), traducere făcută de Uroș Kovincici protoiereul ortodox sârbesc al Aradului și Dr. Nicolae Popovici profesor la Academia teologică din Arad, tipografia Diecezană, Arad, 1930;
14. Milaș, Dr. Nicodim, *Canoanele Bisericii Ortodoxe. Însoțite de Comentarii*, vol. I, partea II, (Canoanele Sinoadelor Ecumenice), traducere făcută de Uroș Kovincici protoiereul ortodox sârbesc

- al Aradului și Dr. Nicolae Popovici profesor la Academia teologică din Arad, tipografia Diecezană, Arad, 1931;
15. Milaș, Dr. Nicodim, *Canoanele Bisericii Ortodoxe. Însoțite de Comentarii*, vol. II, partea I, (Canoanele Sinoadelor Locale), traducere făcută de Uroș Kovincici protoiereul ortodox sârbesc al Aradului și Dr. Nicolae Popovici profesor la Academia teologică din Arad, tipografia Diecezană, Arad, 1934;
16. Milaș, Dr. Nicodim, *Canoanele Bisericii Ortodoxe. Însoțite de Comentarii*, vol. II, partea II, (Canoanele Sfinților Părinți și Canoanele Întregitoare), traducere făcută de Uroș Kovincici protoiereul ortodox sârbesc al Aradului și Dr. Nicolae Popovici profesor la Academia teologică din Arad, tipografia Diecezană, Arad, 1936;
17. Morinus J., *Commentarius historicus de disciplina in administratione sacramenti Poenitentiae tredecim primis seculis in Ecclesia Orientali observata*, Parisiis, 1651;
18. Morinus J., *Poenitentiae tredecim primis seculis in Ecclesia Orientali observata*, Paris, 1651;
19. Neofit, Patriarh al Constantinopolului, *Pidalion (Cârma Bisericii Ortodoxe)*, Iași, 2004;
20. Nicodim Aghioritul, *Carte foarte folosite de suflet*, ediția a cincea, București, 1898;
21. *Nomocanonul lui Manuil Malaxos* (după manuscrisul grecesc din 1613 aflat în Biblioteca Academiei R.P.R., sub nr. 307, trad. De Vasile Grecu – Gheorghe Cronț);
22. Oudot I., *Fonti, Series II, fascicolo III, Patriarchatus Constantinopolitani. Acta Selecta*, Typis Polyglottis Vaticanis, 1941;
23. Papp-Szilagy J., *Enchiridion juris Ecclesiae Orientalis Catholicae*, Magno-Varadin, prima ediție, 1862; a doua ediție, 1880;
24. *Pidalion (Πηδάλιον)*, Atena, ed 1866; ed. 1908;
25. *Pidalion*, trad. N. Scriban, prima ediție, Mănăstirea Neamț, 1841; a doua ediție, Iași, 1844;
26. *Pidalionul (Cârma Bisericii Ortodoxe)*, f.l. Editura “Credința strămoșească”, 2004;
27. Pitra, Cardinal Jean Baptist, *Iuris Ecclesiastici Graecorum historia et monumenta*, t. II, Romae, 1868;
28. Pitra, Cardinal Jean Baptist, *Iuris Graecorum historia et monumenta*, t. II, Romae, Typis S. Congregationis de Propaganda Fide, 1868;
29. Pitra, Cardinal Jean Baptist, *Spicilegium Solesmense complectens Sanctorum Patrum Scriptorumque ecclesiasticorum*, t. IV, Parisiis, 1858;
30. Pontificum Consilium De Legum Textibus Interpretandis, *Codex Canonum Ecclesiarum Orientalium, Fontium Annotatione Auctus*, Città del Vaticano, Libreria Editrice Vaticana, 1995;
31. *Propyleum ad Acta Sanctorum*, Novembris, Synaxarium Ecclesiae Constantinopolitanae, Bruxelles, 1902;

32. ПРАВИЛА (KANONEΣ), Православне Цркве, С Тумачма, Радња, Никодима, Епископа Далматинског, Књига II, НОВН САД, 1896, Наклада књижаре А. Пајевића, Београд – Шибеник, јануар, 2004;
33. Rhalli G. A. – M. Potli ed., *Σύνταγμα των θείων και ιερών κανόνων (Syntagma dumnezeieștilor și sfintelor canoane)*, vol. I-VI, Atene 1852 – 1859;
34. Sfântul Ioan Scărarul, *Scara dumnezeiescului urcuș*, în *Filocalia sfintelor nevoiețe ale desăvârșirii*, vol 9, București, 1980;
35. Sfântul Nicodim Aghioritul, *Carte foarte folositoare de suflet. Sfătuire către duhovnic*, Galați, 2007;
36. Șaguna A., *Enchiridionu, adecă Carte manuale de canoane a Unei, Sântei, Sobornicesci, și Apostolesci Besearici cu Comentare*, Sibiu, 1871;

2. Speciality works

1. Alexandri, R. P. Natalis, *Historia Ecclesiastica*, tomus undecimus, Napoli, 1740;
2. Almazov, A. I., *Kanonarii monacha Ioanna*, Odessa, 1907;
3. Almazov, A. I., *Tainia ispovd' v' pravoslavnoi Ţerkvi*, III, vol. I, Odessa, 1894;
4. Amann, E., et alli, *Dictionaire de Théologie Catholique*, t. 8, Paris, 1924;
5. Antonopoulos, Arhimandrit Nectarie, *Spovedania. Calea învierii sufletești*, Galați, 2004;
6. Arranz, Miguel S. I., „*Les formulaires de confession dans la tradition byzantine*”, OCP 58, 1992;
7. Arranz, Miguel S. I., *I penitenziali Bizantini. Il Protokanonarion o Kanonarion Primitivo di Giovanni Monaco e Diacono e il Deuterocanonarion o „Secondo Kanonarion” di Basilio Monaco*, Kanonika nr. 3, Roma, 1993;
8. Asimakis, Ioannis, *Oltre le forme*, Il contributo di Luigi Sartori per una ecclesiologia ecumenica, Biblioteca di Studi Ecumenici, vol. 6, Edizione L.I.E.F., Vicenza, 2005;
9. Baldassari, Del P. Antonio, *Istoria compendiosa de' Concilj Ecumenici dell'Oriente, e dell'Occidente*, parte prima, Venezia, 1713;
10. Bauer-Arndt – W. Arndt – F. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, Chicago, 1979;
11. Baus, Karl et alii, *Storia della Chiesa, La Chiesa tra Oriente e Occidente, V-VII secolo*, vol III, Milano, 1972;
12. Băbuș, Pr. Prof. Dr. Emanoil, *Bizanțul, istorie și spiritualitate*, Editura Sofia, București, 2003;
13. Băbuș, Pr. Prof. Dr. Emanoil, *Bizanțul, istorie și spiritualitate*, Ediția a doua, revizuită și adăugită, Editura Sofia, București, 2010;
14. Bănescu, N., *Istoria Imperiului Bizantin*, vol. I, Imperiul creștin și asaltul invaziilor (313-610), ediție îngrijită de Tudor Teoteoi, Editura Anastasia, București, 2000;
15. Beauchesne, *Dictionnaire de Spiritualité*, tome VIII, Paris, 1974;

16. Beck, H. G., *Kirche und theologische Literatur im byzantinischen Reich*, München, 1959;
17. Beck, Hans – Georg, *Istoria Bisericii Ortodoxe din Imperiul Bizantin*, traducere din limba germană și studiu introductiv de Vasile Adrian Carabă, Editura Nemira, București, 2012;
18. Beneshevich, V., *Taktikon Nikona Chernogorsta* (Greek text according to Sinai 441) I, St. Petersburg, 1917;
19. Bercastel, di Beault, *Storia del Cristianesimo*, tomo VIII, Venezia, 1829;
20. Bianchi, Giovini A., *Pontificato di San Gregorio il Grande*, Milano, 1844;
21. *Biblioteca Sanctorum*, Istituto Giovanni XXIII della Pontificia Università Lateranense, Roma, 1965;
22. Bihlmeyer, Karl – Tuechle, Herman, *Storia della Chiesa. L'antichità Cristiana*, vol. 1, Morcelliana, Brescia, 2009;
23. Blass (F.), Debrunner (A.), *Gramatik des neutestamentlichen Griechisch*, Göttingen, 1949;
24. Bosio, Guido, *Iniziazione ai Padri*, vol. II, Torino, 1965-1969;
25. Bréhier, Louis e R. Aigrain, *Storia della Chiesa V*, Roma/Torino, 1980;
26. Bréhier, Louis, *L'Église et L'Orient au moyen age, Les Croisades*, Paris, 1907;
27. Brosse, Jacques, *Histoire de la chrétienté d'Orient et d'Occident. De la conversion des Barbares au sac de Constantinople (406-1204)*, Paris, 1995;
28. Brezeanu, Stelian, *Istoria Imperiului Bizantin*, Editura Meronia, București, 2007;
29. Buchberger, Dr. Michael, *Lexicon für theologie und Kirche*, Friburg, 1933;
30. Buonaiuti, Ernesto, *Storia del cristianesimo*, II, evo medio, terza edizione, dall'Oglio editore – Milano, 1987;
31. Bury Emmanuel, Meunier Bernard, *Les Pères de l'Église au XVII^e siècle*, Paris, 1993;
32. Bury Emmanuel, M.A., F.B.A., *Storia del mondo medievale. La fine del mondo antico*, vol. Primo, Cambridge University Press, 1983;
33. *Canoanele Bisericii Ortodoxe*, vol. I: *Canoanele Apostolice și Canoanele Sinoadelor Ecumenice*, Studiu introductiv, introduceri, note și traducere de Răzvan Perșa, Ediție Bilingvă, editura Basilica, București, 2018;
34. *Canoanele Bisericii Ortodoxe – Canoanele Apostolice și Canoanele Sinoadelor Ecumenice*, vol. II, Studiu introductiv, introduceri, note și traducere de Răzvan Perșa, Ediție Bilingvă, Editura Basilica, București, 2018;
35. *Canoanele Bisericii Ortodoxe – Canoanele Apostolice și Canoanele Sinoadelor Ecumenice*, vol. III, Studiu introductiv, introduceri, note și traducere de Răzvan Perșa, Ediție Bilingvă, București, 2018;
36. Cavallo Guglielmo, Vera Von Falkenhausen, Rafaella Farioli Campanati, Marcello Gigante, Valentino Pace, franco Panvini Rosati, *I Bizantini in Italia*, III-a edizione, Roma, 1993;

37. Cayré, Fulberto, *Précis de Patrologie. Histoire et doctrine des pères et docteurs de l'Eglise*, t. II, Paris, 1930;
38. Cayré, Fulberto, *Patrologia e Storia della Theologia*, vol. II, Roma, 1938;
39. Ceccarelli – Morolli, D., *La storia delle fonti* (curs), Roma, Pio, Facultas Iuris Canonici Orientalis, 2003;
40. Ciprotti, P., *Penitenziali anteriori al sec VII*, Milano, 1966;
41. Cobham, Claude Deleval, *The patriarchs of constantinople*, Cambridge, University Press, 1911;
42. Congar, Yves, *L'Ecclesiologie du haut Moyen Âge*, Paris, 1968;
43. Courtonne, Y., *Saint Basile, Lettres*, 3 vols (Les belles lettres), Paris, 1957-1966;
44. Cozma, Ioan, *Canoanele întregitoare ale patriarhilor de Constantinopol, (Studiu istorico-canonic)*, Reîntregirea, Alba Iulia, 2010;
45. Dandolo, C. Tullio, *Roma ed I Papi, studi storici, filosofici, letterari ed artistici*, volume primo, Milano, 1857;
46. Daniélou, Jean et Henri Marrou, *Nouvelle, Histoire de l'église, Des origines à Grégoire le Grand*, Edition de Seuil, Paris, 1963;
47. Daniélou, Jean et Henri Marrou, *Nuova storia della Chiesa, Dalle origini a San Gregorio Magno*, Torino, 2002;
48. de Aldama, J. A., *Repertorium pseudo-chrysostomicus*, Paris, 1965;
50. Di Berardino, Angelo, *Dictionnaire Encyclopédique du Christianisme Ancien*, vol. II, Paris, 1990,
51. Di Berardino, Angelo, *Dizionario Patristico e di Antichità Cristiane*, Atlante Patristico Indici, Volume III, Casa Editrice Marietti, Genova, 1988;
52. Di Berardino, Angelo, *Dizionario Patristico e di Antichità Cristiane*, Volume I, A-F, Casa Editrice Marietti, Genova, 1983;
53. Di Berardino, Angelo, *Dizionario Patristico e di Antichità Cristiana*, Volume II, G-Z, Casa Editrice Marietti, 1983;
54. Di Berardino, Angelo, *Letteratura Patristica*, Edizioni San Paolo, 2007;
55. *Dictionnaire de Théologie Catholique*, vol. VIII, Paris, 1947;
56. *Dicționar grec-român al Noului Testament*, București, 1999;
57. *Dicționar grec-român*, vol. I *A, București, 2015;
58. Di Donna, G., *I penitenziali latini greci e slavi. Studio comparato della penitenza tariffata* (curs), Roma, Pio, 2004;
59. Diehl, Ch., *Storia dell'Impero Bizantino*, Roma, 1977;
60. Dimitrakou, D. B., *Μέγα λεξικόν τής ελληνικής γλώσσης*, 9 vols, Athens, 1953;
61. Dimitrievskii, A., *Opisanie liturgitseskich' rukopisei*, 3 vols, Kiev – San Petresburg, 1895-1917;

- 62; *Dizionario di letteratura cristiana antica*, Urbaniana University Press, Roma, 2006;
63. Drăgoi, Pr. Eugen, *Istoria creștinismului în date*, Editura Episcopiei Dunării de Jos, Galați, 2004;
64. Ducellier, Alain, *Byzance et le monde orthodoxe*, Paris, 1997;
65. Duchesne, L., *L'èglise au VIe siècle*, Paris, 1925;
66. Dura, Pr. Dr. Nicolae-Coriolan, *Exercitarea Puterii Judecătorești în Biserică. Abaterile și delictele bisericești*, Alba Iulia, 2014;
67. Elian, Alexandru, *Bizanțul, Biserica și cultura românească*, Studii și articole de istorie, Editura Trinitas, Iași, 2003;
68. Emilianos Simonopetritul, Arhimandrit, *Tâlcuiri la canoanele monahale*, ale Sfinților Antonie, Augustin și Macarie, traducere din limba greacă de Ierom. Agapie (Corbu), Editura Sfântul Nectarie, Arad, 2015;
69. *Enciclopedia dei Papi*, Istituto della Enciclopedia italiana fondata da Giovanni Treccani, proprietă artistică letterară rezervată, 2000;
70. *Enciclopedia dei Santi, Le Chiese Orientali*, vol. I (A-Gio), Città Nuova, Roma, 1998;
71. Erdö, Peter, *Storia delle fonti del diritto canonico*, Venezia, 2008;
72. Farrugia S.J., Eduard G., *Dicționar enciclopedic al răsăritului creștin*, Galaxia Gutenberg, 2005;
73. Ferme, Brian Edwin, *Introduzione alla storia del diritto canonico I – Il diritto antico fino al Decretum di Graziano*, Mursia, 1998;
74. Fischer, E. H., *Gregor der Grosse und Byzanz*, ZSavRGKan 36 (1950);
75. Fleury, monsignor Claudio, *Istoria Ecclesiastica*, tomo quinto, Firenze, 1767;
76. Floca, Arhid. Prof. Dr. Ioan, *Drept canonic Ortodox, Legislație și administrație bisericască*, Vol, I, II, București, 1990;
77. Floca, Arhid. Prof. Dr. Ioan, *Originile dreptului scris în Biserica Ortodoxă Română*, Sibiu, 1969;
78. Florinskii, Prof. T. D., *Pamiatniki zakonodjelatelnoi djiatelnosti Dušana carija Serbov i Grecov* (Mențiuni asupra activității legislative a lui Dușan, împăratul sârbilor și grecilor), Kiev, 1888;
79. Funk, F. X., *Didascalia et Constitutiones Apostolorum*, vol. 2, Paderborn, 1905;
80. Gallizia, Sacerdote Dottore Paolo, *Norme pratiche per i confessori circa il problema dell'onanismo*, Milano 1938;
81. Georgescu, Maria, *Istoria Bizanțului*, ediția a III-a revizuită, Editura Cetatea de Scaun, Târgoviște, 2007;
82. Georgescu, Maria, *Introducere în cultura bizantină*, Editura Cetatea de Scaun, Târgoviște, 2008;
83. Gibbon, E., *Histoire du déclin et de la chute de l'Empire Romain*, vol. I, Paris, 1983;
84. Godding, Robert, *Bibliografia di Gregorio Magno*, Roma, 1990;

85. Goubert, P., *Byzance avant l'Islam*, 2, Parigi, 1965;
86. Gregory ,Timothy E., *O istorie a Bizanțului*, traducere de Cornelia Dumitru, editura Polirom, București, 2013;
87. Grumel, V., *Les registes des actes du Patriarcat de Constantinople*, vol. I-III, Socii Assumptionistae Chalcedonenses, 1932 – 1947;
88. Halkin, François, *Bibliotheca Hagiographica Graeca*, tome II, Bruxelles, 1952;
89. Harris, Jonathan, *Bizanț, o lume pierdută*, traducere din limba engleză de Mihai Moroiu, București: Baroque Books & Arts, 2016;
90. Hauck, Von D. Albert Hrsg, *Realecyclopädie Für Protestantische Theologie Und Kirche: Unter Mitwirkung Vieler Theologen Und Gelehrten*, Leipzig 1901;
91. Hausherr, Pr. Irénée SJ, *Paternitatea și îndrumarea duhovnicească în Răsăritul creștin*, ediția a doua, traducere de Mihai Vladimirescu, Editura Deisis, Sibiu, 2012;
92. Hefele, Charles Joseph, *Histoire des Conciles, Les documentes originaux*, tome III, première partie, Paris, 1909;
93. Hendriks, Jan, *Diritto matrimoniale*, Commento ai canoni 1055-1165 del Codice di diritto canonico, Ancora Editrice, Milano, 1999;
94. Herman, Emilio, *Dictionaire de Droit Canonique*, vol. VI, Paris, 1965;
95. Herman, J., Blastares (Matthieu), în R. NAZ (ed.), *Dictionaire de Droit Canonique*, t. II, Paris, 1937;
96. Hiacynto, fr. Ignatio, *Historia Ecclesiastica*, tomus secundus, Roma, 1717;
97. Hiera-Mittel bis Lukanien, *Lexicon des mittel alters V*, Stuttgart, 1991;
98. Honigmann, Ernest, *Trois mémoires posthumes d'histoire et géographie de l'orient chrétien*, Bruxelles, 1961;
99. Ieróteos, Mitropolit al Nafpaktosului, *Știința medicinei duhovnicești*, practica psihoterapiei ortodoxe, traducere de Protosinghel Teofan Munteanu, Editura Sophia, București, 2017;
100. Ieróteos, Mitropolitul Nafpaktosului, *Vechea și Noua Romă*, de la tradiția ortodoxă la tradițiile apusului, traducere din limba neogreacă de Protosinghel Teofan Munteanu, Editura Doxologia, Iași, 2016;
101. Ivan, Prof. Dr. Iorgu D., *Bunurile bisericesti în primele șase secole – Situația lor juridică și canonică*, București, 2014;
102. Janin, R., *Jean IV Le Jeuneur*, în E. Amann et alli, *Dictionaire de Theologie Catholique*, t. 8, Paris, 1924;
103. Kaplan, Michel, *Bizanț*, traducere din limba franceză de Ion Doru Brana, editura Nemira, București, 2010;
104. Kazhdan, A. P., *The Oxford Dictionary of Byzantium*, vol. 3, New-York – Oxford, 1991;

105. Krumbacher, Karl, *Geschichte der Byzantinischen Litteratur, von Justinian bis zum ende des oströmischen reiches (527 - 1453)*, volume II, New York, 1897;
106. Larchet, Jean-Claude, *Viața sacramentală*, traducere din limba franceză de Marinela Bojin, Editura Basilica, București, 2015;
107. Lampe, G. W. H., *A Patristic Greek Lexicon*, Fascicle 3, Oxford, 1961;
108. Lampe, G. W. H., *A Patristic Greek Lexicon*, Oxford, 1969;
109. Leonardi, C. – A. Riccardi – G. Zarri, *Dizionario enciclopedico, Il grande libro dei santi*, volume II (G-M), San Paolo, 1998;
110. Levillain, Philippe, *Dizionario storico del papato*, Bompiani, 1996;
111. *Lumină din Scripturi și din Zidiri*, Antologie tematică din opera Sfântului Vasile cel Mare, selecție, studii introductive și note de Diac. Drd. Liviu Petcu, Editura Institutului Biblic și de Misiune Ortodoxă, București, 2009;
112. *Lumina Sfintelor Scripturi. Antologie tematică din opera Sfântului Ioan Gură de Aur*, vol. I (A-D), selecția textelor, introducere și note de Pr. Asist. Dr. Liviu Petcu, Editura Basilica, București, 2015;
113. *Lumina Sfintelor Scripturi. Antologie tematică din opera Sfântului Ioan Gură de Aur*, vol. II (E-N), selecția textelor și note de Pr. Asist. Dr. Liviu Petcu, Editura Basilica, București, 2015;
114. *Lumina Sfintelor Scripturi. Antologie tematică din opera Sfântului Ioan Gură de Aur*, vol. III (O-Z), selecția textelor, introducere și note de Pr. Asist. Dr. Liviu Petcu, Editura Basilica, București, 2015;
115. MacCulloch, Diarmaid, *Istoria creștinismului*, traducere de Cornelia Dumitru și Mihai-Silviu Chirilă, Editura Polirom, Iași, 2011;
115. Magi, Luigi, Biblioteque de la revue d'histoire ecclésiastique, fascicule 57, *La Sede Romana nella corrispondenza degli imperatori e patriarchi bizantini*, (VI-VII sec.), Roma/Louvain, 1972;
116. Menevisoglu, P., *Ιστορική εισαγωγή εις τους κανονας της ορθοδοξου Εκκλησιας (Introducere istorică la canoanele Bisericii Ortodoxe)*, Stockholm, 1990;
117. Milaș, Nicodim, *Dreptul bisericesc oriental*, București, 1915;
118. Morini, E., *La Chiesa Otodossa. Storia–Disciplina–Culto*, Bologna, Edizioni Studio Domenicano, 1996;
119. Morolli, D. Ceccarelli–Mudry S., *Introduzione allo studio storico–giuridico del diritto canonico orientale*, Roma, 1994;
120. Murphy, C. SS. R. – P. Sherwood, O.S.B., *Histoire des Conciles Oecumenique, 3, Constantinople II et Constantinople III*, Paris, éditions de l'orante;
121. Murphy, F.-X, et Sherwood P., *Histoire des Conciles Oecuméniques, 3*, Paris, 1974;
122. Nectarie, Sfântul de la Eghina, *Morală Creștină, Opere complete 4*, Iași, 2013;

123. *Nuovo Dizionario di Diritto Canonico*, Milano, 1993;
124. Orsi, cardinale Giuseppe Agostino, *Storia Ecclesiastica*, vol 38, Venezia, 1826;
125. Pal, M. ed., *Plenitudo legis, amor veritatis*, Iași (*Studia et Documenta I*), Editura Sapientia, 2002;
126. Papadaki, arhim. Vlasios, *Relațiile din afara căsătoriei în teologia ortodoxă*, traducere Ovidiu Lăzărescu, editura Egumenița și Cartea Ortodoxă, 2011;
127. Paraschiv, Protosinghelul Teodosie, *Maxime și Cugetări Filocalice*, editura Adenium, 2013;
128. Pargoire, Le R. P., *L'Église Byzantine de 527 à 847*, troisième édition, Paris, 1923;
129. Paronetto, Vera, *Lettera I, 44, del 1 giugno 595 a Giovanni il Digiunatore (cf. Gregorio Magno, Profilo del Vescovo)*, Milano, 1983;
130. Paronetto, Vera, *Gregorio Magno, Un maestro alle origini cristiane d'Europa*, Roma, 1985;
131. Pavlov, A. S., *Nomokanon pri Bol'sem Trebnike (Nomocanonul adăugat la Marele Trebnik)*, Moscova, 1897;
132. Patsavos, Lewis J., *Valențele duhovnicești ale sfintelor canoane*, traducere din limba engleză de Emanuel P. Tăvală, Editura Andreiana, Sibiu, 2012;
133. Pâclișcanu, Zenovie, *Istoria creștinismului antic*, ediție îngrijită de Pr. Dr. Ioan Tîmbuș, Galaxia Gutenberg, Târgu Lăpuș, 2009;
134. Pelikan, Jaroslav, *The Christian Tradition: the spirit of Eastern Christendom (600-1700)*, University of Chicago Press, 1974;
135. Petcu Liviu și Herea Gabriel, *Lumina din inimi. Spiritualitate isihastă în traducerea și tâlcuirea părintelui Stăniloae*, Iași, 2003;
136. Phidas, Vlassios I., *Droit Canon, Une perspective orthodoxe*, Geneve, 1998;
137. Phidas, Vlassios I., *Drept Canonic. O perspectivă ortodoxă*, Iași, 2008;
138. Platina Bartolomeo, *Storia delle vite de Pontefici, dal salvator nostro Gesù Cristo fino a Clemente XIII*, edizione novissima, tomo primo, Venezia, 1760;
139. Plöchl, W., *Storia del diritto canonico*, vol. II, Milano, 1963;
140. Popovici, N., *Manual de drept bisericesc ortodox oriental, cu privire specială la dreptul particular al Bisericii Ortodoxe Române*, vol. I, Arad, 1925;
141. Potestà, Gian Luca e Vian, Giovanni, *Storia del Cristianesimo*, Società editrice il Mulino, Bologna, 2010;
142. Quacquarelli, Antonio, *Complementi interdisciplinari di Patrologia*, Città Nuova Editrice, Roma, 1989;
143. Quasten, Johannes, *Patrology: The golden age of greek patristic literature from the Council of Nicaea to the Council of Chalcedon*, vol. III, Michigan University, 1968;
144. Rendina, Claudio, *Papii, istorie și secrete*, București, 2007;

145. *Registra Pontificum Romanorum*, tomus primus, Lipsiae, 1885;
146. Ricci, David, *Capcana Astrologiei. Eniologia sau știința în slujba demonilor*, Editura Elisavaros, 2004;
147. Rohrbacher, *Histoire universelle de L'Église Catholique*, tome troisième, Lyon, 1872;
148. Runciman, Steven, *Teocrația Bizantină*, traducere de Mihai Silviu Chirilă, Editura Nemira, București, 2012;
149. Runciman, Steven, *Marea Biserică în captivitate*, Un studiu referitor la Patriarhia Constantinopolului din perioada premergătoare cuceririi turcești până la Marele Război de Independență, traducere din limba engleză de Mihai-Silviu Chirilă, Editura Sofia, București, 2013;
150. Rus, Remus, *Dicționar Enciclopedic de Literatură Creștină din primul mileniu*, București, 2003;
151. Russo, Giovanni, *Bioetica, manuale per teologi*, Libreria Ateneo Salesiano, Roma, 2005;
152. Saba, Agostino, *Storia dei Papi, volume primo, Da San Pietro a Celestino V*, secunda edizione, Torino 1957;
153. Saba, Agostino, *Storia della Chiesa*, vol. I, Torino, 1938;
154. Sabbarese, Luigi, *Il matrimonio canonico nell'ordine della naturae della grazia*, Commento al Codice di Diritto Canonico Libro IV, Parte I, Titolo VII, Manuali di diritto 16, Urbaniana University Press, Roma, 2006;
155. Sachelarie, Ieromonah Nicodim, *Pravila Bisericească*, Valea Plopului, 1996;
156. Salachas, Dimitrios, *Il Diritto Canonico delle chiese orientali nel primo milenio. Confronti con il diritto canonico attuale delle Chiese Orientali cattoliche: CCEO*, Roma-Bologna, 1997;
157. Salachas, Dimitrios, *Il diritto Canonico delle Chiese Orientali nel primo millenio*, Bologna, Edizioni Dehoniane, 2003;
158. Salachas, Dimitrios, *Istituzioni di Diritto Canonico delle chiese cattoliche orientali*, Roma-Bologna, 1993;
159. Sibiescu, Pr. Vasile Ghe., *Împăratul Justinian I și ereziile*, București, 1938;
160. Simonopetritul, Arhim. Emilianos, *Cuvânt despre trezvie. Tâlcuire la Sfântul Isihie*, Arad, 2008;
161. Schmemmann, Alexander, *Le chemin historique de l'Orthodoxie*, Paris, 1995;
162. Schmitz, H. J., *Die Bußbücher und die Bußdisciplin der Kirche. Nach handschriftlichen Quellen dargestellt*, two vols, Mainz 1883 and Düsseldorf, 1898;
163. Schwartz, Eduard – Straub, J., *Acta Conciliorum Oecumenicorum*, II, V, Berlin, 1914;
164. Schwartz, Eduard, *Die Kanonessammlungen der alten Reichskirche*, München, 1936;
165. Schwartz, Eduard, *Die Kanonessammlungen des Johannes Scholastikos*, München, 1933;

166. Seppelt, Dr. Franz Xaver, Löffler, Prof. Dr. Klemens, *Papstgeschichte von den anfängen bis zur gegenwart*, München, 1933;
167. Sibiescu, Pr. Vasile Gheorghe, *Împăratul Iustinian I și ereziile*, teză de doctorat, București, 1938;
168. *Sinaxarul mare al lunii Septembrie*, ediție îngrijită de Arhim. Constantin Chirilă, traducere din limba engleză de Sorina Munteanu și Constantin Fădur, Mitropolia Moldovei și Bucovinei, Editura Doxologia, Iași, 2014;
169. Špidlik, Tomas, *Spiritualitatea Răsăritului creștin, I, manual sistematic*, ediția a doua, traducere și prezentare Diac. Ioan I. Ică jr., Editura Deisis, Sibiu, 2005;
170. Stan, Pr. Conf. Univ. Dr. Alexandru I., *Drept Bisericesc*, București și Târgoviște, 2007;
171. Stan, Pr. Prof. Univ. Dr. Liviu, *Biserica și Dreptul. Studii de drept canonic ortodox*, 1. Teologia Dreptului, ediție coordonată de Pr. Conf. Univ. Dr. Irimie Marga, Editura Andreiana, Sibiu, 2010;
172. Stan, Pr. Conf. Univ. Dr. Liviu, *Biserica și Dreptul. Studii de drept canonic ortodox*, 2. Izvoarele Dreptului Canonic Ortodox, ediție coordonată de Pr. Conf. Univ. Dr. Irimie Marga, Editura Andreiana, Sibiu, 2012;
173. Stan, Pr. Conf. Univ. Dr. Liviu, *Biserica și Dreptul. Studii de drept canonic ortodox*, 3. Principiile Dreptului Canonic Ortodox, ediție coordonată de Pr. Conf. Univ. Dr. Irimie Marga, Editura Andreiana, Sibiu, 2012;
174. Stan, Pr. Conf. Univ. Dr. Liviu, *Biserica și Dreptul. Studii de drept canonic ortodox*, 4. Structura, organizarea și membrii Bisericii, ediție coordonată de Pr. Conf. Univ. Dr. Irimie Marga, Editura Andreiana, Sibiu, 2013;
175. Stan, Pr. Conf. Univ. Dr. Liviu, *Biserica și Dreptul. Studii de drept canonic ortodox*, 5. Probleme canonice actuale, ediție coordonată de Pr. Conf. Univ. Dr. Irimie Marga, Editura Andreiana, Sibiu, 2014;
176. Stăniloae, Pr. Prof. Dr. Dumitru, *Filocalia sfințelor nevoițe ale desăvârșirii*, vol. 9, București, 2011;
177. Stiernon, D., *Jean IV le Jeuneur*, în A. di Berardino ed., *Dictionaire Encyclopedique du Christianisme Ancien*, vol. II, Paris, 1990;
178. *Storia del cristianesimo (Religioni-Politica-Cultura), Le Chiese d'Oriente e d'Occidente (432-610)*, Roma, 2002;
179. *Storia Universale della Chiesa Cattolica dal principio del mondo fino ai di nostri*, dell'Ab. Krumbacher, volume V, quarta edizione, Torino, 1872;
180. Tatakis, Basile, *Filosofia bizantină*, traducere din limba franceză de Eduard Florin Tudor, studiu introductiv și postfață de Vasile Adrian Carabă, Editura Nemira, București, 2010;
181. Tedesco, L., *Corso di Storia della Chiesa*, vol. II, *L'epoca dei Padri*, Torino-Roma, 1924;

182. *The new Cambridge medievale history*, I, c. 500 – c. 700, Cambridge University Press, 2005;
183. *The Coptic Encyclopedia*, vol. 4, New York-Oxford-Singapore-Sydney, 1991;
184. Timuș, Dr. Gherasim, *Dicționar aghiografic, Cuprinzând pe scurt Viețile Sfinților*, București, 1898;
185. Treadgold, Warren, *O scurtă istorie a Bizanțului*, București, 2003;
186. Valori, Aldo, *Gregorio Magno*, Torino, 1955;
187. Van de Pavard, Frans, *The Kanonarion by John, Monk and Deacon and Didascalia Patrum*, Rome (Kanonika 12), Pio, 2006;
188. Vasiliev, A. A., *Istoria Imperiului Bizantin*, traducere și note de Ionuț-Alexandru Tudorie, Vasile-Adrian Carabă, Sebastian-Laurențiu Nazâru, studiu introductiv de Ionuț-Alexandru Tudorie, Editura Polirom, București, 2010;
189. Vintilescu, Pr. Petre, *Spovedania și duhovnicia*, Reîntregirea, Alba Iulia, 1995;
190. Zaozerskij, M. A. – A. S. Chachanov, *Nomokanon Ioanna Postnika v'ego redakcijach: gruzinskoi, greceskoi i slavianskoi (Nomocanonul lui Ioan Postitorul în redactare georgiană, greacă și slavonă)*, Moscova, 1902;

3. Studies and articles

1. Armanu, Asist. Univ. Dr. Nicoleta-Leon, „Rolurile duhovnicului. Dintr-o perspective psihosocială”, în *Dimensiunea penitențială și euharistică a vieții creștine*, Iași, 2014, p. 337-361;
2. Carolus de Clercq, „Les conciles de Constantinople de 326 à 715”, în *Apollinaris. Commentarius juris canonici*, Annus XXXIV (1961), nr. 3-4, p. 361;
3. Catană, Ciprian, „Biserica și Statul Bizantin în epoca iustiniană (518-565)”, în *Imperiu și Sacerdoțiu. Dinamica raporturilor Biserică-Stat în Imperiul Romano-Bizantin (306-867)*, Iași, 2017;
4. Ceccarelli – Morolli, D., „Breve profilo di Teodoro Balsamon, canonista in Costantinopoli durante il XII secolo”, în *Ephemerides Iuris Canonici*, XLIX, nr. 1/3 (1993);
5. Dupuy, Bernard, „Les appels de l’Orient à Rome du concile de Nicée au concile de Chalcedoine”, în *Istina*, revue trimestrielle, 45, 1988, p. 366-388;
6. Fischer, E. H., „Gregorio Magno e Bisanzio”, în *ZSKA (Zeitschrift für Systematische und Kirche Alterum)* 67 (1950);
7. Giordano, Lisania, „Giustizia e potere giudiziario ecclesiastico nell’epistolario di Gregorio Magno”, în *Quaderni di Vetera Christianorum*, Bari 1998, p. 48-49;
8. Gregoire, H., „Sainte Euphemie et l’empereur Maurice”, în *Museon* 59 (1946);
9. Grumel, V., „Le jeûne de l’Assomption dans l’Eglise grecque”, în *Echos d’Orient* 32, 1933;
10. Herman, Emilio, „Il più antico penitenziale greco”, în *Orientalia Christiana Periodica*, nr. 19 (1953) p. 70-127;

11. Honigmann, E., „Two Metropolitans, Relatives of the Emperor Maurice: Domitianos of Melitene (about 580-January 12, 602) and Anthenogenes of Petra, Patristic Studies”, în *Studi e Testi* 173, 1953, p. 217-223;
12. Horia, Arhim. Drd. Nichifor (Nicolae) „Metode și mijloace pastorale la Sf. Nicodim Aghioritul și Pr. Prof. Petre Vintilescu”, în *Dimensiunea penitențială și euharistică a vieții creștine*, Iași, 2014;
13. Kuttner, S., „Universal Pope or servant of God’s servants: The canonist, papal titles, and Innocent III”, în *Revue de droit canoique*, tome XXXII, nr. 2, juin 1981, p. 109-149;
14. Laurent, V., „L’oeuvre canonique du concile in Trullo (691-692)”, în *Revue des Etudes Byzantines*, 23 (1965), p. 7-41;
15. Nedungat, George și Feasterstone, Michael, „The Council in Trullo”, în *Kanonika* 6, Roma 1995, p. 41-186;
16. Paret, B., „Domitianus de Melitène et la politique religieuse de l’empereur Maurice”, în *Revue des Études Byzantines*, Paris, 1957, p. 42-72;
17. Pennington, Kenneth, „The Growth of church law”, în *The Cambridge History of Christianity*, vol. 2, Cambridge University Press 2007;
18. Simonetti, M., „Il cristianesimo in Italia dalle origini a Gregorio Magno”, în *Roma e l’Italia, radices imperii*, Milano 1992, p. 229-285;
19. Stan, Liviu, „Obârșia și dezvoltarea istorică a Dreptului Bisericesc”, în *Mitropolia Olteniei*, anul XX (1968), nr. 1-2, p. 3-11;
20. Stan, Liviu, „Tradiția pravilnică a Bisericii. Însemnătatea și folosul cunoașterii legilor după care se conduce Biserica”, în *Studii Teologice*, anul XII (1960), nr. 5-6, p. 330;
21. Stolte, Bernard H., „The challenge of change. Notes on the legal history of the reign of Heraclius (610-641)”, în *Crisis and confrontation*, Leuven-Paris-Dudley, 2002;
22. *Studia Ephemerides Augustinianum* 33, *Gregorio Magno e il suo tempo*, I. Studi storici, Roma 1991;
23. *Studia Ephemerides Augustinianum* 34, *Gregorio Magno e il suo tempo*, II. Questioni letterarie e dottrinali, Roma 1991;
24. Suvorov, I., „Veroyatnii sostav drevneiskago ispovednago i pokayannago ustava v vostochnoi tserkvi”, în *Vizantiskij Vremmenik* 8 (1901);
25. Troïanos, Spyros N., „La contribution des laics à la formation du droit de l’Eglise”, în *Kanon*, nr. 15 (1999);
26. Troïanos, Spyros N., „Περὶ τας νομικὰς πηγὰς του Ματθαίου Βλάσταρη”, în „*Epeteris Hetaireias Byzantinon Spoudon*”, 44/1979-1980, p. 305-329;
27. Tuilier, André, „Grégoire le Grand et le titre de patriarche oecumenique”, în *Colloques internationaux du CNRS, Grégoire le Grand*, Paris, 1986, p. 77;

28. Tuilier, André, „Le sens de l’adjectif «oecuménique» dans la tradition patristique et dans la tradition byzantine”, în *Nouvelle Revue Théologique*, Année 96, vol. 86, nr. 3/1964, p. 261;
29. Vailhé, Siméon, „Le titre de patriarch oecuménique, Avant Saint Grégoire le Grand”, în *Échos d’Orient*, nr. 11 (1908), p. 65-69 și 161-171;
30. Žužek, P. Ivan S. J., „Kormčaja Kniga. Studies on the Chief Code of Russian Canon Law”, în *Orientalia Christiana Analecta*, 168, Roma 1964;