

# The Canons of the Fourth Lateran Council (Lateran IV), 1215

## CANON 1

*Text:* We firmly believe and openly confess that there is only one true God, eternal and immense, omnipotent, unchangeable, incomprehensible, and ineffable, Father, Son, and Holy Ghost; three Persons indeed but one essence, substance, or nature absolutely simple; the Father (proceeding) from no one, but the Son from the Father only, and the Holy Ghost equally from both, always without beginning and end. The Father begetting, the Son begotten, and the Holy Ghost proceeding; consubstantial and coequal, co-omnipotent and coeternal, the one principle of the universe, Creator of all things invisible and visible, spiritual and corporeal, who from the beginning of time and by His omnipotent power made from nothing creatures both spiritual and corporeal, angelic, namely, and mundane, and then human, as it were, common, composed of spirit and body. The devil and the other demons were indeed created by God good by nature but they became bad through themselves; man, however, sinned at the suggestion of the devil. This Holy Trinity in its common essence undivided and in personal properties divided, through Moses, the holy prophets, and other servants gave to the human race at the most opportune intervals of time the doctrine of salvation.

And finally, Jesus Christ, the only begotten Son of God made flesh by the entire Trinity, conceived with the co-operation of the Holy Ghost of Mary ever Virgin, made true man, composed of a rational soul and human flesh, one Person in two natures, pointed out more clearly the way of life. Who according to His divinity is immortal and impassable, according to His humanity was made passable and mortal, suffered on the cross for the salvation of the human race, and being dead descended into hell, rose from the dead, and ascended into heaven. But He descended in soul, arose in flesh, and ascended equally in both; He will come at the end of the world to judge the living and the dead and will render to the reprobate and to the elect according to their works. Who all shall rise with their own bodies which they now have that they may receive according to their merits, whether good or bad, the latter eternal punishment with the devil, the former eternal glory with Christ.

There is one Universal Church of the faithful, outside of which there is absolutely no salvation. In which there is the same priest and sacrifice, Jesus Christ, whose body and blood are truly contained in the sacrament of the altar under the forms of bread and wine; the bread being changed (*transsubstantiatio*) by divine power into the body, and the wine into the blood, so that to realize the mystery of unity we may receive of Him what He has received of us. And this sacrament no one can effect except the priest who has been duly ordained in accordance with the keys of the Church, which Jesus Christ Himself gave to the Apostles and their successors.

But the sacrament of baptism, which by the invocation of each Person of the Trinity, namely of the Father, Son, and Holy Ghost, is effected in water, duly conferred on children and adults in the form prescribed by the Church by anyone whatsoever, leads to salvation. And should anyone after the reception of baptism have fallen into sin, by true repentance he can always be restored. Not only virgins and those practicing chastity, but also those united in marriage, through the right faith and through works pleasing to God, can merit eternal salvation.

## CANON 2

*Text:* We condemn, therefore, and reprobate the book or tract which Abbot Joachim published against Master Peter Lombard concerning the unity or essence of the Trinity, calling him heretical and insane because he said in his Sentences that the Father, Son, and Holy Ghost are some supreme entity in which there is no begetting, no begotten, and no proceeding. Whence he asserts that he (Peter Lombard) attributed to God not so much a trinity as a quaternity, namely, three Persons and that common essence as a fourth, clearly protesting that there is no entity that is Father, Son, and Holy Ghost, neither is it essence or substance or nature, though he concedes that the Father, Son, and Holy Ghost are one essence, one substance, and one nature. But he says that such a unity is not a true and proper (*proprium*) unity, but rather a collective one or one by way of similitude, as many men are called one people and many faithful one Church, according to the words: "The multitude of believers had but one heart and one soul" (Acts 4: 32); and, "He who is joined to the Lord, is one spirit" (I Cor. 6: 17); similarly, "He that planteth and he that watereth, are one" (I Cor- 3: 8); and, "So we being many, are one body in Christ" (Rom. 12: 5). Again in the Book of Kings (Ruth): "My people and thy people are one" (Ruth I: i6). To strengthen this teaching he cites that most important word which Christ spoke concerning the faithful in the Gospel: will, Father, that they may be one, as we also are one, that they may be made perfect in one" (John I7: 22 f.). For the faithful of Christ, he says, are not one in the sense that they are some one thing that is common to all, but in the sense that they constitute one Church by reason of the unity of the Catholic faith and one kingdom by reason of the union of indissoluble charity, as we read in the canonical Epistle of St. John: "There are three who give testimony in heaven, the Father, the Word, and the Holy Ghost; and these three are one" (I John 5: 7). And immediately it is added: "And there are three who give testimony on earth, the spirit, the water, and the blood; and these three are one" (I John 5: 8), as it is found in some codices.

But we, with the approval of the holy and general council, believe and confess with Peter (Lombard) that there is one supreme entity, incomprehensible and ineffable, which is truly Father, Son, and Holy Ghost, together (*simul*) three persons and each one of them singly. And thus in God there is only trinity, not quaternity, because each of the three persons is that entity, namely, substance, essence, or divine nature, which alone is the principle of the universe and besides which there is no other. And that entity is not the one begetting or the one begotten or the one proceeding, but it is the Father who begets, the Son who is begotten, and the Holy Ghost proceeds, in order that there may be distinctions in the Persons who unity in the nature. Though, therefore, the Father is one (being), and the Son is another, and the Holy Ghost is another, yet they are not different (*non tamen aliud*); but that which is the Father that is the Son and the Holy Ghost, absolutely the same, since according to the Orthodox and Catholic faith they are believed to be consubstantial. For the Father begetting the Son from eternity imparted to Him His own substance, as He Himself testifies: "That which my father hath given me, is greater than all" (John 10: 29). And it cannot- be said that He gave to Him a part of His substance and retained a part for Himself, since the substance of the Father is indivisible, that is, absolutely simple. But neither can it be said that Father in begetting transferred His substance to the Son, as if gave it to the Son without retaining it for Himself, otherwise He would cease to be a substance. It is evident, therefore, that the Son in being begotten received without any diminution the substance of the Father and thus the Father and Son as well as the Holy Ghost proceeding from both are the same entity. When therefore the Truth prays to the Father for the faithful, saying: "I will that they be one in us, even as we are one" (John 7: 22), this term "one" is understood first for the faithful, as implying a union of charity in grace, then for the divine persons, as implying a unity of

identity in nature; as the Truth says in another place: "Be you perfect, as your heavenly Father is perfect" (Matt. 5: 48); as if He would say more clearly: be perfect by the perfection of grace as your heavenly Father is perfect by the perfection of nature, namely, each in his own way, because between the Creator and the creature there cannot be a likeness so great that the unlikeness is not greater. If therefore anyone presume to defend or approve the teaching of the aforesaid Joachim on this point, let him be repressed by all as a heretic.

In this, however, we do not wish to derogate in anything from the monastery of Flora, which Joachim himself founded, since therein is both the regular life and salutary observance, but chiefly because the same Joachim ordered that his writings be submitted to us to be approved or corrected by the judgment of the Apostolic See, dictating a letter which he subscribed with his own hand, in which he firmly confesses that he holds that faith which the Roman Church holds, which by the will of God is the mother and mistress of all the faithful. We also reprobate and condemn the perverse teaching of the impious Amaury (Almaricus, Amalricus) de Bene, whose mind the father of lies has so darkened that his teaching is to be regarded not so much heretical as insane.

### **CANON 3**

*Text.* We excommunicate and anathematize every heresy that raises against the holy, orthodox and Catholic faith which we have above explained; condemning all heretics under whatever names they may be known, for while they have different faces they are nevertheless bound to each other by their tails, since in all of them vanity is a common element. Those condemned, being handed over to the secular rulers of their bailiffs, let them be abandoned, to be punished with due justice, clerics being first degraded from their orders. As to the property of the condemned, if they are laymen, let it be confiscated; if clerics, let it be applied to the churches from which they received revenues. But those who are only suspected, due consideration being given to the nature of the suspicion and the character of the person, unless they prove their innocence by a proper defense, let them be anathematized and avoided by all until they have made suitable satisfaction; but if they have been under excommunication for one year, then let them be condemned as heretics. Secular authorities, whatever office they may hold, shall be admonished and induced and if necessary compelled by ecclesiastical censure, that as they wish to be esteemed and numbered among the faithful, so for the defense of the faith they ought publicly to take an oath that they will strive in good faith and to the best of their ability to exterminate in the territories subject to their jurisdiction all heretics pointed out by the Church; so that whenever anyone shall have assumed authority, whether spiritual or temporal, let him be bound to confirm this decree by oath. But if a temporal ruler, after having been requested and admonished by the Church, should neglect to cleanse his territory of this heretical foulness, let him be excommunicated by the metropolitan and the other bishops of the province. If he refuses to make satisfaction within a year, let the matter be made known to the supreme pontiff, that he may declare the ruler's vassals absolved from their allegiance and may offer the territory to be ruled by lay Catholics, who on the extermination of the heretics may possess it without hindrance and preserve it in the purity of faith; the right, however, of the chief ruler is to be respected as long as he offers no obstacle in this matter and permits freedom of action. The same law is to be observed in regard to those who have no chief rulers (that is, are independent). Catholics who have girded themselves with the cross for the extermination of the heretics, shall enjoy the indulgences and privileges granted to those who go in defense of the Holy Land.

We decree that those who give credence to the teachings of the heretics, as well as those who receive, defend, and patronize them, are excommunicated; and we firmly declare that after any one of them has been branded with excommunication, if he has deliberately failed to make satisfaction within a year, let him incur ipso jure the stigma of infamy and let him not be admitted to public offices or deliberations, and let him not take part in the election of others to such offices or use his right to give testimony in a court of law. Let him also be *intestable*, that is, that he may not have the free exercise of making a will, and let him be deprived of the right of inheritance. Let no one be urged to give an account to him in any matter, but let him be urged to give an account to others. If perchance he be a judge, let his decisions have no force, nor let any cause be brought to his attention. If he be an advocate, let his assistance by no means be sought. If a notary, let the instruments drawn up by him be considered worthless, for, the author being condemned, let them enjoy a similar fate. In all similar cases we command that the same be observed. If, however, he be a cleric, let him be deposed from every office and benefice, that the greater the fault the graver may be the punishment inflicted.

If any refuse to avoid such after they have been ostracized by the Church, let them be excommunicated till they have made suitable satisfaction. Clerics shall not give the sacraments of the Church to such pestilential people, nor shall they presume to give them Christian burial, or to receive their alms or offerings; otherwise they shall be deprived of their office, to which they may not be restored without a special indult of the Apostolic See. Similarly, all regulars, on whom also this punishment may be imposed, let their privileges be nullified in that diocese in which they have presumed to perpetrate such excesses.

But since some, under "the appearance of godliness, but denying the power thereof," as the Apostle says (II Tim. 3: 5), arrogate to themselves the authority to preach, as the same Apostle says: "How shall they preach unless they be sent?" (Rom. 10:15), all those prohibited or not sent, who, without the authority of the Apostolic See or of the Catholic bishop of the locality, shall presume to usurp the office of preaching either publicly or privately, shall be excommunicated and unless they amend, and the sooner the better, they shall be visited with a further suitable penalty. We add, moreover, that every archbishop or bishop should himself or through his archdeacon or some other suitable persons, twice or at least once a year make the rounds of his diocese in which report has it that heretics dwell, and there compel three or more men of good character or, if it should be deemed advisable, the entire neighborhood, to swear that if anyone know of the presence there of heretics or others holding secret assemblies, or differing from the common way of the faithful in faith and morals, they will make them known to the bishop. The latter shall then call together before him those accused, who, if they do not purge themselves of the matter of which they are accused, or if after the rejection of their error they lapse into their former wickedness, shall be canonically punished. But if any of them by damnable obstinacy should disapprove of the oath and should perchance be unwilling to swear, from this very fact let them be regarded as heretics.

We wish, therefore, and in virtue of obedience strictly command, that to carry out these instructions effectively the bishops exercise throughout their dioceses a scrupulous vigilance if they wish to escape canonical punishment. If from sufficient evidence it is apparent that a bishop is negligent or remiss in cleansing his diocese of the ferment of heretical wickedness, let him be deposed from the episcopal office and let another, who will and can confound heretical depravity, be substituted.

#### **CANON 4**

*Summary. Those baptized by the Latins must not be rebaptized by the Greeks.*

*Text.* Though we wish to favor and honor the Greeks who in our days are returning to the obedience of the Apostolic See by permitting them to retain their customs and rites in so far as the interests of God allow us, in those things, however, that are a danger to souls and derogatory to ecclesiastical propriety, we neither wish nor ought to submit to them. After the Church of the Greeks with some of her accomplices and supporters had severed herself from the obedience of the Apostolic See, to such an extent did the Greeks begin hating the Latins that among other things which they impiously committed derogatory to the Latins was this, that when Latin priests had celebrated upon their altars, they would not offer the sacrifice upon those altars till the altars had first been washed, as if by this they had been defiled. Also, those baptized by the Latins the Greeks rashly presume to rebaptize, and even till now, as we understand, there are some who do not hesitate to do this. Desirous, therefore, of removing such scandal from the Church of God, and advised by the holy council, we strictly command that they do not presume to do such things in the future, but conform themselves as obedient children to the Holy Roman Church, their mother, that there may be "one fold and one shepherd." If anyone shall presume to act contrary to this, let him be excommunicated and deposed from every office and ecclesiastical benefice.

#### **CANON 5**

*Summary. The council approves the existing order of the patriarchal sees and affirm, three of their privileges: their bishops may confer the pallium (a distinguishing piece of priestly clothing, generally reserved for priests and important bishops) and may have the cross borne before them, and appeals may be taken to them.*

#### **CANON 6**

*Summary. Provincial synod, for the correction of abuses and the enforcement of canonical enactments must be held annually. To ensure this, reliable persons are to be appointed who will investigate such things as need correction.*

#### **CANON 7**

*Summary. No custom or appeal shall hinder prelates from correcting abuses and reforming the morals of their subjects. If the chapter neglects to correct the excesses of the canons, it shall devolve upon the bishop to do so. Prelates shall not use this statute as means of pecuniary gain.*

#### **CANON 8**

*Summary. Reports of serious irregularities by prelates and inferior clerics must be investigated by the superior. The accused must be given occasion to defend himself and, if found guilty, must be punished accordingly.*

#### **CANON 9**

*Summary. In cities and dioceses where there are people of different languages, the bishop must provide suitable priests to minister to them. If necessity requires, let him appoint a vicar who shall be responsible to him. There may not, however, be two bishops in -the same diocese.*

## CANON 10

*Summary. Bishops who are unable to preach the word of God to the people are to provide suitable men to do it for them. They must see to it that the needs of the clergy so appointed are supplied, otherwise their work will prove a failure.*

*Text:* Among other things that pertain to the salvation of the Christian people, the food of the word of God is above all necessary, because as the body is nourished by material food, so is the soul nourished by spiritual food, since "not in bread alone doth man live but in every word that proceedeth from the mouth of God" (Matt. 4: 4). It often happens that bishops, on account of their manifold duties or bodily infirmities, or because of hostile invasions or other reasons, to say nothing of lack of learning, which must be absolutely condemned in them and is not to be tolerated in the future, are themselves unable to minister the word of God to the people, especially in large and widespread dioceses. Wherefore we decree that bishops provide suitable men, powerful in work and word, to exercise with fruitful result the office of preaching; who in place of the bishops, since these cannot do it, diligently visiting the people committed to them, may instruct them by word and example. And when they are in need, let them be supplied with the necessities, lest for want of these they may be compelled to abandon their work at the very beginning. Wherefore we command that in cathedral churches as well as in conventual churches suitable men be appointed whom the bishops may use as coadjutors and assistants, not only in the office of preaching but also in hearing confessions, imposing penances, and in other matters that pertain to the salvation of souls. If anyone neglect to comply with this, he shall be subject to severe punishment.

## CANON 11

*Summary. In every cathedral church and other churches also that have sufficient means, a master is to be appointed to instruct gratis the clerics and poor students. The metropolitan church ought to have a theologian who shall teach the clergy whatever pertains to the cura animarum (i.e. care of souls).*

*Text.* Since there are some who, on account of the lack of necessary means, are unable to acquire an education or to meet opportunities for perfecting themselves, the Third Lateran Council in a salutary decree provided that in every cathedral church a suitable benefice be assigned to a master who shall instruct gratis the clerics of that church and other poor students, by means of which benefice the material needs of the master might be relieved and to the students a way opened to knowledge. But, since in many churches this is not observed, we, confirming the aforesaid decree, add that, not only in every cathedral church but also in other churches where means are sufficient, a competent master be appointed by the prelate with his chapter, or elected by the greater and more discerning part of the chapter, who shall instruct gratis and to the best of his ability the clerics of those and other churches in the art of grammar and in other branches of knowledge. In addition to a master, let the metropolitan church have also a theologian, who shall instruct the priests and others in the Sacred Scriptures and in those things especially that pertain to the *cura animarum*. To each master let there be assigned by the chapter the revenue of one benefice, and to the theologian let as much be given by the metropolitan; not that they thereby become canons, but they shall enjoy the revenue only so long as they hold the office of instructor. If the metropolitan church cannot support two masters, then it shall provide for the theologian in the aforesaid manner, but for the one teaching grammar, let it see to it that a

sufficiency is provided by another church of its city or diocese

#### **CANON 12**

*Summary. Provincial chapters of regulars are to be held every three years. All not canonically impeded must attend. The chapters to be under the guidance of two Cistercians, and careful attention is to be given to the reform of the order and to regular observance. Visitation of monasteries and nunneries. Ordinaries must strive to reform monasteries and ward off molestation of them by lay officials.*

#### **CANON 13**

*Summary. The founding of new religious orders is forbidden. New monasteries must accept a rule already approved. A monk may not reside in different monasteries nor may one abbot preside over several monasteries.*

*Text.* Lest too great a diversity of religious orders lead to grave confusion in the Church of God, we strictly forbid anyone in the future to found a new order, but whoever should wish to enter an order, let him choose one already approved. Similarly, he who would wish to found a new monastery, must accept a rule already proved. We forbid also anyone to presume to be a monk in different monasteries (that is, belong to different monasteries), or that one abbot preside over several monasteries.

#### **CANON 14**

*Summary: Clerics, especially those in sacred orders, shall live chastely and virtuously. Anyone suspended for incontinency who presumes to celebrate the divine mysteries shall be forever deposed.*

*Text:* That the morals and general conduct of clerics may be better let all strive to live chastely and virtuously, particularly those in sacred orders, guarding against every vice of desire, especially that on account of which the anger of God came from heaven upon the children of unbelief, so that in the sight of Almighty God they may perform their duties with a pure heart and chaste body. But lest the facility to obtain pardon be an incentive to do wrong, we decree that whoever shall be found to indulge in the vice of incontinence, shall, in proportion to the gravity of his sin, be punished in accordance with the canonical statutes, which we command to be strictly and rigorously observed, so that he whom divine fear does not restrain from evil, may at least be withheld from sin by a temporal penalty. If therefore anyone suspended for this reason shall presume to celebrate the divine mysteries, let him not only be deprived of his ecclesiastical benefices but for this twofold offense let him be forever deposed. Prelates who dare support such in their iniquities, especially in view of money or other temporal advantages, shall be subject to a like punishment. But if those, who according to the practice of their country have not renounced the conjugal bond, fall by the vice of impurity, they are to be punished more severely, since they can use matrimony lawfully.

#### **CANON 15**

*Summary. Clerics, who after being warned do not abstain from drunkenness, shall be suspended from their office and benefice.*

*Text.* All clerics shall carefully abstain from drunkenness. Wherefore, let them accommodate the wine to themselves, and themselves to the wine. Nor shall anyone be encouraged to drink, for drunkenness banishes reason and incites to lust. We decree, therefore, that that abuse be absolutely abolished by which in some localities the drinkers bind themselves suo modo to an equal portion of drink and he in their judgment is the hero of the day who out drinks the others. Should anyone be culpable in this matter, unless he heeds the warning of the superior and makes suitable satisfaction, let him be suspended from his benefice or office.

We forbid hunting and fowling to all clerics; wherefore, let them not presume to keep dogs and birds for these purposes.

#### **CANON 16**

*Summary.* Clerics are not to engage in secular pursuits, attend unbecoming exhibitions, visit taverns, or play games of chance. Their clothing must be in keeping with their dignity.

*Text.* Clerics shall not hold secular offices or engage in secular and, above all, dishonest pursuits. They shall not attend the performances of mimics and buffoons, or theatrical representations. They shall not visit taverns except in case of necessity, namely, when on a journey. They are forbidden to play games of chance or be present at them. They must have a becoming crown and tonsure and apply themselves diligently to the study of the divine offices and other useful subjects. Their garments must be worn clasped at the top and neither too short nor too long. They are not to use red or green garments or curiously sewed together gloves, or beak-shaped shoes or gilded bridles, saddles, pectoral ornaments (for horses), spurs, or anything else indicative of superfluity. At the divine office in the church they are not to wear cappas with long sleeves, and priests and dignitaries may not wear them elsewhere except in case of danger when circumstances should require a change of outer garments. Buckles may under no condition be worn, nor sashes having ornaments of gold or silver, nor rings, unless it be in keeping with the dignity of their office. All bishops must use in public and in the church outer garments made of linen, except those who are monks, in which case they must wear the habit of their order; in public they must not appear with open mantles, but these must be clasped either on the back of the neck or on the bosom.

#### **CANON 17**

*Summary.* Prelates and clerics are commanded in virtue of obedience to celebrate diligently and devoutly the diurnal and nocturnal offices.

#### **CANON 18**

*Summary.* Clerics may neither pronounce nor execute a sentence of death. Nor may they act as judges in extreme criminal cases, or take pay in matters connected with judicial tests and ordeals.

*Text.* No cleric may pronounce a sentence of death, or execute such a sentence, or be present at its execution. If anyone in consequence of this prohibition (*hujusmodi occasionis statuti*) should presume to inflict damage on churches or injury on ecclesiastical persons, let him be restrained by ecclesiastical censure. Nor may any cleric write or dictate letters destined for the execution of such a sentence. Wherefore, in the chanceries of the princes let this matter be committed to



laymen and not to clerics. Neither may a cleric act as judge in the case of the Rotarii, archers, or other men of this kind devoted to the shedding of blood. No subdeacon, deacon, or priest shall practice that part of surgery involving burning and cutting. Neither shall anyone in judicial tests or ordeals by hot or cold water or hot iron bestow any blessing; the earlier prohibitions in regard to dueling remain in force.

#### **CANON 19**

*Summary. Household goods must not be stored in churches unless there be an urgent necessity. Churches, church vessels, and the like must be kept clean.*

#### **CANON 20**

*Summary. In all churches the Eucharist and the chrism must be kept under lock and key. Those who neglect to do this, are to be suspended.*

#### **CANON 21**

*Summary. Everyone who has attained the age of reason is bound to confess his sins at least once a year to his own parish pastor with his permission to another, and to receive the Eucharist at least at Easter. A priest who reveals a sin confided to him in confession is to be deposed and relegated to a monastery for the remainder of his life.*

Text. All the faithful of both sexes shall after they have reached the age of discretion faithfully confess all their sins at least once a year to their own (parish) priest and perform to the best of their ability the penance imposed, receiving reverently at least at Easter the sacrament of the Eucharist, unless perchance at the advice of their own priest they may for a good reason abstain for a time from its reception; otherwise they shall be cut off from the Church (excommunicated) during life and deprived of Christian burial in death. Wherefore, let this salutary decree be published frequently in the churches, that no one may find in the plea of ignorance a shadow of excuse. But if anyone for a good reason should wish to confess his sins to another priest, let him first seek and obtain permission from his own (parish) priest, since otherwise he (the other priest) cannot loose or bind him.

Let the priest be discreet and cautious that he may pour wine and oil into the wounds of the one injured after the manner of a skillful physician, carefully inquiring into the circumstances of the sinner and the sin, from the nature of which he may understand what kind of advice to give and what remedy to apply, making use of different experiments to heal the sick one. But let him exercise the greatest precaution that he does not in any degree by word, sign, or any other manner make known the sinner, but should he need more prudent counsel, let him seek it cautiously without any mention of the person. He who dares to reveal a sin confided to him in the tribunal of penance, we decree that he be not only deposed from the sacerdotal office but also relegated to a monastery of strict observance to do penance for the remainder of his life.

#### **CANON 22**

*Summary. Physicians of the body called to the bedside of the sick shall before all advise them to call for the physician of souls, so that, spiritual health being restored, bodily health will follow.*

Text: Since bodily infirmity is sometimes caused by sin, the Lord saying to the sick man whom

he had healed: "Go and sin no more, lest some worse thing happen to thee" (John 5: 14), we declare in the present decree and strictly command that when physicians of the body are called to the bedside of the sick, before all else they admonish them to call for the physician of souls, so that after spiritual health has been restored to them, the application of bodily medicine may be of greater benefit, for the cause being removed the effect will pass away. We publish this decree for the reason that some, when they are sick and are advised by the physician in the course of the sickness to attend to the salvation of their soul, give up all hope and yield more easily to the danger of death. If any physician shall transgress this decree after it has been published by bishops, let him be cut off (*arceatur*) from the Church till he has made suitable satisfaction for his transgression. And since the soul is far more precious than the body, we forbid under penalty of anathema that a physician advise a patient to have recourse to sinful means for the recovery of bodily health.

#### **CANON 23**

*Summary. If those to whom it Pertains neglect to elect a bishop for a cathedral within three months, then this duty devolves upon the next immediate superior. If he neglects to do so within three months, he shall be punished.*

#### **CANON 24**

*SUMMARY. Three forms or methods of election are recognized: the normal one by ballot, by compromise, and by quasi-inspiration. No one may vote by proxy.*

#### **CANON 25**

*Summary. He who consents to the election of himself with the aid of the secular power becomes thereby ineligible, and the election is null.*

#### **CANON 26**

*Summary. If a prelate through negligence has confirmed the election of an unworthy candidate for the guidance of souls, he is to lose the right of confirming the first successor of such a one and is also to be deprived of the revenue of his benefice, and the one unworthily promoted is to be removed. If his action was prompted by malice, a severer penalty is to be imposed on him.*

#### **CANON 27**

*Summary. Incompetent persons must not be promoted to the priesthood or given the direction of souls.*

Text. Since the direction of souls is the art of arts, we strictly command that bishops, either themselves or through other qualified men, diligently prepare and instruct those to be elevated to the priesthood in the divine offices and in the proper administration of the sacraments of the Church. If in the future they presume to ordain ignorant and unformed men (a defect that can easily be discovered), we decree that both those ordaining and those ordained be subject to severe punishment. In the ordination of priests especially, it is better to have a few good ministers than many who are no good, for if the blind lead the blind both will fall into the pit (Matt. 15:14).

## **CANON 28**

*Summary. He who seeks and obtains permission to resign must do so.*

## **CANON 29**

*Summary. Anyone having a benefice with the cura animarum annexed, if he accepts another, shall lose the first; and if he attempts to retain it, he shall lose the other also. After the reception of the second benefice, the first may be freely conferred on another. If he to whom that collation belongs should delay beyond six months, then it shall devolve on another and the form shall indemnify the church for the losses incurred during the vacancy.*

## **CANON 30**

*Summary. The provincial synod is to suspend from the collation of benefices those who after two admonitions confer benefices on unworthy persons. The removal of this suspension the pope reserves to himself or to the patriarch of the one suspended.*

## **CANON 31**

*Summary. Illegitimate sons of canons (here, roughly means priests) may not be appointed heir to where their fathers serve. Such appointments are invalid.*

Text. To destroy that worst of corruptions that grown up in many churches, we strictly forbid that the sons of canons, especially the illegitimate ones be made canons in the same secular churches in which their fathers have been appointed. Such appointments, we decree are invalid; those who presume to make them, let them be suspended from their benefices

## **CANON 32**

*Summary. The rector of a church, notwithstanding the custom of bishops and patrons must have a sufficient portion of the revenues of the church. He who has a parochial church must serve it himself. If another be annexed to it, a vicar must be the latter, who shall enjoy a portio congruens (appropriate portion) of its revenues.*

Text. In some localities a vice has grown up, namely, that patrons of parochial churches and some other persons (including bishops), arrogate to themselves the revenues of those churches, leaving to the priests attached to them such a meager portion as to deprive them of a decent subsistence. For we have learned from a source, the authority of which is unquestionable that in some places the parochial clergy receive for sustenance only a *quarta quartae*, that is one sixteenth of the tithes. Whence it is that in these localities there seldom is found a parochial priest who possesses more than a very limited knowledge of letters. Since therefore the mouth of the ox that threshes should not be muzzled, and he who serves the altar should live by the altar, we decree that no custom on the part patron, or anybody else shall stand in the way of priests receiving a *portio sufficiens* (sufficient amount).

He who has a parochial church must serve it himself and not entrust its administration to a vicar, unless perchance there be a parochial church annexed to the prebend or dignity, in which case we grant that he who has such a prebend or dignity, since it behooves him to serve in the major church, may ask to have appointed for the parochial church a suitable and irremovable vicar,

who, as was said before, shall enjoy a *portio congruens* of the revenues of that church; otherwise by the authority of this decree let him be deprived of it and let it be conferred on another who will and can fulfill the aforesaid requirements. We also absolutely forbid that anyone presume to confer fraudulently on another a pension as a benefice from the revenues of a church that ought to have its own priest (*proprius saceraos*).

### **CANON 33**

*Summary. Prelates may demand procurations only when they conduct visitations and then they must observe the restrictions of the Lateran Council. On their visitations they should devote themselves to preaching and reform.*

### **CANON 34**

*Summary. Prelates are not to take from their subjects more than is due to them. Those who act contrary to this must make restitution and also give an equal amount to the poor.*

### **CANON 35**

*Summary. An appellant, feeling that he has good grounds for an appeal before sentence, must make those grounds known to the judge of the first instance. If sufficient, this is to be made known to the superior judge; if insufficient, the latter must return the appellant to the judge of the first instance.*

### **CANON 36**

*Summary. If a judge from whose interlocutory sentence an appeal has been taken does not execute it, he can proceed with the principal cause.*

### **CANON 37**

*Summary. No one may by means of Apostolic letters be summoned before a judge who is distant more than two days from his diocese, except with the consent of both parties or express mention is made of this decree. Without an order from the other party, such letters are invalid.*

### **CANON 38**

*Summary. A judge must employ a notary or two competent men to put in writing the acts of the judicial process, so that if a dispute arise regarding any action of the judge, the truth can be established by referring to these documents. If any difficulty should arise because of a neglect of this, let the judge be punished.*

Text. Since against the false assertion of an unjust judge the innocent party sometimes cannot prove the truth of a denial, because by the very nature of things there is no direct proof of one denying a fact, that falsity may not prejudice the truth, and injustice may not prevail over justice, we decree that in an ordinary as well as extraordinary inquiry (*judicium*) let the judge always employ either a public person (if he can be had) or two competent men who shall faithfully take down in writing all the acts of the inquiry, namely, citations and delays, refusals and exceptions, petitions and replies, interrogations and confessions, the depositions of witnesses and presentation of documents, interlocutions, appeals, renunciations, decisions, and other acts which take place must be written down in convenient order, the time, places, and persons to be designated. A copy of everything thus written is to be handed to each of the parties, the originals

are to remain in possession of the writers; so at if a dispute should arise in regard to any action of the judge, the truth can be established by a reference to these documents. This provision is made to protect the innocent party against judges who are imprudent and dishonest. A judge who neglects to observe this decree, if on account of this neglect some difficulty should arise, let him be duly punished by a superior judge; nor is there any presumption in favor of doing things his way unless it be evident from legitimate documents in the case.

#### **CANON 39**

*Summary. Anyone who knowingly accepts a stolen article must restore it to the one*

#### **CANON 40**

*Summary. The plaintiff is still the owner of the article that has for one year by violence or deceit been withheld from him.*

#### **CANON 41**

*Summary. No prescription is valid unless it rests on good faith.*

#### **CANON 42**

*Summary. No cleric may so extend his jurisdiction as to become detrimental to secular justice.*

#### **CANON 43**

*Summary. Clerics under no obligation to laymen in matters temporal are not bound to take an oath of fidelity to them.*

*Text. Some laymen (that is, princes) attempt to usurp too much of the divine right when they compel ecclesiastical persons who are under no obligation to them in matters temporal, to take an oath of fidelity to them. Wherefore, since according to the Apostle, "To the Lord the servant standeth or falleth" (Rom. 14: 4), we forbid by the authority of the sacred council that such clerics be forced by secular persons to take an oath of this kind.*

#### **CANON 44**

*Summary. Alienation of ecclesiastical properties by laymen without the legitimate consent of ecclesiastical authority is forbidden.*

#### **CANON 45**

*Summary. Patrons and others who exceed their rights in the matter of church government are to be restrained by censures. If they kill or mutilate a cleric, they shall lose their rights and to the fourth generation their posterity shall be excluded from clerical state.*

#### **CANON 46**

*Summary. Clerics should not contribute to the needs of cities and other localities, even where the resources of the lay people do not suffice, without first consulting the Roman pontiff. Laws by those excommunicated are null. Rulers remain excommunicated after the expiration of their term of office till they have made satisfaction.*

Text. Against magistrates and rulers of cities and others who strive to oppress churches and ecclesiastical persons with taxes and other exactions, the Lateran Council, [III Lat, canon 9] desiring to protect ecclesiastical immunity, prohibited actions of this kind under penalty of anathema, commanding that transgressors and their abettors punished with excommunication until they make suitable satisfaction. But, if the bishop with his clergy should perceive such necessity or utility and without compulsion decide that the aid of the churches ought to be enlisted to meet the needs where the resources of the lay people do not suffice, let the aforesaid lay people accept such assistance humbly, devoutly, and with gratitude. However, on account of the boldness of some, let them first consult the Roman pontiff, to whom it belongs to attend to common needs. But, if even this does not allay the malice of some toward the Church of God, we add that the laws and enactments which have been promulgated by excommunicated persons in this matter or by their orders, be considered null and void and at no time whatever be regarded as valid. But, since fraud and deception ought not to protect anyone, let no one be deceived by the illusion that, although a ruler may incur anathema during the period of his incumbency, yet on the expiration of his term of office there will be no compulsion to make due satisfaction. For both he who refuses to make satisfaction and his successor, if they do not make satisfaction within a month, we decree that they remain bound by ecclesiastical censure until they have made suitable satisfaction, since he assumes the burden who is successor in the honor.

#### **CANON 47**

*Summary. Prelates are not to excommunicate subjects without a previous warning and without a reasonable cause; those guilty of this shall be punished. A subject also shall be punished who falsely protests that he has been unjustly excommunicated.*

*Text.* With the approval of the holy council we prohibit the promulgation of the sentence of excommunication against anyone without a previous warning and in the presence of suitable persons by whom, if need be, such admonition can be proved. Should anyone act contrariwise, even if the sentence of excommunication is a just one, let him know that he is forbidden entrance to the church for a period of one month, which punishment, however, is to be altered should it be deemed advisable. Let also proper precaution be taken against excommunicating anyone without a just and reasonable cause; should this perchance have happened and he who imposed the sentence does not care to withdraw it without complaint, then the one injured may take his complaint of unjust excommunication to a superior, who, if there be no danger in delay, shall send him back to the excommunicator with the command that he absolve him within a specified time; otherwise he himself, should it seem fit, after the presentation of a sufficient reason, will grant him the required absolution either per se or per alium. When it is an evident case against the excommunicator of unjust excommunication, let him again be condemned to pay all the expenses and to repair all the damages incurred by the one unjustly excommunicated; if, however, the gravity of his fault demands it, let him be punished in accordance with the judgment of the superior, since it is not a trivial fault 'to impose such a punishment on an innocent person, unless per chance he erred from a probable cause, especially if there was apparently good ground for his action. But if against the sentence of excommunication no reasonable proof was offered by the complainant, then for the unjust annoyance of his complaint let him be condemned to pay the expenses and repair the damages, or else, let him be punished in accordance with the decision of the superior, unless perchance probable error likewise excuses him; and in regard to the matter for which he was excommunicated, through an adequate pledge

let him be compelled to make satisfaction, or let the original sentence be reimposed even for the purpose of forcing him to make condign satisfaction. But if the judge, recognizing his error, is prepared to revoke such a sentence, and he on whom it was imposed appeals against such a revocation unless satisfaction is made, let him not heed the appeal unless it be an error about which there can be a just doubt, and then on the receipt of a satisfactory pledge that he will obey the summons of him to whom the appeal has been made, or of one delegated by him, let him absolve the one excommunicated and thus he will in no way incur the penalties prescribed; let him be careful, however, not to forge an error to the detriment of another if he wishes to escape canonical punishment.

#### **CANON 48**

*Summary. Provision is made that no one may through frivolous refusal deny or reject the jurisdiction of his judge regarding excommunication.*

#### **CANON 49**

*Summary. The sentence of excommunication is not to be imposed with a view of satisfying greed, and anyone so guilty is to be severely punished.*

*Text.* Under threat of the divine judge we absolutely forbid that anyone, impelled solely by greed, dare bind one with the chain of excommunication or absolve one so bound, especially in those regions where it is customary, when the one excommunicated is absolved impose a pecuniary punishment on him; and we decree that when it is agreed that the sentence of excommunication was an unjust one. The excommunicator be compelled by ecclesiastical censure to restore the money thus extorted; and, unless he was deceived by a probable error, let him make full compensation for the injury sustained. If he fails to do this, let other penalties be imposed.

#### **CANON 50**

*Summary. The prohibitions against marriage in the second and third degrees of affinity<sup>1</sup> and against the union of the offspring from second marriages to a relative of the first husband, are removed. This prohibition does not apply beyond the fourth degree of consanguinity and affinity.*

*Text.* It must not be deemed reprehensible if human statutes change sometimes with the change of time, especially when urgent necessity or common interest demands it, since God himself has changed in the New Testament some things that He had decreed in the Old. Since, therefore, the prohibition against the contracting of marriage in *secundo et tertio genere affinitatis* (second and third degrees of affinity) and that against the union of the offspring from second marriages to a relative of the first husband, frequently constitute a source of difficulty and sometimes are a cause of danger to souls, that by a cessation of the prohibition the effect may cease also, we, with the approval of the holy council, revoking previous enactments in this matter, decree in the resent

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<sup>1</sup> A degree of affinity refers to a close relationship that is not a blood relative (it usually referred to members of a spouse's family, but it also applied to godparents and relatives of people with whom that person had had sex). A degree of consanguinity referred to a blood relationship (parent, cousin). Since in small communities observing the ban on marrying someone within the original 7(!) degrees of consanguinity (which included even 6<sup>th</sup> cousins) was nearly impossible, this canon eases the requirement, lessening the degrees to 4.

statute that such persons may in the future contract marriage without hindrance. The prohibition also is not in the future to affect marriages beyond the fourth degree of consanguinity and affinity; since in degrees beyond the fourth a prohibition of this kind cannot be generally observed without grave inconvenience. This quaternary number agrees well with the prohibition of corporal wedlock of which the Apostle says that "the wife hath not power of her own body, but the husband; and in like manner the husband also hath not power of his own body, but the wife" (I Cor. 7: 4); because there are four humors in the body, which consists of four elements. Since therefore the prohibition of conjugal union is restricted to the fourth degree, we wish that it remain so *in perpetuum*, notwithstanding the decrees already issued relative to this matter either by others or by ourselves, and should anyone presume to contract marriage contrary to this prohibition, no number of years shall excuse him, since duration of time does not palliate the gravity of sin but rather aggravates it, and his crimes are the graver the longer he holds his unhappy soul in bondage.

#### **CANON 51**

*Summary. Clandestine marriages and witness to them by a priest are forbidden. Marriages to be contracted must be published in the churches by the priests so that, if legitimate impediments exist, they may be made known. If doubt exists, let the contemplated marriage be forbidden till the matter is cleared up.*

*Text.* Since the prohibition of the conjugal union in the three last degrees has been revoked, we wish that it be strictly observed in the other degrees. Whence, following in the footsteps of our predecessors, we absolutely forbid clandestine marriages; and we forbid also that a priest presume to witness such. Wherefore, extending to other localities generally the particular custom that prevails in some, we decree that when marriages are to be contracted they must be announced publicly in the churches by the priests during a suitable and fixed time, so that if legitimate impediments exist, they may be made known. Let the priests nevertheless investigate whether any impediments exist. But when there is ground for doubt concerning the contemplated union, let the marriage be expressly forbidden until it is evident from reliable sources what ought to be done in regard to it. But if anyone should presume to contract a clandestine or forbidden marriage of this kind within a prohibited degree, even through ignorance, the children from such a union shall be considered illegitimate, nor shall the ignorance of the parents be pleaded as an extenuating circumstance in their behalf, since they by contracting such marriages appear not as wanting in knowledge but rather as affecting ignorance. In like manner the children shall be considered illegitimate if both parents, knowing that a legitimate impediment exists, presume to contract such a marriage in conspectu ecclesiae (not clandestinely) in disregard of every prohibition. The parochial priest who deliberately neglects to forbid such unions, or any regular priest who presumes to witness them, let them be suspended from office for a period of three years and, if the nature of their offense demands it, let them be punished more severely. On those also who presume to contract such marriages in a lawful degree, a condign punishment is to be imposed. If anyone maliciously presents an impediment for the purpose of frustrating a legitimate marriage, let him not escape ecclesiastical punishment.

#### **CANON 52**

*Summary. In the matter of consanguinity and affinity, hearsay evidence is not to be relied on unless it comes from reputable persons to whom uprightness is a precious asset.*



*Text.* Through some necessity the common mode of procedure in computing the degree of consanguinity and affinity has been replaced by another, namely, hearsay testimony, since on account of the shortness of human life eye-witnesses cannot be had in the matter of reckoning to the seventh degree. But, since we have learned from many instances and from experience that, in consequence of this, legitimate marriages are beset with many dangers, we decree that in this matter hearsay witnesses be not received in the future, since the prohibition now does not extend beyond the fourth degree, unless they be reputable persons to whom uprightness is a precious asset and who before the dispute arose obtained their testimony from those gone immediately before, not from one indeed, since he would not suffice if he were living, but from two at least, who must have been reliable persons, beyond suspicion and of good faith, since it would be absurd to admit them if their informants were worthy only of rejection. Not even if one person has obtained his testimony from many, or if an unreliable person has obtained his from men of good faith, must they be admitted as many and suitable witnesses, since even in the ordinary judicial processes the statement of one witness does not suffice, even though he shine in all the splendor of gubernatorial dignity, and, moreover, legitimate acts are denied to persons of a disreputable character. Witnesses of this kind must declare on oath that in giving their testimony they are not actuated by hatred, fear, love, or self interest; let them designate persons by their names or by a satisfactory description or circumlocution, and distinguish by a clear computation each degree on both sides, and let them include in their oath that they obtained their information from their forefathers and believe it to be so. But neither do such witnesses suffice unless they declare on oath that they have seen persons who belonged to at least one of the aforesaid degrees and who acknowledged themselves blood relatives. For it is more tolerable that some who have been united contrary to the laws of men be separated than that those who have been legitimately united separate in violation of the laws of God.

### **CANON 53**

*Summary.* Owners who commit their estates to people that pursuant of their rites do not pay tithes, must be compelled to pay them in full.

### **CANON 54**

*Summary.* The payment of tithes takes precedence over the payment of taxes and other expenses, and those who invert this order are to be punished.

*Text.* Since it is not in the power of man that the seed yield a return to the sower, because according to the words of the Apostle, "Neither he that planteth is anything, nor he that watereth; but God who giveth the increase" (I Cor. 3: 7), the decayed seed producing much fruit, some impelled too much by avarice strive to defraud in the matter of tithes, deducting from the profits and first fruits taxes and other expenses on which at times they thus escape the payment of tithes. But since the Lord, as a sign of His universal dominion, formerly reserved tithes to Himself by a special title, we, wishing to safeguard the churches against loss and souls against danger, decree that by the prerogative of general dominion the payment of tithes precedes the payment of taxes and other expenses, or at least they to whom the taxes and other expenses are paid but from which the tithes have not been deducted, should be compelled by ecclesiastical censure to pay the tithes to the churches to which they are legally due, since the obligation that attaches to a thing passes with the thing from one possessor to another.

**CANON 55**

*Summary. The Cistercians and other monks must pay tithes to the churches from strange lands or from lands they may acquire in the future, even if they cultivate them with their own hands.*

**CANON 56**

*Summary. It is forbidden to make contracts prejudicial to parochial churches.*

**CANON 57**

*Summary. Only members of a religious order and those who have given their possessions to the order, retaining for themselves only the usufruct, may be buried during the period of an interdict. To religious coming to an interdicted locality, only one church may be opened, and that merely once a year.*

**CANON 58**

*Summary. During a general interdict the bishops may within closed doors celebrate the divine services for those not affected by the interdict.*

**CANON 59**

*Summary. Religious are forbidden to go security for or to borrow money from anyone beyond a fixed sum without the consent of the abbot or the greater part of the chapter.*

**CANON 60**

*Summary. Abbots are forbidden to interfere in matters that belong to the jurisdiction of the bishops.*

Text. From different parts of the world complaints of bishops come to us in regard to grave excesses of some abbots, who, not content within their own spheres, extend their hands to those things that concern the episcopal office, deciding matrimonial cases, imposing public penances, granting letters of indulgences, and similar things, whence it sometimes happens that the episcopal authority is looked upon by many as something of trifling importance. Wishing, therefore, in these matters to safeguard the dignity of the bishops and the welfare of the abbots, we absolutely forbid in the present decree that abbots presume to overreach themselves in such matters if they wish to escape canonical penalties, unless they can by a special concession or other legitimate reason defend themselves in matters of this kind.

**CANON 61**

*Summary. Religious are forbidden to receive churches and tithes from laymen without the consent of the bishops. In churches that do not belong to them pleno jure, the priests must be appointed by the bishops on presentation.*

**CANON 62**

*Summary. Relics are not to be sold or put on exhibition, lest the people be deceived in regard to them. Seekers of alms are not to be admitted unless they can exhibit letters of the Apostolic See or of the bishops, and they may not preach anything not contained in the letters. On the occasion of the dedication of a church, an indulgence of not more than one year may be granted; on the*

*anniversary of the dedication-, it may not exceed forty days.*

#### **CANON 63**

*Summary. It is simoniacal to demand something for the consecration of bishops, the blessing of abbots, and the ordination of clerics; nor is custom any excuse.*

#### **CANON 64**

*Summary. New religious (monks and nuns) are not to be received into a monastery for a price. If this happens, both the one receiving and the one received shall, without hope of restoration, be removed from the community. Those who were received in such a manner before the publication of this decree, must be placed in other communities of the same order.*

#### **CANON 65**

*Summary. Bishops are not to demand anything for the appointment of pastors. Entrance into a monastery and burial must be free.*

#### **CANON 66**

*Summary. The sacraments must be administered freely. The bishops should exhort the people to retain pious customs.*

*Text.* It has frequently come to the ears of the Apostolic See that some clerics demand and extort money for burials, nuptial blessings, and similar things, and, if perchance their cupidity is not given satisfaction, they fraudulently interpose fictitious impediments. On the other hand, some laymen, under the pretext of piety but really on heretical grounds, strive to suppress a laudable custom introduced by the pious devotion of the faithful in behalf of the church (that is, of giving freely something for ecclesiastical services rendered). Wherefore, we forbid that such evil exactions be made in these matters, and on the other hand command that pious customs be observed, decreeing that the sacraments of the Church be administered freely and that those who endeavor maliciously to change a laudable custom be restrained by the bishops of the locality when once the truth is known.

#### **CANON 67**

*Summary. Jews should be compelled to make satisfaction for the tithes and offerings of churches, which the Christians supplied before their properties fell into the hands of the Jews.*

*Text.* The more the Christians are restrained from the practice of usury, the more are they oppressed in this matter by the treachery of the Jews, so that in a short time they exhaust the resources of the Christians. Wishing, therefore, in this matter to protect the Christians against cruel oppression by the Jews, we ordain in this decree that if in the future under any pretext Jews extort from Christians oppressive and immoderate interest, the partnership of the Christians shall be denied them till they have made suitable satisfaction for their excesses. The Christians also, every appeal being set aside, shall, if necessary, be compelled by ecclesiastical censure to abstain from all commercial intercourse with them. We command the princes not to be hostile to the Christians on this account, but rather to strive to hinder the Jews from practicing such excesses. Lastly, we decree that the Jews be compelled by the same punishment (avoidance of commercial

intercourse) to make satisfaction for the tithes and offerings due to the churches, which the Christians were accustomed to supply from their houses and other possessions before these properties, under whatever title, fell into the hands of the Jews, that thus the churches may be safeguarded against loss.

#### **CANON 68**

*Summary. Jews and Saracens of both sexes in every Christian province must be distinguished from the Christian by a difference of dress. On Passion Sunday and the last three days of Holy Week they may not appear in public.*

*Text:* In some provinces a difference in dress distinguishes the Jews or Saracens from the Christians, but in certain others such a confusion has grown up that they cannot be distinguished by any difference. Thus it happens at times that through error Christians have relations with the women of Jews or Saracens, and Jews and Saracens with Christian women. Therefore, that they may not, under pretext of error of this sort, excuse themselves in the future for the excesses of such prohibited intercourse, we decree that such Jews and Saracens of both sexes in every Christian province and at all times shall be marked off in the eyes of the public from other peoples through the character of their dress. Particularly, since it may be read in the writings of Moses [Numbers 15:37-41], that this very law has been enjoined upon them.

Moreover, during the last three days before Easter and especially on Good Friday, they shall not go forth in public at all, for the reason that some of them on these very days, as we hear, do not blush to go forth better dressed and are not afraid to mock the Christians who maintain the memory of the most holy Passion by wearing signs of mourning.

This, however, we forbid most severely, that any one should presume at all to break forth in insult to the Redeemer. And since we ought not to ignore any insult to Him who blotted out our disgraceful deeds, we command that such impudent fellows be checked by the secular princes by imposing them proper punishment so that they shall not at all presume to blaspheme Him who was crucified for us.

#### **CANON 69**

*Summary. Jews are not to be given public offices. Anyone instrumental in doing this is to be punished. A Jewish official is to be denied all intercourse with Christians.*

*Text.* Since it is absurd that a blasphemer of Christ exercise authority over Christians, we on account of the boldness of transgressors renew in this general council what the Synod of Toledo (589) wisely enacted in this matter, prohibiting Jews from being given preference in the matter of public offices, since in such capacity they are most troublesome to the Christians. But if anyone should commit such an office to them, let him, after previous warning, be restrained by such punishment as seems proper by the provincial synod which we command to be celebrated every year. The official, however, shall be denied the commercial and other intercourse of the Christians, till in the judgment of the bishop all that he acquired from the Christians from the time he assumed office be restored for the needs of the Christian poor, and the office that he irreverently assumed let him lose with shame. The same we extend also to pagans.

## **CANON 70**

*Summary. Jews who have received baptism are to be restrained by the prelates from returning to their former rite.*

*Text.* Some (Jews), we understand, who voluntarily approached the waters of holy baptism, do not entirely cast off the old man that they may more perfectly put on the new one, because, retaining remnants of the former rite, they obscure by such a mixture the beauty of the Christian religion. But since it is written: "Accursed is the man that goeth on the two ways" (Eccl. 2:14), and "a garment that is woven together of woolen and linen" (Deut. 22: 2) ought not to be put on, we decree that such persons be in every way restrained by the prelates from the observance of the former rite, that, having given themselves of their own free will to the Christian religion, salutary coercive action may preserve them in its observance, since not to know the way of the Lord is a lesser evil than to retrace one's steps after it is known.