

# Canon 12/Apostolic: “Unaccepted” or “Accepted”?

## A Philological-Canonical Interpretative Attempt

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The text of Canon 12 of the “Apostolic Canons” is handed down to the printed tradition with two different writings of a word. It is the word *ἄδεκτος* or for others the word *δεκτός*. The text of the canon is as follows:

Εἴ τις κληρικός, ἢ λαϊκός, ἀφωρισμένος, ἤτοι ἄδεκτος/δεκτός, ἀπελθὼν ἐν ἐτέρᾳ πόλει, προσδεχθῇ ἄνευ γραμμάτων συστατικῶν, ἀφοριζέσθω καὶ ὁ δεξάμενος καὶ ὁ δεχθείς<sup>1</sup>.

It is worth pointing out at this point that Apostolic Canon 12 and the 85 Apostolic Canons as a whole are part of a wider spurious work of the 4th century titled: *Ἀποστολικαὶ Διαταγαί*. More specifically, they constitute the 47th chapter of the 8th book of the *Ἀποστολικαὶ Διαταγαί*, which is characterized by Arian or semi-Arian content<sup>2</sup>. However, the section with the 85 Apostolic Canons was canonized from the regulatory

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1. The text comes from the edition of Archim. Gregorios D. Papathomas (current Metropolitan of Peristeri), *Οἱ Ἱεροὶ Κανόνες τῆς Ἐκκλησίας (1ος-9ος αἰ.). Τὸ Corpus Canonum τῆς Ἐκκλησίας τῆς Α΄ χιλιετίας ἀπὸ τὸν Νομοκάνονα τοῦ Ἱεροῦ Φωτίου (883)*, [Βιβλιοθήκη Ἑλλήνων Νομοκανόνων/Vivliothiki Hellinon Nomokanonon (BEN), ἀρ./no. 1], Apostoliki Diakonia of the Church of Greece Publications, Athens 2019, 754 pp.

2. See Pavlos Menevisoglou, *Metr. of Sweden and All Scandinavia, Ἱστορικὴ εἰσαγωγὴ εἰς τοὺς Κανόνας τῆς Ὁρθοδόξου Ἐκκλησίας*, Holy Metropolis of Sweden and All Scandinavia, Stockholm 1990, pp. 101-124.

and ratifying Canon 2 of the Quinisext Ecumenical Council in Trullo (691) sealing definitely their unquestionable authority and their complete integration into the Body of the Holy Canons of the Church.

This dittography –which seems to be and is contradictory in terms of the meaning of the word– is not unprecedented. On the contrary, it often happened in the copying of manuscripts. Printed editions critical or not, followed either one option or the other. It should also be noted here that sometimes in the same edition there is difference between the Greek and Latin text of this canon<sup>3</sup>. Of course, their translations into modern European languages are similar.

In order to clarify more completely the existing problem and not to consider that it was just a misprint, the printed editions that we had at our disposal are listed chronologically in the following table with their corresponding option:

|                                 | ἄδεκτος                   | δεκτός                                                                                                 |
|---------------------------------|---------------------------|--------------------------------------------------------------------------------------------------------|
| Origin                          | Text – Translation        | Text – Translation                                                                                     |
| a) Πηδάλιον <sup>i</sup> , 1800 | ἀφωρισμένος, ἥτοι ἄδεκτος |                                                                                                        |
| b) Funk <sup>ii</sup> , 1805    |                           | ἑλληνικὸ κείμενο:<br>ἀφωρισμένος, ἥτοι<br>δεκτός<br>λατινικὸ κείμενο:<br>segregatus vel<br>communicans |
| c) Bruns <sup>iii</sup> , 1839  | ἀφωρισμένος, ἥτοι ἄδεκτος |                                                                                                        |

i. Nikodemos the Hagiorite, *Πηδάλιον τῆς νοητῆς νηὸς τῆς Μίας Ἀγίας Καθολικῆς καὶ Ἀποστολικῆς τῶν Ὁρθοδόξων Ἐκκλησίας*, ἥτοι ἅπαντες οἱ Ἱεροὶ καὶ Θεῖοι Κανόνες πρὸς κατάληψιν τῶν ἀπλουστέρων ἐρμηνευόμενοι παρὰ Ἀγαπίου Ἱερομονάχου καὶ Νικοδήμου Μοναχοῦ, [Leipzig 1800], Maria Rigopoulou Publications, Thessaloniki 2016, p. 14.

ii. F. X. Funk (ed.), *Didascalia et Constitutiones Apostolorum*, vol. 1, Libraria Ferdinandi Schoeningh, Paderbornae 1805, pp. 566-567.

iii. Herm. Th. Bruns (ed.), *Canones Apostolorum et Conciliorum Saeculorum IV.V.VI.VII.*, pars prior, G. Reimeri, Berolini 1839, p. 2.

3. Cf. the Latin text in the edition of Joannou (see the table below).

|                                      |                                                                                                           |                                                                          |
|--------------------------------------|-----------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------|
| d) Σύνταγμα ΠΠ <sup>iv</sup> , 1852  | ἀφωρισμένος, ἤτοι ἄδεκτος                                                                                 |                                                                          |
| e) Lauchert <sup>v</sup> , 1896      | ἀφωρισμένος, ἤτοι ἄδεκτος                                                                                 |                                                                          |
| f) Percival <sup>vi</sup> , 1900     | English translation:<br><i>who is excommunicated, or not to be received</i>                               |                                                                          |
| g) Benešević <sup>vii</sup> , 1906   | ἀφωρισμένος, ἤτοι ἄδεκτος                                                                                 |                                                                          |
| h) Alivizatos <sup>viii</sup> , 1923 | ἀφωρισμένος, ἤτοι ἄδεκτος                                                                                 |                                                                          |
| i) Joannou <sup>ix</sup> , 1962      | Greek text:<br>ἀφωρισμένος, ἤτοι ἄδεκτος<br>french translation:<br><i>excommunié ou exclu de l'église</i> | Latin text:<br><i>a communione suspensus seu communicans</i>             |
| j) Akanthopoulos <sup>x</sup> , 1985 | ἀφωρισμένος, ἤτοι ἄδεκτος<br>translation:<br>ἀφορισμένος ἢ μὴ δεκτός ἀπὸ τὸν οἶκειο Ἀρχιερέα              |                                                                          |
| k) SChr. <sup>xi</sup> , 1987        |                                                                                                           | ἀφωρισμένος, ἤτοι δεκτός<br>French translation:<br><i>exclu ou admis</i> |

iv. G. Rallis – M. Potlis, *Σύνταγμα τῶν Θείων καὶ Ἱερῶν Κανόνων, τῶν τε ἁγίων καὶ πανευφήμεων Ἀποστόλων καὶ τῶν Ἱερῶν Οἰκουμενικῶν καὶ Τοπικῶν Συνόδων καὶ τῶν κατὰ μέρος ἁγίων Πατέρων*, vol. 2, Grigoris Publications (phot. repr.), Athens 1992, p. 15.

v. Fr. Lauchert (hrs.), *Die Kanones der wichtigsten Altkirchlichen Concilien nebst den Apostolischen Kanones*, Akademische Verlagsbuchhandlung von J. C. B. Mohr, Freiburg und Leipzig 1896, p. 2.

vi. H. R. Percival (ed.), *The Seven Ecumenical Councils of the Undivided Church. Their Canons and Dogmatic Decrees, together with the Canons of All the Local Synods which Have Received Ecumenical Acceptance*, James Parker & Co., Oxford 1900, p. 594.

vii. V. N. Benešević, *Syntagma XIV Titulorum sine scholiis secundum versionem palaeo-slovenicam, adjecto textu graeco e vetustissimis codicibus manuscriptis exarato*, tomus primus, Typ. Academiae Scientiarum Imperialis Petropolitanae, Petropoli 1906, pp. 64.

viii. H. Alivizatos, *Οἱ Ἱεροὶ Κανόνες*, Apostoliki Diakonia Publications, Athens (1923, 21949), 31997, p. 175.

ix. P.-P. Joannou, *Discipline générale antique (IVe-IXe siècles). Les Canons des Synodes Particuliers, édition critique du texte grec, version latine et traduction française*, [Pontificia Commissione per la Redazione del Codice di Diritto Canonico Orientale], Fonti, fascicolo IX, vol. 1.2, Tipografia Italo-Orientale «S. Nilo», Grottaferrata (Roma) 1962, p. 13.

x. Pr. Io. Akanthopoulos, *Κώδικας Ἱερῶν Κανόνων καὶ Ἑκκλησιαστικῶν Νόμων*, Afoi kyrakidi Publications, Thessaloniki 21995, pp. 22-23.

xi. M. Metzger, *Les Constitutions Apostoliques*, vol. 3, [SChr 336], Les Éditions du Cerf, Paris 1987, pp. 278-279.

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|------------------------------------|-----------------------------------------------------------------------------------------------------|----------------------------------------------------------------------|
| l) Meratakis <sup>xii</sup> , 1993 |                                                                                                     | ἀφωρισμένος, ἥτοι δεκτός<br>translation:<br>ἀφορισμένος, ἥτοι δεκτός |
| m) Pheidas <sup>xiii</sup> , 1998  | ἀφωρισμένος, ἥτοι ἄδεκτος                                                                           |                                                                      |
| n) N.B <sup>xiv</sup> , 2015       | ἀφωρισμένος, ἥτοι ἄδεκτος<br>French translation:<br><i>exclu de la communion</i>                    |                                                                      |
| o) Perşa <sup>xv</sup> , 2018      | ἀφωρισμένος, ἥτοι ἄδεκτος<br>Romanian translation:<br><i>afurisit, adică neadmis [la comunione]</i> |                                                                      |

xii. P. Papaevangelou, «Ἀποστολικοὶ Κανόνες» in: Ἀποστολικοὶ Πατέρες 1, Ἄπαντα τὰ ἔργα, E. Meretakis Publications, Thessaloniki 1993, pp. 478-479.

xiii. Vl. Io. Pheidas, *Ἱεροὶ Κανόνες καὶ Καταστατικὴ Νομοθεσία τῆς Ἐκκλησίας τῆς Ἑλλάδος*, Athens 1998, p. 191.

xiv. Archim. Gregorios D. Papathomas (now Metr. of Peristeri), *Τὸ Corpus Canonum τῆς Ἐκκλησίας (1ος-9ος αἰ.)*. *Τὸ κείμενο τῶν Ἐκκλησιακῶν Ἱερῶν Κανόνων/Le Corpus Canonum de l'Église (1er-9e siècles)*. *Le Texte des Saints canons ecclésiaux*, [Nomokanoniki Vivliothiki no. 30], Epektasi Publications, Thessaloniki-Katerini 2015, pp. 160-161.

xv. R. Perşa, *Canoanele Bisericii Ortodoxe. Canoanele Apostolice și Canoanele Sinoadelor Ecumenice*, vol. I, ed. Basilica, București 2018, pp. 108-109.

We must first start with the meaning of the two contradictory words which, at first sight, make the content of the Canon contradictory, inconsistent; in other words, the choice of one word refutes the content of the other and as a result the content of the canon itself. According to dictionaries<sup>4</sup>, the word ἄδεκτος, etymologized from the privative prefix α- and the verb δέχομαι<sup>5</sup>, means the one who does not accept something /agree to something or the one who is not susceptible of something, the incapable. For example, «ζῶα ἄδεκτα εὐδαιμονίας», as Stobaeus writes<sup>6</sup>. Plutarchus also notes: «τὴν θατέρου φύσιν, οὐκ ἄδεκτον οὖσαν

4. Indicatively, we only mention the: Fr. Montanari, *Σύγχρονο Λεξικὸν τῆς Ἀρχαίας Ἑλληνικῆς Γλώσσας*, D. Papadima Publications, Athens 2016, 2.442 pp., as well as the digitized dictionaries on the website: [https://lsj.gr/wiki/Main\\_Page](https://lsj.gr/wiki/Main_Page).

5. More specifically, from the subject «δεκ-» of the ancient Greek verb δέχομαι or δέχομαι.

6. Th. Gaisford, *Ἰωάννου Στοβαίου Ἀνθολόγιον*, vol. III, Kuehniano, Lipsiae 1824, p. 295.

ἀλλὰ καὶ φίλην μεταβολῆς»<sup>7</sup>. Regarding the word δεκτός, it means the accepted, acceptable, or the admissible<sup>8</sup>, that is, the one who can or should be accepted, or is accepted, the welcome<sup>9</sup>, the susceptible<sup>10</sup>.

It is also known that the inseparable prefix vowel α- denotes<sup>11</sup>, among other things, the absence, the lack, the deprivation, that is, the opposite of what the original word expresses; e.g. ἄκακος≠κακός etc. The same applies in this case to the so-called verbal adjectives<sup>12</sup> in -τός: ἄλυτος≠λυτός, ἀδύνατος≠δυνατός, ἄτρωτος≠τρωτός, ἄρρήτος≠ρήτός, ἀπρόσιτος≠προσιτός etc. Besides it is known from grammar<sup>13</sup> that two words with opposite meanings constitute an antithetical relationship, a pair of opposite words, and are called opposites and in fact these opposites

7. Plut. *Περὶ τῆς ἐν Τιμαίῳ ψυχογονίας* [<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A2008.01.0385%3Asection%3D25>].

8. Cf.: Luke 4, 24: «οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ»: [transl. «κανεὶς προφήτης δὲν εἶναι παραδεκτός στὴν πατρίδα του»], in: K. Siamakis, *Βίβλος 2, Καινὴ Διαθήκη – Μετάφρασις*, Donax Publications, Thessaloniki 2020, p. 1093). Also cf.: Lev. 17, 4: «ποιῆσαι αὐτὸ εἰς ὀλοκαύτωμα ἢ σωτήριον Κυρίῳ δεκτὸν εἰς ὁσμὴν εὐωδίας», [transl.: «νὰ τὸ θυσιάσει ἐκεῖ ὡς ὀλοκαύτωμα ἢ ὡς θυσία ὑπὲρ σωτηρίας, παραδεκτὴ στὸν Κύριο ὡς ὁσμὴ εὐωδίας (= to sacrifice it there as a burnt offering, or as a sacrifice for salvation, acceptable to the Lord as a sweet savor)»], in: K. Siamakis, *Βίβλος 2, op.cit.*, p. 121).

9. Cf.: Ex. 28, 34: «καὶ ἔσται ἐπὶ τοῦ μετώπου Ἀαρὼν διαπαντός, δεκτὸν αὐτοῖς ἐναντι Κυρίου» [transl.: «πρέπει νὰ βρίσκεται διαρκῶς στὸ μέτωπο τοῦ Ἀαρὼν, γιὰ νὰ γίνονται εὐνοϊκὰ δεκτὰ ἐνώπιον τοῦ Κυρίου οἱ προσφορὰς τοῦ λαοῦ (= it shall always be upon his forehead, that the offerings of the people may be favorable accepted before the Lord)»], in: *Ἡ Παλαιὰ Διαθήκη. Μὲ σύντομη ἐρμηνεία*, vol. Α', Ho Sotir Publications, Athens 2023, p. 226).

10. «μνηστεία οὕτω δεκτὴ γάμου» says K. Armenopoulos in: K. Pitsakis (ed.), *Κωνσταντίνου Ἀρμενοπούλου Πρόχειρον Νόμων ἢ Ἐξάβιβλος*, Dodoni Publications, Athens 1971, p. 260.

11. See indicatively in: [https://www.greek-language.gr/digitalResources/ancient\\_greek/tools/liddel-scott/search.html?lq=%CE%B1-&exact=true](https://www.greek-language.gr/digitalResources/ancient_greek/tools/liddel-scott/search.html?lq=%CE%B1-&exact=true).

12. That is, adjectives derived from verbs with the suffix -τός with an active or passive meaning: ἀβασάνιστος (<αβασανίζω) etc. See indicatively in: [https://www.greek-language.gr/greekLang/ancient\\_greek/tools/composition/page\\_048.html](https://www.greek-language.gr/greekLang/ancient_greek/tools/composition/page_048.html).

13. See indicatively in: S. Chatzisavvidis – Athanasia Chatzisavvidou, *Γραμματική Νέας Ἑλληνικῆς Γλώσσας*, Computer Technology Institute and Press “Diophantus” (CTI), Athens 2013, p. 163.

are characterized dual<sup>14</sup> when between them there is no intermediate<sup>15</sup> situation, that is, when someone or something can necessarily be either one or the other, as in the case with the words “free-enslaved”, “living-dead” etc. Based on the above, the words ἄδεκτος-δεκτός (= *unaccepted-accepted*) are opposites, that is, antonyms and in no way synonymous and therefore it is not possible to replace each other.

In terms of the meaning of the two words in a *canonical*<sup>16</sup> textual context, it is obvious that the word acquires a special content and functions as *terminus technicus*, as special technical term in a broad sense. Thus, as it will be seen below, with the quotation of the canonical passages, the word ἄδεκτος generally means<sup>17</sup> the unacceptable in the life of the Church. In other words, he is the one who is not accepted/acceptable in holy communion because of the commission of errors, that is, the one who is condemned because of the commission of offences, and for this reason was educatively led to the ἀ-κοινωνία<sup>18</sup> state, the one whose various failures-sins, more serious or lighter make it impossible for him to be completely incorporated into the Church. He is also the one who cannot join the order of the clergy because of a canonical hindrance, exactly because he is not unhindered<sup>19</sup>. On the contrary, the word accepted means the one who is no longer ἄδεκτος. It denotes the believer, who after repentance can participate in the sacramental life of the Church. Therefore, in the life and the course of the Church during the first centuries the word ἄδεκτος

14. See S. Chatzisavvidis – Athanasia Chatzisavvidou, *Γραμματική...*, *op.cit.* In the case of this incompatibility with the absolute opposition, where when one part of the opposition is true the other cannot be true, the pair of the words is classified as complementary opposites: [https://www.greek-language.gr/digitalResources/modern\\_greek/tools/lexica/glossology\\_edu/iframe.html?id=90&heading=2](https://www.greek-language.gr/digitalResources/modern_greek/tools/lexica/glossology_edu/iframe.html?id=90&heading=2).

15. As for example the so-called gradual pairs of opposite words cold≠hot, but with the insertion of the adjectives of the intermediate state lukewarm, cool etc.

16. As canonical textual context is understood the entire Body of the Holy Canons of the Church the *Corpus Canonum* of the Church.

17. See Bishop Gregorios P. Papathomas, Metr. of Peristeri, *Κανονικό Δίκαιο. Εισαγωγή στην Κανονική Οικονομία. Προθεωρία της Κανονικής Πράξεως*, [Nomokanonika Analekta 16], Grigoris Publications, Athens 2024, p. 504.

18. “In recent years it has been established to be called «ἀκοινωνησία»”: See Gregorios P. Papathomas, *op.cit.*, s.v. «Βαθμίδες μετάνοιας», pp. 539-540.

19. See Gregorios P. Papathomas, *op.cit.*, s.v., pp. 515-516.

(= *unaccepted*) precedes in terms of the characterization of a Christian and the word *δεκτός* (*accepted*) follows. Also, in the case of a laic to be ordained, the word accepted in its textual context presupposes that the laic was previously unaccepted and then –under conditions that are clearly declared<sup>20</sup>– he can be accepted in the priesthood.

More specifically, the word *ἄδεκτος* occurs (2) times<sup>21</sup> in *Corpus Canonum*: the first in the K12/Apost. and the second in the K81 of Basil the Great. In this last canon (K81/Bas.), the word *ἄδεκτος* acquires a very specific semantic aspect, because reference is made to the stages of repentance<sup>22</sup>, to the ladder that the faithful is called upon to ascend in order to be fully reintegrated into the ecclesiastical body and participate in the Immaculate Mysteries. In this case, the unaccepted of the K81/Bas. are the mourner before church door –whom we also find in other canons<sup>23</sup>–, who as penitents, accepted the penance of the usually long mourning before church door, stood outside the church, and confessing their sins, asked the faithful who entered the church to pray for them. It is characteristic that these stages of repentance faded away as canonical practice after the 4th century<sup>24</sup> and they are not found in the later canons.

The word *δεκτός* occurs a total of 16 times in the *Corpus Canonum* and 11 are found in canons of Basil the Great<sup>25</sup>. It also occurs once to K1/

20. Cf. K14/Bas.: «... ἐὰν καταδέξηται τὸ ἄδικον κέρδος εἰς πτωχοὺς ἀναλῶσαι καὶ τοῦ λοιποῦ τοῦ νοσήματος τῆς φιλοχρηματίας ἀπαλλαγῇ...».

21. See also Pavlos Menevisoglou, *Metr. of Sweden and All Scandinavia, Λεξικὸν τῶν Τερῶν Κανόνων*, [Nomokanoniki Vivliothiki, no. 28], Epektasi Publications, Thessaloniki – Katerini 2013, s.v.

22. The stages of repentance are four: mourning, hearing, prostration, standing with. For more see Gregorios D. Papathomas, *op.cit.*, s.v. «Μετάνοια», pp. 592-593. A characteristic example of these stages or degrees of repentance is found in K58/Bas.: «ἐν τέσσαρσι μὲν ἔτεσι προσκλαίων ἔσται, ἐν πέντε δὲ ἀκροώμενος, ἐν τέσσαρσιν ὑποπίπτων, ἐν δυσὶ συνεστὼς ἄνευ κοινωνίας».

23. See indicatively: K58, 59, 64/Bas.

24. See Gregorios D. Papathomas, *op.cit.*, s.v. «Μετάνοια», p. 592.

25. Indicatively some of the specific passages are cited here (see also in the Appendix): a) K 1/Bas.: «ἐπειδὴ δὲ ὅλως ἔδοξε τισι ... δεχθῆναι αὐτῶν τὸ βάπτισμα, ἔστω δεκτόν». b) K 14/Bas.: «δεκτός ἐστιν εἰς ἱερωσύνην». c) K 17/Bas. (2): «εἰ δεκτός ἐστιν εἰς τὸν κλῆρον» and «Ἔστιν οὖν δεκτός ὁ ἀνὴρ ἐκεῖνος». d) K 82/Bas. (2): «οὕτω δεκτοὶ γενέσθωσαν εἰς τὴν κοινωνίαν» καὶ «οὕτω δεκτοὶ ἔστωσαν τῇ τοῦ ἀγαθοῦ

Kypr. and K2/Petr., as also once to the K16/A', and twice (2) to K6/B'. If one excludes the cases of the two so-called patristic canons, the K2/Petr., where the word δεκτός is part of biblical passages<sup>26</sup> that are quoted in the text of the specific canon, and the K1/Kypr., where the word δεκτός has more of the meaning of "welcome-pleasant" «εὐπρόσδεκτου-εὐάρεστου»<sup>27</sup>, in all the other canons, the word δεκτός is part of a verbal phrase, having the place of a predicate, and refers to faithful, clergy or laity, who either as repentant and free from of any previous impediment<sup>28</sup> or after the imposition of penance they can participate in holy communion.

It should be mentioned at this point that in K6/B' the word δεκτός, as it was mentioned above, occurs two (2) times, but in both it is accompanied by the negative particle μή, that is, in the context of an apophatic formulation that is equivalent to ἄδεκτος. In this case, the canon does not simply focus on the inductive relationship:

offence → ἄδεκτος/ *unaccepted* → penance-repentance → communion but refers to the consistency that derives from the situation and time that someone is not accepted μή δεκτός: οἱ μή δεκτοί=ἄδεκτοι, clergy or laity, cannot control, bring charges against others (bishop or clergy), before they themselves return to the state of acceptance.

By way of parenthesis, it should of course be pointed out that, even during the period when a believer is in a state of «ἀ-κοινωνιακή», that is of no participation in holy communion due to some offence and the imposition of the relevant penance, he continues to be member of the Ecclesiastical Body, in the sense that the Church temporarily keeps him aside from the rest of the Ecclesiastical Body so that the sinner<sup>29</sup> can become aware and measure his offence in the gradual course of

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κοινωνία».

26. These are the passages of: *Is.* 61, 1-2 and *Luke* 4, 19; see the relevant text of the Canon in the Appendix.

27. The passage is as follows: «οὐδὲν γὰρ δύναται δεκτὸν καὶ αἰρετὸν εἶναι παρὰ τῷ Θεῷ» (transl.: nothing can be welcomed and desired by God); see the relevant text of the Canon in the Appendix.

28. And not as ἀκώλυτοι from the beginning.

29. We chose the ancient Greek participle rather than the adjective ἁμαρτωλός, to promote the literal meaning of the word ἁμαρτία = ἀστοχία and to avoid the moralistic deviations.

repentance and then return and participate in the mystery of the Holy Eucharist, to commune mystical in the Body and Blood of Christ. In this sense “the faithful-member of the Church even in the state of excommunication, remains in communion with it”<sup>30</sup>.

As it has already been said above, the *unaccepted* is not identified with the one who is irrevocably and completely cut off from the Church, or more correctly, the excommunicated or anathematized do not constitute the *unaccepted*. This is exactly what is pointed out by the canonists of the 12th century John Zonaras and Th. Balsamon<sup>31</sup> in their commentaries, as also by the interpretation that the authors of the *Πηδάλιο*, Saint Nikodemos the Hagiorite and Agapios (Leonardos)<sup>32</sup>, give to it. Initially, Zonaras notes that the Canon speaks of two different cases, the excommunicated and the unaccepted. In fact, the Byzantine commentator explains that in this case ἄδεκτος is characterized someone who has entered the so-called lower clergy, that is, is reader or chanter and wishes to be ordained a deacon or a presbyter, however, the local bishop postpones his ordination due to some existing doubts. On the basis of what Zonaras mentions, it is clear that here the unaccepted is not cut off from the Ecclesiastical Body nor, as it appears, from his participation in Holy Communion; but simply because doubts have been raised about his worthiness for ordination, the local bishop postpones the ordination. Then if the *unaccepted* by his bishop, disappointed and out of lack of patience, wants to live and find another bishop, then both, the *unaccepted* and the bishop who accepted him without first asking for a recommendation letter will be excommunicated. For Zonaras, the distinction between the *unaccepted* and the *excommunicated* is clarified in the next Apostolic Canon, the K13/Apost. In his relevant commentary, he mentions that this Canon speaks of the excommunicated (while the K12/Apost. of the *unaccepted*) on whom his excommunication will be intensified, if he leaves from his Local Church and seeks another bishop who ignores his excommunication. Of course, and in this canon, although it is not explicitly stated, it is however implied that

30. See Gregorios P. Papathomas, *op.cit.*, s.v. «Βαθμίδες Μετάνοιας», p. 540.

31. See G. Rallis – M. Potlis, *op.cit.*, pp. 16-17.

32. Nikodemos the Hagiorite, *Πηδάλιον...*, *op.cit.*, pp. 14-15.

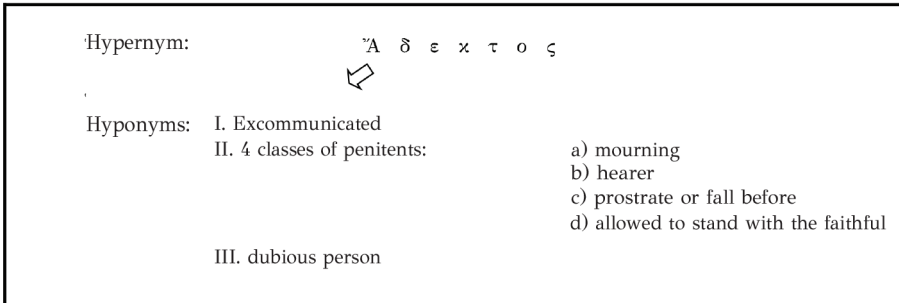
the bishop who accepted the excommunicated should have asked him for a recommendation letter before accepting him in the clergy of his jurisdiction.

The other canonist, Balsamon, commenting on the K13/Apost. in a categorical and undeniable style clarifies that the excommunicated is distinguished from the unaccepted. The excommunicated is the one who has an impediment to participate in the ecclesiastical gathering. The unaccepted is simply the one who is not accepted by his bishop “in many reasons” («ἐκ πολλῶν τρόπων»). Exactly the same is mentioned by the authors of the *Πηδαλίου* saying that the *unaccepted* is not accepted by his bishop “in many ways” («διὰ πολλοῦς τρόπους»), which means that there are doubts about the man’s way of living, life, behavior, and the conduct of the man in general and the local bishop postpones his ordination until any dark spots are clarified and he is *accepted*.

On the basis of all the above and in order to return to K12/Apost. it is obvious that the two words *unaccepted-accepted*, as they are a pair of opposite words cannot have simultaneous validity in the text, as their meaning, considered within the context of the Canon and all its content, imposes the acceptance only of the one choice, either the one with the positive or the negative sign. In addition, it is clear, in relation to K13/Apost. that the *unaccepted* is of a different qualitative status from the *excommunicated*. The excommunicated is by definition *unaccepted*; the unaccepted may be excommunicated or not. Consequently, the *excommunicated* is the one who has been cut off from the participation in the Holy Eucharist and the entire sacramental life of the Church. In this sense, the excommunicated is unaccepted = non accepted, he is someone who is not accepted within the Church in general. The *unaccepted* is the one who is not accepted either because he is excommunicated or because he is in one of the four stages of repentance or because the local bishop has some reservations about him. Conceptually, we could say that the excommunicated belongs to the broader scale of the *unaccepted*, that it is a generic subcategory, in which the broader concept of *unaccepted*, that is a hyponym<sup>33</sup> of the hypernym word *unaccepted*, is divided.

33. As hyponyms are characterized the words which conceptually and generically fall into a broader category, which is called hypernym. For example, the words “green-

This could be represented as follows:



Consequently, it is unnecessary to mention that in K12/Apost. the word ἥτοι, that follows immediately after the word ἀφωρισμένος and immediately proceeds from the word ἄδεκτος/δεκτός, is not the explanatory adverb that we would translate “that is” but is the disjunctive «ἥ+τοι». On this, and in order to make the formulation clearer, the contribution of the canonists, commentators of the 12th century John Zonaras and Th. Balsamon will be needed again, as well as the interpretation given to the Πηδάλιον by the authors Saint Nicodemos the Hagiorite and Agapios (Leonardos) in terms of the word ἥτοι of the text. In this case also, there is a consensus among the commentators and interpreters that ἥτοι here does not interpret, does not explain the word ἀφωρισμένος, but it is the disjunctive ἥ, which is emphatically reinforced with the addition of the intensive τοί. Consequently, we do not translate “excommunicated, that is, unaccepted”<sup>34</sup>, as if they were synonyms words or another equivalent formulation, nor even more, “excommunicated, that is, accepted” which clearly defies logic, since the excommunicated is not generally accepted. It is clear that the author

red-yellow” are hyponyms of the word “colour”, which is called hypernym; also, the words “lyre-violin-guitar” are hyponyms of the hypernym category “stringed musical instruments”. For the properties of the hyponym see in: [https://www.greek-language.gr/digitalResources/modern\\_greek/tools/lexica/glossology\\_edu/iframe.html?id=127&heading=3](https://www.greek-language.gr/digitalResources/modern_greek/tools/lexica/glossology_edu/iframe.html?id=127&heading=3). [Last access to all the aforementioned websites: 5.9.2023.]

34. It is obvious that in a modern translation effort, we cannot leave the word ἥτοι, untranslated even if it is familiar and used in a more scholarly style because the today’s reader will identify it with the word δηλαδή.

of the specific canon wanted from the beginning to distinguish two categories of faithful –one of which, is the excommunicated–, who will face excommunication, if the condition described in the Canon<sup>35</sup> applies.

Therefore based on this conclusion and with what has been said above in relation to the two words *ᾗδεκτος/δεκτός*, we think that the author of the Canon, by wishing to formulate and underline, on the one hand, the serious slip of a cleric or laic who leaves the local bishop and who without a recommendation letter goes to another bishop and, on the other hand, the serious consequence of his act that incurs the excommunication, uses two categories of faithful. These two categories must reasonably and suitably, be opposed to each other, emphatically contrasted, in order to cover complementary, the whole flock. In other words, since one category is the *excommunicated*, who is in any case cut off and temporarily or permanently excluded from the Ecclesiastical Body, the other category must be on the other hand; it must be the one who is no longer cut off, in other words, the one who is already *accepted*, the one who has passed the stages of repentance and returned to participation and communion. In this case, this second category of believer cannot be the *unaccepted*, that is, the one who cannot be accepted –just like the excommunicated– because then there is no point in the intense disjunction. In such a case, the explanatory *δηλαδὴ* is much more appropriate. And at this point we think that at some later point in the past the mistake of the copyist of the manuscripts occurred. In other words, the copyist was unable to perceive the disjunction in the word *ἦτοι* and his thought was attached to the interpretative *δηλαδὴ*. And in order to be consistent with the logical sequence, he proceeded to the correction of the word *accepted* to *unaccepted*, considering that this explains the word *excommunicated* with an equivalent phrase.

Of course, this mistake has reached our days. The Byzantine canonists and commentators, as also those of the *Πηδάλιον*, perceived that there was an error hidden here, but they could not detect it. Starting from Zonaras (12th century), whom more or less Balsamon copies, and reaching Saint Nicodemos and the priest/monk Agapios (18th century), we find out their interpretative similarity in terms of the disjunctive *ἦτοι*,

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35. That is, if they are received in another city by another bishop.

but also in terms of the choice of the word *unaccepted*. For this reason, they also make a great effort to clarify that the excommunicated and the unaccepted are two different things, two different categories of believers, without, however, achieving this. To take an example from today's life and the medical field, it would be as if we tried to distinguish disjunctively between a pathologist and a doctor: “pathologist or of course doctor”<sup>36</sup>. Also, the fact that the ancient author of the Canon had in mind the *accepted* is proved by the continuation of the K12 in K13. Since the first Canon mentions the consequence of excommunication for the believer, it is reasonable for someone to come to the conclusion that the believer is not *accepted* in the Church and commits the specific offence and then is subject to excommunication. Then, the ancient author proceeds to K13 and examines the category of the excommunicated and therefore the consequence of his act is the “intensification of the excommunication”. If the believer of the K12 was already *unaccepted*, even if he was not excommunicated, we believe that the ancient author would not have covered the whole, in the sense that the recommendation letter would have been demanded only by the generally *unaccepted*. However, a bishop of another Local Church could not know whether a foreigner who rushes to him is accepted or unaccepted in another Episcopacy and is therefore obliged in any case to require the presentation of a recommendation letter.

To conclude, we consider the most probable version that the original had the word *accepted*, although the majority of publishers agree with the acceptance of the word *unaccepted*. In this case, we could translate K12/Apost. as follows: “If a cleric or laic, who is excommunicated or of course and *accepted*<sup>37</sup>, departs for another city and there is accepted without recommendation letters, both the one who received him and the one who was accepted should be excommunicated”.

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36. The pathologist is the hyponym of the hypernym word *doctor*.

37. In this case, we prefer the establishment of the antithetical pair of words *ἄδεκτος/δεκτός* as technical term of Canon Law and its incorporation in a Canonical Glossary, where its *canonical* meaning will be attributed with periphrastic formulation, so that the today's unfamiliar reader of the translation can understand the historical and theological content of the Canon. See Appendix, C.

## APPENDIX

A. The Word *Unaccepted* in the Holy Canons of the Church:1. K12/Apost. [CC<sup>38</sup> 13]:

Εἴ τις κληρικός, ἢ λαϊκός, ἀφωρισμένος, ἦτοι **ἄδεκτος**, ἀπελθὼν ἐν ἐτέρᾳ πόλει, προσδεχθῇ ἄνευ γραμμάτων συστατικῶν, ἀφοριζέσθω καὶ ὁ δεξάμενος καὶ ὁ δεχθεὶς.

## 2. K81/Bas. [CC 328]:

Ἐπειδὴ δὲ πολλοὶ ἐν τῇ τῶν βαρβάρων καταδρομῇ παρέβησαν τὴν εἰς τὸν Θεὸν πίστιν, ὅρκους ἐθνικοὺς τελέσαντες καὶ ἀθεμίτων τινῶν γευσάμενοι τῶν ἐν τοῖς εἰδώλοις τοῖς μαγικοῖς προσενεχθέντων αὐτοῖς, οὗτοι, κατὰ τοὺς ἤδη παρὰ τῶν Πατέρων ἡμῶν ἐξενεχθέντας κανόνας, οἰκονομείσθωσαν· οἱ μὲν γὰρ ἀνάγκην χαλεπὴν ἐκ βασάνων ὑπομείναντες καὶ μὴ φέροντες τοὺς πόνους καὶ ἐλκυσθέντες πρὸς τὴν ἄρνησιν, ἐν τρισὶν ἔτεσιν **ἄδεκτοὶ** ἔστωσαν, καὶ ἐν δυσὶν ἀκροάσθωσαν, καὶ ἐν τρισὶν ὑποπεσόντες, οὕτω **δεκτοὶ** γενέσθωσαν εἰς τὴν κοινωνίαν· οἱ δὲ ἄνευ ἀνάγκης μεγάλης προδόντες τὴν εἰς Θεὸν πίστιν, καὶ ἀψάμενοι τῆς τραπέζης τῶν δαιμονίων, καὶ ὁμόσαντες ὅρκους ἐλληνικοὺς, ἐκβαλλέσθωσαν μὲν ἐν τρισὶν ἔτεσι, καὶ ἐν δυσὶν ἀκροάσθωσαν, ἐν ὑποπτώσει δὲ εὐξάμενοι ἐν τρισὶν ἔτεσι, καὶ ἐν ἄλλοις τρισὶ συστάντες τοῖς πιστοῖς εἰς τὴν δέησιν, οὕτω **δεκτοὶ** ἔστωσαν τῇ τοῦ ἀγαθοῦ κοινωνίᾳ.

B. The Word *Accepted* in the Holy Canons of the Church:

## 1. K1/Kypr. [CC 87]:

Δοκιμάζειν γὰρ ἐστὶ τὸ τῶν αἵρετικῶν καὶ σχισματικῶν βάπτισμα, τὸ συνευδοκεῖν τοῖς ὑπ' ἐκείνων βεβαπτισμένοις· οὐ γὰρ δύναται ἐν μέρει ὑπερισχύειν· εἰ ἡδυνήθη βαπτίσαι, ἴσχυσε καὶ Ἅγιον Πνεῦμα δοῦναι· εἰ οὐκ ἡδυνήθη, ὅτι ἔξω ὢν, Πνεῦμα Ἅγιον οὐκ ἔχει, οὐ δύναται τὸν ἐρχόμενον βαπτίσαι, ἐνὸς ὄντος τοῦ βαπτίσματος, καὶ ἐνὸς ὄντος τοῦ Ἁγίου Πνεύματος, καὶ μιᾶς Ἐκκλησίας τοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, ἐπάνω Πέτρου τοῦ ἀποστόλου, ἀρχῇθεν λέγοντος, τῆς ἐνότητος τεθεμελιωμένης.

38. *Corpus Canonum*. Their chronological order within the *Corpus Canonum* of the Church is indicated by consecutive numbering. See Archim. Gregorios P. Papathomas (now Metr. of Peristeri), *Οἱ Ἱεροὶ Κανόνες τῆς Ἐκκλησίας (1ος-9ος αἰ.)*. Τὸ *Corpus Canonum* τῆς Ἐκκλησίας τῆς Ἀ' χιλιετίας ἀπὸ τὸν Νομοκάνονα τοῦ Ἱεροῦ Φωτίου (883), *op.cit.*, pp. 91-103.

Καὶ διὰ τοῦτο τὰ ὑπ’ αὐτῶν γινόμενα, ψευδῆ καὶ κενὰ ὑπάρχοντα, πάντα ἐστὶν ἀδόκιμα· οὐδὲν γὰρ δύναται **δεκτὸν** καὶ αἵρετὸν εἶναι παρὰ τῷ Θεῷ τῶν ὑπ’ ἐκείνων γινομένων, οὓς ὁ Κύριος πολεμίους καὶ ἀντιπάλους αὐτοῦ λέγει ἐν τῷ εὐαγγελίῳ.

2. K2/Petr. [CC 104]:

Τοῖς δὲ μετὰ τὸ φυλακισθῆναι μόνον καὶ ὑπομεμενηκέναι τὰς ἐν τῷ δεσμωτηρίῳ, ὡσὰν ἐν πολιορκίᾳ, θλίψεις τε καὶ δυσωδίας, ὕστερον δὲ χωρὶς πολέμου βασάνων γενομένοις αἰχμαλώτοις, κατὰ πολλὴν πτωχείαν δυνάμεως καὶ κατὰ τινα τυφλότητα τεθραυσμένοις, ἐπαρκέσει ἐνιαυτὸς πρὸς τῷ ἐτέρῳ χρόνῳ· ἐπεὶ ὅλως καὶ αὐτοὶ ἐπιδεδώκασιν ἑαυτοὺς ὑπὲρ τοῦ ὀνόματος τοῦ Χριστοῦ θλιβῆναι, εἰ καὶ ἀπήλαυσαν ἐν τῷ δεσμωτηρίῳ τῆς παρὰ τῶν ἀδελφῶν πολλῆς ἀναπαύσεως, ἅπερ πολλαπλασίονα ἀποδώσουσι, ποθοῦντες λυτρωθῆναι ἀπὸ τῆς πικροτάτης αἰχμαλωσίας τοῦ διαβόλου, μεμνημένοι μάλιστα τοῦ λέγοντος· «Πνεῦμα Κυρίου ἐπ’ ἐμέ, οὗ ἔνεκεν ἔχρισέ με, εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, κηρῶσαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφρέσει, κηρῶσαι ἐνιαυτὸν Κυρίου **δεκτὸν** καὶ ἡμέραν ἀνταποδόσεως».

3. K16/A’ [CC 173]:

Ὅσοι ῥιψοκινδύνως, μήτε τὸν φόβον τοῦ Θεοῦ πρὸ ὀφθαλμῶν ἔχοντες, μήτε τὸν ἐκκλησιαστικὸν κανόνα εἰδότες, ἀναχωρήσουσι τῆς ἰδίας Ἐκκλησίας, πρεσβύτεροι ἢ διάκονοι ἢ ὅλως ἐν τῷ κανόνι ἐξεταζόμενοι, οὗτοι οὐδαμῶς **δεκτοὶ** ὀφείλουσιν εἶναι ἐν ἐτέρᾳ Ἐκκλησίᾳ, ἀλλὰ πᾶσαν ἀνάγκην αὐτοῖς ἐπάγεσθαι χρὴ ἀναστρέφειν εἰς τὰς ἑαυτῶν παροικίας, ἢ ἐπιμένοντας, ἀκοινωνήτους εἶναι προσήκει. Εἰ δὲ καὶ τολμήσειέ τις ὑφαρπάσαι τὸν τῷ ἐτέρῳ διαφέροντα καὶ χειροτονῆσαι ἐν τῇ ἑαυτοῦ Ἐκκλησίᾳ, μὴ συγκατατιθεμένου τοῦ ἰδίου ἐπισκόπου, οὗ ἀνεχώρησεν ὁ ἐν τῷ κανόνι ἐξεταζόμενος, ἄκυρος ἔστω ἡ χειροτονία.

4. K1/Bas. [CC 248]:

[...] ἐπειδὴ δὲ ὅλως ἔδοξέ τις τῶν κατὰ τὴν Ἀσίαν, οἰκονομίας ἔνεκα τῶν πολλῶν, δεχθῆναι αὐτῶν τὸ βάπτισμα, ἔστω **δεκτὸν**.

5. K14/Bas. [CC 261]:

Ὁ τόκος λαμβάνων, ἐὰν καταδέξῃται τὸ ἄδικον κέρδος εἰς πτωχοὺς ἀναλῶσαι καὶ τοῦ λοιποῦ τοῦ νοσήματος τῆς φιλοχρηματίας ἀπαλλαγῆναι, **δεκτός** ἐστὶν εἰς ἱερωσύνην.

6. K17/Bas. [CC 264]:

Ἡρώτησας ἡμᾶς περὶ Βιάνορος τοῦ πρεσβυτέρου, εἰ **δεκτός** ἐστὶν εἰς

τὸν κληρὸν διὰ τὸν ὄρκον. Ἐγὼ δὲ ἤδη τινὰ κοινὸν ὄρον περὶ πάντων ὁμοῦ τῶν μετ' αὐτοῦ ὁμωμοκότων τοῖς κατ' Ἀντιόχειαν κληρικοῖς οἶδα ἐκτεθεικῶς, ὥστε τῶν μὲν δημοσίων αὐτοὺς ἀπέχεσθαι συλλόγων, ἰδίᾳ δὲ ἐνεργεῖν τὰ τῶν πρεσβυτέρων. Τὸ αὐτὸ δὲ τοῦτο καὶ πρὸς τὴν αὐτοῦ ὑπηρεσίαν ἄδειαν αὐτῷ παρέχει, διότι οὐκ ἐν Ἀντιοχείᾳ ἐστὶν ἡ ἱερωσύνη, ἀλλ' ἐν Ἰκονίῳ, ἣν, ὡς αὐτὸς ἐπέστειλας ἡμῖν, τῆς Ἀντιοχείας εἰς οἶκῃσιν ἀντηλλάξατο. Ἔστιν οὖν **δεκτός** ὁ ἀνὴρ ἐκεῖνος, ἀπαιτούμενος παρὰ τῆς εὐλαβείας σου μεταμέλῃσθαι ἐπὶ τῇ εὐκολίᾳ τοῦ ὄρκου, ὃν ἐπὶ τοῦ ἀπίστου ἀνδρὸς ἐξωμόσατο, βασιτάσαι τὴν ἐνόχλησιν τοῦ μικροῦ ἐκεῖνου κινδύνου μὴ δυνηθεῖς.

7. K18/Bas. [CC 265]:

Περὶ τῶν ἐκπεσουσῶν παρθένων, τῶν καθομολογησαμένων τὸν ἐν σεμνότητι βίον τῷ Κυρίῳ, εἴτα διὰ τὸ ὑποπείσειν τοῖς πάθεσι τῆς σαρκὸς ἀθετουσῶν τὰς ἑαυτῶν συνθήκας, οἱ μὲν Πατέρες ἡμῶν, ἀπλῶς καὶ πράως συμπεριφερόμενοι ταῖς ἀσθενείαις τῶν κατολισθαινόντων, ἐνομοθέτησαν **δεκτάς** εἶναι μετὰ τὸν ἐνιαυτόν, καθ' ὁμοιότητα τῶν διγάμων διαταξάμενοι [...].

8. K20/Bas. [CC 267]:

Ὅσαι γυναῖκες, ἐν αἰρέσει οὔσαι, παρθενίαν ὡμολόγησαν, εἴτα μετὰ ταῦτα γάμον ἀνθεῖλοντο, οὐχ ἡγοῦμαι χρῆναι καταδικάζεσθαι ταύτας· «ὅσα γὰρ ὁ νόμος λαλεῖ, τοῖς ἐν τῷ νόμῳ λαλεῖ», αἱ δὲ μήπω ὑπελθοῦσαι τὸν ζυγὸν τοῦ Χριστοῦ, οὐδὲ τὴν νομοθεσίαν ἐπιγινώσκουσι τοῦ Δεσπότη· ὥστε **δεκταί** εἰσι τῇ Ἐκκλησίᾳ μετὰ πάντων καὶ τὴν ἐπὶ τούτοις ἄφεσιν ἔχουσαι ἐκ τῆς πίστεως τῆς εἰς Χριστόν. Καὶ καθόλου τὰ ἐν τῷ κατηχουμένῳ βίῳ γενόμενα εἰς εὐθύνας οὐκ ἄγεται· τούτους δὲ δηλὸν ὅτι ἄνευ βαπτίσματος ἡ Ἐκκλησία οὐ παραδέχεται, ὥστε ἀναγκαιότατον ἐπὶ τούτοις τὰ πρεσβεῖα τῆς γενέσεως.

9. K44/Bas. [CC 291]:

Ἡ διάκονος, ἡ τῷ ἔλληνι συμπορνεύσασα, **δεκτὴ** ἐστὶν εἰς κοινωνίαν, εἰς δὲ τὴν προσφορὰν δεχθήσεται τῷ ἐβδόμῳ ἔτει, δηλονότι ἐν ἀγνείᾳ ζῶσα. Ὁ δὲ μετὰ τὴν πίστιν ἔλλην, πάλιν τῇ ἱεροσυλίᾳ προσιών, «ἐπὶ τὸν ἔμετον ὑποστρέφει». Ἡμεῖς δὲ τῆς διακόνου τὸ σῶμα, ὡς καθιερωμένον, οὐκέτι ἐπιτρέπομεν ἐν χρήσει εἶναι σαρκικῇ.

10. K80/Bas. [CC 327]:

Τὴν δὲ πολυγαμίαν οἱ Πατέρες ἀπεσιώπησαν, ὡς κτηνώδη καὶ παντελῶς ἄλλοτρίαν τοῦ γένους τῶν ἀνθρώπων· ἡμῖν δὲ παρίσταται πλέον τι πορνείας εἶναι τὸ ἀμάρτημα· διὸ εὐλογον τοὺς τοιούτους ὑποβάλλεσθαι τοῖς κανόσι,

δηλονότι ἐνιαυτὸν προσκλαύσαντας, καὶ ἐν τρισὶν ἀκροασαμένους, καὶ ἐν ἄλλοις τρισὶν ὑποπεσόντας, οὕτω **δεκτοὺς** εἶναι.

11. K81/Bas. [CC 328]:

Ἐπειδὴ δὲ πολλοὶ ἐν τῇ τῶν βαρβάρων καταδρομῇ παρέβησαν τὴν εἰς τὸν Θεὸν πίστιν, ὅρκους ἐθνικοὺς τελέσαντες καὶ ἀθεμίτων τινῶν γευσάμενοι τῶν ἐν τοῖς εἰδώλοις τοῖς μαγικοῖς προσενεχθέντων αὐτοῖς, οὗτοι, κατὰ τοὺς ἤδη παρὰ τῶν Πατέρων ἡμῶν ἐξενεχθέντας κανόνας, οἰκονομείσθωσαν· οἱ μὲν γὰρ ἀνάγκην χαλεπὴν ἐκ βασάνων ὑπομείναντες καὶ μὴ φέροντες τοὺς πόνοους καὶ ἐλκυσθέντες πρὸς τὴν ἄρνησιν, ἐν τρισὶν ἔτεσιν **ἄδεκτοι** ἔστωσαν, καὶ ἐν δυσὶν ἀκροάσθωσαν, καὶ ἐν τρισὶν ὑποπεσόντες, οὕτω **δεκτοὶ** γενέσθωσαν εἰς τὴν κοινωνίαν· οἱ δὲ ἄνευ ἀνάγκης μεγάλης προδόντες τὴν εἰς Θεὸν πίστιν, καὶ ἀψάμενοι τῆς τραπέζης τῶν δαιμονίων, καὶ ὁμόσαντες ὅρκους ἐλληνικοὺς, ἐκβαλλέσθωσαν μὲν ἐν τρισὶν ἔτεσι, καὶ ἐν δυσὶν ἀκροάσθωσαν, ἐν ὑποπτώσει δὲ εὐξάμενοι ἐν τρισὶν ἔτεσι, καὶ ἐν ἄλλοις τρισὶ συστάντες τοῖς πιστοῖς εἰς τὴν δέησιν, οὕτω **δεκτοὶ** ἔστωσαν τῇ τοῦ ἀγαθοῦ κοινωνίᾳ.

12. K82/Bas. [CC 329]:

Καὶ περὶ τῶν ἐπιорκησάντων, εἰ μὲν ἐκ βίας καὶ ἀνάγκης παρέβησαν τοὺς ὅρκους, κουφοτέροις ὑπόκεινται τοῖς ἐπιτιμίαις, ὥστε μετὰ ἕξ ἔτη εἶναι αὐτοὺς **δεκτοὺς**· εἰ δὲ ἄνευ ἀνάγκης προδόντες τὴν ἑαυτῶν πίστιν, ἐν δυσὶν ἔτεσι προσκλαύσαντες, καὶ ἐν δυσὶν ἀκροασάμενοι, καὶ ἐν πέντε ἐν ὑποπτώσει εὐξάμενοι, καὶ ἐν δυσὶν ἄλλοις ἄνευ προσφορᾶς εἰς τὴν κοινωνίαν τῆς προσευχῆς παραδεχθέντες, οὕτω τελευταῖον, ἀξιόλογον δηλαδὴ τὴν μετάνοιαν ἐπιδειξάμενοι, ἀποκατασταθήσονται εἰς τὴν κοινωνίαν τοῦ σώματος τοῦ Χριστοῦ.

13. K6/B' [CC 405]:

[...] Ἐπειτα δέ, καὶ εἴ τινες τῶν ἀπὸ τῆς Ἐκκλησίας ἐπὶ αἰτίαις τισὶ προκατεγνωσμένοι εἶεν καὶ ἀποβεβλημένοι ἢ ἀκοινώνητοι, εἴτε ἀπὸ κλήρου εἴτε ἀπὸ λαϊκοῦ τάγματος, μηδὲ τούτοις ἐξεῖναι κατηγορεῖν ἐπισκόπου, πρὶν ἂν τὸ οἰκεῖον ἔγκλημα πρότερον ἀποδύσωνται. Ὅμοίως δὲ καὶ τοὺς ὑπὸ κατηγορίαν προλαβοῦσαν ὄντας, μὴ πρότερον εἶναι δεκτοὺς εἰς ἐπισκόπου κατηγορίαν ἢ ἐτέρων κληρικῶν, πρὶν ἂν ἀθῶους ἑαυτοὺς τῶν ἐπαχθέντων αὐτοῖς ἀποδείξωσιν ἐγκλημάτων [...]. Εἰ δέ τις καταφρονήσας τῶν κατὰ τὰ προδηλωθέντα δεδογμένων τολμήσειεν ἢ βασιλικὰς ἐνοχλεῖν ἀκοὰς ἢ κοσμικῶν ἀρχόντων δικαστήρια ἢ οἰκουμενικὴν σύνοδον ταράσσειν, πάντας ἀτιμάσας τοὺς τῆς διοικήσεως ἐπισκόπους, τὸν τοιοῦτον τὸ παράπαν εἰς κατηγορίαν **μὴ** εἶναι **δεκτόν**, ὥς καθυβρίσαντα τοὺς κανόνας καὶ τὴν ἐκκλησιαστικὴν λυμηνάμενον εὐταξίαν.

### C. Canonical Glossary

*Unaccepted:* This summary term of the Canonical textual tradition denotes the cleric or the laic who is not accepted eucharistically in the Church. It includes three categories of people who have committed canonical offences of graded severity: a. It is the excommunicated or anathematized, that is, the one who has been temporarily or definitively cut off from the Ecclesiastical body and therefore from his participation in Holy Eucharist. b. It is the repentant believer who is on one of the four classes of repentance, proportional to the severity of the canonical offence. From the heavier to the lightest predicted step, the steps of repentance are as follows: mourning, hearing, prostration, standing with. It is the faithful laic who wishes to be ordained, but the local bishop has his reservations about his worthiness and admission to the ranks of the clergy.

*Accepted:* This canonical term denotes the one who is no longer unaccepted, that is, that faithful who has passed the canonical penance imposed for his case and is anew a member of the Ecclesiastical Body participating eucharistically in holy communion.