

This is an extract from:

Byzantine Monastic Foundation Documents:

A Complete Translation of the Surviving Founders' Typika and Testaments

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26. *Luke of Messina: Typikon of Luke for the Monastery of Christ Savior (San Salvatore) in Messina*

Date: May 1131–July 1132¹

Translator: Timothy Miller

Edition employed: J. Cozza-Luzi, *Novum patrum bibliotheca*, vol. 10, pt. 2 (Rome, 1905), pp. 117–37, with text at 121–30.

Manuscript: Codex Messinensis graecus 115 (autograph Ms. ?)²

Other translations: Latin, by Cozza-Luzi, *NPB* 10.2, pp. 121–30.

Institutional History

A. Foundation by Roger II, King of Sicily (1130–54)

The monastery of the Holy Savior or San Salvatore dell’Acroterio was from its origins a royal foundation. The Norman King of Sicily, Roger II, chose the site for it on a tongue of land in the harbor of Messina where his father Roger I had taken the city from the Muslims in 1061.³ A note in the liturgical *typikon* drawn up subsequently for the foundation records the commencement of construction in 1122, which continued for ten years until July 1132.⁴ Thus the work had long been underway before Roger II sought to persuade Bartholomew of Simeri, superior of the monastery of the Mother of God the “New Hodegetria” at Rossano in Calabria, to assume the direction of the monastery sometime before the holy man’s death in 1130.⁵ Bartholomew persuaded the king to accept his disciple Luke instead, the author of our document.

B. Role of Luke of Messina

A little before 1130, Luke arrived in Messina with a dozen other monks and a package of basic artifacts from Rossano for setting up a monastery, including sacred vessels and service books. In the document below, Luke notes [2] that on his arrival the monastery was not yet ready for use and there were no monks present at the facility. Arranz (“Typicon,” p. xxi) reckons that Roger II’s diploma, which dates to May 1131 and which gives legal recognition to the foundation,⁶ must predate the composition of our document. The latter is preserved as an introduction to the foundation’s liturgical *typikon*, Codex Messinensis graecus 115, now in the library of the University of Messina, which Arranz believed was Luke’s autograph copy. Leroy (“Date,” p. 44, etc.) cast doubt on this proposition, however, citing among other arguments errors of orthography that the reportedly highly learned Luke was unlikely to have made himself. In any event, the manuscript remained in use at San Salvatore until late in the sixteenth century, and was copied by several other surviving manuscripts.⁷

C. Establishment of the Archimandritical Authority

In the document below, Luke mentions [3] a disappointing tour of Greek Sicilian monasteries he undertook after his arrival at San Salvatore. It is likely that Roger II had already determined to subordinate a large number of these deficient foundations to San Salvatore, an idea that was actually carried out in February 1133, when he established an archimandritical authority at the royal monastery, with Luke as the first incumbent.⁸ The king cleared the way by getting Hugh, the Latin bishop of Messina, to cede his jurisdiction over some thirty Greek monasteries in his diocese in favor of the new archimandrite in 1131.⁹ Eighteen small Sicilian monasteries and four Calabrian ones were directly subordinated to San Salvatore as formal dependencies, while thirteen larger Sicilian monasteries, including St. Philip of *Fragala*, and three Calabrian ones were joined to it as *kephalika* (capital) and *autodespota* (independent) institutions.¹⁰ These latter, however, were hardly what contemporary Byzantine monastic reformers would have considered “independent” monasteries, since they were subordinated to the disciplinary and economic control of the archimandritical monastery. Also, though this second group of monasteries continued to have their own superiors, as our document indicates [11] ff. below, the archimandrite had a determinative role in the choice. The dependent monasteries in the first group were administered through stewards stationed in the individual facilities.

Roger II bolstered San Salvatore’s position with important economic concessions and grants of valuable properties.¹¹ The prestige of San Salvatore and the political connections of the archimandrite likely served to protect the subordinate monasteries from rapacious barons and overzealous royal officials. Von Falkenhausen (“Patrimonio,” p. 785) reckons the success of the archimandritical authority by noting that of the thirteen so-called independent monasteries listed in Roger II’s diploma of 1133, eleven still existed more than two hundred years later in 1336, long after Norman rule over Sicily had itself disappeared.

D. Witness to the Lost Disciplinary (Founder’s) Typikon

The numerous disciplinary lapses Luke discovered in the Greek monasteries he toured at the beginning of his superiorship apparently led in 1133 to the issuance of a disciplinary *typikon* meant to reform these institutions. The original Greek text of this *typikon* is now lost though there is a translation (not included in our collection of monastic foundation documents) in an Italo-Calabrian dialect transliterated in Greek characters composed by Francesco Vucisano in 1571.¹² This curious manuscript, evidently employed for the Calabrian monastery of St. Bartholomew of Trigona (located near Sinopoli), also contains a translation of San Salvatore’s liturgical *typikon*. This rule is composed of two sets of canons, the first of thirty-three and the second of ten, which treat of such matters as the duties of the superior, requirements for entrance into religious life and promotion to holy orders, monastic officials, aspects of the cenobitic regime, monastic virtues, and the liturgy.¹³ This *typikon* is to be distinguished from the so-called *typikon* of Patir or of Bartholomew of Semeri, a genuine but unpublished Greek founder’s *typikon* of 1130–50 (also not included in our collection) last reported to be in the library of the University of Jena in Germany.¹⁴

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E. Subsequent History of the Foundation in Medieval Times

Luke of Messina died in 1149, and was succeeded as superior and archimandrite by a successor of the same name, who also enjoyed close relations with Roger II.¹⁵ Even after the end of the Norman dynasty, San Salvatore remained prosperous for a time, being a principal lender to Gualtiero of Paleraria, chancellor of Frederick II (1198–1250) in the early years of the thirteenth century.¹⁶ Frederick II's mother Constance, daughter of Roger II, recalled San Salvatore's role in the reorganization and rejuvenation of many "nearly deserted" Greek monasteries.¹⁷ During Frederick II's minority, Pope Innocent III (1198–1216) took San Salvatore under papal protection in 1216.¹⁸ The monks, who had frequently sought papal assistance in years past during quarrels with the local archbishops of Messina, found themselves under papal censure from 1222 to 1235 during the pontificates of Honorius III (1216–27) and Gregory IX (1227–41).

The wars between the Angevins and the Aragonese towards the end of the thirteenth century devastated eastern Sicily and southern Calabria where most of the monastery's endowed properties were located.¹⁹ This seems to have initiated the monastery's slow decline that continued down to early modern times, though in the first decade of the fourteenth century there were still a greater number of Greek than Latin rite monasteries in the diocese of Messina.

F. Confiscation of the Monastery and Attempted Suppression

The Holy Roman Emperor Charles V (1516–56), acting in his capacity as ruler of Sicily, confiscated the monastery of San Salvatore, either in 1540 (Rossi, "Prefazione," p. 74) or in 1546 (Arranz, *Typicon*, p. xxvii), in order to erect a fortress on its strategic site in the harbor of Messina. A subsequent explosion of a powder magazine at the fortress destroyed all trace of the twelfth-century monastery. After a long delay, the monks were relocated in 1573 to a permanent home in a new monastery built in the baroque style in the Charibdis neighborhood of the city.

Philip II (1556–90), ruler of Sicily like his father, proposed the complete suppression of the Greek monasteries in his dominions, but was successfully opposed by Pope Gregory XIII (1572–85). Instead, in 1579 the pope reorganized what was known as the "Basilian Congregation" of Italy into three provinces, one of which was headquartered in Messina.²⁰ A few years later under his successor Pope Sixtus V (1585–90), San Salvatore was ordered to adopt the liturgical *typikon* of the mainland Basilian monastery of Grottaferrata. A copy of this *typikon* was duly prepared and completed in 1583; from a note in an older liturgical *typikon* at San Salvatore, it appears that the Grottaferrata *typikon* was instituted in 1587.²¹ The original liturgical *typikon*, though no longer in use, was still preserved at the monastery when it was examined by the superior Romano Vassali in 1656.²²

G. Fate of the Foundation in Modern Times

The monastic community at San Salvatore was legally suppressed in 1866, along with all the other Basilian monasteries of Italy.²³ The baroque monastery was one of the many old buildings destroyed when an earthquake devastated Messina in 1908. The Basilian community was never reconstituted, but another church in the city now bears the name of San Salvatore, while the

archbishop preserves the title of archimandrite long borne by the monastery's superior.²⁴ The Museo Regionale is located on the site of the baroque monastery.²⁵

Analysis

A. Typology of the Document

As noted above, (26) *Luke of Messina* serves as a preface (here called a discourse—*diegesis*) [4] to the foundation's liturgical *typikon*. This present document, like (25) *Fragala's Third Testament* [C], addresses itself principally to the regulation of the foundation's dependencies. It presumes the existence of the archimandritical authority which, even if it was not formally established by Roger II until February 1133, is nevertheless the subject of some of Luke's regulations here. There is also an allusion to the lost founder's *typikon*, which was to be read [4] annually at an assembly at San Salvatore on the patronal feast of the Transfiguration.

B. Model Typika

(26) *Luke of Messina* is particularly valuable for the information it provides [10] on the sources for the composition of both the liturgical and the lost founder's *typika* and on the processes employed in their development. Cognizant of the need to leave his monks rules for their "physical and spiritual way of life," the author asserts [10] that he has made use of existing *typika*, including those of *Stoudios*, the Holy Mountain (i.e., Mount Athos), and Jerusalem. Most likely these are (4) *Stoudios*, (11) *Ath. Rule*, and the liturgical *typikon* of (42) *Sabas*. He also claims to have framed some rules of his own to regulate liturgical services and aspects of the cenobitic life. These precepts the author transmitted verbally to his monks until the time came for the composition of the founder's *typikon* "so that the rules which have been established might not be swept away and handed over to oblivion in times to come."

C. Lives of the Monks

For the regulatory content of this document, the author does indeed look back [3] to Studite and earlier precedents to prohibit spiritual brotherhoods, any unnecessary relations with women, and journeys outside the monastery (cf. (3) *Theodore Studites* [8], [10], [15]). Some more contemporary concerns appear, too, such as a ban on idiorhythmic practices (cf. (33) *Heliou Bomon* [26]). The prohibition on eating meat and the ban on the retention of private property (*pekoulia*) after admission are shared with (25) *Fragala* [B4], [B9]. The prohibition on secret eating was also a concern of *typika* written for monasteries in the monastic reform tradition, like (27) *Kecharitomena* [49]. The importance placed on confession, good order, and humility suggests other possible links to the monastic reform movement in Byzantium proper. Indeed, the author of this document shows [5] an unusually forthright awareness of his role as a reformer, even using the term "reformation" (*diorthosis*).

The author cites [5] qualifications for his monks that clearly have their liturgical responsibilities foremost in mind. He also expects [6] the foundation to be staffed with other monks who would take care of physical needs, practice crafts, serve as scribes and calligraphers, and be versed in sacred and profane literature. As in (25) *Fragala* [B8], the desirability of the growth of the

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community is taken [7], [9] for granted. The library donated to the foundation presumed a large group of literate monks; by contrast, Gregory, the author of (25) *Fragala*, seems himself to have been illiterate. There were also lay domestic servants [8] and field laborers [9] associated with this foundation.

D. Constitutional Matters

1. Source of Authority

Much more so than Gregory, the author of (25) *Fragala*, who sought to preserve some institutional autonomy in spite of his foundation's dependence on royal philanthropy, Luke of Messina was acting [1] forthrightly as an instrument of royal patronage. It was at the orders of the Norman King Roger II that he carried out [3] the reconstitution of several monasteries previously in "considerable disorder" (probably practicing idiorhythmic monasticism), and issued [10] the founder's *typikon*.

2. Procedures for the Election of Superiors in Dependent Monasteries

The author provides for control of the dependencies by the head monastery through a unique set of regulations for the election of their superiors. After the funeral service for a departed superior, two of the leading monks (perhaps the steward and another financial official) were sent out [11] from the head monastery to examine the dependency's books, probably to check on any irregularities. The monks in the dependency were then allowed to nominate three candidates for superior; at least one of these had to be a monk then resident at the head monastery. The final choice [12] was up to the archimandrite of the head institution "with the common consent and deliberation of all." The archimandrite was also responsible [13] for the ordination of the new superior.

3. Patronal Privileges

As in (27) *Kecharitomene* [17]), there were [3], [8] rooms set aside for official visitors known as *archontarikia* where presumably the Norman king or his representatives were entitled to stay.

E. Financial Matters

According to the author, Roger II provided [3] endowments for the clergy in each of the dependent monasteries for the performance of hymnody and funds for the illumination of the churches.²⁶ The royal funding mechanism gave this foundation a much more liturgically oriented mission than that seen in (25) *Fragala*. The agricultural properties that formed the endowments included [9] olive groves, vineyards, vegetable gardens, granaries and housing for the field laborers.

F. External Relations

This foundation sponsored [3], [8] both hospitals (*nosokomeia*) and hospices (*xenodocheia*). The importance placed on institutional philanthropic activities is another link to the contemporary Byzantine monastic reform movement. The main monastery of San Salvatore was enclosed by a wall, as in (29) *Kosmosoteira* [101], within which were to be found [8] the philanthropic institutions, the royal guest quarters, a bakery, a mill, and housing for the domestics.

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Notes on the Introduction

1. As proposed by Arranz, *Typicon*, p. xxi; the publication of Roger II's unedited diplomas in Vaticanus latinus 8201 might help make the dating less problematic.
2. Leroy, "Date," p. 54, disagreed, and argued for a date in the second half of the thirteenth century.
3. Arranz, *Typicon*, p. xix.
4. Arranz, *Typicon*, p. xx.
5. For Bartholomew of Simeri, see Vera von Falkenhausen, "Patir," *ODB*, p. 1596; his *Vita* is edited in *Acta Sanctorum*, vol. 3, September, p. 810 ff. (= Halkin, *BHG* 235).
6. The Greek text found in Vaticanus latinus 8201, fol. 128, is unedited; see Arranz, *Typicon*, p. xxi.
7. See Arranz, *Typicon*, p. xi and Pertusi, "Rapporti," pp. 484–85.
8. The Greek text, Vaticanus latinus 8201, fols. 56–59, 130–32 is unedited; R. Pirri, *Sicilia Sacra*, 3rd ed., vol. 2 (Palermo, 1733), published a fifteenth-century Latin translation, pp. 974–76; see discussion in von Falkenhausen, "Patrimonio," pp. 785–86.
9. Arranz, *Typicon*, p. xxii.
10. Von Falkenhausen, "Patrimonio," p. 782.
11. Concessions are to be found in Codex Vaticanus latinus 8201, fols. 59, 64–66, 67–69, 73–75, 77–78, 79–81, 96, 107–9, 128 ff., 132, 135 ff., 137 ff., 145, 148–53, 156, 189–91, with some found in Latin translation in Pirri, *Sicilia Sacra*, vol. 2, p. 972 ff.; von Falkenhausen, "Patrimonio," p. 783, has a summary.
12. Ed. Mercati, "Trigona," see discussion in Beck, *KTL*, p. 648, Leroy, "Date," p. 12, with n. 15, Minisci, "Riflessi studitani," pp. 227–28, Turyn, *Greek Manuscripts*, p. xv, and Volk, *Gesundheitswesen*, pp. 133–34. The manuscript is now in the Istituto Siciliano di Studi Bizantini e Neoellenici in Palermo.
13. Summary in Scaduto, *Monachesimo Basiliano*, pp. 198–209.
14. Jenensis Bibliotheca universitatis graecus G.B. q. 6a; there is also a copy in the Grottaferrata library, Cryptensis 401. See discussion by Arranz, *Typicon*, p. xi, Minisci, "Riflessi," p. 228, and Pertusi, "Rapporti," p. 483.
15. Scaduto, *Monachesimo Basiliano*, p. 192; von Falkenhausen, "Patrimonio," p. 784.
16. Von Falkenhausen, "Patrimonio," p. 785.
17. L. T. White, *Latin Monasticism in Norman Sicily* (Cambridge, Mass., 1938), p. 45.
18. Arranz, *Typicon*, p. xxvi.
19. Von Falkenhausen, "Patrimonio," p. 789.
20. Minisci, "Monaci basiliani," p. 82.
21. Arranz, *Typicon*, p. xxvii.
22. Arranz, *Typicon*, p. xxvi.
23. Minisci, "Monaci basiliani," p. 88.
24. Arranz, *Typicon*, p. xxvii.
25. Alexander Kazhdan and Dale Kinney, "Messina," *ODB* p. 1351.
26. *Photaugeia*; cf. the *photapsiai*, imperial dedications for the illumination of churches found in middle Byzantine sources like Basil II, *Peri ton dynaton* (*JGR* 3.314) as well as in the contemporary (28) *Pantokrator* [7], [29], [34].

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Translation

Concerning the *Typikon* of the monastery in Messina: The introduction of our holy father Luke, the first archimandrite.

1. . . .¹ on the one hand, we have sought after the patristic commands and the suggestions of that blessed man—if one can call this person a man and not remember him with some more noble term as someone who lived beyond [the strength of] a man. On the other hand, taking measure of ourselves, we reckoned that such a task was beyond our strength and at first hesitated before the order and delayed on account of a praiseworthy timidity. The ruler [Roger II], however, became all the more vehement and forceful in stirring us on. Both with the promise of honors and also with threats, he forced us to bend to the yoke of this work dear to God. We observed such resolution on the part of the ruler, and in fact feared lest we offend both God and the king himself. For we reckoned that we were not totally without God's [blessing] when we entered upon such work which is pleasing to him. If indeed it is as [the scripture] has said, "The heart of the king is anchored in the omnipotent hand" (cf. Prov. 21:1), we know how great is the risk of offending both God and the king. Often weighing these many things in our thoughts, [p. 122] we finally took all our [concerns] and handed them over to the Spirit who guides and governs all things, and the will of God was victorious.

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2. Therefore, we assumed this spiritual authority willingly, but as someone said “with an unwilling heart”² we came to the aforementioned sacred church of the Savior. It was not yet ready for use, but was also totally destitute of monks. We did not give way to delay in doing this work which pleases God so that days ran past, nor did we postpone it from day to day, but we immediately exerted ourselves in this project with our whole being. Then, pursuing the matters proper to beginning, we first toured all of Sicily and Calabria and visited the sacred monasteries. But what sort of people we met at that time and how the majority of monks ordered their life—not to say all of them—knowledgeable men know. Moreover, why is it necessary for us to explain each matter by itself and confuse our account?

3. Through the assistance of Christ, my God and Savior, through the intercession of the Mother of God, and through the good fortune of the most fortunate prince, the monasteries won a proper constitution in place of considerable disorder. Sufficient clergy were established in each monastic house [p. 123] who must always persevere in the sacred hymns, and those who have chosen this life of renunciation have been required to obey the men set over them. The illumination necessary for the sacred churches has become a matter of law. The consumption of meat has been totally banned from the sacred dwellings. Promiscuity among the monks has been utterly rejected; so too a disorderly way of life and social contact with anyone who happens by. Forbidden, too, are adoptions of lay brothers, holding conversations with women, and forming spiritual relationships with them.³ Also forbidden are frequent meetings with nuns and journeys [away from the monastery]. Idiorhythmic practices and eating alone in secret, and in addition to these anything which is called private property or resembles such a thing were completely banned since they destroy the law of the cenobitic constitution. For these are the tares of the enemy who sows secretly in the most pure and pearl-like grain of [our] vocation the filthy and unfruitful harvest of his own malice (cf. Matt. 13:24–30). In their place, confession and good order as well as obedience and humility have been introduced, together with hospitals, hospices, and what are called rooms for official visitors.⁴

4. So that we do not recount everything word by word and stretch out this discourse to greater length, [we note that] anyone who wishes can find all of this written down in chapters⁵ dealing with regulations and given over to the superiors of the most pious houses to keep on record and to serve as a reminder. It has been ordained that every year these rules [p. 124] be read out for all the monks to hear at the assembly held in our illustrious monastery of the Savior on the universal feast of the Transfiguration of the Word [August 6], God made man.

5. With God’s help, I declare that the affairs of these sacred monastic houses and ascetic communities have experienced significant reform and are doing well. Moreover, I pray that the holy flock of God be preserved by him for ever in a higher state worthy of God and that it be led by the Great Shepherd. As for the illustrious, sacred, and august monastery of the Savior, it was established as follows: First, we were eager to assemble God-loving men who held the fear of God before their eyes, primarily men who have some experience of sacred things, are initiated in the inspired scripture, and have been trained in the discipline of Church melodies so that, striking the spiritual

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lyre of the Hebrews, they make those who sing the sacred praises more steadfast and they themselves pursue their music more eagerly. For mixing the pleasure of music with the sacred hymns makes the ascetic more zealous in singing and praying to God. So, too, whenever the experienced among the physicians offer some unpleasant medicines to the sick, at that moment they coat the cup with honey. [p. 125]

6. In addition to these, we introduced others who could perform necessary and useful service for the physical well-being of the monks and also many trained in diverse crafts; then, scribes and calligraphers, and teachers of our sacred books who were sufficiently trained in profane literature. We collected many beautiful books pertaining to our own sacred writings, totally familiar to us, as well as [other books] not pertaining to our sacred writings. We collected the compositions of [St. John] Chrysostom, of the great father Basil, of Gregory the very great Theologian, and of his namesake [Gregory] of Nyssa, and of the other fathers and teachers inspired by God. We collected other compositions and works of ascetic writers, both the simple ones and also the more advanced, as well as historical works and other treatises from the outer and alien courtyard, works such as strive after the sacred knowledge. Other books [we obtained] which teach us about the lives of the fathers and contain the paraphrases⁶ which that most wise Symeon [Metaphrastes] the Logothete composed while moved by the most sacred Spirit. Moreover, we have adorned and beautified this church with the most venerable relics of the great saints and with their sacred images to make it a holy and dignified place. [p. 126]

7. After having assembled such men in such numbers with God's help and after having trained them sufficiently and shorn their worldly locks, we planted them with our own hands, like some sacred shoots in this spiritual paradise of Christ. Then, we most frequently irrigated with the sweet and most fresh springs of the sacred commands and teachings, while God brought the increase. We trusted that the Good Farmer would bring the increase and raise the monks to the summit of spiritual manhood.

8. In addition to these things, we marked out another court beyond this divine court and sacred fold [of the flock] shepherded by God and we encircled this [second] court with a wall. Here, we constructed a hospital and a hospice as well as the facilities for official visitors, granaries, an area to make bread—both a bakery and a mill and cells sufficient to house the lay servants.

9. In addition to these things [we set up] olive groves and vineyards, vegetable gardens, and very large houses in the fields to receive the fruits of the harvest time and to serve as quarters for those laboring out there. In some places, too, we restored churches or planted [new ones]. [p. 127]

To put it simply, from the beginning and throughout we have not rested in our efforts to increase the flock of Christ, and we have brought about every physical and spiritual refreshment for the monks in order that they will have no excuse to interrupt or hinder their ascetic exercises and their inclination toward only the better things. Moreover, we were never seen to have given our eyes over to sleep and our eyelids to drowsiness, since we were frightened lest some wild mule suddenly run out of the forest and tear the flock of Christ asunder and probably ruin it.

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Whoever hears what has been said and fairly examines it, let him glance all about and behold our flock [following] after Christ and [living] with him. In this flock, then, let him glorify the name of the heavenly father, and know from now on that he was not false who said: “For every one who asks, receives, and he who seeks finds, and to him who knocks it will be opened” (Matt. 7:8; Luke 11:10).

10. So much for this. Nevertheless, since time is always flowing and is unstable, all affairs of a temporal nature are swept up and moved by its ceaseless flow. They are gradually reduced by time and covered by the deep weavings of forgetfulness. For time flows on relentlessly, and anything good that may have happened or happens in it flows with it so that whatever was seems never to have existed. On account of this we knew that for the benefit of those who come after us we had to clarify the rules regarding the physical and spiritual [p. 128] way of life for the monks and their organization by means of some written constitution or composition. From the first, we have collected some of these rules from many different *typika*: that of the monastery of Stoudios, of the Holy Mountain, of Jerusalem,⁷ and of several others. Other rules we have carefully framed ourselves. These dealt with every ecclesiastical service in the sacred church, with [the rules] in the brothers' cells, with eating and drinking in the refectory, and simply, with every other administrative matter. We taught all this and passed it on in unwritten form. Then, in conformity with this unwritten tradition, we issued the clauses of this present *typikon* in written form as has been said both so that the rules which have been established might not be swept away and handed over to oblivion in times to come and so that we might obey the royal decree as we said earlier.

11. It is necessary at this point to state precisely how superiors are chosen. When any one of the superiors of the dependent monasteries dies, any two of the brothers there are to go and report [p. 129] the death of their father to the archimandrite. They are to bring along the superior's donkey with its saddle. Immediately, the wooden semantron is struck. When all the brothers are assembled, [the community] performs the customary *trisagion* and prayer for those who have fallen asleep. After this, two of the leading brothers from here are sent to the monastery in question with written documents of the archimandrite. They are to record in detail all the effects of that monastery, both internal and external. They are to counsel the brothers there and strengthen them in the fear of God so that each one performs the ministry entrusted to him without hesitation. They are also to tell them to make their nomination for their leader. If any two are found [suitable] in that house, then one [candidate is added] from this great monastery. If two are not found, then it is the other way around, with two candidates from here and one from there. When this is finished, those [sent out from here] are to return to the monastery. When the monks at the subject monastery make their written nominations in the manner described, they come [to this monastery] and request that the archimandrite establish one of those nominated to be their superior most dear to God. [p. 130]

12. For his part, the archimandrite examines well these names, and carrying out everything canonically with the common consent and deliberation of all, he chooses one as God directs and sets him up as superior. All the others shout out the customary salutation, “Worthy, worthy.”⁸

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13. After this takes place, the man chosen proceeds to his installation in the presence of the monks who elected him. After the deacon says, “Let us beseech the Lord,” the archimandrite places his hand on the man’s head and says the prayers for installing superiors. The archimandrite then removes the candidate’s old pallium and places another on him.⁹ When this new superior has taken the customary oath to the Church, the archimandrite embraces him and then dismisses [all] in peace.

Notes on the Translation

Editors’ note: The assistance of our translator, Timothy Miller [TM], is gratefully acknowledged for the notes to this document.

1. One or two folios are missing at the beginning of the manuscript; see Arranz, *Typicon*, p. xiv.
2. *Iliad* 4:43.
3. Apparently an allusion to (3) *Theodore Studites* [8], [9], [15].
4. *Archontarikia*; derived from *archontareion*, a hall in the imperial palace where the emperors received officers of the *tagmata* and of the themes. In this passage it refers to separate hostels which monasteries maintained for noble guests; cf. (27) *Kecharitomene* [17]. [TM]
5. A reference to the lost founder’s *typikon*; cf. Institutional History, D.
6. A reference to the *Menologium* of Symeon Metaphrastes (10th c.), a vast hagiographic compendium, ed. *PG* 114–16.
7. Probably (4) *Stoudios*, (11) *Ath. Rule*, and the liturgical *typikon* of the Sabas monastery are intended here; cf. (20) *Black Mountain* [23].
8. The acclamation is found also in (22) *Evergetis* [13], (27) *Kecharitomene* [11], and (29) *Kosmosoteira* [33].
9. In this passage “pallium” does not refer to the *omophorion*, the scarf worn by Eastern bishops at the divine liturgy and often equated with the Latin pallium, but rather the monastic cloak; see Lampe, s.v. *pallium*. [TM]

Document Notes

- [1] Roger II’s recruitment of the author. For the background to Luke’s selection, see above, Institutional History, A; see also discussions of other patronal relationships in (13) *Ath. Typikon* [2] ff.; (23) *Pakourianos* [30]; (24) *Christodoulos* [A6], [A9]; and (25) *Fragala* [A2], [B2].
- [2] Inspection tour of Sicilian and Calabrian monasteries. This led to the issuance of the disciplinary *typikon* summarized below in [3]; see discussion above in Institutional History, D.
- [3] Overview of disciplinary regulations. Those listed here show a strong Studite influence; cf. (3) *Theodore Studites* [8], [9], [15]. Along with (4) *Stoudios* and Theodore the Studite’s *Small Catecheses*, the Studite *Testament* enjoyed a wide circulation at this time in Southern Italy and Sicily; see J. Leroy, “Les Petites Catéchèses de S. Théodore Studite,” *Le Muséon* 71 (1958), p. 337, n. 37, cf. Arranz, *Typicon*, p. xii. For the prohibition on secret eating in contemporary documents, see (27) *Kecharitomene* [49], (32) *Mamas* [20], and (33) *Heliou Bomon* [20]. The prohibition on eating meat is found only in (25) *Fragala* [B4].
- [4] Reference to the disciplinary *typikon*; provision for annual reading. See above, Institutional History, D, for the discussion of a sixteenth-century witness to this lost document. For provisions for reading of the *typikon*, generally at meal times, in contemporary documents, see (27) *Kecharitomene* [65], (29) *Kosmosoteira* [59], (30) *Phoberos* [59], (32) *Mamas* [16], and (33) *Heliou Bomon* [16]; earlier, (11) *Ath. Rule* [37] has a provision, as here, for a reading in assembly.
- [5] Qualifications of the monks. With a view to the performance of liturgical services, there is, as in (29) *Kosmosoteira* [3], a preference for educated monks. Arranz, *Typicon*, pp. xxxiv–l, summarizes the liturgical responsibilities of the monks based on the liturgical *typikon*.

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- [6] Craftsmen monks; books; relics. For the library of San Salvatore during Luke's superiorship, see Arranz, *Typicon*, pp. xxx–xxxii.
- [7] Selection, tonsure, and training of the monks. For the gardening analogy, see (31) *Areia* [M2]. Note the same expectation of increase in [9] below and in (25) *Fragala* [B8].
- [8] Auxiliary buildings of the monastery. These are also found in the closely related founder's *typikon* of St. Bartholomew of Trigona, ed. Mercati, "Trigona," in *Collectanea*, p. 390, cf. 394. For provisions for philanthropic institutions in contemporary documents, see (28) *Pantokrator* [36] ff, [58] ff., [63], and (29) *Kosmosoteira* [70]; (27) *Kecharitomene* [17] also features *archontarikia*. Contemporary enclosure walls are also found in (27) *Kecharitomene* [73], [74], and in (29) *Kosmosoteira* [86]
- [9] Agricultural properties; foundation and restoration of churches. See similar contemporary descriptions of endowment properties in (25) *Fragala* [B3], (27) *Kecharitomene* [Appendix A], and (28) *Pantokrator* [65]. For San Salvatore's role in the restoration of churches, see above, Institutional History, E.
- [10] Sources of the liturgical *typikon*. The sources identified are also those chosen by the author of (20) *Black Mountain* [23].
- [11] Procedure for electing a new superior in a dependent monastery. These procedures also set down in the lost founder's *typikon* and in Roger II's legislation for the archimandritical authority; see Scaduto, *Monachesimo Basiliano*, p. 199.
- [12] Final choice by the archimandrite. The archimandrite here actively fulfills the role in elections passively conceded to the lot in (27) *Kecharitomene* [11]; cf. (32) *Mamas* [1] and (33) *Heliou Bomon* [1].
- [13] Installation ceremony for a new superior. See also installation ceremonies for officials in (22) *Evergetis* [13]; (27) *Kecharitomene* [11]; (28) *Pantokrator* [25]; (29) *Kosmosoteira* [33], [34]; and (34) *Machairas* [81].