

This is an extract from:

*Byzantine Monastic Foundation Documents:*

*A Complete Translation of the Surviving Founders' Typika and Testaments*

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Published by

*Dumbarton Oaks Research Library and Collection*

*Washington, D.C.*

in five volumes as number 35 in the series Dumbarton Oaks Studies

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Trustees for Harvard University

Washington, D.C.

Printed in the United States of America

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## 55. Athanasios I: Rule of Patriarch Athanasios I

Date: 1303–1305<sup>1</sup>

Translator: Timothy Miller

Edition employed: Unedited<sup>2</sup>

Manuscript: Vaticanus graecus 2219, fols. 171r–174r (14th c.)<sup>3</sup>

Other translations: None, but there is a French summary by Vitalien Laurent, *Les registes des actes du Patriarcat de Constantinople*, vol. 1, fasc. 4: *Les registes de 1208 à 1309* (Paris, 1971), no. 1595.

### Analysis

#### A. Scope and Purpose of the Document

This document represents a bold attempt by Patriarch Athanasios I (1289–93, 1303–1309) to issue general legislation binding on the empire’s monasteries that might well have preempted provisions of many existing founders’ *typika*. An individual founder’s selective incorporation of an external *typikon* in his own work or his referring to another document (e.g., the liturgical *typikon* of St. Sabas) as being authoritative for particular purposes is a regular feature of the majority of the more ambitious documents in our collection, but this forcible imposition of an external *typikon* is unprecedented. Moreover, while the document under consideration here inevitably shows the influence of earlier cenobitic traditions and usages, particularly those of (22) *Evergetis* and its family, Athanasios I does not hesitate to employ it to stake out extreme positions on such matters as dietary observances, tenure of office for the superior, and the propriety of accepting entrance gifts. The author’s condemnation [4] of the practice of breaking fast days to celebrate (dominical) feasts shows that he did not hesitate to attempt to overturn the long established customs of earlier *typika*, including those in the Evergetian tradition. Clearly he wished to supersede these earlier documents, if not abolish them.

This attempt would seem less presumptuous if the document’s intended audience was limited to the author’s personal and patriarchal monasteries (as Laurent, *Regestes*, p. 378 believed), and it is true that our copy of the document was attached to a dossier intended for the election of a new superior of the Lavra monastery on Mount Athos. In consideration of the apparent universal scope of the document’s greeting, which is addressed [1] to “those most beloved sons of the church who live throughout the whole inhabited world,” Boojamra (*Church Reform*, p. 179), probably rightly, asserts otherwise: “Athanasios was innovative and even revolutionary in the extent and vigor of his monastic reforms and his attempts, unique in Byzantine history, to establish these regulations as universally valid and himself as universal ordinary.”

This document’s aspirations call to mind papal monarchist claims, and it challenges the long-established prerogatives of both traditional private religious foundations and of the newer, pri-

vately sponsored self-governing monasteries in Byzantium. It deserves to rank, therefore, as the quintessential public sector challenge to the empire's private benefactors.

### *B. Lives of the Monks*

#### 1. Liturgical Duties

The author briefly notes [4] the obligation of the superior and his monks not to neglect the performance of the liturgy and the canonical hours. His concern for proper deportment at the services—no leaning against the wall, lifting up feet, or talking—recalls the more extreme (36) *Blemmydes* [13], which forbids even the old and sick to sit down during the performance of chants.

#### 2. Cenobitic Lifestyle

The overview of a monk's responsibilities, including renunciation (*apotage*) of property, obedience (*hypotage*) to the superior, no personal possessions, and a severance of family connections, summarizes [1] the author's uncompromisingly cenobitic outlook. The prescription [4] of equal food and drink for all, even officials, recalls the classic formulation in (22) *Evergetis* [26]. Refectory procedures, including the ban on conversation and the provision for a reading, had been part of the monastic tradition since (22) *Evergetis* [9] enjoined them in the eleventh century. The warning that neither the superior nor any of the monks were to leave the table except for a "compelling reason" may reflect a reaction to the absence of the superior from meals that is accepted as a matter of course in (32) *Mamas* [17] and in (58) *Menoikeion* [8]. The warning to avoid disorderly behavior on the monks' return to the monastery recalls the language of (22) *Evergetis* [4]. Only illness or "unavoidable necessity" could excuse [3] monks from their communal obligations of abstinence, prayer and fasting. In the interests of stamping out factionalism, the author enjoins [4] the superior to prevent sworn associations, drinking parties, and "special friendships" (cf. (22) *Evergetis* [42]), though he does not go as far as (60) *Charsianeites* [B7] which actually forbids personal friendships.

#### 3. No Personal Possessions

Consistent with his support for the strictest form of cenobiticism, the author prohibits [5], cf. [1] the monks from retaining personal property that they might have wished to continue to control after entering their monasteries. Both (59) *Manuel II* [2] and (60) *Charsianeites* [B13] show the persistence of this desire even among monks nominally observing a cenobitic lifestyle.

#### 4. Relations with Family

Apparently fearing [5] that otherwise monks would "scatter the things of God to friends or relatives" (cf. (22) *Evergetis* [18]), the author emphasizes [1] the importance of severing family connections. As part of a general policy intended to support monastic stability and to discourage both the superior and his monks from leaving their monastery, he orders [6] that they should resist the desire to visit their friends and relatives.<sup>4</sup>

#### 5. Diet

Athanasios prescribes the same food and drink for both officials and ordinary monks alike [4]. Like the author of (36) *Blemmydes* [11] he was unwilling to see the stricter dietary regime for fast days set aside in order to celebrate a movable feast that might chance to occur on those days. Yet our author exceeds even *Blemmydes* in considering Monday to be a regular fast day like Wednes-

day and Friday, as (43) *Kasoulon* [5] also does. From our author's correspondence we learn that he sided with dietary rigorists like the authors of (7) *Latros* [8], (20) *Black Mountain* [43], cf. [38], and (43) *Kasoulon* [3] in prescribing only dry foods for these regular weekly fast days.<sup>5</sup> Moreover, he endorses not only the traditional fasting periods of Lent, the Holy Apostles, and the Nativity, but also the relatively less-accepted fast of the Dormition of the Mother of God, endorsed elsewhere in our documents only by the authors of (20) *Black Mountain* [87] and (30) *Phoberos* [31].<sup>6</sup> He was particularly horrified to see even the Good Friday fast set aside to celebrate the Feast of the Annunciation, as (22) *Evergetis* [10] and several twelfth-century *typika* in the Evergetian tradition provide.<sup>7</sup> The author's preference for allowing monks to have only one meal a day, which is explicit in his correspondence, is implied here in this document too.<sup>8</sup>

#### 6. Care for Sick Monks

The author instructs [4] that the superior should take care of sick monks, even one "from among those considered the least" (presumably in rank). This suggests, taken in consideration with (32) *Mamas* [33] and other incidental evidence from these documents, that the maintenance of such monks after they were no longer able to provide services to their monasteries was a matter of some controversy and that the consensus of a mutual obligation of support in time of illness was breaking down.<sup>9</sup> Later, a fear of not being adequately supported would be one of the reasons why some monks would seek to retain control over part of their personal assets (see (60) *Charsianeites* [B13]).

#### 7. Disciplinary Regime

An exceptional feature of this *Rule* is its imposition of an obligation to seek out [7] monks who flee the monastery. Those who repented and promised to return of their own free will were to be welcomed back. (58) *Menoikeion* [18] contains another unusual provision for readmission of a monk who has been punished with expulsion, and the expulsion of a particular monk is contemplated in (52) *Choumnos* [A15], but it is necessary to turn to (45) *Neophytos* [CB1] ff. to find legislation dealing with voluntary departures from the monastery. Ironically, the author of the latter document was himself once apprehended in flight, as is commanded here, from an earlier monastery in which he had served as a young man (see (45) *Neophytos* [4]). Presumably this legislation is part of our author's campaign for monastic stability, in which he attempts to bring a new enforcement mechanism into play.

### C. Constitutional Matters

#### 1. Leadership

The author's discussion of the personal requirements [3] for a superior who would be a "good shepherd" as well as his declaration [2] that "just any person" would not suffice to fill the position proceed from an outlook hostile to both private patronal appointment to the office and the internal selection seen in independent monasteries in that it implies the possibility that the patriarch could remove a superior from office for any number of administrative or personal shortcomings. For our author, as for Michael VIII in (37) *Auxentios* [3], orthodox belief is an indispensable requirement, as is knowledge of the patristic tradition on continence, fasting and prayer, which in practice meant a rigorist approach to problems of monastic discipline.

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The superior, moreover, should not rule [5] his monastery autocratically (cf. (60) *Charsianeites* [B9]: like a “paternal inheritance”), but in conjunction with three or four of the “more pious monks,” with whom he should make the appointments to the monastery’s offices and oversee its finances. Appointments based on personal favoritism or gratuities are indignantly rejected. Of course, collaborative rule had been popular from time to time in Byzantium, particularly since the influential (22) *Evergetis* [14] gave its endorsement to a governing role for its “preeminent monks,” and the authors of some important contemporary documents, (39) *Lips* [27] and (58) *Menoikeion* [22], also institutionalize consultative government.

### 2. Assertion of Patriarchal Rights of Overlordship

The admonition to obedience to the *typikon* (as opposed to patronal whim) is a commonplace in our documents since the monastic reform. Lately, as here, salvation itself is said to be dependent on observance of the rule (cf. (57) *Bebaia Elpis* [125]). What is unique is the open invitation to those in the monasteries who “fear the Lord” and are not “captives to evil” to inform the patriarch himself if his rule is not being observed. One may be sure that this invitation would have been intensely resented by the leaderships of monasteries, both traditional private foundations and the newer independent ones, in which the patriarch himself had no proprietary interest, but our author’s almost papalist view of the authority of his office is well attested in his other writings.<sup>10</sup>

### 3. Reading of the *Typikon*

The author boldly seeks to assimilate a novelty, his imposition of a universal rule upon the monasteries to which this rule was addressed, to a well-established Evergetian custom, the reading of the founder’s *typikon*, a commonplace since (22) *Evergetis* [43]. Here he orders that the superior have the present document read [8] on the fifteenth of each month. There is no indication whether this new usage was intended to supplement or to supplant the reading of the founder’s *typikon*.

## D. Financial Matters

### 1. Financial Administration

As noted above, the superior was obliged to share [5] the financial administration of the monastery with a small group of “pious monks.” Similar arrangements are to be found in the *typika* of the author’s near contemporaries Michael VIII in (37) *Auxentios* [7], Theodora Palaiologina in (39) *Lips* [26], and (apparently) Joachim of Zichna in (58) *Menoikeion* [22]. Following the Evergetian tradition but citing “the holy fathers” and Basil of Caesarea, the author declares the theft of monastic property to be sacrilege.

### 2. Entrance Gifts Restricted

The author’s instruction that postulants should not be admitted [7] for such secular considerations as personal influence, family connections, or proposed entrance gifts may be an illustration of the increasing unease of contemporaries over discriminatory admissions policies, though the latter had been tacitly endorsed even by the reformist (22) *Evergetis* [37]. The “open admissions” policy espoused later in the fourteenth century in (52) *Choumnos* [B6] would lead to an outright prohibition on entrance fees in the early fifteenth century in (60) *Charsianeites* [B16]. While this last document would actually urge a preference for penniless monks, here we find a command that no

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one (presumably postulants are intended) was to be expelled from the monastery “on account of poverty.” Instead, piety and intensity of vocation were to be the determining factors for judging a candidate’s worthiness for admission.

### *Notes on the Introduction*

1. See Laurent, *Regestes*, no. 1595, p. 378.
2. A first edition is being prepared separately by Timothy Miller, with commentary by John Thomas and assistance from Angela Hero, and will appear in *Orientalia Christiana Periodica*.
3. See Talbot, *Correspondence*, pp. xxxvi–xxxvii.
4. For the author’s view of the importance of monastic stability, see Laurent, *Regestes*, no. 1723, ed. Talbot, *Correspondence*, no. 91, with Boojamra, *Church Reform*, p. 177.
5. Laurent, *Regestes*, no. 1776, with Boojamra, *Church Reform*, p. 175.
6. Laurent, *Regestes*, no. 1651, with Boojamra, *Church Reform*, p. 175.
7. (22) *Evergetis* [10], (27) *Kecharitomene* [47], (32) *Mamas* [18], and (33) *Heliou Bomon* [18]; so also (20) *Black Mountain* [60]. Athanasios follows *C. Trull.* c. 89 (R&P 2.512), cited specifically by (43) *Kasoulon* [9], cf. (27) *Kecharitomene* [47].
8. Laurent, *Regestes*, no. 1776, prescribes one meal daily except on Saturdays and Sundays, while no. 1736 prescribes one meal daily after the ninth hour for the entire year; Boojamra, *Church Reform*, p. 175.
9. See also (39) *Lips* [33]; (56) *Kellibara II* [5], [6]; and (57) *Bebaia Elpis* [92].
10. See Boojamra, *Church Reform*, p. 179, who reports a letter (Laurent, *Regestes*, no. 1596) addressed to the superior of the Lavra monastery on Athos that asserts that the latter’s chief responsibility is maintaining good order in accordance with the instructions in the patriarch’s rule, and another letter (Laurent, *Regestes*, no. 1601) warning the same superior that he must resign if he was not strong enough for the job “rather than harm the community.”

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### *Translation*

The document of the *Rule* which is to be read on the fifteenth of the month; while the [profession] and vows [of the rite] of tonsure [must be read] at the beginning of the month.

1. Mercy, grace, peace, and help from God the Father, and from our Lord, Jesus Christ, and from the All-holy Spirit to those most beloved sons of the Church who live throughout the whole inhabited world, who, because of the desire for God, love the monastic habit as the robe of unchanging glory, and who readily place their own necks under the harness of renunciation and of obedience to the yoke of Christ and, according to the divine saying (Matt. 16:24), take up their cross in order to follow along behind Jesus. For these reasons, it is necessary that each of you submit without question and humble yourselves before the superior and all the brotherhood in Christ, eagerly striving for freedom from desires and for mastery over the passions, in total denial of the wishes and desires of the flesh, by observing fasting, abstinence, vigil, brotherly love and prayer. It is necessary that you lead a life with no possessions, that you be rich in patience and in piety, that you "always and everywhere give thanks" (Eph. 5:20), that you preserve obedience to the shepherd unto the shedding of blood in whatever he commands according to God, that you make a most accurate account of the secrets of your heart, and that you shake from your soul every licentiousness of the flesh, luxury, vain honors, family connections, and [personal] friendship. For then will be lodged in you [the apostolic precept] "to be crucified to the world, and the world to you" (Gal. 6:14), something many of those before us strove to accomplish with God's help. For we know that such is the generation of those who seek the Lord; a generation which strives to live beyond the necessities of the body in the hope and desire of the glorious, blessed, and divine reward for those who have lived in this fashion.

2. The good Lord Christ, the Savior and king, has shown such concern that we slaves, though we are useless and under condemnation, before all else, should not have as our shepherd just any person in an offhand manner, but only such a one who has shown firm evidence that he fears the Lord, and loves him and is devoted to him. Therefore, we are indeed blessed, if we are numbered among the sheep or the lambs of any person who wishes [to fulfill this requirement]. But our shepherd also [is blessed], if, like the Great Peter, he gave in advance and received in return.<sup>1</sup> To

find such a man it is necessary that we seek him with much research even before entering the monastic arena, unless we walk on all fours and desire to scatter our gaze in the dust, ready to fall.

3. He must be a God-loving man, that is, one who takes care to lead souls to God, because nothing else is more important to God than this. No one ignores that we are taught by the divine fathers, the nurslings of the Church, what [virtues] must he who is called to be a [spiritual] leader possess in great abundance. In a few of these [virtues] we too require that [such a leader] shine forth. First of all, he must believe correctly and without fault in the holy Trinity and have knowledge and an accurate regimen of conduct and understanding; that is, the rule of abstinence, of fasting, of prayer, and of other things which were done and taught by the fathers; as much as [monks] persevere energetically in these things, the one who gives rewards has prepared their reward. But we are not ignorant of how the fathers define a monk. They say that “a monk is the order and rule of the incorporeal carried out in the filthy and material body. A monk is one who is attached only to the things of God every day, everywhere, and in everything. A monk is a continual forcing of nature and a constant guarding of the senses. A monk is a sanctified body, a purified mouth, and an enlightened mind. A monk is a grieving soul, meditating in the continual awareness of death, meditating both while asleep and while awake, and all the rest.”<sup>2</sup> Conscious of the many other things in which we fall so much short of the monastic life, we will not cease from beseeching God in humility with a contrite heart and with groans that we obtain his mercy, nor from seeking after abstinence, fasting, and prayer to the best of our ability.

4. Except in case of serious illness or unavoidable necessity, the superior and his charges should not be absent from the church. I mean during the midnight office, matins, the hours, the divine liturgy—when there happens to be one—the ninth hour, vespers, and compline. No one should lean against the wall, nor speak to anyone. No one should lift up his feet, but [everyone] should be devoted to God with every sense. Let neither the superior nor any brother leave the table except for a compelling reason. Let both the superior himself and all [others] have the same bread and wine and cooked food. No one should talk at table, but [all] should pay attention to the readings and delight in the enlightenment from this reading. They should also gratefully glorify [God] the provider of the food. Among the monks or lay persons living in the monastery, disorderly voices, shouts, disgraceful or idle words, and laughter should not be heard. It is, of course, unlawful to allow women inside. [In general], let the superior guard himself and the brotherhood from sworn associations and drinking parties during the day or night, also from special friendships with a few or many, either within or without the monastery. Trembling before the penalty in the apostolic canons, [the brotherhood] should not break the fast days as well as Mondays, Wednesdays, and Fridays,<sup>3</sup> perhaps because of the excuse of feast days, but in truth because of a compulsion to gluttony. If it should happen at any time that someone from the monastery should fall sick, even from among those considered the least, the superior should consider him worthy of the proper care.

5. Let not the superior alone appoint a brother for a service within or without the monastery because of [personal] attachment or an accursed gift. Let no one dare to steal anything whatsoever

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from what belongs to the monastery because the holy fathers,<sup>4</sup> and especially the great father Basil,<sup>5</sup> have declared that such a person is found with the lot of Judas and Gehazi (4 Kings 5:20–28), whereas [the fathers] also condemn in similar fashion anyone who possesses in the cenobitic community any private property from home, or who sacrilegiously scatters the things of God to friends or relatives. Rather, under God’s supervision, let [the superior] with the other pious monks select without any emotion those who are able to administer all the affairs of the monastery. Let the knowledge of the income and the expenses not rest with the superior alone, but also with three or four of the more pious monks.

6. Unless there is a pressing necessity, neither the superior nor those under him should leave the monastery, either because they are shackled by indifference or vain thinking or because they are thinking of visiting friends or relatives—we have joined ourselves to Christ, and there is no family connection on earth for those “who have their citizenship in heaven” (Phil. 3:20). If necessity sends someone out on a required errand, [go] not alone, because woe to the single person, but [go] two by two because the Lord indeed says two are better than one.<sup>6</sup>

7. If you wish to enroll anyone [as a member of the] community, [do not do so] for some human reason of gain and not for reasons of salvation, nor because of a gift or personal influence or family connection, because the condemnation of the canons lies against these motives, but consider [that person] worthy if he passionately desires salvation and [is motivated] by piety. On account of poverty do not expel anyone from the monastery, this saving harbor. Do not tonsure one who refuses to assign to himself remorse and penance in word and deed; the reverence of the habit is destroyed by such things. If you do not seek after a tonsured [brother] who has fled, you are both liable to a fearful condemnation. Even if he has escaped by stealth or has been expelled, if he is not incurably ill, but promises of his own free will to return and to repent, let us receive him and confirm our love.

8. Once at the beginning of the month, if he hopes for judgment and reward, let the superior command to be read what we have vowed in the presence of God and of both angels and men when we had our hair tonsured. Let the superior teach those who do not know their letters the terrifying aspects of these vows, and beforehand [let him teach] himself since we will be held accountable [for these things] without fail at the hour of judgment. [Let the superior also read] the contents of this *Rule* in the middle of the month. Strive, therefore, to shepherd the flock of God carefully in love and humility, and not be led astray in the ways that the many suffer who connive to hide their own affairs or, in order not to appear oppressive,<sup>7</sup> do not compel anyone to live according to the law in any way or, what is more unfortunate, [they act] out of malice.

9. Let us not be unaware of our position that we, wretched though we are, have been established as stewards of souls. For it is in our power to be found prudent and faithful. Thus, heeding our teacher and Savior, let us strive to do and teach what we have professed and what we have been ordained to teach. If, then, what has been said regarding salvation is of great concern to both, I mean to the superior and to the flock, salvation will come to both, as well as God’s great mercy

and indeed pride in progress for Christ's Church. If, on the other hand, both the superior and the flock, or one of the two, submit to wickedness and to sluggishness—something I pray will not occur—I adjure you for the sake of our common salvation—for not all are captives of evil—that those among you who fear the Lord should not be silent but should reveal to us in the love of truth only how things are. For when men hide what is harmful to men, and especially what is spiritually harmful, this is the cause of an unpardonable condemnation from God, the judgment against a soul which hates its brother, or more truthfully, hates God. But, those who say and do what brings salvation and pleases God according to their ability instructing both themselves and others, will be surrounded by God's great mercy, of which may we be judged worthy through the intercession of the Mother of God.

#### *Notes on the Translation*

1. Perhaps an allusion to Matt. 16:15–20.
2. John Klimakos, *Scala Paradisi*, 1.10, PG 88, col. 633BC.
3. Apostolic canon 69, *R&P*, vol. 2, p. 88.
4. E.g., the authors of (22) *Evergetis* [12] and related documents.
5. Cf. *Sermo asceticus II*, PG 31, col. 881.
6. Cf. Mark 6:7; Luke 10:3; John 8:17.
7. The text has *ei me dokei enbareis einai* which does not make sense grammatically. The translation is based on the conjectural reading *e me dokein embareis einai*.

#### *Document Notes*

- [1] Overview of a monk's responsibilities. For the ban on personal possessions, see also [5] below, with cross-references. For the injunction to confession, see also (22) *Evergetis* [7], [15] and related documents. For the ban on family connections, see (3) *Theodore Studites* [3], [8]; (12) *Tzimiskes* [14]; (13) *Ath. Typikon* [30], [32]; (22) *Evergetis* [18] and related documents; and (59) *Manuel II* [10].
- [2] Importance of having a good shepherd. For the *topos* of the search for same, see also (24) *Christodoulos* [A3]; (34) *Machairas* [7], [11]; (35) *Skoteine* [5]; (45) *Neophytos* [4]; (48) *Prodromos* [2]; and (60) *Charsianeites* [A3].
- [3] Qualifications for the superiorship; definition of a monk. For the importance of orthodox belief, see also (37) *Auxentios* [3], and (49) *Geromeri* [2]–[11].
- [4] Various disciplinary regulations. For maintenance of the canonical hours, see also (52) *Choumnos* [A16], [B14]; (53) *Meteora* [11]; (54) *Neilos Damilas* [10]; (57) *Bebaia Elpis* [59]; and (60) *Charsianeites* [C17]. For proper deportment at services, see also (11) *Ath. Rule* [20] and (36) *Blemmydes* [13]. For refectory procedures, see also (22) *Evergetis* [9] and related documents. For the ban on special friendships, see also (22) *Evergetis* [42] and related documents, (37) *Auxentios* [5], (57) *Bebaia Elpis* [46], and (58) *Menoikeion* [22]. For the ban on drinking parties, see (22) *Evergetis* [9] and related documents, (56) *Kellibara II* [3], and (58) *Menoikeion* [22]. For the strict observance of fasts in spite of feasts, see also (20) *Black Mountain* [53], but cf. [48] and (30) *Phoberos* [17]. For the superior's obligation to care for sick monks, see (22) *Evergetis* [41] and related documents, (39) *Lips* [33] ff., (57) *Bebaia Elpis* [90], and (60) *Charsianeites* [B4].
- [5] Various administrative regulations. For consultative appointment to offices elsewhere, see also (39) *Lips* [21], (57) *Bebaia Elpis* [73], (58) *Menoikeion* [22], and (59) *Manuel II*, but cf. (37) *Auxentios* [7]. For the condemnation of theft of monastic property, see also (22) *Evergetis* [19], [42] and related documents. For the ban on private property, see also (22) *Evergetis* [22] and related documents, (37) *Auxentios* [5], (52) *Choumnos* [B19], (56) *Kellibara II* [3], (57) *Bebaia Elpis* [46], and (60) *Charsianeites* [B5].

## FOURTEENTH CENTURY

- For the recommendation of consultative government, see also (22) *Evergetis* [14] and related documents; (37) *Auxentios* [9]; (39) *Lips* [21], [23], [32], [38], [39]; (58) *Menoikeion* [22]; and (59) *Manuel II* [6], cf. (60) *Charsianeites* [B9].
- [6] Restrictions on absences from the monastery. See also (3) *Theodore Studites* [10], (13) *Ath. Typikon* [33], (32) *Mamas* [24], (33) *Heliou Bomon* [24], (34) *Machairas* [123], (45) *Neophytos* [C5], [CB2], (57) *Bebaia Elpis* [9], and (59) *Manuel II* [5].
- [7] No admission of postulants for secular considerations; poor monks not to be expelled; monks who flee to be welcomed back or sought out. For other views on admissions in Palaiologan times, see (52) *Choumnos* [B6], [B7] and (60) *Charsianeites* [B16]; cf. the traditional reform position in (22) *Evergetis* [37] and related documents. For a monk's right of lifetime maintenance elsewhere, see (32) *Mamas* [33], (33) *Heliou Bomon* [36], (56) *Kellibara II* [7], and (57) *Bebaia Elpis* [91]; cf. (60) *Charsianeites* [B13]. For the reclamation of renegade monks, see also (45) *Neophytos* [4], cf. (59) *Manuel II* [8]. For attempts to prevent flight, see (34) *Machairas* [122] and (45) *Neophytos* [CB1], [CB4].
- [8] Superior to read every month the *Rule* and the vows made at tonsure. See also Subscription above and [9] below. For the reading of the *typikon*, see (22) *Evergetis* [43], (34) *Machairas* [167], (37) *Auxentios* [13], (39) *Lips* [8], (45) *Neophytos* [11], (57) *Bebaia Elpis* [120], (58) *Menoikeion* [9], and (60) *Charsianeites* [C10]. For instruction of novices, see also (24) *Christodoulos* [A26], (34) *Machairas* [60], and (45) *Neophytos* [C17], cf. (57) *Bebaia Elpis* [129].
- [9] Assertion of patriarchal rights; mandate for reading the *Rule*. For the acknowledgement of patriarchal rights elsewhere, see (21) *Roidion* [A1], (28) *Pantokrator* [25]; (29) *Kosmosoteira* [4], [111], (30) *Phoberos* [33], [35], [50]; (32) *Mamas* [1], [29]; (33) *Heliou Bomon* [1], [29], [48]; (38) *Kellibara I* [15]; (39) *Lips* [1]; (50) *Gerasimos* [4]; (57) *Bebaia Elpis* [26]; and (60) *Charsianeites* [C12].