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**ACTS AND DECREES**  
**OF**  
**THE SYNOD OF JERUSALEM**

Recently published, price 3s 6d net

THE ORTHODOX CONFESSION

OF

THE CATHOLIC AND APOSTOLIC  
EASTERN CHURCH

*Drawn up in the Year 1640 by Peter Mogila, Metropolitan of Kieff,  
and approved by the Synod of Jassy in 1642, and subsequently  
by the four Patriarchs, and again by the Synod of  
Jerusalem in 1672.*

In the old English translation, first published in 1762.

EDITED BY

J. J. OVERBECK, D.D.

WITH AN INTRODUCTION BY

J. N. W. B. ROBERTSON

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LONDON: THOMAS BAKER, 1 SOHO SQUARE, W.

Jerusalem, Synod of (1672)

THE ACTS AND DECREES  
OF  
THE SYNOD OF JERUSALEM

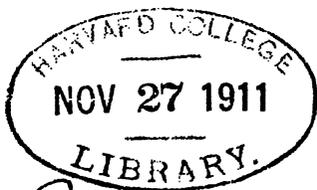
SOMETIMES CALLED  
THE COUNCIL OF BETHLEHEM  
HOLDEN UNDER  
DOSITHEUS, PATRIARCH OF JERUSALEM IN 1672

*TRANSLATED FROM THE GREEK*  
WITH AN APPENDIX CONTAINING THE CONFESSION  
PUBLISHED WITH THE NAME OF CYRIL LUCAR  
CONDEMNED BY THE SYNOD

*AND WITH NOTES BY*  
J. N. W. B. ROBERTSON

London  
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*Treat fund*

## INTRODUCTION

THE Synod of Jerusalem was holden, under the presidency of Dositheus, Patriarch of Jerusalem, in March of the year 1672, on the occasion of the rededication of the Basilica of the Nativity at Bethlehem—from which circumstance it is sometimes called the Synod or Council of Bethlehem—and there were present at it, in addition to the Clergy of Palestine, several foreign Ecclesiastics.

It had for its object the condemnation of a work intituled, *The Eastern Confession of the Christian Faith*, published with the name of Cyril, formerly Patriarch of Constantinople, and maintaining many of the doctrines of the Calvinists.

As set forth in the preamble to its Acts, the Synod undertook to shew:—

*Firstly.* That the Eastern Church never regarded Cyril as being such an one as the Calvinists maintained, or ever admitted the

Confession to be his ; adducing in support of this contention a number of extracts from sermons by Cyril, preached at Constantinople ; wherein the contrary doctrines are maintained.

*Secondly.* That though we were to suppose, for argument's sake, the work to have been Cyril's, yet he must have published it covertly, and without the knowledge of the Easterns, much less of the Church.

*Thirdly.* That the Confession of Cyril is not, as a matter of fact, that of the Church.

*Fourthly.* That either it would have been impossible for the Easterns to have been cognisant of the publication of the Confession in question, or if cognisant, to have been Christians.

*Fifthly.* That the Easterns so abhorred the Confession, that though Cyril had many times repudiated its authorship, and publicly taught what was contrary to the same, yet because he had not written against it they had already in two Synods condemned him ; and the Acts of these Synods are given *in extenso*.

And *sixthly.* The Synod put forth its own Confession, explaining very lucidly the doctrines of the Eastern Church, and with special

reference to the controversies which had arisen in the West.

The Acts and Decrees of the Synod were entered by Dositheus himself in the codex of the Patriarchate, and a copy was transmitted to the King of France, Louis XIV., for the information of the West, which was deposited in the royal library.

From this MS. a Latin translation was made by the Benedictine Domnus M. F., of the Congregation of S. Maurus; and this was published with the Greek text at Paris in 1676, and again more carefully in 1678.

Since when the text and translation have been given by Jean Hardouin, in his *Acta Conciliorum*, Paris, 1715, tom. xi., pp. 179-274; and again by E. J. Kimmel in his *Libri Symbolici Ecclesiæ Orientalis*, Jena, 1843. [Reprinted with additional matter, and with the title of *Monumenta Fidei Ecclesiæ Orientalis*, Jena, 1850, vol. i.] pp. 325-487.

The present translation is from the text of Kimmel, compared with that of Hardouin, from the latter of which the names of the signatories omitted by Kimmel have been supplied.

In an Appendix is given the Confession published with the name of Cyril Lucar, as that put forth by the Synod can hardly be understood without reference to it, and the Synod invited comparison. This is also from the text of Kimmel, but compared with the Geneva edition of 1633.

J. N. W. B. ROBERTSON.

LONDON,  
THE FEAST OF THE TRANSFIGURATION,  
1899.

# THE SYNOD OF JERUSALEM

AGAINST THE CALVINISTS, HOLDEN IN THE YEAR  
1672, UNDER DOSITHEUS, PATRIARCH  
OF JERUSALEM.



**With Christ for Guide.**

A SHIELD OF ORTHODOXY, OR AN APOLOGY AND REFUTATION ADDRESSED TO THOSE WHO CALUMNIATINGLY AVER THAT THE EASTERN CHURCH THINKETH HERETICALLY CONCERNING GOD AND DIVINE THINGS, AS THEY THEMSELVES, THE CALVINISTS TO WIT, DO WRONGLY THINK ; COMPOSED BY THE LOCAL SYNOD HOLDEN IN JERUSALEM, UNDER DOSITHEUS, PATRIARCH OF JERUSALEM.

*To all Orthodox Bishops everywhere, whether on land or on sea, our brethren and fellow-ministers in the Holy Spirit ; and in fine to all pious and Orthodox Christians, our beloved children, health in the Lord.*

That there is a time to speak, and a time to keep silence,\* the wise Ecclesiastic admonisheth us, whereby he sheweth that there is a time for everything ; as if he had said : ‘ When there is

\* Eccles. iii., 7.

no necessity [to speak], keep silence; but when the time requireth, speak.' For there is no necessity for one to speak who is not interrogated; but to be interrogated about some useful and necessary matter, and although able [to do so], to refrain from answering, would be the height of wickedness. But if the question be about God or divine things, how would he not incur guilt, who, though he knew [how to reply], chose to keep silence? And we, therefore, as far as in us lieth, have learned how to make use of both these, to wit, keeping silence, and speaking, in accordance with what is said: 'He shall order \* his words with judgment,' † and especially to keep silence, as God commandeth, 'For, be silent,' saith He, 'and hear, O Israel,' ‡ for we are commanded not only to speak, but also to listen to those that say what is profitable; and again, to speak, as He commandeth, and openeth our mouth, and giveth us utterance. For we learn how it is said in many places unto Ezekiel: 'Son of man, speak unto the house of Israel.' § And in another place again it is said unto him:

\* Οικονομήσει.

† Ps. cxi. [cxii.], 5.

‡ Deut. xxvii., 9.

§ Ezek. xx., 27.

‘In that day thy mouth shall be opened, and thou shalt speak, and shalt be dumb no longer.’\* And unto Moses, who, when sent unto Pharaoh, would have shrank away, on account of the impediment in his speech, and his want of eloquence, ‘Go,’ said He, ‘and I will open thy mouth, and make thee to understand what thou must speak.’† We also, piously following these and such like examples of Scripture, know the time to be silent, when no one disturbeth us, and urgeth us to speak; but on the other hand, when interrogated, or the time requireth, we are bound to lift up our voice. For when we are asked for a reason for faith, ‡ or certain things to be believed, we consider it terrible to shrink [from replying]. But if we are charged with impiety, § or some other heresy, by heterodox men, who have no other object in view than supporting their own opinion by calumniating others; then assuming the more fervent zeal of Elias, || we are roused to reply; and suffering what Jeremias did, we give utterance to the same [thoughts] as he:

\* Ezek. xxiv., 27. † Exod. iv., 12. ‡ Cf. 1 Peter iii., 15.

§ *Ἀσεβείας*. So, Hardouin rightly. Kimmel, *Εὐσεβείας*.

|| *Ἠλλίου*. Cf. 3 Reigns [1 Kings] xix., 10.

‘ I am pained in my belly, and the organs of my heart ; my soul is in great commotion, my heart is torn ; I will not keep silence, for my soul hath heard the sound of the trumpet, and the cry of the war.’\* For more sounding than the terrible trumpet, and louder than the cruel war, there are now reaching us from France (how we would we had not heard them!) rumblings. For the Calvinists that are there found, gratuitously indulging in wickedness, say that our Apostolic and Holy Church, the Eastern to wit, thinketh concerning God and divine things as they themselves do wrongly think. And not only by their words, but also by their writings, do these heretics, as appeareth from a certain Claud, a minister † of the Calvinists at Charenton, endeavour to malign us ; and this it is that chiefly prompteth us to enter upon the present undertaking, they neither knowing what they say, nor whereof they confidently affirm ; ‡ nor do they even respect men, before whom they dare thus to lie.

These things being so, since we are come together by the grace of Christ on the occasion

\* Jer. iv., 19.

† Τὸ φωνητὴν.

‡ Cf. 1 Tim. i., 7.

of the dedication of the most divine temple of the Nativity in Bethlehem, according to the flesh, of Christ our Saviour and God; which the Lord hath been pleased should be rebuilt in these most terrible times of persecution, and should be elegantly adorned by the genuine children of the Catholic Church from all parts of the earth; there being found with us pilgrim-worshippers even from the ends of the earth, Priests, Clerics, and other Christians, we have thought it right to state briefly what the doctrine of our nursing-mother\* the Apostolic Church is as to those matters wherein she is maligned; so that through us our faith that was delivered by the Lord, and preached by the Apostles, and preserved by the holy Fathers, may be manifest in all the world;† and the lie of our adversaries being detected—although it hath already been detected as being obviously a mere bugbear, even by many that have been before us—the truth, as it were, shining more brightly than the sun, may be known. And if we seem to use tautology, and to be many times treating of the same matter, this is only done to help the reader of the

\* Τιθηνός.

† Cf. Rom. i., 8.

present treatise to a more perfect understanding of what is said.

It is to be noted, therefore, that the leaders of these heretics, well knowing the doctrine of the Eastern Church, declare that she maintaineth\* the same as they themselves do in what concerneth God and divine things; but of set purpose do they malign us, chiefly to deceive the more simple. For being severed, or rather rent away from the Westerns, and consequently being absolutely rejected by the whole Catholic Church, and convicted, they are manifestly heretics, and the chiefest † of heretics. For not only have they become, from motives of self-love, propounders of new and silly dogmas (if it is allowable to call what are really only fables dogmas); but are entirely external to the Church, as having no kind of communion whatever with the Catholic Church, as hath been said. And as fearing lest those who have unhappily listened to them might perhaps be converted, they have thought how they might give utterance to this most transparent lie, that what they hold concerning the faith that the Eastern Church holdeth—

\* Πρεσβύτερον.

† Κορυφαῖοι.

God in His marvellous providence permitting this, and shewing that he who is not adorned with the Church's name, cannot even be called a Christian, much less be a Christian; and teaching them that they should, therefore, join the Catholic Church, though they have not understood this. And this [they do], not as maintaining that our [teaching] is altogether true. For if that were so, they would not in other matters have maligned us, but would have agreed [with us] in all things; nor would they have desired to have become our teachers, who but yesterday and the day before, raging, meditated vain things;\* but would have been willing to learn of us, and to obey us, who hold what the Apostles preached, and what the Catholic Church hath held, and doth hold, and will in fact ever hold, until, that is, our Lord come, with God Himself our Saviour for her guide. But because we are at a distance from them, and in a way unable to acquaint all the Calvinists with the trick their leaders play upon them, it hath served their purpose, which was merely to deceive the more simple, to boast that whatever they, the Calvinists, have

\* Cf. Ps. ii., 1.

chosen to innovate, that the Eastern Church holdeth, and conversely. But, as it is impossible in this matter for light and darkness, or Christ and Beliar, to be together,\* so it is impossible for our adversaries, so long as they follow Calvin the heresiarch, as a leader, to be at one with the Eastern Church in what concerneth faith.

And that these fine gentlemen know the Orthodox doctrine of the Eastern Church (though they pretend not to know), is evident. Firstly, from the Holy Scriptures themselves (a knowledge of which they make a special boast), and from the holy theologians of the Catholic Church. For they know very well—these maligners not only of men but of God Himself know,—that if indeed God be just, and if indeed the father of us all, as He Himself hath told us in many places; and that His commandments were given to men as something necessary unto salvation; and that the choice of what is good and the refusal of what is evil is taught by the Scriptures; and that to every one will be given according as he hath wrought;† and that God is not the

\* 2 Cor. vi., 15.

† Ps. lxi. [lxii.], 12; Matt. xvi., 27; Rom. ii., 6; Apoc. ii., 23.

author of evils, nor a respecter of persons, so as to love one, and hate another without cause; but desireth and willeth the salvation of all,—that the thesis of free-will is certain, and to be held of necessity, according as the Catholic Church maintaineth; and absolutely to be banished from the sacred precincts of the faith is the nonsense about destiny derived from Greek\* myth; which, as a pernicious outrage, the wickedness of Calvin hath imposed upon mankind, opposing every virtue of a life that is according to Christ (for which Christ became man), and introducing depravity and lawlessness, and that most superstitious and false notion, that faith forsooth simply and alone saveth man, and that works are of no avail whatever, which the Scriptures most plainly admonish him to do who would be saved, since faith without works is dead.†

And [they know] whether it behoveth to be persuaded by Paul, and to obey the Œcumenical Synods, and to hear how the historians, each for his own time, tell what hath happened in the Church from the beginning; and not to oppose those teachers

\* Ἑλληνικοῦ.

† James ii., 20, 26.

who lived nearest to the Apostles, and were men full of the Spirit, and who wrote after them, though concisely indeed; but all these things are shewn by those divine Fathers, and, in fine, most plainly by divine Scripture in many places (from all which is gathered the mystery of piety); and that it behoveth to believe that the Mysteries [Sacraments] of the Catholic Church are seven, through which we are sanctified and united to Christ, and receive the perfect earnest \* of the life to come, being diligent in good works for which we were created,† by adoring ‡ the holy Eikons, by using the Saints as mediators,§ and by honouring them as friends || of God; and, in fine, by keeping in all respects unshaken the traditions which the Catholic Church holdeth from the very time of the Apostles, whether by word [of mouth], or by Scripture,¶ which it is absolutely impossible can be deceived, as being endowed with the Holy Spirit for her teacher. These maligners, we say plainly, know well the Scriptures, and the Fathers, and those that

\* Ἀρραβῶνα. Cf. Eph. i., 14.

‡ Προσκυνεῖν.

|| James ii., 23.

† Cf. Eph. ii., 10.

§ Μεσσητας.

¶ Cf. 2 Thes. ii., 15.

followed them, and our Orthodox faith. For what the Eastern Church holdeth is nothing else than the divine word believed aright,\* and explained piously † by the holy Fathers, and the traditions derived by word [of mouth] from the Apostles, and preserved by the Fathers until our time. But cleaving to that assurance, which is characteristic of heretics, they continue obdurate and will not be corrected. But we, that time may not fail us while quoting Scripture and the old Fathers, will deal with the matter in hand by the light of current events.

For fifty years after the madness of Luther, Martin Crusius of Tübingen in Germany, with other sophists, adherents of the novelties of Luther (for the notions of Luther and of Calvin are really very much alike, though they seem to differ in some particulars), sent the leading features ‡ of their heresy to him that was then at the helm of the ship of the Apostolic Church at Constantinople, that they might know, as they said, whether they agreed with the doctrine of the Eastern Church. And that venerable man wrote unto them and against them three treatises or pragmatic answers,

\* Ὁρθῶς.

† Εὐσεβῶς.

‡ Κεφάλαια.

theologically and Orthodoxly rebuking all their heresy, and teaching them all the Orthodox mind which the Eastern Church hath held from the beginning; but none gave heed, bidding adieu to Orthodoxy.\* And the book was published in Greek and Latin at Wirtemberg † in Germany, in the year of our salvation 1584.

And before this the Lord Jeremias, John the Priest, surnamed Nathaniel, Œconomus of Constantinople, in a treatise which he published concerning the explanation of the Liturgy, and after this the Lord Jeremias, Gabriel Serverius, of Peloponnesus, Metropolitan of the brethren at Venice, in the book which he composed concerning the seven sacred Mysteries of the Catholic Church, have lucidly set forth the doctrine of the Eastern Church.

And not only these, but many others also have quite recently written concerning these questions, whom we shall enumerate at the

\* Τῆ εὐσεβείᾳ χαλεπὸν ἐπιτόρες.

† Or rather at Whittenberg, the Fathers being misled by the title of the book :—Acta et Scripta Theologorum Wirtembergensium et Patriarchæ Constantinopoleos Hieremias, quæ utrique ab a. 1576 usque ad a. 1581 de Augustina confessione inter se miserunt, Gr. et Lat. ab iisdem Theologis edita. Wittenberga, 1584 (fol.).

proper time. And only some six or seven years ago at the most there was published a book intituled *The Orthodox Confession of the Eastern Church*, which the Most Holy Metropolitan, Peter of Kieff, compiled; and which was revised\* and corrected, where revision and correction were needed, at the instance of the Synod of Jassy, by the Protosyncellus and Preacher of the Great Church at Constantinople, Meletius Syrigus, from Crete. And this the Eastern Church hath entirely received, and doth receive; and the same was published, without omission, or addition, and in entire agreement with the prototype, by the most worthy, most illustrious, and wise prince, the Lord Panagiota, the Great Interpreter of the Eastern and Western Empire,† and a most zealous adherent of Orthodoxy.‡

If, therefore, our adversaries know all these things, and most books are printed amongst them, and, notwithstanding, revile us, it is manifest that they do so not from ignorance of our faith, but from impertinence; and in order to deceive the more simple they endeavour to fasten upon us notions which we do not entertain.

\* Ἐσαφήνισε.

† Κράτους.

‡ Ἐύσεβελος.

And it is rightly said by certain that truth is simple, and which forsooth is true, but falsehood ever-shifting.\* Consequently, these fine gentlemen, perceiving that this falsehood of their contriving rested upon no stable foundation, have had recourse to another most pernicious and absolutely untenable argument. For, as a cloak, that they may not be refuted by all Christians whatsoever in Europe, and convicted by those in the East as plainly having recourse to lies, they bring forward Cyril Lucar of Crete, who was Patriarch of Constantinople forty years ago, as possibly having published a Confession in eighteen chapters and four questions, as if forsooth on behalf of the Eastern Church, which sheweth that the Eastern Church holdeth similar notions to what they hold; but this utterly vain reasoning of theirs is also easily disposed of, and altogether untenable, for it will be shewn with God's guidance:—

*Firstly.* That the Eastern Church never regarded Cyril as being such an one as our adversaries allege, or ever admitted the chapters to be his composition.

\* Πολυσχιδές.

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*Secondly.* That though we were to suppose the work to have been his, yet he would have published it altogether covertly, and without the cognisance of any of the Easterns, much less of the Catholic Church.

*Thirdly.* That the Confession of Cyril is not the Confession of the Eastern Church.

*Fourthly.* That one of two things must be: either it would have been impossible for the Easterns to have been cognisant of this Confession, or if cognisant, to have been Christians.

*Fifthly.* That the Easterns so abhor these chapters, that though Cyril had repudiated them many times with an oath, and had taught in the Church the contraries to the chapters, yet only because he had not written against them, they in two full Synods subjected him to anathema and excommunication.

And *sixthly.* There shall be a brief thesis as to how the Eastern Church holdeth concerning what is set forth in the chapters.

## CHAPTER I

THAT it hath never, therefore, been recognised in the Eastern Church that Cyril held as the Calvinists, is indeed obvious to every one who doth not seek to malign. For, having become Pope of Alexandria after Meletius, and afterwards having been by the common vote of the Clergy of Constantinople (while Cyril was staying there on one occasion) translated to the Throne of Constantinople, he neither in the Synod, nor in the Church, nor in the house of any Orthodox, nor in a word, either publicly, or privately spake, or taught any of those things soever which our adversaries say that he maintained. And if our adversaries say that Cyril may privately, to one or more, have given utterance to something of the kind, they know not what they say. For it behoveth them, if they desire to bring testimony, not to do so from among themselves, who, as being assured by us that they slander, and as knowing not Cyril, are not entitled to credence; but rather from among those who have known Cyril and

Cyril's manner of life (of whom what multitudes are still living!), and to receive their testimony. But they affirm confidently that he adhered to their heresy, though they never knew him ; but those who during many years of contact ministered to him, and knew all that concerned him, prove that he was no such person. Consequently, both from the fact that Cyril never, to any of the Easterns, gave utterance to any such thing, and from the testimony of those who knew him, it hath never been acknowledged in the Eastern Church that he was such a person as the madness of our adversaries would make him to have been.

*Secondly.* That no work undisputably his, or in his own hand, is found giving expression to such notions as the heretics\* aver.

*Thirdly.* That not only are there vast numbers who bear testimony to the out-spoken Orthodoxy of Cyril, and who never heard him give utterance to anything heretical, but we have also a very large book in the handwriting of Cyril, in which are given the Homilies preached by him in Constantinople on the several Lord's-days and Feasts, maintaining

\* Οι 'Αρριδοίχοι.

the contraries of those supposititious chapters ; from which we have set forth in the present work certain extracts to prove the truth of what we say.

*Certain extracts excerpted from the Homilies of Cyril ; and which Cyril pronounced with his own mouth in the vulgar tongue\* at Constantinople, before the Clergy and People.*

AGAINST THE FIRST CHAPTER.

*From his Homily for the Nativity of Christ.*

And I am not now declaring unto you why the one God is tri-personal ; and why the Father is Father ; and the Son, Son ; and the Spirit, Spirit ; or how the Father alone is causeless ; † the Son caused ‡ as to His generation of the Father alone ; and the Spirit proceeding § from only the Father.

*From his Homily for Pentecost.*

The Father is not the Son, nor the Spirit, but begetteth || the Son, and causeth the

\* Ἐπὶ τῷ κοινῷ.  
§ Ἐκπορευόν.

† Ἀναίτιος.  
|| Γεννῶ.

‡ Αἰτίατος.

Spirit to proceed.\* And the Son is sent by the Father and the Spirit. For the Lord [saith]: 'And His Spirit hath sent Me.'† The Spirit is sent‡ from the Father and the Son for sanctification of the creation; but proceedeth§ from only the Father. And why doth He proceed from the Father alone, but is sent from both? Now, I will declare that the sending is for sanctification, but the proceeding is substantial.|| But as the Spirit sendeth the Son, yet none may say that He begetteth [Him], so also the Son sendeth the Spirit, but doth not cause [Him] to proceed. But the Father indeed sendeth the Son, and alone causeth [the Spirit] to proceed substantially.¶

AGAINST THE SECOND CHAPTER.

*From the discourse of Cyril for the Lord's-day of the Apocreoos [Carnival]; in which it is shewn that he received the exposition and interpretation of the divine Scriptures delivered by the Fathers of the Church.*

Let reasoning be laid aside, since theorising

\* Ἐκπορεύει. † Esai. lxi., 1; Luke iv., 18. ‡ Πέμπεται.

§ Ἐκπορεύεται. || Οὐσιωδῶς.

¶ Ὁ δὲ Πατὴρ πέμπει μὲν τὸν Υἱόν, καὶ μόνος οὐσιωδῶς ἐκπορεύει.

appertaineth to things physical; we are now concerned with faith which hath need not of reason but of an [authoritative] witness. For if thou hadst not this [authoritative] witness, thou wouldst not be able to believe; as, for example, we believe God to have fashioned man. How is this made known to us, except that it is [authoritatively] witnessed to by Moses, who could not lie: for we know that he wrote as he was moved by the Divine Spirit. We believe that this world is to pass away. How do we know this, except that the Evangelists have taught it, and the Doctors explained it, and a credible [authoritative] witness persuaded us this, that these men were enlightened by the Spirit; and we are most firmly assured that God spake through them. Wherefore David in Ps. lxxxvi. [lxxxvii., verse 6], saith: 'The Lord will tell in the writings of the peoples, and of these princes that have been in her.' God will tell us by writing—by the writings of these peoples, that is, of the Doctors, for they are many, and of the princes that have been in her. Who are the princes of these peoples? The Evangelists and Prophets. Consequently, whatsoever you hear from such peoples and princes is all spoken by God

through them: therefore, they are worthy of credence. Wherefore, what we hear ought to be believed.

*From his Discourse on the Decollation of  
the Precursor.*

In four ways doth good come to pass: by nature, by reasoning,\* and by tradition. And what is by tradition is whatever is not written in the law, but is received from thy fathers. Those things, therefore, that have been delivered from the Fathers, keep; and so do good.

*From his Homily for the Nativity of Christ.*

By [the name of] heaven is also understood the divine Scriptures, because they have a spiritual and a literal sense—both are called heaven. The sublime sense is imparted by the Lord to the wise; the lower every one hath. Wherefore, the Scripture saith: 'The heaven of heaven is the Lord's.'† That is the sublime sense of the Spirit the Lord alone hath, and giveth the same to the Fathers. Wherefore, it is said: 'To you is given to know the mysteries.'‡

\* Κατὰ λόγον.

† Ps. cxiii., 24 [cxv. 16].

‡ Luke viii., 10.

*From his Homily for the first Lord's-day  
of the Fasts.*

*In elegantly treating of what is said, 'Of every tree that is in the Paradise,'\* he presently saith:—*

Thirdly [I adduce] the authority of the Church. Wherefore, God on the third day, when He had divided the water from the dry ground, said: 'Let the earth bud forth herb of grass yielding seed according to [its] kind,† and according to [its] likeness,‡ and fruit-trees producing fruit.'§ And when God made the Paradise, He straightway commanded, and there sprang up every tree that is beautiful to behold, and good to taste;|| yet He counselleth him not to eat of the trees and plants that were without the Paradise, but only of those that were within. For it is shewn in figure, that he is in the Church, which is the Paradise, to wit, that the Church commandeth thee that thou eat not,—that thou break not the Quadregesimal [Lenten] Fasts. For in so doing

\* Gen. ii., 16. † Γένος = genus.

‡ 'Ομοίωσις = species. § Gen. i., 11. || Cf. Gen. ii., 9.

thou wouldst be disobeying and worthy of punishment.

*From his Discourse for the ninth Lord's-day of Matthew,\* on the passage concerning the walking upon the sea.†*

As none can sail across the sea without a boat, so thou canst not steer through this world and its billows, and escape them, without a boat, which is the Church of Christ. Many endeavour to sail across it; such are the impious and all the heretics, who are not within the Church of God, but they are all drowned. When God made the Ark, all that were within escaped, while those that were without perished. The Church of God is this Ark.

AGAINST THE THIRD CHAPTER.

*From his Homily upon the words: 'And He made a great supper.'‡*

How doth He call? Within the treasury of God there are found these: foreknowledge, predestination, calling, justification, glory. And none is able to be saved, unless he pass through

\* The ninth after Pentecost. † Matt. xiv., 25.

‡ Luke xiv., 16.

these in his relation to God, though he be holy and righteous, or whatever he be. Whom He willeth to be saved, He willeth should have grace from God, and by his own endeavours.\* For he is able to have this from God, for He foreknoweth that He may predestinate, though they be evil; when He foreknoweth He predestinateth; when He predestinateth, He calleth. And since He calleth thee, He willeth that thou shouldest co-operate by thine own endeavours, so that thou mayest be justified and glorified.† God doth not ever absolutely predestinate to punishment,‡ for He willeth all men to be saved, and to come to the knowledge of the truth.§ And He predestinateth the good to the kingdom, for He foreknew they would be saved. But the evil, since He foreknew they would be evil, He predestinateth unto calling, for the first operation [of divine goodness] is the predestination of calling; and He calleth them, if only they would be willing to repent. For they are able, having

\* Ένα όπου θέλει να σωθῆ, θέλει να έχη και από τον Θεον χάριμ, και από του λόγου του.

† Καλ έπειδή σε καλει, θέλει και σὺ να κάμης από λόγου σου τὸ δύνασαι, να δικαιωθῆς και δοξασθῆς.

‡ Ό Θεός ποτε κανόνα δέν προορίζει εις κόλασιν.

§ I Tim. ii., 4.

the free power. God calleth, therefore, but men neglect His call, as these do to-day [*i.e.*, in to-day's Gospel], whom He calleth to rest, to joy, and to the supper, but they heed not.

*From his Homily [for the Lord's-day] after the Exaltation [of the Cross].*

Whatever the supreme goodness\* createth, He not only createth good,† but willeth should ever tend towards what is good; otherwise there would be a defect as well of the creator as of the created. For since He created man good,‡ He altogether willeth that his object should be to tend towards what is good. And, therefore, He willeth to be blessed by us, as desiring for us what is good; and, therefore, that all men should be saved. But we see men carried away in an opposite direction, as God saith in Gen. viii. [verse 21]: 'The thought of man is inclined towards evil from his youth,' regarding as natural what is against nature. Since he is inclined towards evil—but this he deriveth not from God, for God, as hath been said, is supremely good—therefore, this hath come about through transgression and sin.

\* Ἡ ἄκρα ἀγαθότης.

† Ἀγαθόν.

‡ Καλόν.

*And a little further on :*

For God is manifestly the fashioner of man, not his destroyer ;\* for to fashion, and to destroy, are contraries, which are suited to angels and men, as being subject to the laws of their natures, and depending upon the authority and power that they may have ; but [are not suited] to God.

*Thou wilt say :*

I will shew thee the contrary, for the Scripture saith : ‘ I will kill and I will make alive ; I will smite, and again I will heal.’† And these are contraries ; therefore there are contraries with God.

*Answer.*

What is contrary may be of two kinds,—of choice or disposition, or of action. That of action only hindereth nothing, nor argueth defect. For he that purposeth to restore a house, first pulleth down, and then rebuildeth ; but these are contraries of action only, but not of defect ; and this is true of God in His building. But

\* Ὁ γὰρ Θεὸς δῆλον ὅτι πλάστης ἐπὶ τοῦ ἀνθρώπου, οὐκ ἀλετήρ.  
Kimmel ; where Hardouin rightly has ἐστὶ for ἐπὶ.

† Deut. xxxii., 39.

those of disposition are when any one thinketh or purposeth one thing to-day, and another to-morrow; such is a defect, but is not found with God. For if He killeth and maketh alive, it is not that He desireth death,\* which He made not. For He is the maker and fashioner, but far be it that He should desire the death of what He Himself hath formed. But we see man subjected to death. Is God, therefore, unwillingly impelled to such destruction? Far be it; for the counsel of God is good always.

*And a little further on:*

Wouldst thou hear briefly what it is to take up the Cross? It is to hate what is evil, and to love God. Ps. xcvi. [xcvii. verse 10]: 'Ye that love the Lord, hate what is evil.' For that there is this evil in the world is not because evil is from the Creator, but because it is an abuse of our own.†

*From his Homily upon the passage: 'The light of the body is the eye.'*‡

For whatever thou doest in obedience to

\* Wis. i., 13. † 'Αλλ' ὅτι ἡ χρῆσις ὡς ἡμετέρα. ‡ Luke xi., 34.

the devil, though pleasant and affording enjoyment,\* think this and consider: What advancement hast thou made? What hast thou gained? A shadow, darkness. Thou hast quenched, O wretched one, the lamp that was in thee! There is none that hath no sin in himself: 'For if we say that we have no sin, we deceive ourselves, and the truth is not in us.'† But God hath arranged‡ that each one of us should have some good, and nothing better than to have our lamp burning, and our mind open to believe, and to repent for what we have done amiss. But if the good that is in us be willingly quenched by us, how great is the supervening evil! If there be in a vessel lees and wine, and the wine be turned to lees, how muddy are the lees! So in man, when the good is turned to darkness, all is become dark, the whole lamp of faith is extinguished.§ This is what James said: 'That faith without works is dead.'|| Thou didst not put oil into the lamp, the light is gone out. When works do not accompany faith, it is dead.

\* *Ὅσα γὰρ ποιεῖς εἰς ὑπηρεσίας τῷ διαβολῷ, γλυκία καὶ εὐφραίνουσι.*

† 1 John i., 8.

‡ *Ἐκκορύμην.*

§ Cf. Matt. xxv., 8.

|| James ii., 20, 26.

*From his Homily upon the Canaanitish  
woman.\**

This woman typifieth the sinful soul. She is not answered while she hath nothing good of her own ; for let no sinner hope to be saved without some good work. Therefore, on further, when she said, ' Help thou me,' † then she was answered. For he is said to be helped who hath something of his own, and in addition to what he hath, prayeth for something further. Therefore was she then answered.

*From his Homily upon the passage, ' O thou  
wicked servant !' ‡*

If they were to detect any change in God, it would be of disposition rather than otherwise, which springeth from passion as its cause ; but in God there are no passions, as Thomas hath shewn in his Treatise against the Heathen, Book I, chap. xc. What, therefore, seemeth to be a change is the difference in effect of the moral virtues in God. Conse-

\* Matt. xv., 21.

† *Ibid.*, ver. 25.

‡ *Ibid.*, xviii., 32.

quently, God is liable to no change at all.\* Therefore, this man is entirely without excuse for saying against God, 'Thou forgavest, and now askest again.' But rather hear, 'Thou thyself art the cause why I indeed began to deal with thee after one manner, but am now dealing with thee after another, O thou wicked servant, who art of thine own free choice enslaved.'

AGAINST THE SIXTH AND EIGHTH CHAPTERS.

*Concerning the intercessions of the Saints.*

*From his Homily upon the Falling-asleep of the Theotokos.*

We behold something similar to-day, for our Lord Jesus Christ leaveth His throne, where He sitteth at the right hand of the majesty of the Father, and cometh and traverseth all the heavens, that He may be ready to meet this great personage, this great Queen, this great Empress,† the Panagia [All-holy], our Lady, His own Mother. Therefore, all the heavenly Powers that accompany Him ask, as saith the wise Solomon in the Song of Songs, chap. viii.

\* Cf. James i., 17. † Την μεγάλην Σουλτάναν.

[verse 5]: 'Who is this that cometh up from the wilderness now resplendent and leaning upon her kinsman? '\* That is, 'Who is this that cometh up from this visible world, so beautiful and so fair, having such influence † with our King, who is to her as a kinsman?' And so saying and asking, they adore the King and the Queen.

*And a little further on :*

God is consequently the end, towards Whom whosoever directeth his thoughts, ought himself to be perfect. Therefore all the Saints and righteous who have lived virtuously in this world, we call perfect ; and before all do we so call the Panagia, who had her whole thoughts, and her whole mind directed towards the supreme good, ‡—towards God and our Lord Jesus Christ.

*And a little further on :*

'The wages of sin is death,' Rom. vi. [23]. The All-holy Virgin had no sin, neither knew she sin. Man sinneth in three ways [by thought, by deed, and by word]. In thought

\* Ἀδελφιδόν. † Ἐξουσίαν. ‡ Cf. Luke x., 42.

she was pure and undefiled, for she was [ever] engaged in the contemplation of the things of God. In deed she was brighter and clearer than the sun. For most certainly, as in the Ark human nature was preserved ; \* so he that looked upon the Panagia was preserved from the floods of the passions. In word? And in word she was sinless. †

*And a little further on : ‡*

The All-holy Virgin fell asleep, yet the cause of her falling asleep did not come from sin, but only from other causes that were physical ; by which, accordingly, man had even before he sinned a physical nature, and was subject to corruption forsooth. Yet God had given him such grace that he might, independently of nature, and by grace alone, have procured that

\* Οὕτως δὲ ἐπὶ τῇ Παναγίᾳ ἐσκόπει ἐσώζετο ἐκ τῶν κυμάτων τῶν παθῶν.

† Τῷ λόγῳ; καὶ τῷ λόγῳ ἀναμάρτητος. So Hardouin. Kimmel has τῷ λόγῳ, καὶ τῷ λόγῳ ἀναμάρτητος.

‡ Ἡ παναγία Παρθένος ὅπου ἐκοιμήθη, ἡ αἰτία τῆς κοιμήσεως τῆς δὲν ἦτον ἐξ ἁμαρτίας, μόνον ἀπὸ ταῖς ἄλλαις αἰτίαις ταῖς φυσικαῖς, ταῖς ὅποιας καθὼς ὁ ἄνθρωπος ταῖς εἶχε καὶ πρὶν ἁμάρτην, καὶ ἦτον ὑποκειμενος τῇ φθορᾷ φυσικά, ἂν καλὰ. Καὶ ὁ Θεὸς τὴν εἶχε χάριν δοσμένην, νὰ μὴν ἐνεργῇ εἰς ἐκεῖνον ἢ φύσιν, μόνον ἢ χάριν, καὶ δὲν ἐμπόρει νὰ ἀποθάνῃ. Οὕτω καὶ εἰς τὴν Παναγίαν, ἣτις ἂν καλὰ καὶ ἁμαρτίαν δὲν εἶχε, πλὴν εἶχεν ἐν ἑαυτῇ τὰ φυσικά, καὶ ὡς ἄνθρωπος ὑπέκειτο τῷ θανάτῳ, ὅμως εἶχεν ἀπὸ τὸν Θεὸν τοιαύτην χάριν, ὅπου, ἂν εἶχε θέλη, δὲν ἀπέθανε, μόνον ἐτῆ ζῶσα ἐπήγενε εἰς τοὺς οὐρανοὺς, πλὴν οὐκ ἐβούλετο.

he might not have died. So also with regard to the Panagia, who, although she had no sin, nevertheless had in herself a physical nature, and as a human being was subject to death—she, likewise, had such grace from God that she might, had she so desired, not have died, but have passed, as it were, alive into the heavens ; nevertheless, she did not so desire.

*And a little further on :*

What is it that can be intended by a great sign in heaven,\* where God dwelleth, and the holy Powers are present? It is none other than the Panagia, who was a great sign upon the earth, since she begat God incarnate, and, in begetting, remained undefiled and a virgin, and is spoken of as a sign in heaven. Because she ascended with her body into heaven ; for although she left that immaculate tabernacle of hers in the tomb, yet after three days, she was translated into heaven with her body, as Christ also was taken up. For why? Because she hath great authority † even over the heavenly Powers themselves. She is a sign, because

\* Apoc. xii., 1.

† Ἐξουσία.

she hath the moon under her feet, that is, is not forgetful of the Church which is in the world, which hath its light from the sun. She is a sign, because she hath the twelve stars for a crown upon her head, [that is] the twelve Apostles. But, above all, because she is clothed with the sun, to signify that there is no distance between her and God, for God sustaineth her with his arms.\*

*And at the end:*

So ought we to act, that we may obtain deliverance; especially should we recognise how we may obtain great confidence in regard to heaven; for ye know how he that succeedeth with the Empress † hath great confidence in regard to the kingdom, and obtaineth what he desireth. Consequently, what we desire, we also may obtain, having the Panagia for a mediatrix, ‡ to help us, and to advocate our cause with the King; and that she intercedeth with Him for us the Song telleth us;—‘Thou that dwellest in the

\* Ὅτι δὲν χωρεῖ ἀναμέσον ἐκείνης καὶ τοῦ Θεοῦ οὐδέν, ὅτι ὁ Θεὸς τὴν ἔχει εἰς τὰς ἀγκάλας τοῦ.

† Ὅποιος ἀρκῆ τὴν Σουλτάναν.

‡ Μεσίτρειαν, text; obviously intended for μεσιτεῖαν.

gardens, make me to hear thy voice,' chap. viii. [verse 13].—'Thou that in lightsome and verdant places makest thine abode with all the Saints, graciously hear, and forgive those that are coming [unto Thee], and vouchsafe them the kingdom of the heavens.'

*From his Panegyric upon S. John the Theologian.*

Thus hath Christ glorified him, and translated him into the heavens, where he beseecheth the Lord for our race, that He would vouchsafe us all to enter where He is.

*From his Homily upon the passage, 'O Lord, have mercy upon my son, for he is a lunatic.'\**

Hence we are able to gather what power† the holy angels have, and that for our protection.

*From his Discourse for the Holy Theophany. For having shewn how the [word] 'world' is used in various senses, and called the angels*

\* Matt. xvii., 14.

† Ἐξουσία.

*another world, and concluded that all things were made for man, he saith :—*

For him is this second world,—to minister to him. For it would be impossible for us to have access [to God] except through this [ministry], as Israel in the case of Moses ; for Israel could not speak [unto God], except through Moses ; similarly, we are unable, except through the angels, [to speak unto God] in supplications and prayers.

*From his Homily upon the passage : ‘ What will the Lord of the vineyard do to those husbandmen ’ ? \**

In the first place [he setteth about the vineyard] a hedge. Thus the divine Basil observeth. Human souls Christ calleth a vineyard, about which He hath set as a hedge, the security of His commandments, and the guardianship of His angels, for the angel of the Lord encampeth round about it.†

AGAINST THE TENTH CHAPTER.

*From his Homily upon the Publican and Pharisee, ‡ from which it is gathered that*

\* Matt. xxi., 40. † Cf. Ps. xxxiii. [xxxiv.], 8.

‡ Luke xviii., 10.

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*the Bishop,\* and not the Priest,† presideth over the Church.*

Since there was in the Paradise [Garden] the highest felicity, how is it that the Scripture speaketh about tilling and keeping it? ‡ For this cause, because, as God placed Adam there to till it and to keep it, so in like manner hath He placed in the Church, which is a Paradise, the Bishop, who tilleth it by divine preaching, and keepeth the souls of the Christians. Thou seest one Paradise, one enclosure hedged about, containing trees,—fruitful, bearing little fruit, and unfruitful. And within is the keeper of the enclosure, who gathereth from the fruitful their fruit, pruneth those that bare little fruit, and in some cases burneth, and in others hopefully dungeth, the unfruitful, and thus tilleth it. And if there come a thief, the dog barketh and driveth him away from the fold. Thus the Pastor [Shepherd] of the Church occupieth himself in the Paradise, and governeth you by the divine word. If ye be good and fruitful, or bearing little fruit, ye are pruned by his teaching; if unfruitful, ye are dinged by good

\* Ἀρχιεπίς.

† Ἱερεὺς.

‡ Cf. Gen. ii., 15.

counsels. If there come within the fold the devil to steal, or to induce some one to give way to fornication and profligacy, there is need of the Pastor to drive him away. For the Pastor himself is a man, and hath not eyes enough to observe the whole fold; he is only able to lift up his voice to you, to warn you, and to guide you, imitating the Good Shepherd and chief Shepherd, our Lord Jesus Christ,\* who saith: 'Father, those whom thou gavest me have I kept.' †

AGAINST THE FOURTEENTH CHAPTER.

*From his Discourse for the Lord's-day after the Exaltation [of the Cross], wherein he admitteth and proveth [man's] Free-will.*

Our Lord in saying in the Gospel to-day: 'Whosoever is willing to come after me,' ‡ depriveth thee of all excuse, indicating that the whole import of what He saith is this,—that man hath free-will § to overcome the flesh, and to choose, and to do what is good. || And that

\* Τὸν Χριστὸν ἡμῶν Ἰησοῦν Χριστὸν, text; plainly a mistake for Τὸν Κόριον ἡμῶν, 1, x.

† John xvii., 12.

§ Ἐξουσίαν.

‡ Matt. xvi., 24.

|| Καλόν.

man hath free-will, nature and reason, and divine Scripture teach. For if man had not free-will, he would be a slave,\* and might have as excuse for [doing] evil, that if he did evil, he did it unwillingly. And, therefore, he could not be punished,—at least, not justly. Therefore, theologians thus prove man's free-will.

Whatever cometh to pass in the world, is from God, or from natural causes, or by fortune, or by chance. God acteth in the world, as the first cause of all motion ; but God is not, therefore, actively engaged in working whatever cometh to pass ; for this may be attributed to nature, to fortune, or to chance. Therefore these, like slaves,† depend upon the will of God. But God worketh freely, and wonderfully, and incomprehensibly. And in His works His freedom is manifest. For of all the Lord doth He giveth account to none. Therefore, all whatsoever He hath willed, that He hath done,‡ which is wonderful. For who, beholding the vastness of creation, its motion, and order, doth not wonder ? It is incomprehensible. For who is able to understand how it was that God brought into being all things

\* Δούλος.

† Δούλα.

‡ Ps. cxxxiv. [cxxxv.], 6.

out of nothing? \* For if He were provided with matter, [we might understand how] He was able to mould and fashion [all things]; but without matter, or aught else, how did He make [them]? Thou seest that this thought is incomprehensible, for God is the author and maker of the creation and of His works.

Nature worketh whatever God pleaseth; therefore she is commonly spoken of as the slave of God, as when she shooteth forth shrubs, produceth trees, is cold, hot, stormy, or calm, which are features of nature.

Art also imitateth nature: for the human mind straineth every effort to find out the way to produce something, and this appeareth in art. And a thing happeneth by fortune, as when one, in digging, findeth a treasure. But let no one think that anything dependeth primarily upon fortune. For that is not a goddess, as the Stoics imagined; but what happeneth without being intended is said to be fortune. And those err that speak of being helped by fortune, for it is not so. Some things happen by chance, as when a house falleth.

Man in doing wrong, doth not act by chance, for [it might happen thus] once in ten or

\* 2 Mac. vii., 28.

twenty years. Not by fortune, for that is what happeneth otherwise than by intention; but sin is by purpose. Not by art, for art leaveth behind a work apparent to the senses. Not by nature, for nature cometh good from God. Not from God, 'For thou art not a God that desireth iniquity.'\* It is, therefore, by his own [man's] choice; but choice could not be exercised if there was not free-will; consequently, man hath free-will. Further, you may know this also from divine Scripture, for it saith: 'It is not good for the man to be alone, let us make for him a helper.'† And this may be understood in two ways,—firstly, that it was spoken of the woman; and secondly, that what was said was spoken when Adam lived in felicity, in which felicity he had need of nothing. But God saith, 'Let us make for him a helper (unless any one understand the woman only), that he may keep himself from temptation.'‡ Wherein the

\* Ps. v., 5. † Gen. ii., 18.

‡ 'Ο δὲ Θεὸς λέγει· ποιήσωμεν αὐτῷ βοηθόν (εἰ μὴ τις λέξη ταύτην καὶ μόνην), ἵνα φυλάττη ἑαυτὸν τοῦ πειρασμοῦ. I have enclosed the words εἰ μὴ τις λέξη ταύτην καὶ μόνην, within parenthesis as clearly necessitated by the context, and in accord with the Latin version; Kimmel has a full stop after βοηθόν.

woman was so far from helping him, that she was the cause of his fall. What else, then, than free-will, can this help be? But perhaps some one will be at a loss to know if it may not have been after God fashioned him that He endowed him with free-will, and not when He fashioned him.

*Answer.*

He so endowed him when He fashioned him. Nevertheless, God giveth utterance afterwards to this which is spoken ; in order that man might be confirmed by such great grace as he hath from God. Therefore, He saith : ‘ Let us make,’ instead of ‘ We made a helper ’ ; and straightway He fashioned the woman ( by whom, as God knew, he would be tempted ) out of his side. As if God had said : ‘ He hath for a helper free-will, and if he will, he need not be afraid that temptation by the woman will harm him.’ From all which it may be gathered that man hath free-will, and the same may be shown by innumerable passages of Scripture ; but that I may not prolong my discourse, let the Lesson for to-day suffice. For the Lord saith : ‘ Whosoever will come after

me;’\* and, ‘Whosoever will save his life.’†  
 Consequently, having the power of doing wrong  
 and right,‡ choose rather what is right. ‘De-  
 cline from evil, and do good.’§ And if thou  
 desirest to do what is right, direct thy whole  
 thoughts towards what is right; and if thou  
 directest thy whole thoughts thus, mistrust  
 thine own reason. For saith He: ‘Let him  
 deny himself.’|| And if thou wilt labour in  
 doing what is right (for he laboureth who  
 desireth what is good), this is the carriage of  
 the Cross.

*And a little further on:*

Now to every one is given that he should  
 work what God commandeth.

*And a little further on:*

Thus the timorous, when he exerciseth his  
 soul in trials of good works, of fasting, and  
 of watching, looketh for the reward.

\* Matt. xvi., 24.

† *Ibid.*, ver. 25.

‡ Τὸ κακὸν καὶ τὸ καλόν.

§ Ἀγαθόν, Ps. xxxvi. [xxxvii.], 27.

|| Matt. xvi., 24; Luke ix., 23.

## AGAINST THE SIXTEENTH CHAPTER.

*From his Homily upon Holy Baptism.*

*That besides Baptism there is need of good works.*

The Baptist testifieth in Matthew iii. [10]: 'Every tree that bringeth not forth fruit is cut down.' Woe to thee that art careless about good works; boast not of the leaves thou hast. For while thou boastest in such trivial and valueless works, how art thou endeavouring to procure for thy soul such grace as may deliver thee from torment? Doth not God desire fruit? And if thou wilt not be occupied in good works, already is the axe laid to the root of the tree—the axe of the carpenter, who is God.

*And a little further on:*

The baptism of the Lord is necessary, John iii. [5]: 'Except any one be born of water and of the Spirit, he cannot enter into the kingdom of God.' Therefore, John said of its necessity, 'I have baptised you with water, but He baptiseth \* with the Holy Spirit.' † John iii.

\* *Barrifet* (*sic*).

† Mark i., 8.

[16]: 'That which is born of the flesh is flesh ; that which is born of the Spirit is spirit.' Man is born in iniquities and sins ;\* but these are cleansed in Baptism ; [the Lord] cleansing [him] by the laver of water in the word.†

*And a little further on :*

Baptism is threefold : of shadow, of the Law, and of the Gospel. That of shadow and that of the Law are typical in Scripture ; and preparatory baptism is such as that of the Precursor ; which was between the Law and Grace. 'For I,' saith he, 'baptise you with water, but He baptiseth with the Holy Spirit and with fire.'‡ Therefore, Paul, in Acts xix., commanded them to be baptised.§ And Peter saith in chap. i. : 'Repent ye, and let every one of you be baptised in the name of the Lord Jesus.'|| And why was this? Because that was preparatory, but this of the Gospel is the Lord's ; and by it hereditary ¶ sin is cleansed.

*And a little further on :*

This baptism is the true, and is regenera-

\* Cf. Ps. 1. [li.], 7.

† Eph. v., 26.

‡ Mark i., 8 ; Luke iii., 16.

§ See also Acts x., 48.

|| Rather chap. ii., ver. 28.

¶ Προπατορικῆ.

tion, and a new creation ; for it is a sign and a seal of Christ. For as many as have not this sign are known not to be the Lord's ; against whom the common enemy of our salvation hath real cause to boast, as he hath cause to boast against ourselves also, when he seeth that we have not those signs, which should follow Baptism.

*And a little further on :*

For we were sinners from our mother's womb, and before we knew sin, were condemned for hereditary sin ; from which Baptism delivereth us.

AGAINST THE SEVENTEENTH CHAPTER.

*From his Homily upon the passage, ' The ship was tossed in the midst of the waves. ' \**

When thou communicatest, what beholdest thou ? Is it not bread and wine ? Dost thou not discern ? Thou beholdest an apparition, † if thou lookest only so far ; but if thou openest the eyes of thy mind, and beholdest the Lord, thou discernest there the Lord's Flesh. See how the disciples to-day [*i.e.*, in to-day's Gospel] behold the Lord as an apparition, and in truth.

\* Matt. xiv., 24.

† Φάντασμα.

When as an apparition, they were troubled; but when in truth, they were soothed, for they were delivered from the tempest, for the ship was saved, and they with the ship.

*From his Discourse concerning the Five Loaves.\**

Thrice the Lord brake bread; firstly, in the Mystic Supper, Luke xxii. [19]; where he requireth us to understand the infinite power of the Deity in the transubstantiation of the bread.

AGAINST THE SECOND QUESTION.

*From his Homily for the First Lord's-day of the Fasts.*

An Eikon [image] may be conceived in three ways—firstly . . ., secondly . . ., and thirdly: An Eikon, formed in the material of another substance, is inanimate. Such are the Eikons honoured by us of our Lord, and of the Saints, which we reverence † and adore ‡ for the regard which we have for their prototypes; and through such representations § the whole honour is referred to the prototype. Come, tell me, ‘Lovest thou Christ?’ ‘Yea.’ ‘The Panagia

\* Luke ix., 10-17.

† Σεβόμεθα.

‡ Προσκυνοῦμεν.

§ Τὴν σχέσιν.

and all the Saints?' 'Yea.' 'Honour thou them.' Thou wilt say, 'I see them not; I know them not; how can I honour them?' Therefore the Church answereth thee, 'Honour their Eikons, and all such honour is referred to them. They will regard it as though thou honourest them directly.' The miserable and wretched Iconoclasts,\* despising God and the Saints, have despised their Eikons; and despising the Eikons, have despised God. Therefore, the Church anathematiseth them. A certain wise man hath said that there are three kinds of men which thou shouldst not honour. 'Which be they?' 'The uncouth, who understandeth not honour: for whatever honour thou mayest bestow upon him, he will not appreciate it; but thou hast, as it were, thrown it away. Honour not the unthankful, for he will not appreciate it, be he honoured by whom he may. He will only say, he honoureth me because I am worthy of such honour, and I owe him no thanks. And honour not the man that abuseth honour, whether by vain-glory or by other evil.' Thus, indeed, the wise man teacheth thee; nevertheless, thou honourest the uncouth, the

\* *Εικονομάχοι.*

unthankful, and him that abuseth honour, as though thou hadst been so taught ; how, then, canst thou despise the Eikons of Christ, of the Panagia, and of the Saints? Woe to you, Iconoclasts !

*And much further on :*

The wine of faith which Christ, who is the true vine, affordeth, put not into an old vessel : that is, unless thou hast thine heart renewed and cleansed, thou wilt not be able to persevere—cleansed and renewed as well from heresy as from sins. An old and diabolical vessel was Arius, who proposed the dogma that the Son and Word of God was a creature ; also Macedonius, who blasphemed against the Holy Spirit ; Paul of Samosata ; and Eutyches ; the Monothelites ; Sergius and Dioscorus the Monophysites. But none of these retained the good wine within them. And to pass over the other heretics, the Iconoclasts were old and rotten vessels, but they perished miserably.

AGAINST THE THIRD QUESTION.

*From his Homily for the Second Lord's-day  
of the Fasts ; wherein he receiveth the*

*Book of Tobit, and implicitly\* calleth it Scripture.*

Four times it appeareth in Scripture that the demons fought with the angels. Once in heaven, Apoc. xii. [7]; Dan. x. [13, 20, 21]. Secondly, when Michael fought with the prince † of the Persians, unless, perhaps, it may be that they were angels that fought. Thirdly, about the body of Moses, when Michael fought with him. ‡ And fourthly, when in the house of Ragouel Asmodeus was vanquished by Raphael. §

*From his Theological Commentaries, page 387, where he receiveth the Book of Wisdom.*

For the devil, in bringing about our death in a twofold sense, hath procured simple death for himself. For he died spiritually for the iniquity wherewith he had smitten us; and we for our compliance were condemned. Wherefore it is justly written in *Wisdom* i. 13: 'God made not death.' For He was not the cause of death. For it is not the justice of the judge that is the cause of punishment, but the action of the evil-doer.

\* Ἀδιωπλωτος.

† Τοῦ Ἀρχοντος.

‡ Jude 9; and cf. 2 Peter ii., 11.

§ Tob. viii., 3.

*From his Homily upon the Prodigal [Son];\*  
wherein he receiveth the Book of Susanna.*

I do not say that the old man never stum-  
bleth, and that the young man is always  
licentious. For, forsooth, there are also found  
young men who have grace from God, as  
Joseph, whom Jacob loved more than all his  
other sons; † who, for the great knowledge  
that he had, ruled over the land of Egypt. ‡  
And young Daniel the Prophet was of such  
intelligence, and so renowned in Babylon, that  
he rebuked aged judges, while he was himself  
but a youth. § But these had grace from God,  
and were of a good disposition. ||

These extracts are from the many Homilies  
which we have of Cyril's, and are diametrically  
opposed to the said chapters and questions,  
as will be plain to any one comparing the  
several extracts with the several chapters and  
questions; or, again, any extract with all the  
chapters and questions; or all the extracts with  
any of the chapters or questions. And so the

\* Luke xv., 11-32.

† Gen. xxxvii., 4.

‡ Gen. xli., 41.

§ Dan. i. [Sus.], 45, 50.

|| Καλοι ἐξ ἑαυτῶν.

tower of Chalanè,\* which hath been cunningly raised by the sophistry of the wicked tumbling down, all their vain assertions about the Eastern Church will come to naught.† And every one, not only of the Orthodox, but also of all those who are anywhere called by the Christian name, detecting the artfulness of these wicked heretics, will pass against them a perpetual sentence for lying and wickedness.

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## CHAPTER II.

AND though we were to suppose Cyril to have been the author of those chapters, that he would have published them covertly, without the knowledge of any of the Easterns; is plain from what hath been said in the former chapter, and cannot be doubted. And this may also be learned from certain other considerations which cannot be gainsaid. For if, so to speak, he had put them forth publicly, three things must necessarily have followed.

*Firstly.* That they must have been signed by

\* Cf. Gen. x., 10.

† Cf. Gen. xi., 3-9.

the God-fearing Bishops who were then with him, and by those learned Clerics who are continually found about the Patriarch (Old Rome calleth these Cardinals), and who co-operate with the Patriarch in everything; but our calumniators have never been able to show anything of the kind. For of the many Bishops and Clerics, not even one knew of, or signed the said chapters, or ever indeed heard Cyril speak upon the subject.

*Secondly.* That they would have been copied into the codeces of the Great Church, and so copied would have again been signed by those that signed the originals. For every Patriarchal Letter issued concerning faith, or any Ecclesiastical matter of importance purposeth to be Synodical, as being written with Synodical examination, and Synodically approved and signed; and such a Letter is copied into the codeces. But such was not the case with the said chapters of Cyril; for not only is the copy wanting in the codeces, but also the existence of the chapters is unknown even to-day, with few exceptions, to the Bishops and Priests, much less to the Orthodox common people. And this only by the continual prattle of our

adversaries, which they boastingly make everywhere, putting forth to every one the vaunted chapters, as though perhaps the Eastern Church thought as themselves ; and so by this means procure what was mentioned at the beginning,—for I will not cease from often repeating this,—that they may forsooth deceive the unwary.

*Thirdly.* That they would have been written in the codex by one of the Clerics, and not by anyone else. But the said chapters of Cyril were not, as for that, copied into any of the codeces of the Great Church by any Cleric, or by anyone else ; as it appeareth the Synodical Letters concerning faith and discipline are noted, and especially those of the Lord Jeremias addressed to the Lutherans, which are found in the great codex ; and of which the writer and copier was the renowned Cleric Theodosius Zygomalas, the Great Rhetor, from Nauplia, near Peloponnesus.

And, consequently, the truth of what we say shineth like the sun forsooth. For if the Lord Jeremias, when writing alone to the Lutherans, that is, not Synodically, but individually, that what was written might be the more worthy

of belief and ungainsaid, caused the same to be copied into the codex, and, which is exceptional, signed by the Great Rhetor, how was it that Cyril, in putting forth a Confession of faith, and making definitions, as on behalf of the Eastern Church, neither caused the same to be entered in the codex, nor to be signed by the Bishops and Clerics? So that the said chapters, since they not only want the three mentioned conditions, but are even without one of the three, if they were really published by Cyril, were published covertly and deceitfully.

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### CHAPTER III.

AND that it was impossible that the Confession of Cyril forsooth could be, or could even be spoken of, as the Confession of the Eastern Church, is plain, unless any one be mad, or choose to oppose the known truth. For if, as hath been said, this Cyril, who was formerly Œcumenical Patriarch, was really and truly a heretic, and himself wrote the vaunted chapters, and taught one thing publicly, but

believed another in his heart, he wrote and believed against his own conscience, not against the Eastern Church, for which the Holy Spirit careth. And let not our adversaries be so stupid as to boast of a deceitful and utterly godless man (if indeed he was godless, as a mocker of God, who had one thing in his heart, but made profession of another with his mouth, trifling with what ought not to be trifled with); but if he wrote as also on behalf of the Eastern Church, what is that to us? Let him be ashamed that lieth against us, and those that give heed to what is manifestly a lie, as though it were truth.

Further, if it be most undeniably evident that it is impossible that the Confession of Cyril can be the Confession of a Patriarch of Constantinople (because lacking the characteristics belonging to Patriarchal Letters); though, perhaps, that of some crafty Cyril secretly playing the fool; it is more impossible, or rather, so to speak, altogether impossible to be, or to be spoken of as, the Confession of the Eastern Church; because, moreover, in addition to the three aforesaid characteristics of the Synodical Letters of any Patriarch,

there are necessarily required the votes and signatures of the other holy Patriarchs, and generally the common consent of all the Ecclesiastics, and of others eminent for holiness and wisdom, so as not to be gainsaid by any such.

For the Eastern Church doth not give heed to, or rely upon one, or two, or more who represent a party, but not the whole; that she should be directed as they would, be they who they may, though they be the highest theologians, or be eminent for sanctity, so as to be able even to raise the dead, much less to the ambitious and deceitful, and who secretly weave, as it were, a spider's web of trumpery bugbears; but in all the aforesaid agree closely together. For being so led she recogniseth as her teacher the Holy Spirit, and maketh a profession in nowise out of harmony with the divine word, and the Apostolical and Patriarchal traditions.

Consequently, it is plain that the Confession of Cyril cannot be the Confession of the Eastern Church; or, rather, as black is the opposite of white; and as darkness

is the lack of light; so this said Confession of Cyril is opposed to, and is the negation of the divinely-inspired and evangelical truth found in the Eastern Church.

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#### CHAPTER IV.

FROM what hath been already said, it is manifest to all that the Eastern Church is above the accusations which her enemies have invented against her, and knew nothing of, and did not publish, and did not believe, either the presumed chapters of Cyril, or the impiety contained in them. For it is foreign to her nature not to stand steadfastly for the faith of the Apostles and Prophets, and to be carried about, as clouds without water are carried about by the wild winds,\* since she is endowed with the Holy Spirit for her teacher and guide. But since it was granted unto us at the beginning to repeatedly speak about this very point, and in various ways to endeavour to expose the

\* Cf. Jude xii.

sophistry concealed under the guise of piety, and the quibbling of our accusers; in order to demolish the entire invention of the aforesaid, and for the ready comprehension of the pious reader, we say that they ought to know this, that it is either impossible for the Eastern Church to believe, as the chapters of Cyril purport; or if she did so believe, it were quite impossible for her to have part with Christ.

And that the first is true is manifest. For it behoved them (the Easterns), if they indeed had lapsed into the folly of their adversaries, not to have believed by bare words, but also by deeds. And firstly [they ought] to have caused the Confession to have been entered and secured by the peculiar conditions mentioned in the third chapter. And secondly [they ought] to have confounded all the degrees of the priesthood, and especially that of the Episcopate, with the other degrees; so that Bishops should differ in nowise from Presbyters, as the insanity of Calvin suggesteth. But this hath never happened to the Easterns, — neither, forsooth, shall happen, while they have the help of God, since, until now, with them the

degrees of the priesthood really differ. Consequently, the Easterns have never given their adhesion to the insane notions of Calvin.

Further, that they should not have the seven Mysteries, and that they should cast out of their houses of prayer the holy Eikons, and should not sign themselves with the sign of the precious Cross, that they should not honour the Relics of the Saints, nor should forsooth devote to them hymns and public Feasts. They should abstain from commemorations of the Departed, and from almsgiving\* on their behalf, and should celebrate the holy Mysteries as their enemies themselves would.

But never did any such thing obtain with the Easterns,† so that they not only acknowledge the Mysteries to be absolutely seven, but also by these are they daily sanctified. And not only is not the house of prayer, but neither is the house of any of the Christians, devoid of holy Eikons, and of representations of the life-giving Cross, which they also ever have

\* *Εὐποιῶν.*

† 'Αλλ' οὕτω τὰ τοιαῦτα παρὰ τοῖς Ἀνατολικοῖς ἐνηργήθη πῶποτε, text ; οὕτω being obviously a mistake for οὐδέ.

as an unconquerable shield against the demons. And so are holy Relics honoured by them, that in all sicknesses, they generally have recourse to these physicians; and they honour [the Saints] themselves as the servants of God; as witness the Paracletikè, which is sung by them every day, the Triodion and the twelve Menæa. But as to commemorations, they so maintain that always, and especially on every Sabbath, and on every Feast-day, they offer to God the unbloody Sacrifice\* for every soul of the Orthodox Christians, living, or dead, and propitiate the Deity with alms and divine offerings.† And, in fine, the Easterns so regard the teaching of the said chapters as to be, as hath been said above, diametrically opposed to it, in nowise departing from the Apostolical and Patriarchal traditions, even in the least. It is, therefore, impossible that the Easterns should have known of the Confession of Cyril.

And it remaineth to be said of the other side, that if perhaps it must be granted that the Easterns once believed as their enemies contend, it would have been impossible for

\* Την ἀναιμάκτων Θυσίαν. † Ἐλεημοσύνας τε καὶ θελοῦς ἀναθήμασιν.

them to have been Christians. For to the believer three things are especially necessary—faith from the heart without doubting unto righteousness, confession from the mouth unto salvation,\* and the fruit of this faith and confession, that is, the works of a life according to Christ, which are well pleasing to God.

The Easterns, therefore, if they believed, as the Confession of Cyril contendeth, have not indeed given expression to their belief in words, since, even until the present hour, they profess all that is opposite to the faith of the chapters.

But neither in their works have the Easterns ever been like the Calvinists, as hath been said above ; it could only, therefore, have been in their hearts (for this puerile assertion the Calvinists make in their childishness) that they agreed with these heretics, and published the faith of these chapters. But if this were so, it would be impossible for them to be Christians, since they that believe one thing with their heart, and confess another with their mouth, and with their words (as it hath happened, we are supposing in the case of Cyril) are ob-

\* Cf. Rom. x., 10.

viously unworthy of even the name of Christian, much less of part with Christ. For in this wise Judas believing, and apparently indeed being a disciple, but secretly a traitor, was delivered over to the eternal fire.

But this also was impossible. For we being men, how otherwise could we communicate to one another what is in our souls, except sometimes by our voices and by signs? But it hath already been shewn that the Easterns have always believed and confessed, both by their voices and by signs, what is the opposite to the Confession of Cyril, and consequently in their heart.

Further, if indeed the Easterns had in their heart fallen away to the Calvinists, it behoved them, if hindered by some cause from being in unison with them with their mouth and with their works, at least, not to have behaved towards them unsympathetically. But they so behave towards them that on the Lord's-day after the 11th day of the month of October, and on the first Lord's-day of the Great Quadragesima (which for distinction they call that of Orthodoxy), they subject to anathema the Iconoclasts, and those that assert that the

bread and wine of the Eucharist are after the consecration typically, or in similitude, or figuratively, or metaphorically, and not really and truly changed into the true Body and Blood of the Lord.\*

And it may be permitted to give some extracts from what is said on these Feasts.

‘On the Lord’s-day after the 11th of the present month (that is, of October) we celebrate the memory of the holy Fathers of the Seventh Holy and Œcumenical Synod, who met the second time at Nicæa, for the destruction and overthrow of the atheistical dogmas of the Christ-hating and Christian-reviling Iconoclasts,† and of Copronymus, and of the Bishops and unholy High Priests‡ that were in agreement with him, and of his unlawful and abominable conventicle.’ § And what is the import of this Feast, its title even alone is sufficient to shew; and what is maintained thereon by the Church against these heretics.

\* *Ἀναθέματι τοῖς εἰκονομάχοις καὶ τοῖς εἰκονικῶς, ἢ ὁμοιοματικῶς, ἢ τροπικῶς, καὶ μεταφορικῶς, καὶ μὴ πραγματικῶς καὶ ἀληθῶς μεταβάλλεσθαι τὸν τῆς Εὐχαριστίας ἄρτον καὶ οἶνον μετὰ τὸν ἁγιασμόν, εἰς τὸ ἀληθές τοῦ Κυρίου Σῶμα καὶ Αἷμα ἀποφαινομένους καθυποβάλλουσι.*

† *Τῶν μισοχριστῶν καὶ χριστιανοκατηγόρων.*

‡ *Ἀνέρων Ἀρχιερέων.*

§ *Συνεδρίου = Sanhedrim.*

And from the Lord's-day of Orthodoxy, a few things that follow the title may be given. (And the inquirer should know that all that is said on this Lord's-day is to be found in the Triodion.)

To those that do not admit that the Sacrifice which is offered every day by those who have received by tradition from Christ the celebration of the Divine Mysteries, is offered to the Holy Trinity, as thereby contradicting the sacred and divine Fathers, Anathema! Anathema! Anathema!\*

To those that hear the Saviour saying concerning the celebration of the Divine Mysteries delivered by Himself, 'This do ye for My Memorial,' † but who do not rightly interpret the Memorial; and, therefore, infer that this is other than that which was accomplished by the Saviour at the beginning, and refer it unto that figuratively and typically, so that they make void the Mystery of fearful and divine celebration, through which we receive the earnest

\* Τοῖς τὴν καθ' ἑκάστην προσαγομένην Θυσίαν, ὑπὸ τῶν παραλαβόντων ἀπὸ Χριστοῦ τὴν τῶν Θεῶν Μυστηρίων ἱερουργίαν, μὴ δεχομένοις τῇ Ἁγίᾳ Τριάδι προσάγεσθαι, ὡς ἀντιφθεγγόμενοις ἐντεῦθεν τοῖς ἱεροῖς καὶ θείοις Πατράσιν, Ἀνάθεμα! Ἀνάθεμα! Ἀνάθεμα!

† Luke xxii., 19.

of the life to come; though our divine Father John Chrysostom hath shewn that the Sacrifice is not different, and hath said that it is one and the same in many places in his famous Commentaries upon the Epistles of the great Paul, Anathema! Anathema! Anathema!\*

To the conventicle † that furiously raged against ‡ the venerable Eikons, Anathema! Anathema! Anathema!

To those that apply what is said in divine Scripture against idols to the venerable Eikons of Christ our God, and of his Saints, Anathema! Anathema! Anathema!

To those that knowingly communicate with such as insult and dishonour the venerable Eikons, Anathema! Anathema! Anathema!

To those that say that the Christians go to the Eikons as to gods, Anathema! Anathema! Anathema!

\* *Τοῖς ἀκούουσι μὲν τοῦ Σωτήρος περὶ τῆς παρ' αὐτοῦ παραδοθείσης τῶν Θεῶν Μυστηρίων ἱερουργίας λέγοντος· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· μὴ ἐκλαμβανόμενοι δὲ ὀρθῶς τὴν ἀνάμνησιν, καὶ διὰ τοῦτο ἄλλην εἶναι ταύτην παρὰ τὴν ἐξ ἀρχῆς τῷ Σωτήρι τετελεσμένην εἰσάγουσι, καὶ πρὸς ἐκείνην φανταστικῶς καὶ εἰκονικῶς ἀναφερομένοις, ὡς κενούσι τὸ τῆς φρικτῆς καὶ Θεῆς ἱερουργίας Μυστηρίου, δι' οὗ τὸν τῆς μελλούσης ζωῆς ἀβραβῶνα λαμβάνομεν· καὶ ταῦτα τοῦ θεοῦ πατρὸς ἡμῶν Ἰωάννου τοῦ Χρυσορρήμονος διατρανοῦντος τῆς Θυσίας τὸ ἀπαράλλακτον, καὶ μίαν καὶ τὴν αὐτὴν εἶναι φάσκοντος ἐν πολλαῖς τῶν τοῦ μεγάλου Παύλου ῥητῶν ἐξηγήσεων, Ἀνάθεμα! Ἀνάθεμα!*

† Συνοεδρίῳ.

‡ Cf. Ps. ii., 1.

To those that dare to say that the Catholic and Apostolic Church ever received idols, thus overturning the whole mystery [of piety], and doing despite to the Christian faith,\* Anathema! Anathema! Anathema!

If any dare to vindicate one belonging to this Christian-reviling heresy, or that hath spent his life † in it [let him be] ‡ Anathema! Anathema! Anathema!

If any adore not our Lord Jesus Christ pourtrayed in an Eikon according to His human [form] let him be § Anathema! Anathema! Anathema!

If, therefore, these and the like sentiments are approved of by the Greeks, || acquiesced in, professed, and daily given expression to in song; in no way could they ever have been at one with the Calvinists on those points which the latter boastingly aver.

Further, if any such thing had happened to the Eastern Church, the hindrance could have been nothing else except some fear; and this fear could only have been, either forsooth spiritual,

\* Cf. Heb. x., 29.

† Τὸν βίον ἀποβήξαντα.

‡ Ἦτω should be supplied here.

§ Kimmel has substituted ἦθος here for ἦτω (cf. 1 Cor. xvi., 22).

|| Τῶν Γραικῶν.

or bodily. If the fear of the Easterns had been divine and spiritual, it would have been impossible for them not to have professed aright\* in all things. For where there is divine fear, one must not believe one thing and profess another. For that is execrable. But if the fear were human, it would forsooth have been some consideration for man that they were unable to openly proclaim what was in their hearts, as happeneth to the most cursed and guilty Jews that are found in Spain; but this is foreign to the Orthodox faith of Christians. For he that preferreth glory from men rather than glory from God cannot be a Christian at all. But this [failing] is not characteristic of the Easterns. Since, if this were possible with them, it would be possible for them to be indeed Christians in their hearts, but with their mouth and with signs to be one in faith with their rulers. For so they might be delivered from the terrible things which they suffer. But this is impossible for the Easterns to entertain, even in thought; and, therefore, the more impossible. For if iniquity seemeth to differ from iniquity, yet both lead to one end those that they infect, to eternal chastise-

\* ὀρθῶς.

ment forsooth; and, therefore, all iniquity whatsoever, as incurring eternal punishment, is to be shunned of those who would obtain salvation.

Then what fear of their rulers have the Iberi that are near the Black Sea, and those that are by the Caspian, and the Colchi? What fear have the Leci that inhabit the Caucasus, and the Zenychi, and who are commonly called the Apchasi; of whom some are entirely like the Iberi and the Colchi; but some, and the most part, like the rest enumerated Orthodox? What fear have they that inhabit Great, and Little, and White Russia, and the prosperous kingdom of Moscovy, from Poland unto the nations of the farest East, and from Gotthia or Sphetzia unto the Uni and those that inhabit the region of the Caspian, and from the Tyrba which they commonly call the Nistrus, and from the Tauronesus or Chersonesus unto the ocean? What fear have they that are in Poland, and in the Islands, in Venice, in Lybia, and in Persia; who are all children of the Eastern Church, but are free from the dominion of the rulers of the East, and who agree with us in what concerneth the faith; that if they had considered this their

enemies' doctrine of perdition as orthodox, they should not have believed the same? Or perhaps these fine gentlemen imagine that we are in what concerneth the faith in such a manner forced with impunity by some, as they themselves deal with our brethren in Hungary; whom they daily harass in all manner of ways that they may be brought over to them; and now indeed they define that the will of God is the eternal predestinating cause why one should be justified, but another should be causelessly condemned; and now, as tyrants, and in opposition to the teaching of the Gospel, they act tyrannically towards the Orthodox, that they may be brought over to their folly; themselves resting upon no foundation; but, as clouds without water,\* being carried about by their leaders,† not to say by Satan. If, therefore, the rulers of the East do not thus force with impunity the Easterns to abjure Orthodoxy; but their calumniators do thus force them, the former are much more humane than the latter. And no fear whatever hindereth us from professing what we will.

And this is further to be said, that from the year of salvation 600 until 1430, the land of

\* Cf. Jude xii.

† Τῶ Ἰδιῶ αὐτῶν προστάτη.

the Romans was in part devastated by its present rulers, and all is now so ruled and harassed, as never a prostrate nation was harassed in external matters by any government. But, nevertheless, they [that is, the Easterns] are above fear and threats; so that they have come to shine as martyrs, not only every day, but also every hour and moment, and so laugh at this storm, at the mere mention of which their adversaries are affrighted and amazed, that they count it joy to be afflicted for Christ,\* considering that they become partakers of the sufferings of Christ through obedience,† with the Apostles, Prophets, and Martyrs, in whom is fulfilled the saying of David: 'For Thy sake we are put to death all the day long';‡ and: 'We went through fire and water, and Thou broughtest us out into refreshment.'§

Since, therefore, nothing hindered the Easterns from believing and professing as they would, what hath been objected is impossible; that they indeed professed one thing with their mouth and with signs, but believed another

\* Cf. James i., 2.

† 2 Cor. i., 6.

‡ Ps. xliii. [xliv.], 23.

§ Ps. lxv. [lxvi.], 12.

with their heart ; but with heart and mouth and signs, they believe and profess only the doctrine which the Catholic Church hath believed from the beginning, for which they rejoice to suffer death, and are above the calumnies of their adversaries.

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## CHAPTER V.

AND not only is it impossible that the Easterns could ever have been in any way in agreement with the Calvinists, but in addition to the annual Excommunication of the Iconoclasts and of the rejecters of the Mysteries,\* and to their holding the faith in bare words, they have twice in their zeal for the Lord Almighty † proceeded Synodically against Cyril,—since Cyril had survived the publication of the chapters six years, and affirmed with an oath that he was not the author of the chapters, nor indeed held the faith contained in the chapters, and, in fine, had taught in the Church what was contrary to the chapters,—only

\* *Ἀποκηρυκτικῶν.* † Cf. 3 Reigns [1 Kings] xix., 10.

because he did not write against them, alleging as an excuse, which perhaps was true, but which was not without suspicion and unworthy of the good reputation of a true Pastor [Shepherd], that forsooth those chapters lacked all that was requisite for them to be a publication of Cyril's, or a Confession of the Eastern Church ; and as no necessity required that he should engage in controversy upon the matter, he was prohibited by the Fathers from so doing. And this he perhaps said rightly, but it would have been more right for him to have remembered that a tiny spark kindleth a great flame.

Since in theology, especially, from a little beginning set in motion, there are wont to follow great results, it behoved him to know what was the object of the Fathers in prohibiting the continual publication of treatises concerning the faith, and whosoever would from writing inopportunately upon some article of the faith, from which many inconveniences follow, as is the case with the publication of the chapters of Cyril himself (as we are supposing), but that there should be no hindrance, when necessity requireth us to be ready, from giving

forth a sound more distinct than the sound of the trumpet\* concerning the hope that is in us.† And if indeed it did not appear meet to Cyril to labour for Christ, yet it was imperative that he should have written a short treatise against his enemies, as was the case with Basil the Great, when calumniated, who, though he did not write against his accusers in many Epistles, yet in one short Epistle to an Orthodox brother did set forth an apology for himself. For it is usual with men, for the most part, not so much to give heed to what is spoken, however true, as to receive what is written, as testimony in such cases, be the accused who he may. Wherefore, it followeth that Cyril, though averring in the manner aforesaid, that he had absolutely no knowledge of the chapters, only because he was unwilling to write against them, was by the zeal of the Easterns regarded as a traitor, and twice by full Synods anathematized, together with the said chapters, in which, though something might seem to be pious, it were only for deception, and unsound to catch the more unwary, as they say the sunken rocks do by the ships.

\* Cf. 1 Cor. xiv., 8.

† Cf. 1 Peter iii., 15.

For neither let our adversaries boast with regard to Cyril, as though he were a Saint; for he was not killed unjustly, as they delight to say, or for the Name of Christ, that he should be so considered; but being possessed by the failing of an excessive ambition, which the great Basil recognised as the disease of Lucifer, having thrice unlawfully, in addition to the first time apparently lawfully, obtained possession of the Throne of Constantinople, with innumerable ejections and vexations of the Clergy (by his insatiate desire for external things, and availing himself of the help of the Dutch Ambassador, for which he became more liable to suspicion with the Church), he incurred that most disgraceful death. Whom, as having practised such things towards the Church of Christ, even though he had been Orthodox, we hold as a sinner, and such a sinner as should receive at the hands of God punishment for the evils which he had inflicted upon the Church of God without scruple; and now, since he is become an author of impiety, as our enemies affirm, we regard not as a Saint, but as a wretch, and as having no part with Christ.

And here are set forth the Acts of the Synods copied out of the codex which is with us, for confirmation of what hath been said; with which we ourselves also agree in all things.

THE DECREE OF THE SYNOD HOLDEN IN CONSTANTINOPLE, AGAINST THE HERETICAL CHAPTERS OF CYRIL LUCAR, BY DIVINE PERMISSION PATRIARCH OF CONSTANTINOPLE.

That those who are entrusted with the oversight of public affairs, and especially of what concerneth religion, should use all diligence as to how they hold the rudder, is a precept of the Fathers; or, rather, an ordinance of God, who in the Prophets hath threatened to require at the hands of the shepherds any wrong that happeneth to the flock through their negligence.\* Therefore, it is right to rebuke and to warn as to evil, that the more simple may not through their inexperience cleave to it, as though it were good. And especially when such being put forth not in its nakedness, but as though it were good, is concealed by vain phrases and deceitful

\* Cf. Ezek. xxxiii., 8.

veils. For such have been from the beginning the machinations of our enemy, the prime author of evil, and of his followers. Since, therefore, in the realm of dogma such an one was Cyril Lucar, who was brimming over with lethal poison, and incurably sick as to essentials, and did ungodlily and unlawfully lately occupy the Patriarchal See;—for not only did he entertain notions alien to the right form of the faith, but knavishly pretended to men of perverse mind and depraved understanding, that he professed the right teaching held of old by the blameless Eastern Church; so that by such deception the shame of his own fraud hath come to attach itself to the right form of the faith;—we now, by constraining necessity, that are gathered together by divine providence in the queen of cities, Patriarchs and a band of other Bishops, as being required hereafter to give an account of this matter, do deem it right according to the precept and rule of the sacred and Spirit-bearing\* Fathers, who were distinguished in Synods holden in times of necessity, to publicly denounce this man

\* Πνευματοφόρων. Kimmel has Πνευματεμόρων.

in all points, and to subject him to anathema ; and further, that the actual truth may not be hindered by certain who are in a disorderly manner braying about, to involve in the same bond those who receive his vain assertions as Orthodox.

To Cyril, surnamed Lucar, who in the title of his lawless chapters calumniously averreth that the whole Eastern Church of Christ thinketh as the Calvinists do, Anathema !

To Cyril putting forth as a dogma, and holding\* that the Holy Church of Christ is capable of giving utterance to falsehood—for he saith in his second chapter that she is not taught by the Holy Spirit, but by man ; and that man by reason of his ignorance is liable to err, and to deceive, and to be deceived ; and in the twelfth of the same chapters, ‘It is true and certain that the Church while on its way is liable to err ; and, instead of truth, to choose falsehood.’ Since from such cavilling, or rather from such manifest folly, it might necessarily be inferred that Jesus the God-man, and the very truth, might have lied, and not continue with us, that is with the Church, until the

\* *Πιστεύομεν.*

end of the world, as He promised ; and that the Spirit of God did not speak in her, and that the gates of Hades (the heresies of the godless forsooth) had prevailed against the Church ;\* and in addition to this every one might be in doubt and perplexity as to whether the divine Gospel which we have in our hands is true, and which is of the Holy Spirit, as delivered by the Church, or otherwise. For the Church, saith he, is liable to deceive, and be deceived ; and, instead of truth, to choose falsehood. To such a most wicked heretic we say, Anathema !

To Cyril putting forth as a dogma, and holding, that the good God before the foundation of the world chose some to glory, and predestinated them irrespectively of works ; and that he rejected others before the world was, without cause, and that works are in no wise sufficient to procure a reward at the tribunal of Christ, as appeareth in his third and thirteenth chapters ; since it would result, either that God was the author of evil, and unjust, or that not all that were involved in Adam's sin could be saved ; and further, that the Gospels lied in saying, 'I was hungry, and ye gave Me to

\* Cf. Matt. xvi., 18.

eat ;\* and, 'Come ye blessed of My Father, inherit the Kingdom prepared for you ;' † also Paul, the mouth-piece of Christ, and James, the brother of Christ—the one in affirming that not the hearers of the law but the doers are righteous ; ‡ and the other that faith without works is dead : § Anathema !

To Cyril putting forth as a dogma, and holding, though very obscurely and deceitfully, in his eighth chapter, that the Saints are not mediators and intercessors || for us with God ; by saying that Jesus is the only mediator, and alone careth for His own ; ¶ as a being, a subverter of many oracles of the Spirit (for saith God, 'I will protect this city, for the sake of David, My servant.' \*\* And the undefiled children in the furnace, 'Do not deliver us up utterly, for the sake of Abraam, Thy beloved, and for the sake of Isaac, Thy servant, and for the sake of Israel, Thy holy one.' †† And Peter saith : 'Moreover, I will give diligence always, that ye may be able after

\* Matt. xxv., 35.

† *Ibid.*, 34.

‡ Rom. ii., 13.

§ James ii., 20, 26.

|| *Μεστρας και πρέσβεις.*

¶ *Και μόνον κήδεσθαι τῶν ἰδίων.*

\*\* 4 Reigns [2 Kings] xx., 6.

†† Dan. iii., 36 [Song of the Three Children, ver. 11.]

my decease to call these things to remembrance.\* For how could he give diligence after his decease, except by interceding and praying unto God? But, moreover, the decree † of the Seventh Holy, Great, and Œcumenical Synod holden at Nicæa enacteth that we should keep without innovation all the written and unwritten Ecclesiastical traditions which have been delivered unto us, under pain of anathema; of which the invocation of the Saints is one): Anathema!

To Cyril putting forth as a dogma, and holding, that every man is not possessed of free-will, ‡ as is manifest by his fourteenth chapter; but that every one hath the power § of committing sin, but not at all of [doing] good; as one that maketh void the divine utterances of the Spirit in the Prophets and in the Gospels:—‘If ye will be willing and will hearken unto Me;’ || and, ‘Draw near unto Him, and be ye enlightened;’ ¶ ‘Whosoever is willing to follow after Me;’ \*\* ‘Come unto Me all ye;’ †† and such like; and in addition

\* 2 Peter i., 15.

† Act vii.

‡ *Μὴ πάντα ἄνθρωπον αὐτεξούσιον εἶναι.* § *Ἐξουσίαν.*

|| Esai. i., 19.

¶ Ps. xxxiii. [xxxiv.], 6.

\*\* Matt. xvi., 24.

†† Matt. xi., 28.

to these, the daily exhortations to good: Anathema!

To Cyril putting forth as a dogma, and holding, that the Mysteries of the Church are not seven, namely, Baptism, Chrism, Repentance, Eucharist, Priesthood, Prayer-oil, and Marriage, according to the direction\* of Christ, and the tradition of the Apostles, and the custom of the Church; but falsely affirming that there were delivered by Christ in the Gospel two only, that is to say, Baptism, and the Eucharist, as may be seen in his fifteenth chapter: Anathema!

To Cyril putting forth as a dogma, and holding, that the bread upon the Prothesis, and the wine too, are not changed by the blessing of the Priest, and the illapse of the Holy Spirit into the true Body and Blood of Christ † (for it is written in the seventeenth of these heretical chapters: 'The Body of the Lord is not What is seen in the Mystery with the eyes and received'): as one that maketh no account of the plain oracles of the Spirit, and wilfully

\* Διάταξιν.

† Μὴ μεταβάλλεσθαι τὸν ἐπὶ τῆς Προθέσεως ἄρτον, καὶ ἐπὶ τὸν οἶνον διὰ τῆς τοῦ Ἱερέως εὐλογίας, καὶ Πνεύματος Ἁγίου ἐπιφοιτήσεως εἰς ἀληθὲς Σῶμα καὶ Αἷμα Χριστοῦ.

refuseth to listen to the teaching of the God-man: 'Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have not life in yourselves';\* and, 'He that eateth My Flesh, and drinketh My Blood abideth in Me, and I in him';† and, 'Take, eat ye, This is My Body';‡ and, 'Drink ye all of It, This is My Blood';§ nor of Paul that was caught up even to the third heaven,|| and that said: 'He took bread, and when He had given thanks, He break It, and said: Take, eat ye, This is My Body';¶ and, 'Drink ye all of It, This is My Blood';\*\* nor yet of the Spirit-bearing†† three hundred and eighteen God-bearing‡‡ Fathers that assembled in Nicæa, whose Ecclesiastical Constitutions define in so many words: 'By faith let us perceive how that there lieth upon that sacred Table the Lamb of God that taketh away the sin of the world, sacrificed by the Priests after an unbloody manner, and that there is truly received His precious Body and

\* John vi., 53.

† John vi., 56.

‡ Matt. xxvi., 26.

§ *Ibid.*, vers. 27, 28.

|| Cf. 2 Cor. xii., 2.

¶ 1 Cor. xi., 23, 24.

\*\* Matt. xxvi., 27, 28.

†† Πνευματοφόρων.

‡‡ Θεοφόρων.

Blood';\* and, as further despising the like ordinance of the Spirit made by the great Seventh Synod (as may be seen in the Sixth Act, tom. III), which clearly saith that after the consecration they are properly called the Body and Blood, and are, and are believed to be:† Anathema!

To Cyril putting forth as a dogma, and holding, though obscurely, in his eighteenth chapter, that after death those that with a pious end and in repentance have fallen asleep, are not benefited by the alms deeds of their relations, and by the prayers which the Church maketh for them; as though forsooth the righteous were in possession of perfect enjoyment, and the sinful absolutely condemned; and, further, as doing away with the general judgment and retribution that is to be at the last terrible day; which is foreign to the divinely inspired Scriptures, and entirely at variance with the teaching of theologians: Anathema!

\* 'Πίστει νοήσωμεν, κείσθαι ἐπὶ τῆς ἱερᾶς ἐκείνης Τραπέζης τὸν Ἄμων τοῦ Θεοῦ τὸν ἀφροντὰ τὴν ἁμαρτίαν τοῦ κόσμου, ἀθύτως ὑπὸ τῶν Ἱερῶν θυόμενον, καὶ τὸ τίμιον αὐτοῦ Σῶμα καὶ Αἷμα ἀληθῶς λαμβάνειν.'

† 'Μετὰ τὸν ἁγιασμόν Σῶμα κυρίως καὶ Αἷμα λέγονται, καὶ εἰσι καὶ πιστεύονται.'

To Cyril, the new Iconoclast and worst of all : Anathema !

To Cyril that rejected the honour due to the venerable Eikons, and the relative adoration of them,\* and would have done away with the same, but was unable, as he confesseth in his fourth answer : Anathema !

To Cyril that in his fourth question calleth what hath been ordained by the Holy Synods concerning the holy Eikons vain reasonings, and, therefore, despiseth the Seventh Sacred, Holy, and God-inspired † Synod, which was the second assembled at Nicæa : Anathema !

To those that read the chapters of Cyril Lucar, lyingly written in the name of the Eastern Church, as though they might perhaps contain something that were right, and that drink in ‡ the venom that is concealed in them (for though there may be in them something that superficially seemeth to be Orthodox, yet from within there springeth up unawares heresy) : Anathema !

To those that do not acquiesce in the

\* Τὴν τῶν σεπτῶν Εἰκόνων τιμὴν καὶ σχετικὴν προσκύνησιν.

† Θεοπνεύστου.

‡ Ἐπιβήνομένοις. This is Kimmel's conjectural emendation for ἀποβήνομένοις.

sentence of the Great Church against the said Cyril as being lawful and right, and that call or think him Orthodox, and that this Synod of the Church lieth against him : Anathema !

In the year of salvation 1638, on the 24th [day] of September, the seventh Indiction.

I, CYRIL, of Berrhœa, by the mercy of God, Archbishop of Constantinople, New Rome, and Œcumenical Patriarch, ratify [the decrees of] the Synod assembled against Cyril Lucar, and subject to anathema as well the chapters written by him, as Cyril [himself] the writer, and any that believe the same to be Orthodox.

METROPHANES, by the mercy of God, Pope and Patriarch of the Great City of Alexandria.

THEOPHANES, by the mercy of God, Patriarch of the Holy City of Jerusalem.

PARTHENIUS, of Adrianople. *He it was that was Patriarch of Constantinople, and was the elder of the name ; under whom was held the Synod at Jassy.*

GREGORY, of Larissa.

DANIEL, of Serra.

PARTHENIUS, of Joanninus. *He it was that*

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*was Patriarch of Constantinople, and was the younger of the name.*

JOANNICIUS, of Berrhœa. *He became Patriarch of Alexandria.*

DANIEL, of Didymotichus.

JOANNICIUS, of Heraclœa. *He became Patriarch of Constantinople.*

DANIEL, of Athens.

BENJAMIN, of Paronascia.

ANTONY, of Dristra.

JOASAPH, of Corinth.

THEOPHANES, of Phanarius.

CALLINICUS, of Thessalonica.

JOAKEIM, of Coos. *He became Pope of Alexandria.*

PARTHENIUS, formerly of Iconium.

PORPHYRIUS, of Poliana.

ANTHIMUS, of Samos.

DOROTHEUS, of Talantius.

GABRIEL, of Zervenus.

MELETIUS, formerly of Adamerius.

MELETIUS SERIGUS, Hiero-Monk, and Doctor of the Great Church.

NICEPHORUS CLARUZAVNOS, Priest\* and Theo-

\* Hardouin has : *Νικόλαος ἱερεύς, Κλαροντζάνης*, which is a mistake for *Νικηφόρος Κλαρουζαύνος*, who was Patriarch of Alexandria from 1639 to 1645.

logian of the Great Church. *He became Patriarch of Alexandria.*

MICHAEL, Priest, Vestarcha,\* and Doctor of the Great Church.

GABRIEL, Hiero-Monk, surnamed BLASIUS, and Doctor of the Great Church.

THE GREAT PROTOSYNCELLUS of the Great Church.

BENEDICT, Hiero - Monk, the Jerusalemite, Doctor of the Great Church.

MICHAEL, Great Rhetor of the Great Church.

MANUEL, Priest, Great Chartophylax of the Great Church.

THEOLOGUS, Priest, Minor Sacellarius † of the Great Church.

SOPHIANUS, Great Protecctic of the Great Church.

MAVRUDES, Great Primmicerius of the Great Church.

PARASCEVAS, Priest, Nomophylax of the Great Church.

EUSTATHIUS, Priest, Great Protopope of the Great Church.

PHILIP, formerly Protonotary of the Great Church.

CONSTANTINE, Commentariensis of the Great Church.

\* Βεστάρχης.

† Ὁ σακελίου.

MICHAEL, Rhetor of the Great Church.

SCULES, Domestic Logothetes.

MICHAEL, Logothetes of the Public Treasury\* of  
the Great Church.

RALES, Primmicerius of the Notaries.

IGNATIUS, Archdeacon of the Great Church.

CONSTANTINE, Notary of the Great Church.

THE ACTS OF THE SYNOD HOLDEN AT JASSY,  
BEING THE SECOND AGAINST THE CHAP-  
TERS OF CYRIL.

SYNODICAL LETTER TO THE LOCAL SYNOD  
CONVENED AT JASSY.

*Parthenius, by the mercy of God, Archbishop  
of Constantinople, New Rome, and Œcu-  
menical Patriarch.*

Our Mediocrity presiding Synodically, and  
there being gathered together therewith the  
most sacred and honoured High Priests, the  
beloved brethren thereof in the Holy Spirit,  
and fellow ministers, and the most honourable  
Clergy of our Great Church of Christ, there  
have been brought into our midst certain  
chapters bearing the name of the elder Lord

\* [Τοῦ]γενικοῦ.

Cyril that was Patriarch before us, concerning which enquiry hath been made, as to whether they should be regarded as Orthodox, and be retained, or whether they should be rejected as foreign to our Eastern and Apostolic Church of Christ. Wherefore, this entire Sacred Synod, having carefully gone through every one of these, and examined the sense of what is written, they have found them all, with the exception of the seventh, adhering to the heresy of Calvin, and very far indeed from the Christian profession of the Easterns.

I. For in the first, he supposeth the eternal and substantial procession of the Holy Spirit to be from the Father and the Son,\* contrarily to the mind of the Eastern Church.

II. And in the second, receiving the holy Scriptures stripped as it were of the expositions of the holy Fathers of the Church, he calumniateth what hath been proclaimed by the Œcumenical Synods under the direction of God the Spirit,† and rejecteth the traditions which have obtained all along from the

\* Τὴν αἰδιον καὶ ὑπαρκτικὴν τοῦ Ἁγίου Πνεύματος προόδον ἐκ Πατρὸς καὶ Υἱοῦ ὑποτίθησι.

† Θεοπνεύστως.

beginning throughout the whole world, without which our preaching would be reduced to an empty name, as saith Basil.

III. And in the third, he supposeth God to be most unjust, and using tyrannical authority, in saying that for His will alone He predestinateth some to glory, but rejecteth others to punishment, without having regard to their works ; than which, what could be more impious ?

IV. And the fourth is entirely opposed to the preceding. For if God be not the cause of evil, how could He purposely of His own will induce the reprobate to do evil ?

V. And in the fifth he perversely treateth of divine providence, ascribing thereto as properly and their original cause what hath been by its permission done by evil men and demons, as is proved by the testimonies he adduceth. But this exceedeth all blasphemy.

VI. And the sixth, which includeth all human nature under sin,—not only original sin, as our Church confesseth, but also actual and mortal sin, which floweth out therefrom, and which it calleth the fruits thereof, and doth

not exempt from this (mortal sin which procureth for those that commit it condemnation) any; neither him that was greatest among those that have been born of women,\* nor her that was blessed among women,† the blameless ‡ and ever-virgin Mary, nor certain Forefathers, Prophets, and Apostles,—is, as being foreign to our faith, condemned.

VIII. And in the eighth he doth away with the mediation § of the Saints, and the protections || of the Angels, and also indeed the petitions and mediations of the Priests for the whole world, by which we believe the Church to be preserved.

IX. And in the ninth he assumeth that bare faith without works will save, and that this is not a work of our own, but of Christ alone extrinsically justifying man by his own life and death, ¶ lest man should imagine that he contributed something to his own salvation.

X. And in the tenth confounding the Church

\* Cf. Matt. xi., 11.

† Cf. Luke i., 28, 42.

‡ Ἀμωμον.

§ Μεσιτελαν.

|| Προστασίας.

¶ Ἄλλὰ τοῦ Χριστοῦ μόνου ἔξωθεν δικαιούντος τὸν ἄνθρωπον διὰ τῆς ζωῆς καὶ τοῦ θανάτου αὐτοῦ.

which is on earth with that which is in Heaven, he doth away with the Pontifical superintendence, and thereby the entire completeness of the Church, than which what could be more unseemly?

XI. And in the eleventh he would have the elect only to be members of the Church here, and not those simply that communicate and partake of her Mysteries with faith; so that even Paul, while making havoc of the Church,\* was a member thereof, because he was set apart from his mother's belly;† but Judas, though he wrought miracles like the other Apostles, was at the same time not a member thereof.

XII. And in the twelfth the writer, striving to take out of the way the teaching of the Fathers, saith that the Church is taught by the All-holy Spirit, which is true, but wrongly adduced. For our Church is taught, indeed, by the All-holy Spirit; but not immediately, the Spirit making use of human tongues and hands. For both the Prophets and the Apostles were men who preached and wrote the word of the Lord; although those oracles

\* Cf. Acts ix., 21; Gal. i., 13, 23.      † Cf. Gal. i., 15.

are said to be of the Spirit, and divine, as being thereby inspired, and having nothing human. And the Church, therefore, being taught by the God-inspired oracles of the Fathers, is said to be taught, not by man, but by the Spirit. For they being moved by the Divine Spirit teach us, not according to man, but according to the inspiration which they received from the Spirit; which is evident from their agreement with one another. What, therefore, is asserted in the same chapter, that the Church may err, though possessing the Spirit for her teacher, and Christ for her head, concerning which it is said, that she hath neither spot, nor wrinkle,\* but is altogether fair and perfect,† is denounced as impious.

XIII. And the thirteenth disalloweth the efficacy of works, so depriving of their effect upon man's salvation, as far as may be, not only every virtue, and a life according to God, but also all sacred Scripture, which exhorteth all to the practice of good works, in order to obtain salvation.

XIV. And the fourteenth in warring against free-will, endeavoureth to overturn human

\* Cf. Eph. v., 27.

† Cf. Song of Songs iv., 7.

nature, which possesseth as its characteristics reason and free-will.\*

XV. And in the fifteenth he denieth five Mysteries of the Church, [to wit] the Priesthood, the Sacred Myron [Chrism], the Prayer-oil, Confession through penitence, and honourable Marriage; all which as being sacred and conferring Divine grace, ancient tradition hath bequeathed to us.

XVI. And while admitting in the two next Chapters the two remaining Mysteries, he doth not expound their efficacy soundly. For he imagineth that by Baptism the baptised is so justified as to be in no wise able to perish, being forgetful of those that have not kept the same undefiled, nor preserved their faith unto the end; and, therefore, are nothing benefited by the washing, but are condemned to eternal punishment.

XVII. And the Divine Eucharist he so rendeth as to leave to it nothing else except a bare type, as though we were still serving under the shadow of the old Law. For he doth not acknowledge as the true Body of Christ the Bread that is seen and eaten, when it hath been

\* Τὸ εἶναι αὐτῆς κεκτημένην ἐν τῷ λογικῷ τε καὶ αὐτεξουσίῳ.

consecrated, but what is spiritually discerned, or rather, so to speak, imagined; which [notion] is full of all impiety. For Jesus said not, 'This is a type of My Body,' but, 'This is My Body,' \* and 'This is My Blood;' †—This, forsooth, Which is seen, and received, and eaten, and broken, when It hath been consecrated and blessed.

XVIII. And last of all, under the pretext, forsooth, of overthrowing [the notion of] the Purgatorial ‡ fire, he endeavoureth to do away with the Memorials of the Departed, which are sanctioned by us; through which we hope rest and refreshment may be granted them of God from the afflictions by which they are held. §

And further, there have been brought forward also the Questions which he added to his Chapters, and these have been recognised by all this Holy Synod as being in nothing better than the Chapters. For not only doth he reject as above the expositions of the Scriptures which have been carefully produced by our Fathers, but also expungeth therefrom certain of the Books, which the Holy and

\* Matt. xxvi., 26.

‡ Καθάρτηριον.

† *Ibid.*, ver. 28.

§ Τῶν κατεχόντων αὐτοὺς ἀνιαρῶν.

Œcumenical Synods have received as Canonical. And in addition to all this he rejecteth the relative adoration of the venerable and holy Eikons,\* which the Seventh Holy Œcumenical Synod ratified.

Therefore, both the said Chapters and the Questions, we do by our common vote (the Holy Synod itself speaketh) entirely overthrow, and banish from our Court † as being full of heresy, and entirely alien to our Orthodox faith, and do pronounce him that wrote the same to have been a stranger to our religion, declaring unto all how the writer of these belieth us in saying that his own faith is the Eastern Confession of the Christian faith of the Greeks,‡ the same being that of Calvin, and not ours. And those that read and hold these Chapters, as being forsooth true and pious, defending the same, either by their words, or by writings, as agreeing therewith, and communicating with the heresies of the writer, and as being corrupters of the Church of Christ, we do cast out of the congregation of the Faithful, and

\* Την τῶν σεπτῶν καὶ ἁγίων Εἰκόνων σχετικὴν ἀποβάλλεται προσκύνησιν.

† Ἀύλης = Curia.

‡ Γραικῶν.

order that they be regarded as heathens and publicans, and as having no communion at all with us, be they of what position they may. And let them be subject to an eternal anathema, and excommunicated by the Father, the Son, and the Holy Spirit, the only God, one in nature, both in the present life, and in that which is to come, and cursed, and unforgiven, and unabsolved after death, and partakers of eternal punishment. For neither was our Church ever seduced by such dogmas, nor may she indeed, the grace of the Holy Spirit being her guide and director, ever be reduced to such a condition. And in confirmation of this present act, and for assurance thereof, these presents have been entered in the sacred codex of our Great Church of Christ, being signed by the own hands of the most sacred High Priests and most learned Clerics.

In the year of salvation 1642, in the month of May, the tenth Indiction.

PARTHENIUS, by the mercy of God, Archbishop of Constantinople, New Rome, and Œcumenical Patriarch.

To this Synodical Letter of the All-holy Father, our Shepherd, the Patriarch of Con-

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stantinople, as agreeing therewith in all things, and assenting to the same, I, PETER MOGILAS, humble Archbishop, Metropolitan of Kieff, and Halicia, and of all Russia, Exarch of the Holy Apostolic Throne of Constantinople, Archimandrite of the Lavra of Pietzarius, do attach my signature with my own hand, for myself, and on behalf of all the Orthodox and Catholic Church of Christ that is in Little Russia.

ATHANASIVS PUSINAS, Bishop of Luceorius, and Hostrogius.

ARSENIUS ZELIBORSKIUS, Bishop of Leopoli in Halicia, and of Caminicia in Podolia.

SILVESTER ULEBITZIUS BÆUTINSKIUS, Bishop of Premislaus and Samborius.

SILVESTER COSSOPHUS, Bishop of Msteslavia, Orsia, and Mogilavia.

JOANNICIUS, of Heraclea.

GREGORY, of Larissa.

PACHOMIUS, of Chalcedon.

DANIEL, of Serra.

*Curators of the Synod.*

ANTHIMUS, of Cyzicus.

PORPHYRIUS, formerly of Nicæa.

- GREGORY, of Corinth.  
GERASIMUS, of Philippi.  
JEREMIAS, of Chios.  
PORPHYRIUS, of Nicæa.  
CHYSANTHUS, of Prusa.  
SOPHRONIUS, of Bidyna.  
GABRIEL, of Philippopolis.  
IGNATIUS, of Lemnos.  
BARLAAM, Metropolitan of Sotzava, and of all  
Moldavia, and Exarch of Plagiani.  
EULOGIUS, Bishop of Romanus.  
ANASTASIUS, Bishop of Rhadaützius.  
GEORGE, Bishop of Chusius.  
SOPHRONIUS, Hiero-Monk, and Kathhegumen  
of the chief Monastery of the Three Hier-  
archs at Jassy in Moldavia.  
MELETIUS SYRIGUS, Hiero-Monk, Preacher of  
the Gospel.  
PHILOTHEUS, Great Archimandrite of the Great  
Church.  
NICEPHORUS, Great Protosyncellus of the  
Great Church.  
LASCARIS, Great Logothetes of the Great  
Church.  
CHRISTODULUS, Priest, Great Œconomus of  
the Great Church.

THEOLOGUS, Priest, Great Sacellarius of the Great Church.

EUSTATHIUS, Priest, Great Chartophylax of the Great Church.

DANIEL, Great Ecclesiarch of the Great Church.

PARASCEVAS, Priest, Nomophylax of the Great Church.

GEORGE, Minor Sacellarius\* of the Great Church.

THOMAS, Proteclic of the Great Church.

PHILIP, Protonotary of the Great Church.

PHILIP, Great Primmicerius of the Great Church.

MICHAEL, Dicæophylax of the Great Church.

RHALES, Great Interpreter of the Great Church.

NICOLAS, Logothetes of the Great Church.

CONSTANTINE, Commentariensis of the Great Church.

CONSTANTINE, Protapostolary of the Great Church.

CHRYSOSCULUS, Logothetes of the Public Treasury.†

DEMETRIUS, Notary of the Great Church.

\* 'Ο σακελλίου.

† Τοῦ γενικοῦ.

## LETTER OF THE HOLY SYNOD.\*

*To the most illustrious and exalted Duke, most God-fearing Prince and Ruler of Moldavia, Lord, Lord, John Basil Boïbonda, health from God.*

Thine it was of a truth, most exalted Duke, to cause to be published these Synodical Letters. For since the Lord hath given thee a charge,† to be a defender of His Church, and a strenuous destroyer of heresies, having chosen thee alone from all the Rulers upon earth for this service unto Him; upon whom else was it incumbent to expose these vain notions, except upon thy most God-fearing magnanimity? Who seeing the Churches of Christ disturbed by the Calvinistic Chapters, which have recently appeared, and purport to be ours, intituled *The Eastern Confession of the Christian Faith*, didst not allow any delay to occur; but rightly using every effort, didst not desist until thou hadst sent for representatives of the Most Holy and Apostolic Œcumenical Throne, and of the whole Sacred Synod thereof, and for Legates from Russia of the Church that is there; with

\* This line is wanting in Hardouin.

† Τὸ σύνθημα.

whom thou didst shatter all these spurious dogmas, withal by popular works confirming and ratifying the genuine teachings of the Eastern Church; and now revealing to all Orthodox Christian Children the venom that lurketh in these Chapters, thou hast enacted that it should be publicly known to all what is the doctrine which our Great Church of Christ holdeth with regard to the same; so that the sheep of the Lord may everywhere be able to discern from what foods they ought to abstain, and to what pastures they may without misgiving approach. Wherefore, rendering thanks to God for what He hath done for us through thee, we do beseech Him from our whole soul, that it may be granted unto thee, that thy present life may be long and peaceful, and that the throne of thy rule may continue until the end to be adorned by His grace; and that hereafter thou mayest be taken from an earthly to an heavenly kingdom.

*The Legates from Constantinople and  
Patriarchal Exarchs\* :—*

PORPHYRIUS, formerly of Nicæa.

\* Hardouin adds here and omits below, the words :—  
'And the Legates from Russia.'

MELETIUS SYRIGUS, Hiero-Monk, and Preacher  
of the Gospel.

*And the Legates from Russia.*

ESAIAS TROPHIMUS, Hegumen of S. Nicolas.

IGNATIUS XENOVICIUS, Preacher of the Gospel.

JOSEPH COËNOVICIUS, Hegumen of the Holy  
Theophany.

These are the enactments of the two Synods against Cyril, which most plainly shew the Orthodoxy of the Eastern Church. The latter was held at Jassy in Moldavia, under Basil Boïbonda, Ruler of Moldavia, and while Parthenius the elder was Patriarch of Constantinople, a most venerable man, and instructed in divine things from a babe ; who having sent to the Synod there sitting a Synodical Letter, it pleased that Synod to simply sign the said Synodical Letter from Constantinople, and confirm the same, and so satisfy the question ; although the Synod contended against the Calvinists in many other particulars. But neither did the Synod then sitting at Constantinople by its Synodical Letter anathematise Cyril, nor did that at Jassy ; not that they

shewed favour to Cyril (for those God-fearing men were not such as to accept persons, or to prefer men, or aught else, before God), but because it was never known by the Eastern Church that Cyril thought with the Calvinists, or otherwise, indeed, than the Eastern Church doth, as hath been shewn above. Therefore, they did not deem it reasonable to subject to anathema, one whom they did not clearly know to be liable to such an accusation; although the writer of those Chapters, they did, without identifying\* him, subject to anathema and perpetual excommunication; whom we also ourselves do subject to eternal curses, and regard as a stranger to the kingdom of heaven.

And the first was held under Cyril of Berrhœa, Patriarch of Constantinople, and was composed of men eminent for learning and piety; and this did anathematise Cyril by name; not that it knew him to be, or ever recognised him as, an heretic, but because it knew that he had survived the printing of the Chapters six years; and being aware of the confusion which had arisen among the Faithful in Poland and Russia, because it was said by

\* 'Αδιόλωτος.

many that the Eastern Church was Calvinistic, since the Patriarch of Constantinople had published such a Confession as that of the Eastern Church, he was unwilling to write against them (I mean the Chapters), although he had been invited and implored to do so by many, as we have said before in the Fifth Chapter. Wherefore, for this reason, concluding that he was not clear from deception against the Orthodox faith, nor forsooth had a care for the flock as he ought, they subjected him by name to anathema, though he may not in fact have been such [*i.e.*, a Calvinist]. These Synods we do not indeed blame for passing a just sentence against him, but rather we commend them as having opportunely and nobly contended for the Orthodox faith, and having in his long silence a reasonable cause for laying upon him this penalty, if only for the correction of others. Him, however, we do not anathematise, but rather we lament that he should by his silence have given occasion to the enemies to wage such a war against the Church. But, if he really was a Calvinistic heretic, and did not repent (for God receiveth all that return unto

Him, be they who they may), but continued to the end to believe and hold heretical notions, then we do, without any contradiction, subject him to eternal anathema and excommunication, with all heretics that agree with him.\*

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## CHAPTER VI.

To the candid and lovers of truth, what hath been said will be sufficient, or rather, so to speak, more than enough to enable them to understand what is the doctrine of the Eastern Church, and that she hath never at any time been in agreement with the Calvinists in their novelties (nor in fact with any others besides herself), nor hath she recognised him whom they contend was of their party, as being so. For the complete refutation, however, and uprooting of the designs which have been formed, contrarily to the glory of God, against the sacred bulwarks of our Orthodox religion, and, so to speak, for the complete demolition of the blasphemies contained in the vaunted

\* *Τῶν συμμύστων.*

Chapters, we have thought it right to put forth certain Questions and Chapters corresponding in number to those written by Cyril, and diametrically opposing the same, wherein he hath, as it were (as hath been supposed many times), whetted his tongue against God,\* so that they may be called a refutation and correction of the said Chapters of Cyril. And the order which is there observed will be followed in these which will be put forth by us, so that each of the Faithful may be able to compare, and judge of both, and easily know the Orthodoxy of the Eastern Church, and the falsehood of the heretics. Where, however, necessity requireth, we shall omit some things, or add some other things tending to the accurate understanding of the matter. And we shall use words, entire sentences, and periods set out there, so that we may not seem to fight against words and Orthodox sentences rather than against novelties and impious dogmas.

[THE CONFESSION OF DOSITHEUS.]

*Dositheus, by the mercy of God, Patriarch of*

\* Cf. Ps. lxiii. [lxiv.], 4.

*Jerusalem, to those that ask and inquire concerning the faith and worship of the Greeks,\* that is of the Eastern Church, how forsooth it thinketh concerning the Orthodox faith, in the common name of all Christians subject to our Apostolic Throne, and of the Orthodox worshippers that are sojourning in this holy and great city of Jerusalem (with whom the whole Catholic Church agreeth in all that concerneth the faith) publisheth this concise Confession, for a testimony both before God and before man, with a sincere conscience, and devoid of all dissimulation.*

#### DECREE I.

We believe in one God, true, almighty, and infinite, the Father, the Son, and the Holy Spirit; the Father unbegotten; † the Son begotten of the Father before the ages, and

\* The text reads :—Περὶ τῆς πίστεως καὶ φησεκίας τῶν Γραικῶν ἢ τοι τῆς Ἀνατολικῆς Ἐκκλησίας. I suspect, however, the true reading should be:—Περὶ τῆς πίστεως καὶ θρησεκίας τῆς τῶν Γραικῶν ἢ τοι τῆς Ἀνατολικῆς Ἐκκλησίας. Concerning the faith and worship of the Church of the Greeks, that is, the Eastern Church. Compare the Confession of Cyril Lucar in the Appendix.

† Ἀγέννητον.

consubstantial with Him;\* and the Holy Spirit proceeding from the Father, and consubstantial with the Father and the Son.† These three Persons‡ in one essence§ we call the All-holy Trinity,—by all creation to be ever blessed, glorified, and adored.

#### DECREE II.

We believe the Divine and Sacred Scriptures to be God-taught; and, therefore, we ought to believe the same without doubting; yet not otherwise than as the Catholic Church hath interpreted and delivered the same. For every foul heresy receiveth, indeed, the Divine Scriptures, but perversely interpreteth the same, using metaphors, and homonymies, and sophistries of man's wisdom, confounding what ought to be distinguished, and trifling with what ought not to be trifled with. For if [we were to receive the same] otherwise, each man holding every day a different sense concerning the same, the Catholic Church would not [as she doth] by the grace of Christ continue to be the Church until this day, holding the same

\* Γεννητὸν ἐκ τοῦ Πατρὸς πρὸ αἰώνων, ὁμοούσιον αὐτῷ.

† Ἐκ τοῦ Πατρὸς ἐκπρορευόμενον, Πατρὶ καὶ Υἱῷ ὁμοούσιον.

‡ Ἐπὶ τρεῶν ὑποστάσεων.

§ Ὁσίου.

doctrine of faith, and always identically and steadfastly believing, but would be rent into innumerable parties, and subject to heresies; neither would the Church be holy, the pillar and ground of the truth,\* without spot or wrinkle;† but would be the Church of the malignant;‡ as it is manifest that of the heretics undoubtedly is, and especially that of Calvin, who are not ashamed to learn from the Church, and then to wickedly repudiate her. Wherefore, the witness also of the Catholic Church is, we believe, not of inferior authority to that of the Divine Scriptures. For one and the same Holy Spirit being the author of both, it is quite the same to be taught by the Scriptures and by the Catholic Church. Moreover, when any man speaketh from himself he is liable to err, and to deceive, and be deceived; but the Catholic Church, as never having spoken, or speaking from herself, but from the Spirit of God—who being her teacher, she is ever unfailingly rich—it is impossible for her to in any wise err, or to at all deceive, or be deceived; but like the Divine Scriptures, is infallible, and hath perpetual authority.

\* 1 Tim. iii., 15. † Eph. v., 27. ‡ Ps. xxv. [xxvi.], 5.

## DECREE III.

We believe the most good God to have from eternity predestinated unto glory those whom He hath chosen, and to have consigned unto condemnation those whom He hath rejected; but not so that He would justify the one, and consign and condemn the other without cause. For that were contrary to the nature of God, who is the common Father of all, and no respecter of persons, and would have all men to be saved, and to come to the knowledge of the truth;\* but since He foreknew the one would make a right use of their free-will, and the other a wrong, He predestinated the one, or condemned the other. And we understand the use of free-will thus, that the Divine and illuminating grace, and which we call preventing† grace, being, as a light to those in darkness, by the Divine goodness imparted to all, to those that are willing to obey this—for it is of use only to the willing, not to the unwilling—and co-operate with it, in what it requireth as necessary to salvation, there is consequently granted particular‡ grace; which, co-operating

\* 1 Tim. ii., 4.

† Προκαταρκτικήν.

‡ Ἰδικήν.

with us, and enabling us, and making us perseverant in the love of God, that is to say, in performing those good things that God would have us to do, and which His preventing grace admonisheth us that we should do, justifieth us, and maketh us predestinated. But those who will not obey, and co-operate with grace ; and, therefore, will not observe those things that God would have us perform, and that abuse in the service of Satan the free-will, which they have received of God to perform voluntarily what is good, are consigned to eternal condemnation.

But to say, as the most wicked heretics do—and as is contained in the Chapter answering hereto—that God, in predestinating, or condemning, had in no wise regard to the works of those predestinated, or condemned, we know to be profane and impious. For thus Scripture would be opposed to itself, since it promiseth the believer salvation through works, yet supposeth God to be its sole author, by His sole illuminating grace, which He bestoweth without preceding works, to shew to man the truth of divine things, and to teach him how he may co-operate therewith, if he will, and do what is good and acceptable, and so obtain

salvation. He taketh not away the power to will — to will to obey, or not obey him.

But than to affirm that the Divine Will is thus solely and without cause the author of their condemnation, what greater calumny can be fixed upon God? and what greater injury and blasphemy can be offered to the Most High? For that the Deity is not tempted with evils,\* and that He equally willeth the salvation of all, since there is no respect of persons with Him, we do know; and that for those who through their own wicked choice, and their impenitent heart, have become vessels of dishonour, there is, as is just, decreed condemnation, we do confess. But of eternal punishment, of cruelty, of pitilessness, and of inhumanity, we never, never say God is the author, who telleth us that there is joy in heaven over one sinner that repenteth.† Far be it from us, while we have our senses, thus to believe, or to think; and we do subject to an eternal anathema those who say and think such things, and esteem them to be worse than any infidels.

\* *Ἀπειραστον μὲν γὰρ κακῶν τὸ Θεῖον.* Cf. James i., 13.

† Luke xv., 7.

## DECREE IV.

We believe the tri-personal God, the Father, the Son, and the Holy Spirit to be the maker of all things visible and invisible; and the invisible are the angelic Powers, rational souls, and demons,—though God made not the demons what they afterwards became by their own choice,—but the visible are heaven and what is under heaven. And because the Maker is good\* by nature, He made all things very good† whatsoever He hath made, nor can He ever be the maker of evil.‡ But if there be aught evil, that is to say, sin, come about contrarily to the Divine Will, in man or in demon,—for that evil is simply in nature, we do not acknowledge,—it is either of man, or of the devil. For it is a true and infallible rule, that God is in no wise the author of evil, nor can it at all by just reasoning be attributed to God.

## DECREE V.

We believe all things that are, whether visible or invisible, to be governed by the providence of God; but although God fore-

\* Ἀγαθός.

† Καλός. Cf. Gen. i., 31.

‡ Κακός. ἄ

knoweth evils, and permitteth them, yet in that they are evils, He is neither their contriver nor their author. But when such are come about, they may be over-ruled by the Supreme Goodness for something beneficial, not indeed as being their author, but as engrafting thereon something for the better. And we ought to adore, but not curiously pry into, Divine Providence in its ineffable and only partially revealed judgments.\* Albeit what is revealed to us in Divine Scripture concerning it as being conducive to eternal life, we ought honestly to search out, and then unhesitatingly to interpret the same agreeably to primary notions of God.

#### DECREE VI.

We believe the first man created by God to have fallen in Paradise, when, disregarding the Divine commandment, he yielded to the deceitful counsel of the serpent. And hence hereditary sin flowed to his posterity ; so that none is born after the flesh who beareth not this burden, and experienceth not the fruits thereof in this present world. But by these

\* Cf. Rom. xi., 33.

fruits and this burden we do not understand [actual] sin, such as impiety, blasphemy, murder, sodomy, adultery, fornication, enmity, and whatsoever else is by our depraved choice committed contrarily to the Divine Will, not from nature ; for many both of the Forefathers and of the Prophets, and vast numbers of others, as well of those under the shadow [of the Law], as under the truth [of the Gospel], such as the divine Precursor, and especially the Mother of God the Word, the ever-virgin Mary, experienced not these, or such like faults ; but only what the Divine Justice inflicted upon man as a punishment for the [original] transgression, such as sweats in labour, afflictions, bodily sicknesses, pains in child-bearing, and, in fine, while on our pilgrimage, to live a laborious life, and lastly, bodily death.

#### DECREE VII.

We believe the Son of God, Jesus Christ, to have emptied Himself,\* that is, to have taken into His own Person † human flesh, being

\* *Κένωσιν ὑποστήναι.* Cf. Philip. ii., 7.

† *Ἐν τῇ ἰδίᾳ Ἰησοῦσάσει.*

conceived of the Holy Spirit, in the womb of the ever-virgin Mary ; and, becoming man, to have been born, without causing any pain or labour to His own Mother after the flesh, or injury to her virginity, to have suffered, to have been buried, to have risen again in glory on the third day, according to the Scriptures,\* to have ascended into the heavens, and to be seated at the right hand of God the Father. Whom also we look for to judge the living and the dead.

#### DECREE VIII.

We believe our Lord Jesus Christ to be the only mediator,† and that in giving Himself a ransom for all He hath through His own Blood made a reconciliation between God and man, and that Himself having a care ‡ for His own is advocate and propitiation § for our sins. Albeit, in prayers and supplications unto Him, we say the Saints are intercessors, || and, above all, the undefiled ¶ Mother of the very God the Word; the holy Angels too—whom we know to

\* Cf. 1 Cor. xv., 3, 4.

‡ Κηδόμενον.

|| Πρεσβευτάς.

† Μεσίτην.

§ Παράκλητον καὶ ἰλασμόν.

¶ Πανάχραντον.

be set over us—the Apostles, Prophets, Martyrs, Pure Ones, and all whom He hath glorified as having served Him faithfully. With whom we reckon also the Bishops and Priests, as standing about the Altar of God, and righteous men eminent for virtue. For that we should pray one for another, and that the prayer of the righteous availeth much,\* and that God heareth the Saints rather than those who are steeped in sins, we learn from the Sacred Oracles. And not only are the Saints while on their pilgrimage regarded as mediators and intercessors† for us with God, but especially after their death, when all reflective vision being done away, they behold clearly the Holy Trinity; in whose infinite light they know what concerneth us. For as we doubt not but that the Prophets while they were in a body with the perceptions of the senses knew what was done in heaven, and thereby foretold what was future; so also that the Angels, and the Saints become as Angels, know in the infinite light of God what concerneth us, we doubt not, but rather unhesitatingly believe and confess.

\* James v., 16.

† *Μεστρας και πρεσβευτας.*

## DECREE IX.

We believe no one to be saved without faith. And by faith we mean the right notion that is in us concerning God and divine things, which, working by love, that is to say, by [observing] the Divine commandments, justifieth us with Christ;\* and without this [faith] it is impossible to please God.

## DECREE X.

We believe that what is called, or rather is, the Holy Catholic and Apostolic Church, and in which we have been taught to believe, containeth generally all the Faithful in Christ, who, that is to say, being still on their pilgrimage, have not yet reached their home in the Fatherland. But we do not in any wise confound this Church which is on its pilgrimage with that which is in the Fatherland, because it may be, as some of the heretics say, that the members of the two are sheep of God, the Chief Shepherd,† and hallowed by the same Holy Spirit; for that is absurd and impossible, since the one is yet militant, and

\* Παρὰ Χριστοῦ.

† Cf. Ps. xciv. [xcv.], 7.

on its journey ; and the other is triumphant, and settled in the Fatherland, and hath received the prize. Of which Catholic Church, since a mortal man cannot universally and perpetually be head, our Lord Jesus Christ Himself is head, and Himself holding the rudder is at the helm in the governing of the Church, through the Holy Fathers. And, therefore, over particular Churches, that are real Churches, and consist of real members [of the Catholic Church], the Holy Spirit hath appointed Bishops as leaders and shepherds, who being not at all by abuse, but properly, authorities and heads, look unto the Author and Finisher of our Salvation,\* and refer to Him what they do in their capacity of heads forsooth.

But forasmuch as among their other impieties, the Calvinists have fancied this also, that the simple Priest and the High Priest are perhaps the same ; and that there is no necessity for High Priests, and that the Church may be governed by some Priests ; and that not a High Priest [only], but a Priest also is able to ordain a Priest, and a

\* Cf. Heb. ii., 10 ; xii., 2.

number of Priests to ordain a High Priest ; and affirm in lofty language that the Eastern Church assenteth to this wicked notion—for which purpose the Tenth Chapter was written by Cyril—we explicitly declare according to the mind which hath obtained from the beginning in the Eastern Church :—

That the dignity of the Bishop is so necessary in the Church, that without him, neither Church nor Christian could either be or be spoken of. For he, as a successor of the Apostles, having received in continued succession by the imposition of hands and the invocation of the All-holy Spirit the grace that is given him of the Lord of binding and loosing, is a living image of God upon the earth, and by a most ample participation of the operation of the Holy Spirit, who is the chief functionary,\* is a fountain of all the Mysteries [Sacraments] of the Catholic Church, through which we obtain salvation.

And he is, we suppose, as necessary to the Church as breath is to man, or the sun to the world. Whence it hath also been elegantly

\* *Μετέχει πληροσάτη ενεργείας τοῦ τελεταρχικοῦ Πνεύματος.*

said by some in commendation of the dignity of the High Priesthood, 'What God is in the heavenly Church of the first-born,\* and the sun in the world, that every High Priest is in his own particular Church, as through him the flock is enlightened, and nourished, and becometh the temple of God.'†

And that this great mystery and dignity of the Episcopate hath descended unto us by a continued succession is manifest. For since the Lord hath promised to be with us always,‡ although He be with us by other means of grace and Divine operations, yet in a more eminent manner doth He, through the Bishop as chief functionary,§ make us His own and dwell with us, and through the divine Mysteries is united with us; of which the Bishop is the first minister,|| and chief functionary,¶ through the Holy Spirit, and suffereth us not to fall into heresy. And, therefore [John] the Damascen, in his Fourth Epistle to the Africans, hath said, the Catholic Church is everywhere\*\* committed to the

\* Cf. Heb. xii., 23.

† Cf. Eph. ii., 21.

‡ Cf. Matt. xxviii., 20.

§ Διὰ τῆς ἐπισκοπικῆς τελεταρχίας.

|| Πρωτοουργός.

¶ Τελετάρχης.

\*\* Γενικῶς.

care of the Bishops; and that Clement, the first Bishop of the Romans, and Evodius at Antioch, and Mark at Alexandria, were successors of Peter is acknowledged. Also that the divine Andrew seated Stachys on the Throne of Constantinople, in his own stead; and that in this great holy city of Jerusalem our Lord Himself appointed James, and that after James another succeeded, and then another, until our own times. And, therefore, Tertullian in his Epistle to Papianus\* called all Bishops the Apostles' successors. To their succession to the Apostles' dignity and authority Eusebius, the [friend] of Pamphilus, testifieth, and all the Fathers testify, of whom it is needless to give a list; and this the common and most ancient custom of the Catholic Church confirmeth.

And that the dignity of the Episcopate

\* Kimmel has the following note:—*Talem epistolam ignoro. Sententia vero haud a Tertulliani mente abhorret, et est simile quiddam advers. Marcion. iv., 5: 'Nam etsi Apocalypsin ejus Marcion respuit, ordo tamen episcoporum ad originem recens in Ioannem stabit auctorem.'* Spectat ejus orat. ad Apoc. ii. et iii. Quare paulo post de ceterarum ecclesiarum generositate dixit.

differeth from that of the simple Priest, is manifest. For the Priest is ordained by the Bishop, but a Bishop is not ordained by a Priest, but by two or three High Priests, as the Apostolic Canon directeth.\* And the Priest is chosen by the Bishop, but the High Priest is not chosen by the Priests or Presbyters, nor is he chosen by secular Princes, but by the Synod of the Primatial† Church of that country, in which is situated the city that is to receive the ordinand, or at least by the Synod of the Province ‡ in which he is to become a Bishop. Or, if ever the city choose him, it doth not this absolutely; but the election is referred to the Synod; and if it appear that he hath obtained this agreeably to the Canons, the Elect is advanced by ordination by the Bishops, with the invocation of the All-holy Spirit; but if not, he is advanced whom the Synod chooseth. And the Priest, indeed, retaineth to himself the authority and grace of the Priesthood, which he hath received; but the Bishop imparteth it to others also. And the one having received the dignity of the Priesthood

\* Can. i.

† Τῆς ἀνωτάτω Ἐκκλησίας.

‡ Ἐπαρχίας.

from the Bishop, can only perform Holy Baptism, and Prayer-oil, minister sacrificially the unbloody Sacrifice,\* and impart to the people the All-holy Body and Blood of our Lord Jesus Christ, anoint the baptised with the Holy Myron [Chrism], crown the Faithful legally marrying, pray for the sick, and that all men may be saved and come to the knowledge of the truth,† and especially for the remission and forgiveness of the sins of the Faithful, living and dead. And if he be eminent for experience and virtue, receiving his authority from the Bishop, he directeth those Faithful that come unto him, and guideth them into the way of possessing the heavenly kingdom, and is appointed a preacher of the sacred Gospel. But the High Priest is also the minister‡ of all these, since he is in fact, as hath been said before, the fountain of the Divine Mysteries and graces, through the Holy Spirit, and he alone consecrateth§ the Holy Myron. And the ordinations of all orders and degrees in the Church are proper to him; and in a primary and highest sense he

\* Ἱερουργεῖ τὴν ἀναίμακτον Θυσίαν.

‡ Διάκονος.

† Cf. 1 Tim. ii., 4.

§ Ἐπιτελεῖ.

bindeth and looseth, and his sentence is approved by God, as the Lord hath promised.\* And he preacheth the Sacred Gospel, and contendeth for the Orthodox faith, and those that refuse to hear he casteth out of the Church as heathens and publicans,† and he putteth heretics under excommunication and anathema, and layeth down his own life for the sheep.‡ From which it is manifest, that without contradiction the Bishop differeth from the simple Priest, and that without him all the Priests in the world could not exercise the pastorate in the Church of God, or govern it at all.

But it is well said by one of the Fathers, that it is not easy to find a heretic that hath understanding. For when these forsake the Church, they are forsaken by the Holy Spirit, and there remaineth in them neither understanding nor light, but only darkness and blindness. For if such had not happened to them, they would not have opposed things that are most plain; among which is the truly great mystery of Episcopacy, which is taught

\* Matt. xvi., 19. † Cf. Matt. xviii., 17.

‡ Cf. John x., 11.

by Scripture, written of, and witnessed to, both by all Ecclesiastical history and the writings of holy men, and always held and acknowledged by the Catholic Church.

#### DECREE XI.

We believe to be members of the Catholic Church all the Faithful, and only the Faithful; who, forsooth, having received the blameless Faith of the Saviour Christ, from Christ Himself, and the Apostles, and the Holy Œcumenical Synods, adhere to the same without wavering; although some of them may be guilty of all manner of sins. For unless the Faithful, even when living in sin, were members of the Church, they could not be judged by the Church. But now being judged by her, and called to repentance, and guided into the way of her salutary precepts, though they may be still defiled with sins, for this only, that they have not fallen into despair, and that they cleave to the Catholic and Orthodox faith, they are, and are regarded as, members of the Catholic Church.

#### DECREE XII.

We believe the Catholic Church to be

|

taught by the Holy Spirit. For he is the true Paraclete; whom Christ sendeth from the Father,\* to teach the truth,† and to drive away darkness from the minds of the Faithful. The teaching of the Holy Spirit, however, doth not immediately, but through the holy Fathers and Leaders of the Catholic Church, illuminate the Church. For as all Scripture is, and is called, the word of the Holy Spirit; not that it was spoken immediately by Him, but that it was spoken by Him through the Apostles and Prophets; so also the Church is taught indeed by the Life-giving Spirit, but through the medium of the holy Fathers and Doctors (whose rule is acknowledged to be the Holy and Œcumenical Synods; for we shall not cease to say this ten thousand times); and, therefore, not only are we persuaded, but do profess as true and undoubtedly certain, that it is impossible for the Catholic Church to err, or at all be deceived, or ever to choose falsehood instead of truth. For the All-holy Spirit continually operating through the holy Fathers and Leaders faithfully ministering, delivereth the Church from error of every kind.

\* Cf. John xv., 26.

† Cf. John xvi., 13.

## DECREE XIII.

We believe a man to be not simply justified through faith alone, but through faith which worketh through love, that is to say, through faith and works. But [the notion] that faith fulfilling the function of a hand layeth hold on the righteousness which is in Christ, and applieth it unto us for salvation, we know to be far from all Orthodoxy. For faith so understood would be possible in all, and so none could miss salvation, which is obviously false. But on the contrary, we rather believe that it is not the correlative\* of faith, but the faith which is in us, justifieth through works, with Christ.† But we regard works not as witnesses certifying our calling, but as being fruits in themselves, through which faith becometh efficacious, and as in themselves meriting, through the Divine promises,‡ that each of the Faithful may receive what is done through his own body, whether it be good or bad, forsooth.

## DECREE XIV.

We believe man in falling by the [original]

\* Ἀναφορικόν. † Παρὰ Χριστοῦ. ‡ Cf. 2 Cor. v., 10.

transgression to have become comparable and like unto the beasts, that is, to have been utterly undone,\* and to have fallen from his perfection and impassibility, yet not to have lost the nature and power which he had received from the supremely good God. For otherwise he would not be rational, and consequently not man; but to have the same nature, in which he was created, and the same power of his nature, that is free-will, living and operating. So as to be by nature able to choose and do what is good, and to avoid and hate what is evil. For it is absurd to say that the nature which was created good by Him who is supremely good lacketh the power of doing good. For this would be to make that nature evil—than which what could be more impious? For the power of working dependeth upon nature, and nature upon its author, although in a different manner. And that a man is able by nature to do what is good, even our Lord Himself intimateth, saying, even the Gentiles love those that love them.† But this is taught most plainly by

\* Ἀμαυρωθῆναι.

† Matt. v., 46; Luke vi., 32.

Paul also, in Romans chap. i. [ver.] 19,\* and elsewhere expressly, saying in so many words, 'The Gentiles which have no law do by nature the things of the law.' From which it is also manifest that the good which a man may do cannot forsooth be sin. For it is impossible that what is good can be evil. Albeit, being done by nature only, and tending to form the natural character of the doer, but not the spiritual, it contributeth not unto salvation thus alone without faith, nor yet indeed unto condemnation, for it is not possible that good, as such, can be the cause of evil. But in the regenerated, what is wrought by grace, and with grace, maketh the doer perfect, and rendereth him worthy of salvation.

A man, therefore, before he is regenerated, is able by nature to incline to what is good, and to choose and work moral good. But for the regenerated to do spiritual good—for the works of the believer being contributory to salvation and wrought by supernatural grace are properly called spiritual—it is necessary that he be guided and prevented by grace, as hath been said in treating of predestination;

\* Rather chap. ii., ver. 14.

so that he is not able of himself to do any work worthy of a Christian life, although he hath it in his own power to will, or not to will, to co-operate with grace.

#### DECREE XV.

We believe that there are in the Church Evangelical Mysteries [*i.e.*, Sacraments of the Gospel Dispensation], and that they are seven. For a less or a greater number of the Mysteries we have not in the Church; since any number of the Mysteries other than seven is the product of heretical madness. And the seven of them were instituted in the Sacred Gospel, and are gathered from the same, like the other dogmas of the Catholic Faith. For in the first place our Lord instituted Holy Baptism by the words, 'Go ye and make disciples of all the nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit; '\* and by the words, 'He that believeth and is baptised shall be saved, but he that disbelieveth shall be condemned. †

And that of Confirmation, that is to say,

\* Matt. xxviii., 19.

† Mark xvi., 16.

of the Holy Myron or Holy Chrism, by the words, 'But ye—tarry ye in the city of Jerusalem, until ye be endued with power from on high.'\* With which they were endued by the coming of the Holy Spirit, and this the Mystery of Confirmation signifieth; concerning which Paul also discourseth in the Second Epistle to the Corinthians, chap. i., and Dionysius the Areopagite more explicitly.†

And the Priesthood by the words, 'This do ye for My Memorial;'‡ and by the words, 'Whatsoever ye shall bind and loose upon the earth shall be bound and loosed in the heavens.'§

And the unbloody Sacrifice by the words, 'Take, eat ye; This is My Body;'|| and, 'Drink ye all of It; This is My Blood of the New Testament;'¶ and by the words, 'Except

\* Luke xxiv., 49.

† Chap. iv. *Περὶ τῶν ἐν τῷ Μύρω τελουμένων, καὶ τῶν ἐν αὐτῷ τελειουμένων.*

‡ Luke xxii., 19.

§ Matt. xviii., 18.

|| Matt. xxvi., 26; Mark xiv., 22; and *cf.* Luke xxii., 19; 1 Cor. ii., 24.

¶ Matt. xxvi., 27; and *cf.* Mark xiv., 24; Luke xxii., 20; 1 Cor. ii., 25.

ye eat the Flesh of the Son of Man, ye have not life in yourselves.'\*

And Marriage, when, having recited the things which had been spoken thereof in the Old [Testament], He, as it were, set His seal thereto by the words, 'Those whom God hath joined together, let not man put asunder,'† and this the divine Apostle also calleth a great Mystery.‡

And Penance, with which is joined sacramental§ confession, by the words, 'Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained;'|| and by the words, 'Except ye repent, ye shall [all] likewise perish.'¶

And lastly, the Holy Oil or Prayer-Oil is spoken of in Mark,\*\* and is expressly witnessed to by the Lord's brother.††

And the Mysteries consist of something natural, and of something supernatural; and are not bare signs of the promises of God. For then they would not differ from circumcision—than which [notion] what could be

\* John vi., 53. † Matt. xix., 6. ‡ Eph. v., 32.

§ Μυστηριακή. || John xx., 23. ¶ Luke xiii., 3, 5.

\*\* Mark vi., 13. †† James v., 14.

worse? And we acknowledge them to be, of necessity, efficient means of grace to the receivers. But we reject, as alien to Christian doctrine, the notion that the integrity of the Mystery requireth the use of the earthly thing [*i.e.*, dependeth upon its reception]; for this is contrary to the Mystery of the Offering [*i.e.*, the Sacrament of the Eucharist], which being instituted by the Substantial Word, and hallowed by the invocation of the Holy Spirit, is perfected by the presence of the thing signified, to wit, of the Body and Blood of Christ. And the perfecting thereof necessarily precedeth its use. For if it were not perfect before its use, he that useth it not aright could not eat and drink judgment unto himself;\* since he would be partaking of mere bread and wine. But now, he that partaketh unworthily eateth and drinketh judgment unto himself; so that not in its use, but even before its use, the Mystery of the Eucharist hath its perfection. Moreover, we reject as something abominable and pernicious the notion that when faith is weak the integrity of the Mystery is impaired. For heretics who abjure their

\* 1 Cor. xi., 26, 28, 29.

heresy and join the Catholic Church are received by the Church ; although they received their valid Baptism with weakness of faith.\* Wherefore, when they afterwards become possessed of the perfect faith, they are not again baptised.

#### DECREE XVI.

We believe Holy Baptism, which was instituted by the Lord, and is conferred in the name of the Holy Trinity, to be of the highest necessity. For without it none is able to be saved, as the Lord saith, 'Whosoever is not born of water and of the Spirit, shall in no wise enter into the Kingdom of the Heavens.† And, therefore, it is necessary even for infants, since they also are subject to original‡ sin, and without Baptism are not able to obtain its remission. Which the Lord shewed when he said, not of some only, but simply and absolutely, 'Whosoever is not born [again],' which is the same as saying, 'All that after the coming of Christ the Saviour would enter into the Kingdom of the Heavens must be

\* Καίτοι ἑλλιπή ἐσχηκότες τὴν πίστιν τέλειον ἔλαβον τὸ Βάπτισμα.

† John iii., 5.

‡ Ἀρχηγόνψ.

regenerated.' And forasmuch as infants are men, and as such need salvation; needing salvation, they need also Baptism. And those that are not regenerated, since they have not received the remission of hereditary sin, are, of necessity, subject to eternal punishment, and consequently cannot without Baptism be saved; so that even infants ought, of necessity, to be baptised. Moreover, infants are saved, as is said in Matthew;\* but he that is not baptised is not saved. And consequently even infants must of necessity be baptised. And in the Acts† it is said that the whole houses were baptised, and consequently the infants. To this the ancient Fathers also witness explicitly, and among them Dionysius in his Treatise concerning the Ecclesiastical Hierarchy;‡ and Justin in his fifty-sixth Question, who saith expressly, 'And they are vouchsafed the benefits of Baptism by the faith of those that bring them to Baptism.' And Augustine saith that it is an Apostolical tradition, that children are saved through Baptism; and in another place, 'The Church giveth to babes

\* Matt. xix., 12. † Acts viii., 12; xvi., 33.

‡ Chap. vii. *Περὶ τῶν ἐπὶ τοῖς κεραιμημένοις τελουμένων.*

the feet of others, that they may come ; and the hearts of others, that they may believe ; and the tongues of others, that they may promise ;' and in another place, 'Our mother, the Church, furnisheth them with a particular heart.'

Now the matter of Baptism is pure water, and no other liquid. And it is performed by the Priest only, or in a case of unavoidable necessity, by another man, provided he be Orthodox, and have the intention\* proper to Divine Baptism. And the effects of Baptism are, to speak concisely, firstly, the remission of the hereditary transgression, and of any sins whatsoever which the baptised may have committed. Secondly, it delivereth him from the eternal punishment, to which he was liable, as well for original sin, as for mortal sins he may have individually committed. Thirdly, it giveth to such immortality ; for in justifying them from past sins, it maketh them temples of God. And it may not be said, that any sin is not washed away through Baptism, which may have been previously committed ; but to remain, though not imputed. For

\* Σκοπόν.

that were indeed the height of impiety, and a denial, rather than a confession of piety. Yea, forsooth, all sin existing, or committed before Baptism, is blotted out, and is to be regarded as never existing or committed. For the forms of Baptism, and on either hand all the words that precede and that perfect Baptism, do indicate a perfect cleansing. And the same thing even the very names of Baptism do signify. For if Baptism be by the Spirit and by fire,\* it is manifest that it is in all a perfect cleansing; for the Spirit cleanseth perfectly. If it be light,† it dispelleth the darkness. If it be regeneration,‡ old things are passed away. And what are these except sins? If the baptised putteth off the old man,§ then sin also. If he putteth on Christ,|| then in effect he becometh free from sin through Baptism. For God is far from sinners. This Paul also teacheth more plainly, saying: ‘As through one [man] we, being many, were made sinners, so through one [are we made] righteous.’¶ And if righteous, then free from sin. For it is not

\* Matt. iii., 11.

† Heb. vi., 4.

‡ Tit. iii., 5.

§ Col. iii., 9.

|| Gal. iii., 27.

¶ Rom. v., 19.

possible for life and death to be in the same [person]. If Christ truly died, then remission of sin through the Spirit is true also.

Hence it is evident that all who are baptised and fall asleep while babes are undoubtedly saved, being predestinated through the death of Christ. Forasmuch as they are without any sin;—without that common [to all], because delivered therefrom by the Divine laver, and without any of their own, because as babes they are incapable of committing sin;—and consequently are saved. Moreover, Baptism imparteth an indelible character, as doth also the Priesthood. For as it is impossible for any one to receive twice the same order of the Priesthood, so it is impossible for any once rightly baptised, to be again baptised, although he should fall even into myriads of sins, or even into actual apostacy from the Faith. For when he is willing to return unto the Lord, he receiveth again through the Mystery of Penance the adoption of a son, which he had lost.

#### DECREE XVII.

We believe the All-holy Mystery of the Sacred Eucharist, which we have enumerated

above, fourth in order, to be that which our Lord delivered in the night wherein He gave Himself up for the life of the world. For taking bread, and blessing, He gave to His Holy Disciples and Apostles, saying: 'Take, eat ye; This is My Body.'<sup>\*</sup> And taking the chalice, and giving thanks, He said: 'Drink ye all of It; This is My Blood, which for you is being poured out, for the remission of sins.' †

In the celebration ‡ whereof we believe the Lord Jesus Christ to be present, not typically, nor figuratively, nor by superabundant grace, § as in the other Mysteries, nor by a bare presence, as some of the Fathers have said concerning Baptism, or by impanation, || so that the Divinity of the Word is united to the set forth bread of the Eucharist hypostatically, ¶ as the followers of Luther most ignorantly and wretchedly suppose, but truly and really, so that after the consecration of the bread and of the wine, the bread is transmuted,

\* Matt. xxvi., 26.

† *Ibid.*, ver. 28.

‡ 'Γερουργία.

§ Οὐ τυπικῶς, οὐδ' εἰκονικῶς, οὐδὲ χάριτι ὑπερβαλλούση.

|| 'Ἀναρισμὸν.

¶ Ὡστε ἐνοῦσθαι τὴν Θεότητα τοῦ Λόγου τῷ προκειμένῳ τῆς Εὐχαριστίας ἄργῳ ὑποστατικῶς.

transubstantiated, converted and transformed into the true Body Itself of the Lord,\* Which was born in Bethlehem of the ever-Virgin, was baptised in the Jordan, suffered, was buried, rose again, was received up, sitteth at the right hand of the God and Father, and is to come again in the clouds of Heaven ; and the wine is converted and transubstantiated into the true Blood Itself of the Lord,† Which as He hung upon the Cross, was poured out for the life of the world.‡

Further [we believe] that after the consecration of the bread and of the wine, there no longer remaineth the substance§ of the bread and of the wine, but the Body Itself and the Blood of the Lord, under the species and form|| of bread and wine ; that is to say, under the accidents of the bread.¶

Further, that the all-pure Body Itself, and Blood of the Lord is imparted, and entereth into the mouths and stomachs of the com-

\* Ἄλλ' ἀληθῶς καὶ πραγματικῶς, ὥστε μετὰ τὸν ἁγιασμὸν τοῦ ἄρτου καὶ τοῦ οἴνου μεταβάλλεσθαι, μετουσιῶσθαι, μεταποιεῖσθαι, μεταρρυθμίζεσθαι τὸν μὲν ἄρτον εἰς αὐτὸ τὸ ἀληθές τοῦ Κυρίου Σῶμα.

† Τὸν δ' οἶνον μεταποιεῖσθαι καὶ μετουσιῶσθαι εἰς αὐτὸ τὸ ἀληθές τοῦ Κυρίου Αἷμα.

‡ John vi., 51.

§ Οὐσίαν.

|| Εἶδει καὶ τύπω.

¶ Ἐπὶ τοῖς τοῦ ἄρτου συμβεβηκόσιν.

municants, whether pious or impious. Nevertheless, they convey to the pious and worthy remission of sins and life eternal; but to the impious and unworthy involve condemnation and eternal punishment.

Further, that the Body and Blood of the Lord are severed and divided by the hands and teeth, though in accident only, that is, in the accidents of the bread and of the wine, under which they are visible and tangible, we do acknowledge; but in themselves to remain entirely unsevered and undivided. Wherefore the Catholic Church also saith: 'Broken and distributed is He That is broken, yet not severed; Which is ever eaten, yet never consumed, but sanctifying those that partake,'\* that is worthily.

\* 'Μερίζεται και διαμερίζεται ὁ μελιζόμενος [Paris marg. μερίζόμενος], και μη διαιρούμενος, ὁ πάντοτε ἐσθιόμενος και οὐδέποτε δαπανώμενος, ἀλλὰ τοὺς μετέχοντας ἀγιάζων.' These words are from the Liturgies of SS. Chrysostom and Basil, in which they immediately precede the communion of the Priest. See page 319 of 'The Divine Liturgies of our Fathers among the Saints John Chrysostom and Basil the Great, with that of the Presanctified; preceded by the Hesperinos and the Orthros.' Edited with the Greek text by J. N. W. B. Robertson. London: 1894. It is strange that Kimmel should have been at a loss to know from whence these words were quoted.

Further, that in every part, or the smallest division of the transmuted bread and wine there is not a part of the Body and Blood of the Lord—for to say so were blasphemous and wicked—but the entire whole Lord Christ substantially,\* that is, with His Soul and Divinity, or perfect God and perfect man. So that though there may be many celebrations in the world at one and the same hour, there are not many Christs, or Bodies of Christ, but it is one and the same Christ that is truly and really present; and His one Body and His Blood is in all the several Churches of the Faithful; and this not because the Body of the Lord that is in the Heavens descendeth upon the Altars; but because the bread of the Prothesis set forth in all the several Churches, being changed and transubstantiated, becometh, and is, after consecration, one and the same with That in the Heavens. For it is one Body of the Lord in many places, and not many; and therefore this Mystery is the greatest, and is spoken of as wonderful, and comprehensible by faith only, and not by the sophistries of man's wisdom; whose vain and foolish curiosity

\* Κατ' οὐσίαν.

in divine things our pious and God-delivered religion rejecteth.

Further, that the Body Itself of the Lord and the Blood That are in the Mystery of the Eucharist ought to be honoured in the highest manner, and adored with latria. \* For one is the adoration of the Holy Trinity, and of the Body and Blood of the Lord.

Further, that it is a true and propitiatory † Sacrifice offered for all Orthodox, living and dead; and for the benefit of all, as is set forth expressly in the prayers of the Mystery delivered to the Church by the Apostles, in accordance with the command they received of the Lord. ‡

Further, that before Its use, immediately after the consecration, and after Its use, What is reserved in the Sacred Pixes § for the communion of those that are about to depart [*i.e.* the dying] is the true Body of the Lord, and not in the least different therefrom; || so

\* Τιμᾶσθαι ὑπερβαλλόντως καὶ προσκυνεῖσθαι λατρευτικῶς.

† Ἰλαστικῆν.

‡ There is a reference here to the Apostolic Liturgies, and to those of SS. John Chrysostom and Basil the Great. See 'The Divine Liturgies,' etc. London: 1894.

§ Θήκαις.

|| Καὶ κατὰ μὴδὲν διαφέρον ἑαυτοῦ.

that before Its use after the consecration, in Its use, and after Its use, It is in all respects the true Body of the Lord.

Further, we believe that by the word 'transubstantiation'\* the manner is not explained, by which the bread and wine are changed into the Body and Blood of the Lord,—for that is altogether incomprehensible and impossible, except by God Himself, and those who imagine to do so are involved in ignorance and impiety,—but that the bread and the wine are after the consecration, not typically, nor figuratively, nor by superabundant grace, nor by the communication or the presence of the Divinity alone of the Only-begotten, transmuted into the Body and Blood of the Lord; neither is any accident of the bread, or of the wine, by any conversion or alteration, changed into any accident of the Body and Blood of Christ, but truly, and really, and substantially, doth the bread become the true Body Itself of the Lord, and the wine the Blood Itself of the Lord, as is said above.

Further, that this Mystery of the Sacred Eucharist can be performed by none other,

\* *Μετουσίωσις.*

except only by an Orthodox Priest, who hath received his priesthood from an Orthodox and Canonical Bishop, in accordance with the teaching of the Eastern Church. This is compendiously the doctrine, and true confession, and most ancient tradition of the Catholic Church concerning this Mystery; which must not be departed from in any way by such as would be Orthodox, and who reject the novelties and profane vanities of heretics; but necessarily the tradition of the institution must be kept whole and unimpaired. For those that transgress the Catholic Church of Christ rejecteth and anathematiseth.

#### DECREE XVIII.

We believe that the souls of those that have fallen asleep are either at rest or in torment, according to what each hath wrought; — for when they are separated from their bodies, they depart immediately either to joy, or to sorrow and lamentation; though confessedly neither their enjoyment, nor condemnation are complete. For after the common resurrection, when the soul shall be united with the body, with which it had behaved

itself well or ill, each shall receive the completion of either enjoyment or of condemnation forsooth.

And such as though envolved in mortal sins have not departed in despair, but have, while still living in the body, repented, though without bringing forth any fruits of repentance—by pouring forth tears, forsooth, by kneeling while watching in prayers, by afflicting themselves, by relieving the poor, and in fine by shewing forth by their works their love towards God and their neighbour, and which the Catholic Church hath from the beginning rightly called satisfaction\*—of these and such like the souls depart into Hades, and there endure the punishment due to the sins they have committed.† But they are aware of their future release from thence, ‡ and are delivered by the Supreme Goodness, through the prayers

\* Ἰκανοποίησιν.

† Ἐπιμένειν τῶν ἕνεκα ὧν εἰργάσαντο ἁμαρτημάτων ποινήν.

‡ Εἶναι δ' ἐν συναισθήσει τῆς ἐκείθεν ἀπαλλαγῆς. Kimmel has the note :—Notabile, hanc animarum, quæ in statu quem ajunt medium versantur, de se conscientiam antiquissimis jam temporibus fuisse a Græcis potissimum traditam. Cf. Justin. dial. c. Tryph. 80, Iren. ii., 33. Ambr. de Cain et Ab. ii., 3.

of the Priests, and the good works\* which the relatives of each do for their Departed; especially the unbloody Sacrifice availing in the highest degree; which each offereth particularly for his relatives that have fallen asleep, and which the Catholic and Apostolic Church offereth daily for all alike; it being, of course, understood that we know not the time of their release. For that there is deliverance for such from their direful condition,† and that before the common resurrection and judgment we know and believe; but when we know not.

#### QUESTION I.

*Ought the Divine Scriptures to be read in the vulgar tongue ‡ by all Christians?*

No. For that all Scripture is divinely-inspired and profitable we know, and is of such necessity, that without the same it is impossible to be Orthodox|| at all. Nevertheless they should not be read by all, but only by those who with fitting research have inquired

\* Εὐποιῶν.

‡ Κοινῶς.

† Ἀπὸ τῶν δειῶν.

§ Θεόπνευστον. Cf. 2 Tim. iii., 16.

|| Εὐσεβεῖν.

into the deep things of the Spirit, and who know in what manner the Divine Scriptures ought to be searched, and taught, and in fine read. But to such as are not so exercised, or who cannot distinguish, or who understand only literally, or in any other way contrary to Orthodoxy\* what is contained in the Scriptures, the Catholic Church, as knowing by experience the mischief arising therefrom, forbiddeth the reading of the same. So that it is permitted to every Orthodox to hear indeed the Scriptures, that he may believe with the heart unto righteousness, and confess with the mouth unto salvation; † but to read some parts of the Scriptures, and especially of the Old [Testament], is forbidden for the aforesaid reasons and others of the like sort. For it is the same thing thus to prohibit persons not exercised thereto reading all the Sacred Scriptures, as to require infants to abstain from strong meats.

#### QUESTION II.

*Are the Scriptures plain to all Christians  
that read them?*

If the Divine Scriptures were plain to all

\* Εὐσεβίας.

† Rom. x., 10.

Christians that read them, the Lord would not have commanded such as desired to obtain salvation to search the same;\* and Paul would have said without reason that God had placed the gift of teaching in the Church;† and Peter would not have said of the Epistles of Paul that they contained some things hard to be understood.‡ It is evident, therefore, that the Scriptures are very profound, and their sense lofty; and that they need learned and divine men to search out their true meaning, and a sense that is right, and agreeable to all Scripture, and to its author the Holy Spirit.

So that as to those that are regenerated [in Baptism], although they must know the faith concerning the Trinity, the incarnation of the Son of God, His passion, resurrection, and ascension into the heavens, what concerneth regeneration and judgment—for which many have not hesitated to die—it is not necessary, but rather impossible, that all should know what the Holy Spirit manifesteth to those alone who are exercised in wisdom and holiness.

\* John v., 39.

† 1 Cor. xii., 28.

‡ 2 Peter iii., 16.

## QUESTION III.

*What Books do you call Sacred Scripture?*

Following the rule of the Catholic Church, we call Sacred Scripture all those which Cyril collected from the Synod of Laodicea, and enumerated, adding thereto those which he foolishly, and ignorantly, or rather maliciously called Apocrypha; to wit, 'The Wisdom of Solomon,' 'Judith,' 'Tobit,' 'The History of the Dragon,' 'The History of Susanna,' 'The Maccabees,' and 'The Wisdom of Sirach.' For we judge these also to be with the other genuine Books of Divine Scripture genuine parts of Scripture. For ancient custom, or rather the Catholic Church, which hath delivered to us as genuine the Sacred Gospels and the other Books of Scripture, hath undoubtedly delivered these also as parts of Scripture, and the denial of these is the rejection of those. And if, perhaps, it seemeth that not always have all been by all reckoned with the others, yet nevertheless these also have been counted and reckoned with the rest of Scripture, as well by Synods, as by how many of the most

ancient and eminent Theologians of the Catholic Church; all of which we also judge to be Canonical Books, and confess them to be Sacred Scripture.

#### QUESTION IV.

*How ought we to think of the Holy Eikons, and of the adoration of the Saints?*

The Saints being, and acknowledged by the Catholic Church to be, intercessors, as hath been said in Eighth Chapter, it is time to say that we honour them as friends of God, and as praying for us to the God of all. And the honour we pay them is twofold;—according to one manner which we call hyperdulia,\* we honour the Mother of God the Word. For though indeed the Theotokos be servant † of the only God, yet is she also His Mother, as having borne in the flesh one of the Trinity; ‡ wherefore also is she hymned, as being beyond compare, above as well all Angels as Saints; § wherefore, also, we pay her the adoration of hyperdulia. But according to the other

\* Ὑπερδουλικόν.

† Δούλη.

‡ Cf. the hymn, 'O Only-begotten.' See 'The Divine Liturgies,' page 247. London: 1894.

§ Cf. the hymn, 'Meet is,' *Ibid.*, page 305.

manner, which we call *dulia*,\* we adore, or rather honour,† the holy Angels, Apostles, Prophets, Martyrs, and, in fine, all the Saints.

Moreover, we adore and honour the wood of the precious and life-giving Cross, whereon our Saviour underwent this world-saving passion, and the sign of the life-giving Cross, the Manger at Bethlehem, through which we have been delivered from irrationality,‡ the place of the Skull [Calvary], the life-giving Sepulchre, and the other holy objects of adoration; as well the holy Gospels, as the sacred vessels, where-with the unbloody Sacrifice is performed. And by annual commemorations, and popular festivals, and sacred edifices and offerings;§ we do respect and honour the Saints.

And then we adore, and honour, and kiss the Eikons of our Lord Jesus Christ, and of the most holy Theotokos, and of all the Saints, also of the holy Angels, as they appeared to some of the Forefathers and Prophets. We also represent the All-holy Spirit, as He appeared, in the form of a dove.

\* Δουλικόν.

† Προσκυνούμεν εἰς τὸν οὐρανὸν τιμῶμεν.

‡ Ἄλογιας. In allusion to the manger out of which the irrational (ἄλογα) animals eat their food.

§ Καὶ θελοῖς ἰδρύμασι καὶ ἀναθήμασι.

And if some say we commit idolatry in adoring the Saints, and the Eikons of the Saints, and the other things, we regard it as foolish and frivolous. For we worship with latria\* the only God in Trinity, and none other; but the Saints we honour upon two accounts: firstly, for their relation to God,† since we honour them for His sake; and for themselves, because they are living images of God. But that which is for themselves hath been defined as of dulia. But the holy Eikons [we adore] relatively,‡ since the honour paid to them is referred to their prototypes. For he that adareth the Eikon doth, through the Eikon, adore the prototype; and the honour paid to the Eikon is not at all divided, or at all separated from that of him that is pourtrayed, and is done unto the same, like that done unto a royal embassy.

And what they adduce from Scripture in support of their novelties, doth not help them as they would, but rather appeareth agreeable to us. For we, when reading the Divine Scriptures, examine the occasion and person,

\* Λατρευόμεν.

† Κατὰ τὴν πρὸς Θεὸν ἀναφορὰν.

‡ Σχετικῶς.

the example and cause. Wherefore, when we contemplate God Himself saying at one time, 'Thou shalt not make to thyself any idol, or likeness; neither shalt thou adore them, nor serve them;'<sup>\*</sup> and at another, commanding that Cherubim should be made; † and further, that oxen and lions ‡ were placed in the Temple, we do not rashly consider the import of these things. § For faith is not in assurance; but, as hath been said, considering the occasion and other circumstances, we arrive at the right interpretation of the same; and we conclude that, 'Thou shalt not make to thyself any idol, or likeness,' is the same as saying, 'Thou shalt not adore strange Gods,' || or rather, 'Thou shalt not commit idolatry.' For so both the custom obtaining in the Church from Apostolic times of adoring the holy Eikons relatively is maintained, and the worship of latria reserved for God alone; and God doth not appear to speak contrarily to Himself. For if the Scrip-

\* Ex. xx., 4, 5; Deut. v., 8, 9.

† Ex. xxv., 18.

‡ 3 Reigns [1 Kings] vii., 29.

§ I have throughout this sentence followed the old punctuation in preference to that of Kimmel.

|| Ex. xx., 4.

ture saith [absolutely], 'Thou shalt not make,' 'Thou shalt not adore,' we fail to see how God afterwards permitted likenesses to be made, even though not for adoration. Wherefore, since the commandment concerneth idolatry only, we find serpents, and lions, and oxen, and Cherubim made, and figures and likenesses; among which Angels appear, as having been adored.

And as to the Saints whom they bring forward as saying, that it is not lawful to adore Eikons; we conclude that they rather help us; since they in their sharp disputations inveighed, as well against those that adore the holy Eikons with latria, as against those that bring the eikons of their deceased relatives into the Church, and subjected to anathema those that so do; but not against the right adoration, either of the Saints, or of the holy Eikons, or of the precious Cross, or of the other things of which mention hath been made; especially since the holy Eikons have been in the Church, and have been adored by the Faithful, even from the times of the Apostles, as is recorded and proclaimed by very many; with whom and after whom the Seventh Holy

Œcumenical Synod putteth to shame all heretical impudence.\*

Since it giveth us most plainly to understand that it behoveth to adore the Holy Eikons, and what have been mentioned above. And it anathematiseth, and subjecteth to excommunication, as well those that adore the Eikons with latria as those that say that the Orthodox commit idolatry in adoring the Eikons. We also, therefore, do anathematise with them such as adore either Saint, or Angel, or Eikon, or Cross, or Relic of Saints, or sacred Vessel, or Gospel, or aught else that is in heaven above, or aught on the earth, or in the sea, with latria; and we ascribe adoration with latria to the only God in Trinity. And we anathematise those that say that the adoration of Eikons is the latria of Eikons,† and who adore them not, and honour not the Cross, and the Saints, as the Church hath delivered.

Now we adore the Saints and the Holy Eikons, in the manner declared; and pourtray them in adornment of our temples, and that they may be the books of the unlearned, and for them to imitate the virtues of the Saints;

\* Βδελυρίαν.

† Εικονολατρείαν.

and for them to remember, and have an increase of love, and be vigilant in ever calling upon the Lord, as Sovereign and Father, but upon the Saints, as his servants, and our helpers and mediators.

And so much as to the Chapters and Questions of Cyril. But the heretics do find fault with even the prayers of the pious unto God, for we know not why they should calumniate those of the Monks only. Moreover, that prayer is a conversation with God, and a petitioning for such good things as be meet for us, from Him of whom we hope to receive, an ascent too of the mind unto God, and a pious expression of our purpose towards God, a seeking what is above, the support of a holy soul, a worship most acceptable to God, a token of repentance, and of steadfast hope, we do know ; and prayer is made either with the mind alone, or with the mind and voice ; thereby engaging in the contemplation of the goodness and mercy of God, of the unworthiness of the petitioner, and in thanksgiving, and in realising the promises attached to obedience to God.

And it is accompanied by faith, and hope,

and perseverance, and observance of the commandments ; and, as already said, is a petitioning for heavenly things ; and it hath many fruits, which it is needless to enumerate ; and it is made continually, and is accomplished either in an upright posture, or by kneeling. And so great is its efficacy, that it is acknowledged to be both the nourishment and the life of the soul. And all this is gathered from Divine Scripture ; so that if any ask for demonstration thereof, he is like a fool, or a blind man, who disputeth about the sun's light at the hour of noon, and when the sky is clear.

But the heretics, wishing to leave nothing unassailed that Christ hath enjoined, carp at this also. But being ashamed thus openly to impiously maintain as much concerning prayer, they do not forbid it to be made at all, but are distributed at the prayers of the Monks ; and they act thus, that they may raise in the simple-minded a hatred towards the Monks ; so that they may not endure even the sight of them, as though they were profane and innovators, much less allow the dogmas of the pious and Orthodox faith to be taught by them. For the adversary is

wise as to evil, and ingenious in inventing calumnies. Wherefore his followers also—such as these heretics especially—are not so much anxious about piety, as desirous of ever involving men in an abyss of evils, and of estranging them into places, which the Lord taketh not under his care.\*

They should be asked therefore, what are the prayers of the Monks; and if they can shew that the Monks do anything entirely different from themselves, and not in accordance with the Orthodox worship of Christians, we also will join with them, and say, not only that the Monks are no Monks, but also no Christians. But if the Monks set forth particularly † the glory and wonders of God, and continually, and unremittingly, and at all times, as far as is possible for man, proclaim the Diety, with hymns and doxologies; now singing, forsooth, parts of Scripture, and now gathering hymns out of Scripture, or at least giving utterance to what is agreeable to the same; we must acknowledge that they perform a work apostolical and prophetical, or rather that of the Lord.

\* *Οὐδὲ οὐκ ἐπισκοπεῖ Κύριος.* Cf. Deut. xi., 12. † *Ἐν ἐκράσει.*

Wherefore, we also, in singing the Paracletikê, the Triodion, and the Menæxon, perform a work in no wise unbecoming Christians. For all such Books discourse of the Diety as one, and yet of more than one personality, \* and that even in the Hymns; now gathered out of the Divine Scriptures, and now according to the direction of the Spirit; and in order that in the melodies, the words may be paralleled by other words, we sing parts of Scripture; moreover, that it may be quite plain that we always sing parts of Scripture, to every one of our Hymns, called a Troparion, † we add a verse of Scripture. And

\* *Περὶ ἡνωμένης καὶ διακεκριμένης θεολογίας.* The Marg. of the Paris edit. has: 'Ita de Divinitate Graci loquuntur, eo quod una est trina.'

† The Troparia of the Eastern Church answer rather to the Antiphons of the West than to the Hymns, a few having been translated and serving as such in Western Missals and Breviaries. Those for the Eight Tones comprise nearly the whole of a book, called from the circumstance the Octoechos. Of this there are two forms—(1) the Great Octoechos (called also the Paracletikê), a folio volume containing the Troparia for all the seven days of the week; and (2) the Little Octoechos, consisting of those for the Lord's-day only, and mainly the work of S. John of Damascus. A folio volume, called the Pentecostarion, containeth those for the weeks from the Pasch until the second Sabbath after Pentecost. Other Tro-

if we sing, or read the Thecara [Treasury], or other prayers composed by the Fathers of old; let them say what there is in these which is blasphemous, or not pious, and we with them will prosecute these [Monks].

But if they say this only, that to pray continually and unremittingly is wrong, what have they to do with us? Let them contend with Christ—as indeed they do contend—who spake the parable of the unjust judge,\* how that prayer should be made continually; and taught us to watch and pray,† in order to escape trials, and to stand before the Son of man.‡ Let them contend with Paul, [who] in the [5th] Chapter § of the First [Epistle]

paria for the ten weeks before the Pasch are contained in a like folio volume, called from the fact that the Canons at this season consist, for the most part, of three Odes only, the Triodion. While the Troparia for the several days of the Twelve Months of the Year are contained in a book, called from the circumstance the Menæon, a folio volume being assigned to each Month—‘Tables of the Apostles and Gospels for Lord’s-days and Feasts throughout the Year, and of the Kathismata of the Psalter, according to the Use of the Greek Church, together with a Paschalion for forty years.’ Compiled by J. N. W. B. Robertson. London: 1898. Pages 3, 4.

\* Luke xviii., 2.

† Mark xiii., 33.

‡ Luke xxi., 36.

§ Ver. 17.

to the Thessalonians, and elsewhere in many places [exhorteth to pray unremittingly]. I forbear to mention the divine leaders of the Catholic Church, from Christ until us; for to put these [heretics] to shame sufficeth the accord of the Forefathers, Apostles, and Prophets concerning prayer.

If, therefore, what the Monks do is what the Apostles and Prophets did; and, we may say, what the holy Fathers and Forefathers of Christ Himself did; it is manifest that the prayers of the Monks are fruits of the Holy Spirit, the giver of graces. But the novelties which the Calvinists have blasphemously introduced concerning God and divine things, perverting, mutilating, and abusing the Divine Scriptures, are sophistries and inventions of the devil.

Unavailing too is the assertion, that the Church cannot, without violence and tyranny, appoint fasts and abstinence from certain meats. For the Church for the mortification of the flesh and all the passions, and acting most rightly, carefully appointeth prayer and fasting, of which\* all the Saints have been

\* Hs.

lovers and examples; through which\* our adversary the devil† being overthrown by the grace from on high, together with his armies and his hosts—the race‡ that is set before the pious is the more easily accomplished. In making these provisions the undefiled§ Church everywhere useth neither violence nor tyranny; but exhorteth, admonisheth, and teacheth, in accordance with Scripture, and persuadeth by the power of the Spirit.

And to what hath been mentioned a certain fellow at Charenton—we mean the before-mentioned Claud—addeth certain other ridiculous objections against us, and unworthy of any consideration; but what hath been said by him we regard as idle tales; and the man himself we consider as a trifler and altogether illiterate. For from [the time of] Photius what vast numbers have there been, and there are now, in the Eastern Church, eminent for wisdom, and theology, and holiness, by the power of the Spirit.

And it is most absurd [to argue] that

\* *Δι νῶν.*

† *Cf.* 1 Peter v., 8.

‡ *Cf.* 2 Tim. iv., 7.

§ *Ἄσπιλος.* *Cf.* Eph. v., 27.

because certain of the Eastern Priests keep the Holy Bread in wooden vessels, within the Church, but without the Bema,\* hung on one of the columns; that, therefore, they do not acknowledge the real and true transmutation of the bread into the Body of the Lord. For that certain of the poor Priests do keep the Lord's Body in wooden vessels, we do not deny; for truly Christ is not honoured by stones and marbles; but asketh for a sound purpose and a clean heart.

And this is what happened to Paul. 'For we have,† saith he, 'the treasure in earthen vessels.' But where particular Churches able, as with us here in Jerusalem, the Lord's Body is honourably kept within the Holy Bema of such Churches, and a seven-light lamp always kept burning before it.

And I am tempted to wonder, if it may be that the heretics have seen the Lord's Body hanging in some Churches without the Bema, because perhaps the walls of the Bema were unsafe on account of age, and so have arrived at these absurd conclusions; but they did not notice Christ portrayed on the

\* Sanctuary.

† 2 Cor. iv., 7.

apse\* of the Holy Bema as a babe [lying] in the Paten; so that they might have known, how that the Easterns do not represent that there is in the Paten a type, or grace, or aught else, but the Christ Himself; and so believe that the Bread of the Eucharist is naught else, but becometh substantially the Body Itself of the Lord, and so maintain the truth.

But concerning all these things it hath been treated at large and most lucidly in what is called *The Confession of the Eastern Church*, by George, of Chios, from Coresius in his [Treatises] concerning the Mysteries, and of predestination, and of grace, and of free-will,† and of the intercession and adoration of Saints, and of the adoration of Eikons, and in the Refutation composed by him of the illicit Synod of the heretics holden on a certain occasion in Flanders, and in many other [Treatises]; by Gabriel, of Peloponnesus, Metropolitan of Philadelphia; and by Gregory Protosyncellus of Chios in his [Treatises] concerning the Mysteries; by Jeremias, the Most Holy Patri-

\* Ἐπὶ τὸ ἡμικύκλιον. This picture is given in Le Brun's work on the Mass, and again in Rock's 'Hierurgia.'

† Τοῦ ἐφ' ἡμῶν.

arch of Constantinople, in three dogmatic and Synodical Letters to the Lutherans of Tübingen in Germany ; by John, Priest, and Œconomus of Constantinople, surnamed Nathaniel ; by Meletius Syrigus, of Crete, in the Orthodox Refutation composed by him of the Chapters and Questions of the said Cyril ; by Theophanes, Patriarch of Jerusalem, in his dogmatic Epistle to the Lithuanians,\* and in innumerable other [Epistles]. And before these hath it been spoken most excellently of these matters by Symeon, of Thessalonica, † and before him by all the Fathers, and by the Œcumenical Synods, by ecclesiastical historians too ; and even by writers of secular history under the Christian Autocrats of Rome, have these matters been mentioned incidently ; by all of whom, without any controversy, the aforesaid were received from the Apostles ; whose traditions, whether by writing, or by word, have through the Fathers descended until us.

Further, the argument derived from the heretics also confirmeth the aforesaid. For the Nestorians after the year of Salvation, 428, the Armenians too, and the Copts, and the

\* Ρωζολάνους.

† Migne's P. G., tom. 155.

Syrians, and further even the Æthiopians, who dwell at the Equator, and beyond this towards the tropics of Capricorn, whom those that are there commonly call Campesii, after the year . . . \* of the Incarnation broke away from the Catholic Church ; and each of these hath as peculiar only its heresy, as all know from the Acts of the Œcumenical Synods. Albeit, as concerning the purpose and number of the Sacred Mysteries, and all what hath been said above—except their own particular heresy, as hath been said—they entirely believe with the Catholic Church ; as we see with our own eyes every hour, and learn by experience and conversation, here in the Holy City of Jerusalem, in which there either dwell, or are continually sojourning, vast numbers of them all, as well learned, such as they have, as illiterate.

Let, therefore, prating and innovating heretics keep silence, and not endeavour by stealing some sentences, [as] against us, from the Scriptures and the Fathers, to cunningly bolster up falsehood, as all apostates and heretics have ever done ; and let them say

\* The date is wanting in the text.

this one thing only, that in contriving excuses\* for sins they have chosen to speak wickedness against God,† and blasphemies against the Saints.

#### EPILOGUE.

Let us briefly suffice for the reputation of the falsehoods of the adversaries, which they have devised against the Eastern Church, alleging in support of their falsehoods the incoherent and impious Chapters of the said Cyril. And let it not be for a sign to be contradicted‡ of those heretics that unjustly calumniate us, as though they spake truly; but for a sign to be believed, that is for reformation of their innovations, and for their return to the Catholic and Apostolic Church; in which their forefathers also were of old, and assisted at those Synods and contests against heretics, which these now reject and revile. For it was unreasonable on their part, especially as they considered themselves to be wise, to have listened to men that were lovers of self; and profane, and that spake not from the Holy Spirit, but from the prince of lies,

\* Cf. Ps. cxl. [cxli.], 4. † Cf. Ps. lxxiv. [lxxv.], 6.

‡ Cf. Luke ii., 34.

and to have forsaken the Holy, Catholic, and Apostolic Church, which God hath purchased with the Blood of His own Son ;\* and to have abandoned her. For otherwise there will overtake those that have separated from the Church the pains that are reserved for heathens and publicans ; but the Lord who hath ever protected her against all enemies, will not neglect the Catholic Church ; to Him be glory and dominion unto the ages of the ages. Amen.

In the year of Salvation 1672, on the 16th [day] of the month of March, in the Holy City of Jerusalem :—

I, DOSITHEUS, by the mercy of God, Patriarch of the Holy City of Jerusalem and of all Palestine, declare and confess this to be the faith of the Eastern Church.

I, DOROTHEUS, of Petra, defining, have signed.  
PARTHENIUS, Metropolitan of Holy Nazareth.

I, JOASAPH, most humble Metropolitan of Ptolemais and Polisidon, and Proedrus of Cæsaria in Palestine, have signed.

\* Cf. Acts xx., 28.

- I, NEOPHYTUS, humble Metropolitan of Holy Bethlehem, declare.
- I, CHRISTODULUS, humble Archbishop of Gaza, and locum tenens of Joannicus, the most God-beloved Archbishop of the Holy Grotto,\* defining, have signed.
- ANTONY, most humble Archbishop of Lydda.
- I, CHRISTOPHER, sinful Archbishop of Neapolis, and Proedrus of Sebaste, have signed.
- I, DANIEL, Hiero-Monk, Great Archimandrite of the Holy Sepulchre, agreeing with all the above, have signed.
- I, CYRIL, Hiero-Monk, and Great Protosyn-cellus of Jerusalem, and Prohegumen of the Monastery of the Holy Sepulchre at Trebizond, have signed.
- I, MELETIUS, unworthy Hiero-Monk, and Archimandrite, and Apocrisiarius of the Holy and Life-giving Sepulchre to Pagratius the most pious King of the Iberi, and to the most illustrious Sovereigns of Colchis, and of Gruria, together with all the Local† Synod of Upper Iberia, defining, have signed.
- I, JOSEPH, Hiero-Monk, of Emparatasielnes,

\* Σπηλαίου,

† Ἐνδημούση

Kathhegumen of the Monastery of the Iberi at Jerusalem, agree.

I, GREGORY, Hiero-Monk, Kathhegumen of Holy Bethlehem, have signed.

I, ABERNIUS, Hiero-Monk, and Kathhegumen of the venerable and royal Monastery of the Archangel, have signed.

DANIEL, Hiero-Monk, Kathhegumen of the Holy Lavra of Saint Sabbas.

I, DIONYSIUS, Hiero-Monk, and Hegumen of Saint Elias, agree.

I, ARSENIUS, Hiero-Monk, and Kathhegumen of Saint George at Pezala, have signed.

NEOPHYTUS, Hiero - Monk, Kathhegumen of Saint Thecla.

GERMANUS, Hiero-Monk, and Ephemerius of the Holy Sepulchre.

I, CALLINICUS, Hiero-Monk, Spiritual [Director] of the Nuns, have signed.

I, AZARIAS, Great Archdeacon of Jerusalem, with the other Hiero-Deacons, do agree.

MACARIUS, Hiero-Monk, Kathhegumen of the Precursor.

I, ABBAKUM, Skevophylax of the Holy Sepulchre, have signed.

DANIEL, Hiero-Monk, and Syncellus of Jerusalem.

I, TIMOTHEUS, from Great Russia, do confess this to be our faith, and that of the Eastern Church.

I, MICHAEL, Priest, Great Œconomus, believe and confess this to be our faith, which the Apostolic and Orthodox Church commandeth, and enjoineth. *Signed in Arabic.*

ISAAC, Priest, Great Skevophylax. *Signed in Arabic.*

MICHAEL, Priest, Great Sacellarius.\* *Signed in Arabic.*

MOSES, Priest, Great Sacellarius.†

SOUROUR, Priest, Protopope. *Signed in Arabic.*

ELIAS, Priest, Œconomus of Lydda.

SULEYMAN, Priest, Œconomus of Ramplius.

ABIB (AGAPIUS), Priest, Protopope of Lydda, with the Priests that are with me. *Signed in Arabic.*

I, GERMANUS, Hiero-Monk, and Exarch of the Archbishop of Joppa, agree.

\* 'Ο μέγας σακελάριος.

† 'Ο μέγας σακελου (*sic*). Probably it should be 'Ο σακελου, the Minor Sacellarius.

GEORGE, Priest, Œconomus of Cæsaria in Palestine. *Signed in Arabic.*

SYMEON, Priest, Ephemerius of Saint Elias on [Mount] Carmel. *Signed in Arabic.*

I, GREGORY, Priest, Protosyncellus of Moldavia, confess this to be our Catholic faith, and that of the Eastern Church.

I, SERAPHIM, Hiero-Deacon, from Miletus, do declare the same.

I, GENNADIUS, Hiero-Monk, Syncellus of Jerusalem, have signed.

MOSES, Priest, Œconomus of Neapolis. *Signed in Arabic.*

I, PHILEMON, Hiero-Monk, and Archimandrite, and Procurator\* of the Most Holy Metropolis of Bostra, defining, have signed.

I, MACARIUS, Hiero-Monk, from Crete, and Preacher of the Holy and Sacred Gospel, and Legate,† of the Holy Sepulchre unto the Faithful in Macedonia, and Achaia, and Asia, have signed.

JESUS, Priest, Œconomus of Holy Bethlehem.

GEORGE, Priest, and Ephemerius of the Holy Grotto.

ISAS, Priest, and Ephemerius of the Holy Grotto.

\* Διοικητής.

† Κομμοσάριος.

JEREMIAS, Priest, Œconomus of Pezala.

CHORES, [Priest] of Campempa, and Œconomus of Petra.

I, PASCALES, Priest, Ephemerius of the holy Mount Thabor, and Procurator of the Village thereof, and of the Village of Nain, and of the neighbourhood, have signed.

LEONTIUS, Exarch of Scythopolis.

GERMANUS, Hiero-Monk, Exarch or Procurator of Gabao and Ramala.

AGAPIUS, Priest, Œconomus of Gaza, and the Priests and Deacons that are with me.

ATITHELAS, Logothetes of Remlius.

GALACTION, Monk and Skevophylax.

I, GEORGE, Priest and Œconomus of Ptolemais, have signed.

I, GABRIEL, Hiero-Monk, Protosyncellus and Protospaltes of Jerusalem, to this Apology against heretics, which we have unanimously composed for our Catholic faith, have signed.

JUSTIN, second of the Hiero-Deacons, and Domesticus of Jerusalem.

JOSEPH, Hiero-Deacon, and third of the Deacons.

JACOB, Hiero-Deacon.

ATHANASIUS, Hiero-Deacon.

JOACHEIM, Great Ecclesiarch.

JOACHEIM, Hiero-Monk, Legate unto the Faithful at Catochris.

LUCIAN, Hiero-Monk, and Syncellus of Jerusalem.

JOHN, Great Logothetes [of the Church] of the Resurrection. *Signed in Arabic.*

CHALELES, son of Peter, Great Protonotary. *Signed in Arabic.*

NASER, Primmicerius.

ANTONY, Lampadarius.

ATHITELES, Referendarius.

CYRIL, Hiero-Monk, Hegumen of Neochorius.

I, JOASAPH, Hiero-Monk, Archimandrite of the Holy Sepulchre, and Apocrisiarius to Alexius, the most serene Autocrat of Moscovy, have signed.

These presents, as above, with the proper signatures, to wit, and all particulars, have been entered in this codex of our Apostolic Throne for perpetual memory and assurance thereof, the 20th [day] of March 1672. We, Dositheus, Patriarch of Jerusalem, have, with our own hand, written the same, and do make declaration thereof.

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I, Nectarius, formerly Patriarch of Jerusalem, declare and confess this to be our faith, and that of the Eastern Church.

L.S.

I, NECTARIUS, Monk, and Secretary [of the Church] of the Holy Resurrection of Christ our God, agreeing with the Holy Synod, have signed.



# APPENDIX

THE CONFESSION OF CYRIL



THE EASTERN CONFESSION OF THE  
CHRISTIAN FAITH.

IN THE NAME \* OF THE FATHER, AND OF THE  
SON, AND OF THE HOLY SPIRIT.

*Cyril, Patriarch of Constantinople, to those that ask and inquire concerning the faith and worship of the Church of the Greeks, that is, of the Eastern Church, how forsooth it thinketh concerning the Orthodox faith, in the common name of all Christians publisheth this concise Confession, for a testimony both before God and before man, with a sincere conscience, and devoid of all dissimulation.*

CHAPTER I.

We believe [in] one God, true, almighty, and infinite, tri-personal, † the Father, the Son, and the Holy Spirit: the Father unbegotten; ‡ the Son begotten of the Father before the ages, and consubstantial with Him; § and the Holy Spirit proceeding from the Father through the Son, and consub-

\* Εἰς τὸ ὄνομα. † Τρισυπόστατον. ‡ Ἀγέννητον.  
§ Γεννητὸν ἐκ τοῦ Πατρὸς πρὸ αἰώνων, ὁμοούσιον αὐτῷ.

stantial with the Father and the Son.\* These three Persons† in one essence‡ we call the All-holy Trinity—by all creation to be ever blessed, glorified, and adored.

Deut. iv., 35 ; vi., 4. Esai. xl., 4, 6 ; xlvi., 9.

1 Cor. viii., 4, 6. Luke i., 37.

Matt. xix., 26. Apoc. i., 20.

Jer. xxiii., 24. 3 Reigns[1 Kings]viii., 27.

Rom. xi., 33. 1 Tim. i., 17.

Gen. i., 26 ; iii., 12. 1 John v., 7.

Matt. xxviii., 19. 1 Cor. xii., 4.

Eph. iv., 4, 5, 6. John xv., 26.

Gal. iv., 6. 2 Cor. xiii., 13.

## CHAPTER II.

We believe the Sacred Scriptures to be God-taught ; whose Author is the Holy Spirit, and none other. Which we ought to believe without doubting ; for it is written : ‘ We have [as] more sure the prophetic word, whereunto ye do well to take heed, as unto a lamp shining in a darksome place.’ And so the witness of the Sacred Scriptures is of higher authority than that of the Church.

\* Ἐκ τοῦ πατρὸς δι’ τοῦ προερχόμενον, Πατρὶ καὶ Τῷ ὁμοούσιον.

† Ἕποσάσεις.

‡ Οὐσίᾳ.

For it is not the same for us to be taught by the All-holy Spirit, and [to be taught] by man ; for man by reason of his ignorance, is liable to err, and to deceive, and be deceived ; but the Sacred Scriptures, neither deceive, nor are deceived, nor are subject to error ; but are infallible and have perpetual authority.

2 Tim. iii., 16.

2 Pet. i., 8.

John xvi., 13.

Matt. x., 20.

Acts xv., 28.

Gal. i., 11.

1 Thes. ii., 13.

Eph. ii., 20.

1 Cor. iii., 10.

Jer. xxiii., 28.

John iii., 31.

Ps. lx. [lxi.], 9.

Ps. cxv. [cxvi.].

Rom. iii., 4.

Acts v., 29.

Col. ii., 8.

Matt. xv., 9.

Ezech. xx., 18.

Gal. i., 8.

Prov. xxx. 5.

Ps. xi. [xii.], 7.

Ps. xviii. [xix.], 8.

Ps. cxviii. [cxix.], 86, 104,

Heb. iv., 12.

142.

Rom. i., 17 ; xv., 4.

John xx., 31 ; x., 35.

Matt. v., 18 ; xxiv., 35.

Esai. xl., 7.

1 Peter i., 34.

### CHAPTER III.

We believe the most good God to have, before the foundation of the world, predesti-

nated unto glory those whom He hath chosen, without having in any wise regard to their works, and having, forsooth, no actuating cause for this election, except His good pleasure, the Divine mercy. In like manner to have, before the world was, rejected those whom He hath rejected ; and of this rejection, if any one will look to the absolute power and authority of God, he will find the undoubted cause to be the Divine Will ; and, if again any one will turn to the laws and rules of the good order which the Providence above useth in the governing of the world, he will perceive the cause to be His righteousness. For God is merciful, and withal righteous.

Eph. i., 4.

2 Tim. i., 9.

Rom. ix., 11, 12 ; iii, 9 ; 1 Cor. iv., 7.

v., 12.

Eph. ii., 3.

Tit. iii., 3.

John xvii., 6, 9.

Rom. viii., 28, 29.

Acts xiii., 48.

2 Thes. iii., 2.

Tit. i., 1.

Luke x., 21.

Matt. xiii., 10.

Mark iv., 11.

John vi., 37, 44 ; xii., 37.

Rom. xi., 7.

2 Tim. ii., 19.

John i., 27.

Matt. xv., 13.

1 John ii., 19.

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Apoc. xiii., 20.	Matt. xx., 16.
Rom. ix., 13, 18.	Deut. x., 14 ; vii., 6.
Ps. cxlvii., 9 [20].	Acts xiv., 6.
Rom. xi., 33, 34, 35, 36.	

## CHAPTER IV.

We believe the tri-personal God, the Father, the Son, and the Holy Spirit, to be the Maker of visible and invisible creatures. And by invisible we mean the Angelic Powers, but by visible, heaven and what is under heaven. And because the Maker is good\* by nature, He made all things good † whatsoever He hath made ; nor can He ever be the Maker of evil. But if there be aught evil in nature, it is either of the devil or of man. For it is a true and infallible rule that God is in no wise the author of evil, nor can any such by just reasoning be attributed to God.

Gen. i., 1.	John i., 1.
Col. i., 16.	Ps. xxxii. [xxxiii.], 6.
Acts xvii., 24.	Gen. i., 27.
Eccles. vii., 30.	Ps. viii., 4.
James i., 13.	John viii., 44.
Deut. xxxii., 4.	1 John ii., 16.

\* Ἀγαθός.

† Καλός.

## CHAPTER V.

We believe all things to be governed by the providence of God, which we ought to adore, but not to curiously pry into, as being above our comprehension ; nor are we able of ourselves to accurately attain unto the comprehension of the reasons thereof. Wherefore, concerning this matter, we feel we ought rather in humility to observe silence than to indulge unedifyingly in vain discourse.

Ps. cxiii., 11 [cxv., 3].	Eph. xi., 1.
Heb. i., 3.	Matt. i., 29.
Exod. vii., 3.	2 Reigns [1 Kings] xii., 11 ; xxiv., 1.
1 Paral.[Chron.] xxi., 1.	3 Reigns [1 Kings] iii., 22, 23.
John i., 12, 21.	Esai. x., 5.
John xix., 11.	Acts ii., 23 ; iv., 27.
Rom. i., 24 ; xi., 33.	Jer. xxxii., 19.
	Deut. xxix., 29.

## CHAPTER VI.

We believe the first man created by God to have fallen in Paradise, when, disregarding the Divine commandment, he yielded to the deceit-

ful counsel of the serpent. And hence hereditary \* sin flowed to his posterity ; so that none is born after the flesh, who beareth not this burden,† and experienceth not the fruits thereof in this present world.

Eccles. vii., 30.	Rom. v., 12, 15, 19.
Ps. l. [li.], 6.	Job. xiv., 4 ; v., 14.
John iii., 6.	Eph. ii., 3.
Gen. viii., 21.	Rom. viii., 7.
Gal. iii., 22.	Rom. iii., 9, 26.
John iii., 3.	Eccles. vii., 21.
Rom. iii., 12.	3 Reigns [1 Kings] viii., 46.
1 John i., 8.	James iii., 2.
Prov. xx., 9.	Rom. vii., 7.
	Rom. vi., 23.

## CHAPTER VII.

We believe the Son of God, our Lord Jesus Christ, to have emptied Himself, ‡ that is, to have taken into His own Person human flesh, § being conceived of || the Holy Spirit in the womb of the ever-virgin Mary ; and becoming

\* Προπατορικὴν.

† Φορτίον.

‡ Κένωσω ἑποστήναι. Cf. Phil. ii., 7.

§ Ἐν τῇ ἰδίᾳ ὑποστάσει τὴν ἀνθρωπίνην σάρκα προσειληφέναι.

|| Ἐκ.

man, to have been born, to have suffered, to have been buried, and to have risen again in glory, and so to have procured for all believers salvation and glory. Whom also we look for to come to judge the living and the dead.

Phil. ii., 6.

Matt. i., 22.

Luke i., 35.

Gal. iv., 4.

Rom. i., 3.

John i., 14.

Heb. ii., 14.

1 Cor. xv., 3.

Rom. iv., 25.

1 Tim. iii., 16.

2 Tim. iv., 1.

#### CHAPTER VIII.

We believe our Lord Jesus Christ, seated at the right hand of the Father, to be there a mediator,\* and to intercede† for us, alone exercising the office of a true and genuine High-Priest and mediator; wherefore also He alone is solicitous‡ for His own, and presideth§ over the Church, adorning her with all variety|| of blessings, and ever enriching her.

1 John ii., 1.

Rom. viii., 34.

1 Tim. iii., 5.

John xiv., 6; x., 9.

Matt. xi., 28; xviii., 19. John xvi., 23; xiv., 13.

\* Μεσίτην.

† Ἐντυγχάνειν.

‡ Κηδεταί.

§ Προσκαταταί.

|| Ποικιλότητι.

Cf. Ps. xlv. [xlv.], 10.

Acts iv., 12.                      Rom. v., 1, 5, 9.  
 Eph. ii., 18 ; iii., 12.      Heb. iv., 15 ; v., 4.  
    Heb. xii., 22 ; vii., 24 ; x., 12, 18.

## CHAPTER IX.

We believe no one to be saved without faith. And that we call faith which justifieth in Christ Jesus, and which the life and death of our Lord Jesus Christ hath procured for us, and the Gospel proclaimeth, and without which it is impossible to please God.

Heb. xi., 6.	Rom. xiv., 23.
Heb. xi., 1.	Rom. x., 17.
John v., 24 ; xx., 31.	Luke viii., 11.
Gal. v., 6.	James ii., 14, 17, 22.
Eph. ii., 8.	Phil. i., 29.
Rom. v., 2.	Eph. iii., 12 ; i., 13.
Rom. viii., 16.	1 John iv., 13 ; iii., 19.
Heb. x., 22.	Rom. xiv., 5.
James i., 6.	John iii., 18.

## CHAPTER X.

We believe that what is called the Catholic Church containeth generally the Faithful in Christ, whether fallen asleep and in their home in the Fatherland, or yet pilgrims on

their journey ; of which Church, since a mortal man can in no wise be head, our Lord Jesus Christ is Himself sole head, and Himself holding the rudder, is at the helm in the governing of the Church ; yet, nevertheless, because the particular Churches sojourning here\* are visible, and for order have each their President,† he is not properly called the head of that particular Church, but by abuse, because he is the leading member therein.

Gal. iv., 26.

Heb. xii., 23.

Eph. ii., 14 ; i., 10 ; iv., 4.

Col. iii., 11.

Gal. iii., 26.

1 Cor. xii., 12.

Acts iv., 32 ; ii., 42.

Heb. x., 24.

Matt. xviii., 20 ; xxviii.,

John x., 24.

20.

Eph. iv., 5.

James iv., 12.

Heb. v., 4.

John iii., 27.

Eph. v., 23.

1 Cor. xi., 3.

Col. i., 18.

Eph. i., 22 ; iv., 15 ;

ii., 19.

Matt. xvi., 18.

1 Peter ii., 6.

Ps. cxvii. [cxviii.], 21.

Acts iv., 11, 12.

1 Cor. iii., 11.

Matt. xx., 25.

Matt. xxiii., 8.

Luke xxii., 25.

\* Ἐν τῇ παροικίᾳ.

† Τὸν προϊστάμενον.

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1 Tim. iii., 1.	1 Peter v., 2.
1 Cor. xiv., 32.	2 Cor. i., 24.
Heb. xiii., 17.	1 Cor. iv., 1.
2 Cor. v., 20; xii., 11.	Gal. ii., 6.

## CHAPTER XI.

We believe that the members of the Catholic Church are the Saints that are elected unto eternal life; from whose lot and fellowship hypocrites are excluded; though we perceive and see that in the particular Churches the chaff is mingled with the wheat.

Rom. viii., 29; ix., 23. John v., 35, 36; xii., 32.  
 Acts ii., 39; xiii., 48. Matt. xx., 16; xiii., 24,  
 47.

Matt. vii., 21. Luke xiii., 26.  
 Rom. ii., 18. Esai. iv., 7.  
 Apoc. xxi., 27. Heb. xii., 22.  
 Gal. iv., 26. John xvii., 6, 10, 28.  
 Rom. ix., 19. 1 John ii., 19.  
 2 Tim. ii., 19.

## CHAPTER XII.

We believe that during its sojourn here the Church is hallowed and taught by the All-holy Spirit. For he is the true Paraclete

whom Christ sendeth from the Father to teach the truth, and to drive away darkness from the minds of the Faithful. For it is true and certain, that the Church while on its way is liable to err, and, instead of truth, to choose falsehood. From which error and deception the teaching and light of the All-holy Spirit alone delivereth us, and not that of a mortal man ; though this may be wrought through the instrumentality \* of such as faithfully minister in the Church.

1 Cor. iii., 16 ; vi., 11. 2 Thes. ii., 13.

John xvii., 17 ; vi., 45. Esai. liv., 13.

Jer. xxxviii. [xxxix.], 32. Ezech. xi., 19.

Eph. i., 13.

John xiv., 16 ; xvi., 13.

Joel ii.

Acts ii., 16 ; x., 44 ; xiii.,

2 ; xv., 28.

1 Cor. ii., 10.

1 John ii., 27.

Rom. viii., 9.

1 Cor. xii., 7.

Eph. iv., 4.

2 Paral. [Chron.] xv., 3.

Judg. ii., 12.

3 Reigns [1 Kings] xix. 10.

2 Paral. [Chron.] xxix., Jer. xi., 10.

6.

Dan. ix., 11.

Esai. i., 21.

Jer. xviii., 18.

Ezech. vii., 26.

\* *Δι' ἰνστρούτων.*

Jer. xxiii., 11 ; ii., 8.	1 Tim. iv., 1.
1 Tim. iv., 3.	Acts xx., 30.
1 John ii., 18.	2 Thes. ii., 3.
Rom. xi., 22.	1 John iv., 1.
Apoc. ii., 2.	Rom. iii., 4.
Acts v., 29.	Ezech. ii., 18.
Hos. ii., 2.	Matt. vii., 5.
1 Thes. v., 19.	Acts xvii., 11.
Matt. xxii., 29.	John v., 39.
Gal. i., 8.	2 John, 9.
	John viii., 31.

## CHAPTER XIII.

We believe that a man is justified by faith, not by works. But when we say by faith, we mean the correlative\* of faith, which is the righteousness of Christ; on which faith, as it were, fulfilling the function of a hand, † layeth hold, and applieth the same unto us for salvation; which we declare to be for the sustaining, and not for the detriment, of works. And that works are not to be neglected, since they are necessary means for a witness to faith, and for certification of our calling, the truth itself teacheth us. But withal they are of

\* 'Αναφορικόν.

† [Ως] χειρὸς ἔργον πληροῦσα.

themselves in no wise sufficient to give boldness at the tribunal of Christ, and to claim a recompense as by merit of condignity,\* and to save the possessor; and that this is so human frailty testifieth. But the righteousness of Christ applied to such as repent and imputed unto them alone justifieth and saveth the believer.

Gal. ii., 16.	Rom. iii., 20; iv., 2.
1 Cor. i., 30; vi., 11.	2 Cor. v., 21.
Esai. liii., 4, 5, 6.	1 Peter ii., 24.
John i., 29.	Matt. xx., 29.
John vi., 11.	Heb. ix., 12.
Acts iv., 12.	1 John i., 7.
Eph. i., 7.	Rom. v., 9; x., 4.
Gal. iii., 10.	James ii., 10.
Gal. iii., 13, 22, 24.	Acts xiii., 38.
Rom. ix., 31; x., 3.	Tit. iii., 5.
Rom. xi., 6.	Eph. ii., 8.
Tit. ii., 11.	James ii., 14, 17, 20.
Rom. viii., 13; vi., 1;	1 Cor. iv., 4.
iii., 31.	
Phil. iii. 8.	Ps. cxxix. [cxxx.], cxlii.
	[cxliii.], xxxi. [xxxii.],
	1, 2.
Prov. xxix.	Esai, liii., 6; lxiv. 6.

\* Καὶ ἐπὶ τὸν αἰτήσανθαι τὴν ἀντιμισθίαν.

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Dan. ix., 18.	Matt. viii., 8.
Luke, xv., 21.	Rom. viii., 8.
Luke xvii., 10; xviii., 9.	Rom. v., 20; vi., 23.

## CHAPTER XIV.

We believe that in those that are not regenerated free-will\* is dead; they being in no wise able to do what is good; and whatever they do is sin; but in those that are regenerated by the All-holy Spirit, free-will is revived, and operateth, yet not without the assistance of grace. So, therefore, for a regenerated man to do what is good, it is necessary that he be guided and prevented by grace,† without which he is wounded, and hath as many stripes as he received from the robbers who went down from Jerusalem to Jericho; so that he is of himself powerless, and able to do nothing.

Matt. vii., 18.	Rom. xi., 24.
John, xv., 5.	Rom. viii., 7.
1 Cor. ii., 11, 14; xii., 3.	2 Cor. iii., 5.
Eph. ii., 1.	Col. i., 21.
Rom. iii., 9.	Matt. xvi., 17.
John i., 5; vi., 44.	Eph. v., 7.

\* Τὸ αὐτεξούσιον.

† Ἀνάγκη προηγείσθαι καὶ προφθάνειν τῇ χάριτι.

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Rom. vi., 17.	1 Peter ii., 19.
Rom. xiv., 23.	Eph. ii., 8.
John iii., 3.	1 Peter i., 3.
John viii., 34.	Rom. vi., 18 ; viii., 2.
Col. i., 12 ; ii., 13.	Eph. ii., 5.
2 Cor. iii., 5.	Ps. xcix. [c.].
Eph. ii., 10.	2 Cor. v., 17.
Phil. ii., 13 ; i., 29.	Deut. xxx., 6.
Ezech. xi., 19 ; xxxvi.,	Jer. xxxviii. [xxxix.], 33 ;
26.	xxxix. [xxxii.], 39.
1 Cor. xii., 2.	James i., 17.
2 Peter i., 3.	1 Cor. xv., 10.
Acts xvi., 14.	2 Tim. ii., 25.
2 Cor. iv., 16.	1 Cor. i., 8.
Rom. vii., 14, 15, etc.	Gal. v., 17.
Mark ix., 24.	Ps. cxviii. [cxix.], 34,
	36, 37.
Ps. cxlii. [cxliii.], 11, 12 ;	lxxxv. [lxxxvi.], 10 ;
	cii. [ciii.], 2, 3.

#### CHAPTER XV.

We believe that there are in the Church Evangelical Mysteries [Sacraments of the Gospel Dispensation], which the Lord delivered in the Gospel, and that these are two. For so many were delivered unto us ;

and the Institutor delivered no more. And that these consist of a word and of an element;\* and that they are seals of God's promises, and procure grace, we hold firmly. But that the Mystery be perfect and entire, it is necessary that the earthly matter and the external act concur with the use of that earthly thing, which was instituted by our Lord Jesus Christ, united with sincere faith; for when faith is wanting in the receivers the entirety of the Mystery is not preserved.

Matt. xxviii., 19, 20. Luke xxii., 19.

I Cor. xi., 13; x., 23; Gal. iii., 15.

xii., 13.

Eph. v., 25.

Mark i., 4.

I Cor. xi., 23.

Rom. iv., 11.

Exod. xii., 11; xiii., 9. I Peter iii., 21.

Col. ii., 11.

Rom. ii., 28, 29.

Acts viii., 36.

John iii., 5.

Mark xvi., 16.

Heb. x., 22.

I Cor. xi., 27.

\* *Ἐκ ῥήματος καὶ στοιχείου.* Cf. Augustine on John xv.; tract. lxxx., 3 (Migne's P. L., vol. 35, p. 1840).

## CHAPTER XVI.

We believe that Baptism is a Mystery instituted by the Lord, which, except any one receive, he hath no communion with Christ, from whose death, burial, and glorious resurrection, flow all the virtue and efficacy of Baptism; wherefore, as to those that are so baptised, as is commanded in the Gospel, we doubt not that their sins are forgiven, whether hereditary, or any such as the baptised hath committed; so that those that are washed in the Name\* of the Father, and of the Son, and of the Holy Spirit, are regenerated, cleansed, and justified. But concerning a second reception of Baptism we have no commandment, so as to reiterate Baptism. Therefore we ought to refrain from this irregularity.

Mark i., 4.

John i., 6, 33; iii., 32.

Matt. xxviii., 19.

Mark xvi., 16.

Rom. vi., 3.

Col. ii., 12.

Gal. iii., 12.

Gal. iii., 26.

Luke iii., 13.

Acts ii., 38; x., 47; xxii.,  
16.

Tit. iii., 5.

Eph. iv., 5.

Heb. vi., 4.

\* Ἐν ὀνόματι.

## CHAPTER XVII.

We believe the other Mystery instituted by the Lord to be what we call the Eucharist. For in the night wherein the Lord gave Himself up, taking bread and blessing, He said to His Apostles: 'Take, eat ye; This is My Body.' And taking the Chalice and giving thanks, \* He said: 'Drink ye all of It, This is My Blood, Which for you is poured out; This do ye for My Memorial.' And Paul addeth: 'For as often as ye eat this Bread and drink this Chalice, ye proclaim the death of the Lord.' This is the simple, true, and genuine tradition of this wondrous Mystery, in the performance and administration of which we acknowledge and believe is the true and real presence of our Lord Jesus Christ; nevertheless, such as our faith presenteth and offereth unto us, not such as transubstantiation † vainly

\* The text reads: 'Καὶ λαβὼν τὸ ποτήριον εὐχαριστίας ἔλεγε.' 'And taking the Chalice of thanksgiving, He said.' I have, however, supposed εὐχαριστίας to be a mistake for εὐχαριστήσας, analogously to what is said of the bread, and agreeably to the Latin, which has: 'Et accepto Calice gratias agens, dicebat.'

† Μετουσίωσις.

invented teacheth. For we believe the Faithful that partake in the Supper eat the Body of our Lord Jesus Christ, not by perceptibly pressing and dissolving the communion with the teeth, but by the soul realising communion. For the Body of the Lord is not what is seen in the Mystery with the eyes and received, but what faith spiritually apprehending presenteth unto us and bestoweth. Whence it is true that we eat, and partake, and have communion, if we believe.\* If we believe not, we are deprived of all benefit of the Mystery; consequently to drink the Chalice in the Mystery is to really drink the Blood of our Lord Jesus Christ, in the same manner as is said of the Body. For as the Institutor gave commandment concerning His own Body, so also did He concerning His own Blood, which commandment ought not to be mutilated according to the fancy of every one; but rather the tradition of the institution should be preserved entire. When, therefore, we worthily partake, and entirely communicate in the Mystery of the Body and

\* There is a reference here to the well-known passage in Augustine on John vi. (Migne's P. L., vol. 34, pp. 1614, 1615).

Blood of the Lord Jesus Christ, we are already, we confess, reconciled to our Head, and united with Him, and one body with Him,\* with certain hope of also being co-heirs with Him in the Kingdom.

Matt. xxvi., 26.

Mark xiv., 22.

Luke xxii., 19.

1 Cor. xi., 23 ; x., 16.

Acts i., 9 ; iii., 21.

Col. iii., 1.

Eph. iii., 17.

Gal. ii., 30.

1 Cor. xii., 13.

2 Cor. v., 7.

Heb. xi., 1.

John vi., 35, 53, 56, 57,  
58, 60.

#### CHAPTER XVIII.

We believe that the souls of those that have fallen asleep are either in blessedness, or in condemnation, according to what each one hath wrought. For when they depart from their bodies, they depart immediately, either to Christ, or to condemnation. For as any one is found in death, he receiveth the corresponding talent, there being no repentance after death. For the time of grace is the present life. Therefore, they

\* *Συσσώμους.*

that are justified here, will hereafter in no wise be subject to condemnation. And again as many as are not justified when they fall asleep, will inherit eternal condemnation. From which it is evident, we ought not to admit the fable of Purgatory ; but to maintain in truth, that each one ought to repent in the present life, and seek forgiveness of sin through our Lord Jesus Christ, if he would be saved. And this is so.

This, our concise Confession, will, we conjecture, be for a sign to be spoken against by those that love to unjustly calumniate and persecute us. But we, taking courage in the Lord, are sure that He will not neglect His own, nor forsake them, nor will He altogether leave the rod of the malignant upon the lot of the righteous.

Heb. ix., 27.	Luke xvi., 22.
Eccles. xi., 3.	Apoc. xiv., 13.
Esai. lvii., 1.	1 Thes. iv., 13.
Rom. xiv., 8.	2 Cor. v., 1.
Phil. i., 21, 22.	2 Tim. iv., 6.
Luke ii., 25 ; xxiii., 42.	Esai. lv., 6.
Ps. xxxi. [xxxii.], 6.	2 Cor. vi.
John ix., 4 ; xi., 9, 10 ;	Matt. xxv., 1.
xii., 35.	

Eccles. ix., 6.	Matt. xxv., 19; xxiv., 42.
Heb. iii., 7; iv., 1; x., 26.	Gal. vi., 5.
2 Cor. v., 10.	Matt. xvi., 26.
Ezech. xviii., 4.	Ps. xlvi. [xlix.], 6.
1 Peter i., 18.	Abac. ii., 4.
1 John i., 7; ii., 1.	Heb. i., 3; vii., 25.
Heb. ix., 12, 22, 25;	Tit. ii., 13.
x., 10.	
1 Cor. vi., 11.	Rom. iii., 24.
Eph. v., 25.	Apoc. i., 5.
1 Cor. i., 30.	John xv., 3.
Acts xv., 9.	Ps. xxxi. [xxxii.], cii. [ciii.], 12.
Esai. xliii., 25.	Ezech. xviii., 21; xxxvi., 25.
Col. ii., 13.	Rom. v., 1; viii., 1, 30, 38.
	John iii., 16, 36; v., 24.

Having first written the above Confession in Latin, we have now translated it into our own tongue, word by word, as it standeth in the Latin prototype; in which, having used conciseness, we have not presented such an ample treatise as perhaps the nature of the case required. But let this be reserved; for shortly, with God's assistance, we will take

care that everyone know that our faith is that which our Lord Jesus Christ delivered, and the Apostles preached, and Orthodoxy hath taught. Wherefore, since some Orthodox have asked us how we think concerning certain particular articles, and have required of us our opinion, therefore, we have added to the above what followeth, as ye see.

QUESTION I.

*Ought the Sacred Scriptures to be read in the vulgar tongue\* by all Christians?*

ANSWER.

All faithful Christians ought to know, believe, and confess, what is in the Sacred Scriptures; if not in their entirety, at least the necessary parts, and to proclaim what is therein. For neither can we learn from any other source than from the Sacred Scriptures, whether it be by reading the same, or by hearing what is therein expounded by faithful men. For as it is forbidden to no Christian to hear what is in the Sacred Scriptures, so

\* Κουρά.

neither it is forbidden to him to read them. For the word is nigh them, and in their mouth, and in their heart. Therefore, the faithful Christian, of whatever rank he be is manifestly wronged if he be deprived and prohibited, either the hearing of the Sacred Scriptures, or the reading thereof. For it is the same to deprive a hungry soul, and to forbid it to touch spiritual nourishment.

- |                            |                              |
|----------------------------|------------------------------|
| Deut. vi., 6 ; xvii., 18.  | Jos. i., 8.                  |
| Deut. xxxi., 11,           | Neh. viii., 31.              |
| John v., 39 ; x., 27 ;     | Luke xvi., 29 ; iv., 16.     |
| viii., 31.                 |                              |
| Acts xiii., 27 ; xv., 21 ; | 2 Tim. iii., 15.             |
| viii., 28 ; xvii., 11.     |                              |
| Rom. xv., 4.               | Col. iv., 16.                |
| 1 Thes. v., 27.            | 1 John i., 4 ; ii., 12.      |
| Esai. v., 13.              | Jer. viii., 9.               |
| Hos. iv., 6.               | John vii., 49.               |
| Luke xi., 52.              | Matt. xxiii., 13 ; xv., 14.  |
| 1 John iv., 1.             | 1 Thes. v., 19, 20.          |
| John xvii., 3 ; xxi., 31.  | Ps. cxviii. [cxix.], 9 ; i., |
|                            | 1, 2 ; cxviii. [cxix.], 1.   |
| Luke xi., 28.              | Apoc. i., 3.                 |

## QUESTION II.

*Are the Scriptures plain to Christians  
that read them?*

## ANSWER.

That the Sacred Scriptures contain in many places great difficulties as to their literal sense and verbal interpretation is certain. But the dogmas of the Faith therein contained are plain and clear to those that are regenerated and enlightened by the Holy Spirit. Whence it is obvious that the reader may indeed often fall into some difficulty; but when enlightened by the grace of the All-holy Spirit, may by analogously comparing the verbal interpretation and the literal sense, derive from the same Scriptures both the solution, and therewith the right meaning; wherefore, the Scriptures are a lamp and a light enlightening the understandings of the Faithful, and driving away the darkness.

2 Peter iii., 5.

Ps. xviii. [xix.], 8;

cxviii. [cxix.], 104;

xxiv. [xxv.], 5.

Esai. liii., 10.

Jer. xxxi., 33.

John vi., 45.	Matt. xi., 25; xiii., 11; xvi., 17.
Luke xxiv., 45.	1 John ii., 27; xii., 3.
2 Cor. i., 13; iii., 9, 13; iv., 3.	Eph. i., 17; iii., 16, 19. Rom. xii., 6.

## QUESTION III.

*What Books do you call Sacred Scripture?*

## ANSWER.

By Sacred Scripture we mean all the Canonical Books, which as a rule\* of our Faith and salvation we have received and do hold; especially, because they being divinely inspired, teach us doctrine, and are of themselves sufficient to instruct, enlighten, and perfect him that cometh to the Faith. And these Canonical Books we believe to be of the number which the Synod of Laodicea pronounced, and which the Catholic and Orthodox Church of Christ, enlightened by the All-holy Spirit, until our time, prescribeth. But those which we call Apocrypha, we distinguished by this name, because they have not the like authority from the All-holy Spirit, as have the properly and

\* *Κανόνα.*

undoubtedly Canonical Books; among which are the Pentateuch of Moses, and the Hagiographa, and the Prophets; which the Synod of Laodicea decreed to be read,—from the Old Testament twenty-two Books; and of the New, we possess the four Evangelists, the Acts, the Epistles of blessed Paul, and the Catholic [Epistles]; to which we add also the Apocalypse of the beloved [Disciple]. And these we hold to be the Canonical Books, and these we acknowledge to be Sacred Scripture.

2 Tim. iii., 16.	1 Peter i., 21.
1 Tim. iv., 10.	1 John v., 5.
Rom. iii., 1, 2.	Acts iii., 24; xxvi., 22.
1 Cor. xv., 3, 4.	Acts xvii., 11.
Deut. iv., 2; v., 1; vi.	John i., 7; xxiii., 6.
Matt. xxii., 29.	Mark vii., 27.
Eph. ii., 20.	1 Cor. iii., 10; xi., 12.
Jer. xxiii., 28.	John iii., 30.
1 Peter iv., 11.	Prov. xxx., 5.
Eccles. xii., 10.	Gal. i., 8; vi., 16; iii., 15.
1 Cor. iv., 6.	Deut. xii., 32.
	Apoc. xxii., 18, 19.

## QUESTION IV.

*How ought we to think of the Eikons ?*

## ANSWER.

As we are taught by the Divine and Sacred Scriptures, which say plainly, 'Thou shalt not make to thyself an idol, or a likeness of anything that is in the heaven above, or that is on the earth beneath; thou shalt not adore them, nor shalt thou worship them;' since we ought to worship, not the creature, but only the Creator and Maker of the heaven and of the earth, and Him only to adore. From which it is evident that we do not reject pictorial representations, which are a noble art, and we permit those that so desire to have Eikons of Christ and of the Saints; but the worship and service of them, as being forbidden by the Holy Spirit in Sacred Scripture, we reject, lest we should forget, and instead of the Creator and Maker, adore colours, and art, and creatures. And him that thinketh otherwise we regard as wretched, and having awful darkness in his mind, and his heart hardened. And it were better to yield

obedience\* to the commandment of God than to be persuaded by the vain reasonings of men; as we have explained in the fear of God and with a good conscience; though the subject, we acknowledge, might have been treated of better. Having thus answered in writing those that interrogated us, we conclude, and subjoin the answers to our Confession. And may the Lord give to all to be right-minded in all things, and to have a sincere conscience.

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of January 1631.

CYRIL, Patriarch of Constantinople.†

Exod. xx., 4.	Lev. xxvi., 1.
Deut. iv., 15; v., 8;	Esai. xl., 18; xlv., 12;
xxvii., 15.	xlvi., 5.
Acts xvii., 29.	Rom. i., 22.
1 John v., 21.	Jer. x., 8.
Abac. ii., 18.	Ps. cxiii. [cxiv.], 12.
John iv., 32.	Deut. vi., 13.

\* Kimmel reads here *ἀποτάσσεται*, which is plainly a mistake for *ὑποτάσσεται*.

† Aymonius adds: *Οἰκέτῃ χειρὶ ἔγραψα*, written with my own hand.

---

3 Reigns [1 Kings]	Ps. xlix. [1.], 15; lxxv.
viii., 39.	[lxxvi.], 11.
Matt. iv., 10.	Rom. x., 13; i., 25.
Gal. iv., 8.	1 Cor. vii., 23.
Acts x., 25.	Col. ii., 18.
Apoc. xix., 10; xxii.,	Matt. vi., 9.
8, 9.	
Luke xi., 1.	Wis. xiv., 12.

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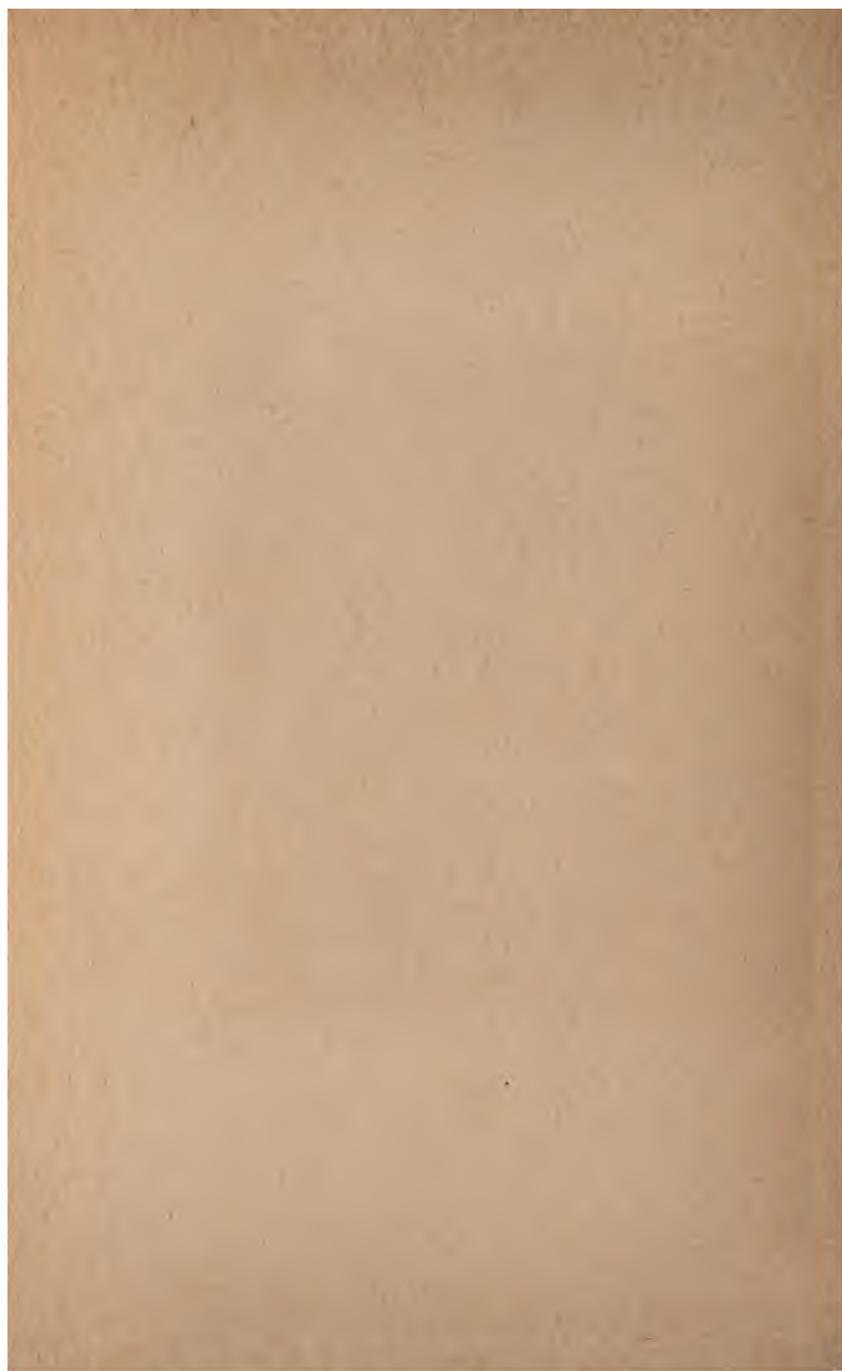
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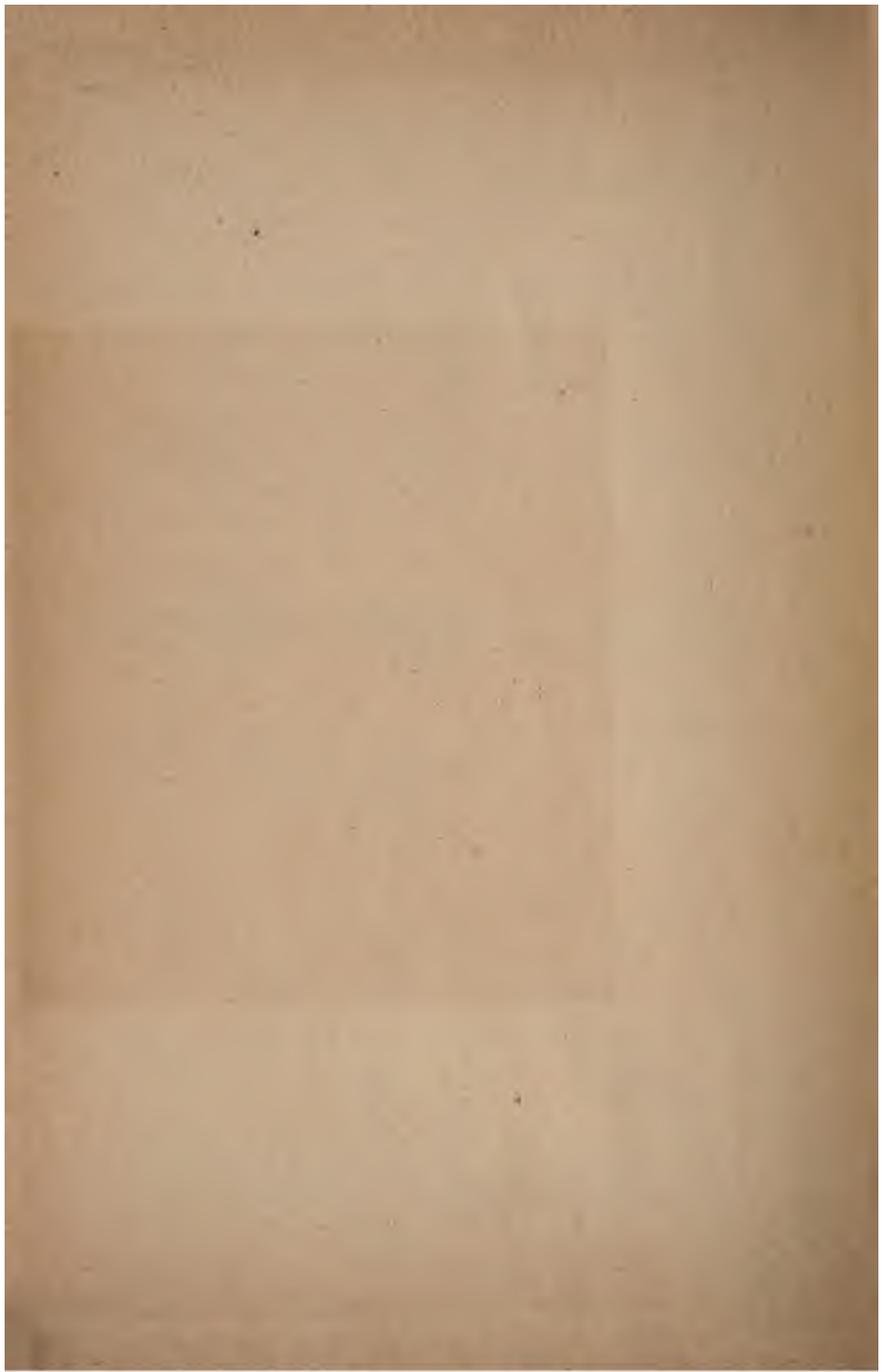
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