

**NOTES ON THE CANONS
OF THE FIRST FOUR
GENERAL COUNCILS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649123414

Notes on the canons of the first four general councils by William Bright

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

WILLIAM BRIGHT

**NOTES ON THE CANONS
OF THE FIRST FOUR
GENERAL COUNCILS**

NOTES ON THE CANONS
OF THE
FIRST FOUR GENERAL COUNCILS
BRIGHT

London

HENRY FROWDE



OXFORD UNIVERSITY PRESS WAREHOUSE

7 PATERNOSTER ROW

Eccl.
B.

NOTES ON THE CANONS

OF THE

FIRST FOUR GENERAL COUNCILS

BY

WILLIAM BRIGHT, D.D.

CANON OF CHRIST CHURCH

REGIUS PROFESSOR OF ECCLESIASTICAL HISTORY

Oxford

AT THE CLARENDON PRESS

1882

[All rights reserved]

PREFACE.

THE following Notes, which are an expansion of lectures delivered to my Class, are intended for the younger students of ancient Ecclesiastical History.

The reader is supposed to have the Greek text of the Canons¹ before him, and the ordinary books of reference within reach. He will do well to consult the ancient translations,—that of Dionysius Exiguus and the Isidorian² given in Mansi's *Concilia*, the *Prisca* and the *Vetus*, which are given by the *Ballerini* in their appendix to *St. Leo*, with two versions of the *Nicene canons*, the untrustworthy '*Antiquissima*' as the *Ballerini* call it, and the very interesting version made by *Philo* and *Evarestus* (incorrectly called '*Teilo*' and '*Tharistus*'), and sent from *Constantinople* in 419 to the *African bishops*,—which is appended to '*the sixth Council of Carthage*' in the fourth volume of *Mansi*. To these should be added the modern version by *Hervetus*, also in *Mansi*. The *Latin notes* to the canons in *Routh's 'Scriptorum Opuscula,'* and the comments in *Beveridge's 'Pandectæ Canonum,'* might also be consulted. It cannot be necessary to do more than men-

¹ Oxford: Clarendon Press, 1877, or in *Routh's 'Script. Opusc.'*

² Ascribed to '*Isidore Mercator*,' but (see *Robertson, Hist. ch. iii. 318*) the person intended is *Isidore bishop of Seville* (600-636), and '*mercator*' seems a copyist's error for '*peccator*,' a term assumed by bishops out of humility. The *Ballerini* regard this version as long prior to the time of *Isidore*, and as older even than the *Prisca*, to which *Dionysius*, in the sixth century, is supposed to refer (*De Ant. Collect. Can. ii. c. 2. § 2, 3*).

tion Bishop Hefele's great work on the Councils. The Nicene and Constantinopolitan Councils are treated of in the first and second volumes of the English translation by Mr. Clark and Mr. H. N. Oxenham.

Other histories of the period may be referred to, along with Hefele's work, for an account of the several Councils. Here it is enough to remind the reader that—

(1) The Council of Nicaea was assembled by Constantine in the summer of A. D. 325, principally in order to settle the Arian controversy, and subordinately to deal with the Meletian schism in Egypt, and with the question as to the calculation of Easter.

(2) The Council of Constantinople met in May, 381, at the summons of Theodosius I., in order, says Hefele, 'to secure the triumph of the Nicene faith over Arianism' and Macedonianism, to check the progress of Apollinarianism, and 'to arrange the affairs of the Church' in Constantinople. It was purely an Eastern Council.

(3) The Council of Ephesus, convoked by Theodosius II. in order to decide the doctrinal question raised by Nestorius, was opened on the 22nd of June, 431, and held sittings until the end of July.

(4) The Council of Chalcedon, convoked by the Emperor Marcian in order to undo the mischiefs caused by the triumph of the Eutychian party at the so-called 'Latrocinium' or Robbers' Meeting of Ephesus in 449, sat from the 8th of October to the 1st of November in 451.

W. B.

CHRIST CHURCH,
January 14, 1882.

CONTENTS.

	PAGE
NOTES ON THE CANONS OF NICEA	1
NOTES ON THE CANONS OF CONSTANTINOPLE	79
NOTES ON THE CANONS OF EPHESUS	109
NOTES ON THE CANONS OF CHALCEDON	123
INDEX	213

