

**A NEW
Ecclesiastical History,
Containing an ACCOUNT
of the
CONTROVERSIES
IN
RELIGION;
THE
LIVES and WRITINGS
OF
Ecclesiastical Authors**



**1699
Part Five**

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Ecclesiastical History,
Containing an ACCOUNT of the
CONTROVERSIES
IN
RELIGION;
THE
LIVES and WRITINGS
OF
Ecclesiastical Authors ;
AN
Abridgement of their Works,
And a JUDGMENT on their
STYLE and DOCTRINE:
ALSO
A Compendious HISTORY of the COUNCILS
AND
All Affairs Transacted in the Church.
Written in FRENCH
By Lewis Ellies Du PIN Doctor of the SORBON.
VOLUME the ELEVENTH.
Containing the Printed for
Timothy Childe at the White Hart at the West
End of St. Paul's Church Yard.**

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1699

The HISTORY of the THIRTEENTH CENTURY.

LONDON

L. E. DAVIS'S
Ecclesiastical History
OF THE
THIRTEENTH, FOURTEENTH,
and
FIFTEENTH CENTURIES:
Which make the
ELEVENTH, TWELFTH,
and
THIRTEENTH
VOLUMES.



HISTORY OF THE Controversies in Religion, And other Affairs transacted in the CHURCH DURING THE Thirteenth Century

CHAPTER V

The History of the Greek Church, and os the Authors who Flourished in the East during the Thirteenth Century



THE STATE OF THE EASTERN EMPIRE, and of the Greet's Church in the Thirteenth Century, was Subject to various Revolutions. The Emperor Isaac Angelus, after he had Reigned Nine Years, was of the Greek dethroned in the Year 1195, by his own Brother Alexius, who took upon him the Sirname of Comnenus, and after he had put out his Brother's eyes, cast him and his young Son into Prison.

The Son having made his Escape from Constantinople, went into Germany to wait upon his Brother-in-Law the Emperor Philip, by whose advice he made his application to the Army of the Crusade, which was ready to march for the Conquest of the Holy-Land. He desired that before they marched into Palestine, they would reestablished him in Constantinople, and expel the usurper, with all promising afterwards to join forces with them, and to help them to considerable supplies.

This Proposal being made to the Crusade, at their rendezvous at Venice, by the Emperor's Ambassadors and the Deputies of Alexius, was accepted by the Venetians and French, whose Army marched to, and besieged Constantinople in the Year 1203, and within Eight days took it. Alexius the elder fled by the Bosphorus and the Euxine Sea to Zagora, an Isle of Thrace. Isaac was let at liberty, and reestablished on the Throne with his Son Atexiut. This Prince promised to recognize the Pope, to put an end to the Schism, and to reconcile all his Subjects to the Church of Rome. But not being as yet altogether in a Capacity of performing what he had promised to the Princes of the Crusade, he prevailed upon them to put off their expedition into the Holy-Land till Easter following.

During this time the Latin army sat down before the gates of Constantinople, and that natural Aversion which they bore to the Greeks, was the cause of frequent quarrels and contests between them; in one of which reencounters, several Soldiers of the army were so far incensed by those who lived in the Suburbs of the City, that they set it on Fire, and destroyed Part of it. This Accident rendered not only the Latins, but also the two Emperors whom they had reestablished, odious to

the Greeks, and gave occasion to one of their Kinsmen named Mirulphus, to usurp the Government. It was by his advice that Alexius had refused to grant to the Crusade what he had promised them. At last they broke out into an open war with them, wherein the Greeks not meeting with that success which they hoped for, the Constantinopolitans, who supposed they were betrayed by their Princes, proclaimed Nicolas Cannaba Emperor.

Murulphus having seized upon Alexius, caused himself to be acknowledged Emperor by the People, clapped Cannaba into Chains, strangled Alexius in Prison, and put an end to the Life of Isaac. But he was soon after chastised for his treason by the Crusade, who immediately laid siege to Constantinople, and took it by storm on the 12th of April 1204. Murulphus made his escape the night before, and Theodorus Lajcaris was elected in his room by the Greeks. The City was given up to be plundered by the soldiers, who committed all manner of Cruelties and Outrages.

After the taking of this City the Latins elected Baldwin Count of Flanders for Emperor, and Thomas Morosini a Venetian for Patriarch. For they had agreed that if the Emperor were a Frenchman, the Patriarch should be a Venetian.

They became Masters of all the Churches, and supplied them with Latin Priests: And afterwards enlarging their Conquests in Greece, they reduced under their Obedience almost all that had belonged to the Grecian Emperors in Europe, and divided it among them. Murulphus and old Alexius fell into the hands of the Latins, the former was put to death, and the latter imprisoned. So that, there only remained Theodorus Lascaris, who having escaped into Asia, set up the Imperial Seat at Nice.

The New Emperor Baldwin wrote a Letter to the Pope upon the taking of Constantinople, wherein he heaps up a great many reproaches upon the Greeks, exaggerates their perfidiousness, their wickedness, and their hatred to the Church of Rome and gives a narrative of the Abuses which had crept in amongst them. Pope Innocent III. upon the receipt of this letter wrote to the Emperor Baldwin, to the Bishops and Priests of the Latin Church, who were at Constantinople, to use their endeavours to reduce the Greeks under the obedience of the Holy See.

But notwithstanding all their endeavours, and though the Pope's Legates made use of very harsh and rigorous methods to constrain them to it, yet they could not gain their end, and the Emperor, Henry Baldwin's successor, was forced to put a stop to these proceedings; to open the Greek Churches, and to set their Priests and Monks at liberty in spite of Pelagim the Pope's Legate who opposed it.

The Bulgarians in the year 1204, returned to their obedience to the Pope. Theodorus Comnenous Prince of Epirus abjured the schism under the Pontificate of Honorius III. and afterwards having taken upon him the title of Emperor of Constantinople, and become master of Thessalonica, he was Excommunicated by Pope Gregory IX. in the Year 1229.

The Emperor Baldwin did not long enjoy his new dignity, for he was taken on the 15th of August 1105, by John King of the Bulgarians, who kept him in prison for sixteen months, at the end of which he died a cruel death. After his death, his brother Henry was advanced to the Empire in the Year 1206, who reigned ten years or thereabouts, and had for his successor Peter of Courtnay Count of Auxerre, who had married Jolanta the Sister or daughter of Henry. But that unfortunate Prince never entered into the Possession of the Empire.

The History of The Greek Church

For being on his way thither, after he had been crowned at Rome by Honorius III. he was taken in his passage through Thrace, by Theodorus Prince of of the Greek Epirus, and sent to the Emperor Theodorus Lascaris, who put him to death. His Son Robert succeeded him in the year

1221, who dying in the Year 1228, was succeeded by his brother Baldwin II. From whom the Greeks retook Constantinople in the Year 1261.

During this the Greeks had an Emperor at Nice in Bithynia - Theodoros Lascaris was the first, and in the Year 1222, John Ducas his son in law succeeded him. This John retook from the Latins Part of those countries which they had Conquered, and after he had reigned three and thirty years, left his son Theodore Lascaris heir to his estates, which he did not long enjoy, being taken away by death in the Fourth year of his reign, A. D. 1259.

His son John being in his minority was soon turned out of the Empire by Michael Palaeologus the Son of Andronicus Palaeologus, and by the mother's side descended from the family of the Comneni, who put to death the man whom Theodore had nominated for the young Prince's tutor, caused himself at first to be declared Regent, afterwards Associate of the Empire, and at last rid himself of his colleague, after he had caused his eyes to be put out.

Michael had an happy beginning of his reign by the taking of Constantinople, which Alexius Strategopulus Caesar had seized upon by the treachery of some Greeks, who were in the City in the Year 1261, and drove out thence the Latins.

Projects Set On Foot For The Reunion Of The Greeks And Latins

Under the Empire of John Ducas Pope Gregory IX entered into a negotiation in the Year 1233, with Germanus Patriarch of Constantinople, residing at Nice for the reunion of the two churches. That Pope wrote a letter to the Patriarch (related by Matthew Paris) about the differences in religion which were between the Greeks and Latins; and made choice of two monks of the Order of Latins.

The Preaching Friars, named Hugh and Peter, and two of the Order of the Minor Friars, named Aimo and Radulphus, to treat with the Patriarch. They met at Nice, where they had several conferences with the Greeks about the procession of the Holy Ghost, and the celebration of the Eucharist with unleavened bread. But they came to no conclusion, and the Patriarch of Constantinople told them, that he would call a Synod, where the Patriarchs of Jerusalem and Antioch would meet him, with whom he might resolve upon something in the Case.

The Pope's Advocates retired to Constantinople, from whence they were called to Nymphaea in Bithynia, near the Euxine Sea, where that Council of the Greeks was held on the morrow after Easter day, in the Year 1233.

They there repeated all that had been said on either side at Nice concerning the two points in question; and after several disputes, the Greek gave in writing a Declaration, wherein they maintained, That one might celebrate the Eucharist with unleavened bread, and the Latins presented a profession of faith, concerning the procession of the Holy Ghost. The Latins refuted the opinion of the Greeks about unleavened bread by the authorities of Scripture, and of the Greek, Fathers.

The Greeks opposed the testimonies of others against them, and the dispute lasted till late at night. They had no Conference afterwards for several days together; and at last the Emperor John Ducas proposed to the Latins, to leave out that addition made in the creed about the procession of the Holy Ghost; and to permit the Greeks to adhere to their opinion; and that the Greeks should acknowledge and approve of the Sacrament of the Latins, celebrated with unleavened bread.

But the Pope's Legates replied that the Pope would not part with the least iota of the Faith; and that the Greeks ought to believe, and Preach to others concerning the Body of Jesus Christ, that it may as well be done with unleavened as with leavened bread. And concerning the Holy Ghost, that he proceedeth as well from the Son as from the Father; and that they should inculcate this

doctrine to the People. But that the Pope would not force them to add this Clause expressly in their Creed, when they sung it in the Church, nor condemn the sacrament of the Greeks celebrated with leavened bread. The Greeks were very much nettled at this proposition, and having called together the Pope's legates a second time, ordered their profession of faith about the procession of the Holy Ghost to be read before them, and offered several passages of the fathers to refute it.

The Pope's Legates adhered stiffly to their sentiments, and both sides parted looking on each other as heretics.

Afterwards the Pope's Legates obtained leave to depart. The Greeks sent in all haste after them, to regain the declaration which they had given them concerning unleavened Bread; and gave them another concerning the procession of the Holy Ghost, wherein they produced a great many passages out of the Greek, fathers to prove that he proceeds only from the Father.

There was likewise another treaty of reunion set on foot, between Pope Alexander IV. and the Emperor Theodore Lascaris. This Pope sent him the Bishop of Orvieto as his Legate, and gave him an instruction containing the Articles of Obedience to the Holy See, granted by the Greeks in the time of Innocent III. with the demands of the Greeks, and the answers which the Legate ought to return them. But this negotiation had no success, and the Legate was sent back without having done anything in the business.

The Reunion of The Greeks And Latins Under Michael Palæolegus

Palæolegus foreseeing that the Pope would not fail to arm the Princes of the West against him for the Greeks retaking of Constantinople, resolved upon proposing the reunion of the Greeks with the Roman Church, that by this means he might free himself from the fear of those terrible Croisado men.

He thereupon sent as his Ambassador to Pope Urban IV. Nicholas Bishop of Crotona a Greek by nation, but brought up in the Church of Rome; to assure his Holiness, that he was persuaded the Greeks and Latins did not differ in the Faith; that the Bishop who came to wait upon him, had given him to understand, that the Latin and Greek Fathers were of the same mind; that he entreated his Holiness to send him a Legate for the more speedy reuniting of the two churches.

Urban IV. replied to those proposals in a very obliging manner, and sent him two Nuncio's of the Order of the Minor Friars, with the Bishop of Crotona. The Affair however dropped for the present, because Michael Palæolegus seeing himself out of danger, was not so urgent in pressing the accommodation; but the Pope's Nuncio's having granted to the Greeks several points which did not very well please Clemens IV, Urban's successor.

That Pope wrote to Michael Palæolegus, and sent him a Profession of Faith, containing the articles of the creed explained in very clear terms, and particularly of the Procession of the Holy Ghost from the Father and the Son; to which he added the Doctrine of the Roman Church touching Baptism, Purgatory, Hell, the Seven Sacraments, especially the Eucharist celebrated with unleavened bread; the indissolubility of marriage; the permission of third and fourth marriages and lastly, about the Pope's primacy.

He declares to him, that it was needless to call a Council to canvass these positions; but that if the Greeks would receive them, a Council might be held to ratify the union of the two churches. This profession of faith was carried to the Emperor Michael by two Monks of the Order of the Preaching Friars the Pope's Legates. That Emperor having received intelligence of the preparation which Saint Lewis King of France, and Charles Duke of Anjou King of Sicily were making at

that time for the East, and fearing the storm would fall upon him, wrote to Saint Lewis a little after the death of Clement, declaring, that he was willing to abjure the Schism; that he had sent for that purpose several Ambassadors to Rome, some of whom had been stopped by the way, and the others had received no satisfactory answer; that he made choice of him as umpire of this difference, and conjured him to do his utmost to put an end to it.

Saint Lewis returned that Emperor word, that he could do nothing in this business, but only press the Holy See to put an end to it. Thereupon he referred the Emperor's Ambassadors to the Cardinals, to whom he wrote, desiring them to make up this reunion as soon as possible. Upon those instances the Cardinals wrote about it to the Bishop of Albany in Greece, and sent him the Profession of Faith drawn up by Clement IV. with orders to cause the Emperor and the Bishops to Subscribe it.

Gregory X. being advanced to the Papal Chair, the Emperor Michael immediately dispatched Ambassadors to him with a letter, declaring the Desire he had of the Re-union ; and the Pope for his part wrote him another letter, wherein resuming all that had passed from the beginning of the Treaty under Urban IV. and Clement IV. he declares to that Emperor, that the shortest and best way to put an end to the differences of the two churches, was to cause the Patriarch, the Bishops and the Greek clergy to subscribe to the profession of faith drawn up by Clement IV. and afterwards invites him to come in person, or to send his ambassadors to a General Council, which he intended to hold.

He sent him four Legates of the Order of the Minor Friars to treat with him. Palaologus upon the receipt of this letter from the Pope, used his utmost endeavours to bring about the union, and to that end had recourse to artifice, persuasion and force.

The Greeks at first made a very vigorous opposition, and the Patriarch Joseph could by no means be brought over. John Veccus treasurer of the Church of Constantinople, a man of parts and learning, was one of the warmest in opposing it at first; but afterwards having read over the writings of Nicephorus Blemmidas, and consulted the passages of the Greets Fathers concerning the procession of the Holy Ghost, he inclined to peace.

However the Patriarch continuing to oppose it, the Emperor sent Ambassadors to Pope Gregory, to acquaint him, he had done his utmost to promote the reunion; but that this business could not be adjusted in so short a time, because it was requisite to convene several Bishops who were at some distance off.

The Pope in his reply to the Emperor, takes notice to him, that it was the opinion of a great many persons, that the Greeks did not act sincerely in their endeavours after the reunion, and that their design was only to draw this affair out in length. The Emperor to remove this suspicion and to put an end to the Business, obliged the Patriarch Joseph to retire into a monastery of Constantinople, till such time as the reunion were concluded, or fell to nothing; on condition, that if the business did not succeed, then he should hold his See; but if it did, and he would not approve of the Treaty of Union, then another Patriarch should be elected in his stead.

Most of the other Bishops followed the Emperor's sentiments, so that he made no longer scruple to send his ambassadors with a letter, wherein he declared that the Greek Church approved of the profession of Faith sent from Rome, and recognised the primacy of the Church of Rome, and only desired, that they might be permitted to repeat the creed without the addition. The Greek, Bishops sent likewise a deputy with a letter from the Metropolitan of Ephesus, and Thirty Greek. Bishops who approved of the Union, and disapproved of the opposition made by the Patriarch Joseph.

These letters were delivered to the Pope and the General Council held at Lions in the Year 1274.

George Acropolita swore for the Emperor, That he held the Profession of Faith, recognised the primacy of the Church of Rome, and abjured the schism. The deputy of the Greek Bishops did the same in their behalf, and the union being thus concluded, the Pope sung Te Deum, and caused the profession of faith to be recited in Greek, and Latin repeating the article of the procession of the Holy Ghost twice.

The Pope testified his joy by his letters written to Michael Palæologus, to his son Andronicus, and to the Greek Bishops, congratulated their reunion, and recommended to them the finishing of all, by bringing those over who had not as yet submitted. upon the return of the Ambassadors the Patriarch Joseph was deposed, and John Veccus was elected in his place, who recited the name of Gregory in the Mass styling him the Ecumenical Universal Pope. This new Patriarch laboured earnestly to complete the reunion, and the Emperor sent ambassadors to the Pope to acquaint him that all was over.

However a great many Greeks were still dissatisfied at the reunion. John XXI desiring fully to complete it, sent Legates to the Emperor Michael, who received them honourably, and promised to perform all that his ambassadors had agreed to in the Council of Lyons.

That Emperor went still farther, and sent Ambassadors to assure the Pope, That having called a synod of Greek Bishops, they had approved *de Novo* of all that was done in the Council of Lyons. Those Ambassadors were entrusted with letters from the Emperor Michael, from his son Andronicus, and with a letter from Veccus and the Council of the Greeks, which contained a profession of faith, a little differing from that of Clement IV; particularly on the article of the procession of the Holy Ghost, though the same in substance.

Those Letters written in the Year 1277. were not delivered to John; but to his successor Nicholas III. who complained of the alteration which the Greek Bishops had made in Church, the profession of faith, and was for requiring them to sign the profession of Clement IV. and to add to their creed the Clause Filioque.

He wrote upon this subject to the Emperor, to his Son Andronicus and to the Greek Bishops; and sent his Legates with instructions, that they should engage the Emperor to cause the Patriarch and all the Greek Bishops to Subscribe to the Profession of Faith, the recognition of the Pope's Primacy, the abjuration of the schism, and the promise of submission to the Holy See: that they should prevail upon him to order the Clause Filioque, to be sung in all the Greek Churches: That as for the particular rites and ceremonies of the Greek Church, such might be tolerated as were not contrary to the sound faith.

Their instruction likewise contained a draught of the deed of submission which the Bishops and clergy of each church were to sign. The Legates were likewise enjoined to go to as many Churches as they could, to get it subscribed, and to let the Greeks know, That the Romans wondered that neither the Patriarch nor the Greek Bishops had as yet demanded of the Holy See, the confirmation of their dignities, and the absolution from their censures.

The Greek Bishops made no answer to these proposals of Pope Nicholas, neither were they executed, and the Emperors Michael and Andronicus only Subscribed over again a declaration much like to that which George Acropolita had signed in the Council of Lyons. Their letters were not delivered to Pope Nicholas, but to his successor Martin IV. who being in alliance with Charles King of Naples and Sicily, in the year 1281, excommunicated the Emperor Palæologus as a Schismatic, and a favourer, of the schism of the Greeks.

Michael was so incensed at it, that once he forbade the Pope's Name to be recited in the mass, and he was just ready to break the union. However he did not do it, though Martin renewed his censures; and it lasted till the death of Michael; though several Greek monks gave it some

disturbance, by those many writings which they Published against the Patriarch Veccus, who refuted them very vigorously.

The Reunion Between The Greeks And Latins In The Time Of Andronicus The Emperor

But after the Death of Michael Palæologus, which happened in December 1283. his Son Andronicus declared himself against the union, and would not so much as pay those honours to his Father's Funeral, as were usually paid to Emperors. Veccus retired in to a monastery, and Joseph was resettled in the Patriarchal See of Constantinople, but he was disturbed by the Partisans of Arsenius, and at last George of Cyprus surnamed Gregory was made Patriarch after the Death of Joseph.

He caused Andronicus the Veccus to be banished to Mount Olympus, from whence he was recalled to appear at a Council which Emperor. Andronicus held against him in the Year 1284. in the palace of Blacherna at Constantinople. In the council he was condemned, and all the Archbishops and Bishops, who had been most for the union, were deposed.

Afterwards Veccus who bravely defended his cause in the Council, was by the Emperor's order sent prisoner to the castle of Saint George in Bithynia, with two of his clergy named Constantine Meleteniota and George Metochites. Veccus died there sometime after, and his two companions being discharged out of prison without changing their minds, and persisting still in the defence of their opinion, were at last sent into exile, where they died.

The Succession Of The Patriarchs Of Constantinople During The Thirteenth Century

This is something difficult to set down the succession of the Patriarchs of Constantinople during this century, by reason of the various opinions of historians in the case: But let us see what can be said the most probable, and the most conformable to the history of that time.

When Constantinople was taken by the Latins, John Camitera who was Patriarch of that City, retired to Didymotea, or Dlmatuca, a City of Thrace, where he died two Years after, without going to Nice, though earnestly invited thither by Theodore Lascaris.

About two Years after his death, this Prince willing to preserve all the ensigns of the Empire, thought fit to make a Patriarch of Constantinople, who should reside at Nice. The first who was elected, was one named Michael Saurianus or Autorianus, who enjoyed that post for six years. Theodorus Irenicus Hyppatus or Coppas succeeded him in the Year 1215, and was almost as long on the See.

In his stead they elected in the year 1221. Maximus, Abbot of the Acmet Monks, who enjoyed the place only six months, and died. Manuel Charitopula succeeded him, and died a little before the Emperor John Ducas, in the Year 1226. After his death, several proposed Nicephorus Blemmidas Monk of Mount Athos, to be advanced to the dignity: But upon his refusal Germanus surnamed Nauplius was advanced to that post, and enjoyed it seventeen years and an half.

After his death, Methodius Abbot of the monastery of Saint Hyacinthus, had the honour of being Patriarch of Constantinople the space of three months. Manuel succeeded him and was invested with this dignity fourteen years. At last Arsenius Autorianus was made Patriarch, under the Emperor Theodore Lafiaris, in the year 1257.

This man has himself given us an account of his life, in his last will and testament, where he says, that during the Empire of that religious Prince, he had no contest about religious matters,

but employed himself wholly in relieving the widows, the fatherless, and the oppressed. That after the death of that Prince, the Bishops, Senate, the officers of the Army and the people met together in his absence, to constitute Michael Palæologus Regent, and that upon his coming to court, he found him at the helm: That in a short time after, he made himself colleague in the Empire; that they had forced him to crown Palæologus, but upon condition that the young Emperor John should have the preeminence: That afterwards perceiving that this agreement was not put in execution, and that Michael did many things irregularly, he retired, and set up in his stead, Nicephorus a Bishop of Ephesus, who dying within a year after, Michael recalled him.

That the City of Constantinople being retaken, that Prince had used all his endeavours, to bring him over to own, that the Archbishop of Ephesus had been lawful Patriarch, and to make him admit of those whom he had promoted to Holy Orders; but that he would not consent to either: that notwithstanding this Palæologus reestablished him in his Patriarchal See, but withal continued to persecute him.

Writers In The Greek Church

That after this the young Emperor's eyes were put out, that having understood that Michael had committed that crime, he had excommunicated him for it: That he hoped, he would have been sensible and repented of his fault, and merit absolution, by remitting a part of the Greek church taxes. But that Prince having not changed his mind, he had three years after, absolutely excommunicated him, in a Council composed of the Bishops, Clergy and Senate.

That ever since that Prince had persecuted him, and drove him out of his Church, under a pretence that he had administered the Communion to the Sultans children, though it was evident, that it was the Metropolitan of Pisidia, who had administered to them Baptism and the Eucharist: That afterwards he had sent him into exile, after he had caused him to be excommunicated in a Synod and had often used him unkindly in the place of his Exile. Arsenius being turned out, Joseph was put up in his place, in the year 1166, but several would not acknowledge him, and adhered to the interests of Arsenius, which caused a division betwixt the Greeks of Constantinople, that lasted till the death of Joseph.

After Joseph was deposed in the year 1274. John Veccus was set up, so that there were at that time three Patriarchs of Constantinople, Arsenius, Joseph and Veccus. Arsenius died first in exile: Veccus was in possession of the patriarchship during the reign of Palæologus, but after his death, he was immediately deposed, and Joseph reestablished; who dying a while after, the patriarchship was bestowed in the Year 1184. on George of Cyprus surnamed Gregory, who wrote very warmly against Veccus and the Latins.

He had nevertheless many adversaries, so that perceiving himself despised, and growing infirm and sick, he retired into, a monastery, where he died, after he had been Patriarch five years.

The Greek Church in this century, produced a great many famous men, who wrote about the contests between the Greeks and Latins, and have given us an history of the great revolutions of the Eastern Empire. An account of the most considerable of these authors, we here give you:—

NICHOLAS D'OTRANTES

NICHOLAS D'OTRANTES flourished at Constantinople, in the beginning of this century. He made use of an interpreter in the Conferences which Cardinal Benedict (sent in the Year 1201 to Constantinople by Pope Innocent III) had with the Eastern Bishops about the differences in Religion.

He composed divers treatises against the Latins, among the rest, a treatise concerning the procession of the Holy Ghost, against Hugh Etherianus: A treatise to prove, that Jesus Chris

made use of leavened bread in the Last Supper, and a treatise concerning Saturday's fast, concerning the Marriage of Priests, and the other controverted points between the Latin and the Greek Church. Those tracts are cited by Allatius, who produces some fragments of them in his works.

Nicetas Archbishop Of Thessalonica

About the same time NICETAS, who from being Librarian of the Church of Constantinople was advanced to the Archbishopric of Thessalonica. He has composed a treatise concerning the procession of the Holy Ghosts against Hugh Etherianus, divided into six dialogues. Leo Allatius has quoted some fragments of it. We have likewise in the Jus Græco-Romanum, an answer of this author to the queries of Basil the Monk

NICETAS ACOMINATUS CHONIATES LOGOTHETES

Nicetas Acominatus surnamed Choniates, from the place of his nativity, after he had spent his youth with his Brother Michael Archbishop of Athens, was made Secretary of State to the Emperors Alexius and Isaac Angelus; and afterwards advanced to the chief posts in the Government: viz., to be Lord Treasurer, Secretary of State, and Lord High Chamberlain to the Emperor.

When Constantinople was taken by the Latins in the year 1204, he retired with his wife and children to Nice in Bithynia, where he died in the Year 1206. He has composed one and twenty books of history, which begin at the Death of Alexius Comnenus, which Zynaras has continued, to the year 1203.

Vossius and Lipsus commend his style, his genius and his manner of writing, and observes, that he has affected to imitate the style of Homer and the ancient poets. The same Author, has composed a tract intitled, *A Treasure of The Othodox Faith*, divided into twenty seven books, the five first of which, are translated into Latin by Morellus, and to be met with in the Bibliotheca Patrum and a fragment of the twentieth book, has been likewise Published, concerning the order which ought to be observed, in admitting the Saracens when they turn Christians.

The History of Nicetas was printed in Greek with the Latin version of Wolfius, at Basil in the year 1557, at Paris, in the year 1566, at Frankfort, in the year 1568, at Geneva, in the year 1593, and at Paris in the body of the Byzantine History, in the year 1647. The Five Books of the Treasure of Orthodox Faith, were printed at Paris, in the year 1580, and at Geneva, in the year 1592. The Fragment of the twentieth book is to be met with in Greek and Latin, in the Second volume of the additions to the Bibliotheca Patrum, printed in the, year 1624.

MICHAEL ACOMINATUS CHONIATES, Archbishop of Athens, survived his brother for Michael some time, whose Panegyric he made, printed with the works of Necetas. He has likewise composed several other tracts, and among the rest, *One upon the Cross*, which is to be met with in manuscript in the French King's Library.

JOEL

About the same time, one JOEL made a chronological abridgment from the beginning of the world, to the taking of Constantinople by the Latins, which was translated by Leo Allatius, and printed in Greeks and Latin at Paris, in the Byzantine History, in the year 1651, with the history of:—

GEORGE ACROPOLITA LOGOTHETS

This George was promoted in the court of the Emperor John Ducas at Nice, and applied himself to the study of the sciences. He was afterwards made Lord High Treasurer and Employed in the

most important affairs of the Empire. Theodore Lascaris made him Regent of all the Western provinces of his Empire. He was taken prisoner by Michael Angelus, but set at Liberty, by the Emperor Palæologus who sent him on an Embassy to Bulgaria. Upon his Return from this Embassy, he applied himself wholly to the instruction of Youth, and behaved himself well in that employment for several Years. He was one, of the Judges nominated in the year 1272 to determine the affair of Jolm Veccus Patriarch of Constantinople.

Writers in The Greek Church

The next year he was sent into the West, by the Emperor, to conclude the peace and the reunion of the two Churches with Pope Gregory X, and swore to it in the year 1174, at the Council of Lions. In the year 1282. he was sent again to the King of Bulgaria, and died upon his return. He continued the Greek history, from the taking of Constantinople by the Latins, till it was retaken by Michael Palæologus, in the year 1261.

This work being found at Pera, was bought of Catachuentis, brought from Constantinople by George Douzar and published with a translation by his brother Theodore, who caused it to be printed with notes, at Leyden, in the Year 1614. The next year the text was printed at Geneva, afterwards Leo Matius published this history in a larger volume, and thus it was printed at Paris, in the year 1651.

The modern Greeks have bestowed great encomiums on this author, and looked upon him as a prodigy of learning and eloquence. However, were we to judge of him by his history, we should not say such fine things of him. He likewise composed several other tracts, among the rest, *Thirteen Prayers*, and a Discourse upon the taking of Constantinople by the Greeks, of which he makes mention, in his history; a commentary on the sermons of Saint Gregory Nazianzen, and a treatise of faith, of virtue and of the soul; which are to be met with in manuscript, in several libraries.

Pantaleon Charitopula Patriarch of Constantinople

Whilst Constantinople was in the hands of the Latins, **Pantaleon Deacon of that church**, composed a treatise against the Greeks, about the procession of the Holy Ghost, the state of departed souls, unleavened bread, and the submission due to the Church of Rome. This treatise is to be met with in Latin, in Stewart's addition to the *Antiquities of Canisius*, and in the last Bibliotheca Patrum.

It is probable, that he was the Author of the Sermons attributed to Pantaleon, who is referred to the seventh century, though this latter, goes under the quality of priest of the Church of Constantinople: For it might be that he was priest of that church, after he had been Deacon.

MANUEL CHARITOPULA Patriarch of Constantinople. We meet with in the Jus Greco-Romanum of Levoenclavius several ecclesiastical institutions, under the name of Manuel, which some have attributed to the Emperor Manuel Comnenus, but which are the answers of Manuel Patriarch of Constantinople, to the questions of the Bishop of Pella. But whereas there were two Manuels honoured with that dignity, during this century, viz. Manuel Charitopula, who in the year 1221 succeeded Maximus Abbot of the Acmetes; and lived to the year 1226. Another Manuel, who succeeded Methodius, in the year 1244 and was Patriarch fourteen years together; it is very difficult to know, to which of the two these works belong; however, they are commonly ascribed to the former.

The first question is, whether women forsaken by their husbands, of whom they have heard no news of for five years together, may afterward marry? The answer is, that the husbands who leave their wives ought to be excommunicated, and that the wives of those of whom they have

had no news, may marry again after five years time: But those who know where their husbands are, ought to go and wait upon them.

The Second Question is, what penance ought to be inflicted on such priests, by whose negligence it happens, that the consecrated bread be eaten by rats: And what ought to be done when the priest being at the altar, a mouse by chance happens to eat the consecrated host?

The answer is, the priests by whose negligence this happens, ought to be suspended for some time: and as to the latter case, if it does not happen through the fault of the minister, he is not to be blamed for it; but another oblation ought to be set upon the altar, and the sacrifice to be concluded with consecrating it.

The Third Question is, What Punishment the Priests deserve, who contemn the excommunication of their Bishops, and still continue to celebrate and perform their functions though interdicted?

The Answer is, That they ought to be deposed.

The Fourth Question is, whether Laicks who are above forty, have been Married twice, and have children, may marry again?

The Answer is, that they are not to be allowed it.

The Fifth Question is, whether one may celebrate the Holy Eucharist without an anti-table? (That is, as it is explained in that place, a piece of a table-cloth or napkin blessed by the bishop in the ceremony of the dedication of the church.)

The Answer is, That it is not requisite to make use of them on all aaltars, but only on altars of whose consecration we are not very well satisfied.

The Sixth Question is, what punishment those priests deserve who celebrate marriages during lent; and what one ought to think of such marriages?

The Answer is, that if those priests did it out of ignorance or simplicity, they ought to bear less punishment, than if they did it wilfully, but that such marriages were valid.

GERMANUS II Sirnamed NAUPLIUS Patriarch of Constantinople advanced to that dignity by the Greeks, in the Year 1226; when Constantinople was in the possession of the Latins, and died in the Year 1243. So that he was only titular Patriarch of Constantinople having his constant residence at Nice.

We have already observed, that most of the works attributed to Germanus I. Patriarch of Constantinople, belong to this man, and among others the mystical theory, which is not in the same condition wherein it was first composed; there being many additions and alterations since made.

We ought likewise to attribute rather to this author than to the former, the discourse upon the dedication of the church of the Virgin Mary and upon the nursing of our Saviour, published by Father Combesis in his book *de Originibus Constant inopoluartit*: A panegyric of the Virgin, and a sermon on the nativity, published by the same author in the same piece.

But as for the third, which is upon the death of the Virgin, Allatius observes, that the ancient manuscripts, as well as the style, and the manner wherein it is wrote, make it appear, that it belongs to George of Nicodemia. We must likewise ascribe to Germanus II. the sermons on the beheading of Saint John, on the presentation— Annunciation nation, and Death of the Virgin

Mary, published by the same father in his addition to the Bibliotheca writers in the Patrum: But we must except the discourse upon our Saviour's burial, which belongs to a more ancient author.

It is likewise probable that the Two Discourses on the Cross, and the Two Sermons on Fasting, published by Gretier under the name of Germanus Patriarch of Constantinople are his; since it appears, that the person who composed them, wrote at that time when the Greek, Emperors were at war with the Latins.

Lastly there is no Question to be made, but that the two letters directed to the Greeks of the Isle of Cyprus, published by Cotelerius, in the second tome of his *Monumenta Ecclesie Græcæ*, belong to Germanus II. since he warmly exhorts the Greeks of his communion, not to communicate with those who observed the rites and usages of the Latins, or who were united to them, and opposes the addition of the phrase filioque made to the creed, and the other customs of the Latins.

He likewise wrote against the Latins a treatise of the procession of the Holy Ghost, a synodal epistle in answer to the minor friars and the other Latin missionaries; several Opufiula upon unleavened bread, upon purgatory, and upon the three ways of administering the sacrament of baptism, which are found in manuscript, and made mention of by Allatius.

This Patriarch is likewise author of **Three Constitutions concerning the Patriarchal Monasteries**, which are to be met with in the third tome of the *Jus Græco-Romanum of Levoenclavius*.

NICEPHORUS BLEMMIDAS; Priest and Monk of Mount Athos, where he led a very holy life, was very favourable to the Latins, and more inclinable to the peace than any other Greek of this century. It is in this temper of mind, that he composed two treatises of the procession of the Holy Ghost. The one is directed to James Patriarch of Bulgaria, and the other to the Emperor Theodore Lascaris.

He therein very strongly confronts the opinion of several Greeks who maintained, that we could not say, that the Holy Ghost proceeded from the Father and the Son; and proves, that this expression was very orthodox, and conformable to the doctrine of the Holy Scriptures, and of the Holy Fathers of the Greek Church. These two tracts are printed in Greek and Latin, at the end of the first tome of Raynaldus, and in the *Græcia Orthodoxa of Allatius*, who has likewise given us in the second book of his tract, concerning the concord of the Greek, and Latin Churches, a Letter which Nicephorus wrote after he had with disgrace turned out of the Church belonging to his monastery, Marchesina the mistress of the Emperor John Ducas, as unworthy to enter that Holy Place.

There is likewise printed in Greek at Augsburg in the Year 1605, under the name of this author an abridgment of *Logics, and Natural Philosophy*. There are also several other theological pieces of the same author in the Vatican Library, and in the Library of Bavaria, such as the Panegyric of Saint John the evangelist, a discourse concerning the soul; another concerning the body; several commentaries on the Psalms, and opufiula on Faith, venue, and religion.

His treatise on the procession of the Holy Ghost, shews him to be a man of a just reason, well versed in the Scriptures and the fathers, and full of good principles of divinity.

ARSENIUS AUTORIANUS, Patriarch of Constantinople, Monk of Mount Athos, was advanced in the Year 1157. as we have already observed, to be Patriarch of Constantinople; and he had not only the title of it, as his predecessors had; but likewise the happiness of reentering that church, after the Greeks had retaken Constantinople from the Latins. Having fallen into disgrace with Michael Palæologus, he was turned out and deposed in the year 1268, and sent into exile, where he lived several years. He has composed an abridgment of the canons, extracted

from the Fathers and Councils, and divided into one hundred forty one heads, which is to be met with in the second tome of the *Bibliotheca Juris Canonici* by Jusiel. Cotelerius has since Published in the second tome of his *Monumenta Ecclesie Graecae*, the last will and testament of this patriarch, wherein he gives an account of the contests he had with the Emperor Michael Palæologus, and renews the excommunication which he had issued out against him.

THEODORE LASCARIS Junior, Surnamed DUCAS the Greek. Emperor, (Grandson to that that Theodore Lasiaris who took upon him the quality of Emperor at Nice, after the taking of Constantinople by the Latins, and son of John Ducas, who was likewise Emperor of the Greeks at Nice, by virtue of his wife Irene, daughter to Theodore the elder,) succeeded his father about the year 1255. But Greek Emperor, not being able to undergo the fatigue of the Empire, he retired soon after into a monastery, where he died, in the Year 1259, in the 36th year of his age.

This Prince who minded his studies more than the affairs of the state, composed several pieces of theology, among others, a treatise concerning the procession of the Holy Ghost, against the Latins, directed to the bishop of Corona; the preface of which, Dr. Cave makes mention of, as taken out of a manuscript of this treatise, which is in England.

Allatius makes mention of several theological discourses, belonging to this Prince, upon the Trinity and the incarnation. Freherus speaks of a book which he made, concerning natural communication, and these are to be met with in the French King's Library, several manuscript tracts of this author, such as a *Treatise of the Trinity, a Discourse of Vertue, a Treatise of Fasting, &c.*

The medals of this Emperor represent him to us holding a cross in his right hand, and a book in his left, an emblem of his learning and piety.

GEORGE PACHYMERES flourished about the Year 1280. He was born at Nice, in the year 1242, where he had his education. He afterwards entered into orders, had the greatest share with the Patriarch of Constantinople in all affairs, both ecclesiastical and civil, and gained so great a repute, that he was chosen in the year 1267. to try Arsenius Patriarch of Constantinople, who was accused of high treason. In the year 1273.

He composed a book concerning the union of the Greek, and Latin churches. He lived several years in the ensuing century, when he died is uncertain. His history is divided into thirteen books, which contain what occurred under the Emperors Michael and Andronitus Palæologus, from the year 1258, to the year 1308. There have been published several extracts of it by Wolfius, at the end of the history of Nicephorus Gregoras, printed at Basil, in the year 1562.

Petavius published a part of the rest, with the abridgment of the Patriarch Nicephorus, in the year 1616. But at last Father Poussin has published this history complete, in Greek and Latin, in two volumes in folio, printed at Rome in 1666, and 1669.

Pachymeres is likewise the author of a commentary on the works of Saint Dionystus, printed several times with the works of the author; and of a little piece, concerning the procession of the Holy Ghost, published by Allatius, in the first tome of his **Gracia Ortbodoxa**. He likewise composed an abridgment of Aristotle's Logik, printed in Greek, at Paris, in the Year 1548, in Latin at Basil 1560, and in Greek and Latin, at Oxford, in the Year 1666, with several pieces of rhetoric which are in manuscript in the French King's Library, of which, Allatius has given us a catalogue.

The same Allatius observes, that the style of this author is incorrect, and his way of writing is too much like the writings of the ancient tragic poets, which is too bombastic for history; that his syntax is obscure and perplexed; but yet that he is smooth and wise enough for an age wherein the greatest extravagancies passed for wisdom.

Allatius in his *Gracia Orthodoxa*, has likewise given us a little treatise of Pachymeres, against those who maintain, that it was said, that the Holy Ghost had his essence from the Son, because he is of the same nature with the Son.

JOHN VECCUS Patriarch of Constantinople, Studied these points the most of any Greek of his time, and was one of a very piercing genius, and wrote well. This made Niceplmus Gregoras say that there might be some Greeks, who had a greater insight into profane learning, than John.

Yet they were all children, when compared to him, with respect to the subtlety of genius, to eloquence, and penetration of thought in ecclesiastical points. He was at first very much wedded to the opinions of the Greeks, and (as we have already hinted) very strongly opposed the design of the union, set on foot by Michael Palæologus. But the Emperor having shut him up in a frightful prison, where he ordered the works of Nicephorus Blemmidas to be put into his hands, he changed his opinion and collected a great many passages of the Greek fathers, which favoured the doctrines of the Roman Church, about the procession of the Holy Ghost; of which he made an advantageous use, in defending the union, which he maintained by several tracts.

Allatius has published several of them, of which this is the catalogue; two books concerning the union of the churches of old and new Rome, wherein he proves the opinion of the Latins about the procession of the Holy Ghost, by the testimonies of the Greek fathers and refutes the arguments which Photius, John Fumes, Nicholas of Metona, and Theophylact make use of to oppose it.

A tract containing twelve chapters, about the procession of the Holy Ghost, wherein he handles the several questions, and explains a great many passages of the Greek, fathers on that Subject.

A Letter to Alexius Agallianus deacon of the church of Constantinople, upon the procession of the Holy Ghost. Asynodal decree, wherein it is ordered, that the preposition “Ex” should be writ over again in a manuscript of a tract of Saint Gregory Nyssene, which had been erased by the chancery clerk of the Church of Constantinople, a professed enemy to the Latins.

His last will and testament, wherein he persists in his doctrine of the procession of the Holy Ghost. A treatise of the agreement of his, with the doctrines of the fathers. A discourse up on the injustice which had been done him, by turning him out of his Patriarchal See. An apology of that discourse against the injustice which he had suffered, wherein he detects the false glosses of a certain scribe.

Another apology, wherein he proves, that the reunion did not destroy the customs of the Greeks. Three books to Theodore bishop of Saddai about the procession of the Holy Ghost. Four books upon the same subject, directed to Constantine.

Two discourses against the writings of George of Cyprus, and against his new errors. The refutation of the remarks of Andronicus Camatera, or remarks on those passages of Scripture relating to the procession of the Holy Ghost. Thirteen heads, or remarks on the words and thoughts of the fathers. These works are to be met with in the first and second tome of Allatius's *Gracia Orthodoxa*, who makes mention of several other tracts of Veccus in the second book of the agreement between the Greek. and the Latin Churches, Chap 15.

George Metochita Deacon By Constantine Meliteniota Arch-Deacon of The Church of Constantinople

Veccus had for the companions of his fortune, of his exile and of his studies, George Metochita deacon of the church of Constantinople, and Constantine his arch-deacon, who composed several works in the defence of the same doctrine and of the same cause.

The former whose style is harsh, has composed a treatise on the procession of the Holy Ghost, divided into five dissertations, of which Allatius has given as a fragment in his Book of Purgatory taken out of a fifth book and another fragment out of the same book in his treatise against Hottinger and Father Combers has given us a fragment taken out of the fourth Book, in his additions to the Bibliotheca Patrum-- A refutation of three chapters of Planuda the monk published by Allatius in the second tome of his *Grecia Orthodoxa*:-

The refutation of what Manuel nephew of Cretois wrote, published by the same author in the same tome: A dissertation, containing the history of the union of the two churches, of which Allatius has given us some fragments: An anti-heretical dissertation against the writings of George of Cyprus.

Another dissertation of what was the consequence of the two foregoing:-

The Latter (viz.,Constantine Meliteniota) has left behind him two treatises, one concerning the union of the Greeks and Latins, and the other about the Procession of the Holy Ghost, published by Allatius, in the second tome of his *Groecia Orthodoxa*.

Simon of Crete about the same time a native of Crete, of the order of preaching friars, composed of the order of three treatises for the Latins in the form of letters about the procession of the Holy Ghost, the first directed to Manuel Olobela; the second to Sophmonia and the third to John, keeper of the archives.

Allatius who has seen them, has only left us part of this last in his treatise against Hottinger. The Greek schismatics had likewise their champions, who wrote in defence of their doctrine, at the head of whom we may place **George of Cyprus surnamed Gregory, Patriarch of Constantinople**, who was a man or spirit, eloquent and polite in his discourse, of great learning and parts, and pretty well versed in the ecclesiastical points.

His chief piece, called, he Synodal tome, which he styles *The Pillar of Orthodoxy*, was writ against Veccus. He likewise composed other works against the Latins, divers panegyrics, and several letters which are to be met with in manuscript in Libraries.

GEORGE MOSCHAMPER, register of the Church of Constantinople, was likewise one of the adversaries of Veccus, against whom he wrote several tracts, which that patriarch refuted.

CONSTANTINE ACROPOLITA LOGOTHETES, signalised himself likewise by his writings against Veccus; and so did a monk named MARK, and JOB JASITES, who composed a book sometime before the other two, against a writing of the Emperor Michael, and an apology for Joseph.

We may likewise reckon among the Greeks Authors, **GREGORY ABULPHARAJE** an Arabian, of the sect of the Jacobites or Melchites, who composed an history of the Dynasties which ends at the 683 year of the Hegira; that is, Anno Chsti 1184. He was in great esteem in the East. His tract was published in Arabic and Latin by Dr. Pocock, and printed at Oxford in the year 1663.





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of Constantinople**

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