

# PROVISIONS FOR THE RECONCILIATION OF THE CATHARI (NOVATIANISTS). pdf

## 1: What Therefore God Has Joined Together: Divorce and the Sacrament of Marriage - Called to Commun

*Provisions for the reconciliation of the Cathari (Novatianists). No lapsed persons to be found among the officiant clergy. Three canons refer to the graded system as an established institution.*

Translated by Henry R. Percival and John Fulton. Canon I If any one in sickness has been subjected by physicians to a surgical operation, or if he has been castrated by barbarians, let him remain among the clergy; but, if any one in sound health has castrated himself, it behoves that such an one, if [already] enrolled among the clergy, should cease [from his ministry], and that from henceforth no such person should be promoted. But, as it is evident that this is said of those who wilfully do the thing and presume to castrate themselves, so if any have been made eunuchs by barbarians, or by their masters, and should otherwise be found worthy, such men the Canon admits to the clergy. Ancient Epitome Of Canon I: Eunuchs may be received into the number of the clergy, but those who castrate themselves shall not be received. The divine Apostolic Canons xxi. Canon II Forasmuch as, either from necessity, or through the urgency of individuals, many things have been done contrary to the Ecclesiastical canon, so that men just converted from heathenism to the faith, and who have been instructed but a little while, are straightway brought to the spiritual laver, and as soon as they have been baptized, are advanced to the episcopate or the presbyterate, it has seemed right to us that for the time to come no such thing shall be done. For to the catechumen himself there is need of time and of a longer trial after baptism. For the apostolical saying is clear, "Not a novice; lest, being lifted up with pride, he fall into condemnation and the snare of the devil. And whoso shall transgress these [enactments] will imperil his own clerical position, as a person who presumes to disobey the great Synod. Ancient Epitome of Canon II: Those who have come from the heathen shall not be immediately advanced to the presbyterate. For without a probation of some time a neophyte is of no advantage [kakos]. But if after ordination it be found out that he had sinned previously, let him then be expelled from the clergy. Canon III The great Synod has stringently forbidden any bishop, presbyter, deacon, or any one of the clergy whatever, to have a subintroducta dwelling with him, except only a mother, or sister, or aunt, or such persons only as are beyond all suspicion. No one shall have a woman in his house except his mother, and sister, and persons altogether beyond suspicion. But in every province the ratification of what is done should be left to the Metropolitan. Ancient Epitome of Canon IV: A bishop is to be chosen by all the bishops of the province, or at least by three, the rest giving by letter their assent ; but this choice must be confirmed by the Metropolitan. The present Canon might seem to be opposed to the first canon of the Holy Apostles, for the latter enjoins that a bishop ordained by two or three bishops, but this by three, the absent also agreeing and testifying their assent by writing. But they are not contradictory; for the Apostolical canon by ordination [cheirotonia] means consecration and imposition of hands, but the present canon by constitution [katastasis] and ordination means the election, and enjoins that the election of a bishop do not take place unless three assemble, having the consent also of the absent by letter, or a declaration that they also will acquiesce in the election or vote, psepho made by the three who have assembled. But after the election it gives the ratification or completion of the matter -- the imposition of hands and consecration -- to the metropolitan of the province, so that the election is to be ratified by him. He does so when with two or three bishops, according to the apostolical canon, he consecrates with imposition of hands the one of the elected persons whom he himself selects. Nevertheless, inquiry should be made whether they have been excommunicated through captiousness, or contentiousness, or any such like ungracious disposition in the bishop. And, that this matter may have due investigation, it is decreed that in every province synods shall be held twice a year, in order that when all the bishops of the province are assembled together, such questions may by them be thoroughly examined, that so those who have confessedly offended against their bishop, may be seen by all to be for just cause excommunicated, until it shall seem fit to a general meeting of the bishops to pronounce a milder sentence upon them. And let these synods be held, the one pro tessarakostes, [see note following], that the pure Gift may be offered to God after all bitterness has been put

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away, and let the second be held about autumn. Ancient Epitome of Canon V: Such as have been excommunicated by certain bishops shall not be restored by others, unless the excommunication was the result of pusillanimity, or strife, or some other similar cause. And that this may be duly attended to, there shall be in each year two synods in every province -- the one before Lent, the other toward autumn. Likewise in Antioch and the other provinces, let the Churches retain their privileges. And this is to be universally understood, that if any one be made bishop without the consent of the Metropolitan, the great Synod has declared that such a man ought not to be a bishop. If, however, two or three bishops shall from natural love of contradiction, oppose the common suffrage of the rest, it being reasonable and in accordance with the ecclesiastical law, then let the choice of the majority prevail. Ancient Epitome of Canon VI: As also the Roman bishop over those subject to Rome. So, too, the Bishop of Antioch and the rest over those who are under them. If any be a bishop contrary to the judgment of the Metropolitan, let him be no bishop. Provided it be in accordance with the canons by the suffrage of the majority, if three object, their objection shall be of no force. Canon VIII Concerning those who call themselves Cathari [Novatianists], if they come over to the Catholic and Apostolic Church, the great and holy Synod decrees that they who are ordained shall continue as they are in the clergy. But it is before all things necessary that they should profess in writing that they will observe and follow the dogmas of the Catholic and Apostolic Church; in particular that they will communicate with persons who have been twice married, and with those who having lapsed in persecution have had a period [of penance] laid upon them, and a time [of restoration] fixed so that in all things they will follow the dogmas of the Catholic Church. Wheresoever, then, whether in villages or in cities, all of the ordained are found to be of these only, let them remain in the clergy, and in the same rank in which they are found. Or, if this should not be satisfactory, then shall the bishop provide for him a place as Chorepiscopus, or presbyter, in order that he may be evidently seen to be of the clergy, and that there may not be two bishops in the city. If those called Cathari come over, let them first make profession that they are willing to communicate with the twice married, and to grant pardon to the lapsed. And on this condition he who happens to be in orders, shall continue in the same order, so that a bishop shall still be bishop. Whoever was a bishop among the Cathari let him, however, become a Chorepiscopus, or let him enjoy the honour of a presbyter or of a bishop. For in one church there shall not be two bishops. If any of them be bishops or chorepiscopi they shall remain in the same rank, unless perchance in the same city there be found a bishop of the Catholic Church, ordained before their coming. For in this case he that was properly bishop from the first shall have the preference, and he alone shall retain the Episcopal throne. For it is not right that in the same city there should be two bishops. But he who by the Cathari was called bishop, shall be honoured as a presbyter, or if it so please the bishop, he shall be sharer of the title bishop; but he shall exercise no episcopal jurisdiction. Dionysius Exiguus takes a different view, as does also the Prisca version, according to which the clergy of the Novatians were to receive a laying on of hands, cheirothetoumenous, but that it was not to be a reordination. With this interpretation Hefele seems to agree, founding his opinion upon the fact that the article is wanting before cheirothetoumenous, and that autous is added. Ancient Epitome of Canon IX: Whoever are ordained without examination, shall be deposed if it be found out afterwards that they had been guilty. Some say that as baptism makes the baptized person a new man, so ordination takes away the sins committed before ordination, which opinion does not seem to agree with the canons. Canon X If any who have lapsed have been ordained through the ignorance, or even with the previous knowledge of the ordainers, this shall not prejudice the canon of the Church for when they are discovered they shall be deposed. Ancient Epitome of Canon X: Whoso had lapsed are to be deposed whether those who ordained and promoted them did so conscious of their guilt or unknowing of it. Canon XI Concerning those who have fallen without compulsion, without the spoiling of their property, without danger or the like, as happened during the tyranny of Licinius, the Synod declares that, though they have deserved no clemency, they shall be dealt with mercifully. As many as were communicants, if they heartily repent, shall pass three years among the hearers; for seven years they shall be prostrators; and for two years they shall communicate with the people in prayers, but without oblation. Ancient Epitome of Canon XI: As many as fell

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without necessity, even if therefore undeserving of indulgence, yet some indulgence shall be shown them and they shall be prostrators for twelve years. The prostrators stood within the body of the church behind the ambo and went out with the catechumens. Canon XII As many as were called by grace, and displayed the first zeal, having cast aside their military girdles, but afterwards returned, like dogs, to their own vomit, so that some spent money and by means of gifts regained their military stations ; let these, after they have passed the space of three years as hearers, be for ten years prostrators. But in all these cases it is necessary to examine well into their purpose and what their repentance appears to be like. For as many as give evidence of their conversions by deeds, and not pretence, with fear, and tears, and perseverance, and good works, when they have fulfilled their appointed time as hearers, may properly communicate in prayers; and after that the bishop may determine yet more favourably concerning them. But those who take [the matter] with indifference, and who think the form of [not] entering the Church is sufficient for their conversion, must fulfil the whole time. Those who endured violence and were seen to have resisted, but who afterwards yielded to wickedness, and returned to the army, shall be excommunicated for ten years. But in every case the way in which they do their penance must be scrutinized. And if anyone who is doing penance shews himself zealous in its performance, the bishop shall treat him more leniently than had he been cold and indifferent. But, if any one should be restored to health again who has received the communion when his life was despaired of, let him remain among those who communicate in prayers only. But in general, and in the case of any dying person whatsoever asking to receive the Eucharist, let the Bishop, after examination made, give it him. The dying are to be communicated. But if any such get well, he must be placed in the number of those who share in the prayers, and with these only. Canon XIV Concerning catechumens who have lapsed, the holy and great Synod has decreed that, after they have passed three years only as hearers, they shall pray with the catechumens. If any of the catechumens shall have fallen, for three years he shall be a hearer only, and then let him pray with the catechumens. Canon XV On account of the great disturbance and discords that occur, it is decreed that the custom prevailing in certain places contrary to the Canon must wholly be done away; so that neither bishop, presbyter, nor deacon shall pass from city to city. And if any one, after this decree of the holy and great Synod, shall attempt any such thing, or continue in any such course, his proceedings shall be utterly void, and he shall be restored to the Church for which he was ordained bishop or presbyter. Ancient Epitome of Canon XV: Neither bishop, presbyter, nor deacon shall pass from city to city. But they shall be sent back, should they attempt to do so, to the Churches in which they were ordained. Canon XVI Neither presbyters, nor deacons, nor any others enrolled among the clergy, who, not having the fear of God before their eyes, nor regarding the ecclesiastical Canon, shall recklessly remove from their own church, ought by any means to be received by another church; but every constraint should be applied to restore them to their own parishes; and, if they will not go, they must be excommunicated. And if anyone shall dare surreptitiously to carry off and in his own Church ordain a man belonging to another, without the consent of his own proper bishop from whom although he was enrolled in the clergy list he has seceded, let the ordination be void. Such presbyters or deacons as desert their own Church are not to be admitted into another, but are to be sent back to their own diocese. But if any bishop should ordain one who belongs to another Church without the consent of his own bishop, the ordination shall be cancelled. It seemed right that the clergy should have no power to move from city to city and to change their canonical residence without letters dimissory from the bishop who ordained them. But such clerics as are called by the bishops who ordained them and cannot be persuaded to return, are to be separated from communion, that is to say, not to be allowed to concelebrate synierourgein with them, for this is the meaning of "excommunicated" in this place, and not that they should not enter the church nor receive the sacraments. This decree agrees with canon xv. From all this it is evident that the Chartophylax of the Great Church for the time does rightly in refusing to allow priests ordained in other dioceses to offer the sacrifice unless they bring with them letters commendatory and dimissory from those who ordained them. If anyone shall receive usury or per cent. Canon XVIII It has come to the knowledge of the holy and great Synod that, in some districts and cities, the deacons administer the Eucharist to the presbyters, whereas neither canon nor custom permits that

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they who have no right to offer should give the Body of Christ to them that do offer. And this also has been made known, that certain deacons now touch the Eucharist even before the bishops. Let all such practices be utterly done away, and let the deacons remain within their own bounds, knowing that they are the ministers of the bishop and the inferiors of the presbyters. Let them receive the Eucharist according to their order, after the presbyters, and let either the bishop or the presbyter administer to them. Furthermore, let not the deacons sit among the presbyters, for that is contrary to canon and order. And if, after this decree, any one shall refuse to obey, let him be deposed from the diaconate. Deacons must abide within their own bounds. They shall not administer the Eucharist to presbyters, nor touch it before them, nor sit among the presbyters. For all this is contrary to canon, and to decent order.

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*COUNCIL OF NICAEA COUNCIL OF NICAEA COUNCIL OF NICAEA. Theology CarDs #45 v Council of Nicaea f Permitted reconciliation of Novatianists (cathari), required.*

The Roman Catholics in the world outnumber all other Christians combined. They are organized in an intricate system that spans the structure of the church from the local parish to the papacy. Under the central authority of the papacy, the church is divided. The number of Roman Catholics in the world nearly 1. These incontestable statistical and historical facts suggest that some understanding of Roman Catholicism—its history, its institutional structure, its beliefs and practices, and its place in the world—is an indispensable component of cultural literacy, regardless of how one may individually answer the ultimate questions of life and death and faith. Without a grasp of what Roman Catholicism is, it is difficult to make historical sense of the Middle Ages, intellectual sense of the works of Thomas Aquinas, literary sense of The Divine Comedy of Dante, artistic sense of the Gothic cathedrals, or musical sense of many of the compositions of Haydn and Mozart. At one level, of course, the interpretation of Roman Catholicism is closely related to the interpretation of Christianity as such. By its own reading of history, Roman Catholicism originated with the very beginnings of Christianity. An essential component of the definition of any one of the other branches of Christendom, moreover, is its relation to Roman Catholicism: How did Eastern Orthodoxy and Roman Catholicism come into schism? Was the break between the Church of England and Rome inevitable? Conversely, such questions are essential to the definition of Roman Catholicism itself, even to a definition that adheres strictly to the official Roman Catholic view, according to which the Roman Catholic Church has maintained an unbroken continuity since the days of the Apostles, while all other denominations, from the ancient Copts to the latest storefront church, are deviations from it. Like any intricate and ancient phenomenon, Roman Catholicism can be described and interpreted from a variety of perspectives and by several methodologies. Thus the Roman Catholic Church itself is a complex institution, for which the usual diagram of a pyramid, extending from the pope at the apex to the believers in the pew, is vastly oversimplified. Within that institution, moreover, sacred congregations, archdioceses and dioceses, provinces, religious orders and societies, seminaries and colleges, parishes and confraternities, and countless other organizations all invite the social scientist to the consideration of power relations, leadership roles, social dynamics, and other sociological phenomena that they uniquely represent. As a world religion among world religions, Roman Catholicism encompasses, within the range of its multicoloured life, features of many other world faiths; thus only the methodology of comparative religion can address them all. Furthermore, because of the influence of Plato and Aristotle on those who developed it, Roman Catholic doctrine must be studied philosophically even to understand its theological vocabulary. For a more detailed treatment of the early church, see Christianity. History of Roman Catholicism The emergence of Catholic Christianity At least in an inchoate form, all the elements of catholicity—doctrine, authority, universality—are evident in the New Testament. It has also moved beyond the geographic borders of Judaism, as the dramatic sentence of the closing chapter announces: It is clear even from the New Testament that these catholic features were proclaimed in response to internal challenges as well as external ones; indeed, scholars have concluded that the early church was far more pluralistic from the very beginning than the somewhat idealized portrayal in the New Testament might suggest. As such challenges continued in the 2nd and 3rd centuries, further development of catholic teaching became necessary. The schema of apostolic authority formulated by the bishop of Lyon, Irenaeus c. Each of the three sources depended on the other two for validation; thus, one could determine which purportedly scriptural writings were genuinely apostolic by appealing to their conformity with acknowledged apostolic tradition and to the usage of the apostolic churches, and so on. This was not a circular argument but an appeal to a single catholic authority of apostolicity, in which the three elements were inseparable. The emergence of Roman Catholicism Internal factors Several historical factors, which vary in importance depending on the time, help to account for the

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emergence of Roman Catholicism. The two factors that are often regarded as most decisive—“at any rate by the champions of the primacy of Rome in the church”—are the primacy of Peter among the Twelve Apostles of Christ and the identification of Peter with the church of Rome. Although there are considerable variations in the enumerations of the Apostles in the New Testament Matthew In perhaps the most important passage, at least as it was later understood, Jesus said to Peter, And so I say to you, you are Peter, and upon this rock [Greek *petra*] I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. The identification of this obvious primacy of Peter in the New Testament with the primacy of the church of Rome is not self-evident. For one thing, the New Testament is almost silent about a connection between Peter and Rome. It is, moreover, the unanimous testimony of early Christian tradition that Peter, having been at Jerusalem and then at Antioch, finally came to Rome, where he was crucified with his head down, according to Christian tradition, in deference to the Crucifixion of Christ ; there was and still is, however, disagreement about the exact location of his grave. Writing at about the end of the 2nd century, the North African theologian Tertullian c. How happy is its church, on which apostles poured forth all their doctrine along with their blood! Indeed, Rome could claim affiliation with two apostles, Peter and Paul, as well as numerous other martyrs for the faith. In addition to this apostolic argument for Roman primacy—and often interwoven with it—was the argument that Rome should be honoured because of its position as the capital of the Roman Empire: The second and fourth ecumenical councils of the church at Constantinople in and at Chalcedon in both legislated such a position for the see of Constantinople, but Rome refused to acknowledge the legitimacy of that prerogative. During the first six centuries of the church, the bishop of every major Christian centre was, at one time or another, charged with and convicted of heresy—except the bishop of Rome though his turn would come. The titles that the see of Rome gradually assumed and the claims of primacy that it made within the life and governance of the church were, in many ways, little more than the formalization of what had become widely accepted practice. External factors In addition to various internal developments, at least two external factors contributed decisively at the beginning of the Middle Ages to the development of Roman Catholicism as a distinct form of Christianity. One was the rise of Islam in the 7th century. The other external force that encouraged the emergence of Roman Catholicism as a distinct entity was the collapse of governmental and administrative structures in the Western Roman Empire in and the migration into Europe of Germanic and other tribes that eventually established themselves as ruling elites. Some of these peoples, particularly the Goths, had already become Christian before their arrival in western Europe. The form of Christianity they had adopted in the 4th century, generally known as Arianism , was, according to the ecumenical Council of Nicaea , heretical in its doctrine of the Trinity. Therefore, the future of medieval Europe belonged not to the tribes that had converted to an unorthodox Christianity but to the tribes, particularly the Franks , that had adhered to traditional Germanic religion and later became Christian. The Franks, after their arrival in Gaul, accepted Catholic teaching on the doctrine of the Trinity as well as the authority of the Catholic bishops of Gaul. The coronation by the pope of the Frankish king Charlemagne c. The early medieval papacy During the centuries that marked the transition from the early to the medieval church, Roman Catholicism benefited from the leadership of several outstanding popes. In , with the help of the Apostles Peter and Paul and a host of angels according to papal tradition , he persuaded Attila and the Huns to withdraw to the banks of the Danube, thus saving Rome from destruction. He repeated this triumph in , when his intercession with the Vandals mitigated their depredations in the city. His aforementioned intervention in the doctrinal controversy among Eastern theologians over the person of Christ and the role played by his Tome of in the formula of the Council of Chalcedon in were part of a concerted campaign by Leo to consolidate and extend the jurisdiction of the see of Rome to remote areas such as Gaul, Spain , and North Africa. This extended jurisdiction was officially acknowledged by the Roman emperor. He built up papal administration in central Italy and negotiated with the Lombard rulers who occupied the peninsula. Gregory the Great was also one of the most important patrons of the Benedictine monastic

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movement, to which he owed a considerable part of his spiritual upbringing; he wrote a life of St. Benedict of Nursia c. Notwithstanding the contributions of these popes, medieval Roman Catholicism would not have taken the form it did without the conversion of the emperor Constantine in Constantine legalized Christianity, promoted its interests, and took an active role in its institutional and doctrinal development. Even though some supported a heretical version of Christianity, all subsequent emperors except Julian the Apostate favoured the faith. Theodosius I , however, made Catholic Christianity the official religion of the empire in and prohibited the worship of pagan gods in After Constantine every branch of Christendom had to work with rulers who claimed to profess its faith, and the manner in which the two main branches of the church in Rome and Constantinople; before the Reformation dealt with the state had a considerable impact on their development. As the church approached the conclusion of the first millennium of its history, it had become the legatee of the spiritual, administrative, and intellectual resources of the early centuries. Most of the preceding analysis pertains to the whole of Christendom. The Eastern Orthodox Church has almost as large a share in the developments of the early centuries of Christianity as does the Roman Catholic Church, and even Protestantism looks to these centuries for its authentication. However, the Middle Ages may be defined as the era in which the distinctively Roman Catholic forms and institutions of the church were established. The following chronological account of medieval developments shows how these forms and institutions emerged from the context of the shared history of the early Christian centuries. Michael Frassetto Jaroslav Jan Pelikan The church of the early Middle Ages During the thousand years of the Middle Ages, from the fall of Rome to the Renaissance , the papacy matured and established itself as the preeminent authority over the church. Religious life assumed new forms or reformed established ones, and missionaries expanded the geographic boundaries of the faith. The most dramatic example of this missionary activity was the effort to retake the Holy Land by force during the Crusades , but less-violent missions were undertaken in pagan Europe and in the Islamic world. Evangelical missions were most frequently led by monks, who also preserved the traditions of Classical and Christian learning throughout the so-called Dark Ages. After the year , cathedral schools replaced monasteries as cultural centres, and new forms of learning emerged. Scholasticism , the highly formalized philosophical and theological systems developed by the medieval masters, dominated Roman Catholic thought into the 20th century and contributed to the formation of the European intellectual tradition. With the rise of the universities, the threefold structure of the ruling classes of Christendom was established: The principle that each of these classes was independent of the other two within its sphere of authority had enduring consequences in Europe. The concept of Christendom By the 10th century the religious and cultural community known as Christendom had come into being and was poised to enter a prolonged period of growth and expansion. Important progress had taken place well before this period, however. Beginning in the last years of the Roman Empire, the central institutions of medieval Catholic Christianity had gradually evolved, laying the foundation for the great advances of the later Middle Ages and beyond. One of the most significant developments of the late ancient and early medieval periods“for Roman Catholicism and all forms of Christianity“was the emergence of Christian theology. In the 2nd and 3rd centuries, Christian apologists attempted to explain their faith to their pagan contemporaries in the philosophical vocabulary of the age; among the most outstanding of such scholars was Origen c. It was not until the 4th and 5th centuries, however, that the basic Christian doctrines were established. The Council of Nicaea and subsequent councils formulated the doctrines concerning the nature of the Godhead and the person of Christ. Subsequently, a number of Christian thinkers“the Latin Church Fathers “provided commentary on a wide range of issues, including the meaning of the sacraments, the Trinity, soteriology, eschatology , and ecclesiology. The most prominent and influential of these early theologians was St. Augustine of Hippo “ Ambrose “ , whose reputation for sanctity and celibacy“as well as his excommunication of Theodosius in “set important precedents. Another Church Father , St. Later ecclesiastics, including Caesarius of Arles c. During the late ancient and early medieval periods there was also a significant growth in monasticism , the origins of which are traditionally associated with the Apostles in Jerusalem. Although the Apostles were thought to be the

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precursors of Christian monastics, they were not the founders of the movement, which began in Egypt with St. These first monks often went to great extremes in their acts of self-abasement before God, and their eremitic lifestyle remained the ideal for religious persons until the introduction of cenobitic, or communal, monasticism by St. Among the many advocates of monasticism were St. Basil the Great , the father of Eastern monasticism, and St. John Cassian , whose writings were influential in the development of Western monasticism. The true father of Western monasticism, however, was St. Benedict of Nursia , whose rule was noted for its humanity and flexibility. The Rule of St. Benedict was the standard monastic rule in the Western church by the 9th century, and it served as the basis for the later Cluniac and Cistercian reform movements. During the early Middle Ages, tensions between Rome and Constantinople increased, leading ultimately to the Schism of Although no agreement was reached, the initiative set the stage for a revolution in papal diplomacy and in the institutional orientation of the church at Rome.

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### 3: First Council of Nicaea | Revolv

*Concerning those who call themselves Cathari [i.e., the Novatianists]MS, if they come over to the Catholic and Apostolic Church, the great and holy Synod decrees that they who are ordained shall continue as they are in the clergy.*

The crime of heresy was defined as a deliberate denial of an article of truth of the Catholic faith, and a public and obstinate persistence in that alleged error. At this time, there was a sense of Christian unity among townspeople and rulers alike, and most of them agreed with the Church that heretics seemed to threaten society itself. A third variety of the Inquisition was the Roman Inquisition. This institution was also known as the Roman Inquisition and the Holy Office. Six cardinals including Carafa constituted the original inquisition whose powers extended to the whole Church. The "Holy Office" was really a new institution related to the Medieval Inquisition only by vague precedents. More free from episcopal control than its predecessor, it also conceived of its function differently. Some saw its establishment as an attempt to counter-balance the severe Spanish Inquisition at a time when much of Italy was under Spanish rule. Whereas the medieval Inquisition had focused on popular misconceptions which resulted in the disturbance of public order, the Holy Office was concerned with orthodoxy of a more academic nature, especially as it appeared in the writings of theologians. In its first twelve years, the activities of the Roman Inquisition were relatively modest and were restricted almost exclusively to Italy. Pope Paul IV charged the congregation to draw up a list of books which he felt offended faith or morals. This resulted in the first Index of Forbidden Books. Although succeeding popes tempered the zeal of the Roman Inquisition, many viewed the institution as the customary instrument of papal government used in the regulation of Church order. This was the institution that would later put Galileo on trial. However, the repression of heresy remained unorganized, and with the large scale heresies in the 11th and 12th centuries, Pope Gregory IX instituted the papal inquisition in for the apprehension and trial of heretics. The name Inquisition is derived from the Latin verb *inquiri* inquire into. The Inquisitors did not wait for complaints, but sought out persons accused of heresy. Although the Inquisition was created to combat the heretical Cathari and Waldenses, the Inquisition later extended its activity to include witches, diviners, blasphemers, and other sacrilegious persons. It was hoped that heretics would see the falsity of their opinion and would return to the Roman Catholic Church. If they persisted in their heresy, however, Pope Gregory, finding it necessary to protect the Catholic community from infection would have suspects handed over to civil authorities since these heretics had violated not only Church law but civil law as well. The secular authorities would apply their own brands of punishment for civil disobedience which, at the time, included burning at the stake. The inquisitors, or judges of this medieval Inquisition were recruited almost exclusively from the Franciscan and Dominican orders. In the early period of the institution, the Inquisitors rode the circuit in search of heretics, but this practice was short lived. The Inquisitors soon acquired the right to summon the suspects from their homes to the Inquisition center. The medieval Inquisition functioned only in a limited way in northern Europe. It was employed most in the south of France and in northern Italy. No matter how determined, no pope succeeded in establishing complete control of the institution. Medieval kings, princes, bishops, and civil authorities wavered between acceptance and resistance of the Inquisition. The institution reached its apex in the second half of the 13th century. During this period, the tribunals were almost entirely free from any authority, including that of the pope. Therefore, it was almost impossible to eradicate abuse. Pope Sixtus tried to establish harmony between the inquisitors and the ordinaries, but was unable to maintain control of the desires of King Ferdinand V and Queen Isabella. Sixtus agreed to recognize the independence of the Spanish Inquisition. This institution survived to the beginning of the 19th century, and was permanently suppressed by a decree on July 15, 1808. Harvest House Publishers, Tudor Jones writes that "the majority of the martyrs were ordinary people, including many women" John Foxe was an eyewitness and earnest historian of the fierce persecution in England in his day. His *Book of Martyrs* gives detailed accounts of many public trials and executions of those whom the Roman Catholic Church judged to be "heretics" worthy of death. His

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descriptions of Christians being burned at the stake tell of their inspiring bravery in the face of such a horrible death and of the determination of Roman Catholicism to exterminate everywhere true Christians who opposed her. Similar records have come down of the massacres of Jews at the hands of the Roman Church. Through relentless torture, starvation, genocide, massacres, burning at the stake, against every conceivable fury of [Papal] Rome, they [i. History estimates that over one hundred million people lost their lives during that time of [Papal] Roman tyranny. Bolton Ex-Roman Catholic priest: The Inquisition has promoted at least two wholesale massacres: More than 30, of the most cultured Protestants of France were put to the sword on the night of St. Bartholomew, August 24, To wring out confessions from these poor creatures, the Roman Catholic Church devised ingenious tortures so excruciating and barbarous that one is sickened by their recital. Jews were charged with poisoning the wells and of stealing consecrated wafers to pierce them and draw from them the blood of Christ and of draining the wealth of Christendom into Jewish hands. Of eighty popes in a line from the thirteenth century on, not one of them disapproved of the theology and apparatus of Inquisition. On the contrary, one after another added his own cruel touches to the workings of this deadly machine. The Roman Inquisition had been administered since by the Jesuits. The unHoly Inquisitions "Anyone who attempts to construe a personal view of God which conflicts with Church dogma must be burned without pity. The Inquisition was an ecclesiastical court and process of the Roman Catholic Church setup for the purpose towards the discovery and punishment of heresy which wielded immense power and brutality in medieval and early modern times. The Inquisitions function was principally assembled to repress all heretics of rights, depriving them of their estate and assets which became subject to the ownership of the Catholic treasury, with each relentlessly sought to destroy anyone who spoke, or even thought differently to the Catholic Church. This system for close to over six centuries became the legal framework throughout most of Europe that orchestrated one of the most confound religious orders in the course of mankind. Inquisition Procedure At root the word Inquisition signifies as little of evil as the primitive "inquire," or the adjective inquisitive, but as words, like persons, lose their characters by bad associations, so "Inquisition" has become infamous and hideous as the name of an executive department of the Roman Catholic Church. All crimes and all vices are contained in this one word Inquisition. Murder, robbery, arson, outrage, torture, treachery, deceit, hypocrisy, cupidity, holiness. No other word in all languages is so hateful as this one that owes its abhorrent preeminence to its association with the Roman Church. In the Dark Side of Christian History, Helen Ellerbe describes how the same men who had been both prosecutor and judge decided upon the sentence of heresy. Once an Inquisitor arrived to a heresy-ridden district, a 40 day period of grace was usually allowed to all who wished to confess by recanting their faith. After this period of grace had finished, the inhabitants were then summoned to appear before the Inquisitor. Citizens accused of heresy would be woken in the dead of night, ordered, if not gagged, and then escorted to the holy edifice, or Inquisition prison for closer examination. In , the Council of Harbonne ordered that in the sentencing of heretics, no husband should be spared because of his wife, nor wife because of her husband, and no parent spared from a helpless child. Once in custody victims waited before their judge anxiously, while he pondered through the document of their accusation. During the first examination, enough of their property was likewise confiscated to cover the expenses of the preliminary investigation. The accused would then be implicated and asked incriminating and luring questions in a dexterous manner of trickery calculated to entangle most. A Chapter of the Manual is headed "of the torture" and contains these small reflections: Those who have once been placed upon the rack suffer it with great courage, because their limbs accommodate themselves to it with facility or resist with force; others with charms and spells render themselves insensible, and will die before they will confess anything. The manuscript life of Caraffa gives the following rules drawn up by Caraffa himself: Secondly, no consideration is to be shown to any prince or prelate, however high his station. Thirdly, extreme severity is rather to be exercised against those who attempt to shield themselves under the protection of any potentate, and fourthly, no man must lower himself by showing toleration toward heretics of any kind. Once found guilty regardless they were handed over to the civil authorities to be "relaxed" that is of course, burnt alive Refusing to confess

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at the first hearing, saw heretics being remanded to the prisons for several months. The dungeons were situated underground, so that the outcries of the subject might not reach other parts of the building. In some medieval cells, the inauspicious were bound in stocks or chains, unable to move about and forced to sleep standing up or on the ground. In some cases there was no light or ventilation, inmates were generally starved and kept in solitary confinement in the dark and allowed no contact with the outside world, including that of their own family. In , Pope Innocent IV officially authorized the creation of the horrifying Inquisition torture chambers. It also included anew perpetual imprisonment or death at the stake without the bishops consent. Acquittal of the accused was now virtually impossible. Thus, with a license granted by the pope himself, Inquisitors were free to explore the depths of horror and cruelty. Dressed as black-robed fiends with black cowls over their heads, Inquisitors could extract confessions from just about anyone. The Inquisition invented every conceivable devise to inflict pain by slowly dismembering and dislocating the body. Many of the devices were inscribed with the motto "Glory be only to God. Even the very fact of having a charge brought against you, and of being summoned to the Inquisition was sufficient to strike abject terror into the bravest man or woman. For very few who entered the doors of that halls of torment emerged whole in mind and body. If they escaped with their life, they were, with rare exceptions, maimed, physically or mentally forever. Those who did happen to endure the dungeons generally went mad in captivity, screaming out in despair to escape their purgatories. Others willingly committed suicide during their confinement. The defendant were known to incriminate themselves at any chance they had to escape the horrors. As Henry Charles Lea describes, one of the conditions of escaping the penalties was that they stated all they knew of other heretics and apostates, under the general terror, there was little hesitation in denouncing not only friends and acquaintances, but the nearest and dearest kindred--parents, children, brothers and sisters--this ultimately and indefinitely prolonged the Inquisitions through their associates. In the ages of faith, when the priest, was little less than a God himself, a curse from his lips was often more feared than physical torments. To even establish an accusation against a bishop itself required 72 witnesses; against a deacon was 27; against an inferior dignitary was 7, and for non-members of the clergy, 2 was sufficient to convict. Whole communities went mad with grief and fear of the thought towards being denounced to the Inquisition. It spread all over Europe. Men, women, and children, all legally murdered on evidence by a church, which today would only be accepted unless the court and jury specifically composed of the inmates of a lunatic asylum. During the course, defendants had no rights to counsel or advice, and was even denied the right to know the names of their accusers. No favorable evidence or character witnesses were permitted. In any case, one who even spoke for an accused heretic would be arrested as an accomplice. Never would a prisoner of the Inquisition have seen the accusation against himself, or any other.

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### 4: Commentary on the Canons of the First Ecumenical Council - The Catalog of Good Deeds

*Entry for 'Novatians, or Novatianists' - Cyclopedia of Biblical, Theological and Ecclesiastical Literature - One of 8 Bible encyclopedias freely available, this encyclopedia, with it's nearly 50, entries and 17 millin words, dwarfs modern Bible encyclopedias with the depth of knowledge.*

Most significantly, it resulted in the first, uniform Christian doctrine , called the Creed of Nicaea. With the creation of the creed, a precedent was established for subsequent local and regional councils of Bishops Synods to create statements of belief and canons of doctrinal orthodoxy – the intent being to define unity of beliefs for the whole of Christendom. The council settled, to some degree, the debate within the Early Christian communities regarding the divinity of Christ. This idea of the divinity of Christ, along with the idea of Christ as a messenger from God The Father , had long existed in various parts of the Roman empire. The divinity of Christ had also been widely endorsed by the Christian community in the otherwise pagan city of Rome. Derived from Greek oikoumenikos Greek: Alexander of Alexandria and Athanasius claimed to take the first position; the popular presbyter Arius , from whom the term Arianism comes, is said to have taken the second. Another result of the council was an agreement on when to celebrate Easter , the most important feast of the ecclesiastical calendar, decreed in an epistle to the Church of Alexandria in which is simply stated We also send you the good news of the settlement concerning the holy pasch, namely that in answer to your prayers this question also has been resolved. All the brethren in the East who have hitherto followed the Jewish practice will henceforth observe the custom of the Romans and of yourselves and of all of us who from ancient times have kept Easter together with you. This council is generally considered the beginning of the period of the First seven Ecumenical Councils in the History of Christianity. This synod had been charged with investigation of the trouble brought about by the Arian controversy in the Greek-speaking east. This was the first general council in the history of the Church since the Apostolic Council of Jerusalem , the Apostolic council having established the conditions upon which Gentiles could join the Church. Eusebius of Caesarea counted , [19] Athanasius of Alexandria counted , [20] and Eustathius of Antioch counted [21] all three were present at the council. Later, Socrates Scholasticus recorded more than , [22] and Evagrius, [23] Hilary of Poitiers , [24] Jerome [25] and Rufinus recorded Delegates came from every region of the Roman Empire except Britain. The participating bishops were given free travel to and from their episcopal sees to the council, as well as lodging. These bishops did not travel alone; each one had permission to bring with him two priests and three deacons ; so the total number of attendees could have been above Eusebius speaks of an almost innumerable host of accompanying priests , deacons and acolytes. A special prominence was also attached to this council because the persecution of Christians had just ended with the Edict of Milan , issued in February of AD by Emperors Constantine and Licinius. The Eastern bishops formed the great majority. Of these, the first rank was held by the three patriarchs: Many of the assembled fathers – for instance, Paphnutius of Thebes , Potamon of Heraclea and Paul of Neocaesarea – had stood forth as confessors of the faith and came to the council with the marks of persecution on their faces. This position is supported by patristic scholar Timothy Barnes in his book Constantine and Eusebius. Athanasius of Alexandria, a young deacon and companion of Bishop Alexander of Alexandria, was among the assistants. Athanasius eventually spent most of his life battling against Arianism. Alexander of Constantinople , then a presbyter, was also present as representative of his aged bishop. Constantine organized the Council along the lines of the Roman Senate. Hosius of Cordoba may have presided over its deliberations; he was probably one of the Papal legates. The agenda of the synod included: The Arian question regarding the relationship between God the Father and Jesus; i. In these discussions, some dominant figures were Arius, with several adherents. But when some of the more shocking passages from his writings were read, they were almost universally seen as blasphemous. Eusebius of Caesarea called to mind the baptismal creed of his own diocese at Caesarea at Palestine, as a form of reconciliation. The majority of the bishops agreed. For some time, scholars thought that the original Nicene

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Creed was based on this statement of Eusebius. Today, most scholars think that the Creed is derived from the baptismal creed of Jerusalem, as Hans Lietzmann proposed. The orthodox bishops won approval of every one of their proposals regarding the Creed. After being in session for an entire month, the council promulgated on June 19 the original Nicene Creed. This profession of faith was adopted by all the bishops "but two from Libya who had been closely associated with Arius from the beginning. Arius, Arianism, and Arian controversy The synod of Nicea, Constantine and the condemnation and burning of Arian books, illustration from a northern Italian compendium of canon law, ca. Alexander of Alexandria now known as Homoousians. Alexander and his followers believed that the Son was co-eternal with the Father, and divine in just the same sense that the Father is. According to many accounts, debate became so heated that at one point, Arius was slapped in the face by Nicholas of Myra, who would later be canonized. Arians saw these as essentially the same; followers of Alexander did not. The exact meaning of many of the words used in the debates at Nicea were still unclear to speakers of other languages. Greek words like "essence" *ousia*, "substance" *hypostasis*, "nature" *physis*, "person" *prosopon* bore a variety of meanings drawn from pre-Christian philosophers, which could not but entail misunderstandings until they were cleared up. The word *homoousia*, in particular, was initially disliked by many bishops because of its associations with Gnostic heretics who used it in their theology, and because it had been condemned at the 2nd Synods of Antioch. And he argued that everything else was created through the Son. Thus, said the Arians, only the Son was directly created and begotten of God; and therefore there was a time that He had no existence. Arius believed the Son Jesus was capable of His own free will of right and wrong, and that "were He in the truest sense a son, He must have come after the Father, therefore the time obviously was when He was not, and hence He was a finite being," [39] and was under God the Father. The Arians appealed to Scripture, quoting verses such as John Thus, the Father was always a father, and that the Son, therefore, always existed with him. The Nicene fathers believed that to follow the Arian view destroyed the unity of the Godhead, and made the Son unequal to the Father, in contravention of the Scriptures "I and the Father are one"; John Further on it says "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: One of the projects undertaken by the Council was the creation of a Creed, a declaration and summary of the Christian faith. Several creeds were already in existence; many creeds were acceptable to the members of the council, including Arius. From earliest times, various creeds served as a means of identification for Christians, as a means of inclusion and recognition, especially at baptism. Some distinctive elements in the Nicene Creed, perhaps from the hand of Hosius of Cordova, were added. Some elements were added specifically to counter the Arian point of view. He is said to be "one in being with The Father". Eusebius of Caesarea ascribes the term *homoousios*, or consubstantial, i. The significance of this clause, however, is extremely ambiguous, and the issues it raised would be seriously controverted in future. Thus, instead of a baptismal creed acceptable to both the Arians and their opponents the council promulgated one which was clearly opposed to Arianism and incompatible with the distinctive core of their beliefs. The text of this profession of faith is preserved in a letter of Eusebius to his congregation, in Athanasius, and elsewhere. Bishop Hosius of Cordova, one of the firm Homoousians, may well have helped bring the council to consensus. At the time of the council, he was the confidant of the emperor in all Church matters. Hosius stands at the head of the lists of bishops, and Athanasius ascribes to him the actual formulation of the creed. In spite of his sympathy for Arius, Eusebius of Caesarea adhered to the decisions of the council, accepting the entire creed. The initial number of bishops supporting Arius was small. After a month of discussion, on June 19, there were only two left: Theonas of Marmarica in Libya, and Secundus of Ptolemais. Maris of Chalcedon, who initially supported Arianism, agreed to the whole creed. Similarly, Eusebius of Nicomedia and Theognis of Nice also agreed, except for the certain statements. The Emperor carried out his earlier statement: Arius, Theonas, and Secundus refused to adhere to the creed, and were thus exiled to Illyria, in addition to being excommunicated. The works of Arius were ordered to be confiscated and consigned to the flames while all persons found possessing them were to be executed. To determine which lunar month was to be designated as Nisan, Christians relied on the Jewish community. By

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the later 3rd century some Christians began to express dissatisfaction with what they took to be the disorderly state of the Jewish calendar. They argued that contemporary Jews were identifying the wrong lunar month as the month of Nisan, choosing a month whose 14th day fell before the spring equinox. They justified this break with tradition by arguing that it was in fact the contemporary Jewish calendar that had broken with tradition by ignoring the equinox, and that in former times the 14th of Nisan had never preceded the equinox. Easter was henceforward to be a Sunday in a lunar month chosen according to Christian criteria—in effect, a Christian Nisan—not in the month of Nisan as defined by Jews. Those who argued for continued reliance on the Jewish calendar called "protopaschites" by later historians were urged to come around to the majority position. That they did not all immediately do so is revealed by the existence of sermons, [47] canons, [48] and tracts [49] written against the protopaschite practice in the later 4th century. These two rules, independence of the Jewish calendar and worldwide uniformity, were the only rules for Easter explicitly laid down by the Council. No details for the computation were specified; these were worked out in practice, a process that took centuries and generated a number of controversies. See also *Computus and Reform of the date of Easter*. In particular, the Council did not decree that Easter must fall on Sunday. This was already the practice almost everywhere. By endorsing the move to independent computations, the Council had separated the Easter computation from all dependence, positive or negative, on the Jewish calendar. The "Zonaras proviso", the claim that Easter must always follow Nisan 15 in the Hebrew calendar, was not formulated until after some centuries. By that time, the accumulation of errors in the Julian solar and lunar calendars had made it the de facto state of affairs that Julian Easter always followed Hebrew Nisan. For what can be more appropriate, or what more solemn, than that this feast from which we have received the hope of immortality, should be kept by all without variation, using the same order and a clear arrangement? And in the first place, it seemed very unworthy for us to keep this most sacred feast following the custom of the Jews, a people who have soiled their hands in a most terrible outrage, and have thus polluted their souls, and are now deservedly blind. Since we have cast aside their way of calculating the date of the festival, we can ensure that future generations can celebrate this observance at the more accurate time which we have kept from the first day of the passion until the present time

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### 5: Bosnia and Herzegovina - Cultural life | [www.enganchecubano.com](http://www.enganchecubano.com)

*Whoever was a bishop among the Cathari let him, however, become a Chorepiscopus, or let him enjoy the honour of a presbyter or of a bishop. For in one church there shall not be two bishops. Aristenus: If any of them be bishops or chorepiscopi they shall remain in the same rank, unless perchance in the same city there be found a bishop of the.*

Cultural life Cultural milieu Diverse European and Turkish influences are felt in the cultural life of Bosnia and Herzegovina. There are considerable variations between traditional and modern and between rural and urban culture as well. Daily life and social customs Family ties are strong, and friendship and neighbourhood networks are well developed. Great value is placed on hospitality, spontaneity, and the gifts of storytelling and wit. These small rolls of seasoned ground meat, typically a mixture of beef and lamb, are grilled and usually served in a bread pocket. The plums that grow in the country are often made into thick jam or slivovitz, a popular brandy. The arts During the s Sarajevo, with a less repressive atmosphere than that of the Yugoslav capital of Belgrade now in Serbia, gave rise to a dissident rock-and-roll culture. International artists toured the country during the 1995 war in the service of humanitarian causes, and they continue to do so, adding to a strong domestic tradition of musical and cultural performance. Folk songs remain popular and well-known. Sarajevo enjoys an active literary culture as well, with a number of publishing houses releasing contemporary and classic writing from the region. Do You Remember Dolly Bell? The Italian opera star Luciano Pavarotti lent his talent to raise funds for the Pavarotti Music Centre in Mostar, an institution that offers courses in music, filmmaking, photography, and acting. Sports and recreation Bosnians, like many Europeans, share a passion for football soccer. The country fields dozens of professional and semiprofessional teams, and virtually no Bosnian village lacks a field and a few players willing to populate it. The civil war of the s caused the Bosnian football league to break into three comparatively weak divisions along ethnic lines, with Bosniak, Serb, and Croat teams that rarely played against anyone not of their own allegiance. In the Croat and Bosniak divisions agreed to interethnic play, joined by the Serb league in During the Yugoslav era Bosnia and Herzegovina had powerful basketball players, and the sport is still widely popular. However, as with football, ethnic division plagued the sport in the s. During the period of Yugoslav rule, Bosnian athletes competed in many Olympic Games, and the Winter Games of were held in Sarajevo. Newly independent Bosnia and Herzegovina formed a national Olympic committee in, which the International Olympic Committee recognized in Despite the ongoing war, an interethnic team also participated in the Winter Games at Lillehammer, Nor. Athletes from the country have continued to participate in subsequent Winter and Summer Games. Bosnia and Herzegovina features large national parks—Sutjeska, Kozara, and Una—and nature reserves. Mountains and open spaces offer hiking, skiing, and hunting. Hunting is a popular pastime, and assorted hunting societies include thousands of members. Media and publishing In comparison with news outlets in much of communist eastern Europe, the news media in Yugoslavia were relatively independent, censorship being achieved more through implicit threat than through direct intervention. The warring factions during the 1995 war appropriated most media for the distribution of propaganda. Following the war, the Federation of Bosnia and Herzegovina and the Republika Srpska each began operating public radio and television stations. Numerous private stations also exist. Among the many newspapers, magazines, and popular journals circulating in Bosnia and Herzegovina are the Sarajevo dailies Dnevni Avaz and Oslobodjenje and the Banja Luka daily Nezavisne Novine. History Ancient and medieval periods When the Romans extended their conquests into the territory of modern Bosnia during the 2nd and 1st centuries bce, the people they encountered there belonged mainly to Illyrian tribes. Most of the area of modern Bosnia was incorporated into the Roman province of Dalmatia. During the 4th and 5th centuries ce, Roman armies suffered heavy defeats in this region at the hands of invading Goths. When the Goths were eventually driven out of the Balkans by the Byzantine emperor Justinian I in the early 6th century, the Bosnian territory became, notionally at least, part of the Byzantine Empire. Prof saxx Slavs began to settle in this territory during the 6th

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century. A second wave of Slavs in the 7th century included two powerful tribes, the Croats and the Serbs: Croats probably covered most of central, western, and northern Bosnia, while Serbs extended into the Drina River valley and modern Herzegovina. This area later became part of Croatia under King Tomislav. Soon after Constantine wrote those words, most of the modern territory of Bosnia reverted to Croatian rule. During the 11th and 12th centuries, Bosnia experienced rule by Byzantium through Croatian or Serbian intermediaries, incorporation into a Serbian kingdom that had expanded northward from the territory of modern Montenegro and Herzegovina, rule by Hungary, and a brief period of renewed Byzantine rule. After the death of the emperor Manuel I Comnenus in 1180, Byzantine rule fell away, and government by Croatia or Hungary was not restored: A Bosnian state of some kind existed during most of the period from 1180 to 1463, despite periodic intrusions from the neighbouring kingdom of Hungary, which maintained a theoretical claim to sovereignty over Bosnia. Bosnia enjoyed periods of power and independence, especially under three prominent rulers: Ban Kulin ruled c. 1198–1204. During the reign of Tvrtko I, Bosnia reached farther south and acquired a portion of the Dalmatian coast. For a brief period in the late 14th century, Bosnia was the most powerful state in the western Balkans. One consequence of this isolation was the development of a distinctive Bosnian church. After the schism of 1054 divided Western Latin, or Roman Catholic and Eastern Orthodox Christianity, most of the Bosnian territory excluding modern Herzegovina was Latin, but during the long period of isolation from Rome the Bosnian church fell into its own de facto schism, electing its own leaders from among the heads of the monastic houses. A combination of poor theological training, lax observances, and Eastern Orthodox practices led to frequent complaints from neighbouring areas, beginning in the 13th century, that the Bosnian church was infected with heresy. In 1219 a papal legate was sent to investigate these charges, and Ban Kulin gathered a special council at Bilino Polje near modern Zenica, where the church leaders signed a declaration promising to undertake a series of reforms. Most involved correcting lax religious practices; in addition, however, they promised not to shelter heretics in their monasteries. The extent to which these reforms were observed is very uncertain, since over the following century the church in Bosnia became increasingly isolated. Beginning in the mid-14th century, many historians argued that the Bosnian church had adopted the extreme dualist heresy of the Bulgarian Bogomils. Evidence for this view came from the papal denunciations of the Bosnians, which sometimes accused them of Manichaeism, the dualist theology on which Bogomil beliefs were based. However, later scholarship suggested that the authors of those denunciations had little or no knowledge of the situation inside Bosnia and that confusion may have been caused by the existence of genuine dualist heretics on the Dalmatian coast. Furthermore, the surviving evidence of the religious practices of the Bosnian church shows that its members accepted many things that Bogomils fiercely rejected, such as the sign of the cross, the Old Testament, the mass, the use of church buildings, and the drinking of wine. The Bosnian church should thus be considered an essentially nonheretical branch of the Roman Catholic Church, based in monastic houses in which some Eastern Orthodox practices also were observed. During the 14th century the Franciscans established a network of friaries in Bosnia and spent more than a century trying to convert members of the Bosnian church to mainstream Catholicism. When most of the clergy converted, the back of the Bosnian church was broken. The final decades of the medieval Bosnian state were troubled by civil war, Hungarian interference, and the threat of invasion by the Turkish Ottoman Empire. Ottoman armies began raiding Serbia in the 1380s and crossed into Bosnian-ruled Hum Herzegovina in 1395. King Tvrtko I sent a large force to fight against them alongside the Serbian army at the Battle of Kosovo Polje in the following year. Ottoman forces captured an important part of central Bosnia in 1463, centred on the settlement of Vrhbosna, which they developed into the city of Sarajevo. In 1493 they conquered most of the rest of Bosnia proper, although parts of Herzegovina and some northern areas of Bosnia were taken over by Hungary and remained under Hungarian control until the 16th century. In 1526 a broad area covering modern Bosnia and some surrounding areas of Croatia and Serbia was given the full status of an eyalet, or constituent province of the empire. Bosnia enjoyed this status as a distinct entity throughout the rest of the Ottoman period. The Bosnian eyalet was governed by a vizier and administered through a network of junior pashas and local judges. Land was distributed according to the Ottoman feudal system, in

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which the holder of a timar estate had to report for military duty, bringing and supporting other soldiers. In all these respects, conditions in Bosnia were similar to those in the other conquered areas of Europe. In one crucial way, however, Bosnia differed from the other Balkan lands except, later, Albania: This was a gradual development; it took more than a hundred years for Muslims to become an absolute majority. There was no mass conversion at the outset, nor mass immigration of Muslims from Anatolia. The fundamental reason for the growth of such a large Muslim population in Bosnia may lie in the earlier religious history of the Bosnian state. Whereas neighbouring Serbia had benefited from a strong, territorially organized national church, Bosnia had seen competition in most areas between the Bosnian church and the Roman Catholic Church, both of which operated only out of monastic houses. In Herzegovina a third church, the Serbian Orthodox, had competed. Christianity was thus structurally weaker in Bosnia than in almost any other part of the Balkans. The motives that inclined Bosnians to adopt Islam were partly economic: Other motives included the privileged legal status enjoyed by Muslims and, possibly, a desire to avoid the poll tax on non-Muslims, though Muslims were subject, unlike Christians, both to the alms tax and to the duties of general military service. But the traditional belief that Bosnian noblemen converted en masse to Islam in order to keep their estates has been largely disproved by modern historians. To fill up depopulated areas of northern and western Bosnia, the Ottomans encouraged the migration of large numbers of hardy settlers with military skills from Serbia and Herzegovina. Some of these settlers were Vlachs, members of a pre-Slav Balkan population that had acquired a Latin language and specialized in stock breeding, horse raising, long-distance trade, and fighting. Most were members of the Serbian Orthodox Church. Before the Ottoman conquest, that church had had very few members in the Bosnian lands outside Herzegovina and the eastern strip of the Drina valley. There is no definite evidence of any Orthodox church buildings in central, northern, or western Bosnia before 1463. During the 16th century, however, several Orthodox monasteries were built in those parts of Bosnia, apparently to serve the newly settled Orthodox population there. Major wars affecting Bosnia took place almost every two generations throughout the Ottoman period. This war left Bosnia financially drained and militarily exhausted. A Venetian-Ottoman war, beginning in 1683 and lasting until 1699, involved heavy fighting and destruction in parts of western Bosnia. In a small Austrian army under Prince Eugene of Savoy marched into the heart of Bosnia, put Sarajevo to the torch, and hurried back to Austrian territory, taking thousands of Roman Catholic Bosnians with it. Austria invaded Bosnia again in 1718 but was repelled by local forces. In the subsequent peace settlement the Treaty of Belgrade, 1718, Austria gave up its claim to the territory south of the Sava River. This settlement formed the basis of the northern border of modern Bosnia. Austria seized more territory after invading Bosnia again in 1738, but it yielded up its gains at the peace settlement in 1739. Courtesy of the trustees of the British Museum The chronic fighting weakened Bosnia. War necessitated increased taxation, causing tax revolts. Forced conscription and frequent plague epidemics led to a relative reduction in the Muslim population, which contributed its manpower to Ottoman campaigns throughout the empire and may have suffered disproportionately from the effects of plague in the cities. In the 18th century there was strong growth in the Christian population; by the end of the century the Muslims were probably no longer in the majority. The social consequences of war also included a change in the system of land tenure: The conditions of work demanded of the peasants on these estates were usually much more severe, and these peasants tended increasingly to be Christians, since Muslim peasants were able to acquire smallholdings in their own right.

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### 6: the Sacrament of Penance - The Catholic Encyclopedia - Bible Encyclopedia

*8. provision for agreement with the Novatianists, an early sect provision for mild procedure against the lapsed during the persecution under Licinius prohibition of the removal of priests.*

Alexander of Alexandria and Athanasius took the first position; the popular presbyter Arius, from whom the term Arianism comes, took the second. We also send you the good news of the settlement concerning the holy pasch, namely that in answer to your prayers this question also has been resolved. All the brethren in the East who have hitherto followed the Jewish practice will henceforth observe the custom of the Romans and of yourselves and of all of us who from ancient times have kept Easter together with you. This council is generally considered the beginning of the period of the First seven Ecumenical Councils in the History of Christianity. This synod had been charged with investigation of the trouble brought about by the Arian controversy in the Greek-speaking east. This was the first general council in the history of the Church summoned by emperor Constantine I. In the Council of Nicaea, "The Church had taken her first great step to define revealed doctrine more precisely in response to a challenge from a heretical theology. Eusebius of Caesarea counted more than , [20] Athanasius of Alexandria counted , [11] and Eustathius of Antioch estimated "about " [21] all three were present at the council. Later, Socrates Scholasticus recorded more than , [22] and Evagrius, [23] Hilary of Poitiers , [24] Jerome , [25] Dionysius Exiguus , [26] and Rufinus [27] recorded These bishops did not travel alone; each one had permission to bring with him two priests and three deacons , so the total number of attendees could have been above 1, Eusebius speaks of an almost innumerable host of accompanying priests, deacons, and acolytes. A Syriac manuscript lists the names of the eastern bishops which included twenty two from Coele-Syria, nineteen from Palestine, ten from Phoenicia, six from Arabia, etc. Of these, the first rank was held by the patriarchs: Alexander of Alexandria and Eustathius of Antioch. Many of the assembled fathersâ€™ for instance, Paphnutius of Thebes , Potamon of Heraclea, and Paul of Neocaesarea â€™ had stood forth as confessors of the faith and came to the council with the marks of persecution on their faces. This position is supported by patristic scholar Timothy Barnes in his book Constantine and Eusebius. Athanasius of Alexandria, a young deacon and companion of Bishop Alexander of Alexandria, was among the assistants. Athanasius eventually spent most of his life battling against Arianism. Alexander of Constantinople , then a presbyter, was also present as representative of his aged bishop. Constantine organized the Council along the lines of the Roman Senate. Hosius of Cordoba may have presided over its deliberations; he was probably one of the Papal legates. The Arian question regarding the relationship between God the Father and the Son not only in his incarnate form as Jesus, but also in his nature before the creation of the world ; i. Emperor Constantine arrived nearly a month later on 14 June. But when some of the more shocking passages from his writings were read, they were almost universally seen as blasphemous. Eusebius of Caesarea called to mind the baptismal creed of his own diocese at Caesarea at Palestine, as a form of reconciliation. The majority of the bishops agreed. For some time, scholars thought that the original Nicene Creed was based on this statement of Eusebius. Today, most scholars think that the Creed is derived from the baptismal creed of Jerusalem , as Hans Lietzmann proposed. The orthodox bishops won approval of every one of their proposals regarding the Creed. After being in session for an entire month, the council promulgated on 19 June the original Nicene Creed. This profession of faith was adopted by all the bishops "but two from Libya who had been closely associated with Arius from the beginning". The sessions continued to deal with minor matters until 25 August. Arius , Arianism , and Arian controversy The synod of Nicaea, Constantine and the condemnation and burning of Arian books, illustration from a northern Italian compendium of canon law, ca. The disputed issues centered on the natures and relationship of God the Father and the Son of God Jesus. Alexander maintained that the Son was divine in just the same sense that the Father is, coeternal with the Father, else he could not be a true Son. Arians saw these as essentially the same; followers of Alexander did not. The exact meaning of many of the words used in the debates at Nicaea were still unclear to speakers

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of other languages. Greek words like "essence" *ousia* , "substance" *hypostasis* , "nature" *physis* , "person" *prosopon* bore a variety of meanings drawn from pre-Christian philosophers, which could not but entail misunderstandings until they were cleared up. The word *homousia* , in particular, was initially disliked by many bishops because of its associations with Gnostic heretics who used it in their theology , and because their heresies had been condemned at the "Synods of Antioch. And Arius argued that everything else was created through the Son. Thus, said the Arians, only the Son was directly created and begotten of God; and therefore there was a time that He had no existence. Arius believed that the Son of God was capable of His own free will of right and wrong, and that "were He in the truest sense a son, He must have come after the Father, therefore the time obviously was when He was not, and hence He was a finite being", [44] and that He was under God the Father. The Arians appealed to Scripture, quoting biblical statements such as "the Father is greater than I", [45] and also that the Son is "firstborn of all creation". Thus, the Father was always a Father, and both Father and Son existed always together, eternally, coequally and consubstantially. Those in opposition to Arius believed that to follow the Arian view destroyed the unity of the Godhead , and made the Son unequal to the Father. They insisted that such a view was in contravention of such Scriptures as "I and the Father are one" [48] and "the Word was God", [48] as such verses were interpreted. They declared, as did Athanasius, [49] that the Son had no beginning, but had an "eternal derivation" from the Father, and therefore was coeternal with him, and equal to God in all aspects. This belief was expressed by the bishops in the Creed of Nicaea , which would form the basis of what has since been known as the Niceno-Constantinopolitan Creed. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed.

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### 7: Roman Catholicism | History, Definition, & Facts | [www.enganchecubano.com](http://www.enganchecubano.com)

*The U.S. Fellowship of Reconciliation (a religious, largely Christian, pacifist organization), for example, contains members sharing the non-resistance and active reconciliation positions, although it is probable that a very large percentage belong in the moral resistance category.*

Catherine and her new husband shared several common ancestors making them multiple cousins. Henry went on his last, unsuccessful, campaign to France from July to September , leaving Catherine as his regent. Because her regency council was composed of sympathetic members, including her uncle, Thomas Cranmer the Archbishop of Canterbury and Lord Hertford , Catherine obtained effective control and was able to rule as she saw fit. It is thought that her actions as regent, together with her strength of character and noted dignity, and later religious convictions, greatly influenced her stepdaughter Lady Elizabeth the future Elizabeth I of England. By the mids, she came under suspicion that she was actually a Protestant. The book promoted the Protestant concept of justification by faith alone , which the Catholic Church deemed to be heresy. Her sympathy with Anne Askew , the Protestant martyr who fiercely opposed the Catholic belief of transubstantiation , also suggests that she was more than merely sympathetic to the new religion. In , the Bishop of Winchester and Lord Wriothesley tried to turn the king against her. An arrest warrant was drawn up for her and rumours abounded across Europe that the King was attracted to her close friend, the Duchess of Suffolk. He further ordered that, after his death, Catherine, though a queen dowager , should be given the respect of a queen of England, as if he were still alive. Catherine was quick to accept when Seymour renewed his suit of marriage. Since only six months had passed since the death of King Henry, Seymour knew that the Regency council would not agree to a petition for the queen dowager to marry so soon. Sometime near the end of May, Catherine and Seymour married in secret. King Edward VI and council were not informed of the union for several months. When their union became public knowledge, it caused a small scandal. The King and Lady Mary were very much displeased by the union. After being censured and reprimanded by the council, Seymour wrote to the Lady Mary asking her to intervene on his behalf. Mary became furious at his forwardness and tasteless actions and refused to help. Mary even went as far as asking her half-sister, Lady Elizabeth, not to interact with Queen Catherine any further. Instead she, as the wife of the protector, should be the one to wear them. Eventually, the Duchess won the argument, which left her relationship with Catherine permanently damaged; the relationship between the two Seymour brothers also worsened as a result, since Thomas saw the whole dispute as a personal attack by his brother on his social standing. In November , Catherine published her second book, Lamentation of a Sinner. The book was a success and widely praised. The dowager queen promised to provide education for both. The illustrious marble tomb of Catherine Parr, St. In March , at the age of 35, Catherine became pregnant. This pregnancy was a surprise as Catherine had not conceived during her first three marriages. During this time, Seymour began to take an interest in Lady Elizabeth. Seymour had reputedly plotted to marry her before marrying Catherine, and it was reported later that Catherine discovered the two in an embrace. On a few occasions before the situation risked getting completely out of hand, according to the deposition of Kat Ashley , Catherine appears not only to have acquiesced in episodes of horseplay , but actually to have assisted her husband. Elizabeth immediately wrote a letter to the Queen and Seymour after she left Chelsea. The letter demonstrates a sort of remorse. Kat Ashley, whose deposition was given after Catherine had died and Seymour had been arrested for another attempt at marrying Lady Elizabeth, had developed a crush on Seymour during her time at Chelsea and actually encouraged her charge to "play along. Catherine died eight days later, on 7 September , at Sudeley Castle in Gloucestershire , from what is thought to be childbed fever. This illness was common due to the lack of hygiene around childbirth. The last mention of Mary Seymour on record is on her second birthday, and although stories circulated that she eventually married and had children, most historians believe she died as a child at Grimsthorpe Castle in Lincolnshire. He opened the coffin and observed that the body, after years, was

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in a surprisingly good condition. Reportedly the flesh on one of her arms was still white and moist. After taking a few locks of her hair, he closed the coffin and returned it to the grave. The coffin was opened a few more times in the next ten years and in some drunken men buried it upside down and in a rough way. When the coffin was officially reopened in , nothing but a skeleton remained. Her remains were then moved to the tomb of Lord Chandos whose family owned the castle at that time. The painting has recently been re-identified as Catherine Parr, with whose name it was originally associated. The full-length format was very rare in portraits of this date, and was usually used only for very important sitters. Lady Jane Grey, although of royal blood, was a relatively obscure child of eight when this was painted circa ; it was to be another eight years before the short-lived attempt at placing her on the throne. The distinctive crown-shaped jewel the sitter wears can be traced to an inventory of jewels that belonged to Catherine Parr, and the cameo beads appear to have belonged to Catherine Howard , from whom they would have passed to her successor as queen. Charles Laughton played the king, with actress Everley Gregg appearing as Catherine. Crutchley reprised her role as Catherine Parr for the first episode of the 6-part follow-up series on the life of Elizabeth I in , Elizabeth R. Red Rose of the House of Tudor. Henry portrayed by Homer regrets his marriage to her because of her age. In March , Washington University in St. Louis performed the A. Hotchner Playwriting Competition winner Highness, which documents the life of Catherine Parr and her relationships with King Henry and his daughter, the future Queen Elizabeth I , to whom she was a stepmother. The lead female character, Nanette Morland, is educated alongside Catherine and is later re-acquainted with her when she becomes Queen. She has been the subject of several novels, including two titled The Sixth Wife, and she is a supporting character in C. The play was written by Kate Hennig. Maev Beaty played Katherine Parr.

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8: Inquisition | [www.enganchecubano.com](http://www.enganchecubano.com)

*Bro. Samuel Pickens Thy Word is Truth Daniel (KJV) 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*

The Negroes of Montgomery, Alabama, conduct a year-long nonviolent bus boycott. Danilo Dolci is jailed for leading hungry Sicilians in a nonviolent demonstration. The crew of the ketch Golden Rule go to prison for attempting to stop U. The Welsh Nationalists use nonviolent resistance in addition to educational and electoral methods in their struggle for Welsh self-government. Young Frenchmen begin their fifth year in prison as war resisters. A Mennonite father refuses to send his children to an Ohio school because they will be taught war-like and un-Godly ideas. Women of Budapest Stop Russian tanks by lying down in front of them. Hundreds in Britain march four days in rain, snow and sun to the Aldermaston Atomic Weapons Research Establishment in protest against nuclear weapons. But they have now risen to sufficient prominence that they must be reckoned with in world thinking and events. Gandhi is in large degree responsible for this. They also stand in contrast to modern developments of violence: This lack of clarity has its effect on the groups promoting nonviolent approaches, on criticisms by their opponents, and on the thinking of still others. The usual degree of misunderstanding which may result from a varied and imprecise use of terms becomes plain confusion when the phenomena concerned are relatively little known. Two of these are that evaluation of the merits and demerits of those approaches will be seriously handicapped, and that research in this area will face unnecessary difficulties. Persons rejecting violence on grounds of principle have rarely analyzed the relation of their particular belief systems to others also rejecting violence. They have failed to do this largely because such analysis has seemed to them irrelevant: However, some of them have recognized differences in motivation and behaviour among those rejecting violence. For example, Guy F. Such articles and letters could be found in *The Friend* weekly unofficial paper of the Quakers, in *Reconciliation* monthly organ of the Fellowship of Reconciliation, and in *No More War* the monthly organ of the [No More War] movement. This distinction has also been made by non-pacifists. It was clear that a new word must be coined by the Indians to designate their struggle. Hindu pacifism *satyagraha*, Christian pacifism, and revolutionary secular pacifism. Professor Leo Kuper of the Sociology Department of Natal University has distinguished between nonviolent resistance movements aimed at achieving their goals by means of embarrassment and conversion of their opponents respectively;<sup>14</sup> but, again, this does not purport to be a full typology. In the intermediate positions we might place 1 violence without hatred, 2 nonviolence practiced by necessity rather than because of principle, 3 nonviolent coercion, 4 *satyagraha* and nonviolent direct action, and 5 nonresistance. These phenomena have in common only the abstention from physical violence, either generally or in meeting particular conflict situations, or both. Not included in this broad classification are: These are indicated below after the typology. Such acts may be directed towards a change in, or abolition of, existing attitudes, values, social patterns, customs or social structure, or a combination of these. Such change or abolition may take place whether these attitudes etc. Such acts may also be directed, in defense of attitudes, values, social patterns, customs, or social structure, or a combination of these, against attempts of the opponent to alter or to abolish them, whether by the introduction of particular or general innovations or both. In some cases of nonviolent resistance and direct action the primary intent is to change attitudes and values as a preliminary to changing policies. In other cases, the primary intent is to change policies or thwart attempts to change policies whether or not the opponents have first changed their attitudes and values. In other cases, the intent may be to change simultaneously attitudes and policies. After a classification of the types had been made, the writer sought to examine what were the intrinsic characteristics possessed by the respective types which distinguish them from the others. Following the description of the types of generic nonviolence, appears a chart listing the main criteria which emerged. The nine types of generic nonviolence described below are: This classification should

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be viewed simply as a tool to facilitate understanding and study of the phenomena, a tool which is neither perfect nor final, but may nevertheless be useful. The examples cited and statements used as illustrations for the respective types have been chosen from those available to the writer on the basis of their adequacy as illustrations and because of the presence of suitable documentation. There is no pretence that the examples cited are geographically representative or exhaustive of the cases belonging to each type. Further research on each of these types could provide abundant additional examples and illustrative statements.

**Non-Resistance**  
The non-resistants reject on principle all physical violence, whether on an individual, State or international level. There are various Christian sects of this type, such as the Mennonites and the Amish. They refuse participation in war; and also in the State by holding government office, voting or having recourse to the courts. They pay their taxes, however, and do what the State demands, as long as it is not inconsistent with what they consider to be their duty to God. The non-resistants are concerned with being true to their beliefs and maintaining their own integrity, rather than with attempts at social reconstruction, many even opposing attempts to create a good society here on earth. A common belief of the non-resistants is that it is not possible for the world as a whole to become free from sin, and therefore, the Christian should withdraw from evil. Such influence as they have on society results from their acts of goodwill such as relief work, their exhortations and their example. The non-resistants have their roots in early Christianity. With very few exceptions, the early Christians refused all military service and subservience to the Roman emperor. The crucial change began under the reign of Constantine, who was converted to Christianity in A. They were cruelly persecuted. Some of their names have been lost. In the Middle Ages and later there were many sects which sought a return to what they believed to be the basic gospel. Some of these were Anabaptist sects. Hershberger describes these sects thus: They stood aloof and maintained that indifference or hostility to the world which characterized the primitive church. These groups are known as the sects. They generally refused to use the law, to take the oath, to exercise domination over others, or to participate in war. Theirs was not an ascetic emphasis on heroic and vicarious achievement. It was not an opposition, in most cases, to the sense life or the average life of humanity, but simply an opposition to the social institutions of the world. They always demanded a high standard of moral performance. This made for small groups, of course, but what they lost in the spirit of universalism, they made up for in intensity of life. This tradition of the sects was carried down from the Montanists and Dontanists through the Waldensians to the followers of Wycliff and Huss to the Anabaptists. The temporal authority must needs exist, since it was instituted of God to punish the wicked, but in that work the Christian had no hand. Hence their position involved opposition to the oath, holding of office, and bearing of arms. Rather they seek to convince their opponent They place their emphasis on the positive action of goodwill which they will use rather than upon a catalogue of violent actions which they will not use. Direct action and strategy are not involved. Tolstoy and many of his followers, and much of the present Society of Friends Quakers, are proponents of this type of generic nonviolence. So also are many other individual pacifists. Tolstoy rejected the use of violence under all circumstances and also private property and association with institutions which practise coercion over men. Tolstoy depended upon the power of example and goodwill to influence men. On the contrary, he will bear violence without opposing it. But by this very attitude to violence, he will not only himself be free, but will free the whole world from all external power. This rules out any right to constrain men by means of violence. Also involved in it is the conviction that men should live the kind of life which removes the occasion for wars and builds a world of peace. Friends in general have not completely rejected the use of force by a civil government<sup>35</sup> and often today work for the adoption of legislation and sometimes hold office, even as judges. Early Quakers, believing in the imminence of the spiritual regeneration of the world, eventually identified themselves with the civil government, expecting to administer to affairs of state on the principles of love, kindness and goodwill. With most Quakers there was a fundamental difference between the use of force in personal relations and by the military on one hand, and by a civil government on the other. After some years of Quaker administration in Pennsylvania, the Quakers withdrew from the government. There is variation in opinion on the matter among present day Quakers, many

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of whom are not pacifists. Quakers have made large efforts at international relief and reconstruction, international conciliation and peace education, social reform activities and conscientious objection. Quakers describe their belief in peace in such terms as these: We believe that the primary Christian duty in relation to others is to appeal to that of God in them and, therefore, any method of oppression or violence that renders such an appeal impossible must be set out on one side. It is the way of active, reconciling love, of overcoming evil with good. We feel an inward compulsion, which we cannot disregard, to strive to follow the way of constructive goodwill, despite the sense of our own shortcomings and despite the failure, in which we have shared, to labour sufficiently for the Kingdom of God on earth. It attaches to the nature of God as revealed in Christ and to the nature of man as related to Him The only absolute ground for an unalterable and inevitable opposition to war is one which attaches to the inherent nature of right and wrong, one which springs out of the consciousness of obligation to what the enlightened soul knows ought to be. It cannot be followed at one time and surrendered at another time The Christian way of life revealed in the New Testament, the voice of conscience revealed in the soul, the preciousness of personality revealed in the transforming force of love, and the irrationality revealed in modern warfare, either together or singly, present grounds which for those who feel them make participation in war under any conditions impossible. They find themselves confronted with a Christianity, the Christianity of the Gospels, that calls for a radical transformation of man, for the creation of a new type of person and for the building of a new social order, and they take this with utmost seriousness as a thing to be ventured and tried. Some of them may thus oppose nonviolent resistance and direct action including strikes, boycotts, etc. They would prefer much more quiet methods, such as personal representations, letters and private deputations. The emphasis on individual moral responsibility is an important part of this approach. Nonviolent resistance and direct action are not ruled out, though the major emphasis is usually placed upon education, persuasion and individual example. The pacifism of various peace societies in New England during the middle of the last century was of this type. Adin Ballou and William Lloyd Garrison of anti-slavery fame were well-known spokesmen for these groups. Hence we deem it unlawful to bear arms or to hold a military office As a measure of sound policy

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### 9: The Danger of Donatism in Ministering to the Divorced and Remarried | Catholic Moral Theology

*The Cathari, or "the pure," are the Novatianists, not to be confused the Cathari of the late middle ages. The Novatianists were started by an elder named Novatian around A.D. in Rome. Novatian objected to the forgiveness of those who lapsed during persecution.*

Alexander of Alexandria and Athanasius took the first position; the popular presbyter Arius, from whom the term Arianism comes, took the second. We also send you the good news of the settlement concerning the holy pasch, namely that in answer to your prayers this question also has been resolved. All the brethren in the East who have hitherto followed the Jewish practice will henceforth observe the custom of the Romans and of yourselves and of all of us who from ancient times have kept Easter together with you. This council is generally considered the beginning of the period of the First seven Ecumenical Councils in the History of Christianity. Character and purpose Constantine the Great summoned the bishops of the Christian Church to Nicaea to address divisions in the Church mosaic in Hagia Sophia, Constantinople Istanbul, ca. This synod had been charged with investigation of the trouble brought about by the Arian controversy in the Greek-speaking east. This was the first general council in the history of the Church summoned by emperor Constantine I. In the Council of Nicaea, "The Church had taken her first great step to define revealed doctrine more precisely in response to a challenge from a heretical theology. Eusebius of Caesarea counted more than [20] Athanasius of Alexandria counted [11] and Eustathius of Antioch estimated "about [21] all three were present at the council. Delegates came from every region of the Roman Empire, including Britain. These bishops did not travel alone; each one had permission to bring with him two priests and three deacons, so the total number of attendees could have been above 1, Eusebius speaks of an almost innumerable host of accompanying priests, deacons, and acolytes. A Syriac manuscript lists the names of the eastern bishops which included twenty two from Coele-Syria, nineteen from Palestine, ten from Phoenicia, six from Arabia, etc. Of these, the first rank was held by the patriarchs: Alexander of Alexandria and Eustathius of Antioch. Many of the assembled fathers—for instance, Paphnutius of Thebes, Potamon of Heraclea, and Paul of Neocaesarea—had stood forth as confessors of the faith and came to the council with the marks of persecution on their faces. This position is supported by patristic scholar Timothy Barnes in his book *Constantine and Eusebius*. Athanasius of Alexandria, a young deacon and companion of Bishop Alexander of Alexandria, was among the assistants. Athanasius eventually spent most of his life battling against Arianism. Alexander of Constantinople, then a presbyter, was also present as representative of his aged bishop. Constantine organized the Council along the lines of the Roman Senate. Hosius of Cordoba may have presided over its deliberations; he was probably one of the Papal legates. The Arian question regarding the relationship between God the Father and the Son not only in his incarnate form as Jesus, but also in his nature before the creation of the world; i. Emperor Constantine arrived nearly a month later on 14 June. But when some of the more shocking passages from his writings were read, they were almost universally seen as blasphemous. Eusebius of Caesarea called to mind the baptismal creed of his own diocese at Caesarea at Palestine, as a form of reconciliation. The majority of the bishops agreed. For some time, scholars thought that the original Nicene Creed was based on this statement of Eusebius. Today, most scholars think that the Creed is derived from the baptismal creed of Jerusalem, as Hans Lietzmann proposed. The orthodox bishops won approval of every one of their proposals regarding the Creed. After being in session for an entire month, the council promulgated on 19 June the original Nicene Creed. This profession of faith was adopted by all the bishops "but two from Libya who had been closely associated with Arius from the beginning". The sessions continued to deal with minor matters until 25 August. The disputed issues centered on the natures and relationship of God the Father and the Son of God Jesus. Alexander maintained that the Son was divine in just the same sense that the Father is, coeternal with the Father, else he could not be a true Son. Arians saw these as essentially the same; followers of Alexander did not. The exact meaning of many of the words used in the debates at Nicaea were still unclear to

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speakers of other languages. Greek words like "essence" *ousia* , "substance" *hypostasis* , "nature" *physis* , "person" *prosopon* bore a variety of meanings drawn from pre-Christian philosophers, which could not but entail misunderstandings until they were cleared up. The word *homousia* , in particular, was initially disliked by many bishops because of its associations with Gnostic heretics who used it in their theology , and because their heresies had been condemned at the Synods of Antioch. And Arius argued that everything else was created through the Son. Thus, said the Arians, only the Son was directly created and begotten of God; and therefore there was a time that He had no existence. Arius believed that the Son of God was capable of His own free will of right and wrong, and that "were He in the truest sense a son, He must have come after the Father, therefore the time obviously was when He was not, and hence He was a finite being",[44] and that He was under God the Father. The Arians appealed to Scripture, quoting biblical statements such as "the Father is greater than I",[45] and also that the Son is "firstborn of all creation". Thus, the Father was always a Father, and both Father and Son existed always together, eternally, coequally and consubstantially. Those in opposition to Arius believed that to follow the Arian view destroyed the unity of the Godhead , and made the Son unequal to the Father. They insisted that such a view was in contravention of such Scriptures as "I and the Father are one"[48] and "the Word was God",[48] as such verses were interpreted. They declared, as did Athanasius,[49] that the Son had no beginning, but had an "eternal derivation" from the Father, and therefore was coeternal with him, and equal to God in all aspects. This belief was expressed by the bishops in the Creed of Nicaea , which would form the basis of what has since been known as the Niceno-Constantinopolitan Creed. Several creeds were already in existence; many creeds were acceptable to the members of the council, including Arius. From earliest times, various creeds served as a means of identification for Christians, as a means of inclusion and recognition, especially at baptism. Some distinctive elements in the Nicene Creed , perhaps from the hand of Hosius of Cordova, were added, some specifically to counter the Arian point of view. Jesus Christ is said to be "begotten, not made," asserting that he was not a mere creature, brought into being out of nothing, but the true Son of God, brought into being "from the substance of the Father. The significance of this clause, however, is extremely ambiguous as to the extent in which Jesus Christ and God the Father are "of one being," and the issues it raised would be seriously controverted in the future. The view that "there was once when he was not" was rejected to maintain the coeternity of the Son with the Father. The view that he was "mutable or subject to change" was rejected to maintain that the Son just like the Father was beyond any form of weakness or corruptibility, and most importantly that he could not fall away from absolute moral perfection. Thus, instead of a baptismal creed acceptable to both the Arians and their opponents the council promulgated one which was clearly opposed to Arianism and incompatible with the distinctive core of their beliefs. The text of this profession of faith is preserved in a letter of Eusebius to his congregation, in Athanasius, and elsewhere. Bishop Hosius of Cordova, one of the firm *Homousians*, may well have helped bring the council to consensus. At the time of the council, he was the confidant of the emperor in all Church matters. Hosius stands at the head of the lists of bishops, and Athanasius ascribes to him the actual formulation of the creed. In spite of his sympathy for Arius, Eusebius of Caesarea adhered to the decisions of the council, accepting the entire creed. The initial number of bishops supporting Arius was small. After a month of discussion, on 19 June, there were only two left: Theonas of Marmarica in Libya, and Secundus of Ptolemais. Maris of Chalcedon, who initially supported Arianism, agreed to the whole creed. Similarly, Eusebius of Nicomedia and Theognis of Nice also agreed, except for certain statements. The Emperor carried out his earlier statement: Arius, Theonas, and Secundus refused to adhere to the creed, and were thus exiled to Illyria , in addition to being excommunicated. The works of Arius were ordered to be confiscated and consigned to the flames ,[9] while his supporters considered as "enemies of Christianity. Separation of Easter computation from Jewish calendar The feast of Easter is linked to the Jewish Passover and Feast of Unleavened Bread, as Christians believe that the crucifixion and resurrection of Jesus occurred at the time of those observances. To determine which lunar month was to be designated as Nisan, Christians relied on the Jewish community. By the later 3rd century some Christians began to express dissatisfaction with what they took to be the disorderly

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state of the Jewish calendar. They argued that contemporary Jews were identifying the wrong lunar month as the month of Nisan, choosing a month whose 14th day fell before the spring equinox. They justified this break with tradition by arguing that it was in fact the contemporary Jewish calendar that had broken with tradition by ignoring the equinox, and that in former times the 14th of Nisan had never preceded the equinox. Easter was henceforward to be a Sunday in a lunar month chosen according to Christian criteria—in effect, a Christian Nisan—not in the month of Nisan as defined by Jews. That they did not all immediately do so is revealed by the existence of sermons,[58] canons,[59] and tracts[60] written against the protopaschite practice in the later 4th century. These two rules, independence of the Jewish calendar and worldwide uniformity, were the only rules for Easter explicitly laid down by the Council. No details for the computation were specified; these were worked out in practice, a process that took centuries and generated a number of controversies see also *Computus and Reform of the date of Easter*. In particular, the Council did not seem to decree that Easter must fall on Sunday. By endorsing the move to independent computations, the Council had separated the Easter computation from all dependence, positive or negative, on the Jewish calendar. The "Zonaras proviso", the claim that Easter must always follow Nisan 14 in the Hebrew calendar, was not formulated until after some centuries. By that time, the accumulation of errors in the Julian solar and lunar calendars had made it the de facto state of affairs that Julian Easter always followed Hebrew Nisan. Meletius, it was decided, should remain in his own city of Lycopolis in Egypt, but without exercising authority or the power to ordain new clergy; he was forbidden to go into the environs of the town or to enter another diocese for the purpose of ordaining its subjects. Meletius retained his episcopal title, but the ecclesiastics ordained by him were to receive again the laying on of hands, the ordinations performed by Meletius being therefore regarded as invalid. Clergy ordained by Meletius were ordered to yield precedence to those ordained by Alexander, and they were not to do anything without the consent of Bishop Alexander. As to Meletius himself, episcopal rights and prerogatives were taken from him. These mild measures, however, were in vain; the Meletians joined the Arians and caused more dissension than ever, being among the worst enemies of Athanasius. The Meletians ultimately died out around the middle of the fifth century. Promulgation of canon law The council promulgated twenty new church laws, called canons, though the exact number is subject to debate, that is, unchanging rules of discipline. The twenty as listed in the Nicene and Post-Nicene Fathers [64] are as follows: Standing was the normative posture for prayer at this time, as it still is among the Eastern Christians. Kneeling was considered most appropriate to penitential prayer, as distinct from the festive nature of Eastertide and its remembrance every Sunday. The canon itself was designed only to ensure uniformity of practice at the designated times. In his farewell address, Constantine informed the audience how averse he was to dogmatic controversy; he wanted the Church to live in harmony and peace. In a circular letter, he announced the accomplished unity of practice by the whole Church in the date of the celebration of Christian Passover Easter. Effects of the council The long-term effects of the Council of Nicaea were significant. For the first time, representatives of many of the bishops of the Church convened to agree on a doctrinal statement. In the short-term, however, the council did not completely solve the problems it was convened to discuss and a period of conflict and upheaval continued for some time. Constantine himself was succeeded by two Arian Emperors in the Eastern Empire:

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