

BOOK V. though past reneweth gladness; so the other called again
Ch. lxxii. 3, 4 to mind doth make the wound of our just remorse to bleed
anew, which wound needeth often touching the more, for
that we are generally more apt to calendar saints' than sinners'
days, therefore there is in the Church a care not to iterate the
one alone but to have frequent repetition of the other.

Never to seek after God saving only when either the crib
or the whip doth constrain were brutish servility: and a great
derogation to the worth of that which is most predominant in
man, if sometime it had not a kind of voluntary access to God
and of conference as it were with God, all these inferior
considerations laid aside. In which sequestration forasmuch
as¹ higher cogitations do naturally drown and bury all
inferior cares, the mind may as well forget natural both food
and sleep by being carried above itself with serious and
heavenly meditation, as by being cast down with heaviness,
drowned and swallowed up of sorrow.

[3.] Albeit therefore concerning Jewish abstinence from
certain kinds of meats as being unclean the Apostle doth teach
that "the kingdom of heaven is not meat nor drink," that
"food commendeth us not unto God²" whether we take it or
abstain from it, that if we eat we are not thereby the more ac-
ceptable in his sight, nor the less if we eat not; his purpose
notwithstanding was far from any intent to derogate from that
fasting, which is no such scrupulous abstinence as only re-
fuseth some kinds of meats and drinks lest they make him
unclean that tasteth them, but an abstinence whereby we
either interrupt or otherwise abridge the care of our bodily
sustenance, to show by this kind of outward exercise the
serious intention of our minds fixed on heavenlier and better
desires, the earnest hunger and thirst whereof depriveth the
body of those usual contentments, which otherwise are not
denied unto it.

[4.] These being in nature the first causes that induce
fasting, the next thing which followeth to be considered is
the ancient practice thereof amongst the Jews. Touching
whose private voluntary fasts the precept which our Saviour
gave them was³, "When ye fast look not sour as hypocrites.

¹ John iv. 34. ² Rom. xiv. 17; [I Cor. viii. 8.] ³ Matt. vi. 16.

"For they disfigure their faces that they might seem to men
"to fast. Verily I say unto you, they have their reward.
"When thou fastest, anoint thy head, and wash thy face, that
"thou seem not unto men to fast, but unto the Father which
"is in secret, and thy Father which seeth in secret will
"reward thee openly." Our Lord and Saviour would not
teach the manner of doing, much less propose a reward for
doing, that which were not both holy and acceptable in God's
sight. The Pharisees weekly bound themselves unto double
fasts¹, neither are they for this reprov'd. Often fasting
which was a virtue in John's disciples² could not in them of
itself be a vice, and therefore not the oftness of their fasting
but their hypocrisy therein was blamed.

[5.] Of public³ enjoined fasts upon causes extraordinary
the examples in Scripture are so frequent that they need no
particular rehearsal. Public extraordinary fastings were
sometimes for one⁴ only day, sometimes for three⁵, some-
times for seven⁶. Touching fasts not appointed for any such
extraordinary causes, but either yearly or monthly or weekly
observed and kept, first upon the ninth⁷ day of that month
the tenth whereof was the feast of expiation, they were com-
manded of God that every soul year by year should afflict
itself. Their yearly fasts every fourth month in regard of
the city of Jerusalem entered by the enemy, every fifth in
memory of the overthrow of their temple, every seventh for
the treacherous destruction and death of Godolias the very
last stay which they had to lean unto in their greatest misery,
every tenth in remembrance of the time when siege began
first to be laid against them; all these not commanded of God
himself but ordained by a public constitution of their own,
the Prophet⁸ Zachary expressly toucheth. That St. Jerome⁹

¹ [St. Luke xviii. 12.]

² [St. Matth. ix. 14.]

³ 2 Chron. xx; Jer. xxxvi; Ezra
viii; 1 Sam. vii.

⁴ Judges xx. 26.

⁵ 2 Macc. xiii. 12.

⁶ 1 Sam. xxxi. 13; 1 Chron. x. 12.

⁷ Levit. xxiii. xvi. Philo [in vit.
Mosis,] de hujus festi jejunio ita
loquitur: Οὐ σιτίον, οὐ ποτόν ἔξεστι

προσενέγκασθαι, καθαραῖς ὅπως δια-

νοίαις, μηδενὸς ἐνοχλοῦντος μηδὲ ἐμ-
ποδίζοντος σωματικοῦ πάθους, ὅποια
φιλεῖ συμβαίνειν ἐκ πλησμονῆς, ἐορ-
τάζωσιν, λασκόμενοι τὸν πατέρα τοῦ
παντὸς αἰσίοις εὐχαῖς. δι' ὧν ἀμνηστίαν
μὲν παλαιῶν ἀμαρτημάτων, κτήσιν δὲ
καὶ ἀπόλαυσιν νέων ἀγαθῶν εἰώθασιν
αἰτεῖσθαι. p. 447. [Paris, 1552.]

⁸ Zach. viii. 19.

⁹ [In loc. Zach. "Cogimur ad
"Hebræos recurrere, et scientiæ

following the tradition of the Hebrews doth make the first a memorial of the breaking of those two¹ tables when Moyses descended from Mount Sina²; the second a memorial as well of God's indignation condemning them to forty years' travail in the desert³, as of his wrath in permitting Chaldeans to waste, burn and destroy their city; the last a memorial of heavy tidings brought out of Jewry to Ezechiel⁴ and the rest which lived as captives in foreign parts, the difference is not of any moment, considering that each time of sorrow is naturally evermore a register of all such grievous events as have happened either in or near about the same time. To these I might add⁵ sundry other fasts above twenty in number ordained amongst them by like occasions and observed in like manner, besides their weekly abstinence Mondays and Thursdays throughout the whole year⁶.

[6.] When men fasted it was not always after one and the same sort, but either by depriving themselves wholly of all

"veritatem de fonte magis quam de rivulis quærere: præsertim cum non prophetia aliqua de Christo, ubi tergiversari solent, et veritatem celare mendacio, sed historiæ ex præcedentibus et consequentibus ordo texatur. Jejunium quarti mensis, qui apud Latinos vocatur Julius, die septima et decima ejusdem mensis, illud arbitrantur, quando descendens Moyses de monte Sina tabulas legis abjecerit atque confregerit; et juxta Hieremiam muri primum rupti sunt civitatis. In quinto mense qui apud Latinos appellatur Augustus, cum propter exploratores terræ sanctæ seditio orta esset in populo, jussi sunt montem non ascendere, sed per quadraginta annos longis ad terram sanctam circuire dispendiis; ut exceptis duobus Chaleb et Josue, omnes in solitudine caderent. In hoc mense et a Nabucodonosor, et multa post sæcula a Tito et Vespasiano, templum Hierosolymis incensum est atque destructum: capta urbs Bethel (l. Bether) ad quam multa millia confugerant Judæorum; aratum templum in ignominiam gentis oppressæ a T. Anno (l. Turannio) Rufo. In sep-

"timo vero, qui apud nos appellatur October, sicut supra diximus, occisus est Godolias, et Judæa tribus ac Hierusalem reliquæ dissipatæ. Legamus Hieremiam. Mense decimo, qui apud nos Januarius dicitur, eo quod anni janua sit atque principium, Ezechiel in captivitate positus audivit, et cunctus populus captivorum, quinto mense templum esse subversum, quod planissime in eodem propheta cognoscimus." vi. 516.]

¹ [The Bodl. MS. and the first edition have "12" .. corrected "two," ed. 1616.] 1887.

² Exod. xxxii.

³ Numb. xiv.

⁴ [Ezek. xxiv. 1, 2.]

⁵ Vide Riber. lib. v. cap. 21. [De Templo, et de iis quæ ad Templum pertinent, p. 214. Salamanc. 1591.]

⁶ ["His diebus addiderunt magistri Judæorum singulis anni hebdomadis jejunium secundi et quinti diei, i. e. secundæ et quintæ feriæ, tribus de causis: propter excidium templi, propter combustam legem, et propter blasphemiam Rabsacæ." Rib. ubi supr. Comp. Maimonid. Taanith, § 1. ap. Lightf. ii. 463.]

food during the time that their fasts continued, or by abating both the quantity and kind of diet. We have of the one a plain example in the Ninevites' fasting¹, and as plain a precedent for the other in the Prophet Daniel², "I was," saith he, "in heaviness for three weeks of days; I ate no pleasant bread, neither tasted flesh nor wine." Their tables when they gave themselves to fasting had not that usual furniture of such dishes as do cherish blood with blood, but for food³ they had bread, for suppage salt, and for sauce herbs. Whereunto the Apostle may be thought to allude saying⁴, "One believeth he may eat all things, another "which is weak" (and maketh a conscience of keeping those customs which the Jews observe) "eateth herbs." This austere repast they took in the evening after abstinence the whole day. For to forfeit a noon's meal and then to recompense themselves at night was not their use. Nor did they ever accustom themselves on Sabbaths or festival days to fast⁵.

[7.] And yet it may be a question whether in some sort they did not always fast the Sabbath. Their fastings were partly in token of penitency, humiliation, grief and sorrow, partly in sign of devotion and reverence towards God. Which second consideration (I dare not peremptorily and boldly affirm any thing) might induce to abstain till noon, as their manner was on fasting days to do till night. May it not very well be thought that hereunto the sacred⁶ Scripture doth give some secret kind of testimony? Josephus is plain,

¹ [Jonah iii. 7.]

² Dan. x. 2, 3.

³ "Puram et sine animalibus cœnam." Apul. in Asclep. in fin. [Oper. p. 380. ed. Vulcan. 1594.]

⁴ "Pastum et potum pura nosse non ventris scilicet sed animæ causa." Tertul. de Pœnit. [c. 9.] Vide Phil. lib. de vita contempl. [613. σιτοῦνται δὲ πολυτελῆς οὐδὲν, ἀλλὰ ἄρτον εὐτελεῖ καὶ ὄψον ἅλας, οὐς οἱ ἀβροδαίταιοι παραρτίουσιν ὑσώπω. Ibid. σιτίον ἢ ποτὸν οὐδεὶς ἀν αὐτῶν προσεμέγαλοτο πρὸ ἡλίου δύσεως.]

⁵ Rom. xiv. 2; Hieron. lib. ii. contr. Jovinian. [§ 17. t. ii. 81. B. "Non inter jejunia et satietatem æqualia merita dispensat, sed con-

tra eos loquitur, qui in Christum credentes adhuc Judaizabant." And below; "Ne quis putaret hoc de jejuniis dici, et non de superstitione Judaica, statim edisserit, "alius credit manducare omnia; "qui autem infirmus est olera manducat," &c.]

⁶ Judith. viii. 6; R. Mos. in Misneh Tora, lib. iii. (qui est de tempor.) cap. de Sab. et cap. de Jejun. [cap. i. p. 3. of Carpzovius' Version. "Non definiunt jejunia "populo universo, neque diebus "Sabbati, neque diebus festis." Vid. Buxtorf. Synag. Jud. c. 11. p. 276.]

⁷ Nehem. viii. 3. 12.

that the sixth hour¹ (the day they divided into twelve) was wont on the Sabbath always to call them home unto meat. Neither is it improbable but that the heathens did therefore so often upbraid them with fasting on that day². Besides they which found so great fault with our Lord's disciples, for rubbing a few ears of corn in their hands on the Sabbath day, are not unlikely to have aimed also at the same mark. For neither was the bodily pain so great that it should offend them in that respect, and the very manner of defence which our Saviour there useth is more direct and literal to justify the breach of the Jewish custom in fasting than in working at that time. Finally the Apostles afterwards themselves when God first gave them the gift of tongues, whereas some in disdain and spite termed grace drunkenness, it being then the day of Pentecost and but only a fourth part of the day spent, they use this as an argument against the other cavil, "These men," saith Peter, "are not drunk as you suppose³, "since as yet the third hour of the day is not overpast."

[8.] Howbeit leaving this in suspense as a thing not altogether certainly known, and to come from Jews to Christians, we find that of private voluntary fastings the Apostle St. Paul speaketh more than once⁴. And (saith Tertullian)⁵ they are sometime commanded throughout the Church "ex aliqua sollicitudinis ecclesiasticæ causa," the care and fear of the Church so requiring. It doth not appear that the Apostles ordained any set and certain days to be generally kept of all. Notwithstanding, forasmuch as Christ had foresignified that when himself should be taken from them his absence would soon make them apt to fast⁶, it seemeth that even as the first festival day appointed to be kept of the Church was the day of our Lord's return from the dead, so the first sorrowful and mourning day was that which we now observe in memory of his departure out of this world. And because there could be

¹ "Hora sexta, quæ Sabbatis
"nostros ad prandium vocare solet,
"supervenit." Joseph. lib. de Vita
sua. [§ 54.]

² "Sabbata Judæorum a Mose
"in omne ævum jejuniis dicata."
Justin. lib. xxxvi. [c. 2.] "Ne Ju-
"dæus quidem, mi Tiberi, tam li-

"benter Sabbati jejunium servat
"quam ego hodie servavi." Sueton.
in Octav. cap. 76.

³ Acts ii. 15.

⁴ 1 Cor. vii. 5; 2 Cor. vi. 5; xi. 27;
Col. iv. 3.

⁵ [Tert. de Jejuniis, c. 13.]

⁶ [S. Luke v. 35.]

no abatement of grief, till they saw him raised whose death was the occasion of their heaviness, therefore the day he lay in the sepulchre hath been also kept and observed as a weeping day. The custom of fasting these two days before Easter is undoubtedly most ancient, insomuch that Ignatius not thinking him a Catholic Christian man which did not abhor and (as the state of the Church was then) avoid fasting on the Jews' Sabbath, doth notwithstanding except for ever that one Sabbath or Saturday which falleth out to be the Easter-eve¹, as with us it always doth and did sometimes also with them which kept at that time their Easter the fourteenth day of March as the custom of the Jews was. It came afterwards to be an order that even as the day of Christ's resurrection, so the other two² in memory of his death and burial were weekly. But this when St. Ambrose lived had not as yet taken place throughout all churches, no not in Milan where himself was bishop. And for that cause he saith that although at Rome he observed the Saturday's fast, because such was then the custom in Rome, nevertheless in his own church at home he did otherwise³. The churches

¹ Ignat. [i. e. a writer in his name.]
Ep. ad Philip. [c. 13.]

² [The latter, or Saturday's fast,
is supposed by Bingham (Antiq.
xxi. 3. § 6.) to have grown out of
the Friday's by superposition, i. e.
by adding so many hours to the
fast, as prolonged it into the follow-
ing day. See Dr. Routh's note on
a fragment of St. Victorinus, Reliq.
Sac. iii. 245. Bingham, ubi supr.
says it was confined to the Western
Church, and quotes no earlier au-
thority than the 36th canon of the
council of Eliberis, A. D. 305. "Pla-
"cuit. . . ut omni Sabbati die jeju-
"norum superpositionem celebren-
"mus."]

³ [S. Aug. Ep. 36. olim 86. c. 32.
t. ii. p. 81. "Quoniam non inveni-
"mus, ut supra commemoravi, in
"evangelicis et apostolicis literis,
"quæ ad Novi Testamenti revela-
"tionem proprie pertinent, certis
"diebus aliquibus evidenter præ-
"ceptum observanda esse jejunia,
"et ideo res quoque ista sicut aliæ
"plurimæ, quas enumerare difficile

"est, invenit in veste illius filie
"regis, hoc est Ecclesiæ, varietatis
"locum; indicabo tibi quid mihi
"responderit venerandus Ambro-
"sius, a quo baptizatus sum, Me-
"diolanensis episcopus. Nam cum
"in eadem civitate mater mea me-
"cum esset, et nobis adhuc cate-
"chumenis parum ista curantibus,
"illa sollicitudinem gereret utrum
"secundum morem nostræ civitatis
"sibi esset sabbato jejunandum, an
"ecclesiæ Mediolanensis more pran-
"dendum; ut hac eam cunctatione
"liberarem, interrogavi hoc supra-
"dictum hominem Dei. At ille,
"Quid possum, inquit, hic do-
"cere, amplius quam ipse facio?"
"Ubi ego putaveram nihil eum ista
"responsione præcepisse, nisi ut
"Sabbato pranderemus; hoc quippe
"ipsum facere sciebam; sed ille
"secutus adjecit, 'Quando hic sum,
"non jejuno Sabbato; quando
"Romæ sum, jejuno Sabbato: et
"ad quamcunque ecclesiam vene-
"ritis, inquit, ejus morem servate,
"si pati scandalum nonvultis aut

which did not observe that day had another instead thereof, which was the Wednesday¹, for that when they judged it meet to have weekly a day of humiliation besides that whereon our Saviour suffered death, it seemed best to make their choice of that day especially whereon the Jews are thought to have first contrived their treason together with Judas against Christ². So that the instituting and ordaining both of these and of all other times of like exercise is as the Church shall judge expedient for men's good.

[9.] And concerning every Christian man's duty herein, surely that which Augustine and Ambrose are before alleged to have done, is such as all men favouring equity must needs allow, and follow if they affect peace. As for their specified errors, I will not in this place dispute whether voluntary fasting with a virtuous purpose of mind be any medicinable remedy of evil, or a duty acceptable unto God and in the world to come even rewardable as other offices are which proceed from Christian piety; whether wilfully to break and despise the wholesome laws of the Church herein be a thing which offendeth God; whether truly it may not be said that penitent both weeping and fasting are means to blot out sin³, means whereby through God's unspeakable and undeserved mercy we obtain or procure to ourselves pardon,

"facere." Hoc responsum retuli ad matrem, eique suffecit, nec dubitavit esse obediendum: hoc etiam nos secuti sumus. Sed quoniam contingit maxime in Africa, ut una ecclesia vel unius regionis ecclesiae alios habeant Sabbato prandentes, alios jejunantes; mos eorum mihi sequendus videtur, quibus eorum populorum congregatio regenda commissa est."

¹ [For "in all churches which embraced the Saturday fast, Wednesday was wholly laid aside." Bingham, ubi supra.]

² [See Bingham, Antiq. b. xxi. c. 3. The earliest authorities produced for the Stations on Wednesdays and Fridays are Clement of Alex. Strom. vii. p. 877: Οἶδεν αὐτὸς (ὁ γνωστικὸς ἐργάτης) καὶ τῆς νηστείας τὰ αἰνίγματα τῶν ἡμερῶν τούτων, τῆς τετράδος καὶ τῆς παρασκευῆς λέγω.

and Tertull. de Jejun. c. 13. "Convenio vos et præter Pascha jejunantes, citra illos dies, quibus ablatum est sponsus, et stationum semijejunia interponentes." et c. 14. "Si omnem in totum devotionem temporum et dierum . . . erasit Apostolus . . . cur stationibus quartam et sextam Sabbati dicamus?" The reason is assigned (among others) by S. Peter of Alexandria, Canon xv. Οὐκ ἐγκαλέσει τις ἡμῖν παρατηρομένοις τετράδα καὶ παρασκευὴν, ἐν αἷς καὶ νηστεύειν ἡμῖν κατὰ παράδοσιν εὐλόγως προστέτακται τὴν μὲν τετράδα, διὰ τὸ γενόμενον συμβούλιον ὑπὸ τῶν Ἰουδαίων ἐπὶ τῇ προδοσίᾳ τοῦ Κυρίου, τὴν δὲ παρασκευὴν, διὰ τὸ πεπονθέναι αὐτὸν ὑπὲρ ἡμῶν. ap. Routh. Reliq. Sacr. iii. 343.]

³ [S. Amb. Ep. 63. 16. "Quæ nobis salus esse potest, nisi jejuniis eluerimus peccata nostra?"]

which attainment unto any gracious benefit by him bestowed the phrase of antiquity useth to express by the name of merit¹; but if either St. Augustine or St. Ambrose have taught any wrong opinion, seeing they which reprove them are not altogether free from error, I hope they will think it no error in us so to censure men's smaller faults that their virtues be not thereby generally prejudiced. And if in churches abroad, where we are not subject to power or jurisdiction, discretion should teach us for peace and quietness' sake to frame ourselves to other men's example, is it meet that at home where our freedom is less our boldness should be more? Is it our duty to oppugn, in the churches whereof we are ministers, the rites and customs which in foreign churches piety and modesty did teach us as strangers not to oppugn, but to keep without shew of contradiction or dislike? Why oppose they the name of a minister in this case unto the state of a private man? Doth their order exempt them from obedience to laws? That which their office and place requireth is to show themselves patterns of reverend subjection, not authors and masters of contempt towards ordinances, the strength whereof when they seek to weaken they do but in truth discover to the world their own imbecilities, which a great deal wiselier they might conceal.

[10.] But the practice of the Church of Christ we shall by so much the better both understand and love, if to that which hitherto hath been spoken there be somewhat added for more particular declaration how heretics have partly abused fasts and partly bent themselves against the lawful use thereof in the Church of God. Whereas therefore Ignatius hath said, "if any keep Sundays' or Saturdays' fast² (one only Saturday in the year excepted) that man is no better than a "murderer of Christ," the cause of such his earnestness at that time was the impiety of certain heretics, which thought³

¹ [S. Amb. Ep. 63. 17. "Qui sunt hi præceptores novi, qui meritum excludant jejunii?"]

² Εἰ τις κυριακὴν ἢ σάββατον νηστεύει πλὴν ἐνὸς σαββάτου, οὗτος χριστοκτόνος ἐστί. Epist. ad Philip. [c. 13.]

³ [Simon Magus, Menander, Saturninus, Basilides, Carpocrates,

and the whole body of Gnostics: afterwards Marcion, the Valentinians, and Manes.] Vide Iren. lib. i. cap. 20-25. Epiph. Hæres. 21. § 4; 22. § 1; 23. § 1; 24. § 2; 27. § 2; 28. § 1; 41. § 1; 42. § 2. Vide Canon. Apost. 55. [The following canons relate to this subject; they are numbered as in

that this world being corruptible could not be made but by a very evil author. And therefore as the Jews did by the festival solemnity of their Sabbath rejoice in the God that created the world as in the author of all goodness, so those heretics in hatred of the Maker of the world sorrowed, wept, and fasted¹ on that day as being the birthday of all evil.

And as Christian men of sound belief did solemnize the Sunday, in joyful memory of Christ's resurrection, so likewise at the selfsame time such heretics as denied his resurrection did the contrary to them which held it, when the one sort rejoiced the other fasted.

Against those heretics which have urged perpetual abstinence from certain meats as being in their very nature unclean, the Church hath still bent herself as an enemy; St. Paul giving charge to take heed of them which under any such opinion should utterly forbid the use of meats or drinks. The Apostles themselves forbade some, as the order taken at Jerusalem declareth. But the cause of their so doing we all know.

[11.] Again when Tertullian together with such as were his followers began to Montanize, and pretending to perfect the severity of Christian discipline brought in sundry unaccustomed days of fasting, continued their fasts a great deal longer and made them more rigorous than the use of the Church had been, the minds of men being somewhat moved at so great and so sudden novelty, the cause was presently inquired into. After notice taken how the Montanists held

these additions to be supplements of the gospel, whereunto the Spirit of prophecy did now mean to put as it were the last hand, and was therefore newly descended upon Montanus, whose orders all Christian men were no less to obey than the laws of the apostles themselves, this abstinence the Church abhorred likewise and that justly. Whereupon Tertullian proclaiming even open war to the Church, maintained Montanism, wrote a book in defence of the new fast, and entitled the same, A Treatise of Fasting against the Opinion of the Carnal Sort. In which treatise nevertheless because so much is sound and good, as doth either generally concern the use, or in particular declare the custom of the Church's fasting in those times, men are not to reject whatsoever is alleged out of that book for confirmation of the truth. His error discloseth itself in those places where he defendeth his fasts to be duties necessary for the whole Church of Christ to observe as commanded by the Holy Ghost, and that with the same authority from whence all other apostolical ordinances came, both being the laws of God himself, without any other distinction or difference, saving only that he which before had declared his will by Paul and Peter, did now farther reveal the same by Montanus also. "Against us ye pretend," saith Tertullian¹, "that the public orders which Christianity is bound to keep were delivered at the first, and that no new thing is to be added thereunto. Stand if you can upon this point. For behold I challenge you for fasting more than at Easter yourselves. But in fine ye answer, that these things are to be done as established by the voluntary appointment of men, and not by virtue or force of any divine commandment. Well then," he addeth, "ye have removed your first footing, and gone beyond that which was delivered by doing more than was at the first imposed upon you. You say you must do that which your own judgments have allowed,

¹ [De Jejun. adversus Psychicos, c. 13. "Præscribitis constituta esse solennia huic fidei scripturis vel traditione majorum; nihilque ob-servationis amplius adjiciendum ob illicitum innovationis. State in isto gradu si potestis. Ecce enim convenio vos et præter Pascha jejunantes. . . Denique responde-tis hæc ex arbitrio agenda, non ex imperio. Movistis igitur gradum, excedendo traditionem, cum quæ non sunt constituta obitis. Quale est autem, ut tuo arbitrio permittas quod imperio Dei non das? plus humanæ licebit voluntati quam divinæ potestati? Ego me sæculo non Deo liberum memini."]

Beveridge's edition. Can. 43. εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἢ ὄλως τοῦ καταλόγου τοῦ ἱερατικοῦ, γάμου καὶ κρεῶν καὶ οἴνου οὐ διὰ ἄσκησιν ἀλλὰ διὰ βδελυρίαν ἀπέχεται, ἐπιλανθανόμενος ὅτι πάντα καλὰ λίαν, καὶ ὅτι ἄρρεν καὶ θῆλυ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, ἀλλὰ βλασφημῶν διαβάλλει τὴν δημιουργίαν ἢ διορθούσθω, ἢ καθαιρεῖσθω καὶ τῆς ἐκκλησίας ἀποβαλλέσθω ὡσαύτως καὶ λαϊκός.

Can. 45. Εἴ τις ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος, ἐν ταῖς ἡμέραις τῶν ἐορτῶν οὐ μεταλαμβάνει κρεῶν ἢ οἴνου, καθαιρεῖσθω, ὡς κεκαυτηριασμένος τὴν ἰδίαν συνείδησιν, καὶ αἴτιος

σκανδάλου πολλοῖς γενόμενος.

Can. 56. Εἴ τις κληρικὸς εὐρέθῃ τὴν κυριακὴν ἡμέραν ἢ τὸ σάββατον, πλὴν τοῦ ἐνὸς μόνου, νηστεύων, καθαιρεῖσθω ἂν δὲ λαϊκὸς ἢ ἀφοριζέσθω. ap. Coteler. PP. Apost. i. 449, 450.]

[Of Marcion in particular Epiphanius says, Hær. xlii. c. 2; τὸ σάββατον νηστεύει, διὰ τοιαύτην αἰτίαν ἐπειδὴ, φησὶ, τοῦ Θεοῦ τῶν Ἰουδαίων ἐστὶν ἡ ἀνάπαυσις τοῦ πεποιηκότος τὸν κόσμον, καὶ ἐν τῇ ἐβδόμῃ ἡμέρᾳ ἀναπαυσάμενου, ἡμεῖς νηστεύομεν ταύτην, ἵνα μὴ τὸ καθῆκον τοῦ Θεοῦ τῶν Ἰουδαίων ἐργαζώμεθα. t. i. 304. B. ed. Petav. Paris. 1622.]