

ERRORS OF THE LATINS

VOLUME I

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Notes on the Differences Between Traditional Roman
Catholicism and the Eastern Orthodox Church, and an
Analysis of Their Historical Controversies

George Pachymeres



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ERRORS OF THE LATINS, VOLUME I

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I. Eastern Orthodox Christian Theology

II. Catholicism

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“The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”

2 Tim. 2:2.



Icon of the Holy Royal Martyrs of Russia

To the Holy Royal Family (+1918),
Everlasting remembrance.

FOREWORD

This work is divided into five books, viz., *Innovations*, *Papacy*, *Forgeries*, *Appendices*, and a *Recommended Reading List*. The sections where the author has focused most especially are on trine immersion, the Council of Trullo, and the condemnation of Pope Honorius.

The author has compiled the most comprehensive collection of quotes on trine immersion in the first six centuries of the Christian Era, followed by an appendix that continues the survey down through the Middle Ages. The early Church baptized by trine immersion, but Roman Catholics do not, and this is an important deviation from the right use of this sacrament.

This work contains the most extensive survey of the ecumenicity of the Council of Trullo in the English language. This follows an excursus on Canon 28 of Chalcedon. The Trullan council is extremely significant, because many of its canons vindicate the beliefs of the Orthodox Church, especially Canon 36 of Trullo, which is a full and satisfactory proof against the supremacy of the bishop of Rome. The Church has declared that this council must be considered ecumenical, as the Seventh Ecumenical Council, Pope Hadrian I, and Pope Gregory II, with numerous others, have said that Trullo was a holy and ecumenical council, yet second-millennium Roman Catholics have spoken with revulsion of this holy council. Pope Leo XIII told a serious error in his encyclical *Satis Cognitum* when he said that Canon 28 of Chalcedon “is admitted by all to be worthless,” because Canon 36 of Trullo fully confirms that of Chalcedon.

The excursus on the condemnation of Pope Honorius contains a thorough collection of original documents and opinions on the matter, found nowhere else in one place. The heresy of Pope Honorius demonstrates that the bishop of Rome cannot be perfectly relied upon to hold or teach the true faith. Moreover, many second-millennium Roman Catholics have denied that Honorius was a heretic, or even the fact that he was condemned. The Church has declared that Pope

Honorius of Rome was indeed a heretic, for he was condemned as such by the Sixth Ecumenical Council, and this condemnation was confirmed by popes, ecclesiastical authorities, and subsequent councils. It is difficult to withhold the charge of schism from those numerous Roman Catholics who reject the decision of the Sixth Ecumenical Council on Honorius.

Regarding the *filioque*, it is sufficient to bring forth Pope Leo III, who strongly spoke out against the insertion of the *filioque* into the Creed. This fact alone is enough to settle the debate, yet later Roman Catholics do not follow the judgment of this holy bishop of Rome.

In addition, the author has found that many documents and texts cited by Roman Catholics in defense of their doctrines are not authentic, and that many Roman Catholics have quoted forgeries in their books and letters. Perhaps the most serious example of this is Pope Leo IX extensively quoting the forged Donation of Constantine, when writing against Patriarch Michael Cerularius on the eve of the schism, as well as Leo IX's claim that the Greeks removed the *filioque* from the Creed, and the rise of the Pseudo-Isidorian decretals around the same time as the beginning of the Photian controversy, and this is a strong indication that Roman Catholics are in error in their key doctrines of papal supremacy and the *filioque*. The most important forgery in the Roman Catholic vs. Orthodox controversy is the forged Greek Catena first popularly used by Thomas Aquinas (considered the greatest Roman Catholic theologian) in his *Contra Errores Graecorum* (*Against the Errors of the Greeks*, written 1263/1264), which became extremely widespread and the standard "quote mine" for very many Roman Catholic books against the Orthodox for about five hundred years.

The author has compiled the fullest bibliography of English translations of Christian literature from the first millennium and Orthodox literature from the second millennium, as well as ancient non-Orthodox literature and other works written in Christian lands, which can help provide additional context. The bibliography alone is a valuable resource for those looking to find Orthodox writings and works of the Church Fathers and older authors. Also listed are the greatest scholarly controversial works in English against the Roman Catholic position.

The discussion of the sacraments and ancient practices, as they differ from Rome, exists nowhere else in as complete a form. The author hopes this will be a useful reference work for those interested in learning more about the various topics discussed here.

Abbreviations

<i>ANF</i>	<i>The Ante-Nicene Fathers: Translations of the Writings of the Fathers Down to A.D. 325</i>
<i>CE</i>	<i>The Catholic Encyclopedia</i>
<i>Mansi</i>	<i>G. D. Mansi, Sacrorum Conciliorum Nova et Amplissima Collectio</i>
<i>MGH</i>	<i>Monumenta Germaniae Historica</i>
<i>NPNF</i>	<i>Nicene and Post-Nicene Fathers of the Christian Church</i>
<i>PG</i>	<i>J. P. Migne, Patrologia Graeca</i>
<i>PL</i>	<i>J. P. Migne, Patrologia Latina</i>

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Alexander Litovchenko, *Young Tsar Alexis Praying Before the Relics of Metropolitan Philip in the Presence of Patriarch Nikon*, ca. 1885

P R E F A C E

The present work is the fruit of over ten years of study and research upon the controversy between Roman Catholicism and the Orthodox Church. For some time, I have felt that a comprehensive treatise from the Orthodox perspective addressing this controversy is an essential need in the English literature.

This book is intended principally to confirm Orthodox Christians against those who say that the Orthodox Church is not a true Church or that She must alter and conform to Roman Catholicism. The aim of this work is to show that the Orthodox Church is justified in those matters in which She differs from Roman Catholicism.

This treatise offers a critique of traditionalist Roman Catholicism from the Orthodox perspective and demonstrates the antiquity and apostolicity of the Orthodox Church. I have preferred to focus almost exclusively on the plain historical facts since they are open to less dispute, cannot as easily be evaded or contested by sophistical assertions, and have been accepted by Roman Catholic authorities. I believe that recourse to authentic and authoritative sources is fundamental to controversial discussions, and thus have attempted to review the points under discussion with accurate and extensive citations.

This work diligently systematizes, compiles, and refers to the knowledge and wisdom of others (especially the saints before us), rather than to propose interpretations of a single author. The reader will find valuable information from many books and sources, especially by Latin authors, to show their own admissions and to fairly represent their positions, which contrast with the teachings and practices of the early Church. Writers on this topic in the 1900s and previous centuries were limited to some degree by their access to books and manuscripts (as they admit), but this work makes full use of all the advantages of contemporary technology and digitized libraries to find almost any source, along with additional analysis. Let the reader see the sources and judge for themselves what is important.

Errors of the Latins discusses over 50 historical and theological differences between Orthodoxy and Roman Catholicism, quotes over 120 authors and sources on trine immersion in baptism, quotes over 200 authors and sources on the 28th Canon of Chalcedon and the Council of Trullo, quotes over 300 authors and sources on the condemnation of Pope Honorius, and contains over 100 examples of unreliable texts and documents used by the Latins, among many other useful historical notes, clearly showing the contrast between the ancient Church and Roman Catholicism. Many sources are used to provide evidence from the writings of Holy Scripture, the Church Fathers, the *Lives* of the saints, liturgical services, Church history, the acts and canons of councils, imperial laws, iconography, numismatics, relics, archaeology, manuscripts, canonists, hierarchs, elders, theologians, catechisms, scholars, Roman Catholic authorities, and other authors across many countries and all centuries.

The importance of this controversy, together with the large number of topics under review, occasioned the *Errors of the Latins*' large size. The claims herein are supported by extensive documentation and evidence from original authorities since too many others have alleged historical support for their views without presenting adequate documentary evidence. Extensive footnotes and careful documentation allow easy verification of references in this vast collection. The bibliography comprehensively lists about 1,200 books and book series to help the reader find Orthodox and historical material in English.

INTRODUCTION

In the year 1054, a schism occurred between the Eastern and Western Churches.¹ The pope of Rome, Leo IX (1002–1054, pope from 1049–1054), left the communion of the Orthodox Church, having added to the Divine Creed the Latin word *filioque* (claiming that the Greeks had removed it from the Creed, and disregarding the advice of his apostolic predecessors, including Pope Leo III (750–816, pope from 795–816), who specifically forbade the *filioque* insertion).² Moreover, Pope Leo IX officially cited at length the spurious Donation of Constantine in his letter to the patriarch of Constantinople to justify his claims to supremacy over the other patriarchs.³ The next four highest ranking sees—Constantinople, Alexandria, Antioch, and Jerusalem—along with other leading bishops of the Church, remained Orthodox, while Old Rome fell away. These four Orthodox sees are important members of the Church, as is read in the ecclesiastical records:

- Constantinople: The 36th Canon of the Sixth Ecumenical Council (692), which was also confirmed in the Seventh Ecumenical Council (787), gives us the correct understanding of the ecclesiastical dignity of the Church of Rome (showing that Rome has equal privileges with Constantinople and is not supreme over it), stating:

Renewing the enactments by the 150 Fathers assembled at the God-protected and imperial city, and those of the 630 who met at Chalcedon; we decree that the see of Constantinople shall have equal privileges with the see of Old Rome, and shall be highly

1 The traditional date of 1054 for the Great Schism has been widely discussed and challenged, but it is adopted here as a good reference point.

2 See the chapter below on the *Filioque* for more.

3 See the chapter below on the *Donation of Constantine* for more.

regarded in ecclesiastical matters as that is, and shall be second after it. After Constantinople shall be ranked the See of Alexandria, then that of Antioch, and afterwards the See of Jerusalem.⁴

- Alexandria and Antioch: Pope St. Gregory the Great (540–604) writes of the unity of the three Petrine sees, referring to the bishops of Alexandria and Antioch as bishops of the see of Peter, in a letter to Eulogius, bishop of Alexandria:

Wherefore though there are many apostles, yet with regard to the principality itself the See of the Prince of the apostles alone has grown strong in authority, which in three places is the See of one. For he himself exalted the See in which he deigned even to rest and end the present life [Rome]. He himself adorned the See to which he sent his disciple [St. Mark] as evangelist [Alexandria]. He himself stablished the See in which, though he was to leave it, he sat for seven years [Antioch]. Since then it is the See of one, and one See, over which by Divine authority three bishops now preside, whatever good I hear of you, this I impute to myself. If you believe anything good of me, impute this to your merits, since we are one in Him Who says, That they all may be one, as You, Father, art in me, and I in you that they also may be one in us.⁵

- Antioch: In the Synodical Letter of the Second Ecumenical Council (382), addressed to Pope Damasus and the other Western bishops, Antioch is called “the most ancient and truly apostolic church in Syria, where first the noble name of Christians was given them.”⁶ St. John Chrysostom considers the bishop of Antioch the full successor of Peter in the most comprehensive sense:

At all events the master of the whole world, Peter, to whose hands He committed the keys of heaven, whom He commanded to do

4 Henry Robert Percival, *The Seven Ecumenical Councils of the Undivided Church*, in *NPNF* 2/14:382. See the chapters below on “The History of Canon 28 of Chalcedon” and “The Ecumenicity of the Council in Trullo.”

5 Pope Gregory I, *Register of Letters*, 7.40, in *NPNF* 2/12:229. It is important to note that Alexandria ranks above Antioch, even though St. Peter did not directly supervise in Alexandria but only sent St. Mark, yet Peter was seven years bishop of Antioch, which shows that Petrine presence was not the key reason in the ranking of the patriarchal sees, but a multitude of other factors, including the greatness of the city (as will be shown in the book below on “The Papacy”), which is clear in the case of Constantinople, which ranks above two sees of Peter.

6 Theodoret of Cyrus, *Ecclesiastical History*, 5.9, in *NPNF* 2/3:138.

and to bear all, He bade tarry here for a long period. Thus in His sight our city was equivalent to the whole world. But since I have mentioned Peter, I have perceived a fifth crown woven from him, and this is that this man succeeded to the office after him. For just as any one taking a great stone from a foundation hastens by all means to introduce an equivalent to it, lest he should shake the whole building, and make it more unsound, so, accordingly, when Peter was about to depart from here, the grace of the Spirit introduced another teacher equivalent to Peter, so that the building already completed should not be made more unsound by the insignificance of the successor.⁷

- On Jerusalem, the same Synodical Letter of the Second Ecumenical Council declares “Of the church at Jerusalem, mother of all the churches, we make known that the right reverend and most religious Cyril is bishop.”⁸

Russia: Moreover, hundreds of millions of faithful in the lands of Russia, Eastern Europe, and Northern Asia entered into and remained in communion with the Orthodox Church, choosing to ally with the Orthodox instead of the Latins or Roman Catholics.⁹ Many have become or remained Orthodox under the greatest persecutions. Also, the missions of the Orthodox Church have been far more successful and fruitful than commonly assumed in the West (as will be seen in the appendix on Missions).

The first subject to consider is the numerous innovations of Roman Catholicism, evidencing their discontinuity from the early Church in sacramental, theological, disciplinary, political, supernatural, and other matters, while the Orthodox Church has steadfastly maintained the ancient and apostolic traditions, carefully preserved and handed down through the centuries. The examples here presented demonstrate that the Roman Catholic communion of the second millennium is significantly different from the Church of the first millennium.

7 John Chrysostom, *Homily on St. Ignatius*, 4, in *NPNF* 1/9:138.

8 Theodoret of Cyrus, *Ecclesiastical History*, 5.9, in *NPNF* 2/3:138.

9 Note that the term “Latins” when occasionally used in this work generally refers to people professing traditionalist Roman Catholicism, in accordance with medieval terminology, and it is not derogatory, nor is it referring to people of Latin background. The nomenclature can be limiting, since technically, Roman Catholics are neither Roman nor Catholic, and there are many Roman Catholics who are not part of the Latin rite. The title of this book is meant as a rebuttal to Thomas Aquinas’ *Against the Errors of the Greeks* (*Contra Errores Græcorum*), although Aquinas apparently did not give this title to his work. The term “Latin” is also sometimes used for the Latin-speaking Christians in the first millennium or before the Schism.

BOOK I



INNOVATIONS



Icon of the Prophet Jeremiah

Opening

*“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths,
where is the good way, and walk therein, and ye shall find rest for your soul.”*
—Jer. 6:16

“stand fast, and hold the traditions which ye have been taught”
—2 Thess. 2:15

“Let the ancient customs prevail . . .”
—I Nicaea, Canon 6

Many elements of Roman Catholicism considerably differ from the ancient practices and beliefs of the Church, and significant changes took place in the West after the Schism of 1054.

St. Athanasius the Great (ca. 296/298–373) says:

But, beyond these sayings [of Scripture], let us look at the very tradition, teaching, and faith of the Catholic Church from the beginning, which the Lord gave, the Apostles preached, and the Fathers kept. Upon this the Church is founded, and he who should fall away from it would not be a Christian, and should no longer be so called.¹

St. John of Damascus (ca. 675/676–749) says:

¹ *Ep. 1, to Bishop Serapion*, sec. 28, in C. R. B. Shapland, ed. and trans., *The Letters of Saint Athanasius Concerning the Holy Spirit* (London: The Epworth Press, 1951), 133–34. In another letter (*Ep. 60, to Adelphius*, sec. 6), Athanasius says, “But our faith is orthodox, and starts from the teaching of the Apostles and tradition of the Fathers, being confirmed . . .” (Shapland, *The Letters of Saint Athanasius*, 133 [also tr. in *NPNF* 2/4:576–77].)

Let us, therefore, brothers, stand on the rock of faith and in the tradition of the Church, not removing the boundaries, which our holy fathers set in place [Prov. 22:28], nor giving space to those who wish to innovate or break up the structure of God's holy, catholic and apostolic Church. For if license is given to anyone who wishes, little by little the whole body of the Church will be broken up. No, brothers, no, children of the Church who love Christ, let us not put our mother to shame, let us not destroy her comeliness. Accept her in the preeminence I have defended.²

Julian Joseph Overbeck (1820–1905), an Orthodox scholar who had formerly been a Roman Catholic priest, wrote,

And the finger of God is not less visible in preserving the Eastern Church in its pure ancient Orthodoxy than it is in allowing the West to follow its own vain conceits. Being cut off from the true Church, the abode of the Holy Spirit, means shifting for one's self. Hence the supremely human development of the Roman system in doctrine and discipline.³

This book begins with a discussion of the holy mysteries, also called holy sacraments.⁴

2 Andrew Louth, trans., *St. John of Damascus, Three Treatises on the Divine Images* (Crestwood, NY: St. Vladimir's Seminary Press, 2003), 110.

3 Julian Joseph Overbeck, *A Plain View of the Claims of the Orthodox Catholic Church as Opposed to All Other Christian Denominations* (London: Trübner & Co., 1881), 53.

4 Although there are only seven mysteries proper and in the strict sense (see James Nathaniel William Beauchamp Robertson, *The Acts and Decrees of the Synod of Jerusalem: Sometimes Called the Council of Bethlehem, Holden under Dositheus, Patriarch of Jerusalem in 1672* (London: Thomas Baker, 1899), 12, 14, 62, 84, and 135), the Orthodox Church does not limit the term “mystery” to only the seven, for there are other sacramental activities in the Church, such as the service for the burial of the dead, the rites for a monastic profession, the blessing of waters at Epiphany, and the anointing of a monarch, along with many other blessings and services, and the whole Christian life itself can be seen as a single mystery or one great sacrament (Timothy Ware, *The Orthodox Church*, 2nd ed. [London: Penguin Books, 1993], 276). For Orthodox studies on the sacraments, see Dumitru Stăniloae, *The Experience of God: Orthodox Dogmatic Theology*, ed. and trans. Robert Barringer and Ioan Ionita, vol. 5 (Brookline, MA: Holy Cross Orthodox Press, 2012), as well as the chapter on “The Holy Mysteries (Sacraments)” in Michael Ivanovich Pomazansky, *Orthodox Dogmatic Theology: A Concise Exposition*, ed. and trans. Seraphim Rose and the St. Herman of Alaska Brotherhood, 3rd ed. (Platina, CA: St. Herman of Alaska Brotherhood, 2005), pt. 2, chap. 8 (first pub. in Russian in 1963).

PART I

THE SACRAMENTS

Chapter I

Baptism—Trine Immersion

*“Trine immersion is universally observed in Baptism:
and consequently anyone baptizing otherwise would sin gravely”*
—Thomas Aquinas, *Summa Theologica*, part 3, q. 66, art. 8

Baptism is the sacrament by which we formally enter the Church. Since the earliest times, the sacrament of baptism has been performed by trine (triple) immersion in water, with exceptions in extraordinary circumstances. The Church Fathers teach that immersion thrice into water is the proper mode for baptism. However, Roman Catholic authorities no longer follow this mode as the standard.

The only approved exceptions to immersion are weakness or sickness of the candidate (as in clinic baptism) or baptizer, scarcity of water (as when a martyr was to be baptized in prison or under other such confinement, or in extreme cold weather or in the desert, when a sufficient quantity of suitable liquid water could not be procured), the necessity of baptism in danger of death, or other urgent cause.⁵

5 See the references to Metropolitan Philotheos Bryennios and Archimandrite Philaret Bapheidos, professors at the Theological School of Halki, in Philip Schaff, *Didache, the Oldest Church Manual Called the Teaching of the Twelve Apostles*, 3rd ed. (New York, NY: Funk & Wagnalls, 1890), 42. Also see Joseph Bingham, *Origines Ecclesiasticæ*, vol. 3 (London: William Straker, 1843), 601–05 (bk. 11, chap. 11, sec. 5).

The *Patriarchal Encyclical* of 1895, by Ecumenical Patriarch Anthimos VII of Constantinople (1835–1913, patriarch from 1895–1896), states:

The one, holy, catholic and apostolic Church of the first seven Ecumenical Councils baptized by three immersions in the water, and the Pope Pelagius speaks of the triple immersion as a command of the Lord, and in the thirteenth century baptism by immersions still prevailed in the West; and the sacred fonts themselves, preserved in the more ancient churches in Italy, are eloquent witnesses on this point; but in later times sprinkling or effusion, being privily brought in, came to be accepted by the Papal Church, which still holds fast the innovation, thus also widening the gulf which she has opened; but we Orthodox, remaining faithful to the apostolic tradition and the practice of the seven Ecumenical Councils, ‘stand fast, contending for the common profession, the paternal treasure of the sound faith.’ (St. Basil the Great, *Ep.* 243, *To the Bishops of Italy and Gaul*)⁶

The *Longer Russian Catechism* of St. Philaret (1782–1867), metropolitan of Moscow, states:

Q. What is most essential in the administration of Baptism?

A. Trine immersion in water, in the name of the Father, and of the Son, and of the Holy Ghost.⁷

There is abundant testimony that the early Church baptized with trine immersion. In this section the focus will be on witnesses from the first six centuries of the Christian Era that testify to trine immersion. This chapter will omit the many evidences from the early Church where immersion (without reference to the number of immersions) is shown to be the standard practice, and the focus is exclusively on the testimonies for trine immersion. Later records and related discussions are found in the appendix on trine immersion.

The learned Protestant scholar and historian Dr. Philip Schaff (1819–1893) writes:

The Didache, the Catacomb pictures, and the teaching of the fathers, Greek and Latin, are in essential harmony on this point, and thus confirm one another. They all bear witness to **trine immersion as the rule**, and

6 Eustathius Metallinos, trans., Anthimos VII, *Reply of the Holy Catholic and Apostolic Orthodox Church of the East to the Encyclical of Pope Leo XIII. on Re-Union*, 2nd ed. (London: J. & E. Bumpus, 1896), art. 7 [orig. pub. in Greek at Constantinople in August 1895].

7 Richard White Blackmore, trans., *The Doctrine of the Russian Church, The Longer Catechism of the Russian Church* (Aberdeen: A. Brown and Co., 1845), 85 (pt. 1, art. 10, “On Baptism”) [orig. pub. in Russian at Moscow in 1839].

affusion or pouring as the exception. This view is supported by the best scholars, Greek, Latin, and Protestant.⁸

The Roman Catholic scholar Raffaele Garrucci (1812–1885) agrees:

The archæologists and historians of the Roman Catholic Church are likewise unanimous as to the practice of ancient times. The Jesuit P. Raffaele Garrucci, who wrote the most elaborate and magnificent work on Ancient Christian Art, says that the most ancient and solemn rite was “to immerse the person in the water, and **three times also the head**, while the minister pronounced the three names;” but he rightly adds that in exceptional cases baptism was also performed by “infusion” or “aspersion,” when a sufficient quantity of water for immersion was not on hand, or when the physical condition of the candidate would not admit it.⁹

The *Patriarchal Encyclical* of 1895 says, “in the thirteenth century baptism by immersions still prevailed in the West” (quoted above), in support of which claim is the testimony of the preeminent Roman Catholic theologian Thomas Aquinas (1225–1274), who has the following to say on trine immersion in his magnum opus, the *Summa Theologica*:

Whether trine immersion is essential to Baptism?

We proceed thus to the Eighth Article:—

Objection 1. It seems that trine immersion is essential to Baptism. For Augustine says in a sermon on the Symbol, addressed to the Neophytes: *Rightly were you dipped three times, since you were baptized in the name of the Trinity. Rightly were you dipped three times, because you were baptized in the name of Jesus Christ, Who on the third day rose again from the dead. For that thrice repeated immersion reproduces the burial of the Lord by which you were buried with Christ in Baptism.* Now both seem to be essential to Baptism, namely, that in Baptism the Trinity of Persons should be signified, and that we should be conformed to Christ’s burial. Therefore it seems that trine immersion is essential to Baptism.

8 Schaff, *Didache*, 42.

9 “Antichissimo e solenne fu it rito d’immergere la persona nell’ acqua, e tre volte anche il capo, al pronunziare del ministro i tre nomi. Non è pertanto da credere che altrimenti non si battezzasse giammai. Perocchè mancando al bisogna o la copia di acqua richiesta all’ immersione, o la capacità della vasca, ovvero essendo la condizione del catecumeno tale che gli fosse pericoloso il tuffarsi interamente nelle acque, ovvero per alcun altro grave motive supplivasi col battesimo detto di infusion od aspersione, versando o spargendo l’acqua sul capo di colui che si battezzava, stando egli or dentro una vasca che non bastava a riceverlo tutto, o fuori di essa e sulla terra asciutta,” in Schaff, *Didache*, 43–44, citing “*Storia della arte Christiana*, Prato, 1881, vol. i, P. I, 27 sq.”

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