

Of Policy; of the Reformation of Manners, wherein it is
termined by way of Confusion, and of the Differences among
Christians, wherein it is decided in form of Arbitration and
Charitable Reconciliation. The Church did not yet require
to Justice Contentions that Complete Judicial power which
the Laws ^{call} Jurisdiction over her priests and Much less
over Laicks. Neither had she a Court of Justice, nor Juris-
diction in the Manner and with the power she possessed
them at that time over all Christendom; since those depend
not upon the Keys, neither are they properly of Divine Right,
but rather of Humane and positive proceeding, chiefly from
the Concessions or permissions of Temporal Princes. All
the Ecclesiastical power computed only in Exhorting, persua-
ding and praying, but not in commanding. Good which can
it was thought necessary, that likewise the Princes of
the World should Exercise their power in the Church, that
what the priests could not perform by their sermons and
Exhortations, the secular power might do by terror and
force can. Princes 23. q. 5. can. Inter. 33. q. 2.

Lib. 3.

Cap. 6.

Art. 5.

Albeit before the Reign of Valentinian the neither
the Western nor the Eastern Churches knew any of
these Statutes, but those which were collected in the
Code of the Canons of the Universal Church computed
by Stephen Bishop of Ephesus: yet afterwards in the
first Year of the Empire of Justinian 527, the Collection
of Dionysius ^{Episcopus} appeared. This was a lay Man who
lived in Rome, and was the first that introduced the
Custom of Numbering the Years from the Birth of
Christ our Lord, as we continue to do. Dicitur Justinian
Dicitur. can. Par. i. c. 17. For formerly they computed, either after
the Ancient Manner of Rome by the Consul; or from the
first Establishment of the Good Princes, successor of
Alexander; or from the times of the Martyrs, who suffered
Martyrdom under Dioclesian; and in Spain from the
Era of the Emperor Augustus. It was in Great Esteem
with the People. The Emperor which Cassiodorus gave him
are to be read in his works Cap. Lib. Divin. Lib. Cap. 22.

At the Request of Stephen Bishop of Solona in Dalmatia, he
translated the Collection of the Greek Canons very faithfully
into Latin Cap. Loc. Pit. Dicitur. Hist. Droit. can. Par. i. cap. 17.
Which was more than ^{could be} found of the Ancient Latin Translation
made use of in the West. So that he added all that was in the
Greek Code, to wit 50 Apostolical Canons, those of the Council of
Chalcedon, Sardica, Carthage, and other African Councils. He
likewise added the Decretal Epistles of Pope Siricius who died
in the Year 398. These are called Decretal Letters which the Pope
wrote upon their being consulted by the Bishops for deciding
points of Discipline, and which were put amongst the Canons.
This Collection of Dionysius had all Authority and force in the
West and in these our provinces; and by Pope Nicholas first
can. i. Digest. 1. 3. d. called by way of Preeminence Code Cano-
nicum, and by the Canon Law Corpus Canonum, in full script cap. 3
de prebend.

About the same time in the Year 547. Julianus first arranged
Dean of Carthage made another Collection of Canons. Dicitur
Hist. Droit. can. Par. i. cap. 22. but after a different Manner,
rather trusting than translating them, and under each head tra-
nslated the Canons of different Councils, of which Gratian
in his Decree makes mention can. sacrorum 34. Dist. 63.

Cardinal Baronius ad Anni 527. Nov. 76. he holds that
About the same time the Collection of Martin Bishop of
Braga in Portugal and of Cresconius an African Bishop were
made. Others believe Dicitur. Loc. Pit. n. 223. that Martin's
Collection of Canons was made about the Year 572: and that
of Cresconius about the Year 670.

John Scholasticus advanced by the Emperor
Justinian to the Patriarchate of Constantinople was the first
who made a Collection in the East, wherein he joined the
Canons with the Laws, especially the Novellae of Justinian,
which kind of Book was afterwards, by the subsequent writ-
ters, called Nomocanon; and the said Collection divided into
fifty titles, was of some use at first. Never the less Theodorus
Balsamon in his supplement observes, that about the
End of the twelfth Century it was in No Esteem, as having
been eclipsed by the Nomocanon of Photius, which
was more useful, and more full.

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