



committed therein, have begged pardon for it, and upon their having confessed their ignorance, have been graciously received by the said lord Metropolitan, and having submitted themselves to the obedience of the holy Roman Church, are ready to do all that shall be enjoined them, to prevent the like however, that none for the time coming may commit the like faults or sacrileges) command, That if any (which God forbid) shall dare to do or say any such thing against this sacrament or the holy ceremonies and rites wherewith it is administered to the faithful, that they be declared excommunicate, and be separated from the church and the communion of the faithful, until such time as they have undergone condign penance at the pleasure of the prelate, and shall demonstrate their due subjection to the obedience of the holy church, and have taken the oath of the faith contained in this Synod, and declared that all that reject and despise the rites and ceremonies approved of, and received in the church, in the solemn administration of this and the other sacraments, are heretics and apostates from our holy catholic faith, as was determined in the holy council of Trent, and ought to be proceeded against and punished as such, according to the sacred canons.

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DECREE III.

SPONSORS APPOINTED IN CONFIRMATION.

The Synod doth declare, That in the sacrament of Confirmation or Chrism, there must be a godfather and godmother as well as in baptism, to present such as are to be confirmed according to the ancient custom of holy mother church, but there shall be but only one godfather and godmother, who must themselves have been confirmed; it being very indecent, that any person should present one to have that done to him, which they have not had done to themselves; and that the man shall be above fourteen, and the woman above twelve years old, or one of them at least shall be of that age; and in this case the godfathers and godmothers do contract the same spiritual affinities and the same impediments that the others do in baptism, the said spiritual affinity being equally contracted in both these sacraments.



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OF THE HOLY SACRAMENT OF THE EUCHARIST, AND OF THE
HOLY SACRIFICE OF THE MASS.

The Doctrine of the Holy Sacrament of the Eucharist.

The third sacrament in the order of the spiritual life, is the holy Eucharist, though in veneration, sanctity and dignity, it is the first and most excellent, for containing in it the true, real and substantial body and blood, together with the soul and divinity of our Lord Jesus Christ, the Son of God, true God, and true Man, our Saviour and Redeemer; which was instituted by him the day before he suffered for us, as the most sweet remate, or conclusion of all his works, and a memorial of his passion, the fulfilling of all the ancient figures, the greatest of all the miracles that ever he wrought, and for the singular consolation of the faithful in his absence. The matter of this sacrament is bread of wheat, and wine of the grape only; so that all that consecrate in bread made of rice, or of any thing else but the flour of wheat, or of wine that was not pressed out of the ripe grape of the vine do not make the sacrament; there must also be water mixed with the wine before it is consecrated, but in a much smaller quantity than the wine, that so it may easily turn itself into wine before the consecration: which mixture is therefore made, because from the testimony of holy fathers, holy mother church believes that our Lord Christ himself did so, whose having mixed water with the wine that he consecrated, makes it a great sin to omit to do it. It is also agreeable to the representation of the mystery of what passed on the cross, and of our Lord Christ, out of whose precious side flowed water and blood; as also to signify the effect of this sacrament, which is the union of the faithful with Christ, the water signifying the faithful, and the wine our Lord Christ, and the conversion of the water into the wine, the union of our souls with Christ by means of this divine sacrament, according to what our Lord said; "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." The form of this sacrament is the words of our Saviour, by which the sacrament is made; for though the priest pronounceth many and divers words in the mass, and makes many prayers and petitions to God, yet when he comes to consecrate, he useth only the words of Christ, none others belonging to the substance of consecration; so the priest speaking in the person of Christ makes



this divine sacrament, because by virtue of those words, he turneth the substance of bread into the substance of the body of Christ, and the whole substance of the wine into his blood, there remaining nothing of bread and wine after that, but only the accidents or species of them; and that after such a manner, that the whole of Christ's body and soul, and divinity, are contained under every particle of both, though never so small when separated; so that in every crumb of the host, though never so small, there is Christ entire, and in every drop of the species of wine that is separated there is Christ entire, so that in each of the species whole Christ, God and man is received, as also the true sacrament; for which reason holy mother church does not use to communicate the faithful but under one species, because in that they receive Christ entire. To this Divine sacrament the worship, veneration and adoration of Latria is due, or the same that is due to God who is contained therein, and is really present there. The effect that this sacrament worketh on the souls of those that receive it worthily, is the union of the man with Christ, and by it, through grace, the man is incorporated into Christ, and joined to his members: moreover by this sacrament, grace is increased in all such as receive it worthily, so that whatever effects carnal eating and drinking work upon a man as to his corporal life, the same are wrought upon man by this divine sacrament as to a spiritual life.

DECREE I.

WHEN THE EUCHARIST IS TO BE SPECIALLY CELEBRATED.

There being nothing so necessary for the faithful, as the acknowledgment of, and thankfulness for so profound a blessing, and so excellent a mercy as that which our Lord Christ did for us, in leaving himself under the sacramental species, to be the true food of our souls, and for the consolation, support, and remedy of the spiritual life of believers; we ought therefore wholly to occupy ourselves in the veneration of that divine mystery: in order whereunto, holy mother church, besides the continual thanks and veneration which she always gives and shews, hath ordained a particular day in the year for the celebration of the memory of so great a blessing: which not being observed in this diocese, the Synod desiring that in all things this church may conform herself to the customs of the holy mother, the universal Church of Rome doth command the festivity of the most holy sacrament to be celebrated in all the churches of this diocese, on the Thursday

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after Trinity Sunday, according to the stile of these parts, and the said day to be kept by all sorts of people; and that thereon, either before or after mass, they make a procession through the town, or in some convenient place with all possible solemnity, in the same manner as they do upon Easter-day.

DECREE II.

ALL ABOVE THE AGE OF FOURTEEN TO TAKE THE SACRAMENT
AT LEAST ONCE A YEAR.

The Synod doth declare, That every faithful Christian so soon as he attains to the years of perfect discretion, that is to say, men at the age of fourteen, more or less, according as their confessors shall think fit, and women having a capacity to know what they do at the age of twelve, are obliged to receive the most holy sacrament of the Eucharist, once a year in Lent, or at Easter, from the hands of their own vicar or curate of their church, and that whosoever does not receive it, being capable, betwixt the beginning of Lent, and the second Sunday after Easter, shall be declared excommunicate on the third Sunday, and be held as such until they have confessed themselves, and communicated. Nevertheless the Synod gives licence to such vicars as know their parishes to be of that nature, that it is not possible for the people to comply with this obligation in so short a time, to wait till Whitsuntide, and then to declare them; provided that before they declare those that live on the heaths, they shall first take care to admonish them, either by themselves, or by others of known fidelity, that so they may do their duty herein, letting them know if they fail, that they must be declared excommunicate. The curates must also be sure to observe who have complied with this obligation, putting their names in a roll as is ordered in confession. But notwithstanding the sacred canons do oblige the faithful only to confess and communicate once a year at the time aforesaid, nevertheless the vicars shall advise their parishioners to do it oftener, namely at Christmas and Whitsuntide, and the assumption of our lady, giving warning thereof on the Sunday before.

DECREE III.

NONE TO RECEIVE BEFORE CONFESSION.

The Synod doth declare and teach, That no Christian, how



contrite soever for his sins, may lawfully come to receive the divine sacrament of the altar, being guilty of any mortal sin, without having first confessed all his sins entirely, to some approved priest that has authority to receive his confession, that being the trial and examination that the Apostle speaks of, and saith a man ought to make of himself, and being so approved and confessed, let him eat of the divine bread, and drink of the divine cup; "For he that eateth and drinketh unworthily," and with a conscience of sin, "eateth and drinketh judgment" and condemnation "to himself; for which reason this divine sacrament must not be given to public sinners, without they have left their sins, as public witches, and common women, and such as keep concubines publicly, and such as are in open malice, before they are reconciled, and all other open sinners whatsoever. In which matter the vicars must be extremely careful, being sensible, that as it is a grievous sin in such to receive the divine sacrament, before they have forsaken their sins; so it is likewise a grievous offence in them to give the sacrament to such public sinners, and who are known by all to live in such sins, and not to have forsaken them, notwithstanding they should have been confessed by others, and should bring a note of their being absolved. This matter ought to be laid home to the consciences of the vicars by reason of the great dissoluteness that there is in this bishopric in giving the communion to public sinners, and especially to those that keep concubines, and are married, but will not live with their wives, and to others who live in open malice, without any body to hinder them, of all which the vicars must give a strict account to God; but at the point of death they may give the divine sacrament even to such as have been public sinners, if they are not finally impenitent.

DECREE IV.

TO BE RECEIVED FASTING.

The Synod teacheth, That this divine sacrament ought to be received fasting, as holy mother church commands, and that upon the day on which people are to communicate, they are neither to eat nor drink any thing from midnight until after they have received the communion, not to do so being a most grievous sacrilege, such only excepted as are under any great infirmity, or much spent with sickness, who may take electuaries, and other light things to strengthen them, of which the confessor must be judge.

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DECREE V.

SACRAMENT TO BE ADMINISTERED AS A VIATICUM WHEN IN DANGER OF DEATH.

Christians are not only bound to receive the most holy sacrament of the altar once a year, at Easter, but as often as they are in probable danger of death, and especially in any great sickness, for which reason this divine sacrament is called the viaticum, that is to say the support in the way from a mortal to an eternal life, wherefore the Synod doth command all sick people, whose distempers are any thing dangerous, to receive it with much devotion; and as they that look after the sick ought to give the vicars timely notice, so the vicars themselves must be diligent to enquire what persons are sick in their parishes, that so before they come to be too weak, at a time when it will do them no prejudice, they may be brought in a palanquin, or in something else that covers them, to the church, there to receive the holy sacrament; for which use there shall be a palanquin, or net, made commodious with carpets, in every church, in which the sick shall be carried with due care, which shall be bought within a month after the publication hereof out of the fabric money of the church, all which the Synod doth recommend earnestly to the vicars, this being truly the chief duty of their office; and if it shall any time happen that a parishioner shall die without having received the communion, through the vicars default, the said vicar shall be suspended for six months from his office and benefice, and if it happen through the vicars not having been advised thereof, then those that attended the sick person, shall be severely punished by the prelate.

DECREE VI.

WOMEN BEFORE CHILDBIRTH, AND TRAVELLERS BEFORE A VOYAGE, TO TAKE THE SACRAMENT.

Whereas women are many times in danger of death in child-bed, a great many dying therein, the Synod doth therefore declare, That all women with child ought about the time when they reckon they are to be delivered, to confess themselves and receive the holy sacrament, but especially before the birth of their first child, in which the danger is greatest, recommending it to them to be careful to do it in time, that they may not be prevented by their labour from going to



church. Such also as design to undertake any long and dangerous voyage, ought to do the same, to whom the Synod recommends it much, and requires it of them.

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DECREE VII.

PRIESTS TO COMMUNICATE AT LEAST ONCE A MONTH.

Forasmuch as there are several priests and cattanars of this diocese that do never celebrate, some by reason of their having been ordained when they were but boys, and so do wait till they come to be of a due age, and others through other impediments, therefore the Synod doth command all such to receive the holy sacrament upon all the solemn festivities, and at least once a month, wishing they would do it every Sunday with a due preparation and reverence; and as often as any priest doth communicate, he shall be in a surplice and stole, with a cross on his breast to distinguish him from other people, by reason of the reverence and respect that is due to the sacerdotal office which he bears.

DECREE VIII.

PRIESTS NOT TO COMMUNICATE WITHOUT CONFESSION IF THEY HAVE ANY SCRUPLE OF MORTAL SIN.

Seeing as is aforesaid, it is not lawful for any person to come to the most holy sacrament of the altar, having the least scruple of any mortal sin about him, without having been sacramentally confessed, the Synod doth declare, That even to priests it is not lawful, and that none finding in themselves the least scruple of mortal sin, and having an opportunity of a confessor, shall say mass, though under an obligation to do it, without having first confessed themselves: but besides, that such when under any scruple are obliged to confess, for the greater purity of their souls, though under no scruple the Synod commands all priests to confess at least once a week.

DECREE IX.

WHEN DEACONS AND SUB-DEACONS ARE TO COMMUNICATE.

The Synod doth furthermore command all deacons and sub-deacons, that minister solemnly in the solemn masses on Sun-



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days and saints-days, to receive the most holy sacrament at those times, and on the festivity of our Lord Christ, our Lady, and the Holy Apostles, all the Chamazes, or clergy that are in the church; of which the vicars ought to take special care, and the prelate in his visitations is to make diligent inquiry, how these things are observed.

The Doctrine of the Sacrifice of the Mass.

The great love of God to mankind, does not only appear in the institution of the holy sacrament of the eucharist, and in the putting of his divine body and blood under the sacramental species, to be the heavenly food of our souls, by which the spiritual life is maintained and preserved, but in his having likewise so instituted it, that the catholic church militant might have a perpetual and visible sacrifice for the purging away of our sins, and for turning the wrath of our heavenly Father, who is many times offended with our wickedness, into mercy, and the rigour of his just punishment into clemency: so in the mass there is offered unto God a true and proper sacrifice, for the pardon both of the living and of the dead, by the offering of the which sacrifice the Lord is so far appeased as to give grace, and the gift of repentance to sinners, and by means thereof does forgive men their sins and offences, though never so enormous; the host that is offered by the ministry of the priest on the altar of the church, being one and the same that was offered for us on the cross, with no other difference besides that of the reason of their being offered: and so it is not only offered for the sins, punishments, satisfactions, and other necessities of the faithful that are living, but also for the dead, departed in Christ, and that are in the torments of purgatory, being not as yet fully purged by reason of their not having made a complete satisfaction for the punishments due to their sins, it being but just and reasonable, that all should be benefitted by a sacrifice, which was instituted for the remedy and health of all mankind; which oblation is of that parity, that no indignity or wickedness in the offerers is able to defile it: so that as to the substance, value, and acceptation, it is the same when offered by a wicked and unclean sinner, as when by a pure and holy priest, because it does not derive its dignity from the offerer, but from the majesty and excellency of what is offered, neither does the eternal Father accept thereof for the merits and virtue of the priest that offers it, but for the value of the sacrifice itself, and the infinite merits of Christ, who is offered therein; so that our Saviour being about to offer himself to God the Father on the altar of the cross,



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could not possibly have given us a greater expression of his immense love for us, than by leaving us this visible sacrifice in his church, in which the blood which was presently to be once offered upon the altar of the cross, was to be renewed every day upon the altar of the church, and the memory thereof to our great profit, was to be adored every where in the church until the end of the world; which divine sacrifice is offered to God only, notwithstanding it is sometimes celebrated in memory and honour of the martyrs and other saints in bliss; it not being offered to them but to God only, who has been pleased to crown them with immortal honour, rendering him thereby our bounden thanks for the notable victory of the martyrs, and the public mercies and blessings, he has vouchsafed to other saints, and for the victories which by these means they obtained over the world, the flesh, and the devil; beseeching the said saints to be pleased to intercede for us in Heaven, whose memories we celebrate on earth: and though the divine eucharist does still continue to be a sacrament, yet it is never a sacrifice, but as it is offered in the mass.

DECREE I.

DIRECTIONS FOR SAYING MASS: AND THE SYRIAN MISSALS TO BE ALTERED IN CONFORMITY TO THE DOCTRINES OF ROME.

Forasmuch as it is of great moment, that all things belonging to the sacrifice of the mass, should be preserved pure and undefiled, and whereas this church has been for 1200 years from under the obedience of the holy Roman Church, the mistress of all the other churches, and from whence all good government and true doctrines do come, all the bishops that came hither from Babylon having been schismatics and Nestorian heretics, who have added to, and taken from the mass at their pleasure without any order; from whence it has come to pass, that several things are foisted into the Syrian mass which is said in this diocese, without any consideration, and such things too as may give occasion to many impious and heretical errors: for which, if due order were observed, all the missals of this bishopric ought to be burned, as also for their having been of Nestorian use, and compiled by Nestorian heretics; but being there are no other at present, they are tolerated, until such time as our lord the Pope shall take some order therein, and there shall be missals sent by him printed in the Chaldee tongue, which is what this Synod humbly and earnestly desires may be done: and in the mean time it doth command, that the missals now in use be purged and

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reformed as to all the following matters, and that till such time as they are so purged, which the most illustrious metropolitan, with the assistance of some persons well versed in the Chaldee tongue will see done the next visitation, no priest shall presume to make use of them any more.

Whereas from the above declared doctrine of this sacrament it is evident, that the priest does not consecrate with his own words, but with those of our Lord Christ, the author and institutor of the said divine sacrament; it is not therefore lawful to add any clause, how good soever in itself to the form of consecration, or to what our Lord Christ said therein; in which we do not comprehend the word *Enim*, which the church of Rome adds to the consecration of the body and blood; for besides that, there is the tradition of the holy Apostles, for our Lord Christ having used it in the consecration of the body; and that St. Matthew also relates it in the consecration of the cup, it is no clause or distinct sentence, but a conjunction to a sentence of the words of Christ which immediately follow. As also the word *aterni* in the consecration of the cup; and the words '*mysterium fidei*,' which though not mentioned by the evangelists, yet as it is proved by apostolical tradition, were used by our Lord Christ in the consecration of the cup, and for that reason the holy church continues to use them in the same; but as for the words added to the consecration of the cup in the Syrian missal, '*et hoc erit vobis pignus in sæcula sæculorum*,' they being no where in any of the four evangelists, nor in any book of the New Testament; and it not appearing to the church by apostolical tradition, that Christ used them in that consecration, the Synod doth prohibit them to be used therein any more; but the words in themselves being good and holy, and agreeable to what holy church singeth of this divine sacrament, that it is the pledge of the glory that we expect, that we may keep to the old missal so far as the sincerity of the faith, and the purity of this divine sacrifice will permit, the priest shall say them after the elevation of the cup, where making a profound reverence, he shall begin the following prayers with them, only changing the word *vobis*, which was used as spoke by Christ, for *nobis*, as spoke by himself, saying, '*Hoc erit nobis pignus*;' and for the words, in '*sæcula sæculorum*,' which follow, they being commonly said in the church of such matters only as are to last for ever, or are wished to be eternal, seeing the use of this divine sacrament as well as of the rest, is to continue but to the end of the world, (they having been instituted only as a remedy for our spiritual necessities in this life, for in the other we are to see our Lord no more under sacramental species, but clearly as he is, neither shall we in heaven eat



this divine bread of angels sacramentally, but shall eat as the angels do in the vision of the divine word.) The words 'in sæcula sæculorum' shall be therefore left out, and instead thereof shall be put 'usque ad consummationem sæculi,' saying, 'hoc erit nobis pignus usque ad consummationem sæculi,' the sacrament being a pledge only for so long as we do not see the glory that we hope for, but is and ever will be such a pledge in this life, Christ having promised to his church, 'that he will be with her to the end of the world;' so that the divine sacraments, which were instituted for our benefit, can never fail till then; after these words the priest shall go on with what immediately follows in the mass, 'Gloria tibi, Domine, gloria tibi,' and so on.

Furthermore, in the consecration of the cup, there is added to the words of Christ, 'novi testamenti qui pro vobis, &c. novi et æterni testamenti mysterium fidei, qui pro vobis et pro multis,' &c. Therefore the Synod doth command, That the words of consecration of the body and blood be reformed, and put in all their missals, according to the canon of the Roman missal used in the universal church without the least addition or diminution, and with the same adorations, inclinations, and ceremonies as are in the Roman missal.

Furthermore, where the priest saith 'Dominus Deus noster quando spirabit in nobis odor suavissimus,' it is said in the same prayer, 'et cum animæ nostræ veritatis tuæ scientia fuerint illustratæ, tunc occurremus dilecto filio tuo,' &c., speaking of the day of judgment, it shall be said, 'Cum corpora nostra veritatis tuæ splendore fuerint illustrata, tunc occurremus dilecto filio tuo,' the souls of the just being illuminated and glorified in Heaven before the day of judgment, which is the time when the bodies receive their glory; this passage seeming to allude to the Nestorian heresy, which teacheth that the souls of the just do not see God, nor are glorified, nor are in bliss, before the day of judgment.

Furthermore, where the deacon saith, 'Orando pro sanctis patribus nostris patriarchâ nostro pastore universalis totius ecclesiæ catholicæ,' meaning the schismatic of Babylon, et episcopo hujus metropolis;' it shall be said, 'pro sanctis patribus nostris, beatissimo papâ nostro totius ecclesiæ catholicæ pastore,' naming him by his name, 'et episcopo hujus metropolis,' naming him also, 'et ministris ipsorum;' and a little lower where the deacon praying, saith, 'præcipuè nos oportet orare pro incolumitate patrum nostrorum sanctorum, domini patriarchæ totius ecclesiæ catholicæ pastoris,' naming the patriarch of Babylon by name, instead thereof he shall say, 'Præcipuè oportet nos orare pro incolumitate patrum nostrorum Domini

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Papæ,' naming him also, 'et episcopi hujus metropolis,' naming him also.

Furthermore, when the deacon a little before saith, 'commemoramus autem beatissimam Mariam, virginem matrem Christi et salvatoris,' it shall be said, 'Sanctam matrem Dei vivi, et salvatoris, et redemptoris nostri,' &c, because the perverse Nestorians do impiously deny the Blessed Virgin to be the mother of God, as has been observed.

Furthermore, when the deacon a little lower saith, 'Commemoramus quoque patres nostros sanctos et veritatis doctores Dominum et sanctum Nestorium,' &c. all which is heretical, it being an impious thing sacrilegiously to pray to God to preserve the doctrine of Nestorius, and of other heretics his followers in the church, all the fore-mentioned having been such except St. Ephraim; wherefore instead of them he shall say, 'Commemoramus quoque patres nostros sanctos veritatis doctores S. Cyrillum,' &c. And though in some missals the names of Nestorius, Theodorus, and Diodorus are already left out, yet they do still remain in some, and the names of Abraham and Narcissus, two of the ringleaders of that cursed sect are in all of them. Wherefore there must be care taken to have them also left out.

Furthermore, in the beginning of the prayer wherein the deacon saith, 'Oportet nos orare et exaltare unum Deum patrem Dominum omnium adoratione dignissimum, qui per Christum fecit nobis bonam spem,' it shall be said, 'Qui per Jesum Christum filium suum Dominum nostrum fecit nobis bonam spem.'

Furthermore, where the priest pouring the wine into the cup, saith, 'Misceatur pretiosus sanguis in calice Domini nostri Jesu Christi,' it shall be said, 'Misceatur vinum in calice Domini nostri,' that no occasion may be given to the error of calling the wine before it is consecrated, the precious blood of Christ, alluding to the condemned custom of the Greeks, who as they offer the bread and wine before they are consecrated, so they adore them too, saying they do it for what they are to be; and presently after where the priest saith, 'Expectans expectavi Dominum, Corpus Christi et sanguinem ejus pretiosum super sanctum altare offeramus,' it shall be said for the same reason, 'Panem sanctum et calicem pretiosum offeramus; and immediately after where the deacon saith, 'Edent pauperes et saturabuntur, Corpus Christi et sanguinem ejus pretiosum super sanctum altare offeramus,' he shall say for the same reason, 'Edent pauperes et saturabuntur, panem sanctum, et calicem pretiosum,' &c.

Furthermore, where the priest with a low voice in the



prayer, which begins, 'Offeratur et gloriæ immoletur,' saith, 'et Christus qui oblatuſ est pro ſalute noſtrâ,' he ſhall ſay, 'Jeſus Chriſtus Dominuſ noſter Dei filiſ qui oblatuſ eſt,' &c. And where the prieſt raiſing hiſ voice, ſaith, 'Gloria Patri, &c. Fiat commemoratio Virginis Mariæ Matris Chriſti,' he ſhall ſay, 'Fiat commemoratio Virginis Mariæ Matris ipſiuſ Dei et Domini noſtri Jeſu Chriſti;' and a little lower, where the deacon ſaith, 'In ſæcula uſque in ſæcula, Amen, Amen, Apoſtoli ipſiuſ filii et amici unigeniti;' he ſhall ſay, 'Apoſtoli ipſiuſ filii dei et amici.' And where the prieſt begins, 'Puſilli cum majoribuſ,' and ſaith, 'Reſurrectione tuâ ſuperglorioſâ reſuſcitabiſ eoſ ad gloriâ tuâ,' he ſhall ſay, 'Per reſurrectionem tuâ ſuperglorioſam ſuſcitabiſ eoſ.'

Furthermore, where the deacon ſaith, 'Effundite coram illo corda veſtra, jejuniu, oratione, et pænitentia, placaverunt Chriſtum, patrem quoque et ſpiritum ejus ſanctum,' where in ſaying, 'ſpiritum ſanctum ejus,' they ſeem to allude to the error of the Greeks, that the Holy Spirit proceedeth only from the Father, and not from the Father and the Son, as from one principal, as the catholic Faith confeſſeth, and becauſe the Neſtorians by reaſon of the great communication they have had with the Greeks, have imbibed ſome of their errors, that there may be therefore no countenance given to ſuch an error, it ſhall be reformed thus, 'Placaverunt patrem, filium, et ſpiritum ſanctum.'

Furthermore, in the prayer where the prieſt ſaith, 'Dominuſ Deus fortis, tuâ eſt eccleſia ſancta catholica, quæ admirabili Chriſti tui paſſione empta eſt;' it ſhall be ſaid, 'Quæ admirabili Chriſti filii tui,' &c.

Furthermore, near the end of the Goſpel taken out of that chapter of St. John, which, as has been obſerved, is corrupted in the Syrian translation, where it is read, 'quoniam venit hora in quâ omneſ qui in monumentiſ ſunt audient vocem ipſiuſ,' it ſhall be read 'audient vocem filii Dei,' as it is in the Goſpel.

Furthermore, in the creed that is ſung in the maſſ there are wanting ſeveral ſubſtantial wordſ, where ſpeaking of our Lord Chriſt, and ſaying, that 'he waſ born of the Father before all worldſ,' there is wanting 'God of God, light of light, very God of very God,' all which ſhall be added to it: as alſo the word, conſubſtantial to the Father, leaving out the wordſ that are in itſ place, in the 'Syriac, filiſ eſſentiaſ Patriſ,' and the whole ſhall be reformed and translated into the ſame wordſ, as it is ſung in the catholic church in the Roman miſſal.

Furthermore, preſently after the creed, where the deacon praying for, and making a commemoration of the Holy Apoſtleſ, martyrſ, and confeſſorſ, deſireſ of God that he

would raise them up that they may be crowned with glory at the resurrection of the dead, saying, 'Oremus, in quam, ut resurrectione quæ est ex mortuis à Deo coronâ donentur,' which besides that it is not the custom of the church to pray for the Holy Apostles, Martyrs, and confessors, nor to desire any good thing for them, whom we believe to be in possession of bliss, but much rather to pray to them, to intercede for us, and to obtain for us of God, whose familiar friends they are, all that we stand in need of, and is of importance, both as to all our spiritual and just temporal concerns; it seems to allude to the Nestorian opinion, That the souls of the saints are not to see God, until after their bodies are raised at the day of judgment, and that till then they are in a terrestrial paradise, which is impious and heretical; wherefore the Synod doth command, That since there are no such prayers used in the church, nor any such petitions made to God in behalf of the saints, notwithstanding they are said in the Revelation to make them for themselves, that those words be blotted out, and what follows be joined with what went before, saying, 'et Confessores hujus loci et omnium Regionum, oremus, inquam, ut det nobis ut efficiamur socii eorum,' &c. leaving out the fore-mentioned words; and at the end of the prayer where it is said, 'per gratiam Christi,' it shall be said 'Per gratiam Dei, et Domini nostri Jesu Christi.'

Furthermore where the priest begins, 'Confitemur et laudamus, Domine Deus noster,' where he saith below, 'Dignos nos fecisti dispensatione sacramentorum sanctorum corporis et sanguinis Christi tui,' it shall be said, 'Christi filii tui;' as also before where the priest speaketh to those on the right side of the altar, and they answer with the deacon, 'Christus exaudiat orationes tuas, hoc sacrificium quod tu offers pro te, pro nobis, et pro toto orbe à minimo usque ad maximum,' the last words, 'et pro toto orbe à minimo usque ad maximum,' must be left out, for the mass being a public prayer of the church, infidels, schismatics and heretics are not to be prayed for therein, but only catholics, and such as are united to the church; wherefore instead thereof it shall be said, 'quod tu offers pro te, pro nobis, et pro universâ Ecclesiâ Catholicâ, et omnibus orthodoxis, atque Apostolicæ et Catholicæ fidei cultoribus.'

Furthermore, where the priest begins, 'Etiam Domine Deus Exercituum,' where he saith, 'et pro Sacerdotibus, Regibus, et Principibus,' it shall be said, 'et pro Regibus et Principibus Catholicis,' the Christians of this church being subject to infidel princes; and a little lower, where the priest begins 'Tu Domine cui propter,' &c. where he saith, 'recordatione corporis et sanguinis,' it shall be said, 'Christi filii



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tui; and a little lower in the same prayer, near the end, it shall be said, 'sanguine Christi filii tui redempta.'

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Furthermore, where the deacon and clergy praying, do say, 'Et pro omnibus Patriarchis, Episcopis, et Presbyteris,' &c. it shall be said, 'et pro beatissimo Papâ nostro,' naming him, 'et pro omnibus Patriarchis et Episcopis.'

Furthermore, in the hymn said by the clergy and the deacon *alternatim* after the elevation of the most holy sacrament, in the verse where the priest saith, 'Quando ad sanctum altare ingreditur, manus suas purè protendit in cœlum, et invitat spiritum qui de superis descendit et consecrat corpus et sanguinem Christi,' in which words the priest seems to call upon the Holy Ghost, to come down from heaven to consecrate the body of Christ, as if it were not the priest that consecrated it; whereas in truth it is the priest that does it, though not in his own words, but the words of Christ; wherefore that no colour may be given to such an error, it shall be said, 'manus suas purè protendit in cœlum et consecrat corpus et sanguinem Christi,' leaving out the words of 'et invitat spiritum qui de superis descendit,' &c. and the following words 'à sæculo usque in sæculum.'

Furthermore, in the prayer said by the deacon, which begins 'Omnes timore pariter et amore accedamus,' where it is said, 'unigenitus Dei mortale corpus et spiritualem, rationalem, immortalemque animam ex filiis hominum suscepit,' that there may be no countenance given to an error held by some, and followed by several Nestorians, that the soul as well as the body, is *ex traduce*, or derived from the parents; whereas in truth it is created by God out of nothing, and infused into the body when it is perfectly formed; it shall therefore be said, 'unigenitus Dei mortale corpus ex filiis hominum, et spiritualem, rationalem, immortalemque animam suscepit.' As also where the deacon after the communion of the priest, inviting the people to communicate, saith, 'fratres mei suscipite corpus ipsius filii,' he shall say, 'ipsius filii Dei.'

Furthermore, in the first word of the benediction of the people, where he saith, 'Ille qui benedicit nos in cœlis, per filium Humanitatis,' he shall say, 'Per filium suum;' and in the first blessing which the priest gives to the people, at the end of the mass, where he saith, 'Cathedra gloriosa Catholicorum orientalium,' meaning schismatical Babylon, he shall say, 'benedicatur Cathedra gloriosa Romana,' and in the following verse of the same blessing, where speaking of the Bishop of the diocese, he saith, 'Dominus totius gregis episcopus plenus sobrietate custodiatur à malo,' &c. he shall name our lord the Pope, saying, 'Dominus totius gregis catholici Papæ N. plenus sobrietate custodiatur à malo, una cum bono



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Doctore, et Episcopo nostro *N.* naming him by his name : and a little after in the same blessing, where he saith, '*Illustris in congregatione Sanctorum religiosus Hormisda, sanctitas sanctitatum,*' &c. the name of Hormisda, who, as has been observed, was a Nestorian heretic, shall be left out, and instead thereof he shall say, '*Illustris in congregatione Sanctorum S. Apostolus Thomas,*' &c. all that follows agreeing very well with that glorious Apostle, who first taught the faith in these parts, and not to that false heretic.

Furthermore, in the first verse of the blessing of the solemn days, where it is said of the Divine Word, '*Qui factus est homo, et operuit speciem suam in filio hominis,*' for fear of the Nestorian doctrine it shall be said, '*Qui factus est homo, et operuit Divinitatem suam humilitate nostrâ;*' and a little lower where it is said, '*Benedic Ecclesiam tuam quæ patitur, et in ovili pessimi Dæmonis ecce comprehenditur,*' it shall be said, '*Quæ patitur infestationes a pessimo Demone, libera illam,*' &c. for the catholic church though it be infested and persecuted by the Devil, is not held nor overcome by him, our Saviour having promised, that 'all the powers of hell shall never prevail against her.' And afterwards where it is said, '*Bendic dextrâ tuâ, Christe, congregationem hanc,*' it shall be said, '*Benedic dextrâ tuâ, Jesu Christe,*' &c. and in the same blessing, where it is said, '*Salva Reges nostros et Duces nostros,*' it shall be said, '*Salva Reges nostros et Duces nostros Catholicos,*' all the kings and princes of this church being Infidels, and so ought not to be prayed for in the public prayers of the mass; and a little after, where it is said, '*Sicut decet coram ipso Jesu Salvatore,*' it shall be said, '*Coram ipso Jesu Deo Salvatore,*' because of the Nestorian error; and in the last verse but one of that blessing, where it is said, '*Qui comedit corpus meum et bibit ex sanguine meo sanctificante liberabitur ab inferno per me,*' the words of Christ, '*Habet vitam æternam,*' shall be used instead of '*Liberabitur ab inferno;*' and in the end of the third blessing, where it is said, '*Gloria illi ex omni ore Jesu Domino,*' it shall be said, '*Jesu Domino Deo,*' because the Nestorians do impiously affirm, That the name of Jesus is the name of a human person, and does not agree to God.

All the above-mentioned particular the Synod doth command to be corrected, as is here ordered, with such caution as is necessary in these matters, wherein the cursed Nestorian heretics have sown so many errors.



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DECREE II.

THE MISSALS OF NESTORIUS, THEODORUS AND DIODORUS TO
BE BURNED.

Whereas in the Missals of this diocese there are some masses that were made by Nestorius, others by Theodorus, and others by Diodoras, their master, which are appointed to be said on some certain days, and which, carrying those names in their titles, are full of errors and heresies; the Synod doth command all such masses, entire as they are, to be taken out, and burnt, and in virtue of obedience, and upon pain of excommunication *Latae Sententiae*, doth prohibit all priests from henceforward to presume to use them, ordering them to be forthwith cut out of their books, and at the next visitation to be delivered by them to the most illustrious Metropolitan, or to such as he shall appoint to correct their books, that so these masses may be burnt.

DECREE III.

A NESTORIAN CEREMONY IN THE MASS CONDEMNED.

Whereas in the masses of this bishopric, there is an impious sacrilegious ceremony, which is the priest, after having dipped that part of the host, after his having divided it, which he holds in his right hand, and has made the sign of the cross upon the other part that is upon the patin, opening this latter part that was upon the patin with the nail of his right thumb, to the end, according to their opinion, that the blood may penetrate the body, that so the blood and body may be joined together, which is ignorantly done in allusion to the heresy of Nestorius, or of his followers, who do impiously affirm, That under the element of bread is only the body of Christ without blood, and under the element of wine the blood without the body: wherefore the Synod doth command in virtue of holy obedience, and upon pain of excommunication to be *ipso facto* incurred, that no priest presume to use any such ceremony, and that they throw it out of their masses, for that besides it alludes to the forementioned heresy, it contains a great ignorance in supposing that the species can penetrate the body and blood of Christ.



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DECREE IV.

THE ROMAN MASS TO BE TRANSLATED INTO SYRIAC.

Forasmuch as the Syrian Mass is too long for priests that have a mind to celebrate daily, the Synod doth grant license for the translating of the Roman Mass into Syriac, desiring the reverend father, Francisco Roz, of the Society of Jesus, to undertake the work, which mass together with all the Roman ceremonies the priest may say on particular occasions, but the solemn and sung masses of the day shall be always the Syrian, as they shall be amended by the most reverend Metropolitan: and such priests as are able to say masses both in Latin and Syriac in the churches of other dioceses, may say it in Latin, but not in this bishopric, in which to avoid confusion, it shall be said only in Syriac. Wherefore the Synod desires the bishops of those parts to give license, that the priests of this diocese, having letters dimissory from their prelate, that do not know how to say mass in Latin, may be permitted to say the Syrian mass in their churches, or at least the Roman translated with all its ceremonies into Syriac; the schism which this church has been in, being now through the goodness of God removed, entreating the most illustrious Metropolitan, the president of this Synod, that he would be pleased to present this petition in behalf of the priests of this diocese to the first provincial council that shall be celebrated in the province, that so if the fathers shall think fit, it may pass into a decree.

DECREE V.

SUBDEACONS ONLY TO HANDLE THE HOLY VESSELS.

Whereas the power of handling the holy vessels is given particularly to the order of the Subdeacon, this Synod doth command that from henceforward if the minister that assists at the mass be not a subdeacon, that the priest shall not put the patin into his hand, when he is ordered by the Syrian mass to do it, such a one having no authority to touch it; but he may lay his hand only on the stone or wood of the altar, so as not to touch the patin, which is according to the rubric of the missal, which supposes the person that assists at the mass to be a deacon, ordering expressly that the priest shall put the patin into the hand of the deacon.



DECREE VI.

THE STOLE TO BE WORN ONLY BY DEACONS.

Whereas the Stole that is thrown over the shoulders is the particular Badge of the order of deacon, it is not lawful therefore for any person that has not taken the said order, to use the stole in the church with any public ceremony; and whereas hitherto all of the clergy that have assisted at mass, though but in inferior orders, or without them, have worn the said stole over their shoulders, no less than the deacons, contrary to the *ceremoniale*, which supposeth him that assists at the mass to be a deacon; the Synod doth therefore ordain and command, that from henceforward the *chamazes*, who do assist at the mass, and are not deacons, be not permitted to wear the stole; it would also be decent for the deacons when they wear the stole, to be in a surplice, and to have a towel, and not to have it over their ordinary wearing clothes, as has been hitherto the custom.

DECREE VII.

STAMPS TO BE MADE FOR THE WAFER, OR HOST, USED AT MASS.

The Synod doth command, that in all churches there be stamps of hosts (or instruments wherewith to print the wafers that are to be consecrated) which shall be bought forthwith out of the fabric-money, or the alms of the church; and that the vicars take care to be always provided of the flour of wheat, for the making of them, which they must be sure not to mix with any thing else, as is done commonly in other bread, for fear there should be no consecration therein; wherefore they must either make themselves, or employ such as are of known skill and fidelity to do it, and the same care shall be taken of the wine that it be no other than that of Portugal, and that it be not mixed with the juice of raisins, or with any other wines of the country for the same danger.

DECREE VIII

WHAT WINE IS TO BE USED IN THE EUCHARIST.

The Synod doth earnestly recommend it to the priests of this diocese to take heed in what wine they celebrate, having



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been informed, that as some churches, by reason of their poverty, are without Portugal wine, so where it is that the priests keep it in glass bottles, where being in a small quantity, and kept a long time, it must necessarily decay and turn to vinegar, with which they celebrate notwithstanding, not considering the danger there is of there being no consecration; for remedy whereof the Synod in the strictest manner that it can, doth command, that in every church there shall be in the vicar's keeping a sweet pipe, or small runlet of wood, or a flask, in which the wine for the masses shall be kept, and that the vicars be extremely careful, that the wine do not decay or turn to vinegar; which if it should happen so as to have lost the essence of wine in the opinion of those that have good palates, they shall not then celebrate therewith, it being a great sacrilege to do it, seeing there can be no consecration.

DECREE IX.

THE KING OF PORTUGAL TO BE ENTREATED TO SEND SUFFICIENT WINE ANNUALLY FOR THE PURPOSE.

Whereas for want of Portugal wine, it many times falls out that there are no masses celebrated in this diocese, to the great prejudice of the faithful Christians, who for that reason are several months without hearing mass, and without an opportunity of receiving the most holy sacrament, and the sick of receiving the holy Viaticum; wherefore the Synod, for remedy hereof, doth entreat his majesty the King of Portugal, out of his great piety, and as he is protector of the Christians of these parts, once a year to send us an alms, a pipe and half, or two pipes of Muscatel wine of Portugal, to be distributed among the Christian churches of this bishopric, and of the whole Indies; and till such time as an answer shall be returned to this petition, the most illustrious Lord Archbishop of Goa, Dom Frey Aleixo de Menezes, Metropolitan of this church, primate of India, and president of this Synod, is pleased to give the said quantity of wine to be distributed among the churches of this bishopric, the distribution whereof shall be made by the prelate according to the informations he shall receive of the necessities of every parish, and whereas all the successes of this life are uncertain, if this should happen to fail at any time, the prelate shall then at his visitation take so much out of the stock of every church as shall suffice to purchase what wine is necessary, and the wine shall be committed to the vicar, who shall make use of it only in the masses that are said in the church, and order shall be taken



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that the mass of the day, which belongs to the whole parish, and is the chief obligation of the church, shall be celebrated without fail.

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DECREE X.

STONES OF THE ALTAR TO BE CONSECRATED AND CUPS
PROVIDED.

This Synod being very doubtful whether the stones of the altar, on which the masses are said in the churches of this diocese, be consecrated with holy oil, or truly blessed, by reason of the small care and knowledge which the former prelates coming from Babylon had of such matters, doth command, that all such as are not well known to have been lawfully consecrated, shall be brought to the most reverend Metropolitan that they may be consecrated by him, whom the Synod doth intreat to provide such churches with stones as want them: commanding likewise, all cups that are not of gold, silver, copper or tin, to be broken, and no cups to be used but what are made of one of these metals, and that mass be never said in any of these after they are broken; and seeing there are many churches that for want of cups have no masses, the lord Metropolitan is desired to give order, that all churches be furnished with cups.

DECREE XI.

ECCLESIASTICAL VESTMENTS TO BE PROVIDED.

Whereas there are many poor churches in this bishopric, and especially in the heaths that have no consecrated vestments for the saying of mass, and for that reason have but few said in them, to the great prejudice of the faithful parishioners; therefore the Synod doth command, that out of the alms of the parish the most reverend Metropolitan may provide all churches with holy vestments, so that none may be without them, and for that reason be without having masses every Sunday; and in those parishes where the alms shall not be found to be sufficient to do it, the said lord Metropolitan is desired to take such order therein, that they may be some way or other provided, and have so great a want supplied.



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DECREE XII.

ALL PERSONS COMMANDED TO ATTEND MASS CONSTANTLY IF
NOT IMPRACTICABLE.

Whereas the Christians of this diocese have not hitherto heard mass as upon obligation, having never imagined that the not hearing thereof upon some particular days was a mortal sin; for which reason, some have without any scruple neglected going to hear it, and others have not staid to hear it out; therefore the Synod doth declare, that it is the precept of the universal church, and that upon penalty of a mortal sin, that all Christians, men and women, having no lawful impediment, do hear an entire mass upon every Sunday and holiday that is commanded to be kept, if they have the opportunity of a priest to say it to them. As also, that all masters of families are obliged by the said precept, to make their children, and such of their servants and slaves as are Christians, and all other persons living in their families, to go every Sunday and holyday to hear mass, which every one shall endeavour to hear at his own parish church, or at the place where he then happens to be; and as for those who with just reason are afraid to leave their houses alone without any body in them, and especially such as live in heaths, and are a great way from any church, they shall so order the matter, that all in their families shall take their turns of going to mass and staying at home on Sundays; and the vicars of the churches must be careful to mark all such as are negligent herein, and reprove, admonish, and punish them, so as they shall judge necessary: and where there is any number of clergy, they shall sing the mass on Sundays and holydays: and when there is not a competent number, there the mass shall be said at a convenient hour, the whole parish being present, and he shall at the same time preach, publish their admonitions, the banns of matrimony, and whatsoever else is necessary in the church.

DECREE XIII.

REGULATIONS FOR PERSONS HERETOFORE NEGLIGENT OF HEARING MASS.

The Synod being informed that most of all the Christians that live out of towns and villages in the heaths, being a great



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way from church, do go to church but once a year, on the three days before Lent, which they call Monorbo, and then rather to fill their bellies with what is given by Christians at that time, than to hear mass; and that there are others who content themselves with going to hear mass twice or thrice in the year, and so have no opportunity of being instructed in matters of faith and religion as they ought to be, nor of complying with their obligations, doth command all Christians living within two leagues of the church to go to mass at least once a month, and on the principal festivities of our Lord and lady, commanding the vicars also to constrain them to do it; and all such as are but one league, to hear mass once a fortnight, and such as are less than a league, to hear it every Sunday and holyday; commanding all that shall transgress herein, being obstinate, after the third admonition, to be thrown out of the church when they come thither; neither shall the priest go to their houses, or give them the pasture, or blessing, until they shall come to hear mass, more or less, in the form aforesaid; and besides, they shall be punished by the prelate as he shall think good.

DECREE XIV.

FORBIDS HEATHEN MUSICIANS AND OTHER PAGANS TO REMAIN
IN CHURCH WHEN THE SACRAMENT IS ADMINISTERED.

Whereas upon several festivals of the church there are musicians called to the celebration thereof, according to the custom of the country, who are all heathens, small care being taken in what part of the church they are placed, or to hinder them from playing during the time of the holy sacrifice, at which no excommunicate person or infidel ought to be present, therefore the Synod doth command, that great care be taken not to suffer them to remain in the church after the creed is said, or the sermon, if there be one, is ended, that so they may not behold the holy sacrament; the vicar shall also be careful to drive all heathens who may come upon such occasion, from the doors and windows of the church.

DECREE XV.

MASSSES TO BE SAID FOR THE DEAD.

Whereas there is nothing that is so great a help to the souls of the faithful that are in the fire of purgatory as the holy

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sacrifice of the mass, of which there is no memory remaining in this diocese; that holy sacrifice having been instituted for the health and remedy of the living and of the dead: wherefore the Synod doth exhort all the faithful of this bishopric to accustom themselves to procure masses to be said for the souls of their deceased friends, and to leave something by will that they may have masses said for their own souls, which will be much more profitable for them than the feasts that they used to make for their kindred and others invited to their funerals; which custom shall be left off, and instead thereof, they shall give a dole to the poor, which is also very profitable to the souls of the departed. And that the decree relating to such masses may have its due effect, the Synod doth command, that all that shall be found to have died worth two thousand fanams, and have left nothing for a certain number of masses to be said for their souls, shall have so much taken out of their estates before they shall be divided among the heirs, as shall procure the saying of five masses for their souls, which shall be deposited by the executors in the hands of the churchwardens, by them to be distributed among five priests, that they may be the sooner said; and where there are more than five priests, the alms shall be given to the five eldest, there not being sufficient to divide among them all; and where there is only the vicar of the church, the whole shall be given to him: which custom of procuring masses to be said for the souls of the faithful departed this life, as it is used in the universal church, so it is what this Synod is extremely desirous to introduce into this bishopric, wherein it has been totally disused, recommending this matter earnestly to the preachers and confessors, to persuade all Christians to it in their sermons and confessions, and to the vicars to do the same in their admonitions.

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OF THE SACRAMENT OF PENANCE AND EXTREME UNCTION.

The fourth sacrament is that of penance, in which the acts of the penitent are, as it were, the matter, and are distinguished into these three parts, contrition of heart, confession of the mouth, and satisfaction for sins, according to the direction of the confessor. It belongs to the contrition of the heart, that



the penitent be sorry at his soul for the sins that he has committed, and detesting them, is firmly resolved not to commit them any more: which contrition, though it sometimes happen to be perfect through charity, so as to reconcile one to God even before he has actually received the sacrament of confession, yet it can never be perfect, nor a means of reconciliation with God, if not attended with a readiness and purpose of mind to confess those very sins which it is conversant about; such sins being no less subject than others, to the keys and the engagements to confession. It belongs to the confession of the mouth, that the penitent confess himself entirely to his own priest, as to all the sins that he remembers, using all due diligence according to the length of the time, since he last confessed himself; and this confession is not to be only of sins in general, nor only of the species of them, but of every sin in particular, and as far as the penitent is able to remember of their number; declaring withal, all the aggravating circumstances, and all such as change the species; in a word, all mortal sins, how secret soever, though only in thoughts and wicked desires; as also all faults committed against the two last commandments: "Thou shalt not covet thy neighbour's wife: thou shalt not covet any thing that is another's;" such sins being at some times more dangerous for the soul, than others that are open; all which we are commanded to do by the Divine law; our Saviour when he ascended into heaven, leaving the priests for his vicars upon earth, and constituting them judges, before whom all mortal sins committed by Christians were to be brought, that by the power of the keys which he committed to them to forgive or retain sins, they may pronounce sentence, which cannot be just and righteous, neither can the punishments they impose be equal or proportionated to the nature of the faults, without their having a full knowledge of the same, as of the matter that they pass sentence upon; which knowledge cannot be had but by the penitents confessing all and every mortal sin, whereon judgment is to pass, not only in general, but in specie and number, making mention of every such sin in particular, with all its necessary circumstances, that so a just sentence of absolution or retention may be pronounced upon them. And as to venial sins which we frequently fall into, and for which we are not excluded from the grace of God, though the confessing of, and being absolved from them, is very profitable to the soul, yet we are not under any such precise obligation of confessing them, there being other ways by which they may be pardoned, so that it is no sin not to discover them. The third part of penitence, is, satisfaction for sins according to the judgment of the confessor; which satisfaction is chiefly performed by prayer, fasting and

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alms, the penitent being obliged to comply with the penance imposed upon him by the priest, who being as a judge in the place of God, ought to impose what he thinks to be necessary, not only with respect to the amendment of sin for the future, but chiefly with respect to the satisfaction and penance of past sins. The form of this sacrament is, 'I absolve thee;' to which necessary words the church has thought fit to add the words following, 'from all thy sins, in the name of the Father, of the Son, and of the Holy Ghost.' There are also some prayers which the priest saith immediately after over the penitent, which, though they are not essential to the form, yet are very profitable and healthful for the penitent. Now by pronouncing the form, not only all the sins that are confessed, but all those likewise which after a due diligence and examination of the conscience do not occur to the memory, so as to be discovered, all such being included in the said confession, are all pardoned; though with an obligation of confessing them, if they should ever after come to be remembered, sins being as it were chains to the soul, from which it is delivered by the absolution of the priest, which is applicable to such, as by virtue of contrition joined with a desire of confessing, have obtained pardon of God for their sins, which they were under an obligation to have confessed; as also to those sins which were never confessed, because not remembered after a due diligence, and to those likewise which having been once lawfully confessed and truly pardoned, are by the penitent of his own accord, and for the greater penance confessed and submitted to the keys several times. The minister of this sacrament is a priest, who hath authority to absolve, and is either the ordinary, as the prelates, or such as are commissioned and approved of by them. The effect of this sacrament is, the absolution and pardon of sins, and for that reason it is by the doctors properly called the 'table after shipwreck,' because the grace which was given to us in baptism, being lost by the commission of mortal sin, by which we make shipwreck thereof, and of all the other virtues and gifts, which together therewith were poured down upon us, there remains no other remedy or means whereby we can be saved, but only by the plank of penance, or the sacrament of confession; for that without this either actually received, or firmly purposed according to the command of holy mother church with contrition, wherein such a purpose is always included, we cannot be saved nor enter into the kingdom of heaven; for which reason this sacrament ought to be much revered and frequented, as the only remedy that sinners have for all their evils.



DECREE I.

THE SACRAMENT OF CONFESSION, THE NEGLECT OF WHICH
DECLARED A MORTAL SIN.

Whereas an entire sacramental confession is of Divine right, and necessary to all those who after baptism fall into any mortal sin, and holy mother church doth command all faithful Christians who are come to the use of reason, upon pain of mortal sin, to confess at least once a year in the time of Lent, or at Easter, when all that are capable are bound likewise to receive the most holy sacrament of the altar, declaring all that neglect to do it, to be excommunicate; and notwithstanding, this precept has not hitherto been in use in this bishopric, in which no Christian has ever confessed upon obligation, and a great many not at all, which was occasioned through their ignorance of this healthful precept, and of the necessity of this Divine sacrament, this church having been governed by schismatical Chaldæans and Nestorian heretics, the particular enemies of this sacrament, being the cause of their being totally unacquainted with the virtue, efficacy, and necessity thereof. Some not using it at all, others being persuaded by the devil into a vain and superstitious opinion, that if they should confess themselves, they should die immediately, all which having been made known to the most illustrious Metropolitan in his first visitation of these churches, he at that time persuaded a great many that had never done it before to confess themselves, having undeceived them as to the unreasonable and pernicious mistakes which they lay under, therefore the Synod the more to further this, doth declare that it is the duty of every faithful Christian, upon penalty of mortal sin, to observe the precept of the church concerning confession, at the time by her determined and founded on the Divine precept of confession, for all such as are fallen from grace, by the commission of any mortal sin, and doth command all faithful Christians, men and women, that are arrived at the years of discretion, to confess themselves to their own vicar, or to such priests as are licensed by the prelate to hear confessions, at the time of Lent, or against Easter, and that whosoever shall not have complied with this precept, or is not confessed sometime betwixt the beginning of Lent, and the second Sunday after Easter, shall be in the church declared excommunicate by the vicar without waiting for any order from the prelate to do it, until he has effectually confessed himself, and has undergone the punish-

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ment due to his rebellion; and if the vicar shall for some just reason think fit to wait any longer, for some that have been negligent, and who being busy have desired to be dispensed with till Whitsuntide, it shall be in their power to bear with them, according to what is determined in the second Decree of the fifth Session, of the sacrament of the eucharist, having first admonished those that live in the heaths, or are at sea, or engaged in business in such places where there are no churches to confess in, that when they return home, they are bound to do it within a month.

And that the whole of this may be executed, with the more ease, and be performed as is reasonable, the vicars of the churches shall be obliged a month or more before Lent, if it be necessary, to go to all the houses of their parishes belonging to Christians, however remote in the heaths, either in person, or by some other clergyman, whom in conscience they can trust with such a business, and taking the names of all the Christians even to the very slaves in every family that are nine years old and upward, and of those too that are abroad, observing whether they do return home after the time of the obligation, and having made a roll of parchment of all that are of age to confess themselves, they shall afterwards make a mark at their names as they come to confession, that so they may know certainly who have, and who have not complied, that the disobedient may be excommunicated, which we declare to be the precise obligation of their office, the pastor being bound to know his sheep, that he may give them food, and so far as he is able, supply all their necessities, temporal as well as spiritual, and to have their number, that he may know when any are lost; and for the perfecting of such a roll the vicars may take the advantage of the Monoibo, at which time all Christians do flock to the churches, at which time likewise they may hear of many that live in the heaths. And as to those that have confessed themselves to some other approved confessors, they shall bring a note signed by them of their having been confessed, which they shall deliver to their vicar, who shall thereupon mark them in his roll; but though it is lawful for them to confess themselves to confessors that are strangers, yet they cannot receive the most holy sacrament, nor the communion upon obligation in Lent any where, but in their own parish churches, and the prelates in their visitations shall call for those rolls, in order to inform themselves how this Decree is observed.



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DECREE II.

ALL PERSONS TO CONFESS WHO ARE OLD ENOUGH TO COMMIT
MORTAL SIN.

Whereas the precept of confession obligeth all that have the use of reason, and conscience of mortal sin, which happens sooner to some than others, the Synod therefore taking the most safe and probable way, according to the knowledge it hath of the people of Malabar, doth ordain, that at eight years old and upward, all people shall confess themselves, and that without prohibiting such as are younger and capable to do it sooner; on the contrary, the vicars, if they shall understand that there are any under eight, of so much judgment and discretion, as to be capable of committing a mortal sin, they shall immediately constrain them to come to confession, as being obliged to it, which must be left to the discretion of the parish priests.

DECREE III.

MASTERS TO CAUSE ALL IN THEIR FAMILIES TO CONFESS.

The Synod doth admonish all masters of families, and all that have the charge of others, to be careful to make all the persons in their families to confess themselves at the time of obligation, and particularly their servants and slaves, both men and women, who if they do never come to confession, their masters and none else must be certainly in the fault, in having neglected to put them in mind of it, and to order them to do it, it being their duty, and that upon penalty of mortal sin, to call upon them to do it, of which they must give a strict account to God, the apostle St. Paul affirming, that "he who does not take care of his servants, has denied the faith, and is worse than an infidel;" which words are chiefly to be understood of the spiritual necessities of those of his family, and of matters appertaining to their salvation; about which matters the vicars ought to be very careful, and must observe whether the slaves, whose names as well as others, they must have down in their rolls, do come to confession, declaring such of them as have not complied with their obligation at the time appointed, excommunicate, having first admonished their masters to command them to come, and acquainted them with the declaration that will be made if they do not: and the vicars

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that shall be found negligent herein, shall be punished at the discretion of the prelate.

DECREE IV.

CONFESSION TO BE MADE IN SICKNESS OR ANY PROBABLE
DANGER OF DEATH.

All faithful Christians are not only obliged to confess themselves once a year, under penalty of mortal sin, but also as often as they are in any probable danger of death, or are very sick, they are under the same obligation; wherefore the sick persons or those that attend them, so soon as ever they shall apprehend any danger, wherever they live, though in the heaths, shall send to call a confessor, and shall advise the vicar of the church thereof, who shall either go himself, or send another to hear their confessions. The vicars are also to understand, that it is their indispensable duty to inquire after the sick, and either to go to confess them themselves, or to send another to do it, whensoever they shall be sent for, that so none may die without the holy sacrament of confession, they being guilty of the condemnation of such of their sheep as go to hell for not having confessed their sins before they died, if it was through their fault or negligence it was not done. And the vicar, through whose fault or negligence any of the parish shall die without confession, shall be suspended from his office and benefice for a whole year without any dispensation, and another shall be appointed to supply his cure, and the persons that attend the sick, that shall neglect to send for the parish priest, shall be severely punished at the discretion of the prelate; and such as die in hamlets or in heaths without confession, if they did not send to call a confessor, if their death was not so sudden as to prevent them, shall not be buried in holy ground, neither shall the clergy go to their houses, or say the office of the dead for them, nor so much as the Chata.

DECREE V.

WOMEN TO CONFESS BEFORE CHILD-BIRTH.

Not only such as are dangerously sick, but all that are any ways in danger of death, are obliged to confess themselves; wherefore since all women in child-birth are in danger thereof, they shall before they are in labour, confess themselves, but



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especially before the birth of their first child, at which time the danger is known to be the greatest; and shall likewise, if capable, receive the most holy sacrament; and if any such, not being surprised by their labour, shall die without confession, or being in visible danger, did not desire it, their negligence being proved, and especially if they lived in towns, they shall be proceeded against in the same manner, as those are who through their own fault die without confession as is above decreed.

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DECREE VI.

HOW PERSONS WITH THE SMALL-POX ARE TO BE CONFESSED.

The Synod being informed that the greatest part of those that die of the small-pox, though they lived in towns and desired confession, do die without it, that distemper being so very dangerous and infectious, that the priests are afraid of coming near those that have it; doth command all vicars to be careful, that none such do die without confession, and either to go themselves in person, or to send one to confess them; a due regard being still to be had to their own health, either by confessing them at some distance, or so that the wind shall blow the steams from them, and by having taken preservatives against the distemper; that so none may die without confession, which is what the Synod doth very earnestly recommend to them in the Lord.

DECREE VII.

EXHORTS TO FREQUENT CONFESSION.

The Synod doth earnestly recommend to all the faithful Christian inhabitants of this bishopric, not to satisfy themselves with having confessed their sins once a year at Easter, when they are bound to it upon the penalty of mortal sin; but that they do frequently make use of this sacrament, in proportion to the sins they fall into daily, and not to fail to confess themselves on the festivities of the nativity of the Holy Ghost, and the assumption of our Lady, and at the wake of their parish, and the vicars must not fail to admonish their people thereof on the Sunday before those festivities.

DECREE VIII.

NONE TO HEAR CONFESSIONS BUT PRIESTS LICENSED FOR THE
PURPOSE, UNLESS IN APPEARANCE OF DANGER.

The Synod doth declare, That notwithstanding the power of pardoning sins is annexed to the sacerdotal order, nevertheless that all priests cannot hear Confessions, but only such as are licensed by the prelate; for the act of absolution being an act of jurisdiction, and judicature, cannot be without subjects, which the prelate only can give when he appoints confessors with such limitations as he thinks necessary; so that a priest having no licence, or transgressing the bounds that were set to him by his prelate, if he shall presume to hear confessions and absolve, his confessions and absolutions are void and of no force; neither are the sins of the penitents pardoned, who are therefore bound to confess themselves again to a confessor that has power to absolve, as if they had not confessed before; but when any one is in probable danger of death, and cannot have a priest that is licensed, any priest, though he is not licensed, may confess and absolve him in that case.

DECREE IX.

HOW ABSOLUTION UPON CONFESSION IS TO BE ADMINISTERED,
AND BY WHOM.

Whereas it belongs to the good government of the church and the faithful, that crimes of a heinous nature should be judged not by every priest, but by prelates or bishops, because for that reason Christians will be the more fearful to commit them; besides that, it has always been the custom of the church, to reserve to the prelates, and even to the pope as the universal head of the church, some crimes from which they and none else can absolve, or not do it without their leave: therefore the Synod doth declare, That notwithstanding this doctrine has not hitherto been understood or practised in this bishopric, by reason of the great ignorance of the church and sacred canons that has reigned therein: nevertheless, that the ordinary confessors have no power to absolve in cases reserved to the prelate, and least of all in those that are reserved to the pope, namely, those contained in the *Bulla Cæne Domini*; which all confessors ought to be acquainted with; neither can they absolve in the crime of



heresy, or in any cases wherein the faith is concerned; all which do belong to the court of the Holy Office of Inquisition, or to such as are commissioned by them, or to the bishop who by himself may absolve in the form of the holy council of Trent; and according to the ordinations of the holy fathers: neither can ordinary confessors dispense with or change the vows of penitents, because that belongs to the prelate, or such as are deputed by him, or that have obtained apostolical privileges to that effect. Only at the point of death, not only approved confessors, but also all simple priests, there being no other to be had, are obliged to hear confessions, and may also absolve in all cases and from all censures to whomsoever reserved. Though as to the censures with this obligation, that if the sick person shall recover, they shall return to the persons again to whom they were before reserved, from whom they shall receive such healthful Penance as shall be thought meet.

DECREE X.

THAT CONFESSORS MAY NOT GIVE ABSOLUTION IN ALL CASES
HERE ENUMERATED.

That confessors may the better know in what cases they may, and in what cases they may not absolve their penitents, having no authority to do it, the Synod doth command the *Bulla Cane Domini*, and all the cases reserved in this bishopric to be pasted on a board, and set up in all sacristies, and where there are no sacristies, in the chief chapel in every church, in the Malabar tongue, for the direction of the confessors, and doth furthermore in its regulation of the reserved cases in this diocese, declare, That wilful murder, publicly committed with violence on the person of an ecclesiastic, the voluntary firing of houses, or of any goods belonging to Christians, formal simony both in the givers and receivers, marrying without the vicar and two witnesses, schism and disobedience against the prelate, in all that are guilty thereof, or that favour such as are, the having of any of the books condemned by this Synod in their houses, or the reading of any of them, the performing of the public ceremonies called *Taliconum Coliconu*, the having of pagods or idols in their houses, and the giving them any veneration, have all the censure of excommunication annexed to them, of which though some are reserved by law, yet that they might be the better known, it was thought fit to have them expressed here.



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DECREE XI.

REGULATES THE SENTENCE OF EXCOMMUNICATION.

The Sentence of Excommunication being the last and most rigorous punishment of the church, and which for that reason ought not to be inflicted but with great caution and consideration, the Synod doth therefore condemn the facility wherewith it has been used in this diocese upon very slight and impertinent occasions, commanding it not to be inflicted hereafter, but for weighty causes, and with great consideration, and never by word of mouth, but always in writing. The Synod doth likewise condemn what has been formerly commanded in this bishopric, which was, that in certain cases penitents were not to be absolved, but at the hour of death, and in some not then either, which is contrary to Christian charity, and the rules of the church, who as a pious mother at all times receives true penitents, and never shuts the gates of salvation against any of her children: so that let their crimes be never so enormous, yet upon their doing penance, and expressing a deep sorrow for their sins, and yielding the satisfaction that is imposed upon them, they are graciously received, and made free at least in the internal or sacramental court: but being there is no other punishment in this church, by reason of its being under kings that are infidels, beyond that of excommunication or exclusion from the church, some who are absolved in the internal court may still continue excommunicate in the external, so as not to be permitted to enter the church; and though the priests may go to their houses, they shall not give them the casture, until such time as the prelate shall order it to be done, having a regard to the heinousness of their crimes, and the length of time from the commission of them, that by this means the facility wherewith the Christians of this diocese commit several crimes, namely murder, and the ceremonies of the Taliconum may be removed.

DECREE XII.

NO PRIEST TO HEAR CONFESSION WITHOUT HAVING A WRITTEN LICENCE.

Forasmuch as the ignorance of confessors is the destruction of penitents, and through the error of the key, there is nothing done, and it being known to the Synod that in this diocese



there are many confessors that are such idiots, as not to know what they do in confession, all the priests exercising themselves therein without ever having been examined as to their sufficiency; it doth therefore command, that from henceforward no priest shall presume to hear Confessions without being licensed thereunto in writing by the prelate, which license shall not be granted to any, but what have been first examined by learned persons, as to their sufficiency for such an employment, and until such time as this church is provided of prelates to regulate all such matters to the best of their understanding, the Synod doth commit the examination and approbation to the fathers of the Society of Jesus, of the college of Vaipicotta, upon whose examination and approbation, and a license granted by the governor whom the most illustrious Metropolitan will leave in this bishopric, the priests may hear confessions with the limitations expressed in the said licences, and all such as are at present confessors, shall be examined by order of the lord Metropolitan at his next visitation, and such of the clergy as shall be made parish priests, or vicars, shall be first examined, and approved of in the same form to be confessors, that so such as are not qualified to be confessors, may not be admitted vicars, whose precise obligation it is to confess their sheep: and all confessors that are not approved of by the said lord Metropolitan in the form aforesaid, this Synod doth suspend from the office of confessor till such time as they shall be effectually examined and allowed of, and if any priest, which God forbid, shall be found hearing confessions without such a license, except in the case of danger of death, and where no confessor is to be had, he shall be suspended from his office and benefice for a year, and be further punished according to the degree of his contumacy, and the penitents shall be admonished to confess themselves again to some approved confessor.

DECREE XIII.

CONFESSORS SPEAKING MALABAR TO BE EMPLOYED.

By reason of the great want there is of knowing and able confessors in this bishopric, the Synod for the sake of the sheep thereof doth approve of all such confessors as understand the Malabar¹ tongue, and are licensed confessors in any other diocese, of whom also the prelate may make use for the assistance of the parish priests in Lent, where it shall be judged necessary, and especially of the priests of this diocese residing at Cochin.

¹ Malayalim.



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DECREE XIV.

THOSE ONLY WHO TOOK THE CONFESSION CAN GIVE ABSOLUTION IN THE SACRAMENTAL COURT.

The Synod doth grievously condemn the sacrilegious ignorance of those priests, who when they have confessed any at the command of the prelate, or of any other by whom they are authorized, after having heard the sins of their penitents, do carry them to the said prelate, to be absolved by him in the Sacramental Court; which was what happened to the most illustrious Metropolitan in these parts; the Synod doth therefore teach and declare, That none can absolve the penitent in the sacramental court, but the priest only that heard his sins; for whereas he is the Judge, it is he that ought to pass sentence and absolve, in conformity to what he has heard confessed, the contrary being a gross and manifest error.

DECREE XV.

THE SACRAMENTAL FORM OF ABSOLUTION TO BE USED ONLY IN ITS PROPER PLACE.

Forasmuch as there are some ignorant clergymen, who being desired by Christians to read the Gospels and prayers to them, or to give them the blessing on their heads, do ignorantly use the form of sacramental absolution, saying, 'I absolve thee from thy sins in the name of the Father,' &c. wherefore the Synod doth advertise and admonish them not to commit such an error, it being a most grievous sacrilege to apply the sacramental form, where it ought not to be. wherefore they shall only read the Gospels and prayers allowed, ending with the blessing, 'In the name of the Father,' &c.

The Doctrine of the Sacrament of Extreme Unction.

The fifth sacrament of Extreme Unction has for its matter, the oil of olive blessed by a bishop, it is called extreme unction, because it is the last of all the holy unctions, instituted by our Lord Christ in his church, and the last that is received by a Christian; this sacrament is to be administered to an adult person that is sick, when apprehended to be in probable danger of death, who is to be anointed by the priest, the only



minister of this sacrament, on those parts wherewith he hath offended God chiefly; that is to say, on the eyes, because of sins committed by the sight; on both the ears, because of sins committed by hearing; on the mouth, because of sins committed by tasting and speaking; on both the hands, for the sins committed in feeling and touching; on both the feet, for the sins committed in walking; on the loins and reins, for being the chief seat of carnal pleasure; every one of which parts must be anointed by the priest, making the sign of the cross upon them with his thumb dipped in holy oil, and at the same time repeating the words of the form, which are, 'By this Holy Unction, and his most tender mercy may our Lord forgive thee all the sins thou hast committed by thy sight;' and so on, naming every part or sense as it is anointed: the effect of this sacrament, is the health of the soul, and of the body also, so far as it is convenient and necessary to the soul, which is the chief; moreover, it washeth away the relics of sin, if there are any remaining in the soul, comforting the soul of the sick withal, and confirming and exciting in it a great confidence in the Divine mercy, by virtue of which consolation it suffers the troubles of sickness with the more patience, and with the greater ease resists the temptations of Satan, whose custom it is to assault the soul with extraordinary violence in its last hour: it likewise cherishes and succours the body, so far as it is convenient for the salvation of the soul, as St. James teacheth us in his canonical Epistle, saying, "Is any one sick, let him call for the priests of the church, and they shall pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall give him ease, and if he be in sins, they shall be forgiven him:" the Apostle in saying 'they shall be pardoned,' demonstrates it to be a sacrament, whose virtue and nature is to confer grace, that pardoneth sins; and in saying, 'If any are sick among you,' he declares the time when this sacrament is to be received, that is in time of dangerous sickness; and in saying, 'they shall call the priests of the church,' he sheweth that the priests are the only ministers of this sacrament; and in saying, 'they shall be anointed with oil in the name of the Lord,' he sheweth, that holy oil is the matter of this sacrament; and in saying, 'they shall pray over the sick, anointing,' he sheweth, that the form of this sacrament is to be pronounced by way of deprecation, or prayer; and in saying, 'the Lord shall give him ease,' he sheweth also, that the effect of this sacrament is to give health to the body, so far as it is convenient and necessary to the health of the soul. And whereas this sacrament was instituted for the use of the sick, none but



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what are dangerously so must take it, and a person who shall recover after having received it, may when dangerously sick receive it again, it having been instituted by our Lord for that end; and to prepare, defend and fortify us at the time of our departure out of this life, whensoever it is.

DECREE I.

THE USE OF EXTREME UNCTION, WITH DIRECTIONS HOW TO ADMINISTER IT.

Whereas in this bishopric there has not been hitherto any use of the sacrament of Extreme Unction, in which for want of catholic instruction, there has been no knowledge of the institution, effects, or efficacy thereof; therefore the Synod does most earnestly recommend the use of this sacrament, commanding the vicars to be vigilant over the sick of their parishes, wherever they live, whether in the villages or in the heaths; and whenever they shall hear of any in danger of death, to carry the most holy sacrament of unction, and administer it to them according to the Roman ceremonial, which is to be translated into Syriac, and kept in all churches, anointing them with oil, and making the sign of the cross with holy oil on both their eyes shut; doing the right first, and then the left, upon the eye-lashes, and upon both the ears, the nostrils, and the mouth, being shut, on both the lips; but if the distemper should be such, that the sick person's mouth cannot be shut, or not without danger, then the upper lip shall be anointed, making the sign of the cross upon it; as also both the palms of the hands, the balls of the feet and the loins, ordering the sick person to be moved gently; neither is it necessary that any more of these parts should be anointed than what is convenient for the making the sign of the cross with the holy oil; and the priest must be sure to remember in this, as in all other sacraments, to join the form with the matter, repeating the words of the form as he anoints the parts: if the sick person shall happen to expire while the priest is anointing, the priest being satisfied that he is dead, shall proceed no further with the office; and the vicar through whose negligence any parishioner shall die without having received this sacrament, shall be suspended from his office and benefice for six months.



DECREE II.

CONFESSORS TO INSTRUCT THE SICK IN THE NATURE OF THIS
SACRAMENT.

Forasmuch as the troubles the sick are in, together with the want of good instruction in matters appertaining to their salvation, do but too often make them unmindful of the holy sacraments; wherefore the Synod doth command and earnestly recommend it to all confessors that are called upon to confess any sick person to instruct them in the doctrine and efficacy of this sacrament of Unction, admonishing, persuading and intreating them when they shall come to stand in need of it, to have it administered to them; and they shall also admonish the people, and particularly those who attend the sick person, not to fail to call the vicar when it is necessary, that is, when they apprehend the sick person to be in any danger, and before he has lost his senses, to give him the holy unction; and such as shall be negligent therein, besides the offence they do to God and the sick person, shall be punished severely at the pleasure of the prelate.

DECREE III.

PARTICULAR DIRECTIONS FOR THE ADMINISTRATION OF THIS
SACRAMENT.

The Synod doth command the priests that go to anoint the sick, though it should be to the hamlets, to go in their surplice and stole, carrying the vessel the holy oil is in, in their hands, covered with a piece of silk, with great reverence, having the chamus or parish clerk before them with the cross of the church, in his arms, who, or some other person, shall also carry a pot of holy water, and if it is in the night, a lantern or some other light before him, that so all people may know what he is going about; and if the sick person is in a condition, he shall persuade him to confess himself again, and be reconciled, notwithstanding he should have confessed himself the day before; letting the sick person know that it is necessary in order to his receiving the holy sacrament of unction with the greater purity; and when the priest shall be to carry this sacrament a long way to those that live in heaths, he shall go in the best form he can, and shall carry the surplice and stole along with him, that so when he comes to administer the sacrament, he may do it with all due reverence;



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he shall likewise if the sick person has not a crucifix of his own, leave one upon his pillow, exhorting him to fix both his eyes and confidence thereon at his last minute, begging by it the pardon of his sins of our Lord, who for our sake died thereon.

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OF THE SACRAMENTS OF ORDRES AND MATRIMONY.

The Doctrine of the Sacrament of Orders.

The sixth Sacrament is that of Order, which was instituted by our Lord Jesus Christ the day before he suffered for us, after that he had made an end of instituting the sacrament of the eucharist, that so he might institute the sacrifice and the priests that were to offer it together; at which time he created the Apostles priests, giving them withal power to consecrate others, that so the sacrifice and the priesthood might be continued in the church till the end of the world. The matter of this sacrament is that which is delivered to the person that is ordained, for the exercise of that order he has received; to the priests, a cup with wine in it, and a patten with bread; to a deacon, the book of the Gospels; and to a sub-deacon, an empty cup and patten, and so as to the other inferior orders: the form of the priesthood and other orders, are the words spoke by the bishop when he delivers to every one that which belongs to his ministry and the exercise of his order. The minister of this sacrament is only a bishop, to whom only Christ committed the power of consecrating priests; the effect of it is the increase of grace, to the end that the person ordained may be a fit minister. This sacrament was instituted by Christ as highly necessary in his church; for a sacrifice and priesthood are so joined, that the one cannot be without the other; wherefore since under the New Testament the visible sacrifice of the holy eucharist was to be instituted, it became therefore necessary, that there should be a new, visible and eternal priesthood in the same church, whereby the ancient priesthood of the Old Law was translated; and there were priests provided accordingly for the offering of the Divine sacrifice; which priests being lawfully ordained, our Lord Jesus Christ has given them power over his true and real body, to consecrate, offer, and administer it, as also over his mystical body the church; giving them



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power to pardon and retain sins; to which power it likewise belongs to rule and govern all Christian people, and to lead them in the way to eternal life. Now the priesthood being so high an office, that it may be exercised with the more decency and veneration, it was convenient that there should be different orders or ministers, who are bound by their function to serve the priesthood, and to be divided in such a manner, that after having received the clerical tonsure, they are to ascend through the lower to the higher orders. The lower are the ostiary, reader, exorcist, acolythus. The higher, those which are called holy, and are, the sub-deacon, deacon, and priest, to which degrees there is joined that of bishops, who succeeded in the place of the Apostles, and as St. Paul saith, are ordained to "govern the Church of God; so that they are in a higher degree than the priests, and to them only it belongs, by virtue of their office, to administer the sacrament of confirmation, to consecrate the holy oil of chrism, and to consecrate altars and churches, and ordain priests and other bishops. The church enjoins continency and chastity to all that take holy orders, that so being disengaged from all other business they may employ themselves wholly in the ministry of the altar, and be intent only on matters appertaining to our Lord, and divine worship. The church does not admit slaves to be priests, because it is necessary to the Divine worship, that the ministers thereof should be free and not subject to others, and that they should not have been guilty of murder or blood, neither must they have been born out of lawful wedlock, nor have any blemish or maim, nor have been twice married, nor have married a widow, nor be boys that are not come to perfect age; all which is ordered for just reasons and considerations, and out of respect to the high mystery wherein they are exercised.

DECREE I.

DESCRIBES THE AGE AND THE CIRCUMSTANCES OF PERSONS
TO BE ORDAINED.

Whereas it has been hitherto the custom of this diocese to ordain boys even priests, and that without examining their lives and manners, having for money and not for any extraordinary sufficiency, all the orders inferior, as well as holy, conferred upon them in one day, contrary to the holy canons and the laws of the church: therefore the Synod doth command, that from henceforward, none be ordained but what have first been examined as to their sufficiency, lives, and manners, which

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shall be done by the prelate, or by some appointed by him, fearing God, and who are observers of the holy canons, and the forms of the holy Council of Trent. And whereas in the said council it is commanded, that none be ordained sub-deacon under two and twenty, nor deacon under three and twenty, nor priest till they are five and twenty, this Synod doth command the same to be inviolably observed; declaring, that no prelate can dispense therewith without being particularly empowered and authorised thereunto by the apostolical see. And forasmuch as there are great numbers in this diocese that have been ordained before they were at that age, the Synod suspends all such, whether priests, deacons, or sub-deacons, from the exercise of their several functions, until such time as they have perfectly attained to it, they shall nevertheless hold their places, and reap the benefits thereof, in the same manner as if they were in the exercise of their functions: and as to their sufficiency, the Synod doth declare, that as the Council of Trent requires, that all that are ordained do understand Latin, so in this diocese it is required, that all that are ordained if they do not understand Latin, should understand Syriac: neither shall any Syrian that does not understand it so well, as to be able to read and sing it, so as to understand what they say in the offices, be admitted into orders, or at least not into those that are holy.

DECREE II.

THOSE SIMONAIKALLY ORDAINED ARE ABSOLVED.

All that are in orders in this diocese having been simonically ordained in having paid a certain price, upon a formal bargain for their orders, have thereby incurred the grievous punishments of the law. Nevertheless in consideration of their ignorance, and the false doctrine wherein they have been educated by their former prelates, the most reverend Metropolitan, both by his ordinary authority, this see being vacant, and the apostolical authority committed to him over this church, doth absolve all that have been so ordained, from all penalties and censures which by the law they have incurred, by having been simonically ordained, commanding them to have no further scruples about that matter, and dispensing with them all as to the exercise of their orders, so that they may lawfully officiate, as in right they may and ought to do.



DECREE III.

NO LEPROUS PRIEST TO OFFICIATE.

The Synod being informed that there are several priests, who though infected with the leprosy, and miserably deformed thereby, do presume to celebrate, to the great loathing of the people, and to handle the holy vessels and vestments, to the endangering of the health of others, doth command, that none that are notoriously leprous, do presume to celebrate, all such being irregular according to the law of corporeal defects, on the account of the disgust they give to people when they see them celebrate in such a condition, and receive the most holy sacrament of the altar at their hands.

DECREE IV.

PRIESTS FORBIDDEN TO BLESS WHO ARE NOT IN CHARITY WITH
THEIR NEIGHBOUR.

Whereas it is the custom to receive the casture or blessing from the hands of the oldest clergyman that officiates in the quire, and for all that are present to return it to him; which according to the usage of this diocese, contains in it a symbol of charity, communion, and brotherly love; the Synod being informed that there are those, who not being in charity with their neighbours, do not speak to them, nor take them by the hand, and do neither give nor take the casture from them, thereby discovering that they live in malice with their neighbours, denying them the ordinary ecclesiastical salutation used in the church of this diocese; doth command, that all that shall refuse to give or receive the same, be punished by the prelate as persons living in hatred or out of charity with their neighbours; and that until such time as they shall give the said casture, they shall not be suffered to come to the altar, according to the command of our Lord Jesus Christ: neither shall they be permitted to officiate or minister in the church; neither shall the blessing be given them until they have effectually reconciled themselves to their brother.

DECREE V.

DIRECTIONS FOR RECITING THE OFFICES IN THE CHURCH.

Whereas it is the precept of the universal church, that all



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that are in holy orders do recite the whole divine office, and the usage of this diocese is, to recite it only when they go to church, and there, though it happen to be near ended before they come, having heard a little to go away immediately, reckoning they have complied with their obligation, though they do not say over what they were not present at, there being very few that recite the divine office in their houses, some imagining that they are not bound to do it any where but in the church, and others excusing themselves for want of books, there being but very few, and those that are, are in manuscript in this bishopric; therefore the Synod doth declare, that all that are in holy orders, are obliged upon pain of mortal sin, to recite the whole divine office as it is recited in the church; and that all such as shall come late, shall be obliged to recite what they have missed; and if they do not recite it in the church, they shall do it at home in their houses, having the conveniency of a book, which being what a great many do want, the Synod obligeth all such to recite the said divine office by beads, that so there may be none but what perform this duty either by book or beads: and though the divine office consists of seven distinct canonical hours, yet in this church, in conformity to the breviary thereof, they shall only recite one part at two times in the morning, and the other part in the evening, without making any other difference in the divine office, besides that of repeating one part thereof in the morning and the other in the evening; and whereas they who have no books are to recite with beads, such beginning in the morning as the divine office is begun in the church, shall say thirty-three paternosters, and as many Ave Marias, with the Gloria Patri, &c. in the morning; and when they are ended, they shall moreover say twelve paternosters, and twelve Ave Marias, for the souls of the faithful departed, and one paternoster and one Ave Mary for the pope, and the same for the bishop, instead of the prayers that are said for them in the church: and instead of the prayers that are to be recited by them in the evening, they shall say thirty-three paternosters, and as many Ave Marias, with the Gloria Patri, &c. as in the morning; and when they are ended, they shall say nine Ave Marias to our lady, and one paternoster and one Ave Mary for the pope, and another for the bishop as in the morning, provided that such as have books shall recite by them, and not by beads, and such as recite by beads, if they have said any of the prayers either in the morning or evening at church, shall not be obliged to recite them again, but shall only recite those which they may have omitted there.



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DECREE VI.

THE ATHANASIAN CREED TO BE USED.

The Synod doth command the creed of St. Athanasius, 'Quicumque vult,' to be translated into Syriac, and to be put into all the breviaries, and books of prayer of this diocese, and to be read every Sunday in the church immediately after morning service, desiring the Reverend Father Francisco Roz, of the Society of Jesus to translate it, and all the curates and clergy to learn the said creed by heart, which is what the holy canons recommend to them, forasmuch as that creed contains in it summarily the chief mysteries of our faith, and is used and sung in the universal church.

DECREE VII.

THE CLERGY TO BE PUNCTUAL IN THEIR ATTENDANCE AND
DEVOUT IN THEIR DEPORTMENT AT CHURCH.

The Synod doth earnestly recommend it to all the clergymen and curates, not to be absent from church at the time of Divine service, morning nor evening, and that none offer to talk or divert themselves there any other way, as has been the custom, or to dispose themselves to sleep whilst others are reciting, who are also to take notice, that in reciting they ought not to begin a new verse before the congregation has done with the former, and that though it has hitherto been the custom for the oldest clergyman that was present at divine service to give the casture, that from henceforward the true vicar of the church being present, shall in every thing be preferred to all others, as he is the particular pastor of the church.

DECREE VIII.

TO BE FINED FOR ABSENCE UNLESS FOR SUFFICIENT REASON.

There being no reason why they that do not minister in the church, should be equally rewarded with those that do; it seems just to the Synod that the curates and other clergymen, that are absent either from morning or evening service, or from the mass of the day on Sundays and holydays, be marked by the vicar, or the oldest clergyman in his absence, that when



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the dividend comes to be made, for every time they have been absent so much may be deducted from their share, as they that make the distribution shall think fit, in proportion to the quantity of the dividend, which shall be done only when they are not hindered by some lawful impediment, as sickness, or are not otherwise employed in the service of the church, or by the prelate, in all which cases they are to be excused : and the sconces shall be equally divided among the rest.

DECREE IX.

FORBIDS ALL FORMS OF EXORCISM BUT THOSE OF ROME.

The Synod being informed, that great numbers of clergymen do use superstitious and heathen exorcisms, taking words out of an impious and prohibited book called 'Parisman,' for the casting out of devils, doth command in virtue of holy obedience, that none presume to use any other exorcisms to that effect, but such as the Roman church makes use of, and have been approved of by the holy fathers, which are to be bound up with the offices of the administration of the sacraments, and all clergymen, that shall be found to use any other, or to use any unknown superstitious words or ceremonies with such as are possessed, shall be suspended from their office and benefice for a year, and be subject to what other penalties the prelate shall be pleased to lay upon them, according to the quality of the superstitions they have made use of; and in case they shall after they have been admonished and censured, persist therein, they shall then be excommunicated; and when it shall appear that any have acted thus upon any compact or contract with the devil, which God forbid, as it is said some do, they shall be declared excommunicate, until they have done the condign penance, which the prelate shall have imposed upon them, and shall be moreover suspended from their office and benefice during their lives, without any hopes of a dispensation, and shall be yet further punished, as the law requires they should be, who are guilty of such crimes, and are convicted of having had a compact with the devil.

DECREE X.

FORBIDS HEATHEN SUPERSTITIONS RELATING TO PROPITIOUS AND UNPROPITIOUS DAYS FOR MARRIAGES.

Whereas there are several clergymen, who according to the



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superstitious custom of the heathens, do give good days for marriages, and do several other things, at the request of Christians for the heathens, and for that end keep an account of the lucky and unlucky days of the Gentiles in their books, and do use some of their prayers, and do make schemes after the manner of astrologers, as appears from several even of their church-books, the Synod doth command in virtue of holy obedience, and upon pain of the greater excommunication, that no ecclesiastical or secular, or cattanar, shall dare to give good or bad days for marriages, or on any other occasion, or to draw any thing out of a book of lots, and namely out of that which is generally bound up with the book called 'Parisman,' or out of any other place, or by whomsoever invented; and whosoever shall transgress herein shall be declared excommunicate, and shall be suspended from their office for a year, and six months from their benefice; it being the duty of the priests rather to admonish the people to avoid all heathen superstitions, and to choose the solemn days of the church, or the saints' days, who may intreat God for them, for the celebration of their marriages, or any other days they please, all days being good to those that do good upon them, being all equally the work of God's hands. Those only which are spent in the greatest works and the higher celebration of the divine mysteries, being the days that are to be most revered.

DECREE XI.

PRIESTS ARE TO BE TEMPERATE AND SOBER; AND NOT TO EAT
WITH ANY BUT CHRISTIANS, NOR IN A PUBLIC HOUSE.

Whereas it is decent that priests, being the masters from whom the people are to learn good manners, should themselves give good example, the Synod is therefore much concerned for the scandal some give by their being disorderly in their eating and drinking, to the great disgrace of the sacerdotal office among so many infidels, and does recommend moderation to them, ordering such as shall be found at any time overtaken with drink to be sharply reprov'd by the prelate, and if it appear that they are frequently so drunk, as to lose their judgment, they shall be suspended from the exercise of their orders for ever, though not from reading prayers with others in the church, nor from the profits they may receive from thence. The Synod doth likewise command, that no priest shall dare to eat or drink in a tavern or public eating-house, it being very unbecoming the gravity of the sacerdotal office so to do, and is

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therefore forbidden the priests by law: it doth likewise prohibit all priests to eat with infidels, whether heathens, Mahometans, or Jews, upon pain of being suspended for four months, from their office and benefice.

DECREE XII.

REGULATES THE DRESS AND MANNERS OF THE CLERGY.

It being convenient that clergymen should always go in a habit different from that of the laity, and in such a one as becomes their function, wherefore the Synod doth command, that no clergymen presume to go abroad in doublets with their skirts flanting out, as has been too customary, or with any open linen: but when they shall go into town, or to the church, or when they travel upon the road, they shall wear a white and black, or blue vestment, according to custom, and a hat or bonnet on their heads; neither shall they at any time go disguised, no not at nights, nor when they go a hunting, or fishing: and all that shall transgress herein shall be severely punished; neither shall they wash themselves, or if they do, it shall not be in the company of women, according to the custom of the country, it being a thing very unbecoming the gravity of the ministers of the church: and as for their beards, they shall be left to their liberty to do what they shall think fit, only such as are young shall not suffer their beards to grow, but shall still keep them shaved, and they that wear them very long, shall take care to cut off the hair, that grows near their lips, that so they may not be a hinderance to their receiving the blood of the cup in the mass, by being so long as to touch it.

DECREE XIII.

THE CLERGY NOT TO ENGAGE IN SECULAR BUSINESS.

Whereas the apostle St. Paul saith, that the persons that are particularly dedicated to the service of God and the divine worship, ought not to entangle themselves in secular affairs; for which reason all clerks are by the sacred canons prohibited to merchandise, a thing very little observed in this diocese, therefore the Synod doth prohibit all the clerks thereof to go upon the public exchange, or to farm any of the revenues, or to be factors or agents, or to farm any contracts singly, or in company: or to sell any sorts of merchant goods



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publicly in their houses, or any sort of victuals, or to bear any secular office, all that shall transgress herein, shall be most rigorously punished by the prelate, and if they do not reform, shall be suspended from their orders; and such as are Taregas, if they shall not renounce that office within a month, shall not be suffered to enter the church, and shall be suspended from their office and benefice, until such time as they have effectually abandoned it.

DECREE XIV.

THE CLERGY ALWAYS TO APPEAR IN THEIR CLERICAL HABITS.

Whereas several priests in this diocese not having the fear of God or of the church, or of their prelates, before their eyes, and without having a due regard to the high station and dignity they are in, do occupy themselves in secular business and in public merchandise, and that they may do it the more securely, do neither wear the sacerdotal habit, nor the tonsure, nor any manner of crown, but do wear their hair long like the laity: therefore the Synod doth command in virtue of obedience, and upon pain of excommunication, that all clerks in holy orders, do wear the habit tonsure and shaved crown, and not long hair after the fashion of the laity; and that whosoever shall transgress herein, shall be declared excommunicate, until they have put on the said habit and tonsure, and shall have their crown shaved as other ecclesiastics.

DECREE XV.

NO ECCLESIASTIC TO RECEIVE PAY FOR MILITARY SERVICE.

Whereas there are several ecclesiastics, as well cattanars as chamazes, who being unmindful of their obligations, to free themselves from some vexations of infidel kings; or, which is yet more scandalous, to be favoured and protected by such princes against their prelates, that they may not punish them for their faults, do receive pay from the said kings as the natives do, whereby they are obliged to take the field as soldiers, and fight when commanded, which is expressly contrary to the holy canons and ecclesiastical laws: therefore the Synod doth command in virtue of obedience, and upon pain of excommunication to be *ipso facto* incurred, that no cattanar nor chamaz do from henceforward presume to receive pay from any king as a soldier; and that whosoever shall trans-



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gress herein, shall be immediately declared excommunicate, and shall not be absolved before they have renounced the said pay, and all the obligations thereof, and have undergone condign punishment for their fault.

DECREE XVI.

ECCLESIASTICS FORBIDDEN TO MARRY.

It having been the universal custom from the beginning of the church, for all that are in holy orders, and especially priests, to keep chastity and continency, as is evident from all the ancient councils, Eastern and Western;² and though in the beginning of the Church, as well for the want of priests, as for the making use of several learned men who were married when they turned Christians, but not having been twice married, several who were married were not only consecrated priests, but bishops also; which custom still remains both in the Greek church, and in some that are subject to the apostolical see, by which it is tolerated for just reasons: nevertheless, the church catholic did never consent that priests should marry after they are in orders, but was much rather for having such as were married to leave their wives, that they might serve the better in the holy ministry: and whereas in this diocese (which the Synod has taken notice of with great sorrow) through their vile ignorance of the law, and the abounding iniquity of the times, and their having been governed by schismatical prelates, priests have married after they were in orders, nay have taken orders on purpose that they might marry the better, and have frequently married widows, and some have married three or four times, making no account of the impediment of bigamy, so strictly observed in the church from the beginning, but did, notwithstanding that, go on still exercising their function, some few excepted, who after they had been twice married, gave over celebrating and performing all other exercises and ministeries of priests; all which they thought they might do lawfully by virtue of a license granted by their prelates, who notwithstanding they prohibited them to marry upon pain of excommunication, and had declared them excommunicate, did nevertheless absolve them for a sum of money, or upon some Simonaical contract; so that notwithstanding that excommunication, they did all marry and continued in wedlock, reckoning themselves safe in conscience upon their having obtained a license after such

² Another proof of the ignorance of Menezes and his Jesuits of the Council of Gangres, and of the account given of the Council of Nice, and several others. La Croze, p. 25.



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a manner: all which being detested by the Synod as the inventions of the devil, and devised by the covetousness of schismatics, and desiring to restore this church to its due purity, and the usage of the Roman Church, doth command, in virtue of obedience and upon pain of excommunication *late Sententie*, that henceforward no clerk in holy orders presume to marry, nor shall any cattanar marry any such, nor shall any presume to be present at any such marriage, nor give council, favour, or assistance thereunto: and whoever shall offend in any of these particulars, must know that they are excommunicate and cursed, and are to be declared as such by the church; and as to those who are already married, the Synod suspends them all, whether married once or oftener, from the ministry of their orders, and all sacerdotal acts, until such time as they have put away their wives effectually, which is what the Synod intreats them in the Lord to do: and to those who have been twice married, or have married widows, or women that were publicly dishonest, the Synod doth command all such as being bigamists, and having married contrary to their consciences, as it appears several of them have done, by their giving over thereupon to celebrate, notwithstanding their having obtained a license from their bishop, in virtue of obedience and upon pain of being declared excommunicate, so soon as this decree shall come to their knowledge, to turn off the said women, not only as to bed and board, but so as not to dwell in the same house with them; declaring, that until they have done it they are in mortal sin, and do live in concubinage, such marriages having never been true or valid; but on the contrary, void and of no force: neither can any prelate or bishop grant licences in such cases, having no authority to do it, by reason of its being contrary to the rules of the church, that have been always punctually observed, and contrary to the holy general councils received all over the world; and as to those who have been but once married, the Synod will consult the most holy pope and bishop of Rome, that he as prelate and head of the whole Church of God, and master and doctor of the same, may teach and command what ought to be done therein, and whatsoever his holiness shall ordain, shall be punctually observed.

DECREE XVII.

THOSE WHO PUT AWAY THEIR WIVES ARE TO BE RESTORED
TO THEIR OFFICE.

The Synod doth declare, That those priests who as obedient

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sons shall follow the advice of the Synod in turning away their wives, may, after they have so done, continue in the exercise of their functions; and if not otherwise hindered, may celebrate, notwithstanding they have been twice married, or may have married widows, since by such weddings not being true marriages, they did not incur the irregularity of bigamy: all which the Synod grants out of pure grace, being extremely desirous to have them turn away such women, and out of respect to their ignorance, and the cheat that was put upon them by their prelates, who instead of instructing them better, granted them licences: and whereas all priests that marry are irregular, according to the holy canons, the most illustrious Metropolitan by the ordinary, as well as the apostolical authority, that he has in this church by reason of the see's being vacant, doth dispense with the priests and all the other clergymen in holy orders that shall yield obedience to the Synod, in turning away their wives, and shall desire to continue to officiate, as to the said irregularity which they have incurred, granting them license as to this freely and without scruple, to exercise their orders.

DECREE XVIII.

WIVES WHO REFUSE TO LEAVE THEIR HUSBANDS TO BE
DEGRADED IN THE CHURCH.

Whereas the wives of priests who are called catatiaras or cattanciras, have not only the most honourable place in the church for their being such, and are the more revered, but do moreover partake of the profits of the churches wherein their husbands ministered equally with the surviving priests, and have sometimes a greater share of them than any of the priests, by reason of the seniority and preeminence that their husbands had in the church; therefore the Synod doth ordain, That such of them as do not from henceforward depart from their husbands, shall receive no such benefit: but if obeying the admonition of the Synod they shall leave their husbands, they shall then immediately receive their proportion as an alms to help to sustain them and their families, and shall enjoy the same place and honour in the church, and every where else which they did before.

DECREE XIX.

THAT SONS OF ECCLESIASTICS BORN BEFORE THIS SYNOD, BE
ELIGIBLE TO THE SACRED OFFICE; BUT NOT THOSE BORN
AFTER.

The Synod doth declare, That notwithstanding it has re-



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ceived the holy Council of Trent, with all its decrees, relating both to the good government of the church and manners, nevertheless that what was declared therein relating to priests' bastards, not being permitted to minister in the same church, wherein the fathers have ministered before, is not to be extended to the sons of the married priests in this diocese that are now born, by reason of the great numbers there are of such at present in all churches, and of other great inconveniences that would follow thereupon; it is therefore permitted to such to minister, nay to be vicars of the churches wherein their fathers have officiated; but this is to be understood of such only as were born of marriages, that were reputed true, the provision of the forementioned holy council being to take place, as to all that shall be born hereafter.

DECREE XX.

FORBIDS SIMONY UNDER EVERY PRETENCE.

Whereas the sin of Simony is one of the greatest offences in the church, and a pernicious plague therein, which God has always punished with great rigour, it being the selling of spiritual things for money; and this bishopric, which the Synod takes notice of with great regret, having hitherto abounded with it, money having been publicly taken for the administration of the holy sacraments, and after such a manner that none of them were given, before the money was either put into the priest's hands, or into the church box, to be divided among them, no not so much as the holy sacrament of the eucharist, at which all pious ears do tremble, nor any other sacraments or dispensations for marriages, nor absolutions from excommunication, nor the consecrations of stones, nor any of the lesser orders, nor licenses, nor *reverendas*, to go to receive those orders in another place, nor letters dimissory for clerks, to go to other dioceses; all which was done at a rated price, or by a public agreement: all which the Synod detesting as a most execrable and horrid abomination, doth therefore in virtue of holy obedience, and upon pain of excommunication to be *ipso facto* incurred, command, That no money, nor nothing else, be taken for any of the foresaid things; and that no priests shall dare to take any thing for the administration of any of the sacraments, nor to give them upon any such consideration to any person whatsoever, but shall give the holy sacrament gratis to the faithful, according to the precept of our Lord Christ, who said, "Freely you have received, freely you shall give;"

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neither shall they so much as receive alms that the faithful would give voluntarily, though not given with any respect to the sacrament, if offered at the same time when the sacrament is administered: and the priest that shall be found to transgress herein, besides being excommunicated, shall be suspended from his office and benefice for three years, and the vicars must take care to advertise the people thereof. The Synod being moreover informed, That a great many poor people who live in the heaths, do not bring their children to be baptized, because they have not so much money as is demanded, doth order the priest to be satisfied with the profits arising from the dead, the alms they receive for their masses, in which the Synod declares there is nothing of simony; but only a congruous maintenance for the priest that celebrates, given by the person that he recommends, and with the other alms which the faithful are accustomed to give; which being just and holy, shall be divided after the same manner as they have been formerly: and the Synod doth declare further, That such as are absolved from excommunication, if it was for any great crime that they were under that censure, though there can be nothing taken for their absolution, yet for the fault that they have committed, they may, by way of punishment, be condemned in a pecuniary mulct, if authorized by the prelate, which money must be put to some pious use, or employed in the building of a church; and the offender being poor, he may be employed in person to do some work about a church, for so long as shall be thought fit, and in that case no money shall be required of him.

DECREE XXI.

RECOMMENDS MEANS, FOR THE SUPPORT OF THE CLERGY IN
LIEU OF FEES.

The Synod desiring by all means possible to destroy and root out of this diocese the pernicious vice of Simony, which it understands to have been increased in part by the want the ministers of the church are in of a necessary maintenance, doth therefore most earnestly entreat the people of this bishopric to apply a certain yearly sum to be raised by the way of alms, collection, or assessment, or by the way of tithes, according to peoples' abilities; for the support of the vicar and curate of their souls, and the other ministers that are necessary to the divine service in the church, which the most reverend Metropolitan may treat about in every parish; for



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they must know, that Christians are bound both by divine and human laws to maintain the priests which pray to God for them, and give spiritual food to their souls, of which they are to render an account to God and their prelates.

DECREE XXII.

KING OF PORTUGAL TO BE PETITIONED TO CONTRIBUTE TOWARD
THEIR SUPPORT.

That this Synod may by all ways possible supply the necessities of the ministers of the church, and by that means extirpate Simony; besides what it desires the people to contribute towards their maintenance, understanding their poverty to be such, that they are not able to supply them with so much as is necessary, it doth further beseech his catholic majesty, the King of Portugal, that as protector of the Christians of these parts, and the only Christian king and lord in the Indies, he would be graciously pleased to provide the vicars of this church with a sufficient maintenance, as he does in all the other churches of the Indies, allowing them at least fifteen thousand cruzado's to be divided among them all, besides what shall be gathered for them in their respective parishes; which as the Synod is informed, is the sum that was formerly desired of his majesty in the third provincial council of Goa, in order to the reducing of this church to the obedience of the Church of Rome, and the extirpating of simony. The Synod doth moreover entreat the most illustrious Metropolitan to present this their petition to his majesty, in the name of this church, representing therewith the great necessities of the ministers thereof, and that until such time as they shall have his majesty's answer, the said Lord Archbishop, Metropolitan of this church, and president of the Synod, Dom Frey Aleixo de Menezes, understanding how effectual a course this will be for the rooting the pestilential sin of simony out of this diocese, and for the tying of vicars to their churches, there to govern the faithful, and administer the holy sacraments to them, would be pleased to give the said sum of fifteen thousand cruzado's yearly out of his own revenues, and to pay it quarterly at Goa, to be divided among the said vicars, the distribution whereof the Synod orders to be made in all churches according to the allotments, in the instrument passed, and signed and sealed by the said lord Archbishop, under the great seal of his chancery, every church being to receive so much, as was now read in the presence of the whole Synod.



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DECREE XXIII.

NO MORE TO BE ORDAINED DURING THE VACANCY OF THE SEE.

Whereas this diocese is not only provided with a sufficient number of clergy, but has a great many more than are necessary, and the holy Council of Trent having prohibited that any more should be ordained than what are necessary for the churches, the synod doth therefore command, that during the vacancy of this see, none shall be put into holy orders, neither shall any reverenda's, or licenses be granted for that purpose, such only as are in holy orders may go ascending therein, as the governor, who is to be left in this diocese by the most illustrious Metropolitan shall judge convenient: the Synod doth also put such as do aspire to priests holy orders in mind of not failing to learn the doctrine of the sacraments, and the form of sacramental absolution, so as to be ready to use them on all occasions, and in all cases of necessity, as also the absolution from censures, or at least the conditional one, which always goes before the sacramental absolution from sins in confession.

The Doctrine of the Sacrament of Matrimony.

The seventh sacrament is that of Matrimony, which according to the Apostle is the signification of that union which is betwixt Christ and his Church. The efficient cause of matrimony regularly, is the consent of both parties declared by words or signs *de presenti*. This sacrament our Lord Jesus Christ founded on the matrimonial contract, which has always been in the world, and in all religions, from whence it is that matrimony is to be considered in two respects; either as a natural contract, or as a sacrament instituted by our Lord Jesus Christ: the bond of matrimony God hath made to be perpetual, insomuch that it cannot be dissolved by any thing but death, according to what Christ said, "Whom God hath joined let no Man put asunder;" which is also in itself very convenient. As it is a sacrament, there is grace received therein, as in other sacraments, our Lord Christ, who was the author and institutor of the divine sacraments, having by his passion merited grace for us, whereby the natural love which is betwixt the married couple is perfected, and the conjunction that is betwixt them is confirmed, and made perpetual, and the husband and wife are sanctified. There are two reasons or ends for which matri-



mony was ordained and instituted; the first and principal is the procreation or generation of children, for the conservation of the world, and the multiplication of the faithful, and servants of God. The second is for a remedy for uncleanness; and that such as are inclined to that vice, might have a remedy given them by God, so that living with their wives, they might not fall into that sin, from whence it is that people may not only marry once, but as often as one of the parties dies, because this end of matrimony may not only be compassed in the first, but equally in the subsequent marriages: wherefore the church detests those as heretics, who condemn second marriages, holding them to be unlawful, as some heretics did anciently, and as some of the most superstitious heathens do at this day in these parts; from whence it may also be collected, that this sacrament may not only be lawfully celebrated betwixt persons capable of having children, but also betwixt those, who according to the ordinary course of nature, cannot have any, because the second end may be answered in such marriages; but where neither the one nor the other end can be answered, as in children, for whom the church has set a certain time, and in such as are under a natural impotency that will last as long as they live, as to matrimonial acts, matrimony is not to be celebrated: and though both under the law of nature and of Moses, there were dispensations whereby matrimony was made to deviate from its first original, some of the patriarchs having had several wives at once by a divine dispensation, and the law of Moses having permitted divorces, or the repudiating of wives, yet under the evangelical law, by which matrimony was perfected and restored again to its first estate and purity, it is prohibited for a man to have more than one wife at a time, and to turn away his wife and take another so long as she lives. The benefits of marriage are three principally; the first is the generation and education of children for the worship and service of the true God; the second is the fidelity which the married couple ought to keep to one another; and the third is the perpetuity of matrimony, which, in that it cannot be dissolved, signifies that inseparable conjunction and union that is betwixt Christ and his church: and notwithstanding for the cause of fornication or adultery, it is lawful for the married couple to part as to cohabitation, yet it is not lawful to marry with any other, because the bond of matrimony, being once lawfully tied, is perpetual, and cannot be dissolved by any thing but the death of one of the parties.



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DECREE I.

MARRIAGES TO BE CELEBRATED IN CHURCH AND BEFORE
WITNESSES.

Holy mother church has always so ordered the celebration of Matrimony, as to make it to be understood to be a holy thing, and that as holy, it ought to be holily treated; wherefore for the removing of several inconveniences, and those especially that attend clandestine marriages, she has ordained and commanded, that Matrimony be celebrated in the face of the church by the vicar, or parish priest, or some other priest, licensed by him or the prelate, and in the presence of two or three witnesses at least; and that all marriages that are not celebrated with this solemnity by the parish priest before two witnesses, are void and null: and that the priest, who without leave from the parish priest, and the parish priest who without two witnesses shall presume to marry any couple, shall be severely punished. Now the Synod understanding that this rule is not observed in this diocese, but that the persons who are to be married do employ any priest, and are married where they please, from which great inconveniences and disorders do many times follow, different rites and ceremonies being also used in divers places in the celebration thereof, doth command, that all that is above related be punctually observed according to the decrees of the holy Council of Trent, which has been received by this church in this Synod; declaring all marriages not celebrated in this form, or not by the parish priest before two witnesses, to be null, and the parties not to be married, neither are they to be permitted to live together as man and wife: and the priests who shall presume to marry without leave from the parish priest or ordinary, shall be suspended from their orders and benefices for one year without indulgence, and the marriage shall be declared void, and the parties shall be obliged to marry again in the foresaid form. The Synod doth furthermore declare, That the contracted may be married by the parish priest of either of the parties, though the ordinary custom is to be married by the parish priest where the woman lives.

DECREE II.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

Whereas matrimony ought to be celebrated with words sig-



nifying a present consent, and in many places of this diocese, it is commonly celebrated with words signifying only a consent for the time to come : therefore the Synod doth command, that when the persons that are to be married, come to the door of the church, the parish priest, or some other priest, having his or the prelate's license, being in his surplice, with his stole, and at least two witnesses present, shall ask them, if they are pleased to marry ; and if they say they are, or express their consent by some other evident signs, the priest then shall take one end of his stole, and laying it on the palm of his left hand, shall take the right hand of the bride and lay it on the stole, and lay the palm of the right hand of the bridegroom on the palm of the right hand of the bride, in form of a cross, and covering both their hands with the other end of the stole, and laying his own right hand upon all, so that the hands of both parties, and both the ends of the stole are betwixt the priest's hands ; after having blessed them with the sign of the cross, he shall say, ' In the name of the Father, and of the Son, and of the Holy Ghost, Amen ; ' and shall make the bride say first, ' I, N. receive thee N. for my lawful husband, so as the holy mother Church of Rome doth command ; ' and shall afterwards make the bridegroom say the same words : ' I, N. receive thee N. for my lawful wife, so as the holy mother Church of Rome doth command ; ' and after they have both said these words, the priest shall say, ' I, by the authority I have, do join you in matrimony in the name of the Father, and of the Son, and of the Holy Ghost, Amen ; ' after which he shall sprinkle them both with holy water, saying, ' By this sprinkling of holy water, the Lord give you health and blessing, Amen. ' And if neither of the parties was ever married before, they shall then be carried before the high altar, where being upon their knees, the priest shall give them the blessings, as they are in the Roman ceremonial of the administration of the sacraments, which is to be translated into Syriac, and to be used in all churches ; but if either of the parties have been married before, he shall not then give them the said blessings, but dismiss them, after having said a prayer in the church.

DECREE III.

THAT BANNS OF MARRIAGE BE PUBLISHED.

That there may be no frauds in matrimony, and that the impediments, which, if they were known, would hinder the same, may be discovered ; and that in all things we may con-

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form ourselves to the decrees of the holy Council of Trent, the Synod doth command, that what is ordained by the said holy council, be punctually observed; to wit, that the parties to be married, shall have their banns published by the vicar, or by one appointed by him, on three Sundays or holydays in the churches where the bridegroom and bride live, when the people are assembled at mass, in this form; ' *N.* born in such a place, does purpose to marry *N.* the daughter of *N.* and *N.* born in such a place; wherefore if there be any that know any impediment, they must declare it upon pain of excommunication: ' and the vicar, in case he has any lawful impediment declared unto him, shall not marry the parties before he has made the prelate acquainted therewith, that so he may determine what is just to be done therein; which publications cannot be dispensed with by any but by the prelate, or one representing him: and in case it is probable that if such publications are made, there are those that will maliciously endeavour to hinder the marriage, though in such a case the parties may be received without them, yet for the better discovery of other impediments that may happen to be therein, they cannot be joined together, nor receive the blessings, though capable thereof, before the publications are made in the churches, without the prelate should be pleased to dispense therewith, to whose prudence and judgment the holy Council of Trent has committed the whole of this matter, and the priest who shall receive any couple without a license from the prelate, before such publications have been made, shall be suspended from his office and benefice for six months.

DECREE IV.

THAT MARRIAGE REGISTERS BE ENTERED AND KEPT WITH CARE.

This Synod conforming itself in all things to the holy Council of Trent, doth command that in every parish there be a book, as was ordered as to baptism, wherein the vicar of the church shall write the names of the married persons, and the place, day of the month, and year, and the names of the two witnesses, commonly called the ' *padrinhos*, ' where they were married, registering them thus, ' On such a day of such a month and year, I, *N.* vicar of the church, naming the saint to whom it is dedicated, in such a part, naming where the said church is, did join *N.* the son of *N.* and *N.* to *N.* the daughter of *N.* and of *N.* born in such a place, both at the gate of the church according to the holy Council of Trent; the



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witnesses were *N.* and *N.* to which the vicar and the two witnesses shall sign their names, and when any priest shall by a license from the vicar, or prelate, marry any couple, he shall write, 'On such a day of such a month, and year. I, *N.* a priest, by a license from the vicar of such a place, or from the bishop, if he granted the license, 'did receive at the gate of the church *N.* naming him, 'the son of *N.* and *N.* naming his parents, 'born in such a place,' naming the town according to the holy Council of Trent, 'the witnesses were *N.* and *N.* to which the said two witnesses and priest shall put their names; which book shall be kept among the registers of the church, and the prelate at his visitations shall see that there be no fault or neglect therein.

DECREE V.

THE PARTIES TO CONFESS AND TAKE THE SACRAMENT BEFORE MARRIAGE—NONE TO BE MARRIED OUT OF CHURCH WITHOUT SPECIAL REASON.

As holy matrimony is a sacrament, and as such conveys grace, it ought therefore to be received with great purity and holiness, wherefore this Synod conforming itself to the holy Council of Trent, doth exhort and admonish, and command all that are to be married, that at least three days before the celebration of this sacrament, they do confess themselves, and being capable do receive the holy sacrament of the eucharist, neither shall the vicars receive them before they have complied with this obligation, concerning which they shall make diligent inquiry. The Synod doth furthermore command, that all marriages be celebrated in the church, and that the parish priest do not accommodate himself to the negligence of those who do not care to be seen to marry in the church; but declaring withal that wheresoever matrimony is celebrated, if it be done by a parish priest, and in the presence of two witnesses, it is true and valid, though the parish priest ought not to marry any out of the church, but upon very urgent reasons.

DECREE VI.

DECREES OF CONSANGUINITY PROHIBITING MARRIAGE WITHOUT PAPAL DISPENSATION.

There have been always in the church, even under the old



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law prohibited degrees of kindred, within which matrimony was not to be celebrated, and being celebrated, was null; and that not only as to such as were prohibited by a divine natural law, as betwixt persons in the first degree, and betwixt brothers and sisters, but as to others also who are prohibited by a divine positive law; wherefore the Synod doth declare, that the degrees at this time prohibited in the church, without which matrimony cannot be celebrated without a dispensation, and being celebrated, is void, are only to the fourth degree inclusive of consanguinity, and of affinity only to the second degree, as first cousins, second cousins, third cousins, fourth cousins, by father and mother, and the same degrees are prohibited in the kindred of affinity, betwixt the kinsfolk of the husband and wife, with whom either of the parties have been married; and besides, that the kindred in the first and second degree only with such, or of those with whom either of the parties have at any time had unlawful carnal knowledge, beyond which degrees there are no other of carnal kindred that can hinder matrimony, but in all these that have been mentioned, all marriages that are made, are null, and of no force, and all those that have married so, do live in the mortal sin of foul fornication; but if any upon just and reasonable accounts shall desire to marry within any of these degrees that are prohibited only by a positive law, they must have recourse to the holy apostolic See for a dispensation, or to their prelate, having power from the said See to do it, declaring the degree of kindred wherein they desire to be dispensed, together with the causes why they do desire it, in which the prelate shall do what he shall judge convenient in the Lord, and so the prelate being empowered by the holy See to do it, shall do it gratis, without taking any thing for the dispensation, though the parties of their own accord should offer to pay him for it.

DECREE VII.

CASES OF SPIRITUAL AFFINITY THAT COME WITHIN THE SAME
RULE.

Besides the carnal kindred of consanguinity and affinity, which hinders matrimony in certain degrees, there is also another sort of kindred that does the same, which is called spiritual kindred, and is contracted in baptism betwixt the godfather and godmother, and the child that is baptised, and the parents of the said child, and in confirmation or chrism betwixt those who offer and present the person that is con-



firmed, as was ordered in the decrees of baptism and confirmation; which spiritual kindred of godfathers and godmothers, and gossips, does so hinder the celebration of matrimony, that without a dispensation from the apostolic See, or from some authorised by the pope to that purpose, the matrimony is null, and of no force, all that live therein living in fornication, and a state of damnation; and if any that are thus akin have a mind to marry together, they shall prefer a petition, as they shall be directed hereafter, but are to know that the church does very seldom or never, but for weighty causes, dispense in cases of spiritual affinity.

DECREE VIII.

DISPENSATIONS GRANTED FOR ALL MARRIAGES HITHERTO CONTRACTED CONTRARY TO THE ABOVE DECREES.

Whereas hitherto the prohibited degrees, and the reservation of dispensing with the same to the apostolical See, has not been understood in this diocese, the prelates thereof having dispensed in all degrees, prohibited only by a positive law, without having had authority for what they did, so that great numbers by virtue of such dispensations, have lived many years in a married estate, without any scruple concerning what was granted by their prelates; for which reason the Synod, for the greater security of the consciences of such people, has thought fit that the most reverend Metropolitan should dispense with them in all the said degrees, by virtue of the apostolic authority granted to him in these parts to that effect, and particularly by the brief of Gregory the Thirteenth of glorious memory, obtained at the instance of the Jesuits, and confirmed by our holy Father Clement the Eighth, at this time presiding in the church of God; wherefore for the quieting of the consciences of such as have been married with the formentioned dispensations, the said lord with the approbation of the fathers of the society, doth by the authority of the said brief, effectually dispense in all and every one of the said degrees of spiritual as well as carnal kindred and affinity, which are prohibited only by a positive law, and with all persons who have married within the same with such dispensations so far as of right can or ought to be done, as much as if they were here particularly named; commanding them for the further security of their consciences to be married again privately in their houses, or elsewhere, as they shall judge most convenient, by any priest they please, there being two wit-

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nesses present, according to the form of the holy Council of Trent: and the Synod doth command that henceforward such dispensations be not granted any otherwise than in form of the briefs of the holy apostolic See in these parts to that effect, declaring all that shall be granted otherwise to be null, and of no force; and the marriages that are celebrated by virtue of them, to be void, and the parties not to be married.

DECREE IX.

APPOINTS SEASONS FOR MARRYING.

The Synod recognising for the time to come the ancient prohibition, observed in the universal church, of not marrying from the first day of Advent until the Epiphany, and from Ash Wednesday until the Sunday of the octaves of Easter inclusive, doth command the same to be inviolably observed in this diocese, adding to those days the time from Quinquagesima Sunday forward, when by ancient custom Lent is begun in this church, but that at all other times, though of fasting, marriage may be celebrated as people shall think fit.

DECREE X.

AT WHAT AGE PARTIES MAY BE MARRIED.

Whereas in this diocese there has hitherto been no respect had in the celebration of matrimony to the age of the parties that the law appoints, therefore the Synod doth command, that no man shall be married hereafter, until he has attained the age of fourteen years at least, nor any woman before she is full twelve, declaring that herein the prelates have no power to dispense, but can only, if any that are under that age should pretend to marry, judge in their consciences whether they are ripe for matrimony, and judging them to be so, may grant them a license, and dispense with their marrying; nevertheless, for several just respects, and the greater security of people's consciences, and to remove as far as is possible for the Synod to do it, the imitations of the marriages that are so much in use among the heathens, who marry people very young, there being also great numbers in this diocese who have been married at nine or ten years old, or under, the Synod will not have the said dispensation or anticipation of time to exceed four months as to men, and six as to women; nor to be granted by any but the bishop; and if any man



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hereafter shall presume to marry without such a dispensation, before he has attained the age of fourteen, or any woman while she is under twelve, all such marriages shall be void, but may be resolved into contracts *de futuro*, and the priests that shall marry any such, shall be suspended from their office and benefice, for six months, and the parties shall be kept asunder until they are of a due age.

DECREE XI.

SEPARATIONS FORBIDDEN WITHOUT AN ECCLESIASTICAL ORDER.

The Synod being informed, that great numbers of married people in this diocese do, without any sentence of the church, (to which all matrimonial causes do belong) forsake their wives, and, to the great offence of God, absent themselves from them for a long time together, doth command that there be no such separations made without the order of the church, and if any shall presume to make them, that they be constrained to come together again, upon pain of excommunication, or whatsoever other penalty the bishop shall think fit to inflict; and in case they refuse to comply, they shall be declared excommunicate, until such time as they return to one another; and in case they have any just cause to separate, they shall carry it before the prelate to be judged according to law, and what is just, and shall be obliged by censures to stand to his last determination. The Synod doth furthermore declare, that the non-payment of the portion that may have been promised, is no just cause to leave their wives, which they might have been careful to have secured before they were married to them; and that whosoever shall forsake their wives on that account, shall be punished and constrained by excommunication to live with them.

DECREE XII.

ALL MARRIAGES VOID THAT ARE NOT CELEBRATED ACCORDING TO
THE FOREGOING DECREES.

The Synod being informed that the black slaves that are Christians, and even such of them as live in the mountains with Christians, do marry without a priest, by only tying a thread about the bride's neck, according to the usage of the heathens, doth declare, that all such marriages are void and null, and that all that live so, do live in uncleanness; com-

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manding all that have been so married, to be brought to the church, there to be married by the vicar, according to the form of the holy Trent Council, and as is above ordered. The vicars must take pains to inform themselves of the marriages of all such slaves, in order to make them observe the said decrees inviolably; and the masters who have consented that their slaves or servants should be thus married, and have celebrated such marriages themselves, and shall not send them to church to be married, though they desire it, shall be severely punished at the pleasure of the prelate, and shall be told of the great wrong they do to their own consciences therein, and of the scandal they give to Christianity.

DECREE XIII.

FORBIDS POLYGAMY.

The Synod being informed that some of the Christians of the mountains have been married to several women in the face of the church, their first wife being still alive, to the great affront and injury of the holy sacrament of matrimony; doth command all vicars and curates at their first institution into their churches, immediately to make strict inquiry into this matter, and to force all such to live with their first wives; and, in case they refuse, to declare them excommunicate, until such time as they comply, and do turn away all their other wives, removing them from the place where they live, which shall be done to all, who during the life of their first wife have presumed to take others, until they shall be brought to live only with the first; and besides, they shall be punished with other punishments at the pleasure of the prelate, or of the holy office of Inquisition to which this doth belong.

DECREE XIV.

FORBIDS ALL HEATHEN PRACTICES TO INSURE SUCCESS IN
MARRIAGE.

Whereas it is a thing unworthy of a Christian to observe the superstitious ceremonies of the heathens, from whence it is imagined good success may be derived, the Synod being informed that there are some ill Christians, that, in imitation of the heathens, do go to some of them, and others to some of their own superstitious priests, to learn which are the best



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days and hours to be married on, after the manner of the infidels; and do furthermore on their wedding-day make certain circles, into which they put rice, and certain persons using several superstitious ceremonies, which are plainly heathen; and do moreover make certain figures behind their doors to make their marriage fortunate, and use several prayers with ceremonies, which they call the ring of Solomon; all which being devilish, superstitious, and heathenish ceremonies, condemned by holy mother church: wherefore the Synod doth command and exhort all faithful Christians, neither to practise any such ceremonies themselves, nor to suffer others to use them in their houses; and that all who shall presume to practise them themselves, or permit others to do it in their houses, shall be denied the sacrament for a whole year, and be rigorously punished at the pleasure of the prelate: and the same shall be done to those that go to heathens, to learn what days are fortunate.

DECREE XV.

PROHIBITS HEATHEN SUPERSTITIONS IN MAKING MARRIAGE CONTRACTS.

The Synod having been informed, that when contracts *de futuro* are celebrated among the Christians of this diocese, or marriages are concerted, that it is performed with some heathenish and superstitious ceremonies, and that many times when the parties contracted are not of age, or have not judgment enough to give their consent, doth command, that no such contracts be made, but when the parties contracting are of sufficient age to understand what they do, and are capable of giving their consent *de futuro*; and, if the parents will make such matches, they shall do it by a simple writing, or by shaking hands, or by any other way that has nothing of superstition in it; neither shall they use any superstitious ceremonies, upon pain of being severely chastised at the pleasure of the prelate; commanding the priests, in virtue of holy obedience, not to be present at contracts, where any such damnable superstitions are performed, that so they may not seem to authorise them by their person and dignity.

DECREE XVI.

CONDEMNS A JUDAICAL CEREMONY ADOPTED BY SOME SYRIANS AT THEIR MARRIAGE.

The Synod doth condemn the custom, or abuse that has ob-

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tained in this diocese of the new-married couple's not going to church till after the fourth day after their marriage, when they use to wash themselves, which is according to the Judaical ceremonies condemned by the law of Christ; but on the contrary, doth exhort all new-married people, without respect of days, to go to church and say their prayers, knowing for certain, that if any of the days that they stay from church, should happen either to be a saint's-day or a Sunday, upon which all people are obliged to hear mass, that they sin mortally in not hearing it, if hindered by no other cause: neither are they to imagine, that such washings do any way contribute to the spiritual health of their souls, the worship of God, or the reverence of the church.

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Of the Reformation of Church affairs.

DECREE I.

FOR DIVIDING THE DIOCESE INTO PARISHES AND APPOINTING
MINISTERS.

Whereas the universal catholic church is ruled, inspired, and taught by the Holy Spirit, by whose direction, for the better government of Christians, and the more commodious administration of the sacraments to the faithful, it has divided the provinces of the whole world into dioceses, which are all subject to their several bishops; and the dioceses into parishes, which are all subject to their parish priests, so that as the dioceses and all the faithful inhabitants of the same are subject to their several bishops, and through them to the Bishop of Rome, the universal pastor and head of the church, and Christ's vicar upon earth; so all the faithful inhabitants in every parish are subject to their rector or vicar, that administer the sacraments to them, and are the particular pastors and curates of their souls, through whom they are subject to their bishop, and through the bishop to the pope, and through the pope to Christ; which order has been at all times preserved in the church all over the world, and for want whereof, this church is so confused and disorderly as it is; every one doing what seems good in his own eyes, without ever being called



to an account for what they do, having none that are under any obligation to take care of their souls, nor any particular pastor to assist them in their necessities, nor distinct parishes, unto which every one is bound to resort; therefore this Synod conforming itself to the government of the whole catholic church, doth ordain, that this diocese be also divided into parishes, allotting such a number of people to each parish as shall be found most convenient, and furnishing them with particular vicars and curates, to watch over the souls of the faithful; and as for other priests and curates that shall be in any church, they shall be therein as beneficed persons, and co-adjutors to the vicars in the administration of the sacraments to the people, as also in the divine service and worship of the Church, as they have hitherto been, having the same profits and dividend they had formerly, save that the Synod intends to deprive them of those fees which formerly they simoniacally received for administration of the sacraments, as to which they shall observe what is before decreed, as the vicars and parish priests are to have what is allotted for their maintenance in the twenty-first and twenty-second Decrees; and the said vicars shall make a roll of all the inhabitants of their several parishes, that so they may be acquainted with their customs and way of living, and may administer the sacraments unto them, and comfort them in their troubles and necessities; neither shall the faithful receive the sacrament from any but their own vicar, without his license in form.

DECREE II.

THE DIVISION, &c. TO BE CONDUCTED BY THE BISHOP.

The Synod doth declare, that the division of parishes, and the laying of people to them, has at all times belonged to the prelate; so that he may at any time divide or unite parishes at his pleasure, and as he shall find to be most convenient for the administration of the sacraments to the faithful, to whom it also belongs to provide vicars and curates for churches, whom he may institute or depose as often as he shall judge it to be necessary, to the better feeding of the flock of Christ, which he is charged with, and is to give an account of; and for the present the most reverend Metropolitan shall make such a reparation of parishes and people in this his visitation, uniting or dividing them as shall seem to him to be most commodious for the administration of the sacraments to the faithful, who at the end of the Synod will name vicars for every parish: and the Synod, for the just respects and the better government of



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the church, will not have any vicars so established, as not to be removable at the pleasure of the prelate.

DÉCREE III.

PLURALITIES CONDEMNED.

The Synod doth furthermore declare, that no priest shall hold two churches with cure, or receive the fruits of them according to the holy canons: and whereas in this diocese there are many that have two or three churches, which they have had commended unto them in several parts, either because they were built by their relations, or for some other reason; all which being a great abuse, the Synod doth declare, that after the division of the parishes is made, none shall have any jurisdiction therein besides their proper vicars, to whom only it shall belong to order all the affairs of their churches, and to whom whosoever shall deny to yield obedience, shall be declared excommunicate, and shall be punished at the pleasure of the prelate as disturbers of the church; and all such priests as are in present possession of the churches, if qualified, and there be no just impediment, the Synod will have it be instituted vicars of one of their parishes, as the most reverend Metropolitan shall think fit; not that the Synod intends to prohibit the prelate, in case he is not provided of a sufficient number of able priests, or where there is not a sufficient maintenance, to recommend two churches to one vicar, provided they are at such a distance that he can look after both, without any wrong to the administration of the sacraments. However, this shall never be done, but when there is an urgent and necessary reason for it.

DÉCREE IV.

NO CHURCH TO BE WITHOUT A MINISTER.

Whereas there are a great many churches in this diocese who have no priests, to the great detriment of the faithful, who by that means are for several years without mass, or any to administer the sacraments to them, as has appeared to the reverend Metropolitan in his visitation of the churches, in some of which he found there had been no masses said in five or six years, and that there are children of that or a greater age, that have never been baptized; therefore the Synod doth command, that there be no church that is made parochial,



how poor and inconsiderable soever the people may be, for any long time without a curate or vicar to administer the sacraments to the faithful, of which the prelate is to take special care; and if it should so happen, as it does too often, that he cannot have a priest to supply such cures, in that case, the Synod declares, that the prelate may oblige whomsoever he pleaseth, by penalties and censures to serve such churches, that so the necessities of the faithful may be provided for, given, them whereon to subsist in the said churches.

DECREE V.

THE DISUSE OF CHRISTIANITY TO BE INQUIRED INTO.

The Synod being informed that there are many villages in this diocese, which, by reason of their great distance from any church, have little of Christianity left in them besides the name of the Christians of St. Thomas, which has been occasioned through the great negligence of the former schismatical prelates of this bishopric; wherefore the Synod doth, in virtue of holy obedience, command all priests that are nominated vicars, so soon as they shall come to their churches, to make a strict inquiry into the Christians that live in the skirts of their parishes, and to report what they shall discover as to this matter to the most reverend Metropolitan, that so he may take such course therein as shall be most for the service of Christ, and the benefit of souls; and the same diligence shall be used in all parts, where there are such people found, and have never been baptized, and where it is thought necessary, there shall be new churches built, and vicars appointed for the reducing such to true Christianity, and the use of the holy sacraments of the church.

DECREE VI.

THE CHURCH OF TRAVANCORE TO BE REBUILT.

Whereas the church of Travancore is at this time totally demolished, the greater part of its parishioners having above forty years ago turned perfect heathens, all which has happened through the negligence of sending priests among them by reason of their great distance from any other church, there being nevertheless several good Christians there still, therefore the Synod doth command, that a vicar be forthwith collated to that place, who shall set immediately about rebuilding the



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church; there shall likewise be some preachers sent along with him to reduce the said people into the bosom of holy mother church, and to the holy catholic faith of Christ, according to the orders given therein by the most reverend Metropolitan, and the vicar shall continue there baptizing and receiving all, according to the necessity of the church, for which an olla, or license has been already obtained from the king of Travancore, and shall from henceforth continue in the church according to the necessity thereof.

DECREE VII.

MINISTERS TO BE SENT TO TADAMALLA.

The Synod being informed, that upon the borders of the territories belonging to the Zamorin king of Calicut, at the distance of four leagues from any church in this bishopric, there is a country called Tadamalla, in which there are certain villages of Christians, who were anciently of this church, but at present have nothing of Christianity but the bare name, doth command that priests and preachers be sent thither immediately from this church, to reduce them to the catholic faith, and baptize them; in which matter, through the diligences that have been used by the most reverend Metropolitan, they will meet with no difficulties on the part of those who have lost their Christianity only for want of instruction, and the Synod doth recommend this people, as a member of their church to the spiritual care of the most reverend Metropolitan.

DECREE VIII.

THREE VESSELS OF OIL TO BE KEPT IN EVERY CHURCH WITH GREAT CARE.

Whereas the use of the holy oils was instituted by Christ in the church, who made the oil of Chrism, the matter of the sacrament of Confirmation and Extreme Unction; and did furthermore appoint other holy unctions for the Catechumeni, delivering the doctrine of the consecration of such oils in his last Supper to his Disciples, as we are taught by holy tradition from the apostles and the doctrine of the holy fathers of the church, and there having notwithstanding this been no such thing in use, or known in this church to this day: Therefore the Synod doth command, that in all parish churches there be a box that shall hold three vessels of plate, tin, or



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glass, in which the holy oils shall be kept with due decency and reverence, with their several names upon each vessel, so that they may not be used one for another, commanding the vicars that are to be nominated, not to go from hence without carrying these boxes along with them, to their respective churches, which the most reverend Metropolitan will furnish them withal, and with the holy oils which he consecrated on Holy Thursday last for this purpose in the church of Carturte in this diocese, which boxes they shall put under lock and key in their repositories, either in the chief chapel of the high altar, or in their vestries, or near to the font, having them always decently covered with silk, or in case the vicars live at a considerable distance from their churches, or in the heaths, in some decent place in their houses for fear of infidel robbers, and that they may be always at hand, when they shall be called to administer the sacrament of unction; and whensoever they are carried to church for baptism, or are carried to the sick, they shall be always carried by a priest, if it is possible, but at least by one in holy orders; and upon holy Thursday they shall either burn all the oil that remain of that year in the lamps of the church, or put them into the font, so as after that day not to make use of any oils but such as are new, which after Easter they shall either go or send to the prelate for, or to the place where he has ordered them to be distributed, and in case the see be vacant, they shall then by order from the governor of the diocese, have recourse to the bishop of Cochin, and the vicars that shall neglect to go or send for the said holy oils for the use of their churches, so as not to have them within a month after Easter, shall be suspended by the prelate, (who is desired to be very watchful in this matter,) from his office and benefice for six months, and be obliged to fetch them, and the children that shall be baptized during that time, shall be anointed with the holy oils of baptism when they come; neither shall the vicars depart from hence, until they are fully instructed in the use of the oils by persons appointed by the Synod to teach them, that so they may not be mistaken in the administration of the holy sacraments.

DECREE IX.

WHAT HOLY DAYS OR FESTIVALS ARE TO BE KEPT.

There being a great confusion in this bishopric as to the holy days that are to be kept under the obligation of a mortal sin, as well as to the hearing of mass, as to the doing of work; wherefore the Synod doth declare that they are these following, to wit, all the Sundays in the year,



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In January, the first day being the Circumcision of our Lord, and the sixth being the feast of the Epiphany.

In February, the second day being the Purification of our Lady, and the twenty-fourth being the feast of the Apostle St. Matthew, which in the Bissextile is to be celebrated on the twenty-fifth.

In March, the twenty-fifth day, being the Annunciation of our Lady.

In April, the twenty-third being the Feast of St. George the Martyr, according to the custom of this bishopric.

In May, the first being the feast of the Apostles St. Philip and St. James.

In June, the twenty-fourth being the feast of St. John the Baptist, and the twenty-ninth being the feast of St. Peter and St. Paul.

In July, the second being the Visitation of our Lady, and the third being the feast of the glorious Apostle St. Thomas, which by some is said to be the day of his translation, by others of his arrival in these parts, and which has by ancient custom been still kept in this bishopric; and the twenty-fifth being the feast of the Apostle St. James.

In August, the sixth being the Transfiguration of our Lord, according to the custom of this bishopric, the fifteenth the Assumption of our Lady, and the twenty-fourth the feast of St. Bartholomew the Apostle.

In September, the eighth being the Nativity of our Lady, the fourteenth the feast of the Holy Cross, according to the custom of this bishopric. The twenty-first the feast of St. Matthew the Apostle, the twenty-ninth the feast of St. Michael the Archangel.

In October, the twenty-seventh being the feast of the Apostles St. Simon and St. Jude.

In November, the first being the feast of All Saints, the thirtieth of St. Andrew the Apostle.

In December, the eighth being the Conception of our Lady, the eighteenth being the day whereon the Holy Cross of the Apostle St. Thomas did sweat; the twenty-first being the feast of the same holy Apostle St. Thomas; the twenty-fifth the feast of the Nativity; the twenty-sixth the feast of St. Stephen the Protomartyr, the twenty-seventh of St. John the Evangelist, the twenty-eighth of the Innocents.

The Thursday of our Lord's Supper, from the time the offices are begun in the church until midnight, according to the custom of the church. Easter, and the three days following, notwithstanding they may have hitherto observed only two days. The day of our Lord's Ascension, the most holy feast of Pentecost, with the two following days.



The most holy feast of the Body of God, or of the most Holy Sacrament, which, according to the custom of these parts, they celebrate on the Thursday after Easter.

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Also the days of the consecration of their churches, and the feasts of the saints, to whom they were dedicated, in their own parishes only.

The Synod doth furthermore declare, That the Fridays from Christmas to Lent, which used to be observed in some parts, shall not be kept hereafter, the Saints that were celebrated on some of them, having their particular feasts; and others of them being dedicated to heretics, as is above observed, whose memories ought not to be celebrated; and the vicars shall not fail on Sundays at mass, to warn the people of all the holy days of the week, that so they may be advertised to keep them.

DECREE X.

WHAT FAST DAYS ARE TO BE KEPT.

Not only what holy days were to be kept, were uncertain, and not uniformly observed in this bishopric, but the same also happened to the fasting days, which Christians are under an obligation to keep; wherefore the Synod doth declare, that the fasting days, as well the ancient ones, as those that are now commanded, are these following.

The holy and solemn fast of Lent, which according to the custom of this bishopric, begins upon the Monday after Quinquagesima.

The holy fast of Advent, which is kept in this bishopric with great rigor from the Sunday, that is next to the first of December, until Christmas.

The first day of February, being the vigil of the Purification of our Lady, the 23d being the vigil of St. Matthias the Apostle.

The 23d of June, being the vigil of St. John the Baptist, and the 28th of St. Peter and St. Paul.

The 24th of July, being the vigil of St. James the Apostle.

The 12th of August, being the vigil of the Assumption of our Lady, and the 23d of St. Bartholomew the Apostle.

The 7th of September, being the vigil of our Lady's Nativity, the 13th of the Holy Cross.

The 27th of October, being the vigil of St. Simon and Jude, and the last, of All Saints.

The 29th of November, being the vigil of St. Andrew.

The 2d of December, being the vigil of the glorious Apostle

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St. Thomas, on the 24th of our Saviour's Nativity, notwithstanding these two do both fall in Advent.

And that this diocese may be in all things conformable to the customs of the universal church, the Synod doth command, the Fast of the four Tunes to be published and observed therein; they are the first Wednesday, Friday, and Saturday after the first Sunday in Lent; and the first Wednesday and Friday, and Saturday after Whitsuntide; and the first Wednesday, Friday, and Saturday after the feast of the Holy Cross, in September; and the Wednesday, Friday, and Saturday after the feast of the Holy Cross, on the 13th of December, which falls in with the Advent fast.

And the Synod doth furthermore declare, That the Fast of our Lady's Assumption, which begins on the first of August, and lasts to the day of the festivity, and the fast that is called the Apostles' which begins on the first day after Whitsuntide, and lasts fifty days, notwithstanding they are holy and laudable, it wisheth they were not kept as they are by the Christians of this diocese, after the same manner as the ancient fasts are; nevertheless, since they are observed by some and not by others, that there may be no scruples nor disorder, the Synod doth declare, that the keeping of them is not commanded under the precept of a mortal sin, though they may be kept out of devotion by those that have a mind to it, neither are people under any obligation to a Lent fare on these days; and as to the three fasting days of the prophet Jonas, called Mononebo, which begins eighteen days before the first day in Lent, the Synod, out of respect to its antiquity and holiness, doth permit it to be observed with great strictness; but whereas people do assemble together in the churches on those days, there to eat the Nerchas that are distributed, the Synod, though it is not willing to oblige people to fast on those three days under the obligation of a mortal sin, doth nevertheless oblige them to a Lent diet at least upon them; and the vicars shall be obliged to give notice to the people of all the fasts of the week upon Sundays, that so all may be warned to observe them.

DECREE XI.

THE SYRIAN CHRISTIANS' CUSTOM OF KEEPING LENT APPROVED
OF AND CONFIRMED.

The Synod doth approve of the holy and laudable custom observed by the Christians of this diocese, of eating neither eggs nor cheese, nor any thing made of milk, nor of fish, and



of abstaining totally from wine, and from their wives during the whole time of Lent; all which it desires them to continue to observe inviolably, as also to begin the fast upon the day after Quinquagesima Sunday; and some abuses being reformed, it doth declare, That fasting doth not only consist in people's abstaining from some sorts of meat, but also in their not eating so often as they may desire, the integrity of the precept of fasting obliging people not to eat above one meal a day; and that at hour appointed, and at night they that shall stand in need of it, and have an appetite to drink for their health's-sake, may eat a light collation, according to the permission of the church; but if they shall exceed either in the quality or quantity of the said collation, or eat oftener than twice after this manner, they do violate the fast, and sin mortally; and if through infirmity or weakness, they should break the fast upon any day, they shall not, as some imagine, be released by their having broke Lent once, from continuing the fast, but on the contrary, they shall be guilty of so many mortal sins, as there are days of obligation, on which they neglect to fast: they are also bound to fast on all the saints' days, though never so solemn, that shall fall in Lent, Sunday only excepted, upon which it is not lawful for any Christian to fast, as to which matter there are great abuses introduced into this diocese.

DECREE XII.

WHAT PERSONS ARE EXEMPT FROM FASTING.

The Synod doth declare, That, notwithstanding fasting is of great benefit, it doth not intend to oblige any that are under one and twenty, nor such as are very ancient, or weak, or sickly, nor women with child, nor those that give suck, nor those that cannot fast conveniently by reason of some hard labour they are obliged to, to fast any otherwise than by eating a Lent diet on fasting days, as to which too the weak and sick are excepted, who may at all times eat what is necessary to their health; and it shall also be lawful for women with child to eat whatsoever they long for, to prevent abortion.

DECREE XIII.

HEATHENISH ABLUTIONS CONDEMNED.

The Synod doth very much condemn what some ignorant.

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observers of heathenish superstition imagine, viz. That if they do not wash their bodies betimes in the morning on a fast-day, their fast will be of no worth; and that if they happen to touch any of a base race, or a Naire, they must wash themselves to make their fast to be of any merit; and declares, that all such washings and superstitious touches, are commanded neither by God nor the church, and are no ways proper for Christians; and doth furthermore command the observers of all such superstitions to be punished severely by the prelate, as followers of heathenish vanities, condemned by holy mother church, earnestly desiring that all such things may be totally rooted out of the hearts of the very infidels in this diocese.

DECREE XIV.

CONSECRATED ASHES TO BE USED.

Notwithstanding the Synod doth approve of the laudable custom that has obtained in this diocese, of beginning the holy fast of Lent, upon the Monday following Quinquagesima Sunday: nevertheless in conformity to the usage of the universal church, it doth ordain and command, that on the Wednesday following, they consecrate ashes in the church, which shall be sprinkled on the heads of the people by the priest that celebrates mass, using these words, "Remember man that thou art dust, and that to dust thou shalt return," as he is directed by the Roman ceremonial, translated into Syriac, by the order of the most reverend Metropolitan, leading by this holy ceremony the faithful to a deeper repentance, for their sins, and a sense of their own vileness in that holy time; which ashes so far as it can be done, shall be made of the branches that were blessed the former year upon Palm Sunday, which is called Osana in this diocese, as it is likewise ordered in the said ceremonial, but at the same time the people shall be told that this is only a holy ceremony of the church, and not a sacrament.

DECREE XV.

FLESH NOT TO BE EATEN ON SATURDAYS, BUT PERMITTED ON
WEDNESDAYS.

That this bishopric may in all things be conformable to the customs of the catholic church, the Synod doth command all the members thereof upon pain of mortal sin, not to eat flesh



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upon Saturdays, in memory of our Lord's burial; but eggs, milk, butter or cheese they may lawfully eat upon Saturdays, as also upon all fish days that are not fasts, and since the custom of not eating flesh on Wednesdays is not observed over the whole diocese, but only in some parts thereof, and that but by a few; the Synod doth declare, that albeit that custom is holy and laudable, and it were to be wished that it were universally observed by all Christians, it doth not think fit to oblige people thereunto upon pain of sin, so that all that list may eat flesh upon Wednesdays.

DECREE XVI.

FASTS AND FESTIVALS TO LAST FROM MIDNIGHT TO MIDNIGHT.

The Synod doth declare, That the obligation of not eating flesh on prohibited days, lasts from midnight to midnight, beginning at the midnight of the prohibited day, and ending at the midnight of the day following, so that the obligation of not eating flesh upon Fridays and Saturdays, begins at the midnight of Friday, and ends on the midnight of Sunday, and the obligation of ceasing from labour begins at the midnight of the said day, and ends at the midnight of Monday: being to understand that in beginning the fasts and festivities on the evening of the former, and continuing them to the evening of the latter day, they do conform themselves to the customs and rites of the Jews condemned by holy mother church, in which days and their observances are not reckoned from evening to evening, but from midnight to midnight.

DECREE XVII.

HOLY WATER TO BE BLESSED WITH HOLY SALT, AND USED
WITH CARE.

Whereas it is the custom of the universal church, to have holy water at the entrance of the churches, that so the faithful by sprinkling themselves therewith, may have their venial sins pardoned, and the holy water that has been hitherto made use of in this diocese has not been blessed by the priest, nor by any prayer of the church, the sextons only throwing a little of the clay into it, that is brought by pilgrims from the sepulchre of St. Thomas, or from some other holy place relating to him, and where such clay has been wanting, the said sextons have thrown some grains of incense into it: whereupon without any further consecration, it has been

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esteemed holy: therefore the Synod doth declare, that such water is not holy, and that the faithful ought not to make use of it; and albeit that all the earth of holy places, and of the sepulchres of saints approved of by the church, ought to be kept with much veneration, yet that the earth of the holy places belonging to St. Thomas, has not the virtue of such a consecration in it: for which reason it commands all priests to bless the said water, by throwing holy salt into it, according to the custom of the universal church, as is directed by the Roman ceremonial translated into Syriac by the order of the most reverend Metropolitan, according to the form whereof the true vicars shall take care to consecrate water, and every Saturday evening, or Sunday morning to furnish the water-pots therewith; and upon Sundays the people being assembled, the priest being in his surplice and stole, but without his planet, shall before he begins mass, sprinkle the whole congregation, repeating the Antiphona, and the Prayer contained in the said ceremonial: and at masses at which the deacon and sub-deacon officiate, the deacon may repeat the Antiphona, but the prayer shall always be said by the priest. The vicars must also instruct the people at their entering into the church, to take holy water and bless themselves therewith, in the form of a cross, and to give over the saying the prayer to the impious heretic Nestorius, which they used to do when they took holy water as they entered into the church, the Synod condemning the same as heretical and blasphemous.

DECREE XVIII.

CHILDREN AND SERVANTS TO BE INSTRUCTED IN THE DOCTRINES
OF ROME.

Whereas the greatest part of the people of this bishopric are not instructed in the doctrine, and they that are, know only the Paternoster, and Ave Mary in the Syrian tongue, which they do not understand, and most of the children know not how to bless themselves, nay the clergy themselves are ignorant thereof, not being able to say the commandments; therefore the Synod doth command, that in all parish churches in the morning and evening, as the vicar shall think most convenient, one of the boys or the bellman shall ring the little bell to call the boys and girls together in the church, where being assembled, the vicar, or some other clergyman that he shall appoint, shall instruct them in the doctrine, that is to say, the sign of the cross, the Paternoster, Ave Mary, the creed, and the commandments of God, and the church, the



articles of faith, and other Christian doctrines in the Malabar tongue, that so all may understand them, and not in the Syriac, which the people do not understand, it being the custom of the church to teach the doctrine to children, and to the people in their mother tongue, and furthermore upon all Sundays and holydays, either before or after mass, the vicar shall teach the said doctrine in the congregation, that so all may be instructed therein, and shall also after having called the people together with a bell, teach it on the evenings of Sundays, and as for the churches that are in the heaths, the vicars shall give orders that the children, or at least such of them as are nearest to the church, shall upon a certain day of the week come to learn the doctrine, employing other persons to instruct the rest therein, and the schoolmasters that teach Syriac, or that teach to read and write, shall every day, before they begin school, repeat the said doctrine to their scholars in Malabar; neither shall any inferior orders, no, not the first tonsure, be given to children before they can say the whole doctrine in Malabar, in which they must be examined according to the holy Council of Trent; and in all churches there shall be a book of the doctrine in the Malabar tongue, for the instruction of children: which the Synod doth intreat the father rector, of the college of Jesuits of Vaipicotta, to order to be translated by some of that college, commanding all the churches of this diocese, as also exhorting all the Christians thereof at night to cause the said doctrine to be taught in their houses to their whole families, that so their servants and slaves may be instructed therein, and the confessors in their confessions must not fail to examine their penitents in the doctrine, and to exhort them to learn it.

DECREE XIX.

DIRECTIONS FOR SAYING THE AVE MARIA.

That the faithful Christians in this diocese may in their common prayer be conformable to the whole catholic church, they must not from henceforward say the Ave Mary, as they have been taught by the perfidious Nestorians, but must say it thus, 'Ave Mary full of grace, the Lord be with thee, blessed art thou among women, blessed is Jesus the fruit of thy womb; holy mother of God pray for us sinners, now, and at the hour of our death, amen, Jesus.' And in this form it shall be inserted into all the prayer-books of this diocese.



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DECREE XX.

COMMANDS ALL TO BOW AT THE NAME OF JESUS.

Whereas the Christians of this diocese do not shew the least reverence to the most holy name of Jesus when it is mentioned, which ariseth from the false doctrine of the Nestorian heretics, who do impiously assert, that it is not worthy of reverence, being the name of a human person, teaching falsely that there are two persons in Christ, therefore since that divine name contains in it so many divine mysteries, being the name of our redemption, and the name above all names, "At which," St. Paul saith, "every knee in heaven and in earth, and below the earth ought to bow," the Synod doth command, that as often either in the Gospel or prayers of the mass, or offices, or any where else that name is mentioned, all people do reverently bow their body, whether they be sitting or standing, and the clergy and other Christians, having their caps on shall take them off, and the vicars and preachers must not neglect to put their people frequently in mind thereof; and whereas the name *Lyo* is the same with the most sweet name of Jesus in the Malabar language, and is commonly given to children in baptism; the Synod doth strictly prohibit the giving of that name to any body for the future, commanding all that are called by it, to take another name in confirmation, or at any other time, it being a great irreverence for any one to be called by so high and divine a name.

DECREE XXI.

MATINS AND PROCESSIONS ORDERED ON CHRISTMAS EVE.

Whereas it is necessary that the feast of Christ's nativity should be celebrated with great solemnity and uniformity through the whole catholic church; the Synod doth command that on the eve of that festivity, all the clergy and people do assemble together in the church, there to say the matins, with the greatest solemnity possible; and that after they have done these prayers, which shall end about midnight, they shall make the customary procession, which being over, a solemn mass shall be said, with all possible festivity, after which the priest may say a mass at break of day, and a third at the usual time of mass; for the priest must know, that for the greater solemnity of this festival, they are permitted to say three



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masses upon it, that is, one at midnight, one at break of day, and a third at the ordinary time; or being private masses, all three together after break of day, but being public, shall be all said in the formentioned order; neither shall they after the first two take the lavatory, but after having received the blood, shall go on with the mass without taking the lavatory, that so they may be fasting to celebrate the third; and they shall be very careful to have the cups well scoured, and their fingers washed clean with water, which shall be preserved in a particular vessel in order to its being afterwards either thrown into a pond, or poured under the altar, or into the baptismal water that is in the font; and if any priest through carelessness should in either of the two first masses take the lavatory, after that it shall not be lawful for him to say any more, because the mass is not to be celebrated but fasting, which the taking of the lavatory breaks.

DECREE XXII.

ECCLESIASTICAL VESTMENTS TO BE USED IN THE SACRAMENTS.

The Synod doth command, that the priests in the solemn administration of the sacraments of baptism, matrimony, and extreme unction, or when they administer the holy eucharist without the mass, for the greater decency and reverence for what they are about, do wear a surplice with a stole about their necks: and whereas hitherto there has been no such thing as a surplice in this bishopric, the most reverend Metropolitan having been pleased to provide such vestments as are necessary in this bishopric, no vicar shall go from hence without taking a surplice along with him, which he is to wear in the administration of the holy sacraments, wherein the Synod commands them likewise to use the rites and ceremonies prescribed in the Roman ceremonial, which the said lord Metropolitan has commanded to be translated into the Syriac and to be kept in all churches, which contains the forms of baptizing, of anointing the sick, of marrying, of sacramental absolution, with the customary prayers therein; of administering the holy sacrament of the altar, of the exorcisms of the church, for people possessed with the devil, the blessings of holy water, of ashes, of chains and branches, as also the form of burying the dead, old and young, and of reconciling churches and churchyards. Which books being bound, shall be kept in all churches; neither shall any priest presume to apply them to his own private use, or to take them out of the church: and the Synod doth earnestly recommend it to the rector of the



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college of the Jesuits of Vaipicotta, to have always some of these books translated by some of the said college by him, in order to the supplying of the necessities of these churches.

DECREE XXIII.

CANDLES TO BE BLESSED ON STATED DAYS.

The Synod desiring that this church may in all things be conformable to the holy Roman and whole Italian church, doth command, that on the second of February, being the day of our lady's purification, before mass, the wax candles which are in the church, be blessed, as also all the candles that shall be brought by the people out of devotion, according to the Roman ceremonial, translated into Syriac; and after the public and solemn benediction is over, there shall be a procession in or round the church, in which all the clergy shall carry blessed candles lighted in their hands, as the people shall also do that have any, in memory of the mystery of our Lord Jesus Christ, the divine light and splendour of the Father, first entrance into the temple, there to offer himself to his Eternal Father, clothed with our humanity: so likewise upon the Monday, Tuesday, and Wednesday before the feast of our Lord's holy ascension, in the morning, either before or after mass, there shall be a procession in the church, or where the vicar shall appoint, in which the Litanies shall be said according to the customs of the church, which shall also be translated in the said Roman ceremonial, expunging the names of all the heretics, who according to the custom of the Nestorians, were commemorated in this church; and it is the desire of the Synod, that the use of the said Litanies be brought into this church to be read in their necessities, or when they desire to implore the divine mercy.

DECREE XXIV.

COMMANDS ENTIRE REST FROM WORK ON THE SABBATH.

The Synod being informed, that in the remote parts of this bishopric, as well towards the south, as towards the north, the Christians that dwell in the heaths are guilty of working and merchandising on Sundays and holydays, especially in the evenings, doth command the vicars to be very vigilant in this matter, and to admonish and reprehend all that they shall find so doing; and if after three particular admonitions, they shall



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not reform, they shall after that be thrown out of the church, and have the pasture denied them; neither shall any priest go into their houses until they have yielded obedience.

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DECREE XXV.

CHURCHES TO BE DEDICATED HENCEFORTH TO NONE BUT
ROMAN SAINTS.

Whereas in this diocese there are many churches dedicated to Marxobro, and Mar Phrod, who are commonly styled saints, of whom there is nothing known, only it is commonly said, 'That they came into these parts and wrought miracles, and returned afterwards to Babylon, from whence they came, others affirming that they died in Coulon, there being nothing writ of them that is authentic, neither does it appear that they were ever canonized by the church; but on the contrary, since they came from Babylon, there is just cause to suspect that they might be heretics:' wherefore the Synod doth command, that all the churches which are dedicated to them, be dedicated to all the saints, and that the festivities used to be kept to their honour, and the Nerchas that used to be given upon their days, shall be given on All Saints' day, being the first of November: and for the future there be no more churches dedicated to them, churches and festivities being never to be dedicated, nor prayers made to any but to saints canonized and approved of by the church.

DECREE XXVI.

DIRECTIONS FOR THE KEEPING OF THE POOR'S BOX.

Whereas experience has demonstrated that many churches have been robbed by reason of the poors' box being kept in them and not opened in many years, no not when the necessities of the church did require it; therefore the Synod doth command, that in every church upon the first of January there be chosen four substantial and conscientious men to be overseers of the poor, and to take care of the church, who at the end of the year shall open the poors' box and take out all the alms they find therein, which shall be put down in a book by one of the four overseers, and the said alms shall be afterwards put into a chest locked with three different keys, which shall stand in any one of their houses as they shall agree, of which keys the vicar shall have one, and the other two the two over-