δύν[ν]τος to the Father exclusively (i.e. in the strict sense of δύν[ν]τος), therefore the Son could not be called δύν[ν]τος (i.e. in the sense of δύν[ν]τος). Athanasius refutes the argument, but (this is significant) not upon the ground of mis-spelling. The final decision upon the spelling of the early Arians will turn upon the question whether or no Athanasius treats the spelling of δύν[ν]τος as a matter of comparative indifference. My own conclusion is that he did so treat it, and that the opposite view involves unnecessary desertion of MS authority. But when Dr Robertson wrote the dictum quoted above, he was provisionally relying on the tenability of Lightfoot’s theory that there always was a clear distinction preserved between the two senses and spellings of the word (see Robertson Athanasius p. 475 n. 5). In this I am convinced that Lightfoot was mistaken.

Leonard Prestige.

χειροτονία, χειροθεσία, ἐπίθεσις χειρῶν

(AND THE ACCOMPANYING VERBS).

I. The Apostolic Constitutions and Canons.

It is convenient to take this compilation, drawn up A.D. 350–375 in Syria, perhaps at Palestinian Caesarea, as the starting-point of the enquiry, since the words are of frequent occurrence in it, and the usage of the writer is regular and consistent and is quite certainly his own and not simply that of the documents which underlie his work. Both the Didascalia, the basis of the first six books, and the Apostolic Tradition of Hippolytus, the basis of the eighth book, have in this respect, as will be shewn in the next section, a different vocabulary.

χειροτονεῖν χειροτονία are used

(a) generally, of ordaining in the wider sense of any formal appointment. By God or Christ; of secular rulers 7. 16 τὸν βασιλέα φοβηθήσα, εἰδὼς ὅτι τὸν Κυρίον ἑτείν ἡ χειροτονία, 5. 20. I I τοῦ [Χτ.] Δανηλ λέγει

... συντρίβοντα τολμαρχῶν τοπαρχῶν ... καὶ χειροτονώντα τὴν Ῥωμαίων μοναρχίαν: of O.T. priesthood 2. 27. 5 ῥαβδὸς βελτιστήσατα τὸν ὑπὸ θεοῦ χειροτονηθέντα ἀρχιερέα ἀνήδειχεν. By the devil, of an unworthy Christian, 2. 43. 3, causing scandal ὅς ἄν κεχειροτονημένο [but the reading varies with καὶ χειρονημένο] ὑπὸ τοῦ διαβόλου σκυβαλίζειν τὴν ἐκκλησίαν. By pagans, of their priesthoods, 3. 9. 3 τοῦ τῆς τῶν Ἑλλήνων ἅθετητός τὸ ἁγνόμα, θυλείας θεοὶ ἱερεῖας χειροτονεῖν.1

1 χειροτονεῖν is quite regularly used of the Emperors ‘appointing’ colleagues: Socrates H. E. 1. 38 ad fin., Philostorgius 3. 25, 4. 1. 4. 2, 9. 17. But also quite generally whether of God’s appointment, Chrysostom de Sacerdotio 4 (403 E) τοῦ θεοῦ χειροτονοῦντος, Serapion Sacramentary 14 ὁ κατὰ γενεάν καὶ γενεάν ἐπισκόπουν
(b) technically, in the Church, of ordaining to the major orders by the bishop's imposition of hands. 3. 20. 1 (cf. Can. Ap. 1) ἐπίσκοπον προστάσσομεν χειροτονεῖσθαι ἕπο τρων ἐπισκόπων ἢ το γόνη ἐλαττον ἕπο δύο. 2. 2. 3 τὴν χειροτονίαν λαμβάνειν represents 'cum manus impositionis accepit' of Didasc-lat. In the eighth book, with distinction of the orders which do and which do not receive χειροτονία, 8. 16. 2 πρεσβύτερον χειροτονιῶν, 17. 1 πρήχρον χειροτονίας διακόνων, 21. 2 ὑποδιάκονων χειροτονίων, 23. 2 ὁμολογητὴς ὑπ' χειροτονεῖται ... ἐὰν δὲ χρεία αὐτοῦ ἢ εἰς ἐπίσκοπον ἢ πρεσβύτερον ἢ διάκονον, χειροτονεῖται. 24. 2, 25. 2, 26. 2 παρθένος ... χήρα ... ἐπορκιστὴς ὑπ' χειροτονεῖται. The boundary is clear: the major orders of bishop, priest, deacon, subdeacon, receive χειροτονία, the rest do not.

ἐπίθεσις χειρῶν (ἐπιτιθέαι χειρῶν) is not an equivalent of χειροτονία (χειροτονεῖν), but is related to it as the 'matter' or visible sign of the sacrament of which χειροτονία—ἐκχθὴ καὶ χειρῶν ἐπιτίθει est the whole. 8. 16. 2 πρεσβύτερον χειροτονίων, ἢ ἐπίσκοπος, τῆς χειρὰ ἐπὶ τῆς κεφαλῆς ἐπιτίθει αὐτὸς ... καὶ εἰσχώμενος λέγε ... , and similarly for deacon and subdeacon. But while χειροτονία is only used of these orders, hands are laid also on deaconesses 8. 19. 2, and on readers 8. 22. 2. And following the language of Acts 8. 17-18, though only in direct references to that passage, ἐπίθεσις τῶν χειρῶν is used of confirmation, 2. 41. 2, 6. 7. 3. In fact the phrase denotes simply the act of laying on of hands, and derives its particular meaning from its context.

χειροθεσία, on the other hand, though etymologically it is only a variation of ἐπίθεσις χειρῶν, is used in a strictly technical sense by the writer of the Constitutions, and is so far from being either an equivalent or an element of χειροτονία that it is sharply contrasted with it. 8. 28. 3 πρεσβύτερος χειροθετεί, οὗ χειροτονεῖ: 8. 28. 2 ἐπίσκοπος χειροθετεῖ χειροτονεῖ (the best MS has χειροτονεῖ οὗ χειροθετεῖ, but cf. Ps. Ignatius Ἑρων. 3, bishops ἐπισκόπους, ἰερογυμνούς, χειροτονοῦσιν, χειροθετοῦσιν).

Thus while to the author of the Constitutions χειροτονία exactly = 'ordination', χειροθεσία is exclusive of ordination. Further it is distinguished on the one side from the Eucharist and Baptism, and on the other from any benediction which did not include laying on of hands, 3. 10. 1 θυσίαν ἢ βάπτισμα ἢ χειροθέσιαν ἢ εὐλογίαν.

χειροτονοῦν: or man's, Ep. Clem. ad Iac. 2 ἢν περὶ παντὸς οὗ ἀν χειροτονήσῃ [Clement] ἐπὶ τῆς γῆς, ἔσται δεδομένα ἐν οὐρανοῖς: or circumstances', Greg. Naz. Orat. 22. 6 χειροτονεῖ βαθίου ἡμῖν πολλοῖς μὲν ἀχίους πολλοῖς θ' ωδέαν παρὰ τὸ εἰκὸς ὁ καιρός. Later (from unconscious emphasis on χείρ;?) it is almost equivalent to 'make': Gregory of Antioch (s. vi) Serm. 2. 2 γεννηθεὶς οὗ κτισθεὶς οὗ χειροτονηθείς, ib. 5 μὴ χειροτονήσῃς δῶ παρογονέως τὸν ἐνα μανογενή (88. 1872 c, 1877 b). But I confine myself in the text to ecclesiastical usage.

1 So in the same words Eus. H. E. 2. 1. 1, of the Seven in the Acts, καθίσταται δι' εὐχὴς καὶ χειρῶν ἐπιθέσεως, summed two or three lines further on as τὴ χειροτονία.
II. The documents which underlie the Apostolic Constitutions.

The Didascalia, the late third-century groundwork of Const. Ap. Books I–VI, may be dismissed very briefly, since being extant only in Syriac and (partially) in Latin, it preserves no certain evidence of its Greek vocabulary. Moreover, the author of the Constitutions, who was a writer of a hierarchical turn of mind, uses the phraseology of χειροτονία χειροθεσία much more frequently than his groundwork had done. Only in one case, in fact, does the Didascalia provide a parallel with any χειροτονία of the Constitutions, 2. 2. 3: and its phrase there is rendered in the same way as its more numerous parallels with the χειροθεσία group (2. 18. 7, 2. 32. 3, 2. 41. 2, 3. 16. 3), ‘manus impositionis’.

Of the Church Order, or Ἀποστολικὴ παράδοσις, of Hippolytus no part is preserved in the Greek, as such, though the versions show us what parts of it are reproduced in Book VIII of the Constitutions, and so we can often be reasonably certain even of the actual words of the original. If we find in the Latin version—unfortunately only extant for part of the section on Orders—‘episcopus ordinetur’ ‘et qui ordinatur episcopus’ ‘cum autem presbyter ordinatur inponat manum super caput eius episcopum’ (ed. Hauler 103. 14, 25, 108. 20), and in the corresponding places in the Constitutions ἐπισκόπον χειροτονεῖται, ἐπὶ τῆς τοῦ χειροτονυμμένου κεφαλῆς, πρεσβύτερον χειροτονῶν, ἰ ἐπίσκοπος, τὴν χειρὰ ἐπὶ τὴς κεφαλῆς ἐπιτίθει (Didasc. et Const. Ap. ed. Funk, 472. 4, 26, 522. 2), we need not doubt that χειροτονεῖται had been used in these passages by Hippolytus. But the Latin is defective for all orders in the ministry after deacon. Fortunately, however, in the case of the Reader, the author of the Epitome or Constitutiones per Hippolitum (Funk ii p. 82), who had both Hippolytus and the Apostolic Constitutions before him, deserted the latter for the former, and wrote ἀναγνώστης καθίσταται, ἐπὶ τοῦ βιβλίου τοῦ ἐπισκόπου οἷδὲ γὰρ χειροθετεῖται. As he did not derive καθίσταται from Const. Ap., it may be presumed to come direct from Hippolytus, and then Hippolytus too, like Const. Ap., avoided χειροτονεῖται when he did not mean sacramental ordination, and used a more general term. But there is no indication that Hippolytus contrasted χειροτονία and χειροθεσία as is done in Const. Ap.: indeed this passage from the Epitome, if taken as I suppose straight from Hippolytus, rules out that possibility, since

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¹ See Dom Connolly Egyptian Church Order (Texts and Studies viii 4) pp. 46–50.
² Note by contrast with Hippolytus, who refuses the Reader χειροθεσία, and Const. Ap., which allows him χειροθεσία but not χειροτονία, that Palladius Hist. Laus. 38 (116. 15) speaks of a man who ἀναγνώστης κεχειροτόνηται παρὰ τοῦ ἄγιου Βασιλείου τοῦ ἐπισκόπου τῆς ἐκκλησίας Καισαρείας.
\( \chiεροβεθείω \) is here used, as it never is in Const. Ap., in reference to the laying on of hands for major orders.

III. Between Hippolytus and the Apostolic Constitutions.

There is really no doubt of the meaning of \( \chiεροπονών \), \( \chiεροπονία \). They are never used in connexion with any other ecclesiastical rite than ordination—neither of confirmation, nor of the reconciliation of penitent or heretic: that is to say, they never mean simply 'laying on of hands'. There is always in the background the sense of appointment as well. Whether we can go on to say that the original sense of \( \chiεροπονέιν \) 'to appoint by shew of hands' 'to elect' is further latent in the word, I should not like to affirm, though I am inclined to think that the word would not have come into such regular technical use in the Church if it had not been helped at one end by this sense of 'election'—we do not generally realize how large a part fell to the choice of the laity in the appointment even of presbyters and deacons during the early ages of the Church—and perhaps at the other end by the close parallelism in form of \( \chiεροπονία \) with \( \chiεροθεσία \), to 'stretch out' and to 'lay on' the hand.

When St Paul writes of the brother whose praise is in the Gospel as \( \chiεροπονθείεις \) \( \varepsilonπό \) \( των \) \( εκκλησίων \), I do not see why we should not translate, in accordance with classical usage, 'elected by the churches'. That of course was a matter of a temporary mission. But when Eusebius writes of the choice of Fabian to succeed pope Anteros, H. E. 6. 29. 3 \( των \) \( ἀδελφῶν \) \( ἀπάντων \) \( χειροστονίας \) \( ἐνεκέν \) \( τῆς \) \( τῶν \) \( μέλλοντος \) \( διαδέχοντα \) \( τῆν \) \( ἐπισκοπὴν \) \( συγκεκροτημένων \) ... \( δ\) \( Φαβιανὸς \) \( παρὼν \) \( οἰδενός \) \( μὲν \) \( ἀνθρώπων \) \( εἰς \) \( διάνοιαν \) \( ᾗς \) ... I should certainly suppose that the idea of 'election' is not obscurely present to the writer's mind.1

Under the term \( χειροστονία \) are included in fact the whole of the conditions which constitute a regular ordination, and of those the two

1 The Greek canonists of the Middle Ages, Zonaras and Balsamon, writing I suppose under the influence partly of the ecclesiastical conditions of their own day, partly of the vocabulary of classical Greek as known to them through the Lexicographers—e.g. Hesychius \( χειροπονείν \) \( καθιστάν \) \( ψηφίζειν \)—interpreted \( χειροστονία \), wherever they could (sometimes, as in Can. Ap. 1, 2, it was impossible), of the election or appointment of a new bishop by the comprovincial bishops or metropolitan. So Conc. Nic. 4, three bishops at least must meet, the rest must agree and the metropolitan approve, and only so \( τῆς \) \( χειροστονίας \) \( πουείσθαι \): Conc. Antioch. 19 \( ἐπίσκοπον \) \( μὴ \) \( χειροτονεῖσθαι \) \( δῖκαι \) \( συνόδου \) \( καὶ \) \( παρουσίας \) \( τῶν \) \( ἐν \) \( τῇ \) \( μητροπολίᾳ \): Conc. Laod. 5 \( περὶ \) \( τοῦ \) \( μὴ \) \( δεῖ \) \( τὰς \) \( χειροστονίας \) \( ἐπὶ \) \( παρουσία \) \( ἀκεραιμένων \) \( γίνεσθαι \): Conc. Carth. 419 (Greek version) 13 \( πολλὸς \) \( ἐπίσκοπος \) \( συναχθεῖτες \) \( ἐπίσκοπον \) \( χειροτονήσουσιν, \) \( εἰ \) \( δὲ \) \( ἀνάγκη \) \( γίνεσθαι \) \( τρεῖς \) \( ἐπίσκοποι \). The Canonists are wrong: in all these cases the reference is quite certainly to consecration—not no doubt simply to the laying on of hands, but to the whole rite.
most important were the election by the people and the laying on of hands by the bishops. Sometimes the people’s share may be the prominent thought—the ‘man ‘ordained’ was the real choice of the local church: much more often the emphasis is on the rite by which the gift of the Spirit is invoked with the laying on of hands. When pope Cornelius speaks (ap. Eus. H. E. 6. 43. 10) of ‘having appointed successors [to two of the consecrators of Novatian] and dispatched them to the places to which the consecrators had belonged’, χειροτονησάτες ἀπεστάλκαμεν, the local churches were not, it would seem, consulted: and when he says (ib. 43. 17) that Novatian was ordained priest against the protest of the whole clergy and many of the lay people, the then pope requesting that it might be allowed him ἐπιτετησομαι, he was obviously thinking of nothing but the bishop’s part in the business. And, generally, in the numerous references where χειροτονία is treated as the bishop’s act, it is primarily (and sometimes even exclusively) the rite of ordination that is intended.


In the period then between A.D. 200 and 400 (450) the meaning and context of χειροτονία are fairly clear, and a review of some instances where it occurs in the same context with χειροθεσία or χειρῶν ἐπίθεσις will throw further light on the shades of difference between them.

Origen’s ordination to the presbyterate; Eusebius H. E. 6. 19. 16, the Palestinian bishops asked him to expound Scripture in church at Caesarea καίπερ τῆς τοῦ πρεσβυτερίου χειροτονίας οἰδέπω τετυχκότα, but
later on they ordained him presbyter there, 6: 23. 4 πρεσβηλον χειροθεσίαν ἀναλαμβάνει. Here, while the words are practically interchangeable, the verb ἀναλαμβάνει suggests emphasis on the act, just as δέχομαι does in Chalcedon canon 15 διάκονον [sc. deaconess] μὴ χειροτονείτεθαί γυναίκα πρὸ ἑτῶν μ᾽... ei δὲ γε δέχαμένη τὴν χειροθεσίαν... In Neo­
caesarea can. 9 the emphasis on the act is still more marked; πρεσβύ­
tερος έαν... ὀρμολογητή ὅτι ἦμαρτεν πρὸ τῆς χειροτονίας, μὴ προσφερέτω... τὰ γὰρ λοιπὰ ἀμαρτήματα ἠφαίναν οἱ πολλοὶ καὶ τὴν χειροθεσίαν ἀφίναν. In Nicaea can. 19 χειροτονία is the whole, χειροθεσία the part: Paulianist clergy ἀναβαπτισθέντες χειροτονείστωσαν, their deaconesses, ἐπὶ μηδὲ χειροθεσίαν τινὰ ἔχουσαν, are necessarily among the laity. In Antioch can. 22 the distinction seems to be similarly between the whole proceeding and its crucial act, ἐπίσκοπον μὴ εἰσθανέιν ἀλλοτρία πάλιν... ἐπὶ χειροτονία τινὸς... εἰ δὲ τολμήσειν τις τοιούτῳ ἄκουσαν εἴναι τὴν χειρο­
θεσίαν. In Epiphanius Ἡρεμ. 75. 3. 4 χειροθετεῖ, φησιν [sc. Aerius], ἐπίσκοπος, ὑμοῦς καὶ δ πρεσβύτερος (perhaps intentionally confusing χειροθετεῖν and χειροτονεῖν): Epiphanius answers καὶ πῶς οἷον τῇ ἥν τῶν πρεσβύτερων καθώταν, μὴ ἔχοντα χειροθεσίαν τοῦ χειροτονεῖν; i.e. apparently without having received an imposition of hands conferring power to ordain.

Finally we come to the Nicene prescriptions concerning the reception of Meletian and Novatianist schismatics: and, once we have grasped the conclusion to which the whole of the evidence here collected seems to point—namely that the distinction between χειροτονία and χειροθεσία (so far as they are not used interchangeably, χειροθεσία being the most important element in χειροτονία) is that the former is the whole process of which the latter is one, though the most essential, part—the interpretation of our documents becomes a simple matter. The Meletians are dealt with in the letter preserved by Socrates Ἡ. Ε. 1. 9 ἐλέησε τὸ κατὰ τὴν προπέτειαν Μελέτιον καὶ τῶν ὑπ’ αὐτῶν χειροτονηθέντων... ἐδοξεῖ ὅν Μελέτιον μὲν... μηδεμίαν ἔξωσιαν ἔχειν μὴ χειροθετεῖν μὴτε προ­
χειρίζεσθαι... τοῖς δὲ ὑπ’ αὐτῶν κατασταθέντας μονοτυχερὰ χειροτονία, βεβαιωθέντας... ἔχειν... τὴν τιμὴν καὶ λειτουργίαν. The orders of Meletius, consecrated a bishop within the Church, were by special act of grace so far recognized, that he was to retain the name of bishop but neither to put forward candidates for ordination nor to ordain them. The bishops consecrated by him outside the Church, on the other hand, were no bishops at all and required to be made valid by 'a more sacramental ordination'; but, their fault being less than his, they were allowed on re-ordination to act up to a certain point as bishops. Like Meletius they might not choose the ordinands (προχειρίζεσθαι); unlike him, they are not deprived of the power of χειροθεσία. The case of the Novatians, decided in can. 8, was similar: ἐδοξε... χειροθετου-
Novatianist clergy came over to the Church, they were regarded as having a claim for ordination, that is to say, all the preliminary parts of the process of χειροτονία, the προχείρωσις of the bishops, the choice of the people, were waived: but the actual ordination, the χειροθεσία, was required. Even so, though they were now regularly in the clerus, they did not necessarily act in their old position. An ex-Novatianist bishop would only act as bishop if there were no Catholic bishop in the place. If there were, the convert bishop would be 'honorary bishop' or chorepiscopus or presbyter, as the real bishop might decide. This is the interpretation put on the canon by Theophilus of Alexandria in his canons (Beveridge Synodicon ii 174) χειροτονεῖσθαι τῶν προσερχομένων: by most of the Latin versions (one or two are so literal as to be ambiguous, and one takes the other view 1): and, as I now believe, by Ps.-Justin Quaest. et resp. ad orthodoxos 14: and, as I now believe, by Ps.-Justin Quaest. et resp. ad orthodoxos 14 τοῦ αἰρετικοῦ ἐπὶ τὴν ὀρθοδοξίαν ἐρχομένου τὸ σφάλμα διορθώται . . . τῆς χειροτονίας τῷ χειροθεσίᾳ.

So far all citations of χειροθεσία or its cognates, outside those from the Apostolic Constitutions, are connected with the laying on of hands in Ordination. Clearly the usage of the Constitutions, by which χειροθετέω and χειροτονέω are mutually exclusive, the former being strictly confined to other rites than Ordination, is an idiosyncrasy of the compiler, an attempt, by introducing a conventional distinction, to give a new precision to the terminology of the Church. The distinction is unknown to the Canons of the Councils, as quoted above, from Neocaesarea and Nicaea to Chalcedon: it is equally unknown to St Basil, ep. 217 (= ep. canonica iii) 51 (325 C), εἶτε ἐν βαθμῷ τυγχάνονεν εἶτε καὶ ἄχειροθέτω ὑπηρεσία προσκαρτεροῖν, where ἄχειροθέτος implies that the higher grades of the ministry received that χειροθεσία which the lower offices did not.

Nevertheless, as χειροτονία meant the whole process and χειροθεσία (χείρας ἐπιτίθεναι) only an element in it, an element common to many other rites (see below), it was usual to add some word to make the reference of χειροθεσία to ordination clear. So Cornelius ap. Eus. H. E. 6. 43. 17 τοῦ ἐπισκόπου τοῦ ἐπιθέντος αὐτῷ χείρα εἰς πρεσβυτερίου κλήρου: Eusebius H. E. 7. 32. 21 τοῦτο . . . Θεότεκνος χείρας εἰς ἐπισκοπῆν ἐπιτίθεικεν: Conc. Antioch. το εἰ καὶ χειροθεσίαν εἰεν ἐπισκόπων

1 The recalcitrant version is that of Caecilian of Carthage 'inpositis manibus reconciliationis'. But if Caecilian brought the canons with him from Nicaea in Greek and they were only rendered into Latin in 418, we should expect the influence of the Augustinian view of schismatical orders to be at work in the rendering.
LEXICON OF PATRISTIC GREEK

[as bishops] εἰληφότες: Epiphanius Haer. 27. 6. 4 Clement εἰς οὖν...

Τῷ Πέτρῳ λαμβάνει τὴν χειροθεσίαν τῆς ἑπισκοπῆς: Serapion Sacramentary 12, 13, 14 χειροθεσία καταστάσεως διακόνων...

πρεσβυτέρων...

ἐπισκόπων: Philostorgius 2. 11 διότι μὴ παρ’ αὐτῶν άνάχωστο

[athanasius] τὴν ἄρχιερατικὴν χειροθεσίαν ὑποστήναι: Vita Polycarpi per Pionium 21, 22 (very interesting evidence of late fourth-century usage as to election and consecration of a bishop) οἱ οὖν διάκονοι προσήγαγον πρὸς τὴν διὰ τῶν χειρῶν τῶν ἑπισκόπων...

χειροθεσία.

But χειροθεσία (χειροθετεῖν, χείρας ἐπιτιθέναι) is also used of any rite in which the laying on of hands in benediction takes place:

(a) of catechumens. (Hippolytus Church Order [Ethiopic, Stat. 34, ed. Horner, pp. 151, 379] 'they shall lay hand upon them every day'): Clementine Homilies 3. 73 ὅσοι ποτὲ βαπτισθήσην βέλετε... καὶ ἡμέραν χειροθετεῖθεν: Eusebius V. C. 4. 61 ἐν αὐτῷ τῷ μαρτυρίῳ... ἐνθα δὴ καὶ πρῶτον τῶν διὰ χειροθεσίας εὐχῶν ἡξιῶτο: Serapion Sacramentary 28 tit. χειροθεσία κατηχούμενον.

(b) of the confirmation of the baptized. Hippolytus (Hauler 111.19) 'Episcopus manum illis inponens inuocet dicens...

postea oleum sanctificatum infundens de manu et inponens in capite dicat...': Ath. ad Serapionem 1. 6 διὰ μὲν τῆς ἑπιθέσεως τῶν χειρῶν τῶν ἀνωτάτων ἡκδοτο τοῖς ἀναγεννομένοις τὸ πνεῦμα τὸ ἄγιον: Const. Ap. 2. 32. 3 ἐν τῷ φωτισμῷ ύμῶν τῇ τῶν ἑπισκόπων χειροθεσίᾳ, 3. 16. 3 μόνον ἐν τῇ χειροθεσίᾳ τὴν κεφαλὴν αὐτῆς χρίσει ὁ ἑπίσκοπος, 7. 44. 2: Ammonius Alex. in Act. 85. 1536 ἐν τῇ ἑπισκοπῇ τῶν χειροθεσιῶν. of Gnostic baptism: Clem. Al. Exc. ex Theod. 22. 5 καὶ ἐν τῇ χειροθεσίᾳ λέγουσι επὶ τέλους "Εἰς λύτρωσιν ἀγγελικὴν... " ἐν ἡ βεβαπτισμένος...

(c) of the congregation at the Eucharist. Acta Ioannis 46 μετὰ τὴν ὁμιλίαν... καὶ τὴν εὐχήν καὶ τὴν εὐχαριστίαν καὶ μετὰ τὴν χειροθεσίαν τὴν εὐκαίστων τῶν συνεδρεύων: Serapion 3 μετὰ τὸ διαδοθὲν τὴν κλάσιν τοῖς κληρικοῖς χειροθεσία λαοῦ.1

(d) of the reconciliation of penitents or heretics. Dionysius Alex. ap. Eus. H. E. 7. 2 τοῖς ἐξ οὗ ὤν αἰρέσεως ἐπιστρέφοντας... ἐπὶ τῶν τουούτων μονὴ χρησθαι τῇ διὰ χειρῶν ἑπιθέσεως εὐχής. Const. Ap. 2. 18. 7 προακλανίαντα... χειροθετήσας ἐὰν λοιπὸν εἶναι ἐν τῷ ποιμνίῳ, 2. 41. 2 τούτων χειροθετήσας... ἐσταὶ αὐτῷ ἀντὶ τοῦ λούσματος ἡ χειροθεσία (both

1 One might doubt whether here and in Const. Ap. 8. 37, 39 χειροθεσία means more than just a prayer of benediction with the hand outstretched: and similarly with the χειροθεσία νοσοῦτων and χ. λαοῦ in the rubrics of Serapion's Sacramentary. At Jerusalem indeed the lady pilgrim tells us that, after the deacons' summons to bow the head (cf. κλίνατε τῇ χειροθεσίᾳ Const. Ap. 8. 37. 4), 'benedict fideles episcopus et sic fit missa... et incipiente episcopo ad manum accedere singuli' (Duchesne Origines du culte chrétien3 p. 493): but even there the actual imposition was at a later point than the liturgical χειροθεσία.
passages come from Didascalia). Conc. Carth. 419 can. 43 e i . . .

tébrυνλημένον ἐστὶν τὸ ἐγκλῆμα . . . πρὸ τῆς ἁφίδος τούτῳ ἢ χείρ ἐπιτεθῇ,
can. 57 ἀναθεματισμένον τοῦ τῆς πλάνης ἀνόματος διὰ τῆς ἐπιτήδευσις τῆς

χειρὸς ἀναδεχθοῦσι εἰς τὴν μίαν ἐκκλησίαν.

(e) of healing the sick. Irenaeus ap. Eus. H. E. 5. 7. 4 ἄλλοι δὲ τοὺς

cάμυντας διὰ τῆς τῶν χειρῶν ἐπιτήδευσις ἰόνται. Palladius Hist. Laus. 12

(35. 1) Βεναμίν ... κατηγορεῖ θαράματα ἵππων ὡς πάντα ἢ ἄν χείρα

ἐπετείθη ἢ ἐλαίον εὐλογήσας ἔδιδον πάσης ἀπαλλάττεσθαι ἄρρωσται.

'Euthalius' in Act. 288 τὸν πατέρα Ποντιάου χειροθετήσας ἰάσατο. And

Serapion 30 is entitled χειροθεσία νοσοῦντων (see p. 31 n. 1). See

below under χείρ.

(f) in later writers, of the priest laying his hand on the Eucharist.

Sophronius Hierosol. Orat. III 87. 3 4004 A ὁ ἀκτιστός ὑπὸ τοῦ ἱδίου

πλάσματος βουλῇ χειροθετέται.

(g) generally, of any blessing with laying on of hands. Clem.

Al. Paed. 1. 5 (12. 3) προσήγεγαν αὐτῷ, φησὶ, παιδὰ εἰς χειροθεσίαν

εὐλογίας.

A by-form of χειροθεσία is χειρεπίθεσία, of which I know no other
instance than pope Cornelius' statement about Novatian, ap. Eus. H. E. 6. 43. 9 μετὰ βίας ἡνάγακασὲν εἰκονικὴ τινὶ καὶ ματαίᾳ χειρεπίθεσίᾳ

ἐπισκοπῆς αὐτῷ δούναι. I suspect that, to mark the abnormal character

of the proceeding, the ordinary word is purposely avoided: more
certainly that motive underlies St Basil's language in ep. 240. 3 (370 c)

μὴ προληφθῆναι τινὰ εἰς κοινωνίαν, μηδὲ τῆς χειρὸς αὐτῶν ἐπιβολὴν [for

ἐπίθεσιν] δεξαμένους.

For χείρ = 'laying on of hand' see Basil ep. 122 ἐχειρωτόνησε τῶν

Φαῦστον ἱδία αὐθεντικὴ καὶ ἱδία χεῖρ, οὕδενος ὅμων [the church of Satala]

ἀναμείναις ψήφουν. Conc. Laod. can. 19 τῶν ἐν μεταολί . . . προσελβόντων


αἱροῦνται μᾶλλον νοσεῖν καὶ κινδυνεῖν ἢ χείρα τῶν Ἀρειανῶν ἐλθεῖν ἐπὶ


προσβύτερος ὃν ἐτελεύτησε καὶ πᾶσα χείρ αὐτοῦ γέγονεν ἄκρος . . . δήλων.

Cf. Serapion 3, 13, 28 τὴν χείρα ἐκτείνομεν (ἐκτείνω τὴν χείρα) ἐπὶ . . .

In Serapion's prayers the visible hand of the bishop symbolizes the

unseen 'hand' of God or Christ, τὴν θείαν καὶ ζω亚马 (28), ή ζω亚马 καὶ

καθαρὰ χείρ, ἢ χείρ τοῦ Μονογενοῦς (29), τὴν τῆς ἀληθείας χείρα (3), χείρ

εἰλαβείαις καὶ δινάμειος (3) . . . just as in Christian art the hand in the

sky is a frequent symbol of the Father. So Chrysostom Hom. in Act. 14

(114 c) τούτῳ γὰρ ἡ χειροτονία ἐστὶν: ἢ χείρ ἐπίκειται τοῦ ἀνδρός, τὸ δὲ πάν

ὁ θεὸς ἐργάζεται καὶ ἡ αὐτοῦ χείρ ἐστιν ἡ ἀπτομήν τῆς κεφαλῆς τοῦ

χειροτονομοῦντος, εἶναι ὡς δὲ χειροτονητὴν.

C. H. Turner.