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CHRONIQUES DE LONDRES

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JEANETTE M. A. BEER

[See also Benoît de Sainte-Maure; Chansons de geste; Christine de Pizan; Comines, Philippe de; Froissart, Jehan; Gaimar, Geffrei; Joinville, John of; Marco Polo; Philippe de Navarre; Robert de Clari; Roland, Song of; Villehardouin, Geoffroi de; Wace.]

CHRONIQUES DE LONDRES, annals of London for the period 1259-1343 in Anglo-Norman, written down in the middle of the fourteenth century and preserved in London, British Library, MS Cotton Cleopatra A VI. The commencement of each year records the names of the mayors and the sheriffs of the city.

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BRIAN MERRILEES

[See also Anglo-Norman Literature; London.]

CHRYSOBULLON, or golden bull, was an imperial edict that derived its name from the gold seal with which it was closed. Representing the most solemn imperial act, it contained a picture of the emperor attached to the golden seal with silk laces. Until 1204 it was written in decorative characters. *Chrysobulla* issued by the Byzantine emperors legislated on a wide variety of subjects relating to both internal and external affairs of the empire. Among the subjects of the bulls were land grants, trading privileges extended to foreign nations, and church matters.

In addition to their use in the Byzantine Empire, *chrysobulla* were also employed in several states in western Europe. Golden bulls were issued by King András II of Hungary in 1222, at the insistence of the nobles, which attempted to limit the powers of the king; and by the Holy Roman emperor Charles

CHURCH FATHERS

IV in 1356 to define the powers of the most important princes.

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CHRYSOSTOM, JOHN, ST. See John Chrysostom, St.

Albi: manuscript

CHURCH FATHERS have been variously identified by the several branches of Christendom. A composite list would include Catholics, Orthodox, Arians, Nestorians, Jacobites, and even Gnostics. This article will concentrate on Fathers recognized by the Roman and Orthodox churches. Criteria for recognition are antiquity, orthodoxy, holiness of life, and formal ecclesiastical endorsement. "Antiquity" will be taken to mean in the West the period from the Apostolic Age to the death of St. Isidore of Seville (ca. 636) and in the East to that of St. John of Damascus (ca. 750); "orthodoxy" here means adherence to a general consensus of the Eastern and Western churches. Not all Fathers are equally authoritative, and most revered are the fifteen admitted as "Doctors." Some Fathers have no memorial: Plato, Philo Judaeus, and Plotinus, whose contributions, involuntary and obliquely acknowledged, were of crucial importance.

The first postapostolic writers are attractive for their great simplicity. Their doctrine is summed up in the *Didache*, a sort of primer of the faith. But Clement of Rome, Ignatius, Polycarp, and the author of the Epistle of Barnabas survive in letters addressed to distant churches during the first two Christian centuries, stressing ethics and calling for mutual support at a time when Christians were weak, scattered, and endangered.

The Christian movement was early seen as a counterculture and Christians as social subversives. Tacitus (*Annales*) says that most Romans in Nero's time thought them guilty of *odium humani generis* ("hatred of the human race"); Minucius Felix (*Octavius*), Tertullian (*Apologeticum*), and the pagans Lucian of Samosata and Celsus record that they were suspected of child murder, cannibalism, sexual orgies, incest, atheism, and "idiocy" (indifference to