KOME – An International Journal of Pure Communication Inquiry Vol. 14. No. 2. (2026) • 145–197.
DOI: 10.17646/KOME.of.43

DATA PAPER

A Textual Database of Lexical Entries for the Meaning Map of *Koinonia*

János József Tóth*

* Ludovika University of Public Service, Office for Science Strategy; Ludovika University of Public Service, Department of Social Communication; Hungary
E-mail: toth.janos.jozsef[at]uni-nke.hu

This data paper presents a collection lexical entries of *koinonia / κοινωνία* from major Greek–English lexicons, as well as Latin translations of the term found in the *Biblia Sacra Vulgatae Editionis* (*Vulgata Clementina*) [*Sixto-Clementine Vulgate Bible*] (1592) and the *Nova Vulgata Bibliorum Sacrorum Editio* [New Vulgate Edition of the Holy Bible] (The Holy See, 1979), with the aim of providing a structured multi-language textual database of meaning and conceptual analysis. The database consists of 153 blocks of text labelled from A to EW, based on the entries found in Liddell–Scott (1883), Lampe (1961), and various other sources. In addition to the various meanings found for the term in these lexicons, the references were traced back to the original, classical texts and presented in a broader context alongside their corresponding English translations with the aim of identifying the specific members of the *koinonia* in question, and structure the meanings of the term according to the characteristics that those members possess.

Keywords: lexicography, philology, Κοινωνία, Early Christian Writings, communication

Address for correspondence: János József Tóth, e-mail: toth.janos.jozsef[at]uni-nke.hu.
Article received on 5 May 2026. Article accepted on 29 July 2026.
Conflict of interest: János József Tóth is the Editor-in-Chief of KOME.
Funding: The author received no financial support for the research, authorship, or publication of this article.
Acknowledgement: This article is based on data originally gathered for the author's PhD thesis *Universal Collective Existence and Communication. Towards a Modification of the Social Constructivist Model of Communication,* completed at Corvinus University of Budapest, 2015.

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Introduction

The linguistic connections between *κοινωνία* and its Latin and English translations, most importantly that of *societas*/society and *communicatio*/communication, are well known in theology and communication sciences (Perkins, 1983; Kruse, 2000, pp. 59–61; Lacoste, 2005, pp. 322–324; Luhmann, 2010, p. 23); however, an extensive analysis of the meaning of the original Greek term for the purposes of communication theory, especially for theories belonging to the spiritual tradition proposed by Craig (1999) and later defined and developed by Rich (2015) have yet to be completed. This data paper aims to present lexical entries of the headword *κοινωνία* in key lexicons for patristic and biblical studies in an extended context that allow the reader to specify and categorise the members of a community or those between whom a message is transmitted. This was achieved by following the citation pointers provided after the indicated senses of the word, and either extending the quoted snippet – or providing one if there were none – to sufficient length for the identification of those members. Furthermore, the Latin translations of *κοινωνία* in these snippets were also collected and organised.

Dimensions of the data set

Three main dimensions define the structure of the data presented (in the Appendix): 1. the number and type of sources; 2. the number of items; and 3. the number of categories and sub-categories in which they were grouped. Texts in this collection are grouped by lexicons (numbered from 1 to 12) and meanings (organised into sub-points), with a total of 153 extended snippets coded from A to EW. In this way, extended snippet "1: U" or simply "U" signifies the third meaning, given in *A Greek–English Lexicon* by Liddell and Scott (1883); "2: DZ" or simply "DZ" signifies the fourth meaning, given in *A Patristic Greek Lexicon* by Lampe (1961) and so on. Texts are also divided into four categories across two main groups. First, categories were established according to four worlds (divine, angelic, human and natural) to which the specific members of that *koinonia* each belong. Second, the *koinonia*s were divided into two main groups. Each of the members of the first group of koinonias belong to one world only. These were termed "mono-dimensional koinonias". The second group consists of koinonia, each of which has members belonging to at least two worlds; this includes cases where one specific member belongs to multiple worlds simultaneously (for example, the Roman Catholic Church or Christ incarnated). This categorisation is useful for both transmission and world-making models of communication, as it helps in clarifying the sources and targets of both messages and agency. Furthermore, such distinctions are essential for the spiritual tradition of communication which conceives communication as *mimetic of the atemporal* (Rich, 2015); where human communication occurs in the material, temporal world influenced by an atemporal, spiritual world which is neither socially constructed nor influenced through human interaction.

During this categorisation, the 153 blocks of koinonia-explanatory texts labelled from A to EW were reduced to 146 following the removal of seven blocks of text (namely; AB, AG,

AR, AS, CH, CO and BK) which assert the impossibility of koinonia. The distribution of the remaining 146 *koinonia* is as follows:

Mono-dimensional koinonia (n = 68)

Inside the <Divine World> (n = 10)
- Koinonia of Divine Persons
  - between the Father, the Son and the Holy Spirit: CV, CX, CY, CZ
  - between the Father and the Son: AT, CP, CQ, CS, CT
  - between God and the Holy Spirit: CU

Inside the <Angelic World> (n = 2)
- between angels: AU, BH

Inside the <Human World> (n = 47)
- between humans:
  - in general: EC, ED
  - between every human: H, AD
  - between man and woman (non-sexual): EW
  - between man and woman (heterosexual): S, T, AE, AH, AI, AJ, AL, AM, AN, AO
  - between man and man (homosexual): AP
  - between man and woman (marriage): M, N, (AK: marriage between believers and heretics)
  - between man and woman (androgyny): R
  - between a person and a group: C
  - between groups of church members: BN
  - between ecclesiastics and church members: U, EE
  - between church members and heretic(s): BV, BX
  - between church members and unbelievers: EL
  - between members of a table community: CC, CD
  - between (Arian) heretics: BW
  - between citizens: D, J, O
  - between subjects: F
  - between church members: V, BT, BU, BY, EO, ES
  - between apostles: EM (between apostolic companions EQ)
  - between apostles and church members: EJ
  - between debate opponents: DZ
  - between teacher and audience: EA
  - between murderers: EP
  - between just and unjust people: G
- between human parts (body members: head, limbs, etc.) or qualities (n = 4): P, X, CB, CJ
- between a human and a human construct (n = 1)

- between a human and a weapon: L
- between human constructs (n = 4)
  - between a song's topic and the singers' voice: A
  - between greatness and smallness: I
  - between cities: E
  - between clans and villages: K

Inside the <Natural World> (n = 0)
none

Multi-dimensional koinonia (n = 78)

Between the divine, the angelic and the human world (n = 8)
- between ecclesiastics: CA
- between the Church and church members: BP
- within the community of the Church: BQ, BR, BS, BZ
- between individual ecclesiastics: BO
- within the Church as community: BL

Between the divine and the human world (n = 61)
- between God and human(s): AZ, AX, BA, EF, CI, CL, CM, DM, (specifically between God and teacher: BF, between God and the gnostic man: CF, between God, Abraham and Abraham's seed: EG)
- between gods and humans: B
- between heavens and humans: BE
- between the Father, the Son, the Holy Spirit and humans: CW
- between incorruption and the human body: DG
- between Christ and Jesus (incarnation): AC, DA, DB, DC, EU
- between the Holy Spirit and human(s): DH, DI, DJ, DL
- between Jesus Christ and humans: DD, DE, DF, EK, ET, EB, EI, (specifically the Eucharist: BC, BD, BJ, BM, DO, DP, DQ, DR, DS, DT, DU, DV, DW, DX, DY, EH)
- between the Son and doxology: CR
- between the Word and humans: AQ
- between the Word and rational beings: CG
- between immortality and humans: CE
- between saints: BI[1]
- between the divine nature and humans: DK
- between the Word and baptism: AF

1 The "community of saints" can be considered here a special case because saints are initially humans; however, in this community its members transcend the human world. Saints can only become members of this community – with Jesus Christ in eternal life – after they fade from life; one of the requirements of becoming a saint is to be physically dead.

- between the Holy Mysteries and catechumens: CK
- the community of the body of Christ: CN
- between faith and suffering man: Y
- between God, the sacraments and man: DN
- in the community of faith: EN
- in the spiritual community: EV
- between God, blessings that flow from philosophy, other spiritual gifts and men: Z

Between the divine and the angelic world (n = 4)
- between God (in gen.) and angel: AV, AY, BB
- between the Holy Spirit and angel: AW

Between the angelic and the human world (n = 2)
- between convert and "gloomy baseness" (as Satan and/or its works): AA
- between human and Satan: ER

Between the human and the natural world (n = 1)
- between herdsman and the sea: Q

In general between everything (n = 2)
- W, BG

The categorisation shows that *koinonia* relates to both mono- and multi-dimensional communities, and more often the latter than the former. Regarding the members who make up each of the communities, mono-dimensional *koinonia*s are mainly human, but to a lesser extent some mono-dimensional unities are made up of the Divine Persons of the Trinity or angels. Examples of purely natural *koinonia* are completely absent from the texts. The results, therefore, demonstrate no evidence that *koinonia,* either in the ancient Greek or early Christian form, was ever used to designate communities within/between nature. Multi-dimensional *koinonia* occur in various combinations which permeate the divine, the angelic, the human and the natural dimensions; however, emphasis is placed on the connection between the human and divine worlds. This is evident because sixty-one of the seventy-eight occurrences relate to human–divine communities (this figure can be rounded up to sixty-nine if instances which involved angels are included; or the figure can be further increased to seventy-one if the two cases where *koinonia* was used to signify an all-encompassing unity of everything are included).

It is important to stress that with few exceptions, *koinonia* refers to some special unity or community of members and, as such, the above categorisation is useful in distinguishing the various dimensions that make up each of the unities or communities. The few exceptions are *koinonia* that refer to simple connections or connecting (D, R, AR, EM), gathering and distributing alms to the poor (U, V, EC, ED, EE), and disclosure (DZ, EA, EB, EG). These were the only instances that did not automatically encompass the unity or community of the agents; in addition, it is clear that few of these exceptions are compatible with the transmission model of communication.

The emphasis on unity/community and on *koinonia* as a special type of unity/community is also apparent in cases where *koinonia* and its derivations are translated as:

- *socii, socios, societate, societatem, societatis* and *societas*
- *communicare, communicatio, communicat, communicatione, communicationis, communicationem, communicandi* and *communicantes*

Regarding Biblical text references, Latin "*soc-* translations" of *koinonia* like *societas, societate, societatem,* etc., signify exclusively human connections at approximately the same ratio as connections between humans and transcendent entities. Translations of *koinonia* as *communicatio* signify mainly unities and communities composed of both human and transcendent members. In some instances, *communicatio*-translations of *koinonia* refer to the conveyance of messages. The translations appear as follows (see Table 1).

Table 1:
Latin translations of koinonia in Vulgata Clementina (VC) and Nova Vulgata (NV)

Text's label code	Vulgata Clementina	Nova Vulgata
U	collationem	communicationem
V	communionis	Communionis
DL	communicatio	Communicatio
EE	Communicationem	communicationem
EI	*Societatem*	Communionem
EH	Communicatio	Communicatio
EJ	Communicatione	Communicatione
EK	*Societatem*	Communionem
EL	Participatio	Participatio
EM	*Societatis*	Communionis
EN	Communicatio	Communio
EO	Communicationis	Communionis
EP	socii (non essemus ~)	socii (non essemus ~)
EQ	Socii	Socii
ER	*Socios*	Communicantes
ES	Communicatione	Communione
ET	*Societas*	Communio
EU	Dispensatio	Dispensatio
EV	*Societas*	Communio

Note: Soc-translations are italicised, and *communicare* and its derivations are underlined for better readability.
Source: Compiled by the author.

Looking at the Latin translations of *koinonia* in texts written by the Fathers of the Church and collected in *Patrologia Graeca* and *Patrologia Latina,* the following results emerge (see Table 2).

Table 2:
Latin translations of koinonia in Patrologia Graeca

W commercio	X conjunctionem	Y *societas*
Z participes	AA communionem	AC *societate*
AD *societate*	AE commiscendum	AF *societatem*
AG communione	AH consuetudo	AI conjunctionem
AJ conjunctionem	AL *societate*	AM communionem
AN communionem	AO communionem	AP conjunctiones
AQ communionem	AS commune	AT communitatem
AU communitas	AV communicatione	AW communionem
AX communioque	AY participatione	AZ communionem
BA *societate*	BB communicationem	BC consortium
BD communionem	BE communitas	BF [omitted]
BG communionem	BH communione	BI *societatem*
BJ communione	BL ecclesiam	BM communione
BN communionem	BO communione	BP communionem
BQ communionem	BR communionem	BS communionem
BT communionem	BU communione	BV communionem
BW communionem	BX communionem	BY communionis
BZ communionem	CA communicatorum	CB *societas*
CC communem	CD (mensae) consors	CE participes
CF communionem	CG communionem	CI communicatio
CJ consortium	CK communioque	CL communione
CM communionem	CN communionem	CP communicatio
CQ commune	CR consortio	CS communionis
CT communione	CU communionem	CV communionem
CW consortium	CX *societas*	CY *societas*
CZ communionem	DA communione	DB communionem
DC communione	DD communionem	DE communione
DF participationem	DG particeps	DH communicationem
DI communicatione	DJ communicatio	DK consortes
DM communione	DN communione	DO communionem
DP communionem	DQ communicatio	DR communionem
DS communionis	DT communionem	DU communicandi
DV communio	DW communionis	DX communionem
DY communionem	DZ disputationes (koinoniai ton logon)	EA communicat
EB [omitted]	EC communicatione	ED communicare
EF communicatio	EG communicatio	

Note: Soc-translations are italicised, and *communicare* and its derivations are underlined for better readability.
Source: Compiled by the author.

Regarding the *soc-* translations of *koinonia,* there are two homogenous translations in the *Vulgata Clementina* and the *Nova Vulgata,* and ten cases are found in *Patrologia Graeca* (∑ 12); these can be described as follows:

- a type of unity/community in each of the 12 cases is apparent
  - in 7 of these cases, the unities/communities are mono-dimensional
    - from these 7 cases, 5 comprise members from the human world alone
    - from these 7 cases, 2 of the communities comprise the Divine Persons of the Trinity
  - in the other 5 cases, these unities/communities are multi-dimensional
    - each of the 5 cases refers to communities of both divine and human members

Table 3:
Mono- and multi-dimensional koinonias (soc-translations)

Koinonia-(soc-)	Mono-dimensional	Multi-dimensional	Total
unity/community	AD, AL, CB, CX, CY, EP, EQ	Y, AC, AF, BA, BI	12

Source: Compiled by the author.

Koinonia as *communicare, communicatio* and other derivations shows better correlations between *Vulgata Clementina* and *Nova Vulgata* translations. Among the nineteen examined verses, six in the VC and five in the NV show words derived from *communicare* when translating *koinonia*. Within these cases, there are four examples (DL, EE, EH and EJ) of same-word usage, two of which replace the old translation with *communicatio* and *communicatione* (ES, EN), and a further one changes the old *collationem* to *communicationem* (U). Each of the four homogeneous translations refers to multi-dimensional connections between God and humans.

Latin texts in the *Patrologia Graeca* show that *communicatio* often refers to a state or a process with transcendent members. In the majority of these cases *communicatio* makes reference to the unity or community of members, with the exception of two cases where *communicatio* means disclosure or transmitting a message, and one further case of gathering and distributing alms. To sum up, in the four homogeneous translations from the VC and NV, and the fourteen *communicare*-derived translations found in *Patrologia Graeca* (∑ 18), *koinonia* signify:

- in 15 cases, a type of unity/community
- 11 of these 15 unities/communities are multi-dimensional
  - 9 of these 11 are shared communities comprising divine and human members
  - 2 of these 11 are communities of angels and Divine Persons of the Trinity
- 4 of these 15 unities/communities are mono-dimensional
  - 3 of these 4 are communities comprising members of the human world
  - 1 of these 4 is a community within the divine world
- in 2 cases, disclosure/transmission of messages
  - 1 of these 2 is a mono-dimensional disclosure between humans
  - 1 of these 2 is a multi-dimensional message (the sender is a member of the divine world and the receiver is a member of the human world)
- in 1 case, a mono-dimensional, humanistic gathering of alms

Table 4:
Mono- and multi-dimensional koinonias (communicare-derived translations)

Koinonia–communicatio	Mono-dimensional	Multi-dimensional	Total
Unity or community	CP, EC, ED, EJ	AV, BB, CI, DL, DH, DI, DJ, DQ, DU, EF, EH	15
Disclosure	EA	EG	2
Gathering and distributing alms	EE	–	1

Source: Compiled by the author.

Summary

In sum, this paper makes available to the academic community a data set spanning 153 extended snippets from 12 lexicons, organised into 2 main categories, each with 4–4 subcategories, including 153 occurrences of koinonia with their Latin translations. This is one of the largest data sets released so far on the meaning analysis of *koinonia,* and the author hopes that the subsequent use of this data will accelerate research in the spiritual tradition of communication.

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Appendix

1. Liddell–Scott (1883: 823)

Liddell, H. G. & Scott, R. (1883). *A Greek–English lexicon.* 7th ed. Harper & Brothers.

1.1
1.1.1
1.1.1.1 *communion*
1.1.1.2 *association*
1.1.1.3 *partnership*
1.1.1.4 *society*

A

οὐ φθίνει Κροίσου φιλόφρων ἀρετά:
τὸν δὲ ταύρῳ χαλκέῳ καυτῆρα νηλέα νόον
ἐχθρὰ Φάλαριν κατέχει παντᾷ φάτις,
οὐδέ νιν φόρμιγγες ὑπωρόφιαι κοινωνίαν
μαλθακὰν παίδων ὀάροισι δέκονται.

The kindly excellence of Croesus does not perish,
but Phalaris, with his pitiless mind, who burned his victims in a bronze bull,
is surrounded on all sides by a hateful reputation;
lyres that resound beneath the roof do not welcome him
as a theme in gentle partnership with the voices of boys.

Pindar: Pythian 1; 95–98
Pindar: *Odes.* (Trans. D. Arnson Svarlien, 1990). Perseus Digital Library. Online: https://scaife.perseus.org/

B

So further, all sacrifices and ceremonies controlled by divination, namely, *all means of communion between gods and men* (περὶ θεούς τε καὶ ἀνθρώπους πρὸς ἀλλήλους κοινωνία), are only concerned with either the preservation or the cure of Love.

Plato: Symposium 188b–c
Plato: *Symposium.* (Trans. W. R. M. Lamb, 1925). Perseus Digital Library. Online: https://scaife.perseus.org/

C

οὔτε γὰρ ἂν ἄλλῳ ἀνθρώπῳ προσφιλὴς ἂν εἴη ὁ τοιοῦτος οὔτε θεῷ: κοινωνεῖν γὰρ ἀδύνατος, ὅτῳ δὲ μὴ ἔνι κοινωνία, φιλία οὐκ ἂν εἴη.

a man who would be blessed with the needful justice and temperance; not letting one's desires go unrestrained and in one's attempts to satisfy them – an interminable trouble – leading the life of a robber. *For neither to any of his fellow-men can such a one be dear, nor to*

God; since he cannot commune with any, and where there is no communion, there can be no friendship.

Plato: Gorgias 507.E
Plato: *Gorgias.* (Trans. W. R. M. Lamb, 1925). Perseus Digital Library. Online: https://scaife.perseus.org/

D

φέρε δή, βλάβαι μέν, ὡς ἔοικεν, ἀλλήλων τῶν πολιτῶν ἐν ταῖς κοινωνίαις τε καὶ ὁμιλίαις πολλαὶ γίγνονται, καὶ τό γε ἑκούσιόν τε καὶ ἀκούσιον ἐν αὐταῖς ἄφθονόν ἐστι.

Come now, in dealings and intercourse between citizens, injuries committed by one against another are of frequent occurrence, and they involve plenty of the voluntary as well as of the involuntary.

Plato: Laws 861e
Plato: *Laws.* (Trans. R. G. Bury, 1926). Perseus Digital Library. Online: https://scaife.perseus.org/

E

εἰδότες οὔτε φιλίαν ἰδιώταις βέβαιον γιγνομένην οὔτε κοινωνίαν πόλεσιν ἐς οὐδέν

For it is on the justice and goodness of our cause that we will first address you, especially as we are requesting the favour of your alliance; *knowing that neither friendship between individuals, nor league between communities, is ever lasting*

Thucydides: The History of the Peloponnesian War 3.10.1
Thucydides: *The History of the Peloponnesian War.* (trans. H. Dale, 1851–1852). Perseus Digital Library. Online: https://scaife.perseus.org/

F

οὐ γὰρ οἶμαι συμφέρει τοῖς ἄρχουσι φρονήματα μεγάλα ἐγγίγνεσθαι τῶν ἀρχομένων, οὐδὲ φιλίας ἰσχυρὰς καὶ κοινωνίας

it is not to the interest of their princes to have lofty notions engendered in their subjects, or any strong friendships and communions

Plato: Symposium 182c
Plato: *Symposium.* (Trans. W. R. M. Lamb, 1925). Perseus Digital Library. Online: https://scaife.perseus.org/

G

σκοπεῖσθαι δέ, ὦ εὐηθέστατε Σώκρατες, οὑτωσὶ χρή, ὅτι δίκαιος ἀνὴρ ἀδίκου πανταχοῦ ἔλαττον ἔχει. πρῶτον μὲν ἐν τοῖς πρὸς ἀλλήλους συμβολαίοις, ὅπου ἂν ὁ τοιοῦτος τῷ τοιούτῳ κοινωνήσῃ, οὐδαμοῦ ἂν εὕροις ἐν τῇ διαλύσει τῆς κοινωνίας πλέον ἔχοντα τὸν δίκαιον τοῦ ἀδίκου ἀλλ᾽ ἔλαττον.

And you must look at the matter, my simple-minded Socrates, in this way: that the just man always comes out at a disadvantage in his relation with the unjust. To begin with, in their business dealings in any joint undertaking of the two you will never find that the just man has the advantage over the unjust at the dissolution of the partnership but that he always has the worst of it.

Plato: Republic 343d
Plato: *Republic.* (Trans. P. Shorey, 1935–1937). Perseus Digital Library. Online: https://scaife.perseus.org/

H

ἐπιμέλεια δέ γε ἀνθρωπίνης συμπάσης κοινωνίας οὐδεμία ἂν ἐθελήσειεν ἑτέρα μᾶλλον καὶ προτέρα τῆς βασιλικῆς φάναι καὶ κατὰ πάντων ἀνθρώπων ἀρχῆς εἶναι τέχνη.

But no other art would advance a stronger claim than that of kingship to be the art of caring for the whole human community and ruling all mankind.

Plato: Statesman 276b
Plato: *Statesman.* (Trans. H. N. Fowler, 1925). Perseus Digital Library. Online: https://scaife.perseus.org/

I

τῇδε: τὸ μὲν κατὰ τὴν πρὸς ἄλληλα μεγέθους καὶ σμικρότητος κοινωνίαν, τὸ δὲ τὸ κατὰ τὴν τῆς γενέσεως ἀναγκαίαν οὐσίαν.

In this way: one part is concerned with relative greatness or smallness, the other with the something without which production would not be possible.

Plato: Statesman 283d
Plato: *Statesman.* (Trans. H. N. Fowler, 1925). Perseus Digital Library. Online: https://scaife.perseus.org/

J

ἐπειδὴ πᾶσαν πόλιν ὁρῶμεν κοινωνίαν τινὰ οὖσαν καὶ πᾶσαν κοινωνίαν ἀγαθοῦ τινος ἕνεκεν συνεστηκυῖαν (τοῦ γὰρ εἶναι δοκοῦντος ἀγαθοῦ χάριν πάντα πράττουσι πάντες), δῆλον ὡς πᾶσαι μὲν ἀγαθοῦ τινος στοχάζονται, μάλιστα δὲ καὶ τοῦ κυριωτάτου πάντων ἡ πασῶν κυριωτάτη καὶ πάσας περιέχουσα τὰς ἄλλας. αὕτη δ᾽ ἐστὶν ἡ καλουμένη πόλις καὶ ἡ κοινωνία ἡ πολιτική.

Every state is as we see a sort of partnership, and every partnership is formed with a view to some good (since all the actions of all mankind are done with a view to what they think to be good). It is therefore evident that, while all partnerships aim at some good the partnership that is the most supreme of all and includes all the others does so most of all, and aims at the most supreme of all goods; and this is the partnership entitled the state, the political association.

Aristotle: Politics 1.1.1
Aristotle: *Politics.* (Trans. H. Rackham, 1944). Perseus Digital Library. Online: https://scaife.perseus.org/

K

πόλις δὲ ἡ γενῶν καὶ κωμῶν κοινωνία ζωῆς τελείας καὶ αὐτάρκους, τοῦτο δ᾽ ἐστίν, ὡς φαμέν, τὸ ζῆν εὐδαιμόνως καὶ καλῶς. τῶν καλῶν ἄρα πράξεων χάριν θετέον εἶναι τὴν πολιτικὴν κοινωνίαν ἀλλ᾽ οὐ τοῦ συζῆν.

And a state is the partnership of clans and villages in a full and independent life, which in our view constitutes a happy and noble life; the political fellowship must therefore be deemed to exist for the sake of noble actions, not merely for living in common.

Aristotle: Politics 1281a
Aristotle: *Politics.* (Trans. H. Rackham, 1944). Perseus Digital Library. Online: https://scaife.perseus.org/

1.1.2
1.1.2.1 *communion with someone/something*

L
οἴμοι δάμαρτος καὶ τέκνων, οἴμοι δ᾽ ἐμοῦ,
ὡς ἀθλίως πέπραγα κἀποζεύγνυμαι
τέκνων γυναικός τ᾽: ὦ λυγραὶ φιλημάτων
τέρψεις, λυγραὶ δὲ τῶνδ᾽ ὅπλων κοινωνίαι.

Alas for you, my wife, my sons! alas for me,
how sad my lot, cut off from wife and child!
Ah! these kisses, bitter-sweet!
these weapons which it is pain to own!

Euripides: Heracles Mad, 1373–1376
Euripides: *Heracles Mad.* (Trans. E. P. Coleridge, 1891) (Modernised by Perseus). Perseus Digital Library. Online: https://scaife.perseus.org/

1.1.2.2 *community of*
1.1.2.3 *partnership in*

M
ἀρχὴ δ᾽ ἐστὶ τῶν γενέσεων πάσαις πόλεσιν ἄρ᾽ οὐχ ἡ τῶν γάμων σύμμειξις καὶ κοινωνία;

Does not the starting-point of generation in all States lie in the union and partnership of marriage?

Plato: Laws 721a
Plato: *Laws.* (Trans. R. G. Bury, 1926). Perseus Digital Library. Online: https://scaife.perseus.org/

N
ἡ μὲν δὴ κοινωνία, ὦ Γλαύκων, αὕτη τε καὶ τοιαύτη γυναικῶν τε καὶ παίδων τοῖς φύλαξί σοι τῆς πόλεως

This, then, Glaucon, is the manner of the community of wives and children among the guardians.

Plato: Republic 461e
Plato: *Republic.* (Trans. P. Shorey, 1935–1937). Perseus Digital Library. Online: https://scaife.perseus.org/

O
οὐκοῦν ἡ μὲν ἡδονῆς τε καὶ λύπης κοινωνία συνδεῖ, ὅταν ὅτι μάλιστα πάντες οἱ πολῖται τῶν αὐτῶν γιγνομένων τε καὶ ἀπολλυμένων παραπλησίως χαίρωσι καὶ λυπῶνται;

Is not, then, the community of pleasure and pain the tie that binds, when, so far as may be, all the citizens rejoice and grieve alike at the same births and deaths?

Plato: Republic 462b
Plato: *Republic.* (Trans. P. Shorey, 1935–1937). Perseus Digital Library. Online: https://scaife.perseus.org/

P

οἷον οὖν ὑπερσκελὲς ἢ καί τινα ἑτέραν ὑπέρεξιν ἄμετρον ἑαυτῷ τι σῶμα ὂν ἅμα μὲν αἰσχρόν, ἅμα δ᾽ ἐν τῇ κοινωνίᾳ τῶν πόνων πολλοὺς μὲν κόπους, πολλὰ δὲ σπάσματα καὶ διὰ τὴν παραφορότητα πτώματα παρέχον μυρίων κακῶν αἴτιον ἑαυτῷ

A body, for example, which is too long in the legs, or otherwise disproportioned owing to some excess, is not only ugly, but, when joint effort is required, it is also the source of much fatigue and many sprains and falls by reason of its clumsy motion, whereby it causes itself countless evils.

Plato: Timaeus 87E
Plato: *Timaeus.* (Trans. R. G. Bury, 1929). Perseus Digital Library. Online: https://scaife.perseus.org/

Q

Ἰφιγένεια: καὶ τίς θαλάσσης βουκόλοις κοινωνία;

Iphigeneia: And what do herdsmen have to do with the sea?

Euripides: Iphigeneia at Aulis 254
Euripides: *Iphigenia at Aulis.* (Trans. E. P. Coleridge, 1891) (Modernised by Perseus). Perseus Digital Library. Online: https://scaife.perseus.org/

R

τίς δαὶ κατόπτρου καὶ ξίφους κοινωνία;
τίς δ᾽ αὐτὸς ὦ παῖ; πότερον ὡς ἀνὴρ τρέφει;

What relation has a mirror to a sword?
And you yourself, who are you?

Aristophanes: Thesmophoriazusae 140–141
Aristophanes: *Thesmophoriazusae.* (Eds. F. W. Hall & W. M. Geldart, 1907) in Aristophanis Comoediae, Vol. 2. Oxford: Clarendon Press. Perseus Digital Library. Online: https://scaife.perseus.org/

1.2 *sexual intercourse*

S

You accept, then, as we have described it, this *partnership of the women with our men* (τὴν τῶν γυναικῶν κοινωνίαν τοῖς ἀνδράσιν) in the matter of education and children and the guardianship of the other citizens

Plato: Republic 466c
Plato: *Republic.* (Trans. P. Shorey, 1935–1937). Perseus Digital Library. Online: https://scaife.perseus.org/

T
Κάδμος: τίς οὖν ἐν οἴκοις παῖς ἐγένετο σῷ πόσει;
Ἀγαύη: Πενθεύς, ἐμῇ τε καὶ πατρὸς κοινωνίᾳ.

Kadmos: What son did you bear to your husband in the house?
Agave: Pentheus, from my union with his father.

Euripides: The Bacchae 1275–1276
Euripides: *The Bacchae.* (Trans. T. Alois, 1850) (Modernised by Perseus). Perseus Digital Library. Online: https://scaife.perseus.org/

1.3 *common gift, charitable contribution, alms*

U
εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἰερουσαλήμ.

for Macedonia and Achaia were pleased to share their resources with the poor among the saints at Jerusalem.

Romans 15.26 NRSVue
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

V
τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

Hebrews 13.16
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

2. Lampe (1961: 762–764)

Lampe, G. W. H. (1961). *A Patristic Greek Lexicon.* Clarendon Press.

2.1 *communion*
2.1.1.1 *association*
2.1.1.2 *connexion*

W
And this, as the prophet foretold, is the greatest symbol of His power and role; as is also proved by the things which fall under our observation. *For consider all the things in the world, whether without this form they could be administered or have any community.* (κατανοήσατε γαρ πάντα τα ἐν τω κόσμω, ει ἀνευ του σχήματος τούτου διοικεῖται η κοινωνίαν ἐχειν δύναται.) For the sea is not traversed except that trophy which is called a sail abide safe in the ship; and the earth is not ploughed without it: diggers and mechanics do not their work, except with tools which have this shape. And the human form differs from that of the irrational animals in nothing else than in its being erect and having the hands extended, and having on the face

extending from the forehead what is called the nose, through which there is respiration for the living creature; and this shows no other form than that of the cross.

Justin Martyr: Apologia Prima pro Christianis 55.2, PG 6 412b
Roberts, A. & Donaldson, J. (Eds.). (1885). *The Apostolic Fathers with Justin Martyr and Irenaeus* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 1). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf01.html

of abstracts

X

Κινδυνεύει τοίνυν δεδεχθαι θάνατος μέν ειναι ή έν σώματι κοινωνία τής φυχής, άμαρτητιχής ούσης, ζοή δέ ό χωρισμός τής άμαρτίας.

The assertion, then, may be hazarded, that it has been shown that death is the fellowship of the soul in a state of sin with the body; and life the separation from sin.

Clement of Alexandria: Stromateis 4.3, PG 8 1224c
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

Y

Furthermore, milk is mixed with sweet wine; and the mixture is beneficial, as when suffering is mixed in the cup in order to immortality. For the milk is curdled by the wine, and separated, and whatever adulteration is in it is drained off. *And in the same way, the spiritual communion of faith with suffering man* (κατά τά αύτά δέ τής πίστεως ή κοινωνία ή πνευματική πρός τόν παθητόν άνθρωπον), drawing off as serous matter the lusts of the flesh, commits man to eternity...

Clement of Alexandria: Paedagogus I. 6, PG 8.312a
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

Z

For he did not aim merely at getting round us by any kind of reasoning; but his desire was, with a benignant, and affectionate, and most benevolent mind, to save us, and *make us partakers in the blessings that flow from philosophy* (κοινωνούς τών τε έκ φιλοςοφιας αγαθών καταστήσασθαι), and most especially also in those other gifts which the Deity has bestowed on him above most men, or, as we may perhaps say, above all men of our own time.

Gregorius Thaumaturgus: Oratio prosphonetica ac panegyrica in Origenem. 6, PG 10.1072a
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Third Century. Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 6). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf06.html

AA

Όπερ ή των συμβόλων παράδοσις ίερώς αίνισσομένη τον προσιόντα την οίον προτέραν ζωήν άπεκδύσασα και μέχρι των κατ' έκείνην έσχάτων σχέσεων άπολύσασα γυμνόν και άνυπόδετον ίστησι προς δυσμάς άφορώντα και τή τών κειρών άπώσει τάς τής αλαμπούς κακιας άναινόυμενον

κοινωνίας καϊ τήν έγγενομένην αύτω τής άνομοιότητος εξιν ώσπερ έκπνέοντα και τάς ολικάς όμολογήσαντα προς τό τοϋ θεοειδούς έναντίον άποταγάς.

This it is which the teaching of the symbols reverently and enigmatically intimates, by stripping the proselyte, as it were, of his former life, and discarding to the very utmost the habits within that life, makes him stand naked and barefoot, looking away towards the west, whilst he spurns, by the aversion of his hands, the participations in the gloomy baseness, and breathes out, as it were, the habit of dissimilarity which he had acquired, and professes the entire renunciation of everything contrary to the Divine likeness.

Pseudo-Dionysius the Areopagite: De Ecclesiastica Hierarchia 2.3.5, PG 3 401b
Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite.* Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_14_ecclesiastical_hierarchy.htm

theol. (Eunomian)

AB
Since therefore, according to the foregoing Demonstration, he is Unbegotten, he cannot so admit of any Generation from him, as to communicate his own proper Nature to any Being that is made; and must be far removed from all Comparison, and *Fellowship, with what is made* (κοινωνίαν τήν προς τό γεννητόν).

Eunomius: Liber Eunomii Apologeticus 9, PG 30 844b
Pearse, R. (Ed.). (Trans. W. Whiston, 1711). *Eunomius: The First Apology.* Early Church Fathers. Additional Texts. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/pearse/morefathers/files/eunomius_apology01.htm

Christol.

AC
ὅμως δὲ ἴστωσαν οἱ ἐγκαλοῦντες ὅτι, ὃν μὲν νομίζομεν καὶ πεπείσμεθα ἀρχῆθεν εἶναι Θεὸν καὶ Υἱὸν Θεοῦ, οὗτος ὁ Αὐτολόγος ἐστὶ καὶ ἡ αὐτοσοφία καὶ ἡ αὐτοαλήθεια· τὸ δὲ θνητὸν αὐτοῦ σῶμα καὶ τὴν ἀνθρωπίνην ἐν αὐτῷ ψυχὴν τῇ πρὸς ἐχεῖνον οὐ μόνον κοινωνίᾳ ἀλλὰ καὶ ἑνώσει καὶ ἀνακράσει τὰ μέγιστά φαμεν προσειληφέναι καὶ τῆς ἐκείνου θειότητος κεκοινωνηκότα εἰς θεὸν μεταβεβληχέναι.

And yet let those who make this charge understand that He whom we regard and believe to have been from the beginning God, and the Son of God, is the very Logos, and the very Wisdom, and the very Truth; and with respect to His mortal body, and the human soul which it contained, we assert that not by their communion merely with Him, but by their unity and intermixture, they received the highest powers, and after participating in His divinity, were changed into God.

Origen: Contra Celsum 3. 41., PG 11 973a
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Third Century. Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second.* (A. C. Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 4). Christian Literature Publishing Co. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/anf04

by association

AD

Πολιτείαν γούν διηχόνησεν άγαθήν, η δέ εστι τροφή ανθρώπων καλή κατά κοινωνίαν.

Now Moses, to speak comprehensively, was a living law, governed by the benign Word. Accordingly, *he furnished a good polity, which is the right discipline of men in social life*.

Clement of Alexandria: Stromateis I.26, PG 8 916b
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. C. Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

2.1.2.1 *combination*
2.1.2.2 *mingling*

AE

λύον δέ τὴν σάρκα πρός σάρκι κατά τὴν ἕνωσιν πρός μίξιν εις τού γένους κοινωνίαν.

For he who deprives himself of his first wife, even though she be dead, is a cloaked adulterer, resisting the hand of God, because in the beginning God made one man and one woman, and *dissolving the strictest union of flesh with flesh, formed for the intercourse of the race*

Athenagoras: Legatio Pro Christianis XXXIII.2, PG 6 968a
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

AF

και ήν δ λόγος έκ πρός το βάπτισμα κοινωνίαν, ταύτην έχει τό γάλα τήν συναλλαγήν πρός τό ὕδωρ

And such as is the union of the Word with baptism, is the agreement of milk with water; for it receives it alone of all liquids, and admits of mixture with water, for the purpose of cleansing, as baptism for the remission of sins.

Clement of Alexandria: Paedagogus I. 6, PG 8.309.b
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

AG

ούκ έκ κοινωνίας τής πρός έτερον τὴν τὸν όντων δημιουργίαν συστησάμενον.

there is only One true God, the God of all things, Unbegotten, without Beginning, and beyond Compare; superior to all Cause, the Cause of Existence to all Beings that are*: not creating the World in common with another Being, (or by communicating himself to another)*

Eunomius: Liber Eunomii Apologeticus 26, PG 30 864a
Pearse, R. (Ed.). (Trans. W. Whiston, 1711). *Eunomius: The First Apology.* Early Church Fathers. Additional Texts. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/pearse/morefathers/files/eunomius_apology01.htm

2.1.2.3 *sexual intercourse*

AH
πέντε ανδρας κοινωνία

intercourse with five men

Origen: Commentaria in Evangelium Joannis 13. fragment 181, PG 14. 452
Preuschen, E. (Ed.). (1904). *Origenes werke: Vol. 4. Der Johanneskommentar*. J. C. Hinrichssche Buchhandlung. Online: https://scaife.perseus.org/library/urn:cts:greekLit:tlg2042.tlg005/

AI
First of all I have to urge, what is of most importance in such matters, our own custom, which has the force of law, because the rules have been handed down to us by holy men. It is as follows: if any one, overcome by impurity, falls into *unlawful intercourse* (άθεμον κοινωνίαν) with two sisters, this is not to be looked upon as marriage, nor are they to be admitted at all into the Church until they have separated from one another.

Basil of Caesarea: Epistola 160. 2. PG 32 624b
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

AJ
The Lord said, "If any one leave his wife, saving for the cause of fornication, he causeth her to commit adultery;" thus, by calling her adulteress, He excludes her from *intercourse* (κοινωνίας) with another man. For how can the man being guilty, as having caused adultery, and the woman, go without blame, when she is called adulteress by the Lord for having *intercourse* (κοινωνίαν) with another man?

Basil of Caesarea: Epistola 199. 48. PG 32 732b
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works.* Wm. B. Eerdmans Publishing. Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

ref. illicit intercourse with heretics

AK
Περὶ τοῦ μὴ δεῖν τοὺς τῆς ἐκκλησίας ἀδιαφόρως πρὸς γάμου κοινωνίαν συνάπτειν τὰ ἑαυτῶν παιδία αἱρετικοῖς.

The members of the Church shall not indiscriminately marry their children to heretics

Synod of Laodicea, Canon 10
Synodus Laodiciae. Online: http://patristica.net/laodicea&g&la&e

ref. immaculate conception

AL
οι λέγοντες αδύνατον είναι χωρίς κοινωνίας της προς άνδρα, γυναίχα τεχείν

it is impossible for a woman to give birth without intercourse with a man

Clement of Alexandria: Stromateis III.2, PG 8 1112a

Oulton, J. E. L. & Chadwick, H. (Eds.). (1954). *Alexandrian Christianity. Selected Translations of Clement and Origen.* The Library of Christian Classics, Vol. 2. Westminster Press. Online: https://www.earlychristianwritings.com/text/clement-stromata-book3-english.html

ref. Carpoctratians

AM

These, so they say, and certain other enthusiasts for the same wickednesses, gather together for feasts (I would not call their meeting an Agape), men and women together. After they have sated their appetites ("on repletion Cypris, the goddess of love, enters", as it is said), then they overturn the lamps and so extinguish the light that the shame of their adulterous "righteousness" is hidden, and they have intercourse where they will and with whom they will. After they have practiced *community of use* (ἀγάπε τὴν κοινωνίαν) in this love-feast,...

Clement of Alexandria: Stromateis III.2, PG 8 1112a
Oulton, J. E. L. & Chadwick, H. (Eds.). (1954). *Alexandrian Christianity. Selected Translations of Clement and Origen.* The Library of Christian Classics, Vol. 2. Westminster Press. Online: https://www.earlychristianwritings.com/text/clement-stromata-book3-english.html

ref. Adamites

AN

The story goes that one of them came to a virgin of our church who had a lovely face and said to her: "Scripture says, 'Give to everyone that asks you.'" She, however, not understanding the lascivious intention of the man gave the dignified reply: "On the subject of marriage, talk to my mother." What godlessness! Even the words of the Lord are perverted by these immoral fellows, the brethren of lust, a shame not only to philosophy but to all human life, who corrupt the truth, or rather destroy it; as far as they can. These thrice wretched men treat *carnal and sexual intercourse* (σαρκίνην κατὰ τὴν σνουσιαστικὴν κοινωνία) as a sacred religious mystery, and think that it will bring them to the kingdom of God.

Clement of Alexandria: Stromateis III.4, PG 8 1133a
Oulton, J. E. L. & Chadwick, H. (Eds.). (1954). *Alexandrian Christianity. Selected Translations of Clement and Origen.* The Library of Christian Classics, Vol. 2. Westminster Press. Online: https://www.earlychristianwritings.com/text/clement-stromata-book3-english.html

AO

Ει γάρ και ούτοι, καθάπερ οι άπό Ούαλεντίνου, πνευματικάς έτίθεντο κοινωνίας, ἴσως τις αὐτῶν τήν ὑρόληψιν έπεδέξατο. σαρκικής δέ ὕβρεως κοινωνίαν εἰς προφητείαν ἁγίαν ἀνάγειν ἀπεγνωκότος ἐστὶ τὴν σωτηρίαν.

If these people spoke of acts of spiritual union like the Valentinians, perhaps one could accept their view. But to suppose that the holy prophets spoke of carnal and wanton intercourse is the way of a man who has renounced salvation.

Clement of Alexandria: Stromateis III.4, PG 8 1136a
Oulton, J. E. L. & Chadwick, H. (Eds.). (1954). *Alexandrian Christianity. Selected Translations of Clement and Origen.* The Library of Christian Classics, Vol. 2. Westminster Press. Online: https://www.earlychristianwritings.com/text/clement-stromata-book3-english.html

AP

Ἐντεῦθεν συμφανὲς ἡμῖν ὁμολογουμένως παραιτεῖσθαι δεῖν τὰς ἀρρενομιξίας καὶ τὰς ἀκάρπους σποράς καὶ τὰς κατόπιν εὐνὰς καὶ τὰς ἀσυμφυεῖς ἀνδρογύνους κοινωνίας, ἑπομένους τῇ φύσει

αὐτῇ ἀπαγορευούσῃ διὰ τῆς τῶν μορίων κατασκευῆς, οὐκ εἰς παραδοχὴν σπέρματος, εἰς δὲ τὴν πρόεσιν αὐτοῦ τὸ ἄρρεν ἀνδρωσάσῃ.

It is manifestly clear to us from this that physical relations between males, fruitless sowings, coitus from the rear, and incomplete, androgynous unions all ought to be avoided; and nature herself should, rather, be obeyed, who discourages (such things) through an arrangement of the parts which makes the male not for receiving the seed but for sowing it.

Clement of Alexandria: Paedagogus 2.10, PG, PG 8 501c
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

Logos engendering children by Church in baptism

AQ
For in this way, too, the command, "Increase and multiply" is duly fulfilled, the Church increasing daily in greatness and beauty and multitude, by the *union and communion of the Word* (σύνερξιν και κοινωνίαν τού Λόγου) who now still comes down to us and falls into a trance by the memorial of His passion.

Methodius: Convivum Decem Virginum 3.8, PG 18 73b
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Third Century. Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 6). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf06.html

2.1.3 *relationship*

AR
Does not the Saviour who heals the soul also heal the body of its passions? But if the flesh were hostile to the soul, he would not have raised an obstacle to the soul by strengthening with good health the hostile flesh. "This I say, brethren, that flesh and blood cannot inherit the kingdom of God nor corruption incorruption." For *sin* (ἁμαρτία) being *corruption* (φθορά), cannot have *fellowship* (κοινωνίαν) with incorruption (ἀφθαρσιας) which is *righteousness*. (δικαιοσύνη).

Clement of Alexandria: Stromateis III. 17. PG. 8. 1208B
Oulton, J. E. L. & Chadwick, H. (Eds.). (1954). *Alexandrian Christianity. Selected Translations of Clement and Origen*. The Library of Christian Classics, Vol. 2. Westminster Press. Online: https://www.earlychristianwritings.com/text/clement-stromata-book3-english.html

AS
For one of the brethren that assemble, who has long been considered a believer, and who, before my ordination, and I think before the appointment of the blessed Heraclas, was a member of the congregation, was present with those who were recently baptized. And when he heard the questions and answers, he came to me weeping, and bewailing himself; and falling at my feet he acknowledged and *protested that the baptism with which he had been baptized among the heretics was not of this character, nor in any respect like this* (ο παρά τοῖς

αίρετικοῖς ἐβεβαπτίστο, μή τοιούτον εἶναι, μηδὲ ὅλως ε᾽χειν τινά πρός τούτο κοινωνίαν) because it was full of impiety and blasphemy.

Eusebios Pamphilius: Historia Ecclesiastica III.9.2, PG 20 656a
Schaff, P. & Wace, H. (Eds.). (1890). *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church. Second series. Vol. I: Eusebius Pamphilius: Church History, Life of Constantine, Oration in Praise of Constantine*. Christian Literature Company; Wm. B. Eerdmans Publishing Company. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/npnf201

AT
ἀλλ᾽ ἀναγκαίαν και ἀρρεκτων τέν κοινωνίαν ποιούσιν.

Eunomius wants the God and Father to have a substance that is foreign to the Son by a law of nature. But the laws of nature suggest, not a mutual distance between the Son and the Father, *but a necessary and unbreakable communion*

Basil of Caesarea: Adversus Eunomium II.30, PG 29 644a
Delcogliano, M. & Radde-Gallwitz, A. (Trans.). (2011). *Saint Basil of Caesarea. Against Eunomius.* The Catholic University of America Press.

of heavenly powers

AU
και κατα μέν τό αξίωμα ἡ διαφορα, κατα δέ τήν φύσιν ἡ κοινωνία.

For in the case of angels, one is a prince, another a servant, *and yet all are angels in nature: while they differ in dignity, there is communion in nature.*

Basil of Caesarea: Adversus Eunomium III.2, PG 29 657c
Delcogliano, M. & Radde-Gallwitz, A. (Trans.). (2011). *Saint Basil of Caesarea. Against Eunomius.* The Catholic University of America Press.

2.1.4 *communion, fellowship*
2.1.4.1 *of heavenly powers with the divine*

AV
οὑτώ και αι αγιαι δυναμις ἐκ τής πρός τό φύσει αγιον κοινωνίας

Likewise, the holy powers, from their communion with that which is holy by nature, possess a holiness that pervades their whole subsistence, and they become connatural with that which is holy by nature.

Basil of Caesarea: Adversus Eunomium III.2 PG 29 660b
Delcogliano, M. & Radde-Gallwitz, A. (Trans.). (2011). *Saint Basil of Caesarea. Against Eunomius.* The Catholic University of America Press.

AW
Thus too in the case of the heavenly powers; their substance is, perhaps, an aerial spirit, or an immaterial fire, as it is written, Who makes his angels spirits and his ministers a flame of fire; wherefore they exist in space and become visible, and appear in their proper bodily form to

them that are worthy. But their sanctification, being external to their substance, superinduces their perfection *through the communion of the Spirit* (διά τής κοινωνίας τού Πνευματος).

Basil of Caesarea: Liber de Spiritu Sancto XVI.38, PG 32 137a
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

AX

την δέ δευτέραν ή συμπληροϋται πρός των άγίων κυριοτήτων και δυνάμεων και έξουσιών, της τών άρχών και άρχαγγέλων και άγγέλων έκφαντορικήν διακόσμησιν ταΐς άνθρωπίναις ίεραρχίαις δι' ιο άλλήλων έπιστατείν, ΐν' ή *κατά τάξιν ή πρός θεόν* άναγωγή καί έπιστροφή και κοινωνία και ενωσις και μην και ή παρά θεοϋ πάσαις ταΐς ίεραρχίαις άγαθοπρεπώς ένδιδομένη και κοινωνικώς έπιφοιτωσα μετ' ευκοσμίας Ιερωτάτης πρόοδος.

For the very highest Order, as being placed in the first rank near the Hidden One, we must consider as directing in spiritual things the second, hiddenly; *and that the second, which is composed of the holy Lordships and Powers and Authorities, leads the Hierarchy of the Principalities and Archangels and Angels, more clearly indeed than the first Hierarchy, but more hiddenly than the Order after it, and the revealing order of the Principalities, Archangels, and Angels, presides, through each other, over the Hierarchies amongst men, in order that the elevation, and conversion, and communion, and union with God may be in due order; and, further, also that the procession from God vouchsafed benignly to all the Hierarchies, and passing to all in common, may be also with most sacred regularity*.

Pseudo-Dionysius the Areopagite: De Coelesti Hierarchia IX.2, PG 3 260b
Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite.* Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_13_heavenly_hierarchy.htm

AY

Νοητῶς γὰρ ἐπὶ τὸ θεομίμητον ἑαυτὰς ἀποτυποῦσαι καὶ πρὸς τὴν θεαρχικὴν ἐμφέρειαν ὑπερ κοσμίως ὁρῶσαι καὶ μορφοῦν ἐφιέμεναι τὸ νοερὸν αὐτῶν εἶδος, ἀφθονωτέρας εἰκότως ἔχουσι τὰς πρὸς αὐτὴν κοινωνίας, προσεχεῖς μὲν οὖσαι καὶ ἀεὶ πρὸς τὸ ἄναντες ὡς θεμιτὸν ἐν συντονίᾳ τοῦ θείου καὶ ἀκλινοῦς ἔρωτος ἀνατεινόμεναι, καὶ τὰς ἀρχικὰς ἐλλάμψεις ἀϋλως καὶ ἀμιγῶς εἰσδεχόμεναι, καὶ πρὸς αὐτὰς ταττόμεναι, καὶ νοερὰν ἔχουσαι τὴν πᾶσαν ζωήν.

For by moulding themselves intelligibly to the Divine imitation, and looking supermundanely to the supremely Divine likeness, and striving to mould their intellectual appearance, they naturally have more ungrudging communications with It, being near and ever moving upwards, as far as lawful, elevating themselves with the intensity of the Divine unswerving love, and receiving the primal illuminations without earthly stain, and ranging themselves to these, and having their whole life intellectual.

Pseudo-Dionysius the Areopagite: De Coelesti Hierarchia IV.2, PG 3 180a
Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite.* Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_13_heavenly_hierarchy.htm

2.1.4.2 *of man with God*

AZ

Ὅσα την προς θεόν τηρεί φιλίαν, τούτοις την ιδίαν παρέχει κοινωνίαν. Κοινωνία δε θεού, ζωή και φως και απόλαυσις των παρ' αυτού αγαθών.

And to as many as continue in their love towards God, does He grant communion with Him. But communion with God is life and light, and the enjoyment of all the benefits which He has in store.

Ireneus: Adversus Haeresies V. 27.2 PG 7 1196b
Roberts, A. & Donaldson, J. (Eds.). (1885). *The Apostolic Fathers with Justin Martyr and Irenaeus* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 1). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf01.html

BA

ὁρῶσιν ὅτι ἀπ' ἐχείνου ἤρξατο θεία καὶ ἀνθρωπίνη συνυφαίνεσθαι φύσις, ἵν' ἡ ἀνθρωπίνη τῇ πρὸς τὸ θειότερον κοινωνίᾳ γένηται θεία οὐκ ἐν μόνῳ τῷ Ἰησοῦ ἀλλὰ καὶ πᾶσι τοῖς μετὰ τοῦ πιστεύειν ἀναλαμβάνουσι βίον, ὃν Ἰησοῦς ἐδίδαξεν, ἀνάγοντα ἐπὶ τὴν πρὸς θεὸν φιλίαν καὶ τὴν πρὸς ἐχεῖνον κοινωνίαν πάντα τὸν χατὰ τὰς Ἰησοῦ ὑποθήχας ζῶντα.

when they see that from Him there began the union of the divine with the human nature, in order that the human, by communion with the divine, might rise to be divine, not in Jesus alone, but in all those who not only believe, but enter upon the life which Jesus taught, and which elevates to friendship with God and communion with Him every one who lives according to the precepts of Jesus.

Origen: Contra Celsum III.28, PG 11 956d
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Third Century. Tertullian, Part Fourth; Minucius Felix; Commodian; Origen, Parts First and Second*. (A. C. Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 4). Christian Literature Publishing Co. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/anf04

BB

εἰ μὴ ἄρα τις καὶ τοῦτο φαίη τὸ κοινὰς εἶναι πάσας τὰς ἀγγελικὰς ὀνομασίας κατὰ τὴν πασῶν τῶν οὐρανίων δυνάμεων εἰς τὸ θεοειδὲς καὶ τὴν ἐκ Θεοῦ φωτοδοσίαν ὑφειμένην καὶ προὔχουσαν κοινωνίαν.

Except perhaps some one might say this also, that all the angelic appellations are common, as regards the subordinate and superior communication of all the celestial powers towards the Divine likeness, and the gift of light from God

Pseudo-Dionysius the Areopagite: De Coelesti Hierarchia IV.2, PG 3 196d
Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite.* Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_13_heavenly_hierarchy.htm

BC

ημάς αναβήναι και ούτω γενέσθαι κοινωνίαν Θεού προς ανθρώπους, της αξίας συγκιρναμένης.

And Jesus Himself in an Upper Chamber gave the Communion of the Sacrament to those who were being initiated into the higher Mysteries, that thereby might be shown on the one hand that God must come down to us, as I know He did of old to Moses; and on the other

that *we must go up to Him, and that so there should come to pass a Communion of God with men, by a coalescing of the dignity*.

Gregory Nazianzen: Oratio XLI.12, PG 36 445b
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers. Cyril of Jerusalem, Gregory Nazianzen.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/npnf207.html

BD
αὐτού τὴν πρός Θεον κοινωνίαν

For it scarcely ever happens, that any Hierarchical initiation is completed without the most Divine Eucharist, as head of the things done in each, ministering the collecting of the person initiated to the One, and completing *his communion with God*, by the Divinely transmitted gift of the perfecting mysteries.

Pseudo-Dionysius the Areopagite: De Ecclesiastica Hierarchia III.1.9, PG 3 425a
Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite.* Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_14_ecclesiastical_hierarchy.htm

as natural

BE
ην δε τις έμφυτος αρχαία προς ουρανόν ανθρώποις κοινωνία

But there was of old implanted in man a certain fellowship with heaven, which, through darkened through ignorance, yet at times leaps suddenly out of the darkness and shines forth.

Clement of Alexandria: Cohortatio ad Gentes II, PG 8 93b
Butterworth, G. W. (Trans.). (1919). *Exhortation to the Greeks* (Books 1–2). Loeb Classical Library. Online: https://www.theoi.com/Text/ClementExhortation1.html#2

mediated by christian teaching

BF
Πλεῖον δέ τι καὶ μᾶλλον ἐπιτείνει τὸ γνωστικὸν ἀξίωμα ὁ τὴν προστασίαν τῆς τῶν ἑτέρων διδασκαλίας ἀναλαβών, τοῦ μεγίστου ἐπὶ γῆς ἀγαθοῦ τὴν οἰκονομίαν λόγῳ τε καὶ ἔργῳ ἀναδεξάμενος, δι᾽ ἧς πρὸς τὸ θεῖον συνάφειάν τε καὶ κοινωνίαν ἐμμεσιτεύει.

The gnostic dignity is augmented and increased by him who has undertaken the first place in the teaching of others, and received the dispensation by word and deed of the greatest good on earth, by which he mediates contact and fellowship with the Divinity.

Clement of Alexandria: Stromateis VII.9 PG 9 473b
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

through Christian life

see **BA**

Origen: Contra Celsum III.28 PG 11 956d

2.1.4.3 *among heavenly powers*

BG

Ἔστι δὲ οὐκ ἐναντίος ὁ λόγος ὡς οἶμαι τοῖς προδιωρισμένοις. Φαμὲν γὰρ ὅτι τῆς ὁλικῆς καὶ ὑπερκειμένης τῶν πρεσβυτέρων διακόσμων δυνάμεως ἀποδέουσιν οἱ τελευταῖοι τῆς γὰρ μερικῆς καὶ ἀναλόγου μετέχουσι κατὰ τὴν μίαν ἁπάντων ἐναρμόνιον καὶ συνδετικὴν κοινωνίαν.

But this is sometimes also asked by diligent contemplators of the intelligible Oracles; Inasmuch as the lowest Orders do not possess the completeness of the superior, for what reason is our Hierarch named by the Oracles, "Angel of the Sovereign Lord?" *Now the statement, as I think, is not contrary to what has been before defined; for we say that the last lack the complete and pre-eminent Power of the more reverend Divisions; for they participate in the partial and analogous, according to the one harmonious and binding fellowship of all things*.

Pseudo-Dionysius the Areopagite: De Coelesti Hierarchia XII.2, PG 3 292c
Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite.* Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_13_heavenly_hierarchy.htm

BH

Τινὲς μὲν οὖν φασιν ὅτι κατὰ τὸν ἤδη προαποδοθέντα τῆς πάντων τῶν νοῶν κοινωνίας

Some, then, affirm that, according to the definition already given of the mutual relation of all the Minds

Pseudo-Dionysius the Areopagite: De Coelesti Hierarchia XIII.2, PG 3 300b
Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite.* Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_13_heavenly_hierarchy.htm

2.1.4.4 *among saints*

BI

ἐμφαίνει ὁξ ταύτα κοινήν τινα καὶ ὁμονοητιχήν των ἁγίων ἐπί τοις θείοις ἀγαθοι; κοινωνίαν, χαὶ Εκκγησιαν πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοις, καὶ πνεύματα δικαιων πάςιν αγαθοις τετελειωμένα, καὶ πάντον ἀγαθών ἀποπεπλησμένα

Now these things manifest a common and concordant communion of the holy, upon the good things of God, and a church of the first born, whose names are written in heavens; and spirits of just men made perfect by all good things

Pseudo-Dionysius the Areopagite: Epistola IX. 5, PG 3 1112d
Parker, J. (Trans.). (1897). *The Works of Dionysius the Areopagite.* Part I. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_08_letters.htm

2.1.4.5 *of sacramental fellowship*

BJ

καὶ τῆς κοινωνίας ειρχθησαν

For the faithful in Asia met often in many places throughout Asia to consider this matter, and examined the novel utterances and pronounced them profane, and rejected the heresy, and thus these persons were expelled from the Church and *debarred from communion*

Eusebios Pamphilius: Historia Ecclesiastica V. 16.10, PG 20 468c
Schaff, P. & Wace, H. (Eds.). (1890). *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church.* (2nd series, Vol. I: Eusebius Pamphilius: Church History, Life of Constantine, Oration in Praise of Constantine.) Christian Literature Company; Wm. B. Eerdmans Publishing Company. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/npnf201

BK

αλλά πάσαν αύτοϊς ανάγκην έπάγεσθαι χρή, άναστρέφειν εις τάς εαυτών παροικίας·ή επιμένοντας, άκοινωνήτους ειναι προσήκει

Neither presbyters, nor deacons, nor any others enrolled among the clergy, who, not having the fear of God before their eyes, nor regarding the ecclesiastical Canon, shall recklessly remove from their own church, ought by any means to be received by another church*; but every constraint should be applied to restore them to their own parishes; and, if they will not go, they must be excommunicated*

Council of Nicea, Canon 16
Bright, W. (1892). *The Canons of the First Four General Councils of Nicaea, Constantinople, Ephesus, and Chalcedon* (2nd ed.). Clarendon Press. Online: https://archive.org/stream/canonsoffirstfou00brig#page/n17/mode/2up

BL

ἀλλ' ὁ τῆς Κωνσταντινου πόλεως ἐπίσκοπος, ὁ μακαρίτης Ἀλέξανδρος, ἀντέλεγε φάσκων· μὴ δεῖν εἰς κοινωνίαν δεχθῆναι τὸν τῆς αἱρέσεως εὑρετήν.

When he thus came forth from the presence of the Emperor, Eusebius and his fellows, with their accustomed violence, desired to bring him into the Church. *But Alexander, the Bishop of Constantinople of blessed memory, resisted them saying that the inventor of the heresy (Arius) ought not to be admitted to communion.*

Athanasius: Epistola ad Serapionem de morte Arii. PG 25 688a
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers. Athanasius. Select Works and Letters.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf204.html

BM

Ἄρειος ἐθάρρει τοῖς περὶ Εὐσέβιον πολλά τε φλυαρῶν εἰσῆλθεν εἰς θάκας ὡς διὰ χρείαν τῆς γαστρὸς καὶ ἐξαίφνης κατὰ τὸ γεγρα μμένον «πρηνὴς γενόμε νος ἐλάκησε μέσος» καὶ πεσὼν εὐθὺς ἀπέψυξεν. ἀμφοτέρων τε, τῆς τε κοινωνίας καὶ τοῦ ζῆν, εὐθὺς ἐστερήθη.

Arius, who had great confidence in Eusebius and his fellows, and talked very wildly, urged by the necessities of nature withdrew, and suddenly, in the language of Scripture, "falling

headlong he burst asunder in the midst", and immediately expired as he lay, and was deprived both of communion and of his life together.

Athanasius: Epistola ad Serapionem de morte Arii. PG 25 688c
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers. Athanasius. Select Works and Letters.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf204.html

BN

ἡμᾶς μὲν οὖν ἀπεδέξαντο ὡς ἀδικηθέντας καὶ μάτην διαβληθέντας καὶ ἐκύρωσαν ἔτι μᾶλλον εἰς ἡμᾶς τήν τε κοινωνίαν καὶ ἀγάπην.

They said also, that probably they had come from the East, supposing that Athanasius and his fellows would not appear, but that, when they saw them confident in their cause, and challenging a trial, they fled. *They accordingly received us as injured persons who had been falsely accused, and confirmed yet more towards us their fellowship and love.*

Letters of the Council of Sardica. In Athanasius: Apologia Contra Arianos 36, PG 25 309c
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers. Athanasius. Select Works and Letters.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf204.html

BO

ὀρθὰ τοίνυν αὐτὸν φρονοῦντα καὶ ἐπὶ ὀρθοδοξίᾳ μαρτυρούμενον τί πάλιν καὶ ἐπὶ τούτου ἔδει ποιεῖν ἡμᾶς ἢ ἔχειν αὐτόν, ὥσπερ καὶ εἴχομεν, ἐπίσκοπον καὶ μὴ ἀποβάλλειν τῆς κοινωνίας;

Seeing then that he [Marcellus] professed orthodox opinions, and had testimony to his orthodoxy, what, I ask again in his case, ought we to have done, except to receive him as a Bishop, as we did, and not reject him from our communion?

Letter of Julius to the Eusebians at Antioch. In Athanasius: Apologia Contra Arianos 32, PG 25 301b
Schaff, P., & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers. Athanasius. Select Works and Letters.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf204.html

BP

γίνωσκε γὰρ ἡμᾶς εἰρήνην ἔχειν μετὰ σοῦ καὶ κοινωνίαν ἔχειν ἐκκλησιαστικήν, καὶ τούτου γνώρισμα ἡ διὰ τούτων τῶν γραμμάτων προσηγορία.

For know that we are at peace with you, and in communion with the Church, of which the salutation prefixed to this letter is a proof.

Ursacius and Valens: Letter to Athanasios. In Athanasius: *Apologia Contra Arianos* 58, PG 25 356a
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers. Athanasius. Select Works and Letters.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf204.html

BQ

κοινωνίαν αὐτόν εκκλησιαστικήν παραδεξαμενοι

The books in my possession which contain his (Marcellus's) unrighteous writings exist as a proof of what I say. Nevertheless they nowhere openly condemned him, and are to this

extent culpable that, being from the first in ignorance of the truth, *they received him into the communion of the Church*.

Basil of Caesarea: Epistola 69. 2. PG 32 432c
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

BR

ἐπὶ τοῦ κυρίου διεβεβαιωσάμεθα μήτε τῆς πίστεως τῶν ἁγίων πατέρων ἐχβεβηχέναι μήτε περὶ τῶν προσθεμένων ἐκ. τῆς *Μαρκέλλου συνάξεως* εἰς τὴν ἐκκλησιαστικὴν κοινωνίαν ἀκρίτως.

before the Lord we protested that we had neither departed from the faith of the Holy Fathers, nor had we done anything without due discrimination and inquiry in the case of those who came over from the communion of Marcellus to that of the Church

Gregory of Nyssa: Epistola V. PG 46 1029c
Schaff, P. & Wace, H. (Eds.). (1893). *Nicene and Post-Nicene Fathers. Gregory of Nyssa. Dogmatic Treatises, Etc.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/npnf205.html

BS

ὅτι ἡμεῖς ὑπεναντία φρονοῦμεν τοῖς κατὰ Νίκαιαν ἐκθεμένοις τὴν ὀρθὴν καὶ ὑγιαίνουσαν πίστιν καὶ ὅτι τοὺς ἐν Ἀγκύρᾳ ἐπ' ὀνόματι Μαρκέλλου ποτὲ τὴν σύναξιν ἔχοντας ἀκρίτως καὶ ἀνεξετάστως εἰς τὴν κοινωνίαν τῆς καθολικῆς ἐκκλησίας παρεδεξάμεθα.

They say that [...] we entertain opinions opposed to those who at Nicæa set forth the right and sound faith, and that without due discrimination and inquiry we received into the communion of the Catholic Church those who formerly assembled at Ancyra under the name of Marcellus.

Gregory of Nyssa: Epistola V. PG 46 1029b
Schaff, P. & Wace, H. (Eds.). (1893). *Nicene and Post-Nicene Fathers. Gregory of Nyssa. Dogmatic Treatises, Etc.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/npnf205.html

with named individuals and groups

BT

διά τε τοῦτο ἡδέως ἀντιποιούμεθα τῆς κοινωνίας τοῦ προειρημένου Ἀθανασίου, μάλιστα ὅτι ἡ θεοσέβειά σου κατὰ τὴν ἔμφυτον ἑαυτῆς καλοκἀγαθίαν τῇ πλάνῃ ἡμῶν κατηξίωσε συγγνώμην δοῦναι

Wherefore we earnestly desire communion with the aforesaid Athanasius, especially since your Piety, with your characteristic generosity, has vouchsafed to pardon our error.

Ursacius and Valens: Letter to Julius. In Athanasius: Apologia Contra Arianos 58, PG 25 353b
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers. Athanasius. Select Works and Letters.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf204.html

BU

ὅθεν οἱ πανταχοῦ πάντες ἐπίσκοποι τὴν κοινωνίαν Ἀθανασίου ἐβεβαίωσαν διὰ τὴν καθαρότητα αὐτοῦ.

Wherefore all the Bishops from all parts determined upon holding communion with Athanasius on the ground that he was innocent.

> Letters of the Council of Sardica. In Athanasius: Apologia Contra Arianos 37, PG 25 312d
> Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers. Athanasius. Select Works and Letters*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf204.html

BV

πῶς οὖν ἢ αὐτὸς ἢ Θεόγνιος ἠδύναντο καθαιρεῖν ἄλλον αὐτοὶ καθαιρεθέντες καὶ ταῖς ἀντ᾽ αὐτῶν καταστάσεσιν ἐλεγχόμενοι; οἴδατε γὰρ ἀκριβῶς, ὅτι Ἀμφίων μὲν ἐν Νικο μηδείᾳ, Χρηστὸς δὲ ἐν Νικαίᾳ κατεστάθησαν ἀντ᾽ αὐτῶν διὰ τὴν οἰκείαν ἀσέβειαν καὶ τὴν πρὸς τοὺς Ἀρειομανίτας κοινωνίαν τοὺς ἀπὸ τῆς συνόδου τῆς οἰκουμενικῆς ἀποδοκι μασθέντας. κἀκείνην τὴν τῷ ὄντι σύνοδον ἀναιρεῖν θέλοντες τὴν ἑαυτῶν ἄδικον σύστασιν.

How could either he or Theognius depose another, after they had been deposed themselves, which is sufficiently proved by the appointment of others in their room? For you know very well that there were appointed instead of them Amphion to Nicomedia and Chrestus to Nicæa, in consequence of their own impiety and connection with the Arian madmen, who were rejected by the Ecumenic Council.

> Encyclical Letter of the Council of Egypt. In Athanasius: Apologia Contra Arianos 7, PG 25 261a
> Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers. Athanasius. Select Works and Letters*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf204.html

with Eunomians

BW

τὴν κοινωνίαν αὐτόν ἐπιζητούντες

Dorotheus, indeed, as we said above, was driven cut of Antioch, the presbyters, however, of the same city, Asterius and Crispinus, and the rest of the clergy, convened a council, at which some of the neighbouring bishops were present, and sent to Eunomius and his party, demanding to be *admitted into communion* by them

> Philostorgius: Ecclesiastic History, X.1, PG 65 584b
> Philostorgius: Ecclesiastic History. E. Walford (trans. 1855). *Epitome of the Ecclesiastical History of Philostorgius, Compiled by Photius, Patriarch of Constantinople.* Henry G. Bohn. Online: http://www.tertullian.org/fathers/philostorgius.htm

ref. canonical letters

BX

But they will urge that *I am in communion with Apollinarius* (οτι κοινωνος Απολλιναρίου ἐγώ), and cherish in my heart perverse doctrines of this kind. Let them be asked for proof. If they are able to search into a man's heart, let them say so; and do you admit the truth of all that they say about everything. If on the other hand, they are trying to prove my being in *communion* (κοινωνίαν) on plain and open grounds, let them produce either a canonical

letter written by me to him, or by him to me. Let them shew that I have held intercourse with his clergy, or have ever received any one of them *into the communion of prayer* (κοινωνίαν εὐκής ἐδεξάμεθά ποτε).

Basil of Caesarea: Epistola 224. 2, PG 32 837a
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

BY
Πρὸς τούτοις ἀνταπέστειλεν ὁ μακάριος Ἰννοκέντιος ὁ πάπας ἀμφοτέροις τοῖς μέρεσι τὰ ἴσα τῆς κοινωνίας, ἀθετήσας τὴν δόξασαν γεγενῆσθαι κρίσιν παρὰ Θεοφίλου...

In answer to this letter, the blessed Pope Innocent sent to each party [Theophilus and Chrysostomos] a formal letter, declaring himself to be in communion with them both, at the same time nullifying the judgment supposed to have been given by Theophilus...

Palladius Hellenopolitanus: Dialogus de vita Joannis Chrysostomi 3, PG 47 12
Moore, H. (Trans.). (1921). *The Dialogue of Palladius Concerning the Life of St. John Chrysostom.* Society for Promoting Christian Knowledge. Online: https://www.tertullian.org/fathers/palladius_dialogus_02_text.htm

BZ
φασὶ γὰρ ὅτι καθαιρεθέντας κληρικοὺς ὑπὸ Θεοφίλου ἐδέξατο Ἰωάννης εἰς κοινωνίαν...

The story is, that John received into communion some clergy who had been deposed by Theophilus...

Palladius Hellenopolitanus: Dialogus de vita Joannis Chrysostomi 3, PG 47 22
Moore, H. (Trans.). (1921). *The Dialogue of Palladius Concerning the Life of St. John Chrysostom.* Society for Promoting Christian Knowledge. Online: https://www.tertullian.org/fathers/palladius_dialogus_02_text.htm

plur. claims to fellowship

CA
Ἵν' οὖν μὴ ἐπὶ πλεῖον ἡ αἵρεσις ἐξάπτηται, τῶν πρὸς ἀλλήλους διαστασιαζόντων ἀντιπροβαλλομένων τὰ παρ' αὐτῶν γράμματα, παρακληθῆναι αὐτοὺς ἔδει κεκρι μένας ποιεῖσθαι καὶ τὰς τῶν ἐντυγχανόντων αὐτοῖς κοινωνίας καὶ τὰς ἐγγράφως γινομένας κατὰ τὸν τύπον τῆς Ἐκκλησίας.

not to assent to every one writing a form of creed on the pretext of orthodoxy. If they do so, they will be found in communion with men at war with one another, who often put forward the same formulæ; and yet battle vehemently against one another, as those who are most widely separated. *To the end, then, that the heresy may not be the more widely kindled, while those who are at variance with one another mutually object to their own formulæ, they ought to be exhorted to make a distinction between the acts of communion which are brought them by chance comers, and those which are duly drawn up according to the rule of the Church*.

Basil of Caesarea: Epistola 129. 3, PG 32 561a
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

2.2 *act of sharing*
2.2.1 *fellowship in life*

CB
ἀγάπη δὲ ὁμόνοια ἂν εἴη τῶν κατὰ τὸν λόγον καὶ τὸν βίον καὶ τὸν τρόπον ἢ συνελόντι φάναι κοινωνία βίου

love turns out to be consent in what pertains to reason, life, and manners, or in brief, fellowship in life

Clement of Alexandria: Stromateis II. 9 PG 8. 976c
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

2.2.2 *participation in*
2.2.2.1 *commensality*

CC
ὑπὸ συμπαθείας οὖν ἐγὼ σύνδακρυς γενόμενος, ἀπολύσας τοὺς ὄχλους ἦλθον πρὸς ὑμᾶς, ἵνα μετὰ τὴν ἁλῶν κοινωνίαν ταῦτα προσανάθωμαι ὑμῖν.

Accordingly, from compassion, I shed tears along with him, and, dismissing the multitudes, I came to you, in order that I might take counsel with you after we had partaken of food together.

Pseudo-Clementis Romanus: Homilia 14.8, PG 2 352b–c
Roberts, A. & Donaldson, J. (Eds.). (1885). *Ante-Nicean Fathers. The Twelve Patriarchs, Excerpts and Epistles, The Clementina, Apocrypha, Decretals, Memoirs of Edessa and Syriac Documents, Remains of the First Ages.* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 8). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf08.html

CD
καὶ τραπεζον καὶ ἁλων κοινωνήσας

they shared the table and the salt

Johannes Chrysostomos: Homiliae LXXXVIII in Johannem 70.1, PG 59 381α
Schaff, P. & Wace, H. (Eds.). (1889). *Nicene and Post-Nicene Fathers. Saint Chrysostom. Homilies on the Gospel of St. John and the Epistle to the Hebrews.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/npnf114.html

2.2.2.2 *in gen.*

CE
θέλημα δὲ τοῦ θεοῦ ἐπίγνωσις τοῦ θεοῦ, ἥτις ἐστὶ κοινωνία ἀφθαρσίας.

It is the will of God (that we should attain) the knowledge of God, which is the communication of immortality.

Clement of Alexandria: Stromateis IV. 6 PG 8. 1240b
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

CF

ἐκ δὲ τῆς κατὰ τὸν βίον κοινωνίας ὡς ἀναγκαῖα τῇ τῆς σαρκὸς ἐπιδημίᾳ, εἰς ὅσον ἀνάγκη, προσιέμενος· προηγουμένη γὰρ αὐτῷ ἡ γνῶσις.

For, accustomed to spare living and frugality, he [the gnostic] is moderate, active, and grave; requiring few necessaries for life; occupying himself with nothing superfluous. *But desiring not even these things as chief, but by reason of fellowship in life, as necessary for his sojourn in life, as far as necessary.*

Clement of Alexandria: *Stromateis* VI. 9 PG 9. 300b
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

CG

κατά μεν την σύστασιν της περί των όλων θεωρίας και νοημάτων της σοφίας νοούμενης, κατά δε την προς τα *λογικά κοινωνίαν* των τεθεωρημένων τον λόγου λαμβανομένον.

Considered in relation to the structure of contemplation and thoughts about the whole of things, it is regarded as wisdom; but in relation to that side of the objects of thought, in which reasonable beings apprehend them, it is considered as the Word.

Origen: Commentaria in Evangelium Joannis. I. 22 PG 14 56b
Roberts, A., Donaldson, J. & Menzies, A. (Eds.). (1994). *Ante-Nicene Fathers. The Writings of the Fathers down to A.D. 325* (Vol. 9). Hendrickson Publishers. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/anf09.html

with the body in human nature

CH

εἰ δὲ ἕκαστος μὲν ἠδύνατο τὸ ὅλον ἀποτελέσαι, οἱ πάντες δὲ εἰργάσαντο διὰ τὴν τοῦ γιγνομένου κοινωνίαν· γελοῖον μὲν ἂν εἴη τὸ τοιοῦτον, εἰ διὰ δόξαν ἕκαστος εἰργάσατο, ἵνα μὴ ὡς ἀδύνατος ὑπονοηθ

But if, although each one was able to accomplish the whole, yet al. worked at it in order to claim a share in the result, we have the laughable conclusion that each worked for reputation, lest he should be suspected of inability.

Athanasius: Oratio sive liber contra gentes. 39, PG 25, 77c
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers. Athanasius. Select Works and Letters.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf204.html

CI

As the grace given is from the Father through the Son, so we can have no *communion* (κοινωνία) in the gift except in the Holy Spirit.

Athanasius: Epistolae ad Serapionem. 30 PG 26 600c
Athanasius: *Epistolae ad Serapionem.* C. R. B. Shapland, Trans. (1951). *The Letters of Saint Athanasius Concerning the Holy Spirit.* The Epworth Press.

of human beings in one nature

CJ

Worse than wild beasts are they, like the devils, or perhaps worse than even those; for they against us indeed have unceasing hostility, but do not plot against those of their own nature, (and so by this Jesus silenced the Jews when they said that He cast out devils by Beelzebub,) but these men neither respect their *common nature* (κοινωνίαν τής φύσεως), nor spare their own selves.

> Johannes Chrysostomos: Homiliae LXXXVIII in Johannem. 37.3 PG 59 v.8, 210
> Schaff, P. & Wace, H. (Eds.). (1889). *Nicene and Post-Nicene Fathers. Saint Chrysostom. Homilies on the Gospel of St. John and the Epistle to the Hebrews.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/npnf114.html

CK

άλλα και πρός αύτους ή των πανιερων θεα και κοινωνια συστέλλεται, και μάλα γε εικότος

Nor is that which has received a certain participation in the most holy offices, but is yet entangled by contrary qualities, whether enchantments or terrors, on a par, as I think, with the altogether uninitiated and entirely uncommunicated in the Divine initiations; but, *even for them* [for the Catechumens], *the view and participation in the holy mysteries is contracted, and very properly*

> Pseudo-Dionysius the Areopagite: De Ecclesiastica Hierarchia 3.3.7 PG 3 433c
> Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite*. Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_14_ecclesiastical_hierarchy.htm

CL

Έξής δε διά τών λειτουργών ή τών άγιογράφων δέλτων άνάγνωσις άκολούθως γίνεται, και μετά ταυτας έξω γίνονται τής ίερας περιοχής οί κατηκούμενοι καϊ προς αυτοις οι ενεργούμενοι καϊ οί έν μετανοία όντες, μένουσι δε οί τής τών *θείων έποψίας και* κοινωνίας άξιοι.

Next follows the reading of the Holy Scriptures by the Leitourgoi. After these readings the catechumens quit the sacred enclosure, as well as the "possessed", and the penitents. But those who are deemed worthy of the sight and participation of the Divine Mysteries remain.

> Pseudo-Dionysius the Areopagite: De Ecclesiastica Hierarchia 3.2 PG 3 425b–c
> Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite.* Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_14_ecclesiastical_hierarchy.htm

in prayer

CM

But they will urge *that I am in communion with Apollinarius* (οτι κοινωνος Απολλιναρίου έγώ), and cherish in my heart perverse doctrines of this kind. Let them be asked for proof. If they are able to search into a man's heart, let them say so; and do you admit the truth of all that they say about everything. If on the other hand, they are trying to prove my being in *communion* (κοινωνίαν) on plain and open grounds, let them produce either a canonical letter written by me to him, or by him to me. Let them shew that I have held intercourse

with his clergy, or have ever received any one of them *into the communion of prayer* (κοινωνίαν εύκής έδεξάμεθά ποτε).

Basil of Caesarea: Epistola 224. 2 PG 32 837a
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

CN
ἀποκαταστήσονται εις τήν κοινωνίαν τώ σώματος τού Χριστού

As to perjurers, if they have broken their oaths under violent compulsion, they are under lighter penalties and may therefore be received after six years. If they break their faith without compulsion [...] and so at last, after giving proof of due repentance, *they shall be restored to the communion of the body of Christ*

Basil of Caesarea: Epistola 217. canon 82 PG 32 808a
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

2.2.3 *community of essence*
2.2.3.1 *denied of God in rel. to creatures*

CO
Ὑπέρκειται δὲ καὶ τούτων ἡ τῆς παναιτίου θεότητος ἀμεθεξία τῷ μήτε ἐπαφὴν αὐτῆς εἶναι μήτε ἄλλην τινὰ πρὸς τὰ μετέχοντα συμμιγῆ κοινωνίαν

But the Incommunicable All-creative Godhead transcends all such symbols in that It is beyond Apprehension nor hath It any other mode of communion such as to join It unto the participants

Pseudo-Dionysius the Areopagite: De Divinis Nominibus II.5 PG 3 644b
Parker, J. (Trans.). (1897). *The Works of Dionysius the Areopagite.* Part I. James Parker & Co. Online: https://www.tertullian.org/fathers/index.htm#Dionysius_the_Areopagite

2.2.3.2 *essential community of the Father and the Son*

CP
ατρός πρός τόν Υιόν κοινωνία

the communion of the Father with the Son

Athenagoras: Legatio Pro Christianis XII.2, PG 6 913b
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). *The Ante-Nicene Fathers* (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

CQ

οἱ δὲ οὐκ ἴσασιν, ὅτι μήτε ἀπηλλοτρίωται Πατὴρ Υἱοῦ ᾗ Πατήρ, προκαταρκτικὸν γάρ ἐστι τῆς συναφείας τὸ ὄνομα, οὔτε ὁ Υἱὸς ἀπῴκισται τοῦ Πατρός. ἡ γὰρ Πατὴρ προσηγορία δηλοῖ τὴν κοινωνίαν

But they are ignorant that neither is the Father, qua Father, separated from the Son – for the name carries that relationship with it – nor is the Son expatriated from the Father. For the title Father denotes the common bond.

Athanasius: Epistola De Sententia Dionysii 17, PG 25 504d–505a
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers. Athanasius. Select Works and Letters*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf204.html

CR

Rash, then, is the attempt *to deprive the Son of participation in the doxology* (δοξολογιαν κοινωνίας ἀποστερειν τὸν Υἱὸν), as though worthy only to be ranked in a lower place of honour.

Basil of Caesarea: Liber de Spiritu Sancto VI. 15, PG 32 93b
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

CS

It does indeed equally well with the preposition "and", confute the mischief of Sabellius; and it sets forth quite as well as "and" the distinction of the hypostases, as in the words "I and my Father will come", and "I and my Father are one". In addition to this the proof it contains of the *eternal fellowship and uninterrupted conjunction* is excellent (ἀϊδίου κοινωνίας και ἀπαύστου συνάφειας).

Basil of Caesarea: Liber de Spiritu Sancto VI. 15, PG 32 177a
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

CT

Καὶ διὰ τοῦτο ἀπωθεῖται ὡς πορρώτατω τὸν Μονογενῆ τῆς τοῦ Πατρὸς κοινωνίας, μηδὲ εἰς σύγκρισιν αὐτὸν ἀξιῶν παραδέχεσθαι.

For this reason he has thrust aside the Only-Begotten as far as possible from Communion with the Father, not counting him worthy of being admitted into comparison.

Basil of Caesarea: Adversus Eunomium II.30, PG 29 641b
Delcogliano, M. & Radde-Gallwitz, A. (Trans.). (2011). *Saint Basil of Caesarea. Against Eunomius.* The Catholic University of America Press.

ref. deity of H. Ghost

CU

But the Spirit is ranked together with God, not on account of the emergency of the moment, but *on account of the natural fellowship* (φύσεως κοινωνίαν συντέτακται τώ Θεώ...); is not dragged in by us, but invited by the Lord.

> Basil of Caesarea: Liber de Spiritu Sancto XIII. 30, PG 32 121a
> Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

CV

Πατέρα και Υἱὸν τού Πνεύματος κοινωνίαν

Moreover, from the things created at the beginning may be learned *the fellowship of the Spirit with the Father and the Son*.

> Basil of Caesarea: Liber de Spiritu Sancto XVI. 38, PG 32 136a
> Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

CW

For if our Lord, when enjoining the baptism of salvation, charged His disciples to baptize all nations in the name "of the Father and of the Son and of the Holy Ghost", *not disdaining fellowship with Him* (οὐκ ἀπαξιών τήν πρός αὐτὸ κοινωνίαν), and these men allege that we must not rank Him with the Father and the Son, is it not clear that they openly withstand the commandment of God?

> Basil of Caesarea: Liber de Spiritu Sancto X. 24, PG 32 112a
> Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

of Trinity

CX

ὥστε διὰ τῶν εἰρημένων σημείων τὸ κεχωρισμένον τῶν ὑποστάσεων ἐξευρεθῆναι κατὰ δὲ τὸ ἄπειρον καὶ ἀκατάληπτον καὶ τὸ ἀκτίστως εἶναι καὶ μηδενὶ τόπῳ περιειλῆφθαι καὶ πᾶσι τοῖς τοιού τοις μηδεμίαν εἶναι παραλλαγὴν ἐν τῇ ζωοποιῷ φύσει (ἐπὶ Πατρὸς λέγω καὶ Υἱοῦ καὶ Πνεύματος Ἁγίου), ἀλλά τινα συνεχῆ καὶ ἀδιάσπαστον κοινωνίαν ἐν αὐτοῖς θεωρεῖσθαι

Hence, in accordance with the stated signs of indication, discovery is made of the separation of the hypostases; while so far as relates to the infinite, the incomprehensible, the uncreate, the uncircumscribed, and similar attributes, there is no variableness in the life-giving nature; in that, I mean, of Father, Son, and Holy Ghost, but in Them is seen a certain communion indissoluble and continuous.

> Basil of Caesarea: Epistola 38. 4, PG 32 332a
> Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

CY

Ὡσαύτως δὲ καὶ ὁ τὸν Πατέρα δεξάμενος καὶ τὸν Υἱὸν καὶ τὸ Πνεῦμα συμπαρεδέξατο τῇ δυνάμει Οὐ γὰρ ἔστιν ἐπινοῆσαι τομὴν ἢ διαίρεσιν κατ' οὐδένα τρόπον, ὡς ἢ Υἱὸν χωρὶς Πατρὸς νοηθῆναι ἢ τὸ Πνεῦμα τοῦ Υἱοῦ διαζευχθῆναι, ἀλλά τις ἄρρητος καὶ ἀκατανόητος ἐν τούτοις καταλαμβάνεται καὶ ἡ κοινωνία καὶ ἡ διάκρισις, οὔτε τῆς τῶν ὑποστάσεων διαφορᾶς τὸ τῆς φύσεως συνεχὲς διασπώσης οὔτε τῆς κατὰ τὴν οὐσίαν κοινότητος τὸ ἰδιάζον τῶν γνωρισμάτων ἀναχεούσης

Likewise moreover he who receives the Father virtually receives at the same time both the Son and the Spirit; for it is in no wise possible to entertain the idea of severance or division, in such a way as that the Son should be thought of apart from the Father, or the Spirit be disjoined from the Son. But the communion and the distinction apprehended in Them are, in a certain sense, ineffable and inconceivable, the continuity of nature being never rent asunder by the distinction of the hypostases, nor the notes of proper distinction confounded in the community of essence.

> Basil of Caesarea: Epistola 38. 4, PG 32 332d
> Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

ref. baptism

CZ

Therefore, in the case of baptism also the Trinity is included. The Father is able to effect the whole, as is the Son, and the Holy Ghost; yet, since concerning the Father no man doubts, but the doubt was concerning the Son, and the Holy Ghost, They are included in the rite, that by Their community in supplying (*κοινωνία τῆς χορηγία*) those unspeakable blessings, we may also fully learn Their *community in dignity* (κοινωνία τῆς ἀξιας καταμανθάνομεν).

> Johannes Chrysostomos: Homiliae LXXXVIII in Johannem. 78.3, PG 59 v.8, 428
> Schaff, P. & Wace, H. (Eds.). (1889). *Nicene and Post-Nicene Fathers. Saint Chrysostom. Homilies on the Gospel of St. John and the Epistle to the Hebrews.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/npnf114.html

2.2.4 *Christol.; participation in, taking of human nature by Logos, union*

DA

μάλλον γαρ ούτω τω ἀνθρωπίνω σωματι προσθήχη μεγάλη γέγονεν ἐχ τής του λόγου πρός αὐτό κοινωνίας τε καὶ ενώσεως

For on the contrary, a great addition has accrued to the human Body itself from the fellowship and union of the Word with it.

> Athanasius: Epistola ad Epictetum 9, PG 26 1065b
> Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers. Athanasius. Select Works and Letters*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf204.html

DB

καὶ οὐκ ἐπιδιστάζει ταῖς ἐπινοίαις· πανταχοῦ γὰρ τὴν τοῦ ἀνθρωπίνου πρὸς τὸ θεῖον ἀνάκρασιν κηρύσσων οὐδὲν ἧττον ἐν ἑκατέρῳ τὸ ἴδιον καθορᾷ, ὡς καὶ τῆς ἀνθρωπίνης ἀσθενείας διὰ

τῆς πρὸς τὸ ἀκήρατον κοινωνίας πρὸς τὸ κρεῖττον ἀλλοιωθείσης καὶ τῆς θείας δυνάμεως οὐ συγκαταπιπτούσης τῇ πρὸς τὸ ταπεινὸν συναφείᾳ τῆς φύσεως.

For while he everywhere proclaims the combination of the Human with the Divine, he none the less discerns in each its proper nature, in the sense that while the human weakness is changed for the better by its communion with the imperishable, the Divine power, on the other hand, is not abased by its contact with the lowly form of nature.

Gregory of Nyssa: Contra Eunomium VI, PG 45 716a
Schaff, P. & Wace, H. (Eds.). (1893). *Nicene and Post-Nicene Fathers. Gregory of Nyssa. Dogmatic Treatises, Etc*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/npnf205.html

DC

For He who is true God is also true man: and in this union there is no lie, since the humility of manhood and the loftiness of the Godhead both meet there. For as God is not changed by the showing of pity, so man is not swallowed up by the dignity. *For each form does what is proper to it with the co-operation of the other* (ἐνεργεῖ γάρ ἑκάτερα μορφὴ μετὰ τῆς θατέρου κοινωνίας); that is the Word performing what appertains to the Word, and the flesh carrying out what appertains to the flesh.

S. Leonis Magni: Epistola 28. 4, PL 54 768b
Schaff, P. & Wace, H. (Eds.). (1895). *Nicene and Post-Nicene Fathers. Leo the Great, Gregory the Great.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/npnf212

2.2.5 *union of the faithful with Christ*

DD

Τὸ γὰρ ἓν καὶ ἁπλοῦν καὶ κρύφιον Ἰησοῦ τοῦ θεαρχικωτάτου λόγου τῇ καθ' ἡμᾶς ἐνανθρωπήσει πρὸς τὸ σύνθετόν τε καὶ ὁρατὸν ἀναλλοιώτως ἀγαθότητι καὶ φιλανθρωπίᾳ προελήλυθε καὶ τὴν πρὸς αὐτὸν ἡμῶν ἑνοποιὸν κοινωνίαν ἀγαθουργῶς διεπραγματεύσατο τὰ καθ' ἡμᾶς ταπεινὰ τοῖς θειοτάτοις αὐτοῦ κατ' ἄκρον ἑνώσας

For the "one", and "simple", and "hidden", of Jesus, the most supremely Divine Word, by His incarnation amongst us, came forth, out of goodness and love towards man, to the compound and visible, and benevolently devised the unifying, communion, having united, to the utmost, our lowliness to the most Divine of Himself

Pseudo-Dionysius the Areopagite: De Ecclesiastica Hierarchia 3.3.12, PG 3 444a
Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite.* Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_14_ecclesiastical_hierarchy.htm

perfected in life to come

DE

οὐκοῦν ἡ αἰώνιος ζωὴ οὐκ ἄλλως ἡμῖν πορισθήσεται ἢ «ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν»·καὶ ἡ ἐλπὶς ἡμῶν οὐχ ἁπλῶς ζῆσαι, ἀλλὰ σὺν αὐτῷ δοξασθῆναι καὶ σὺν αὐτῷ κληρονομῆσαι καὶ σὺν

αὐτῷ βασιλεῦσαι· πάντα γὰρ ἡμῖν ἐκ τῆς αὐτοῦ κοινωνίας ὑπάρξει. ὃ διδάσκει ὁ αὐτὸς φήσας «πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν».

Therefore, eternal life will be provided to us in no other way than "with Jesus Christ our Lord," and our hope (will be) not simply to live, but to be glorified together with him and to be heirs together with him and to rule together with him. For we will acquire all things from communion with him.

Eusebios: Contra Marcellum 2.14, PG 24 781b
Spoerl, K. (Trans.). (2017). *Eusebius of Caesarea. Against Marcellus and On Ecclesiastical Theology*. Fathers of the Church 135. The Catholic University of America Press.

DF

οὕτω γὰρ ὑπ' αὐτοῦ σοφίᾳ καὶ φρονήσει καὶ δικαιοσύνῃ καὶ εὐσεβείᾳ καὶ ἀρετῇ πάσῃ τέλειοι κατεργασθέντες τῷ πατρικῆς θεότητος ἀλέκτῳ φωτὶ συναφθησόμεθα φῶτα καὶ αὐτοὶ ἐκ τῆς πρὸς αὐτὸν συναφείας γενησόμενοι, καὶ υἱοὶ θεοῦ κατὰ μετοχὴν τῆς τοῦ μονογενοῦς αὐτοῦ κοινωνίας ἀποτελεσθέντες μετουσίᾳ τῶν τῆς θεότητος αὐτοῦ μαρμαρυγῶν.

For in this way, having been made perfect by his wisdom and prudence and justice and piety and every virtue, we will be joined together to the ineffable light of the paternal divinity and become, yes, even us, lights because of our closeness to him, and sons of God according to our participating in communion with his only-begotten, having been made perfect through (our) participation in the brilliance of his divinity.

Eusebios: De Ecclesiastica Theologia. 3.18, PG 24 1041c
Spoerl, K. (Trans.). (2017). *Eusebius of Caesarea. Against Marcellus and On Ecclesiastical Theology*. Fathers of the Church 135. The Catholic University of America Press.

sacramentally

DG

And since that Body only which was the receptacle of the Deity received this grace of immortality, and since it has been shown that in no other way was it possible for our body to become immortal, *but by participating in incorruption through its fellowship with that immortal Body* (μὴ διὰ τῆς πρὸς τὸ ἀθάνατον κοινωνίας ἐν μετουσίᾳ τῆς ἀφθαρσίας γινόμενον), it will be necessary to consider how it was possible that that one Body, being for ever portioned to so many myriads of the faithful throughout the whole world, enters through that portion, whole into each individual, and yet remains whole in itself.

Gregory of Nyssa: Oratio Catechetica 37, PG 45 93c
Schaff, P. & Wace, H. (Eds.). (1893). *Nicene and Post-Nicene Fathers. Gregory of Nyssa. Dogmatic Treatises, Etc*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/npnf205.html

with the Holy Spirit

DH

Ταῦτα γὰρ ὑπὸ τοῦ βαπτιστοῦ εἴρηται παρὰ τῷ Ματθαίῳ ἰδόντος πολλοὺς τῶν φαρισαίων καὶ σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα, δηλονότι οὐκ ἔχοντας καρποὺς μετανοίας καὶ φαρισαϊκῶς ἀλαζονευομένους ἐν ἑαυτοῖς ἐπὶ τῷ Ἀβραὰμ ὡς πατρί· διόπερ ἐπιπλήσσονται ὑπὸ τοῦ τὸν ζῆλον Ἠλίου κατὰ τὴν κοινωνίαν τοῦ ἁγίου πνεύματος ἔχοντος Ἰωάννου.

This is what the Baptist says in Matthew, when he sees many of the Pharisees and Sadducees coming to his baptism, without, it is clear, having the fruits of repentance, and pharisaically boasting in themselves that they had Abraham for their father. For this they are rebuked by John, who has the zeal of Elijah according to the communication of the Holy Spirit.

Origen: Commentaria in Evangelium Joannis 6.13 PG 14 240c
Roberts, A., Donaldson, J. & Menzies, A. (Eds.). (1994). *Ante-Nicene Fathers. The Writings of the Fathers down to A.D. 325* (Vol. 9). Hendrickson Publishers. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/anf09.html

DI

Λέγει τε ταῦτα οὐκ ἄλλως οἶμαι ἢ κοινωνίᾳ τοῦ θείου πνεύματος· τῆς γὰρ αὐτῆς δυνάμεως δεῖ προφητεύουσί τε καὶ ἀκροωμένοις προφητῶν· καὶ οὐκ ἄν ἀκούσαι προφήτου, ᾧ μὴ αὐτὸ τὸ πνεῦμα τὸ προφητεῦσαν τὴν σύνεσιν τῶν αὐτοῦ λόγων ἐδωρήσατο.

These things, moreover, as I judge, he gives forth only and truly by participation in the Divine Spirit: for there is need of the same power for those who prophesy and for those who hear the prophets; and no one can rightly hear a prophet, unless the same Spirit who prophesies bestows on him the capacity of apprehending His words.

Gregorius Thaumaturgos: Oratio prosphonetica ac panegyrica in Origenem. 15, PG 10 1093d
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Third Century. Gregory Thaumaturgus, Dionysius the Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 6). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf06.html

DJ

Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Since it was necessary to give form to the typical anointing, and the typical high priests and kings, the flesh of the Lord was anointed with the true anointing, by the coming of the Holy Spirit into it, which was called 'the oil of gladness'. And He was anointed above His fellows; that is to say, all men who are members of Christ. Therefore, *a certain partial sharing of the Spirit was given to them* (μερική τις ἐδιδοτο Πνεῦματος κοινωνία), but the Holy Spirit descending upon the Son of God, as John says, 'abode upon him'.

Basil of Caesarea: Homilia in Psalmum XLIV 8, PG 29 405a
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

DK

Καὶ ἐν ταῖς καθολικαῖς Ἐπιστολαῖς γέγραπται· «Δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα γένησθε θείας κοινωνοὶ φύσεως»

And in the catholic Epistles it is written: "by which have been given to us exceedingly great and precious promises, that you may be partakers of the divine nature." And we become partakers of the divine nature by the fellowship of the Holy Spirit.

Athanasius: Dialogus I. De Trinitate. I. 7, PG 28 1125d
Athanasius of Alexandria: *On Holy Trinity.* Online: https://catholiclibrary.org/library/view?docId=Fathers-Synchronized-OR/Athanasius_the_Great_of_Alexandria__De_sancta_trinitate.gr.html

DL
Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.

The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you.

2 Corinthians 13.13
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

2.3 *eucharistic*
2.3.1 *partaking in, receiving of body and blood of Christ in Communion*

see **CN**

Basil of Caesarea: Epistola 217, Canon 82, PG 32 808a

DM
Ὁ κλέψας, εἰ μὲν ἀφ' ἑαυτοῦ μεταμεληθεὶς κατηγορήσειεν ἑαυτοῦ, ἐνιαυτὸν κωλυθήσεται μόνον τῆς κοινωνίας τῶν ἁγιασμάτων· εἰ δὲ ἐλεγχθείη, ἐν δυσὶν ἔτεσι. Μερισθήσεται δὲ αὐτῷ ὁ χρόνος εἰς ὑπόπτωσιν καὶ σύστασιν, καὶ τότε ἀξιούσθω τῆς κοινωνίας

The thief, if he have repented of his own accord and charged himself, shall only be prohibited from partaking of the sacrament for a year; if he be convicted, for two years. The period shall be divided between kneeling and standing. Then let him be held worthy of communion.

Basil of Caesarea: Epistola 217. PG 32 800a
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

DN
Οὐδέποτε γὰρ μυστικῆς ἐπιτελουμένης εὐχῆς, μετὰ τοῦ λαοῦ προσκυνῆσαι τὸν Θεὸν καταξιοῦται, ἀλλὰ καταμόνας μὲν εὔξεται· τῆς δὲ κοινωνίας τῶν ἁγιασμάτων καθόλου ἀλλότριος ἔσται·ἐν δὲ τῇ ὥρᾳ τῆς ἐξόδου αὐτοῦ, τότε τῆς τοῦ ἁγιάσματος μερίδος ἀξιωθήσεται.

When the mystic prayer is celebrated, he shall not at any stage be allowed to do homage to God together with the people, but shall pray alone and shall be wholly excluded from the communion of the sacraments. Only in the hour of his exodus shall he be allowed a share in the Sacrament.

Gregory of Nyssa: Epistola Canonica ad Letoium Melitinensem, PG 45 225c
Silvas, A. M. (Trans.). (2007). *Gregory of Nyssa. The Letters.* Brill, 211–224.

DO
Οὐ τοίνυν διὰ τοῦτο ὀλίγα λέγομεν, ἐπειδὴ ἀποκναίομεν ὑμᾶς τῷ πλήθει, ἀλλ' ἐπειδὴ ἀναγκαία τῆς βραχυλογίας σήμερον ἡ αἰτία· καὶ γὰρ ὁρῶ πολλοὺς τῶν πιστῶν ἐπειγομένους πρὸς τὴν τῶν φρικτῶν μυστηρίων κοινωνίαν

It is necessary today to say a few things to your love; it is necessary to say a few things, not because you are weighed down by the abundance of what is said; for it is not possible to find another city so lovingly disposed toward the hearing of the spiritual oracles. *Therefore, we do not say a few things for this reason, because we weary you with the quantity, but because*

the reason for brevity today is a necessary one; for I see many of the faithful hurrying toward the communion of the awesome mysteries

Johannes Chrysostomos: In Proditionem Judae (Hom. 1.) PG 49, 373
John Chrysostom: *On Judas's Betrayal.* Online: https://catholiclibrary.org/library/view?docId=Fathers-Synchronized-EN/John_Chrysostom__De_proditione_Judae.en.html

DP
Ἐν τέλει δὲ πάντων ὁ ἱεράρχης ἐπὶ τὴν ἱερωτάτην εὐχαριστίαν καλεῖ τὸν τετελεσμένον καὶ τῆς τῶν τελεστικῶν μυστηρίων αὐτῷ μεταδίδωσι κοινωνίας.

At the conclusion of all, the Hierarch calls the man initiated to the most Holy Eucharist, and imparts to him the communion of the perfecting mysteries.

Pseudo-Dionysius the Areopagite: De Ecclesiastica Hierarchia. 2.3.8, PG 3 404d
Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite.* Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_14_ecclesiastical_hierarchy.htm

DQ
κοινωνία του Δεσποτικού σώματος τε και αίματος

Hesychius Presbyter Hierosolymitanus: Fragmenta in Psalmos 49:23, PG 93 1197d
Hesychius Presbyter Hierosolymitanus: *Fragmenta in Psalmos*. In J.-P. Migne (Ed.). (1865). *Patrologia Graeca,* 93, 1179–1338.
[No English translation is available.]

2.3.2 *Communion (as in Eucharistia)*

DR
Οἱ μὲν γὰρ ἀνάγκην χαλεπὴν ἐκ βασάνων ὑπομείναντες καὶ μὴ φέροντες τοὺς πόνους καὶ αἰκισθέντες πρὸς τὴν ἄρνησιν ἐν τρισὶν ἔτεσιν ἀδέκτους εἶναι, καὶ ἐν δυσὶν ἀκροᾶσθαι, καὶ ἐντρισὶν ὑποπεσόντας, οὕτω δεκτοὺς γενέσθαι εἰς τὴν κοινωνίαν.

Those who have endured grievous tortures and have been forced to denial, through inability to sustain the anguish, may be excluded for three years, hearers for two, kneelers for three, and so be received into communion.

Basil of Caesarea: Epistola 217. PG 32 805C
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

DS
Συνήθειαν δὲ κατελάβομεν ἐπὶ τῶν τριγάμων πενταετίας ἀφορισμόν, οὐκ ἀπὸ κανόνων, ἀλλ' ἀπὸ τῆς τῶν προειληφότων ἀκολουθίας. Δεῖ δὲ μὴ πάντη αὐτοὺς ἀπείργειν τῆς Ἐκκλησίας, ἀλλ' ἀκροάσεως αὐτοὺς ἀξιοῦν ἐν δύο που ἔτεσιν ἢ τρισί, καὶ μετὰ ταῦτα ἐπιτρέπειν συστήκειν μέν, τῆς δὲ κοινωνίας τοῦ ἁγαθοῦ ἀπέχεσθαι, καὶ οὕτως ἐπιδειξαμένους καρπόν τινα μετανοίας ἀποκαθιστᾶν τῷ τόπῳ τῆς κοινωνίας.

In cases of trigamy we have accepted a seclusion of five years, not by the canons, but following the precept of our predecessors. Such offenders ought not to be altogether prohibited from the privileges of the Church; they should be considered deserving of hearing after two or three years, and afterwards of being permitted to stand in their place; but they must be kept

from the communion of the good gift, and only restored to the place of communion after showing some fruit of repentance.

Basil of Caesarea: Epistola 188. PG 32 673b
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

DT

Ἐπὶ δὲ τῶν σπουδαιότερον κεχρημένων τῇ ἐπιστροφῇ, καὶ τῷ βίῳ δεικνύντων τὴν πρὸς τὸ ἀγαθὸν ἐπάνοδον, ἔξεστι τῷ οἰκονομοῦντι πρὸς τὸ συμφέρον τὴν ἐκκλησιαστικὴν οἰκονομίαν, συντεμεῖν τὸν χρόνον τῆς ἀκροάσεως, καὶ τάχιον εἰς ἐπιστρο φὴν ἀγαγεῖν, καὶ πάλιν καὶ τοῦτον συντεμεῖν τὸν χρόνον, καὶ τάχιον ἀποδοῦναι τὴν κοινωνίαν.

In the case of those who apply themselves more earnestly to their conversion and who demonstrate their return to the good through their manner of life, it is permitted the one who dispenses according to what is fitting to shorten the time of hearing by ecclesiastical dispensation and advance them more quickly to conversion, and again to shorten this time and grant the communion more quickly.

Gregory of Nyssa: Epistola Canonica ad Letoium Melitinensen, PG 45 228b
Silvas, A. M. (Trans.). (2007). *Gregory of Nyssa. The Letters.* Brill, 211–224.

DU

Ἀλλ᾽ οὐχ οὕτως ὁ Παῦλος ἐκέλευσεν, ἀλλ᾽ ἕνα καιρὸν οἶδε προσόδου καὶ κοινωνίας, τοῦ συνειδότος τὴν καθαρότητα.

But not thus did Paul bid us come: he knows only one season of access and communion, the purity of a man's conscience.

Johannes Chrysostomos: Homilia XXVIII in Epistolam primam ad Corinthios, PG 61 (v.10) 233
Chambers, T. W. (Trans.). (1889). *Nicene and Post-Nicene Fathers* (1st ser., Vol. 12). Edited by Philip Schaff. Christian Literature Publishing Co. Revised and edited for New Advent by Kevin Knight. Online: http://www.newadvent.org/fathers/2201.htm

DV

Εἰ τοίνυν ἑκάστη τῶν ἱεραρχικῶν τελετῶν ἀτελὴς μὲν οὖσα τὴν πρὸς τὸ ἓν ἡμῶν κοινωνία τε καὶ σύναξιν οὐ τελεσιουργήσει καὶ τὸ εἶναι τελετὴ διὰ τὸ ἀτέλεστον ἀφῃρημένη, τὸ δὲ τέλος ἁπάσῃ καὶ τὸ κεφάλαιον ἡ τῶν θεαρχικῶν μυστηρίων τῷ τελουμένῳ μετάδοσις, εἰκότως ἡ ἱεραρχικὴ σύνεσις ἐπωνυμίαν αὐτῇ κυρίαν ἐκ τῆς τῶν πραγμάτων ἀληθείας ἐφεῦρεν.

First, let us reverently consider this; for what reason that, which is common also to the other Hierarchical initiations, is pre-eminently attributed to it, beyond the rest; and it is uniquely called, "Communion and Synaxis", when each consecrating function both collects our divided lives into uniform deification, and gives communion and union with the One, by the Godlike folding together of our diversities.

Pseudo-Dionysius the Areopagite: De Ecclesiastica Hierarchia 3.1, PG 3 424c
Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite.* Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_14_ecclesiastical_hierarchy.htm

DW
δὲ καὶ παῖδας οὔπω τὰ θεῖα συνιέναι δυναμένους τῆς ἱερᾶς μετόχους γίνεσθαι θεογενεσίας καὶ τῶν ἱερωτάτων τῆς θεαρχικῆς κοινωνίας συμβόλων

Now the fact that even children, not yet able to understand the things Divine, become recipients of the holy Birth in God, and of the most holy symbols of the supremely Divine Communion.

Pseudo-Dionysius the Areopagite: De Ecclesiastica Hierarchia 7.3.11, PG 3 565d
Parker, J. (Trans.). (1899). *The Works of Dionysius the Areopagite.* Part II. James Parker & Co. Online: https://www.tertullian.org/fathers/areopagite_14_ecclesiastical_hierarchy.htm

part. of consecrated bread

DX
Τὸ δὲ ἐν τοῖς τοῦ διωγμοῦ καιροῖς ἀναγκά ζεσθαίτινα, μὴ παρόντος ἱερέως ἢ λειτουργοῦ, τὴν κοινωνίαν λαμβάνειν τῇ ἰδίᾳ χειρὶ μηδαμῶς εἶναι βαρὺ περιττόν ἐστιν ἀποδεικνύναι, διὰ τὸ καὶ τὴν μακρὰν συνήθειαν τοῦτο δι' αὐτῶν τῶν πραγμάτων πιστώσασθαι.

It is needless to point out that for anyone in times of persecution to be compelled to take the communion in his own hand without the presence of a priest or minister is not a serious offence, as long custom sanctions this practice from the facts themselves.

Basil of Caesarea: Epistola 93. PG 32 485a
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

DY
Tomorrow, I am going to such and such a cave but I entreat you for the Lord's sake, do not speak of it to anyone, not even my father. But count forty days and when they are fulfilled do me the kindness of coming and *bringing me holy communion* (λαβόν τήν ἁγιαν κοινωνìαν).

Apopthegmata Patrum, Peri tou abba Phoka 2, PG 65 433A
Ward, B. SLG (Trans.). (1984). *The Sayings of the Desert Fathers.* Cistercian Publications.

2.4 *communication, distribution, imparting*

DZ
Και δτι αληθή λέγω, ει μή άνηνέχθησαν ὓμῖν αί κοινωνίαι των λόγων, ἑτοιμος και ἐφ' υμών κοινωνεῖν τών ερωτήσεων πάλιν.

And to prove that I speak the truth, I am ready, if these disputations have not been reported to you, to conduct them again in your presence.

Justin Martyr: Apologia Secunda 3.3 PG 6 449.A
Roberts, A. & Donaldson, J. (Eds.). (1885). *The Apostolic Fathers with Justin Martyr and Irenaeus* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 1). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf01.html

EA
It therefore follows, that every one of those who undertake to promote the good of their neighbours, ought to consider whether he has betaken himself to teaching rashly and out of

rivalry to any; *if his communication of the word is out of vainglory* (εἰ μὴ φιλόδοξος ἡ κοινωνία τοῦ λόγου); if the only reward he reaps is the salvation of those who hear, and if he speaks not in order to win favour: if so, he who speaks by writings escapes the reproach of mercenary motives.

Clement of Alexandria: Stromateis I.1, PG 8 692c
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

of secrets

EB

Πῶς οὖν λέγει, Πολλὰ ἔχω 1έγειν ὑμῖν, ἀλλ᾽ οὐ δύνασθε βωστάζειν ἄρτι; Οὐδὲν ἄλλο διὰ τοῦ Πάντα χαὶ τοῦ ἀχοῦσαι χατασχενάζει, ἢ ὅτι οὐδὲν ἀλλότριον φθέγγεται, ἀλλ᾽ ἢ τὰ τοῦ Πατρός. Ἐπειδὴ δὲ τοῦτο μάλιστα δοκεῖ φιλίας εἶναι τὸ τὰ ἀπόῤῥητα λέγειν, χαὶ ταύτης ἠξιώθητε, φησὶ, τῆς κοινωνίας.

How then saith He, „I have many things to tell you, but ye cannot bear them now"? By the „all" and the „hearing" He showeth nothing else, but that He uttered nothing alien, but only what was of the Father. And since to speak of secrets appears to be the strongest proof of friendship, „ye have", He saith, „been deemed worthy even of this communion".

Johannes Chrysostomos: Homiliae LXXVII. In Johannem, 77.1, PG 59 (v.8) p. 415 α′.
Schaff, P. & Wace, H. (Eds.). (1889). *Nicene and Post-Nicene Fathers. Saint Chrysostom. Homilies on the Gospel of St. John and the Epistle to the Hebrews.* Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: http://www.ccel.org/ccel/schaff/npnf114.html

of charitable giving

EC

There are some who call Aphrodite Pandemos (i.e., physical love) a mystical communion. This is an insult to the name of communion. To do something wrong is called an action, just as also to do right is likewise called an action. Similarly *communion* (κοινωνὶα) is good when the word refers to sharing of money and food and clothing. But they have impiously called by the name of communion any common sexual intercourse.

Clement of Alexandria: Stromateis III.4, PG 8 1132b
Oulton, J. E. L. & Chadwick, H. (Eds.). (1954). *Alexandrian Christianity. Selected Translations of Clement and Origen.* The Library of Christian Classics, Vol. 2. Westminster Press. Online: https://www.earlychristianwritings.com/text/clement-stromata-book3-english.html

ED

Then I read the Gospel, and I saw there that a great means of reaching perfection was the selling of one's goods, *the sharing them with the poor* (καὶ τὴν πρὸς τοὺς ἐνδεεῖς τῶν ἀδελφῶν κοινωνίαν), the giving up of all care for this life, and the refusal to allow the soul to be turned by any sympathy to things of earth.

Basil of Caesarea: Epistola 223. PG 32 824b
Schaff, P. & Wace, H. (Eds.). (1894). *Nicene and Post-Nicene Fathers* (2nd ser., Vol. 8). *Basil. Letters and Select Works*. Wm. B. Eerdmans Publishing. The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/npnf208.html

EE
ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν, αὐθαίρετοι μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους

For, as I can testify, they voluntarily gave according to their means and even beyond their means, begging us earnestly for the favor of partnering in this ministry to the saints

2 Corinthians 8. 3–4
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

ref. God's bounty

EF
For instruction leads to faith, and faith with baptism is trained by the Holy Spirit. For that faith is the one universal salvation of humanity, and that there is the same equality before the righteous and loving God, and the same *fellowship* (κοινωνία) between Him and all…

Clement of Alexandria: Paedagogus I.6, PG 8 285c
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

EG
Φιλίας ἐνταῦθα ἐπιστατικῆς ἐστι κοινωνία.

This was He who appeared to Abraham, and said to him, "I am your God, be accepted before Me;" and in a way most befitting an instructor, forms him into a faithful child, saying, "And be blameless; and I will make My covenant between Me and you, and your seed." *There is the communication of the Instructor's friendship*.

Clement of Alexandria: Paedagogus I.7, PG 8 317b
Roberts, A. & Donaldson, J. (Eds.). (1885). *Fathers of the Second Century* (A. Cleveland Coxe, Rev. ed.). The Ante-Nicene Fathers (Vol. 2). The Christian Classics Ethereal Library. Online: https://www.ccel.org/ccel/schaff/anf02.html

3. Parkhurst (1829: 371)
Parkhurst, J. (1798). *A Greek and English Lexicon to the New Testament.* 3rd ed. J. Davis.

3.1 *A partaking, participation*

EH
The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?

1 Corinthians 10.16
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

EI
I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death

Philippians 3.10
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

3.2 *communion, fellowship, society*

EJ
They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.

Acts 2.42
New Revised Standard Version Updated Edition: *Holy Bible.* (2021). Bible Gateway.

EK
God is faithful, by whom you were called into the partnership of his Son, Jesus Christ our Lord.

1 Corinthians 1.9
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

EL
Do not be mismatched with unbelievers. For what do righteousness and lawlessness have in common? Or what partnership is there between light and darkness?

2 Corinthians 6.14
New Revised Standard Version Updated Edition: *Holy Bible.* (2021). Bible Gateway.

EM
And when James and Cephas and John, who were acknowledged pillars, recognized the grace that had been given to me, they gave to Barnabas and me the right hand of fellowship, agreeing that we should go to the gentiles and they to the circumcised.

Galatians 2.9
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

EN
I pray that the partnership of your faith may become effective as you comprehend all the good that we share in Christ.

Philemon 1.6
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

3.3 *communication, distribution, almsgiving*

see **U**

Romans 15.26

EO
Through the testing of this ministry you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your partnership with them and with all others.

2 Corinthians 9.13
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

see **V**

Hebrews 13.16

a partaker

EP
And you say, "If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets".

Matthew 23.30
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

a partner, companion

EQ
And so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, "Do not be afraid; from now on you will be catching people".

Luke 5.10
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

connected with demons

ER
No, I imply that what they sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons.

1 Corinthians 10.20
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

4. Donnegan (1831–1841: 766)

Donnegan, J. (1841–1831). *A New Greek and English Lexicon.* 2nd ed. J. F. Dove.

4.1 *the act of partaking in*
4.2 *community*
4.3 *mutual participation*
4.4 *companionship*
4.5 *society*
4.6 *social intercourse*
4.7 *relationship – the commerce between man and woman*

5. Hamilton (1871: 153)
Hamilton, H. R. (1871). *A Greek–English Lexicon.* Lockwood & Co.

5.1 communion
5.2 intercourse

6. Grooves (1828: 347)
Grooves, J. (1837). *A Greek and English Dictionary, Comprising All the Words in the Writings of the Most Popular Greek Authors.* Hilliard, Gray & Co.

6.1 *community*
6.2 *participation*
6.3 *share*
6.4 *society*
6.5 *intercourse*
6.6 *company*
6.7 *alliance*
6.8 *connexion*
6.9 communication
6.10 *distribution*
6.11 *liberality*
6.12 *bounty*

7. Giles (1840: 374)
Giles, J. A. (1840). *A Lexicon of the Greek Language.* 2nd ed. Longman, Orme, Brown, Green, and Longmans.

7.1 participation
7.2 communication
7.3 alliance
7.4 friendly intimacy
7.5 relationship

8. Robinson (1852: 450)

Robinson, E. (1852). *A Greek and English Lexicon of the New Testament.* William Tegg & Co.

8.1 act of partaking, sharing
8.1.1 *participation*
8.1.2 *communio*
8.1.3 *fellowship*

see **EJ** (Acts 2.42), see **EK** (1 Corinthians 1.9), see **EH** (1 Corinthians 10.16), see **EL** (2 Corinthians 6.14), see **EE** (2 Corinthians 8.4)

part, share in transmitting this alms

see **DL**

2 Corinthians 13.13

ES
for your partnership in the gospel from the first day until now

Philippians 1.5
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

ET
What we have seen and heard we also declare to you so that you also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ.

1 John 1.3
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

right hand of fellowship, the pledge of communion

EU
And to make everyone see what is the plan of the mystery hidden for ages in God, who created all things.

Ephesians 3.9
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

your participation in the gospel, accession to it

EV
If, then, there is any comfort in Christ, any consolation from love, any partnership in the Spirit, any tender affection and sympathy.

Philippians 2.1
New Revised Standard Version Updated Edition: Holy Bible. (2021). Bible Gateway.

see **EI** (Philippians 3.10), see **EM** (Philemon 6), see **ET** (1 John 1.3)

8.2 *communication, distribution, contribution (collection of money in behalf of poorer churches)*

see **U** (Romans 15.26), see **EO** (2 Corinthians 9.13), see **V** (Hebrews 13.16)

9. Pickering (1829: 493)
Pickering, J. (1829). *A Comprehensive Lexicon of the Greek Language, Adapted to the Use of Colleges and Schools in the United States* (2nd ed.). Hilliard, Gray, Little, and Wilkins.

9.1 *communion*
9.2 *participation or partaking*
9.3 *partnership*
9.4 *society*
9.5 *bounty*
9.6 *almsgiving*

10. Jones (1825: 719)
Jones, J. (1825). *The Tyro's Greek and English Lexicon; or a Compendium in English* (2nd ed.). Longman, Hurst, Rees, Orme, Brown, and Green.

10.1 *participation*
10.2 *communion*
10.3 *community*
10.4 *communication*
10.5 *distribution*
10.6 *liberality*

see **EO**

2 Corinthians 9.13

10.7 *company*

EW
ἐμοὶ γάρ τοι, ἔφη φάναι, καὶ οἱ θεοί, ὦ γύναι, δοκοῦσι πολὺ διεσκεμμένως μάλιστα τὸ ζεῦγος τοῦτο συντεθεικέναι ὃ καλεῖται θῆλυ καὶ ἄρρεν, ὅπως ὅτι ὠφελιμώτατον ᾖ αὐτῷ εἰς τὴν κοινωνίαν.

For it seems to me, dear, that the gods with great discernment have coupled together male and female, as they are called, chiefly in order that they may form a perfect partnership in mutual service.

Xenophon: Oikonomikos 7.18
Xenophon: Oikonomikos. (Trans. E. C. Marchant, 1925). Perseus Digital Library. Online: https://scaife.perseus.org/

10.8 *alliance*

11. The Classic Greek Dictionary (1896: 384)

Hinds & Noble (1896). *The Classic Greek Dictionary in Two Parts, Greek–English and English–Greek.* Hinds & Noble.

11.1 *communion*
11.2 *fellowship*
11.3 *intercourse*

12. Lexicon Thucydidæum (1824: 197)

G. B. Whittaker (1824). *Lexicon Thucydidæum: A Dictionary, in Greek and English, of the Words, Phrases, and Principal Idioms, Contained in the History of the Peloponnesian War of Thucydides.* G. B. Whittaker.

12.1 *communion*
12.2 *confederacy, alliance*

see E

Thucydides: *The History of the Peloponnesian War* 3.10.1

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