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Dedit Dñs Moysi . . . duas



tabulas lapideas. Ex. 31



Cecidit ignis Dñi et voravit



holocaustum . . . III. Rg. 18.

THE
FAITH OF CATHOLICS

CONFIRMED BY SCRIPTURE
AND ATTESTED BY THE FATHERS OF THE FIRST FIVE
CENTURIES OF THE CHURCH.

COMPILED BY
REVDS. J. BERINGTON AND J. KIRK.

REVISED AND RECAST BY
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With Preface, Corrections, and Additions

BY

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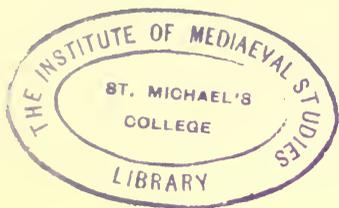
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TO THE
PEOPLE OF THE UNITED STATES,
GIFTED WITH QUICK INTELLIGENCE, ARDENT LOVERS OF KNOWLEDGE,
IS THIS WORK OFFERED—
A TRIBUTE
OF AFFECTIONATE GRATITUDE FOR GENEROUS
HOSPITALITY RECEIVED;
A TOKEN
OF ADMIRATION FOR THE SELF-RESPECT, THE LOVE OF LIBERTY,
THE FREEDOM FROM PREJUDICE,
CHARACTERISTIC OF THEIR YOUTHFUL NATION,
BY
THEIR DEVOTED SERVANT,
T. J. CAPEL.

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PREFACE.

To justify the so-called Reformation, to oppose a return to the Old Church, "the Mother and Mistress of Churches," it is persistently asserted that Rome has added to the "Faith once delivered to the Saints," that she has imposed on the One Fold practices and doctrines which are no part of the Gospel of the Shepherd of our souls. It is triumphantly pointed out that as late as 1854 and 1870 the dogma of the Immaculate Conception and of the Infallibility of the Pope have been added to the Creed of the Roman Church.

Catholics meet this grave charge by saying that all Revelation was completed and closed by Jesus Christ, who committed it as the *depositum fidei* to the Divine-Human Organism, the Church appointed and authorized to be the sole Teacher, Guardian, and Judge of this Revelation. To fulfil her mission the "*assistance*" of the Holy Spirit, but not "*inspiration*," is given her. Consequently she has no power to add to the truths of Revelation.

The decisions made in the first Council held at Jerusalem by the Apostles¹ to those of the last convened by the Chief Pastor of the Old Church at the Vatican in 1869 are not additions to Revelation, but explicit declarations of what is contained in Revelation. The consubstantiality of the Father and Son, the Trinity in Unity, the one Per-

¹ Acts xv. 6-26.

son and the two Natures in Jesus Christ, the question of Grace and Free-will, all defined and decreed by the General Councils held successively in the first five centuries, add naught to the substance of the Faith. The Book of Revelation was not increased because certain pages within it were more accurately examined and their contents more scientifically formulated. These truths, in the language of St. Vincent of Lerins,¹ received "evidence, light, discrimination," and yet preserved "their fulness, their integrity, their peculiarity."

In like manner the doctrines of the Immaculate Conception and the Infallibility of the Pope are respectively legitimate logical consequences of the Holiness of the Second Adam, and of the Supreme Teaching office expressed in the words²: "Simon, Simon, behold Satan hath desired to have *you*" (the assembled Apostolic College) "that he may sift *you* as wheat; but I have prayed for *thee*" (Simon) "that *thy* faith fail not: and *thou* being once converted, confirm *thy* brethren."

The Catholic Faith is no mere aggregation of theological decisions, but an organic body of truths, explaining, confirming, and perfecting one another. Times and circumstances may concentrate the mind of the Church on one of these truths rather than on another, and thus give it universal prominence. Or controversy and heresy may necessitate clear, definite, formulated decisions of the Faith. At another time the very devotions of the faithful will evolve precise statements of doctrine. But in all

¹ Commonit. c. 23.

² St. Luke xxii. 31-2.

this the *explicit* declarations are but the unfolding of the *implicit* propositions of Revelation.

This "Development of Doctrine," or, as it is technically called in theology, "Explication of Christian Doctrine," must from the nature of the case ever be going on. It permits us to say, with St. Vincent of Lerins: "We hold that which has been believed *everywhere, always, and by all*; for this is what is truly and properly Catholic. And this we shall do, if we follow *universality, antiquity, and consent.*" And, on the other hand, with the same saint ask and reply: "Nullusne ergo in Ecclesia Christi profectus habebitur religionis? Habeatur plane et maximus. Nam quis ille est tam invidus hominibus, tam exosus Deo, qui istud prohibere conetur? Sed ita tamen, ut vere *profectus* sit ille *fidei*, non permutatio. Siquidem ad profectum pertinet, ut in *semetipsam* unaquæque res amplificetur, ad permutationem vero, ut aliquid ex alio in aliud transvertatur. Crescat igitur oportet et multum vehementerque proficiat tam singulorum, quam omnium, tam unius hominis quam totius Ecclesiæ, ætatum ac sæculorum gradibus, intelligentia, scientia, sapientia, sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensû eâdemque sententiâ."¹

This would be the common-sense reply to the objection that Rome has added to the Faith. To many it would be sufficient; to others it would be more satisfactory to see the expressions of the Teachers of the early Christian ages concerning the present formulated Catholic doctrines.

The task of compiling such a body of evidence was un-

¹ Commonit. c. 28.

dertaken by the Rev. Fathers Berington and Kirk in the early part of this century. The book found such favor that the Rev. Father Waterworth undertook to republish it some years after it was out of print. For "the due execution of his task, it was thought necessary to read the entire works of the Fathers and ecclesiastical writers of the first five centuries; to give an entirely new translation of nearly all the extracts—especially those from the Greek writers; and to use such aids as numerous authors have furnished towards distinguishing the genuine from the spurious or doubtful works of those early ages of the Church. To that labor four years of severe study and reading have been devoted.

"The peculiar circumstances of the times have had their influence in determining the Editor to enlarge the work very considerably; and to present a digest of the evidence of the five first centuries, rather than a mere selection of passages from the writings of that period. It will, in fact, it is expected, be found that almost every important passage that touches on the present controversies, has been either actually cited or is referred to in such a manner as to be easily traced in the originals. Some passages may, and have, no doubt, escaped the Editor's attention; others he may not have deemed necessary, and have omitted them under the impression that they were not so clear and forcible, or conveyed but the same meaning, as the extracts given from other parts of the same writer's works; or, finally, their genuineness may not have seemed to him sufficiently established; but,

throughout, his object has been to present a faithful view of each Father's sentiments and testimony, as far as they could be gathered from what remains of his writings.

“With this view, the words of each author have been translated as literally as possible; sacrificing in this way all attempts at elegance of style, to secure fidelity. If, then, to the English reader, many of the extracts may seem harsh, and perhaps obscure, it ought not to be forgotten that such is the style of several of the Fathers, as a very slight acquaintance with the writings of Clement of Alexandria, St. Cyril of Alexandria, and of others will serve to prove. Any just representation, therefore, of their works cannot but labor under the same defects. However, a second reading will, it is believed, generally render their meaning clear.”

It is this edition of Father Waterworth which is now given to the public with sundry corrections. There has been added to it a chapter from the work of the learned and venerated Bishop Ullathorne on the Immaculate Conception, a translation of the First Dogmatic Constitution of the General Council of the Vatican, and a chronological list of the Popes of the first five centuries.

“There is,” says Father Waterworth, “an inconvenience in the manner of distributing the various sections, especially on the Church, which cannot fail to be perceived by the attentive reader. Many of those sections are on subjects so closely connected that it is difficult, at times, to decide under which section a particular extract ought to be classed; and in some instances the editor has, probably, placed

under a given head passages which some readers may think belong more directly to another. There is an easy method of overcoming this difficulty, and one which it would, perhaps, be well to follow throughout in reading the work; to read, that is, consecutively the whole evidence adduced from each writer on any given subject, whether that subject be the Church, its government, or one of the sacraments treated of under distinct sections."

In reading these monuments of Christian antiquity, it should ever be remembered they were addressed to those who were already possessors of the Faith in a living Tradition, and to whom, therefore, at a time when the *disciplina arcana* obtained, words would have a more comprehensive signification. And it has likewise to be borne in mind the Church in its infancy was small. Of her children "not many were wise according to the flesh, not many mighty, not many noble."¹ Her writers were few, and of their works several are not extant.

Still, of what remain, as this valuable compilation shows, there is abundant to prove that the explicit declarations made by Holy Church in successive centuries are no change of the essence of faith, but the gradual and steady unfolding of the tree with its branches, and leaves, and flowers, and fruit from the seed, Revelation with its rich store of dogma, given by Christ to "His Church, the Pillar and Ground of Truth."

T. J. CAPEL.

NEW YORK, FEAST OF THE HOLY ROSARY, October, 1884.

¹ 1 Cor i. 26.

INTRODUCTION.

[FROM THE FIRST EDITION.]

FOR my own use, and for the use of others, I have often wished for such a compilation as I now offer to my brethren of the Catholic communion. Our ministers, in their public instructions to the people, fail not to inculcate that their Church never framed, nor frames, any new article of belief; but simply stated, and states, the doctrine which she received; which doctrine, they add, coming down to them through an uninterrupted series of tradition, is the same that Christ taught, and the Apostles, instructed by Him, delivered. The reflecting man, who hears this, says within himself: "I most readily subscribe to this position, because there can be no point, which I am bound to receive as a divine truth, that Jesus Christ, the founder of the Christian law, did not teach; and I am sensible, that if there be not a speaking authority that can tell me, without danger of being itself deceived, what the truths are which Christ taught, my mind can rest only on its own unstable judgment, that is, *it must be tossed to and fro, and carried about with every wind of doctrine.* In the Church of which I am a member, I behold this speaking authority established on the promises of Christ, and to it I submit; but it would be satisfactory to me, to trace, by my own inspection, that body of divine truths, in all their articles, which, from hand to hand, has been brought down, and which, doubtless, may be found in the volumes of those men, who, through the progress of ages, have illustrated the Church by

their virtues, and in their writings attested the doctrines which they had received.”

The minister of religion, if he heard this reasoning, could not for a moment hesitate. He would assure him, that the question stood precisely as he viewed it ; and for the satisfaction which he wished, he would refer him to many books written on the subject, and particularly to the works of those venerable men to whom he had alluded, the Fathers of the Church; acknowledged to have been the faithful witnesses of the doctrines which they had received, and themselves delivered. But the works of these Fathers were chiefly written in Greek or Latin, the languages of the countries in which they lived ; languages not accessible to all readers ; and of those works few have been translated.

Certainly many excellent tracts, in this country and in others, have been compiled, replete with extracts from the Scriptures and Fathers, to prove that all the points of Catholic belief were at all times taught as they now are : but few of these tracts, with us, are at this time in circulation ; and those that are, come not up to the notion which I have formed of the proper character of such writings. I would have them state—without any comment, and, as far as may be, without any direct allusion to the opinions of others—the plain texts of Scripture, and the analogous or corresponding expressions of the Father, that the reader—free from prepossession and the bias of argument—may form his own judgment. It would be rash to say that controversy has done no good ; but the good which it could do, I believe it has done ; and if so, methods of another order may become expedient. But, in truth, my motive is to be serviceable to the professors of my own religion. I will now say in what way I have proceeded.

First: I state, in distinct *Propositions*, the articles of belief, as briefly, but as comprehensively, as may be ; and these *Propositions* I generally take from a small tract, entitled *Roman Catholic Principles*, published anonymously towards the close of the reign of Charles II. This I did, because those

Principles, a few clauses excepted, are drawn up with great precision; and because, in stating points of religious belief, I feel a predilection for whatever bears the stamp of age. Antiquity is the badge of our faith. In any other view, as the Catholic creed, in all its articles, is clearly defined, and is as unchangeable as it has been unchanged, it mattered not whence the Propositions were taken. Still, I am aware—as all human language, not sanctioned by the highest authority, is open to misconception, and the expression of the point of belief must, from its character, be concise, and in some measure condensed—I am aware, the scholastic reader may sometimes pause, accustomed as he has been to scrupulous precision, and to weigh the utmost value of words. Should this happen, let me request him not to pronounce on single Propositions, but to connect one with another: to explain what may seem dubious by what is more clear; and to permit the subsequent words of Scripture, the quotations from the Fathers, and—where they could be introduced—the decisions of the Council of Trent, to develop and illustrate each Proposition.

Secondly: The *Proposition* is followed by such passages from the *Scriptures* as seem to support it with the clearest evidence. But I must observe, that I restrict myself, in a great measure, to the New Testament, not as doubting that there were many passages in the Old which might be brought to enforce the same doctrine—for we know that the two covenants are united, as it is known what use our Saviour and His Apostles made of the prophetic and other writings—but I was unwilling, as such support was not wanted, to call in aid the application of which might possibly be controverted.

Thirdly: To the authorities from *Scripture* succeed those from the *Fathers* of the five first centuries of the Church.

It was suggested to me that it would be expedient to give, in an Appendix, the entire Latin and Greek originals of all the passages; and I should readily have complied, had I not soon discovered that the bulk of a work, which I wished to make as cheap and as concise as my plan would allow, must

thereby be too much augmented. I have, however, taken care—while I attended to the accuracy of each quotation—to mark the references so distinctly, that the originals might with ease be consulted. Still, should the Latin and Greek be hereafter desired, they shall be given separately; as it would cost me the trouble only of transcription.¹

It may be that I have occasionally erred in the translation of some passages, not always very intelligible; but should any such errors be discovered, I trust it will not be in any point of moment. On some occasions, the original of certain clauses is given. It was my wish to be literal and plain. As order and precision are necessary for the attainment of accurate knowledge, I thought it necessary, in quoting the Fathers, to preserve the chronological series of their lives; so that each authority should take its proper place. I therefore marked each century, and quoted the Fathers who belonged to it, in the order in which they lived. This is repeated under each Proposition. To each name are likewise added the letters *L. C.* or *G. C.*, denoting whether they belonged to the Latin or the Greek Church; and when any Father is the first time introduced, I state in a note who he was, and what were his principal works.

It may be asked, why I have confined myself to the *five first centuries of the Church*; why I have not brought down my proofs through the whole series of the succeeding ages. The answer is obvious: why was I to do more than was necessary? If the doctrine stated in each Proposition, that is, the doctrine now professed by Catholics, be that which in those five centuries was taught and believed—not in one, but in all; not by one Father, but by a succession of them—as the faith of all the churches, your religion will be proved to be apos-

¹ I must acknowledge my great obligations to the Rev. JOHN KIRK, of Lichfield, who, with patient labor, not only revised and verified all the passages which I had collected, but likewise supplied many others, which were still wanting to complete the body of evidence, from the Greek and Latin Fathers. I have therefore requested that he will allow his name to appear with mine, as being a joint laborer in the compilation.

tolical ; and the deduction of the proof through a longer period of time would have added nothing to the evidence. Otherwise, the task would have required but one kind of labor ; as the authorities, from the increasing number of writers, would have increased. They before increased, the reader will observe, from a like cause. The authorities from the first centuries are scanty, compared with those of the fourth and fifth, from which, on account of their number, I was sometimes obliged to select the most prominent ; while, in the preceding era, when the writers that remain to us were few, and few the subjects on which they wrote, some scattered passages were all that could be collected.¹

Fourthly : Having completed, under each Proposition, this portion of the work, I subjoin, on the same article, the decision of the Council of Trent. This council or synod—the last called *General* that has been celebrated²—was opened in the year 1545, and closed, after many interruptions, in 1563 ; the decrees of which on faith, but not on discipline, are universally admitted by the Catholic Churches of the west. My motive for introducing the doctrinal decrees of this council was, that the reader might have it in his power to compare the words of each Proposition with the words of the decree ; and then, looking to the passages from the Scripture and to those from the Fathers through the five centuries on the same subject, judge impartially how far the doctrine is supported by either or by both. Or he may, should it so please him to take any point as he had learnt it from his catechism, com-

¹ To the English reader who may wish to pursue the subject through a longer period of time, from the introduction of Christianity among his ancestors in the seventh century, I recommend the *Antiquities of the Anglo-Saxon Church*, by the REV. JOHN LINGARD—a work that, for deep research, luminous arrangement, acute observation, and classical elegance, has not been surpassed. Could my advice prevail, he will undertake a *History of England*, a task for which he is eminently qualified, and which—if we may judge from the samples before us in RAPIN, and HUME, and HENRY—an enlightened Catholic alone can properly execute. The language of truth flows not from the pen which prejudice guides.

² The General Council of the Vatican was convoked since the author wrote.

pare it with the same as stated in the Proposition and the decree of Trent; and then trace it, after considering the Scripture authorities, through those from the Fathers in regular succession.

Such is the outline of the form of this compilation. Some further observations, however, seem necessary, to which I request the reader's serious attention.

First.—In reviewing the different articles of his belief, he will soon observe, how much more numerous are the proofs from Scripture in support of some than of others; in favor of the *authority* of the Church, let me say, than of *purgatory*, or the *invocation of Saints*: and, if not well instructed in the principles of his faith, he might thence be induced to conclude, that the latter articles rested not on an authority equally strong with the first. If he so concluded, he would palpably err as a Catholic.

The creed or religious belief of Catholics is not confined to the Scriptures: but it is that which our Saviour taught, and His Apostles delivered, before the sacred books of the New Testament had any existence. During the course of His mission, and after His resurrection, the Apostles had been instructed by their Divine Master, fully and explicitly, we cannot doubt, in all things that it was necessary for them to know. To them *He showed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God* (*Acts* i. 3). Then giving to them His final commission, He distinctly said: *Go ye therefore and teach all nations, baptizing, &c.—Teaching them to observe all things whatsoever I have commanded you: and behold, I am with you all days, even to the consummation of the world* (*Matth.* xxviii. 19, 20).—The same commission is repeated: *Go ye into the whole world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be condemned* (*Mark* xvi. 15, 16).

Commenting on this commission, as stated by St. Matthew,

the learned St. Jerome calls the form in which it is delivered the *ordo præcipuus*, or the leading rule, and then adds: "Christ commanded the Apostles first *to teach all nations*; in the second place to baptize them in the Sacrament of faith; and then, after faith and baptism, *to teach* them what things were to be observed. And, lest we should think that these things were of little moment, or few, He added: *all things whatsoever I have commanded*; that is, they who have believed, and have been baptized, shall observe all my precepts; and *behold! I am with you all days, even to the end of the world*. This is His promise: He will be with His disciples to the end of the world; thus showing, that they shall never die, and that He will never desert them that shall believe in Him."—*Comment. in Matth. l. iv. in fine t. iii. p. 734.*

Had Christ said: "Go and commit to writing the Gospel, or those saving truths, which you have heard from my mouth; and let that writing, or written word, be the rule of belief to those whom you shall instruct, and to their successors, to the end of the world,"—had He said this, the point had been clear. But He said it not: He commands them to *go* and to *teach*, or *preach*. The commission is to *teach*; and obedience to that teaching is enjoined under the severest menace: *He that believeth not shall be condemned*,¹ or, as you may have seen it rendered, *shall be damned*.

Under what latitude of interpretation can it now be maintained, that this positive ordinance of Christ was merely *temporary*; that it was to cease, and be superseded by another rule, when the Apostles should be dead, and the writings, which they might leave behind them, should have been declared authentic, and have obtained a very general circulation?—Were this to have been so, without any effort of the imagination I might be allowed to represent to myself the Apostle St. John, who survived his brethren, surrounded at Ephesus—as we are told he often was—by his disciples, and

¹ Κατακριθήσεται.

thus addressing them: "My dear children, I have finished my Gospel, written some epistles, as likewise the work, which, from the various scenes therein described, I have entitled Apocalypse or Revelations. Three other Gospels have been compiled; a narrative, called Acts, made public; and my brothers Peter, Paul, James, and Jude, have addressed certain letters to the Churches. I can speak to their truth and their authenticity. Now then—as my time of abiding with you is short—it is essential that you should know, that these writings are to be the future rule of belief to you and to all the faithful to the end of the world—not that ordinance of *teaching*, which our Master delivered to *us*."

Polycarp, the venerable Bishop of Smyrna, who was acquainted with many of the disciples of Christ, and particularly with St. John, does not tell us, that he was ever addressed in that manner. But it is said of him, that "he always taught what he had learnt from the Apostles." And yet, surely, it was the duty of the Evangelist *so* to have instructed his pupils, had he been aware, that a new order of teaching and believing was thenceforth to prevail. It is admitted, that the greatest part of the books of the New Testament was, at this time, coming into the general use of the Christian Churches. The moment then was opportune and critical.

We Catholics, therefore, believe, that our Master, Christ, established a rule, which was to last as long as His religion should last; and that to give to that rule a security that should never fail, He promised to be with the Apostles and their successors, *even to the consummation of the world*. We likewise think, that the perpetuity of that faith, which Christ came down from Heaven to establish, would have been ill-provided for—rather, would not have been provided for at all—if that ordinance of teaching, which, during His life-time, and that of His Apostles, was judged necessary, had been then suspended, when it began to be most wanted. He would be with His Apostles—who could enforce, even by miracles, the truths which they had received from His lips—but would

leave their successors to the guidance of their own judgments ; or, which is the same thing, to the guidance of a rule, which Himself had not established, and that on points avowedly not within the competence of human reason.

The Apostles taught the truths which they had learnt from Christ. *I have received of the Lord*, said St. Paul (1 Cor. xi. 23), *that which I also delivered to you*: and again: *For I delivered to you first of all, which I also received: how that Christ died for our sins according to the Scriptures* (*Ibid.* xv. 3). This is the *ordo præcipuus*, the leading rule; first to receive, and then deliver. He does not say, that he learnt it from the Scriptures; but that he had *received* it. And the same truths, by the same mode of teaching, have continued to be delivered down to us, by the Pastors of the Church, the successors of those Apostles.¹ The difference lies in this only: That the interval between us and Jesus Christ, the fountain of every Christian truth, is measured by eighteen centuries; whereas the communication between that fountain and the Apostles, and between these Apostles and the next to them in succession, was immediate. But the truth is not lost, nor altered, nor weakened by descent, when an unbroken chain of living witnesses, provided with all necessary documents, proclaims its identity, and the promised assistance

¹ "We received the Gospel from the Apostles," says St. Clement; "they were sent by Jesus Christ; Jesus Christ was sent by God; and both happened agreeably to the will of God. Receiving command, and by the resurrection of our Lord fully secured and strengthened by the Holy Spirit, the Apostles went out, announcing the coming of the kingdom of God. They preached through the country and towns, and appointed bishops and deacons, their first fruits, and whom they had proved by the spirit. Nor was this anything new: the prophet (Isaias c. lx. 17) had foretold it. These our Apostles knew, through Jesus Christ, that disputes concerning episcopacy would arise; wherefore they appointed those of whom I have spoken, and thus established the series of future succession, that when they should die, other approved men might enter on their ministry. And of this ministry we cannot, without injustice, deprive those who were so appointed by the Apostles, or by other eminent men, with the approbation of the whole Church; and who, in the practice of many virtues, and with the good testimony of all, have long without blame watched over the fold of Christ."—*Ep. i. ad Cor. Inter PP. Apost. t. i. pp. 171-3, Amstel. 1724.*

of the Holy Spirit gives security to their words: *I am with you all days, even to the end of the world.*

But *how* is Jesus Christ with the Pastors of His Church?—How! Does it become a thinking Christian to ask this question? *How* does the divine Providence govern the world?—*How*, after He had left the earth, could Christ, as He promised, be with His Apostles?—*How* were the writers of the Scriptures inspired in the execution of their tasks?

But, if the subject be duly considered, it should appear, that no particular interference of the divine Spirit, in the government of the Church, is, on ordinary occasions, necessary to preserve its Pastors from error. They deliver what they received. To this all are witnesses: the decisions of Councils are witnesses; the faithful are witnesses; all liturgies and other forms of prayer are witnesses; the catechisms and books of public instruction are witnesses; and the writings of all preceding teachers, joined to the admitted testimony of the Scriptures, are witnesses. A barrier, in defence of the truths once received, is thus formed, which no subtlety can undermine, no boldness surmount. Still we cannot doubt, that God, with paternal kindness, watches over the great work of His mercy, and interferes, as He judges it expedient; in the same manner, as it is believed, He guided the pens of the evangelists, though all of them, by other means, were in possession of the facts which they relate. *For as much as many, says St. Luke i. 1, 2, 3, have taken in hand to set forth in order a narration of those things that have been accomplished amongst us: according as they have delivered them unto us, who from the beginning were eye-witnesses and ministers of the word: it seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus.*

But here, I admit, a question may be very fairly proposed.—If the ordinance of *teaching*, delivered to the Apostles, was designed to be perpetual, as has been said, of what use are the Scriptures of the New Testament?—We conceive

them to be of no use, as an *independent* rule of faith, for this plain reason: That, as all the truths, which we believe to be divine, and which are the objects of our faith, came immediately from Christ, and were taught by the Apostles, before those Scriptures were written—we are not at liberty to think, that those truths would not have remained, to the end of the world, pure and unaltered, had that primitive state of things continued; that is, had it never *seemed good* to any of the apostolic men, as it did to St. Luke, to commit to writing what they had learned. He did it, he says, that Theophilus, to whom he writes, might *know the verity of those words in which he had been instructed* (v. 4).¹

But though these Scriptures are not to us a *rule* of faith, taken *independently* of the teaching authority of the pastors of the Church, the successors of the Apostles; yet we venerate them as a sacred *deposit* bequeathed to us by the kindest of parents, containing truths of high moment, practical lessons of saving morality, and facts of history, relating to the life of our Saviour and the conduct of His disciples, eminently interesting and instructive. For this we are deeply grateful. Nor have I mentioned all the advantages to be derived from the Scriptures. For, as the nature of the present work will evince, they come forward, with a powerful aid, to support, by the evidence of their contents, the divine truth of the faith which we have received; applying that aid, in a

¹ The following just observations of an eminent scholar, but whom the exercise of private judgment often led astray, I transcribe with pleasure: "Our *knowledge* of the facts related in the Gospels is derived from them; but our *faith* or belief in them does not rest on the testimony of the writers of those books, but on that of those who first received these books, and who transmitted them to us as authentic, knowing them to be deserving of credit. The facts, therefore, of the New Testament, we believe, not on the evidence of four persons, but on that of thousands who were well acquainted with their truth, and by whom the contents of the Gospels were credited. These books were not the *cause* of the belief of Christians in the first ages, but the *effect* of that belief; the books being received by them, because *à priori* they knew that their contents were true. Consequently, if these books had not existed, the belief in the facts of Christianity would have been the same, and it would not be weakened if they were not to exist."—*Letters to a Young Man, Part II., by Dr. Priestley.*

just measure, to each article, and giving a lustre to the whole. So Theophilus, when he should read that admirable narration which St. Luke compiles for him, would be more and more confirmed in the *verity of those words in which he had been instructed.*

Really, I cannot understand under what security of conscience we could, unauthorized, choose that for a rule of belief which Christ did not appoint, and which, if expounded by private interpretation, must often lead into error; and neglect that authority which He so positively ordained to be our guide. *Go ye, and teach all nations: teaching them to observe all things whatsoever I have commanded you.* And yet I believe it has been said—not by any member, indeed, of the Catholic Church—that “the Scriptures are the sole rule of faith, and reason their sole interpreter,” that is, that each one shall teach himself.

St. Paul allowed not this liberty to his Corinthian converts. He speaks to them of the Gospel which he had *preached*; which they had *received*; and wherein they *stand*; and by this, he adds, *you are saved, if you hold fast after what manner I preached to you, unless you have believed in vain* (1 *Cor.* xv. 1, 2). No choice is allowed: they must believe as he had taught them.

The Catholic reader will now be sensible, should any point of his belief seem to receive little support, or even no support, from any text of Scripture, that its truth is not thereby affected, as its divine origin from Christ, and its descent from the Apostles, remain the same; and, therefore, that the doctrine of *Purgatory* and the *Invocation of Saints* stands on the same foundation as that of the *Authority* of the Church, though, in support of the former, the evidence of Scripture be comparatively weak. Why or how has this happened, let him say, *who hath known the mind of the Lord, and hath been His counsellor* (*Rom.* xi. 34).

But even where the proofs from Scripture are most plain and most abundant, the well-taught Catholic does not apply

them definitively, as the light of his own understanding may direct him ; but he turns to the guide that Christ appointed, that is, the teaching authority of the successors of the Apostles ; which guide will lead him through the paths of truth, by explaining in what sense the passages of Scripture on doctrinal points have at all times been understood, expounded, and applied. Such a guide is manifestly necessary, when, on those points—as it too often happens—the meaning of any passage has been made a subject of controversy. For it need not be said, how prone to error is the undirected mind of man ; and that when he thinks that he follows the evidence of the written word, which must be to him a silent letter, it is his own fancy that he follows, or the delusive light of a very fallible understanding. Such a guide, says the Catholic, can give me no security ; while, if I wish for subjects on which to exercise the powers of my mind—in which to err, indeed, may be easy, but where error would be innocent—they present themselves on every side. On points avowedly above my reach, I wish to risk no decision, nor on collateral subjects connected with them ; for errors in religion, I am told, have all arisen from the Scriptures misunderstood, or have been maintained by alleged proofs derived from them.

The security which a Catholic, well instructed, experiences in the profession of his belief, resting on the teaching authority established by Christ, must be esteemed a signal blessing. And what adds to it is, that the more he inquires, the more he finds that security confirmed, as he ascends, through the annals of time, towards Christ and His Apostles ; while the unlettered man, by a few plain documents, is taught that the guides whom his Saviour has commanded him to follow, can lead him securely into all truths ; and that, in trusting to them, he trusts in God.

I would ask the soundest reasoner, when I had obtained from him the concession that it was important to believe the truths that Christ came from heaven to establish ; and that, on the admission of those truths, as the same divine Teacher

had so positively declared, depended future happiness,—I would ask him, I say, were I at a loss by what means to come to the knowledge of those truths, what advice he would give me? Would he advise me to search the Scriptures for them, and rely on my own sagacity for the discovery; when I added, that, on less important subjects, my own judgment often deceived me; and that, in regard to the meaning of some leading points in the Scriptures, there were as many (and as opposite) opinions as there were lines? Or would he refer me to such a guide as has been described, the speaking authority of the Catholic Church, which could tell me in what sense those Scriptures, on the points in question, had at all times been expounded; and, besides, could hold out to me a clue, that should safely lead me, through the series of ages, up to the time when Christ Himself taught, and the Apostles, as He commanded, delivered the doctrines which they had received from Him?

What his advice would be, cannot be doubted. And I can as little doubt that he would proceed to assure me, that to rely on any other guide, or to oppose to it the guidance of “private judgment,” must obviously arise from the most inveterate prejudice, or from a wild conviction, that it mattered not what a man believed, when he chose a guide that could not direct him.

I am then convinced, would the serious inquirer—laying aside every other motive but the evidence which common reason would present to him—decide impartially, that he must embrace the Catholic principle of a teaching authority, resting on the commission given by our Saviour to His Apostles, and the concomitant promise of perpetual assistance.

But is not this authority an overbearing control? Does it not infringe that liberty of conscience which each one, it is often said, enjoys of choosing his own faith, and of professing what he has chosen?

That man enjoys this liberty in regard to his fellow-man, I am ready to allow. To one another we are not accountable.

But is it so in regard to heaven? When Christ said to His Apostles: *Go ye and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be condemned* (Mark xvi.): when He pronounced this solemn threat, if Peter, with his usual promptness, had observed: "Master, shall this be? Shall that liberty be thus taken away, which every disciple should enjoy of choosing his own faith, and of professing what he shall have thus chosen?"—I leave it to the person who may be supposed to have made the objection, to say, what, probably, on the occasion, would have been the reply of Christ. I will suggest to him only, what, on another occasion, He did say to the same Peter: *Get thee behind me, Satan; thou art a scandal to me: because thou savorest not the things that are of God, but the things that are of men* (Matt. xvi. 23).

Notwithstanding what I have said of the authority of teaching Pastors, succeeding to the Apostles, and exercising their ministry in the propagation and maintenance of divine truth, I am aware, that we often speak of the written word, or the Scripture, as a rule of faith.—This has arisen from the great authority those Scriptures bear, as the inspired word of God, and as containing the chief points of Christian belief. But that they are not to us, as I before expressed it, an *independent* rule, is manifest, when it is moreover observed, that, not only do they owe their integrity to the vigilant care of the Church; but that no passage in them, on doctrinal points, is ever explained in any other sense than as that Church, in conformity with what she has received, explains them. Hence we lay it down as an introductory and certain principle: "That all that, and that only is of Catholic Faith, which God has revealed, and the Church proposes to our belief."—"The Catholic Christian," observes the learned Bishop of Meaux, "forms not his faith by reading the Scriptures: his faith is already formed before he begins to read: reading serves only to *confirm* what he before believed; that

is, to confirm the doctrine which the Church had delivered to him."—*Conférence avec M. Claude, p. 330.*

It is hardly necessary I should say why, in stating the distinct articles of Catholic belief, I have not included in them the high mysterious doctrines of original sin, the Trinity of persons, the Incarnation of the second person, and the atonement for sin.—I did not include them, because they are generally admitted by all societies of Christians—the followers of Socinus excepted—and my object was, to establish those parts alone which form the peculiar belief of Catholics. For which reason, as will be seen, I have lightly passed over the Sacrament of Baptism.

To the high doctrines just mentioned we bow with submissive reverence; and from the rule which, in their regard, guides the decision of our minds, we learn how, on other points, derived from the same divine source, to proceed. Them we embrace, because Christ and His Apostles taught them: but Christ and His Apostles taught these other points: to these, therefore, we submit. To act otherwise would, surely, be absurd. They come down to us through the same series of receiving and delivering; the Scriptures confirming their truth, and the Fathers, in their writings, witnessing the legitimacy of their descent. And shall human arrogance here interfere; and because it judges some points to accord better with its notions of truth than others, receive these, and reject the others; receive the doctrines of original sin, of the Trinity, of the Incarnation, and of the Atonement, and reject that of the corporeal presence in the Eucharist? Or the motive may be, that the Scriptures, called in, without authority, to be the sole rule of belief, and arbitrarily expounded, shall seem to speak more distinctly on some points than on others.

It here seems expedient to notice a charge, often urged against Catholics, that the *use of reason*, in the concern of religion, is forbidden to them.—That this should have been said by Deists, who reject all revelation, or by the followers of Socinus, to whose understandings no mysteries are acceptable,

I can readily conceive. But I cannot conceive that it should be heard from men, who themselves believe that the Divine Being has communicated His will to man, and that, in the manifestation of that will, may be, and are, not one, but various subjects, placed beyond the reach of human comprehension. For, by admitting but one single point—let us say that of the Incarnation of the second person—not, it is plain, from any evidence in the object, but on the single motive of its having been so revealed, they, by this, admit a principle on which the whole fabric of Catholic belief rests.

To make this more plain, let me ask you, who are ready to submit your reasoning powers to this limited suspension—*why you are a Christian*. “I am a Christian,” you will answer, “because, having maturely weighed the various arguments which prove the authenticity of the Jewish Scriptures; dwelt on the prophecies therein contained, and looked forward to their fulfilment, I seemed to discover—in applying those prophecies to a personage, who appeared among the Jews in the reign of Augustus Cæsar—their probable completion. At the same time, a general expectation among nations, and particularly in Judea, selected that period as the season of some great event. Fondly then I contemplated the birth of that personage, with its wonderful circumstances, His character, His conduct, His lessons of new morality, His miracles, His sufferings, His death, His resurrection from the dead, and His glorious ascension into heaven; all recorded in the simple language of truth, by witnesses who could have no motive to deceive me. And these witnesses, with their associates in the same cause, afterwards, I found, all died attesting the truth of what they had heard and seen. The personage then, called Jesus Christ, who lived and died, as is related, was manifestly, I concluded, the expected MESSIAH, in whom the ancient prophecies were fulfilled, and who was sent by God to make known His further will to man. To His lessons I then submit as to the voice from Heaven: I embrace His law, whether it contain moral precepts—the obvious tendency of which I

plainly see—or it contain mysterious doctrines which I cannot comprehend. In these, the authority of the teacher is the motive of my belief. Shall I, weak and limited as I am in all my powers, attempt to measure what may be infinite; or withhold my assent, because, having compared what is spiritual with what is earthly, I discover not that analogy or those relations, on which my understanding can repose?

“The establishment of Christianity is then to me a *Fact*, to which, by no laborious process of reasoning, I have been conducted; and, being thus far advanced, if I demur or hesitate to believe, from any such motives as have been mentioned, that same reason, which hitherto has been my guide, will not fail to tell me, that, in so doing, I act not the part of a Christian nor of a philosopher:—I have said, *why I am a Christian.*”

The reasoning, I admit, is accurately just: but I must be allowed to add, that it is my own, and that of every Catholic, who, from considering the motives of credibility, as they are called, has been led to the belief of the fact of the Christian dispensation. But does the exercise of his reasoning faculties terminate here? It does not; because, from the unhappy divisions of the Christian world, he is compelled to go further.

I will now say *why I am a Catholic*. First, however, let me observe, that the distinction between Catholic and Christian, in their proper acceptation, is a distinction without a difference. It prevails, however, and has long prevailed, to a certain extent; since, as early as the fourth century (though before well known), a Spanish Bishop, reasoning against the Novatians, who had separated themselves from the Church, says: “Christian is my name; Catholic is my surname.” It served, therefore, to denote those, who adhered to, and were members of, that great society, which in the Creed is called *The Catholic Church*.

I am a Catholic, then, because I am a Christian; and I reason in the following manner:—I. Having been conducted, as

has been stated, to the threshold of divine Faith, am I not bound to receive, as undoubted truths, whatever God, in His goodness, has taught me by His Son, without demur and without wavering; not inquiring whether they accord with my preconceived notions, or with the relations and analogies of things conceived in my mind?

II. Would not such demur, and wavering, and such inquiry, argue pride, and a culpable want of confidence in that Being, whose wisdom, and power, and goodness, and love for His creatures, we know to be without bounds?

III. But how am I to learn what truths those are which God has revealed?

IV. Am I to learn them—for eighteen hundred years have now elapsed since first they were delivered—am I to learn them from those records, called the Books of the New Testament, wherein are deposited many words and actions of our Saviour's life and conversation, as likewise many rules of belief and practice—or may those truths be collected from any other source?

V. To satisfy this difficulty, should I not inquire, whether any *Rule* has been prescribed, which it is my duty to follow, and, by following which, I shall learn, in perfect security, the truths in question; conscious, that, without such rule to guide me, I must be liable, from the very character of my mind, to fall into misconceptions and error?

VI. I now turn to those Scriptures, and perusing them with respectful caution, I find, that, in giving His last instructions to His Apostles, Christ bids them *Go*, and *teach* all nations, *teaching* them to observe *all things whatsoever* He had commanded; and He promises to *be with them all days, even to the end of the world* (*Matt.* xxviii.) In the Gospel of St. Mark (*c.* xvi.), I find the same injunction repeated, with the threat, that he who *believeth not* the Gospel, which shall be *preached* to every creature, shall be *condemned*.

VII. This is the ordinance or rule which I sought: and by it, I plainly see, two things are established; first, an *authority*

which is to point out to me, by *teaching*, what I am to believe; and, secondly, a *duty*, if I will be saved, of listening to and obeying that authority.

VIII. But I cannot discover, that any command is given, of committing to writing what our Saviour had taught, nor any reference made to books that might be written. *Go and teach* is the simple mandate: and as, during the lives of the Apostles, there was no written word that could be a rule, under what new injunction is the rule of *teaching* set aside, and that of Scripture-interpretation substituted?

IX. The authority then, of which I speak, was first lodged with the Apostles, to whom it was directly committed; but as they, in a few years, would be called away from their labors, and Christ promised that He would be with them to the end of the world, must not this promise include them and their successors in the ministry of the Gospel?

X. Should it be restricted to the few years of the lives of the Apostles, would Heaven, I humbly ask, have sufficiently provided for the perpetuity of that faith, the foundations of which had been laid at such a vast expense of supernatural means?

XI. In the successors, then, of the Apostles, I conclude, was to be lodged, when they were gone, the same authority of teaching; and to the faithful was to descend, under the same menace of condemnation, the duty of receiving what they should be thus taught.

XII. Still, this being allowed me, must it not be proved—in order to ascertain the genuine character of these teachers—that the line of their succession from the Apostles, during eighteen hundred years, has not been broken; and, moreover, that nothing, at any time, has been added to, nor taken from, that deposit of sacred truths, which was originally committed to the Apostles?

XIII. Doubtless, this must be proved:—First, then, I look to the promise of Christ, that He would be with the pastors of His Church to the end of the world.—Secondly, I turn to

the annals of history, in which is recorded the succession of those pastors—the object of my research—and I particularly select the succession of the Bishops of Rome.—Thirdly, I institute a similar inquiry, through a similar research, on the points of belief.

XIV. The result of this investigation is—That a line of succession, in that Church, may be traced, distinctly and incontrovertibly; and that, whether I take the whole code of belief, or, which is more easily accomplished, select any one article; state it, as it is now publicly taught; and pursue it through the popular books of instruction, and the writings of those, who, in every age, have recorded its doctrine—I am, invariably, brought to one conclusion, that the Catholic belief of the nineteenth century does, in no point, differ from the belief of the early ages, that is, from the belief of the Apostles.

XV. Here I rest in perfect security: my *reason* has led me to a guide, and to that guide I submit my judgment, on all those points which it has pleased God to reveal, and His Church proposes to my belief.—I have said, *why I am a Catholic*.

But let it not be imagined, that, because the Catholic bows in humble submission to the voice of the teaching authority, on such points, and so far, as Christ has commanded, that his liberty, on other subjects, is abridged; or that, on such subjects, he is not as free to reason, to discuss, to receive, or to reject, as the freest man can wish. So it was of old: *Of every tree of the garden thou mayest freely eat*, said the Lord to Adam: *but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die* (*Gen. ii.*) Here was a restriction; and shall the descendants of Adam think it much to be restrained, where the utmost license of thought could lead them to no certain knowledge? When our first parents did eat, we know who told them that *their eyes should be opened*, and that *they should be as Gods, knowing good and evil*.—

I was not aware that the exercise of private judgment had been so early recommended.¹

Under what misconception, now, has it been made a subject of reproach to Catholics, that the *use of reason* is forbidden to them? I have led the reader through a series of investigation, composed of fifteen members; which investigation, it is plain, to be completed, must be carried on to a much greater length. And every Catholic, whose circumstance will allow it, and whose capacity will bear him through, is invited to pursue a similar inquiry, from which the avenues to his faith will be best secured, and himself be always ready to satisfy every one that asketh a reason of that hope which is in him. To facilitate this inquiry, the following compilation has been undertaken.—I will now proceed.

Secondly.—Much has been written on the use to be made of the Fathers, and on their authority in deciding controverted points of doctrine. Their use—as far as the subject before us is concerned—regards their *testimony*; and may be considered as limited to their being *witnesses* to the doctrines which they had received. What their characters may be as writers on general subjects, or what their style of composition, is foreign from my plan to consider. I observe, when they speak on points of essential belief, that they uniformly hold the same language—the language of St. Paul—declaring that what they *received*, that they *deliver*. They give nothing new, speak of nothing new, but error; and to every attempt at innovation they as uniformly profess themselves hostile.

The testimony, then, of these men—not conspiring to the maintenance of any preconcerted purpose; often separated by distance of space and time; not speaking the same lan-

¹ This pretended right of *private judgment* is called by a modern writer “the pride and pleasure of the human mind.” I recommend to the perusal of Catholics his work entitled, *A Sketch of the Denominations of the Christian World*, by the Rev. John Evans. In it they will behold a fine display of the effects of that prolific principle; while they learn to thank heaven for the better guide it has provided for them.

guage, some being Greeks and others Latins—is irresistible. It is not their reputation for piety, for candor, nor for orthodoxy, that carries conviction to the mind of the reader—for the testimony of Tertullian, when a Montanist heretic, to the fact of his having received such doctrines, is little less than before his defection—but the simple circumstance of united testimony.

In the second and third centuries, it will be noticed, the authorities are less numerous, from the obvious reason that fewer works on religion were then written; or that—which to us is the same—fewer have come down to us. But it has often excited my surprise, that all our doctrines can, even then, be so distinctly traced, when no opposition to their truth called for any direct testimony. On these occasions, however, that is, before the subtlety of error made it necessary to be more accurate, it was very natural that teachers of the people and writers should be more loose and unguarded in their expressions. And so it was. St. Jerome, I recollect, remarks, speaking of some Fathers who wrote before the Arian controversy, that their words might not have been always accurate; and the same apology, on other subjects, has been made for Lactantius and other writers. They spoke without fear of being misunderstood; using such phrases as were in common use. But when that heresy, and those rising from it—the errors of Nestorius and Eutyches—had made it necessary to adopt a language of more precision, writers of inferior talents and acquirements became more guarded and more correct.

A man of common candor, being aware of this, will know how to judge, as he investigates the opinions of those early days. Before any controversy had arisen on a particular point of doctrine, he will not look for the same precision as after Arius and Nestorius had caused litigation; and he will be disposed to make allowances for the case.

It may be expected that I shall claim this allowance on the subject of Christ's presence in the Eucharist; a point which,

during the centuries of which I am speaking, had experienced no contradiction : but I shall not, with such fulness and decision is the doctrine everywhere announced. Still, I will not deny that a captious controvertist may, on this and other points, extract some few passages, not always so full and explicit, which he may think himself at liberty to make use of, should the candor of his mind not incline him to compare passage with passage ; to explain what may seem ambiguous or loosely worded, by what is clear and precise ; and to decide finally, not from detached clauses, but from the united evidence of those who, during the period of the century, wrote incidentally or purposely on the subject.¹

Having mentioned the subject of the real presence, and observed how full and decisive on it are the sentiments of the early Fathers, I may be allowed, perhaps, to introduce the analogous declaration of the great innovator, Luther. He is defending his own opinion against those who—making use of the liberty which he had promulgated, of expounding the Scriptures by their own judgment—denied the real or corporeal presence. “That no one among the Fathers,” he says, “numerous as they are, should have spoken of the Eucharist as these men do, is truly astonishing. Not one of them speaks thus: *There is only bread and wine ; or, the body and blood of Christ are not present.* And when we reflect how often the subject is treated and repeated by them, it ceases to be credible—it is not even possible—that, not so much as once, such words as these should not have dropped from some of them. Surely it was of moment that men should not be drawn into error. Still, they all speak with such precision, evincing that they entertained no doubt of the presence of the body and blood. Had not this been their conviction, can it be imagined that, among so many, the negative opinion should not have been uttered on a single occasion ? On other

¹ See the *Discipline of the Secret*, and elsewhere, on *the reserve* occasionally observed by the Fathers in speaking of the mysteries before the *uninitiated*.

points this was not the case. But our Sacramentarians, on the other hand, can proclaim only the negative or contrary opinion. These men then, to say all in one word, have drawn their notions neither from the Scriptures nor the Fathers.”—*Defensio verborum Cœnæ*, t. vii. p. 391. *Edit. Wittembergæ*, 1557.

These authorities so chained his mind that no effort could release him. He blushes not to add: “This I cannot, nor am I willing to deny, that had any one, five years ago, been able to persuade me, that in the Sacrament were only bread and wine, he would have laid me under great obligations to him. In the discussion of this point, studiously anxious, I labored much. Every nerve was stretched to extricate myself, if possible; for I was clearly sensible, that nothing would have given so much pain to the Roman bishop.”—*Ibid.* p. 502.

This extraordinary man could show some respect to the Fathers, when their opinions served to strengthen his own; but when they differed, all respect ceased. Our Henry VIII. had entered the lists with him, in defence of the sacrifice of the Mass; the friar replied: “To establish this sacrifice, Henry has recourse, at last, to the words of the Fathers. Heaven well knows that I care not if a thousand Austins, a thousand Cyprians, or a thousand other such, were against me. God cannot err and deceive: Austin and Cyprian, and all the vessels of election, might and did err.”—*Contra Regem Angl.* t. ii. p. 334.

This may pass with Luther: but the more humble man will ask, “If the testimony of the Fathers may be disregarded, by what other means shall that chain of evidence be supported, which, through the lapse of ages, unites and has united the successive generations of believers in one faith with Christ and His Apostles? I adduce therefore with pleasure the testimony of two divines of the Established Church, whose least praise it was, that they professed themselves the disciples of this inconsistent reformer.

Dr. Cave thus speaks: “In this are all Protestant divines,

with few exceptions, agreed, that the Scripture is the first and only infallible rule of faith and morals; and that the next place is due to the Fathers, as far as they accord with, and approve, and confirm, by their testimony, the truth contained in the Scripture. We revere the Fathers; not indeed as judges of the faith, but as witnesses, who deliver to us with fidelity what was in every age done and believed. They hand down to us the sacred deposit of faith; and clearly point out what and when heresies rose, and the article of faith which they opposed. The more ancient those witnesses, the stronger is their testimony, and our reliance on them the more firm. Thus did those champions of old, Tertullian, Augustine, and others, proceed in their defence of the Christian Religion—unceasingly appealing to their forefathers—and among them no one has treated this argument more successfully than Vincent of Lerins, in his *Commonitorium* against Heretics.”—*Ep. Apolog. in Append. t. ii. Hist. Lit. p. 68. Oxonii, 1743.*

The same is the language of Dr. Mills, in his dedication of the works of St. Cyril of Jerusalem to the Earl of Pembroke and Montgomery: “Although you do not allow that the authority of the Fathers is sufficiently strong to establish a new dogma of faith, yet it is usual with you to adduce them as witnesses of the faith once delivered to the saints, and as most faithful interpreters of the Word of God. For since the many controversies with which the Church in our days is harassed, have arisen from the contending parties not admitting any certain rule whereby to interpret the Scripture—different authors drawing from the same words different and absolutely contrary meanings—these contentions would be happily terminated, if that, which was held by the Church at all times, and in all or most places, were on both sides admitted as true, certain, and indisputable. And I myself have heard you reject, not without indignation, the Scriptural interpretations adduced by the Arians and Socinians, for no other reason than because they are most remote from the sense of the Fathers.”

It is proper to add that many of these Fathers, to whose testimony we have recourse, were themselves bishops of the churches which the Apostles had founded; to which churches an appeal was always made against the heretics, in favor of the true doctrine. "What the Apostles taught," observes Tertullian, "that is, what Christ revealed to them, can best be learned from those churches which the Apostles founded." He then adds: "All doctrine that agrees with the faith of those original and mother churches, is to be deemed true; all other is false; not coming from the Apostles, nor from Christ, nor from God." This he repeats, and the same, as will be seen, is repeated by others. If then the authority of these churches be such, such must be the authority of their teachers; not only when they preached the doctrine which they had received, and their churches preserved; but likewise when they committed the same to writing, and attested its truth. I could here give a list of those Fathers who presided over those apostolic churches; but the reader will notice them as he goes on, and the attention to it will give him pleasure.

Thirdly.—On some occasions I have introduced the authority of councils. Always I could not; because councils had not always spoken. When they do, their voice, in our opinion, is most decisive. They form the representative body of the universal Church. Yet councils, whether general or national, or provincial, in their decisions, proceed on the common principle that guides individually the pastors of the Church. Having inquired, on the controverted point which has called them together—by turning to the annals of former times—what was then taught, as confirmed by the Scriptures and the testimony of the Fathers; and having declared what they themselves, the pastors of the faithful, and the guardians of the deposit of faith, have received; they pronounce that to be error which is not conformable to the truth thus authenticated; and by a new definition, if judged necessary, reconfirm this truth. To remove ambiguity it may sometimes appear expedient to adopt a new term, as was done at Nice,

when the word *consubstantial*, against the error of Arius, was received into the Creed. But nothing new in the doctrine is thereby announced; a more explicit profession alone is brought forward, or, as it has been well expressed, “in consequence of the sophistries of error, a clearness and accuracy are adopted, which the contested article, while uncontested, did not stand in need of.”

In Councils then is a greater solemnity, when the Pastors of the Church, with an united voice, proclaim what is the doctrine that has been transmitted to them. This they did in the first general synod, held at Nice, against the errors of Arius; and the same process was followed at Trent, at a much more recent period, when the innovating spirit of the times called for a like interference. But—let me repeat it—the same principle, on all points of faith, directs the proceedings of Councils, that is the guide to each individual prelate, in instructing the flock committed to his charge: *What I have received, that I deliver to you.*—*Discipline*, which is subject to the alterations of time and place, allows other modes of proceeding.

Fourthly.—I have not failed, under each name, to notice whether the Father was of the Greek or the Latin Church; a circumstance to which I advise the reader to attend. During these five centuries, indeed, and long after, there was not a shade of difference—as their expressions will evince—in the sentiments of the two Churches, on any single article of belief. All were Catholics, and so—a few points excepted—have the Greeks continued down to the present day. In the ninth century the schism began; and has never since been completely closed; the points of disunion principally being—the primacy of the Roman Bishop over all the Churches; the addition made to the Creed of Constantinople, usually called the Nicene Creed, concerning the procession of the Holy Ghost from the Son; and the use of unleavened bread, at the altar, by the Latins. The ambition of Photius, the learned Patriarch of the imperial city of Constantinople, first fomented

the quarrel, which much of the same spirit, I fear, has since upheld.

Owing to this schism it has been, that many persons, not attentive to dates, but attentive to the present difference of opinions, have incautiously fancied that the Greek and Latin Churches at no time thought alike; and that the points on which they differ are many, and not the few which I have mentioned. To obviate this mistake on the first head, I wished the reader regularly to notice, as he passes from century to century, and from Father to Father, with what uniformity they utter the same sentiments, whether members of the Greek or the Latin rite.

This unity of belief, so observable in the early centuries, which must be viewed as an essential mark of the Church of Christ, as it rests on the immutable nature of truth, and is secured in its perpetuity by the means so often stated, must, if we reasoned only from moral probabilities, ever continue. The public mind, it will be admitted, has been often agitated, and often divided by discordant *opinions*, arising from the disputes of theologians, on a variety of subjects; though oftener such disputes—at least, among us in the west—gained not the ear of the multitude. As far as it went, this was an evil; but it is an evil inseparable from that liberty of thought and speech, which should not and cannot be abridged. But in the heat of the warmest altercations, no discordance was at any time discoverable on the points of general belief, and the authority connected with them. This fact is deserving of notice, and must appear more so, when, through the progress of thirteen centuries, which followed the times of which I have spoken, we contemplate the earlier events only—that is, the state of the European kingdoms, invaded and occupied by barbarous nations; the monuments of ancient days, in literature and in arts, destroyed; the venerable language of Rome merging in foreign dialects; and—but the picture by too many writers is too deeply colored—the whole face of the moral world disfigured by ignorance, superstition,

and base credulity. In the east, from the wider spread of heresies, and the portentous conquests of Mahomet and his followers, the case was worse. Yet the faith of the Jeromes and the Chrysostoms was not affected: the number of its professors was curtailed; but wherever that faith was, there it was one and entire. Surely the hand of that Being which promised to be with His Church to the end of the world, is in this visible; protecting and upholding what I called the work of His mercy.

To the other moral causes of the perpetuity of Faith, must likewise be added, in the west, the vigilant superintendence of the Roman bishop; which vigilance, as, in the darker ages, it became more necessary, was more active; while his chair, with which all churches held an intercourse, served throughout as a centre of union to all. Let me also add, as another preservative cause of unity in faith, the continued prevalence of the Latin language in the public service of the Church. And the culture of this language, and also that of Greece, while it prepared the Christian minister for the discharge of his public functions, preserved them both from extinction; tended to give some relish for the learning of former days, and with it an anxiety not to let perish the choicest monuments of that learning; and, should a better era arise, it would be at hand to aid the reviving cause of letters.

The sum of these observations, which I am compelled to close, may be comprised in a few words. We believe that all the points of our Faith—contained in the series of the succeeding Propositions—as likewise such other points as are common to us and other Christian societies, were originally taught by Christ, and by Him communicated to His Apostles, to whom He gave a commission to go and teach the same to all nations; promising, at the same time, that He would be with them to the end of the world. This body of divine truths, those Apostles, we believe, delivered, pure and unaltered, as they had received them, to the nations which they converted, and to those men particularly whom they ap-

pointed to be their successors in the ministry. The form of teaching ordained by Christ was thus established. But as daily in the progress of time—let us say, by the end of the first century—men began to recede further from the days of Christ and His Apostles, a necessity arose, that every preacher of the Christian doctrine should prove to his hearers that the points which he delivered as divine truths were really such; that is, that they were those which Christ and His Apostles had taught. His own word, it is plain, could not here suffice. He has recourse, therefore, to the aid of *testimony*: to the testimony of those who had conversed with the Apostles, and had been instructed by them, could any such be found; or to such documents as they might have left; and he has recourse, with peculiar confidence, to those writings which now began to be circulated, and were received as authentic in the churches. These writings we call the books of the *New Testament*, which were then carefully preserved; and in their integrity have been transmitted to us.

Thus is the use of these Scriptures at once made manifest; and, as time goes on, their use in the same sense remains; while to them, as an additional *testimony*, continue to be superadded the works of the Fathers. These attest, century after century, what are the points of Faith which were *received*, and were *delivered*. Through this channel, then, as St. Paul expresses it, of *receiving* and *delivering*, all the truths taught by our Saviour Christ are transmitted to us in an uninterrupted series, by the pastors of the Church; which truths the Scriptures confirm; while the writings of the Fathers accompany and attest the legitimacy of their descent.

The following passage from Bossuet will enrich this imperfect disquisition. Reasoning with the Calvinistic minister, Claude, in a beautiful strain of eloquence, he thus proceeds: "There was no time when a visible and speaking authority did not exist, to which submission was due. Before Jesus Christ, that authority, among the Jews, was in the Synagogue:

when the Synagogue was on the point of failing, Jesus Christ Himself appeared; when this divine personage withdrew, He left a Church, and with it His Holy Spirit. Tell me that Jesus Christ once more appears upon earth, teaching, preaching, and working miracles, I want this Church no longer. But if you take her from me, again I must have Jesus Christ in person, speaking, instructing, deciding by miracles and with an unerring authority. But has He not left, you say, His written word? He has; a word holy and adorable; but it is a word that may be handled and expounded as fancy shall direct; a word that remains silent under every interpretation. When difficulties and doubts arise, then, I must have some external guide that shall solve those difficulties, and satisfy my doubts; and that guide must be unerring."—*Conférence avec M. Claude, p. 129.*

I will close with the character of a Catholic, as drawn, in the fifth century, by Vincent of Lerins, of whom I hereafter speak: "He is a true and genuine Catholic, who loves the truth of God, His Church, and its members; who to his religion and his faith prefers nothing—not the authority of any man, not wit, not eloquence, not philosophy: but who, looking down upon these things, and firmly fixed in his belief, resolves to admit, and to adhere only to that which from ancient times he knows to have been universally received."—*Commonit. c. xx. p. 346.*

In necessariis unitas, in dubiis libertas, in omnibus charitas.

THE
FAITH OF CATHOLICS,

ETC., ETC.

THE RULE OF FAITH.

*All that, and that only, is of Catholic Faith which God has revealed, and the Church proposes to the belief of all.*¹

FOR any doctrine to be of Catholic Faith, two things are necessary: first, that it be revealed; second, that it be proposed by the Church. Of which two conditions, if either be wanting, such doctrine is not of Catholic Faith. The second condition presupposes the first; for as the Apostles were commissioned to teach only such truths as they had received from Christ, that is, what He had revealed to them; so their successors in the ministry, by virtue of the same commission, and under the direction of the same Divine Spirit, continued to teach the same. It is by the touchstone of this Rule that we wish each article of our faith to be proved; and, consequently, the doctrines contained in the following propositions.

¹ See Veron, *de Regula Fidei Catholicæ*, translated by the Rev. J. Waterworth, Birmingham, 1833.

PART I.

JUSTIFICATION THROUGH CHRIST, AND THE
MERIT OF GOOD WORKS.

PROPOSITION I.

When man has sinned, the remission or pardon of sin is not attainable by him, otherwise than in and by the merits of the sufferings and death of Jesus Christ, who freely purchased our ransom.

SCRIPTURE.

*Rom.*¹ c. iii. v. 23, 24, 25. "For all have sinned; and do need the glory of God. Being justified freely by His grace, through the redemption that is in Christ Jesus, whom God hath proposed to be a propitiation through faith in His blood."

1 *Cor.* vi. 20. "For you are bought with a great price."

Ephes. i. 7. "In whom we have redemption through His blood, the remission of sins, according to the riches of His grace."

Coloss. i. 14. "In whom we have redemption through His blood, the remission of sins." ii. 14. "Blotting out the handwriting of the decree that was against us."

1 *Tim.* ii. 5, 6. "For there is one God, and one Mediator of God and men, the man Christ Jesus, who gave Himself a redemption for all."

¹ St. Paul, of a persecutor, became an Apostle of Jesus Christ, in the year 34. He was of the tribe of Benjamin, and city of Tarsus, in Cilicia. He wrote fourteen epistles, which he addressed to the Thessalonians, the Galatians, the Corinthians, the Romans, the Ephesians, the Philippians, the Colossians, the Hebrews, Philemon, Timothy, and Titus. He suffered martyrdom at Rome, about the year 66.

1 *John*¹ ii. 1, 2. "But if any man sin, we have an Advocate with the Father, Jesus Christ the just: and He is the propitiation for our sins; and not for ours only, but also for those of the whole world."

PROPOSITION II.

It is only through the same merits of Jesus Christ, that the just man can obtain either an increase of holiness in this life, or eternal happiness in the next.

SCRIPTURE.

John xv. 5. "He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing."

Rom. v. 9, 10. "Christ died for us; much more, therefore, being now justified by His blood, shall we be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life."

Ephes. ii. 8, 9. "For by grace you are saved through faith, and that not of yourselves, for it is the gift of God, and not of works, that no man may glory."

Tit. iii. 7. "That being justified by His grace, we may be heirs, according to hope, of life everlasting."

PROPOSITION III.

The good works of a just man, proceeding from grace and charity, are so far acceptable to God, through His goodness and sacred promises, as to be truly deserving of an eternal reward; "God crowning His own gifts, when He crowns the good works of His servants."

¹ St. John was the son of Zebedee, and the beloved disciple of Jesus Christ. He wrote his Apocalypse, or book of Revelations, in the year 95; and his gospel, not before the year 97,—that is, not before the Gospel had been preached and delivered by the Apostles for the space of forty-four years. He wrote also three epistles, and died at Ephesus, in the year 100, or 101.

SCRIPTURE.

*Matthew*¹ x. 42. "And whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, amen I say to you, he shall not lose his reward." *Ib.* xvi. 27. "For the Son of man shall come in the glory of His Father, with His angels: and then He will render to every man according to his works." *Ib.* xxv. 34, 35. "Then shall the King say to them that shall be on His right hand: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave me to eat."

1 *Cor.* ix. 24, 25. "Know you not, that they that run in the race, all run indeed, but one receiveth the prize? So run that ye may obtain. And every one that striveth for the mastery refraineth himself from all things; they, indeed, that they may receive a corruptible crown, but we an incorruptible one."

2 *Cor.* iv. 17. "For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory." *Ib.* v. 10. "For we must all be manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil."

2 *Tim.* iv. 8. "As to the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day; and not to me only, but to them also that love His coming."

Heb. vi. 10. "For God is not unjust, that He should forget your work, and the love which you have shewn in His name, you who have ministered, and do minister to the saints."

¹ St. Matthew, of a publican, became an Apostle of Jesus Christ. He was the first who committed to writing an account of our Saviour's life. His gospel was probably written in the language of his country, that is, the Syro-Chaldaic; the time is uncertain. Some think about the year 39; Dr. Lardner, about the year 64.

James' ii. 14, 17, 26. "What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?—So, faith, also, if it hath not works, is dead in itself.—For even as the body, without the spirit, is dead: so also faith without works is dead."

2 *Peter*² i. 10. "Wherefore, brethren, labor the more, that by good works you may make sure your calling and election."

As the doctrine of these three propositions is very generally admitted,—and all controversy on the subject, in regard to the belief of Catholics, has in a great measure ceased,—I shall not insert the passages from the early Fathers, which I had prepared, and which, agreeably to my plan, should be here introduced, to show that, as what our Church teaches is confirmed by the Scriptures, so is its descent from the Apostles also, attested by the writings of the ancient Fathers. On man's justification through Christ, they are particularly full. But I must not omit, on this head, the declarations of the Council of Trent, which I wish the reader to compare with the words of the *Propositions*.

COUNCIL OF TRENT.³

"Though no man can be just, but he to whom the merits of the passion of our Lord Jesus Christ are communicated, yet this is done in the justification of the sinner, when, by the

¹ St. James was the brother of St. Jude, and bishop of Jerusalem, which church he governed twenty-nine years. He has left us one epistle.

² St. Peter was the son of Jona, and the chief of the Apostles. He wrote two epistles to the Jewish converts, who were dispersed over Asia Minor; the first about the year 50, and the second a little before his death. Having governed the church at Antioch for some years, he established his apostolic chair at Rome, where he suffered martyrdom about the year 66.

³ This council, which opened in 1545, and closed in 1563, was convened against the errors of Luther and other innovators, and for the reform of abuses; and as it is the last general one that has been held, and its decisions on doctrinal points are universally admitted by the Latin Church,—those decisions may be considered as forming a complete statement of the doctrines which the prelates, assembled at Trent, had received from their predecessors. On the subject of justification they say:—"This holy Synod means to expound to all the faithful of Christ the true and sound doctrine,

merit of that most holy passion, the charity of God is by the Holy Spirit infused into the hearts of those who are justified, and is inherent therein; whence, in justification itself, together with the remission of sins, man receives, through Jesus Christ into whom he is implanted, all these infused together, faith, hope, and charity." *Sess. vi. c. 7, p. 30.* "Wherefore, to them who do well unto the end, and who hope in God, eternal life is to be proposed; both as a grace which is mercifully promised to the sons of God through Jesus Christ, and as a recompense to be faithfully rendered, through the promise of God Himself, to their good works and merits.—And as Jesus Christ perpetually sheds His influence on those who are justified, which influence ever precedes and accompanies, and follows, their good works, and without which they could in no wise be meritorious and pleasing to God, we must believe that nothing more is wanting to the justified, to prevent their being accounted to have fully satisfied, by those very works which have been done in God, the divine law as to their state in this life, and to have truly merited eternal life, to be obtained in its due time, if so be, however, that they depart in grace. Neither is this to be omitted,—that although, in the sacred Scriptures, so much be so absolutely attributed to good works, that Christ promises that even he that shall give a drink of cold water to one of His little ones shall not be without his reward, and that the Apostle testifies that, what is but a light and momentary tribulation here, works in us an exceeding weight of glory in heaven, nevertheless, God forbid that a Christian should either trust or glory in himself, and not in the Lord, whose bounty is so great towards all men, that He will have the things which are His gifts to be their merits."—*Ib. c. 16.*

which Christ, the author of our faith, taught, which the Apostles delivered, and which the Catholic Church, guided by the Holy Spirit, has ever retained."—*Sess. vi. Proœm. p. 24, Edit. Antwerpivæ, 1640.*

FAITH IN CHRIST: ITS OBJECT AND CHARACTER.

PROPOSITION IV.

The merits of Jesus Christ, though infinite in themselves, are not applied to us, without a right faith in Him; which faith is one, entire, and conformable to its object; which object is Divine Revelation, that is, the truths taught by Christ; and to that revelation, or to those truths, Faith gives an undoubting assent.

SCRIPTURE.

Mark xvi. 15, 16. "Go ye into the whole world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved: but he that believeth not, shall be condemned."

Acts ² iv. 12. "Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved."

Rom. iii. 22. "Even the justice of God, by faith of Jesus Christ, unto all and upon all them that believe in Him." *Ib.* x. 8, 9. "This is the word of faith which we preach: that if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised Him up from the dead, thou shalt be saved."

Heb. xi. 6. "But without faith it is impossible to please God: for he that cometh to God, must believe that He is, and is a rewarder to them that seek Him."

¹ St. Mark was the disciple of St. Peter, and the founder of the church of Alexandria. It is generally believed that he wrote his gospel at Rome, under the eye of St. Peter, and about the year 45, if not later.

² The Acts of the Apostles, which contain the history of the Church for about thirty years from the ascension of Christ, were probably written by St. Luke, the companion of St. Paul, about the year 63. His gospel was written a few years sooner.

COUNCIL OF TRENT.

“When the Apostle says that man is justified by faith, and gratuitously, those words are to be understood in that sense which the perpetual consent of the Catholic Church has held and expressed; to wit, that we are therefore said to be justified by faith, because faith is the beginning of man’s salvation, the foundation and root of all justification; without which (faith) it is impossible to please God.”—*Sess. vi. c. viii.*

 DIVINE REVELATION.

PROPOSITION V.

The Divine Revelation contains many mysterious doctrines, surpassing the natural reach of the human understanding: for which reason, it became the wisdom and goodness of God to provide some way or means whereby man might be enabled to learn what those mysterious doctrines are—means apparent to all; proportioned to the capacities of all; and sure and certain to all.

 SCRIPTURE.

Matt. xi. 25, 26. “At that time Jesus answered and said: I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in Thy sight.” *Ibid.* xvi. 17. “And Jesus answering, said unto him: Blessed art thou, Simon Bar-jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.”

John xv. 22. “If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin.”

1 Cor. i. 27. “But the foolish things of the world hath God chosen, that He may confound the wise; and the weak

things of the world hath God chosen, that He may confound the strong." *Ib.* ii. 12, 13. "Now we have received, not the spirit of this world, but the spirit that is of God: that we may know the things that are given us from God: which things also we speak, not in the learned words of human wisdom; but in the doctrine of the spirit, comparing spiritual things with spiritual."

Eph. iv. 11, 14. "And he gave some Apostles, and some Prophets, and other some Evangelists, and other some Pastors and Doctors. That henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive."

THE AUTHORITY AND MARKS OF THE CHURCH.

PROPOSITION VI.

The way or means by which to arrive at the knowledge of the divine truths, is attention and submission to the voice of the Pastors of the Church: a Church established by Christ for the instruction of all; spread for that end through all nations; visibly continued in the succession of Pastors and people through all ages. Whence the marks of this Church are, Unity, Visibility, Indefectibility, Succession from the Apostles, Universality and Sanctity.

THE AUTHORITY OF THE CHURCH.

SCRIPTURE.

Matt. xvi. 18. "And I say to thee, that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

Matt. xviii. 17. "And if he will not hear them, tell the

Church. And if he will not hear the Church, let him be to thee as the heathen and publican.”

Matt. xxviii. 18-20. “And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth. Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: And behold, I am with you all days, even to the consummation of the world.”

Mark xvi. 15. “And He said to them: Go ye into the whole world and preach the Gospel to every creature.”

Luke x. 16. “He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me.”

John xiv. 16-18. “And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him, because He shall abide with you, and shall be in you. I will not leave you orphans; I will come to you.”

John xvi. 13. “But when He, the Spirit of truth, is come, He will teach you all truth.¹ For He shall not speak of Himself: but what things soever He shall hear, He shall speak; and the things that are to come He will show you.”

Acts xv. 28, 41. “For it hath seemed good to the Holy Ghost and to us, to lay no farther burden upon you than these necessary things. And he (Paul) went through Syria and Cilicia, confirming the churches: commanding them to keep the precepts of the Apostles and ancients.” See also *ib.* xvi. 4.

Acts xx. 28. “Take heed to yourselves and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule² the Church of God, which He hath purchased with His own blood.”

1 *Cor.* xii. 28, 29. “And God indeed hath set some in the

¹ Ὁδηγήσαι ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν, he will guide you into all the truth.

² Ποιμαίνειν, to feed, or rule.

Church, first Apostles, secondly Prophets, thirdly Doctors : are all Apostles? are all Prophets? are all Doctors?"

Ephes. iv. 11-14. "And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ: that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive."

1 *Tim.* iii. 14, 15. "These things I write to thee, hoping that I shall come to thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth."

Heb. xiii. 7, 17. "Remember your prelates who have spoken the word of God to you; whose faith follow, considering the end of their conversation. Obey your prelates, and be subject to them. For they watch as being to render an account of your souls."

1 *John* iv. 1, 6. "Dearly beloved, believe not every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world. We are of God. He that knoweth God heareth us. He that is not of God, heareth us not. By this we know the spirit of truth and the spirit of error."

THE FATHERS.

CENTURY I.

ST. CLEMENT *of Rome, of the Latin Church.*¹—It is shame-

¹ That St. Clement was honored by the friendship of the great Apostle, St. Peter, is not doubted; that he was designed by that Apostle as his successor in the see of Rome, there is good reason to believe. The authenti-

ful, my beloved, it is most shameful, and unworthy of your Christian profession, that it should be heard that the most firm and ancient church of the Corinthians, on account of one or two persons, is in a sedition against the priests.' . . . Who, then, amongst you is generous? who that is compassionate? who that is filled with charity? Let him say, "If sedition, and strife, and schism be through me, I will go and depart whithersoever ye please, and do whatsoever is appointed by the multitude; only let the flock of Christ be at peace with the constituted priests. . . ."²

Do ye, therefore, who laid the foundation of this sedition, submit yourselves to the priests,³ and be instructed unto repentance. Bending the knees of your hearts, learn to be subject, laying aside all proud and arrogant boasting of your tongues; for it is better for you to be found in the sheepfold of Christ, little and approved, than, thinking yourselves above others, to be cast out of His hope."—*Eph.* i. ad *Cor. n.* 47, 54, 57. See in connection with the above, *ib. n.* 42-44, as given under "Apostolicity."

CENTURY II.

ST. IGNATIUS, *of the Greek Church.*⁴ § 4. "It becomes you

city and genuineness of St. Clement's first Epistle to the Corinthians are acknowledged; and most critics now admit the fragment of the second epistle to the same church to be from his pen. The first epistle, as we learn from Eusebius, and from other writers, was publicly read in many churches, and in some early catalogues it is classed amongst the sacred writings. Wetstein published, as Clement's, two letters "to Virgins," but Lardner assigns them to an Eastern bishop of the third century. Gallandius sides with Wetstein; whilst Mansi, and others, are of opinion that it is still a matter of doubt. The above are the only writings, out of the many ascribed to St. Clement, which seem to have any claim to be regarded as his. Various dates between the years 65 and 97 have been assigned as the time when the first epistle appeared. The edition used is *Cotelerii PP. Apostol.* Antv. 1698, compared with the very accurate edition given by Gallandius, in the first volume of his *Bibl. Vet. PP.* Venet. 1765.

¹ Σταδιάζειν πρὸς τοὺς πρεσβυτέρους.

² Μόνον τὸ ποιμνίον τοῦ χριστοῦ εἰρηνευέτω, μητὰ τῶν καθεσ-
ταμένων πρεσβυτέρων.

³ Υποτάγητε τοῖς πρεσβυτέροις.

⁴ A disciple of St. John, the Apostle; he was bishop of Antioch, in

to concur in the mind of your bishop, as also ye do. For your famous presbytery, worthy of God, is knit as closely to the bishop, as strings to a harp.” . .

5. “Let no man deceive you; if a man be not within the altar, he faileth of the bread of God.¹ For if the prayer of one or two have such force, how much more that of the bishop and of the whole Church! He therefore that does not come together into the same place (with it), he is proud already, and hath condemned himself. For it is written, ‘God resisteth the proud’ (*St. James iv.*) Let us take heed, therefore, that we do not set ourselves against the bishop, *that we may be set under God.*”

6. “And the more any seeth the bishop keep silence, the more let him fear him. For whomsoever the Master of the house sendeth to his own household, we ought so to receive, as (we would) Him that sent him. It is plain, then, that *we ought to look to the bishop, as to the Lord Himself.*”²

20. “Obeying the bishop and the presbytery with an entire mind; breaking one bread, which is the medicine of immortality; an antidote that we should not die,³ but live for ever in Jesus Christ.”—*Ep. ad Ephes.*

3. “It becometh you also not to make free with the youthfulness of your bishop, but, according to the power of God the Father, to concede to him all reverence, as I am aware the holy presbyters do, taking no occasion from his apparent youthful ordination (or state), but, as men wise in God, *submit-*

which see he succeeded St. Peter, or, as others think, Evodius. He is supposed to have governed that church during about forty years. He suffered martyrdom at Rome in the year 107, or, according to others, 116. The seven shorter epistles, as we learn from Eusebius, *H. E. l. iii. c. xxxvi.*, were written on his way to martyrdom. Their genuineness is acknowledged. The edition cited is *Cotelerii PP. Apostol.* Antv. 1698, compared throughout with *Gallandius, t. 1, Bibl. Vet. PP.* Venet. 1765.

¹ Ἐάν μή τις ἦ ἐν τὸς τοῦ θυσιαστηρίου, ἵστερεῖται τοῦ ἄρτου τοῦ Θεοῦ.

² Τὸν οὖν ἐπίσκοπον δῆλον ὅτι ὡς αὐτὸν τὸν κύριον δεῖ προσβλέπειν.

³ Ἐνα ἄρτον κλώντες, ὃς ἐστὶν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν.

ting to him ; yet not to him, but to the Father of Jesus Christ, the Bishop of all. Meet therefore it is, that, for the honor of Him who favors us, ye should obey without any hypocrisy, since it is not that a man deceives this bishop that is seen, but he trifles with Him who is not seen. And in this way, the question is not with flesh, but with God who seeth the secrets.”

6. “I exhort, that ye study to do all things in the unanimity of God ; *the bishop holding presidency, in the place of God ;*¹ and the *presbyters in the place of the council of the Apostles ;* and the deacons, most dear to me, entrusted with the service of Jesus Christ. Be ye made one with the bishop, and with those who preside, for an example and lesson of incorruption.

7. “As therefore our Lord, being united (with the Father), did nothing without Him, neither by Himself, nor by his Apostles, so neither do you do anything apart from the bishop and the presbyters. Neither attempt ye anything that seems good to your own judgment,² but let there be in the same place one prayer, one supplication, one mind, one hope, in love, in joy undefiled. There is one Jesus Christ, than whom nothing is better. Wherefore, haste ye all together as unto the temple of God ; as unto one altar,³ as unto one Jesus Christ.”—*Ep. ad Magnesianos.*

2. “For inasmuch as you are *subject to the bishop, as to Jesus Christ,*⁴ you seem to me to be living not according to man, but according to Jesus Christ, who died for our sakes, that believing on His death, ye may escape the death. It is therefore necessary, as ye do, apart from the bishop to do nothing, but to be subject also to the presbytery, as to the Apostles of Jesus Christ, our hope, in whom may we be found living. It is requisite, too, that the deacons of the mysteries of Jesus Christ should please all men in every manner ; for

¹ Προκαθημένον τοῦ ἐπισκόπου εἰς τόπον Θεοῦ.

² Εὐλογόν τι φαίνεσθαι ἰδία ὑμῖν, ut aliquid vobis seorsim rationi consentaneum videatur.—Coteler. Neither endeavor to let anything appear reasonable to yourselves apart.

³ Ἐν θυσιαστηρίῳ.

⁴ Τῷ ἐπισκόπῳ ὑποτάσσεσθε ὡς Ἰησοῦ Χριστῷ.

they are not deacons (ministers) of meat and drink, but servants of God's church. They must therefore guard against imputations, as against fire.

3. "Likewise, let all men give heed to the deacons, as Jesus Christ,¹ as also the bishop, being the Son of the Father;² to the presbyters, as a council of God, and a band of Apostles. Apart from these, it is not called a church."³

7. "Guard against such men (heretics); and guarded ye will be, if ye are not puffed up, nor separated from the God Jesus Christ, and from the bishop, and from the regulations of the Apostles. He that is within the altar is pure; but he that is without is not pure: that is, he who does aught apart from bishop and presbytery and deacon, he is not clean in conscience."

13. "Subject to the bishop, as to the commandment, and likewise to the presbytery."—*Ep. ad Trallian.*

7. "I cried out while I was among you; I spake with a loud voice: 'Give heed to the bishop, and to the presbytery, and to deacons.' Now some suspected that I spake this as knowing beforehand the division of some. But He is my witness, for whom I am in bonds, that I knew it not from flesh of man; but the Spirit proclaimed, saying, 'Apart from the bishop do nothing: keep your flesh as the temple of God: love unity: avoid divisions: be ye followers of Jesus Christ, even as He is of His Father.'"—*Ep. ad Philadelph.*

7. "Avoid divisions as the beginning of evils."

8. "Follow the bishop all of you, even as Jesus Christ the Father; and the body of presbyters, as the Apostles. Respect the deacons, as a commandment of God. Let no one do any thing pertaining to the church apart from the bishop."⁴

"Let that be esteemed a sure eucharist, which is either un-

¹ The *Vetus Interpres* has, *ut mandatum Jesu Christi*, and therefore, instead of *ὡς Ἰησοῦν Χριστόν*, read *ὡς ἐντολήν Ἰ. Χ.*

² This passage also seems corrupt. For attempted emendations, see Cotelierius, Gallandius, and the other editors *in loco*.

³ *Χωρὶς τούτων ἐκκλησία οὐ καλεῖται.*

⁴ *Μηδεὶς χωρὶς τοῦ ἐπισκόπου τι πρασσέτω τῶν ἀνηκόντων εἰς τὴν ἐκκλησίαν.*

der the bishop, or him to whom he may commit it. Where the bishop is, there let the multitude (of believers) be; even as where Jesus Christ is, there is the Catholic Church.¹ Apart from the bishop it is neither lawful to baptize, nor to hold an agape;² but whatever he judges right, that also is well-pleasing unto God, that all which is done may be safe and sure."

9. "It is good to *regard God and the bishop*. Whoso honoreth the bishop, he is honored of God; but he that doeth a thing and hideth it from the bishop, worshippeth the devil."—*Ep. ad Smyrnæos*.

6. "Give heed unto the bishop, that God may also hearken unto you. My soul for the soul of those who are in subjection to the bishop, presbyters, deacons, and may my portion be with them in the Lord."—*Ep. ad Polycarpum*.

ST. POLYCARP, G. C.³—"In like manner, deacons blameless in the sight of His righteousness, as the ministers of God in Christ, and not of men. . . . Wherefore it is necessary that ye abstain from all these things, being *subject to the presbyters and deacons as unto God and Christ*."—*Ep. ad Philippens*.

ST. THEOPHILUS, G. C.⁴—"The world, we say, is to us an image of the sea. For as the sea, if it had not the influx and

¹ Ἐκεῖ ἡ καθολικὴ ἐκκλησία. This is the earliest instance of this phrase.

² Ἀγάπην ποιεῖν. *Agapen celebrare*.—Coteler. *To celebrate the Holy Communion*.—Wake & Chevallier. Literally, *to make a love-feast*.

³ St. Polycarp, to whom, as we have seen, St. Ignatius addressed one of his epistles, was appointed Bishop of Smyrna by the Apostle St. John. (*Tertull. de Præscrip.* c. xxxii.) St. Irenæus attests of him that "he was instructed by Apostles, and lived in familiar friendship with many who had seen the Lord." (*Adv. Hæres.* l. iii. c. 3; *ap. Euseb. H. E.* l. iv. c. 14.) Pearson (*Vindic. Ign. P.* ii. c. v. p. 300-307), Cave, and others have proved the genuineness of the epistle from which the above extract is taken. That it was written about the time that St. Ignatius suffered martyrdom, is evident from the thirteenth section. The edition used is *Cotelerii PP. Apostol.* Antv. 1698.

⁴ St. Theophilus, Bishop of Antioch, was the author of several works highly commended by Eusebius and St. Jerome. Of these works, with the exception of two short fragments preserved by Eusebius, only one is known to exist, *viz., Three Books to Autolychus*, in defence of the Christian faith, which work, there is reason to believe, appeared about the year 182. The edition cited from is *S. Justin, ed. Bened.* Paris. 1742.

supply of rivers and springs to feed it, would, through its saltness, long since have disappeared; so also the world, if it had not the law of God and the prophets, pouring forth and welling meekness and mercy and righteousness, and the doctrine of the holy commandments of God, would, through the wickedness and sinfulness multiplied within it, have already ceased to be. And as in the sea there are inhabited and well-watered and fruitful islands, with ports and harbors, that they that are tempest-tossed may find shelter in them; so to the world, agitated and tossed by sins, God hath given the synagogues—I mean holy churches—in which, as in harbors, in islands well protected from the sea, are the doctrines of the truth;¹ unto which (churches) they who wish to be saved fly, becoming enamored of the truth, and wishing to flee from the anger and judgment of God. And as, on the other hand, there are other islands rocky and dry and fruitless, tenanted by wild beasts and uninhabited by man—to the destruction of seamen and the tempest-tossed—on which vessels are dashed, and they who come unto them perish; so are there the doctrines of error—I mean of the heresies—which utterly destroy those who come unto them. For they are not guided by the word of the truth, but as pirates, when they have filled their vessels, impel them against the aforesaid places in order to destroy them, so too does it befall those who wander from the truth, to be utterly destroyed by error.”—*Ad Autolychum*, l. ii. n. 14, p. 359, ed. *Bened. S. Justinii*, Paris. 1742.

ST. IRENÆUS, G. C.²—(Under “*Apostolicity*” will be found the context immediately preceding the following extracts.) 1. “There being such proofs to look to, we ought

¹ Δέδωκεν . . . τὰς συναγωγὰς, λέγομεν δὲ ἐκκλησίας ἁγίας, ἐν αἷς καθάπερ λιμένας . . . αἱ διδασκαλῖαι τῆς ἀληθείας εἰσὶ.

² Though by birth a Greek, he was Bishop of Lyons in the second century. He tells us that, in his early youth, he learned the rudiments of religion from St. Polycarp, the disciple of St. John the Apostle. He wrote several works, of which only a few fragments are now known, with the exception of the *Treatise against Heretics*, in five books. The entire Greek original of this work has not been discovered, but the industry of several learned men has collected, from various sources, about one-fourth of the

not still to seek amongst others for truth which it is easy to receive from the Church, seeing that the Apostles most fully committed unto this Church, as unto a rich repository, all whatsoever is of truth,¹ that every one that willeth may draw out of it the drink of life. For this is the gate of life; but all others are thieves and robbers. Therefore we ought to avoid them, but to cling with the utmost care to whatever is of the church,² and to hold fast to the tradition of truth. For what? Even if there should be a dispute about any trifling point, ought we not to have recourse to the most ancient churches,³ in which Apostles resided, and from them to take whatever is certain and really clear on the existing dispute? But what if the Apostles had not left us writings: would it not have been needful to follow the order of that tradition which they delivered to those to whom they committed the churches?"

2. "An ordinance to which many of the barbarous nations who believe in Christ assent, having salvation written, without paper and ink, by the Spirit, in their hearts, and sedulously guarding the old tradition." (*St. Irenæus then gives a brief summary of Christian truths held by those nations, and proceeds as follows:*)—"They who, without the aid of letters, have believed this faith, are, as far as our language is concerned, untutored (barbarians), but as regards opinion and custom and conversation, they are, through faith, pre-eminently wise, and are well-pleasing unto God, having their con-

whole work, in that language. We have a Latin version, exceedingly harsh and obscure, but, as the Greek that has been found shows, remarkably literal and accurate. It can hardly be doubted that Tertullian used this version, as also did St. Cyprian; that St. Augustine quotes from it is not disputed. The date of the completion of this treatise is not known; but that it could not be earlier than the year 184 seems evident, as it mentions Theodotus's translation. St. Irenæus succeeded St. Pothinus as Bishop of Lyons about the year 177, and died, or was martyred, about the year 202. The edition used is the *Ed. Bened.* Paris. 1742.

¹ Tantæ igitur ostensiones quæ sint, non oportet adhuc quærere apud alios veritatem, quam facile est ab ecclesia sumere; quæ apostoli, quasi in depositarium dives, plenissime in eam contulerint omnia quæ sunt veritatis.

² Quæ autem sunt ecclesiæ, cum summa diligentia diligere.

³ In antiquissimas recurrere ecclesias.

versation in all justice, and chastity, and wisdom. To these, if any one, addressing them in their own language, should have announced the things that have been invented by heretics, they would at once have stopped their ears, and have fled far away, not enduring even to hear the blasphemous address. Thus, through that ancient tradition of the Apostles' they admit not even into their minds' conception whatever of monstrous assertion proceeds from these men; for amongst them there was, hitherto, no such congregation nor doctrine instituted."

3. "For before Valentinus there were no Valentinians, nor Marcionites before Marcion, nor, in fact, any of the other malignant sentiments enumerated above, before there arose inventors and beginners of each perverse opinion. But the rest, called Gnostics, who derive their origin, as we have shown, from Menander, Simon's disciple, each of them of that opinion which he adopted, of it he was seen to be the parent and high-priest. But all these fell much later into their apostasy, during the mid period of the duration of the Church."—*Adv. Hæres. L. iii. c. iv. pp. 178, 179, Ed. Ben. Paris. 1742.* See also *Ibid. L. iii. Prefat. p. 173.*

1. "Tradition, therefore, which is from the Apostles being thus in the Church, and continuing amongst us,² let us return to that proof which is from the writings of those who wrote the Gospels."—*Ibid. c. v. n. i. p. 179.*

"*In the Church, saith he, God hath placed apostles,*

¹ Per illam veterem Apostolorum traditionem.

² Traditione igitur, quæ est ab apostolis, sic se habente in ecclesia, et permanente apud nos. In the preface to this third book he says:—"Bear, therefore, in mind what has been said in the preceding books, and, adding this to them, you will have a most complete plea against all heretics, and you will faithfully and most earnestly withstand them in favor of the alone true and life-giving faith which the Church received from the Apostles and distributes to her children. (Resistes eis pro sola vera ac vivifica fide, quam ab Apostolis ecclesia percepit, et distribuit filiis suis.) For the Lord of all gave the power of the Gospel to His Apostles, through whom we also have known the truth—that is, the doctrine of the Son of God; to whom also the Lord said:—"He that heareth you, heareth me; and he that despiseth you, despiseth me" (*Luke x. 16.*)"—p. 173.

prophets, doctors, and every other operation of the Spirit, of which all they are not partakers who do not hasten to the Church,¹ but by their evil sentiment and most flagrant conduct, defraud themselves of life. For where the Church is, there is the Spirit of God, and where the Spirit of God is, there is the Church and every grace; but the Spirit is truth.² Wherefore, they who do not partake of it, are neither nourished unto life from the breasts of a mother, nor see the most clear spring which flows from Christ's body, but dig unto themselves broken cisterns out of earthy trenches, and out of the filth drink foul water, fleeing from the faith of the Church, lest they be brought back; but rejecting the Spirit that they may not be instructed."—*Ibid.* L. iii. c. 24, n. 1, p. 223. (See the continuation of the preceding passage under "Unity.")

"Wherefore, we ought to obey those presbyters who are in the Church, those who have a succession from the Apostles, as we have shown; who, with the succession of the episcopate, have received, according to the good will of the Father, the sure gift (grace) of truth; but the rest, who depart from the principal succession, and assemble in any place whatever (or, in whatever place they may assemble), we ought to hold suspected, either as heretics,³ and of an evil opinion, or as schismatics and proud, and as men pleasing themselves; or, again, as hypocrites doing this for gain's sake and vain-glory."—*Ibid.* L. iv. c. xxvi. n. 2, p. 262. See the continuation under "The Church the Expounder of Scripture," especially n. 4, 5.

The context, preceding the following extract, will be found under "Visibility." "And, indeed, the preaching (or, public

¹ Cujus non sunt participes omnes qui non currunt ad ecclesiam.

² Ubi enim ecclesia, ibi et spiritus Dei, et ubi spiritus Dei, illic ecclesia, et omnis gratia; Spiritus autem veritas.

³ Quapropter eis qui in ecclesia sunt, presbyteris, obaudire oportet, his qui successionem habent ab apostolis, sicut ostendimus; qui cum episcopatus successione charisma veritatis certum, secundum placitum Patris, acceperunt: reliquos vero, qui absistunt a principali successione, et quocunque loco colligunt, suspectos habere, vel quasi hæreticos.

teaching) of the Church, in which one and the same way of salvation is set forth throughout the whole world, is true and firm.¹ For to this (Church) has been entrusted the light of God, and on this account is the *wisdom* of God, through which He saves all men, *proclaimed* in the *gates* (outlets); *in the streets she acts confidently*. . . . For everywhere the Church preacheth the truth; and this is the lamp with seven branches, which bears the light of Christ."

2. "They, therefore, who abandon the teaching of the Church, condemn the holy presbyters of ignorance; not considering how much preferable is a religious, though untutored individual,² to a blasphemous and impudent sophist."—*Ibid.* L. v. c. xx. n. 1, 2, p. 317. See the continuation under the head "*Visibility*." For other extracts, of a similar character, see the ensuing articles; for example, L. iv. c. 33, n. 7, 8, given under "*Unity*;" L. iii. c. 3, pp. 175-177, given under "*Apostolicity*;" and L. iv. c. 26, given under "*The Church the Expounder of Scripture*."

CLEMENT OF ALEXANDRIA, G. C.³—*Explaining why Chris-*

¹ *Ecclesiae quidem prædicatio vera et firma.*

² *Qui ergo relinquunt præconium Ecclesiae, imperitiam sanctorum presbyterorum arguunt, non contemplantes quanto pluris sit idiota religiosus.*

³ An Athenian by birth, a priest of the church of Alexandria, and a scholar of Pantænus, to whom he succeeded as master in the catechetical school of that city. He flourished towards the close of the second century, and died early in the third, probably about the year 220. The edition quoted is Potter's, Venet. 1757. His writings display great acquaintance with the Gentile philosophy, and polite literature in general, but are very obscure, and his interpretations of Scripture are, like those of that school, principally mystical. It must also be remarked that he warns his readers again and again that *he wrote with the express design of hiding the mysteries of the Christian religion* from the Pagans, and the uninitiated, whilst he, at the same time, labored to show the immense practical superiority of the Christian code of morals over that of every Pagan sect and system of philosophy. Some of those *mysteries*, he tells his readers, he would avoid altogether, others he would only allude to, so as to be understood by the initiated Christian. Certain writers, not knowing, or not stating this, have urged obscure expressions used by Clement, when speaking, for instance, of the holy Eucharist, as serious objections to the belief of the Catholic Church. The extracts given from Clement, in the articles on *Tradition*, and on the *Discipline of the Secret*, will at once show that such objections arise from want of acquaintance with Clement's design, and object and mode of writing.

tians are called "children," and Christ "a man," he says: "The Apostle, writing to the Ephesians, has very clearly manifested what we are seeking after, saying thus—*Until we all meet in the unity of the faith, and of the knowledge of God, unto a perfect man, unto the measure of the age of the fulness of Christ, that henceforth we be no more children tossed to and fro, and carried about by every wind of doctrine, &c.* (Ephes. iv.), saying these things unto the building up of the body of Christ, who is a *head* and a *man*, the alone perfect in righteousness; but we *children*, avoiding the winds of heresies which puff up to swelling pride, and *not believing those who teach otherwise than the fathers*,¹ are then perfected, when we are a Church, having received Christ the head."—*Pædag.* L. i. c. 5, p. 108.

*Continuing the explanation of the word "child," he quotes Isaius lxvi. 12, 13, "Their children," he saith, "shall be carried upon the shoulders, and upon the knees they shall be comforted. As one whom a mother comforteth, so also will I comfort you. The mother brings unto her her children, and we seek the mother the Church."*²—*Ib.* p. 110.

"Oh pupils of a blessed education, let us complete the beautiful person of the Church, and let us run, like children, to the good mother; and if we are hearers of the Word, let us glorify the blessed economy, through which man is instructed, and sanctified as the child of God, and becomes a citizen of heaven; his instruction having been carried on below, and he then receives, as a father, Him whom he learns on earth. The Word both does, and teaches, all things, and acts the part of the Pædagogus in all things. . . . And since the Pædagogus, having brought us unto the Church, has united us to Himself, to the Word, the teacher and universal overseer, it would be well for us, being there, to send up to the Lord, as a return of just thanksgiving, praise befitting a good education."—*Pædag.* L. iii. pp. 310, 311.

¹ Μὴ καταπιστεύοντες τοῖς ἄλλως ἡμῖν νοουθεοῦσι πατέρας.

² Ἡμεῖς ζητοῦμεν τὴν μητέρα τὴν ἐκκλησίαν.

“An excellent thing the city and the people . . . governed by law, as, by the Word, the Church; which is a city on earth, impregnable, and free from tyranny; the divine will on earth, as (it is) in heaven.”—*Stromat. L. iv. p. 642.*¹

“They who will, may discover the truth. . . . We may learn demonstratively, through the Scriptures themselves, how the heresies have fallen away, and how in the alone truth, and in the ancient Church,² there is the most accurate knowledge, and the truly best election.”—*Strom. L. vii. p. 888.*

TERTULLIAN, L. C.³—“It is not lawful for us to introduce (indulge) anything of our own choice, as neither is it to choose

¹ Scattered in Clement's works are various incidental allusions to the Church, from which we may gather his opinions concerning it. I have collected the following:

“We are perfect when we become a Church.”—*Pædag. L. i. p. 108.*

“We seek the mother, the Church.”—*Ib. L. i. p. 108*; see also *L. iii. p. 310.*

“The Church is the spouse of Christ, and to her He has given the firm name, Patience.”—*Ib. L. i. p. 111.*

“Christ looks upon His only Church.”—*Ib. L. i. l. c.*

“And she remains rejoicing unto all ages.”—*l. c.*

“The will of God is man's salvation, and this will is called the Church, which consists of those whom God called and saved.”—*Ib. L. i. p. 114.*

“The Church is at once a virgin and a mother; a virgin in purity, a mother in affection.”—*Ib. L. i. p. 123.*

“The Church is the holy mountain, the Church on high above the clouds, touching the heavens.”—*Ib. L. i. p. 148.*

“It is called the kingdom of God, the heavenly assembly of love, the holy Church.”—*Ib. L. ii. pp. 166, 167.*

“They knew not why the Lord did not marry. But, in the first place, He had His own spouse, the Church.”—*Strom. L. iii. p. 533.*

“The Church on earth is the image of the Church in heaven.”—*Ib. L. iv. p. 593.*

“The Church is the congregation of the elect.”—*Ib. L. vii. p. 846.*

“The spiritual and holy choir forming the spiritual part of the body of Christ, of which they who only bear the name of Christians, but do not live according to reason, are the flesh.”—*Ib. L. vii. p. 885.* For other analogous statements occurring in the same book of the *Stromata*, the reader is referred to the Appendix.

² *Ἐν μονῇ τῇ ἀληθείᾳ, καὶ τῇ ἀρχαίᾳ ἐκκλησίᾳ.*

³ Contemporary with St. Irenæus was Tertullian, a native and citizen of Carthage. The zeal and ability with which he defended the Christian cause, and vindicated its faith and discipline, have immortalized his name, which, however, has suffered by his adoption, about the year 200, of some of the errors of the Montanists, whose cause he is thought to have supported until

that which any one may have introduced of his own choice.¹ We have for our authors the Apostles of the Lord, who did not even themselves choose anything to be introduced of their own will,² but faithfully delivered over to the nations the religion (disciplinam) which *they had received* from Christ.”—*For continuation, see “Apostolicity.” De Præscrip. Hæret. n. 6, p. 203.*

“Now what the Apostles preached, that is, what Christ revealed unto them, I will here also rule, *must be proved in no other way than by those same churches which the Apostles themselves founded*;³ themselves by preaching to them as well *viva voce*, as men say, as afterwards by epistles. If these things be so, it becomes forthwith manifest that all doctrine which agrees with those Apostolic churches, the wombs and originals of the faith, must be accounted true, as without doubt containing that which the churches have received from the Apostles, the Apostles from Christ, Christ from God; but that every doctrine must be judged at once to be false, which savoureth things contrary to the truth of the churches,⁴ and of the Apostles, and of Christ, and of God. It remains, therefore, that we show whether this our doctrine, the rule of which we have above declared, be derived from the tradition of the Apostles, and from this very fact, whether the other doctrines come of falsehood. We have communion with the Apostolic churches, because we have no doctrine differing from them. This is evidence of truth.”—*Ibid. n. 21, p. 209.*

his death, which took place about the year 218 or 220. His works are numerous, and written with great ability and erudition, but the style, resembling the asperity of his mind, is inelegant and intricate, though nervous and impressive. The edition used is that of *Rigaltius*, Paris. 1695.

¹ Nobis vero nihil ex nostro arbitrio indulgere licet, sed nec eligere quod aliquis de arbitrio suo induxerit.

² Ex suo arbitrio.

³ Non aliter probari debere, nisi per easdem Ecclesias quas ipsi apostoli condiderunt.

⁴ Constat omnem doctrinam quæ cum illis ecclesiis apostolicis, matricibus et originalibus fidei conspirat, veritati deputandam . . . omnem vero doctrinam, de mendacio præjudicandam, quæ sapiat contra veritatem ecclesiarum.

For continuation, see "Apostolicity," under which head a great portion of the Treatise "De Præscriptionibus" will be found, and most of which applies directly to the question before us.

The following is part of a valuable defence of the genuineness of St. Luke's Gospel, against Marcion: "To sum up, if it is certain that that is truest which is most ancient, that most ancient which is even from the beginning, that from the beginning which is from the Apostles; it will in like manner also be certain, that that has been handed down by the Apostles, which shall have been held sacred by the churches of the Apostles. Let us see what milk the Corinthians drained from Paul; what the Philippians, the Thessalonians, the Ephesians read; also what the Romans close at hand trumpet forth, to whom both Peter and Paul left the Gospel sealed also with their blood. We have also the churches taught by John. For although Marcion rejects his Apocalypse, nevertheless the succession of bishops, counted up to their origin, will stand by John as the author.¹ Thus also is the noble origin of the other churches recognized. I say, therefore, that that Gospel of Luke which we are principally defending, holds its place, from the first of its publication, amongst the churches, not the apostolic alone, but all which are covenanted with them by the fellowship of religion; whilst that of Marcion is to most not known, and known to none except to be therefore condemned. That Gospel too has churches, but its own; as of later date, as they are false, whose origin if you seek for, you will more easily find it apostate than apostolical; with Marcion, to wit the founder, or some one from Marcion's hive. Wasps, too, form nests; Marcionites, too, form churches. The same authority of the apostolic churches will defend the other Gospels also, which accordingly we have through those churches, and

¹ Ordo episcoporum ad originem recensens in Joannem stabit auctorem, may also be translated—"the order (or succession) of bishops, when traced up to its original, will be found to have John as an author." This is Bingham's translation, and the usual one, but the context and argument seem to require that given in the text.

according to those churches, I mean the Gospel of John and Matthew, &c. It is some such compendious arguments as these that we make use of, when we are arguing on the genuineness of the Gospel against heretics, defending both the order of time which rules against the posterior date of the falsifiers, and the authority of the churches which takes under its guardianship the tradition of the Apostles; because the truth must needs precede what is false, and proceed from those by whom it has been handed down.”—*Adv. Marcion*, l. iv. n. 5, pp. 415, 416.

CENTURY III.

ORIGEN, G. C.¹—“They who have believed, and are persuaded that grace and truth have arisen through Jesus Christ, and that Christ is the truth, derive not the knowledge which impels men to live well and happily, from other source than the very words and teaching of Christ. But that He also, after His assumption into heaven, spoke in His Apostles, Paul points out thus: ‘Or do you seek a proof that it is Christ that speaketh in me?’”—2 *Cor.* xiii. 3.

2. “Wherefore, since many of those who profess to believe in Christ, differ, not only in small and the most trifling, but also in great and the most important things, to wit, either respecting God, or the Lord Jesus Christ, or the Holy Spirit; and not only on these points, but also respecting the dominations and holy powers; therefore does it seem necessary, in the first place, with respect to each of these matters, to lay down a certain line and a manifest rule, and then, in the next place, to proceed to inquire about other matters. For as, though many of the Greeks and barbarians promise truth, we have ceased to seek for it amongst all those who with false opinions claim it, since we have believed that Christ is the Son of God, and we are convinced that it is to be learned by us from Him; so, there being many who fancy that they think

¹ Origen was born in Egypt about the year 184, and died about the year 253. The *Benedictine* edition (Paris. 1733-59) is the one followed here.

the things of Christ, and some of them think differently from those who have gone before, let there be preserved the ecclesiastical teaching, which, transmitted by the order of succession from the Apostles, remains even to the present day in the churches: ¹ that alone is to be believed to be truth, which in nothing differs from the ecclesiastical and apostolical tradition.”²—*De Principiis, t. i. l. 1, n. 1, 2, p. 47, ed. De la Rue, Paris. 1733.* See also *Ibid. l. iv. n. 9, p. 166.*

“As in the firmament, called heaven, God commanded that there should be lights to divide night from day, so, too, in us may this take place, if so be that we strive both to be called and to be a heaven: we shall have in us, as lights to enlighten us, Christ and His Church. For He is the light of the world, who also with His light enlightens the Church. For as the moon is said to derive light from the sun, that by it even the night may be illumined, so also the Church, having received the light of Christ, gives light to all who live in the night of ignorance. As the sun and moon give light to our bodies, so also are our minds enlightened by Christ and the Church.”³—*T. ii. Hom. 1, In Genes. n. 5, 7, pp. 54, 55.*

Explaining *Prov. v. 15, 18*, he says, “Wherefore, do thou too try, oh hearer, to have thine own well, and thine own spring, that thou too, when thou shalt take hold of a book of the Scriptures, mayest begin, even from thine own understand-

¹ *Servetur ecclesiastica prædicatio per successionis ordinem ab apostolis tradita, et usque ad præsens in ecclesiis permanens.*

² *Illa sola credenda est veritas, quæ in nullo ab ecclesiastica et apostolica discordat traditione.* See this passage adduced, later in this article, by St. Pamphilus, as the key to Origen's writings, and as vindicating his orthodoxy. In the context which follows the passage given in the text, Origen gives, as an illustration of his meaning, several doctrines relative to God, the soul, etc., which, he says, *are clearly taught by the Church* (manifestissimè in ecclesiis prædicatur; est et illud definitum in ecclesiastica prædicatione; de quo totius ecclesiæ una sententia est); and several others which the *Church had not clearly defined*, and were, in his judgment, matters of opinion. (De Spiritu Sancto non jam manifeste discernitur, utrum, &c.; quales sunt (Angeli) non satis clare exposuit prædicatio ecclesiastica, &c.)

³ *Luminaria habebimus in nobis, quæ illuminent nos, Christum, et ecclesiam ejus . . . Ecclesia suscepto lumine Christi, illuminat omnes . . . a Christo atque ecclesia illuminantur mentes nostræ.*

ing, to produce some meaning; and, according to those things which thou hast learned in the Church,¹ do thou too try to drink from the spring of thine ability.”—*T. ii. Hom. xii. in Genes. n. 5, p. 93.*

Commenting on the schism of Core and his adherents (*Numb. xvi.*), he says: “Core is the type of those who rise up against the faith of the Church and the doctrine of truth.² Therefore is it written concerning Core and his company, that in brazen censers they offered the incense of a strange fire. And the strange fire is indeed commanded by God to be scattered and poured forth; but ‘the censers, because they are sanctified, make them into broad plates, and cover the altar with them, because they were offered before the Lord, and they are sanctified.’ (*v. 38.*) This, therefore, seems to me to be shown by this type, that these ‘censers,’ which the Scripture says were of ‘brass,’ are a type of the divine Scripture. Upon which Scripture, heretics putting *a strange fire*, that is, a sense and meaning alien from God, and introducing a meaning contrary to the truth, offer to God an incense not sweet, but execrable. And therefore is a model given to the priests of the churches, that, if ever anything of the kind arise, the things that are alien from the truth be utterly banished from the Church of God: but if there be, even in the words of heretics, some things intermixed with the meanings of Scripture, that they are not to be repudiated together with those which are contrary to faith and truth; for the things that are produced from divine Scripture are hallowed and offered to the Lord.”—*T. ii. Hom. ix. in Numer. n. 1, pp. 295, 296.* See also *t. ii. Hom. viii. in Jos. n. 1, p. 474.*

Explaining S. Matt. xxiv. 23, Behold here is Christ, &c., he says: “Or these words are fulfilled by pointing out, not Christ, but some imaginary creature of the same name, as, for instance, one after the doctrine of Marcion, or the traditions of Valentinus. There will be many others too who will be

¹ Secundum ea quæ in ecclesia didicisti.

² Qui contra ecclesiasticam fidem, et doctrinam veritatis insurgunt.

ready to say to the disciples, out of the divine Scriptures, adding thereunto their own peculiar meaning: *Behold here is Christ*. . . . But as often as they bring forward canonical Scriptures, in which every Christian agrees and believes, they seem to say: *Behold in the houses* is the word of truth. But we are not to credit them; nor to *go out* from the first and the ecclesiastical tradition; nor to believe otherwise than according as the churches of God have by succession transmitted to us.”¹—*T. iii. Series Comment. (alib. Tr. 29) in Matt. n. 46, p. 864. See also the first extract from Origen in the Section “The Church the Expounder of Scripture.”*

“The truth is like to the lightning which goeth out from the east, and appeareth even into the west; such is the truth of the Church of God; for from it alone *the sound hath gone forth into all the earth, and their words unto the ends of the world.*”—*T. iii. Comment. in Matt. (Trac. 30), n. 46, p. 864.*

“According, then, to what we have said, they who teach the Word according to the Church,² are the prophets of God. Whilst they who preach the word of Marcion, or of any such, are the prophets of that antichrist that is according to Marcion, that is, of that falsehood which Marcion introduced. . . . The same say also of the preachers of each one of the heresies. . . . We are not, therefore, to give heed to those who say *Behold here is Christ*, but show Him not in the Church, which is filled with *brightness from the east even unto the west*, which is filled with true light, is *the pillar and ground of truth*, in which, as a whole, is the whole advent of the Son of Man,³ who saith to all men, throughout the universe, ‘*Behold I am with you all the days of life, even unto the consummation of the world.*’”—*Ibid. p. 865, col. 2.*

¹ Illis credere non debemus, nec exire a prima et ecclesiastica traditione, nec aliter credere nisi quemadmodum per successionem ecclesiæ Dei tradiderunt nobis.

² Qui ecclesiastice docent.

³ In qua tota totus est adventus Filii hominis.

Origen's system cannot be better understood than as viewed in his celebrated letter to Africanus,¹ the object of which is to show that it is the authority of the Church that decides on the canonicity of the sacred writings. "Your letter, from which I have learned what is your opinion concerning the History of Susannah, circulated in the churches in the Book of Daniel, seems to be brief; but, in a few words, it contains many points for solution. . . . Know, therefore, what we ought to do,—not merely with regard to what relates to Susannah, which, according to the Greeks, is circulated in Greek throughout the whole Church of Christ, nor as regards, as you have stated the case, the two other sections which are, at the end of the Book (of Daniel), written about Bel and the Dragon, neither of which is written in the Daniel of the Jews, but also with regard to countless other portions of Scripture."² (He then gives, from *p.* 13 to *p.* 16, examples from *Genesis*, *Exodus*, *Job*, &c., of passages found in the copies used in the churches, but omitted in the Jewish Scriptures.) "It is time, therefore, unless these things are hidden from us, to reject the copies circulated in the churches; and to make it a law, for the brotherhood, to set aside the sacred books circulated amongst them, and to flatter and persuade the Jews, in order that they may communicate them to us, pure and free from what is false. Has then that Providence which, in the holy writings, has given edification to all the churches of Christ, had no care of those who have been *bought with a price, for whom Christ died: whom though His Son, God, who is charity, spared not, but delivered Him*

¹ This letter occupies from p. 12-30, in the first volume. To do full justice to Origen's argument, the whole letter ought to be translated. It was occasioned by Origen's having quoted, in the presence of Africanus, the history of Susannah, as canonical Scripture. Africanus, in a letter of inquiry addressed to Origen, endeavored to show, by eight distinct and ingenious arguments, that this was not its character. Of these arguments, one was, that the history of Susannah, as well as two other sections, ascribed to Daniel, *were not received by the Jews*. To this objection the extracts in the text principally refer.

² Ἀλλὰ καὶ περὶ ἀλλῶν μυρίων (περικοπῶν).

up for us all, that, with Him, He might give us all things? Moreover, consider whether it is not good to bear in mind that saying: *Thou shalt not remove the everlasting landmarks which thy forefathers have set.*" (And again at p. 26, n. 13). "The Jews do not use the Book of Tobias, nor that of Judith, for they have not them even in their apocrypha in Hebrew, as I have learned from them: but since the churches use Tobias, and that even during the captivity, &c."¹

ST. CYPRIAN, L. C.²—"Our Lord, whose precepts and admonitions we ought to observe, settling the honor of a bishop and the nature³ of His Church, speaks in the Gospel and says to Peter, *I say to thee thou art Peter, &c.* (*St. Matt.* xvi. 18, 19). Hence, through the changes of times and of successions, the ordination of bishops and the nature of the Church flows on (runs down), so as that the Church is settled upon the bishops, and every act of the Church is regulated by these same prelates. Since then this has been established by a divine law,⁴ I wonder that some should have had the bold temerity so to write to me as to pen their letters in the name of the Church, whereas the Church consisteth of the bishop and clergy, and of all those who have not lapsed."—*Ep.* xxvii. *Lapsis.* p. 89. See the first extract given under "*Unity,*" from *Ep.* xl.

"And now this deserter of the Church and renegade (Nova-

¹ There are very many isolated passages scattered through the works of Origen which deserve notice. The following are a few specimens: "These things are heretical, and contrary to the ecclesiastical faith."—T. i. *De Princip.* l. i. p. 69. "This is alien from the faith of the Church."—T. ii. *Hom.* iii. in *Genes.* n. 2, p. 6. See also *ib.* *Hom.* xvi. in *Genes.* n. 4, p. 104. He calls the Church "our mother."—*ib.* *Hom.* x. in *Genes.* n. 1, p. 86; "the footstool of God."—t. i. *De Orat.* n. 26, p. 241; "the paradise of delights."—t. iii. l. iii. in *Cant. Cantic.* p. 76.

² St. Cyprian was born in Africa, probably at Carthage. The year of his birth is not known; but he seems to have been converted to Christianity about the year 246; and to have been ordained and consecrated bishop about the year 248. He was martyred in the year 258. The edition cited is the *Bened.* Venet. 1728.

³ Rationem.

⁴ Ut ecclesia super episcopos constituatur, et omnis actus ecclesiæ per eosdem præpositos gubernetur. Cum hoc itaque divina lege fundatum sit.

tian), as if a change of country was also a change of the man, proclaims and vaunts himself a confessor, though no one can either have that title, or be Christ's confessor, who has denied Christ's Church.¹ For since the Apostle Paul says: 'For this cause shall a man leave father and mother, and they shall be two in one flesh. This is a great sacrament; but I speak concerning Christ and the Church' (*Ephes. v.*): since, I say, the Apostle has thus declared himself, and with his hallowed voice bears testimony to the unity of Christ and the Church, (a unity) cohering with indissoluble bonds, how can he be with Christ who is not with Christ's spouse, and in His Church?² Nor should any one wonder at this procedure in such men (as Novatians). Evil men are ever hurried on by their mad passions, and, having committed crimes, they are driven on by the very consciousness of a guilty mind. Nor can they remain in the Church of God, who have neither in the conversation of their lives, nor in the peaceableness of their morals, held to the divine and ecclesiastical discipline.³ The Lord has said in His Gospel: 'Every plant which my heavenly Father hath not planted shall be rooted up.' (*St. Matt. xv.*) He who has not been 'planted' in the precepts and lessons of God the Father, he alone can withdraw from the Church; he alone, the bishops abandoned, remain in madness with schismatics and heretics."—*Ep. xlix. ad Cornel. pp. 142-144.*

"As to Novatian, dear brother, concerning whom you have desired me to write you word, what heresy he has introduced, you must know, in the first place, that we ought not to be curious as to what he teaches, since he teaches *without* (the Church). Whosoever he be, and whatsoever he be, he is no Christian who is not in Christ's Church.⁴ Let him vaunt him-

¹ Christi confessor nec dici nec esse jam possit, qui ecclesiam Christi negavit.

² Christi pariter atque ecclesie unitatem individuus nexibus coherentem testatur, quomodo potest esse cum Christo, qui cum sponsa Christi atque in ejus ecclesia non est?

³ Deificam et ecclesiasticam.

⁴ Quisquis ille est, et qualiscunque est, Christianus non est, qui in Christi ecclesia non est.

self, and preach up his philosophy and his eloquence with proud words, he who has neither held to brotherly love, nor to ecclesiastical unity, has lost also what he before was. Unless, may be, he seem to you to be a bishop, who, when a bishop had been made in the Church by sixteen fellow-bishops, strives, by canvassing, to be made, by renegades, an adulterous and extraneous bishop. And whereas there is, from Christ, one Church divided throughout the whole world into many members; as also one episcopate, diffused throughout an harmonious multitude of many bishops;¹ that man (Novatian), notwithstanding God's tradition, notwithstanding the unity of the Catholic Church everywhere compacted and conjoined, strives to make a human church, and sends his new apostles through divers cities, in order to lay certain new foundations of his own institution; and though there have long since been ordained, throughout all the provinces and in each city, bishops, men advanced in age, sound in faith, tried in difficulties, proscribed during the persecution, he dares to create other false bishops over them, as if he would traverse the whole world in the obstinacy of his new attempt, or tear asunder the linked union of the ecclesiastical body by scattering the seeds of his discord; not knowing that schismatics always burn with zeal at the outset, but that what they began unlawfully cannot have increase or extension, but at once falls away with its guilty rivalry. But he could not hold the episcopate, even though he had been made bishop before Cornelius, since he has fallen away from the body of his co-bishops, and from the unity of the Church; for the Apostle admonishes us mutually to support each other, for fear lest we recede from the unity which God has appointed, and says: *Supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace.* (*Ephes. iv. 2, 3.*) He, therefore, that neither keeps the *Unity of the Spirit*, nor the *bond of peace*, and separates himself

¹ Cum sit a Christo una ecclesia per totum mundum in multa membra divisa, item episcopatus unus episcoporum multorum concordi numerositate diffusus.

from the bond of the Church, and from the college of presbyters, can neither have the power, nor the honor of a bishop, who chose neither to hold to the unity, nor the peace, of the episcopacy. And then what swelling pride is it, what forgetfulness of humility and meekness, what a froward act of arrogance that any one should dare, or believe that he can, do what the Lord did not even grant to the Apostles, think that he can separate the tares from the wheat, or separate the chaff from the corn, as if it had been given to him to carry the *fan*, and to cleanse the thrashing-floor. And whereas the Apostle says: *In a great house there are not only vessels of gold and of silver, but of wood and of earth*, he would seem to pick out *the vessels of gold and of silver*, and to despise and cast aside and condemn those of *wood and of earth*, when only in the day of the Lord will the *vessels of wood* be burnt with the fire of the divine wrath, and the *vessels of clay* be broken by Him to whom has been given the rod of iron."—*Ep. lii. ad Antonianum*, pp. 156, 157.

After citing several passages, both from the Old and New Testament, and amongst the rest *St. Luke* x. 16, *He that heareth you, heareth me, &c.*, he continues:—"There being these numerous, weighty, and many other such examples as precedents, whereby God has condescended to confirm the sacerdotal authority and power, what kind of men, thinkest thou, are they, who, enemies of the priesthood, and rebels against the Catholic Church, are neither scared by the Lord's forewarning threats, nor by the vengeance of a future judgment? For neither have heresies sprung up, nor schisms been engendered, from other source than this, that obedience is not paid to the priest of God, nor attention given to this, that there is but one priest at a time in a church, and who for the time is judge in Christ's stead, whom, if the brotherhood would, according to the divine commands, obey,¹ no one would stir

¹ Quod sacerdoti Dei non obtemperatur, nec unus in ecclesia ad tempus sacerdos, et ad tempus iudex vice Christi cogitatur, cui si secundum magisteria divina obtemperaret fraternitas.

anything in opposition to the college of priests ; no one would, after the divine sanction, after the suffrage of the people, after the consent of the fellow-bishops, make himself a judge, not now merely of a bishop, but of God ;¹ no one would, by a breach of unity, tear in pieces Christ's Church ; no one, pleasing himself and swelling with pride, would found a new heresy apart and *without* (the Church) : unless there be a man of so sacrilegious rashness and abandoned a mind, as to think that a priest is made without the judgment of God."—*Ep. lv. ad Cornelium*, pp. 177, 178.

“Nor, indeed, because a few rash and wicked men abandon the heavenly and saving ways of the Lord, and not doing what is holy, are forsaken by the Holy Spirit, ought we, therefore, to be so unmindful of the divine tradition, as to account the crimes of these enthusiasts of greater weight than the judgments of the priests, or fancy that human efforts avail more to attack, than the divine guardianship to protect. Is then the dignity of the Catholic Church, and the faithful and uncorrupted majesty of the people within her, and the priestly authority, too, and power, to be laid down for this, that men who are set *without* the Church may tell us they wish to judge a prelate of the Church ?² heretics (pass judgment) on a Christian ? The wounded on the sound ! the maimed on the uninjured ! the fallen on him that stands firm ! the guilty on the judge ! the sacrilegious on a priest !”—*Ibid.* pp. 184, 185.

“Since Novatian, whom this man (Marcianus, Bishop of Arles) follows, has been long ago excommunicated, and judged an enemy to the Church,—who, when he sent his agents to us in Africa, desiring to be admitted into communion with us, carried back hence from a numerous council of priests, who were then assembled, this sentence, that he had *begun* to be *without*, nor could any of us be in communion with him, who, when Cornelius had been, by the judgment of God, and the

¹ Judicem se jam non episcopi, sed Dei faceret.

² Ut judicare velle se dicant de ecclesiæ præposito extra ecclesiam constituti.

suffrage of the clergy and people, ordained bishop in the Catholic Church, had attempted to erect a profane altar, to set up an adulterous chair, and to offer sacrilegious sacrifices in opposition to the true priest, and that, therefore, if he wished to repent, and to return to a wholesome feeling, he should do penitence, and return as a suppliant to the Church,—how idle is it, that after Novatian has been repulsed, and cast back, and excommunicated, throughout the whole world, by the priests of God, still to suffer his flatterers now to mock us, and to pass judgment on the majesty and dignity of the Church.¹

“For this cause is the numerous body of priests knit together with the glue of mutual concord, and the bond of unity, that if any of our college should attempt to create a heresy, and to rend and lay waste the flock of Christ, the rest may come in aid, and, like useful and merciful shepherds, gather into (one) flock the Lord’s sheep.

“For although we are many shepherds, yet do we feed but one flock;² and we ought to gather together and to cherish all the sheep which, with His blood and passion, Christ sought. . . . The Lord declares those men execrable and abominable who please themselves,³ who, swollen and inflated, arrogantly assume something to themselves. Of which number since Marcianus has begun to be, and, uniting himself to Novatian, stands forth the enemy of mercy and piety, let him not give, but receive sentence; nor so act as if it were he that had judged the college of priests, whereas he himself has been judged by the whole priesthood. The glory and honor of our predecessors, the blessed martyrs Cornelius and Lucius, ought to be guarded; whose memory whilst we honor, much more ought you, by your weight and authority, to honor and guard it, who have been made the vicar and successor of them.”⁴—*Ep. lxvii. ad Stephanum, pp. 248-250.* See other passages un-

¹ De majestate ac dignitate ecclesie judicare.

² Etsi pastores multi sumus, unum tamen gregem pascimus.

³ Qui sibi placeant.

⁴ Vicarius (in their stead) et successor eorum.

der "Unity," &c., especially *Ep. lxxiii. ad Jubaï.* and *Ep. lxxvi. ad Magnum.*

"The spouse of Christ cannot become adulterate;¹ she is undefiled and chaste. She owns but one home; with spotless purity, she guards the sanctity of one chamber. She keeps us for God; she appoints unto the kingdom the sons that she has borne. Whosoever, having separated from the Church, is joined to an adulteress, he is cut off from the promises of the Church. Neither shall he come unto the rewards of Christ who leaves the Church of Christ. He is an alien, he is an outcast, he is an enemy. He can no longer have God for a father, who has not the Church for a mother."²—*De Unitate*, p. 397. For the continuation, see under the head "Unity," where nearly the whole of this tract will be found, a great part of which applies directly to the question before us.

ANONYMOUS, L. C.³—"A question, I perceive, has arisen amongst the brethren, as to what had better be done with those persons who have been baptized, in heresy indeed, but still in the name of our God Jesus Christ; whether, according to a very ancient custom and tradition of the Church, it would be enough for hands to be imposed on them by a bishop, that they may receive the Holy Ghost. . . . In a question of this kind, in my opinion, no controversy or dispute could possibly have arisen, if each of us, content with the venerable authority of all the churches,⁴ and with needful humility, were solicitous to make no innovation; as he would see that there is no room for contrariety of opinion. For everything whatsoever that is doubtful and ambiguous, and is

¹ Adulterari non potest sponsa Christi.

² Habere jam non potest Deum patrem qui ecclesiam non habet matrem.

³ It is not known with certainty who is the author of the treatise *De Re-baptismate*. Baluzius inclines to Ursinus, an African monk, who flourished, according to Gennadius, towards the end of the fourth century. Cave and others assign an earlier date to it, and there seems internal evidence sufficient to show that it was written during the lifetime of, and against St. Cyprian. The date affixed by Gallandius is 254. See *Proleg.* tom. iii. *Bib. Vet. PP.*

⁴ Contentus venerabili omnium ecclesiarum auctoritate.

based on the divers sentiments of prudent and faithful men, if it be adjudged contrary to the ancient and ever-to-be-remembered and most solemn observance of all the distinguished saints and of the faithful, ought undoubtedly to be condemned; since, in a matter long since settled and ordered, whatever that is which is brought forward in opposition to the peace and quiet of the Church, will bring with it nothing but disunion, secret hatred and schism; from which no other fruit can be gathered but this, that one man, be he who he may, is, with empty boasting, vaunted of, amongst a certain number of unstable men, as of great prudence and firmness; and having gained the wondering admiration of heretics, whose only consolation is not to seem alone in their sinfulness, he is glorified amongst men just like himself, and fitting compeers, as having reformed the defects of all the churches.¹ For this is the study and aim of all heretics, to fasten upon our holy mother the Church such like, and as many calumnies as possible; and they reckon it the height of glory to have found out something, be it ever so trifling, which may be laid to her charge as a fault. To pursue this conduct is unbecoming in any of the faithful of sound mind, and the attempt is especially so in one in any grade of the clergy, and more so still in any bishop: it is a kind of prodigy for the very bishops to design such scandals; and not to be ashamed, contrary to the injunction of the law and of all the Scriptures, to bare, with sad irreverence, to their own defilement and peril, the nakedness of mother Church, even if such they think there be in the matter in hand, although in all this there is no turpitude attaches to the Church, except from the wanderings of these very men. Wherefore, the crime committed by these men is more flagrant, if what is reprehended by them as not rightly done, in an observance of very great antiquity, be, both by those who have gone before us and by us, clearly and powerfully shown to have been, and to be, still rightly complied with; so that, even though the arguments on

¹ *Vitia universarum ecclesiarum correxisse celebretur.*

either side were of equal weight, yet as the innovation could not possibly be established without dissensions amongst the brethren, and evil to the Church, assuredly there ought not, right or wrong, as the saying is, that is against all goodness and equity, a stain, so to speak, be cast on mother Church; and the ignominy of such presumption should be fastened on those who make the attempt.”—*Anonym. de Rebaptism. Int. op. S. Cypr. pp.* 629, 630.

APOSTOLICAL CONSTITUTIONS, G. C.¹—“Endeavor, O bishop, to be pure in thy actions, understanding thy place and dignity: which is that of one sustaining the image of God among men, being set over² all men, over priests, kings, rulers, fathers, children, masters, and in general over all those who are subject to thee.”—*Const. Apostol. l. ii. c. xi.*; *Galland. t. iii. Bib. Vet. PP. Venet.* 1765.

“Let then the layman honor the good shepherd, love him and fear him as his lord, as his master, as the high-priest of God, as the teacher of piety. For he who hears him, hears Christ, and he who despises him, despises Christ, and he who receives not Christ, receives not his God and Father. For He has said, ‘He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me despiseth Him that sent me.’”—*Ibid. l. ii. c. xx.*

“The bishop; he is the minister of the word, the keeper of knowledge, the mediator between God and you in those things which pertain to His worship; he is the teacher of piety; he is, after God, your father, who has regenerated you by water and the Spirit unto the adoption of sons. He is your ruler, and he is your king and potentate; he is, next after God, your earthly God,³ who has a right to receive

¹ Of the value, antiquity, and character of this work it would be useless to say anything, after the volumes that have been written concerning it. Gallandius assigns the year 230 as the date of its first appearance in its present form; but I have thought it right to consider it as evidence of a period somewhat later than the middle of the third century.

² Ὡς Θεοῦ τύπον ἔχων ἐν ἀνθρώποις, ἄρχειν.

³ Οὗτος ὑμῶν ἐπίγειος θεὸς μετὰ θεόν. For similar forms of expression, in the writings of the Fathers, see *Cotelier. not. in loco, t. i. PP. Apostol.*

honor from you; for of him, and of such as he, God has said, 'I have said ye are gods, and all of you sons of the Most High' (*Ps.* lxxxii. 6); 'and you shall not speak evil of the gods' (*Exod.* xxii. 28). For let the bishop preside over you, as one honored with the dignity of God, with which he rules the clergy, and governs all the people."—*Ibid.* l. ii. c. 26. See also l. ii. c. 29, 30.

ST. METHODIUS, G. C.¹—"The woman that appeared in heaven clothed with the sun, having a crown of twelve stars, at whose feet the moon has her resting place, and who is travailling and in pain to be delivered, she in sooth, in strictness of speech, is our mother, O virgins; a power she of herself, distinct from her children; she whom the prophets have called, according to the scope of what they set before us, at one time, Jerusalem; at another, the spouse; now the mountain of Sion; and again the temple and tabernacle of God. For that power which, as in the prophet, eagerly sought to be illuminated, the Spirit crying to her, 'Be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord shall be seen upon thee,' &c. (*Is.* lx. 1-4) is the Church, whose children, after the resurrection, hastening unto her in crowds, from every quarter will press to her: and having received a light that knows no setting, is clothed as with a garment, and gladdened with the brightness of the Word. . . . Behold the mighty woman, a pure and spotless and abiding beauty, scattering around her a brightness nowise inferior to that of the rays of light."—*Conviv. Virg. Orat.* viii. n. 5, p. 717. *Galiland. T.* iii. *Bibl. Vet. PP.* For a similar passage on *Ephes.* v. 25, see *Ibid. or.* iii. n. 8, p. 688, ap. *Combesis*, p. 81.

ST. PAMPHILUS, G. C.²—*The following extract is the one*

¹ Bishop of Tyre, was martyred about the year 311. The edition of his works here followed is that given by Gallandius, *t.* iii. *Bibl. Vet. Patr.*

² Priest and martyr. He was born in Caesarea of Palestine, about the middle of the third century. His apology for Origen was composed whilst he was imprisoned; only a portion of it remains in a translation by Rufinus. St. Jerome is well known to have denied St. Pamphilus to have been the author of this treatise, but he seems to have been mistaken. This question

referred to at p. 27, note 2, when citing Origen :—“These remarks (he alludes to the extract referred to) are made by Origen, towards the beginning of the first book *περὶ ἀρχῶν*, to show what has been manifestly handed down in the public teaching of the Church, and what has not been clearly defined. On each of the above-named points, he, in various places, in his other books, argues according to the distinction which he had already pointed out; maintaining more manifestly and firmly, with every species of proof, out of the Holy Scriptures, the things which he had already proclaimed as being taught by the Church as defined; whilst, with regard to those things of which he shows that they are not taught manifestly and as defined in the Church, he rather puts forth opinions, and such meanings as might occur to him in the course of his reasoning and treating on such subjects, than anything like certain and definite propositions; discussing, that is, and treating of them thoroughly, rather than affirming anything. But, in every case, he bears in mind his own declaration—the one made above, wherein he says that that alone is to be received and believed as truth, which in nothing is opposed to the apostolical and ecclesiastical dogmas. And this he does, not only in the above-named books, but, in all his expositions of the Scriptures, it is his wont to adhere to this declaration; and in those especially in which he gives various expositions of the same portion of Scripture; affirming, that he had, to the best of his comprehension, adduced many, even opposite, remarks, for fear of omitting anything that might be said; but that that was to be held to, which the apostolical and ecclesiastical reader might approve of. He does the very same thing when discussing the sects of the heretics; after confuting and convicting each of which, he holds to the one only Catholic sentiment of truth, and that the one which he has explained above.”—

is ably treated by De la Rue, *T. iv. Op. Orig.* That edition is here used. Gallandius gives the Apology with another piece published by Fabricius, *T. iv. Bib. Vet. Patr.*

¹ Ex definito prædicari ab ecclesia.

Published in the 4th vol. of Origen's Works, p. 21, col. 2; also in Gallandius, T. iv.

In the same treatise we meet with a similar passage. "Origen. There are also certain other dogmas which are not found in the apostolical traditions; respecting which (dogmas) you will ask whether we ought to reckon as heretics those who have an opinion, and treat on those subjects. Thus, to give an example, if any one should inquire into the cause (origin) of the soul, though the ecclesiastical rule has not handed down whether the soul be propagated from the parent, or whether it be prior to, and more deserving of honor than, the body. Whence, many persons have not been able to understand what opinion they ought to hold on the cause of the soul; whilst they who have been observed to have an opinion, or to debate the matter, are by some suspected as if they were introducing some novelty. . . ."

"*Pamphilus.*—Thus writes Origen, in the work named above, (*Comm. in Ep. ad Titum, T. iv. p. 696*); but, to what he says, we add these remarks, which justice requires at our hands. If the Church manifestly handed down, or taught the opposite to what he held, he would undoubtedly be deservedly censured as contravening and resisting the decrees of the Church.¹ But now when there is a difference amongst the members of the Church, and some hold one opinion and some another, and all different, on the soul, why is he to be more blamed than the rest? (The apologist then gives the various opinions held on the origin of the soul, and continues, in the *next page*, as follows:) But what do we wish to prove from all these statements? undoubtedly this: that as no one could, with justice, pronounce those to be heretics who hold as true any of the opinions enumerated above, in as much as there does not seem to be anything certain, or manifestly declared, respecting them, either in the divine Scriptures, or contained

¹ Si manifeste ecclesia traderet vel prædicaret contraria his quæ ille sensit, sine dubio velut contrarius et resistens statutis ecclesiasticis merito culparetur.

in the public teaching of the Church,¹ so neither is it just for this man to be censured, when delivering his opinion; especially when he has carefully guarded what ought to be by all means preserved in the Church, relative to the profession of faith on the soul."—*Inter op. Orig. T. iv. c. 9, pp. 43, 44.*

CENTURY IV.

LACTANTIUS, L. C.²—"As many heresies have sprung up, and as, by the instigation of demons, the people of God has been divided, truth is by us briefly to be defined, and at the same time to be placed in its own proper dwelling place; that so if any one desire to draw the water of life, he may not be carried to broken cisterns that hold no water, but become acquainted with the most bountiful fountain of God, watered by which he may possess perennial life. It behooves us, then, first of all, to know that both Himself and His ambassadors foretold that many sects and heresies would have existence, and sever the concord of the holy body, and warned us to use the utmost prudence and care, for fear lest we might at any time fall into the snares and wiles of that adversary with whom it is God's will that we should wrestle. . . . Some of ours there have been, either less settled in faith, or less learned, or less prudent, who have caused a breach in unity, and disunited the Church. . . . Whilst some there have been, not learned enough in the heavenly writings, who, unable to reply to their opponents, when they objected that it was both impossible and unbecoming that God should be enclosed within a woman's womb . . . have been perverted from the right path, and have corrupted the heavenly writings, so far as to fashion for themselves a new doctrine without any root or firmness: whilst some, enticed away by the predictions of false prophets, who

¹ Pro eo quod neque ex divinis scripturis certi aliquid de his vel manifesti dictum esse videatur, neque in prædicatione ecclesiastica contineri.

² Lactantius, probably an African by birth, was the disciple of Arnobius. He was appointed teacher of rhetoric at Nicomedia, about the year 290, and became a Christian about 295. He died about 330. The edition of his works here used is that by Lebrun and N. L. Dufresnoy, Paris, 1748.

have been, both by Him and by the true prophets, foretold, have fallen away from God's doctrine, and abandoned the true tradition. But all these, entangled in demoniacal wiles which they ought to have foreseen, and to have guarded against, have, by their imprudence, lost the divine name and worship. For whereas they are called Phrygians or Novatians, or Valentianians, or Marcionites, or Anthropians (Arians), or other such, they ceased to be Christians, who, having lost the name of Christ, assumed human and extraneous titles. The Catholic Church is therefore the only one that retains the true worship. This is the source of truth; this the dwelling-place of faith; this the temple of God, which whosoever enters not, or from which whosoever departs, he is an alien from the hope of life, and eternal salvation.¹ No one ought to flatter himself by means of obstinate disputation; for life and salvation are at stake, which, if not prudently and sedulously looked to, are lost and utterly destroyed. But, as every sect of heretics thinks itself above every other Christian, and its own the Catholic Church, it is to be known that that is the true (Catholic Church) wherein are confession and penitence, which wholesomely heal the wounds and sins to which the weakness of the flesh is subject. Thus much, in a few words, have I set down by way of admonition, lest any one desirous of avoiding error become entangled in a greater error, whilst ignorant of the shrine of truth."²—*Divin. Inst. L. iv. c. 30.*

ST. ALEXANDER OF ALEXANDRIA, G. C.³—"These Arians will not condescend to compare any of the ancients with themselves; nor endure that the masters, whom we have used from our childhood, be equalled with them; nay, they do not

¹ *Sola Catholica ecclesia est, quæ verum cultum retinet. Hic est fons veritatis, hoc domicilium fidei, quo si quis non intraverit, vel a quo si quis exiverit, a spe vitæ ac salutis æternæ alienus est.*

² *Dum penetrare veritatis ignorat.*

³ He succeeded to the chair of Alexandria about the year 312. He was the first to resist the heresy of Arius, whom he condemned, and against whose novelties he wrote numerous letters to the bishops of various churches; only two of these remain, they are in *Labbe Concil. T. ii.*, and also in *Galland. T. iv.*

think that any one of our fellow-ministers throughout the whole world has attained to any measure of wisdom. They alone are the wise, though poor in everything; and declare themselves the discoverers of truths, and that to them alone have been revealed things which have never entered even into the thoughts of any one else under the sun. Oh, the unhallowed pride and boundless madness, and vain-glory befitting their atrabilious spirit, and the Satanic arrogance, that have hardened into their very souls! Neither the explanation, well-pleasing unto God, of the ancient Scripture, has shamed them, nor the concordant pious doctrine of their fellow-ministers concerning Christ has repressed their audacity against Him, whose unhallowed work not even will the devils endure. . . . Of them (Father and Son) we believe as it seems right to the Apostolic Church. . . . (We acknowledge) one and one only Catholic and apostolic Church, ever indeed incapable of being overthrown, even though the whole world should choose to war against it, and which will conquer every most unhallowed opposition of the heterodox, the Master of the household Himself having made us confident, in that He cried out,¹ *Have confidence, I have overcome the world* (*John* xvi. 33).—[Having explained the Apostles' Creed, he adds] These things we teach, these we proclaim, these are the apostolic doctrines of the Church, for which too we would die.”—*Ep. de Arian. Hæres. Labbe, t. ii. pp. 19-21, and Galland. t. iv. pp. 447, 448.*

¹ Οὐδὲ ἡ τῶν συλλειτουργῶν σύμφωνος περι Χριστοῦ εὐλάβεια . . . ὁμολογοῦμεν . . . μίαν καὶ μόνην καθολικὴν τὴν ἀποστολικὴν ἐκκλησίαν, ἀκαταίρετον μὲν αἰεὶ, καὶ πᾶς ὁ κόσμος αὐτῇ πολεμεῖν βουλευῆται, νικηφόρον δὲ πάσης τῆς τῶν ἑτεροδόξων ἀσεβεστάτης ἐπαναστάσεως, εὐχαρθεῖς ἡμᾶς κατασκευάσαντος τοῦ οἰκοδεσπότου αὐτοῦ, διὰ τὸ βοᾶν. Constantine's words, as reported by Gelazius Cyzicenus, *Histor. Concil. Nic. c. viii. Labbe, ii. p. 167*, deserve recording:—“God hath appointed you to be priests and princes (archons), both to judge the people and determine causes (κρίνειν τε καὶ διακρίνειν τὰ πλήθη), and as being more excellent than all other men, He has described you as Gods, according to what is written, *I have said ye are Gods, and all sons of the Most High*: and again, *God hath stood in the congregation of Gods* (*Ps. lxxxii.*)”

EUSEBIUS, G. C.¹—"I will at the same time add to the manifestation of these things, the theology² of our Saviour; having nothing indeed to say that is freshly discovered, nor any wise thing of my own, and that is my own discovery, but shall put forward the uncorrupted doctrine of the Church of God, which she, having received it from above, from the beginning, from ear and eye witnesses of the Word, still guards."³—*In Proœm. de Eccles. Theol.* p. 60, ed. Colon. 1688.

"The Church of God, journeying straight in the right and royal road, has condemned all the rest as by-paths,⁴ and she transmits to her votaries the knowledge of the divine grace, teaching, in the very mystery of regeneration, to confess and believe one God the Father Almighty," &c.—*De Eccles. Theol.* l. i. c. 8, p. 65.

Into Edom will I stretch out my shoe (*Ps.* cvii. 10). . . .
 "Again, you will not err if you say that the Apostles are the 'shoe,' or they who minister the Gospel even unto this day. . . . He orders His disciples to evangelize all the nations in His name. Thus, then, even unto this present time, the God of the universe prophesies, that He will *dwell in His holy place*, and will in it, and through it, speak to men.⁵ . . .
Who will bring me into the fortified city? who will lead me

¹ Eusebius, surnamed Pamphilus, was appointed bishop of Casarea in Palestine, in the year 314. He was deeply embroiled in the Arian controversy. He died about the year 339. The *Historia Ecclesiast.* cited is the edition of Valesius, by Reading, Cantab. 1720. The *Demonstratio Evangelica*, with various treatises, is quoted from *Ed. Colon.* 1688. The *Præparatio Evangelica* is from the Paris edition, 1628. For the Psalms, Isaias, &c., Montfaucon's *Nova Collectio Patrum Græc.* Paris, 1707. The *Proœm.* and three first chapters of the *Demon. Ev.* with fourteen smaller treatises, are from Gallandius, *t.* iv. Copious additional fragments of his *Comm. on St. Luke*, with part of his treatise *on Easter*, are in Maii's *Nova Collect. Vet. Scrip.* Romæ, 1825, et seqq. *t.* i.

² On the use of this term, see note to St. Justin, under "Invocation of Saints."

³ Τῆς ἐκκλησίας τοῦ θεοῦ τὴν ἀδιάφθορον διδασκαλίαν προῖσχόμενος, ἦν παρὰ τῶν αὐτοπτῶν καὶ αὐτηκόων τοῦ λόγου, ἀνοθεὶν ἐξ ἀρχῆς παραλαβοῦσα, φυλάττει.

⁴ Τὴν εὐθείαν καὶ βασιλικὴν ὁδὸν ὀρθοτομοῦσα ἡ ἐκκλησία τοῦ θεοῦ, τὰς μὲν ἄλλας παρεκτροπὰς ἀπεδοκίμασε.

⁵ Ἐν αὐτῇ τὲ καὶ δι' αὐτοῦ λαλήσειν.

into Edom? And it is very wonderful that God is spoken of as not walking with naked feet, but with ‘shoes,’ the word indicating the souls that minister to His will, by means of whom, having completed the vocation of the Gentiles, He established over the whole earth His city, I mean His Catholic Church, and the assembly of God-serving men; of which city it is elsewhere said, *Glorious things are said of thee, O city of God.* (Ps. lxxxvi. 3.) And, *The stream of the river maketh the city of God joyful.* (Ps. xlv. 5.) This fortified city, therefore, when the prophet desired to behold, he said, *Who will bring me into the fortified city?* or, *into the city fenced round,* for so Symmachus interprets: for the gates and doors and bolts of the divine powers fence it round, that it may not suffer any devastation. Therefore did the Saviour say concerning it, ‘I will build my Church upon a rock, and the gates of hell shall not prevail against it.’—*In Ps. lix. t. 1, pp. 282-284.—Nov. Collect. (Montfaucon) Patr. Græc. Paris. 1707.*

“He alone, having been born in that city, settled and confirmed ‘The city of God,’ that is, a system according to God, and a God-fearing institution, throughout the whole universe, by means of His Catholic Church, which is settled in every place and country and city,¹ to which we ought to be persuaded that the saying applies, ‘Glorious things are said of thee, O city of God;’ and, ‘The stream of the river maketh the city of God joyful,’ and whatever else of this nature is set down in the divine Scriptures.”—*Comm. in Ps. lxxxvi. t. i. p. 539 (Montfaucon), Nov. Collect. P.P. Gr.*

Hosius, G. C.²—“When did Constantine your father do anything like this? What bishop did he banish? When did he obtrude himself into the judgments of the Church? . . .

¹ Διὰ τῆς ἐν παντὶ τόπῳ καὶ πάσῃ χώρᾳ, καὶ πόλει συνεστῶσης αὐτοῦ καθολικῆς ἐκκλησίας.

² Bishop of Cordova, in Spain. He was born in the year 256, suffered for the faith, and was present at the Council of Nicæa. He died at a very advanced age, about the year 358. The letter cited is given in the *Bened. Ed. St. Athanas. t. i.*, and in Gallandius, *t. v.*

Cease, I beseech thee, and remember that thou art a mortal man. Fear the day of judgment; keep thyself clean against that day. Put not thyself forward into ecclesiastical matters, nor be thou the man to charge us in these matters; rather learn them thyself from us. In thy hands God has placed the kingly power; to us He has entrusted the things of the Church; and as he who deprives thee of thy rule, opposes God who has thus ordained, so fear thou lest, drawing to thyself the things of the Church, thou fall under a grievous accusation. ‘Render,’ it is written, ‘unto Cæsar, the things that are Cæsar’s, and to God the things that are God’s.’ It is therefore neither lawful for us to rule over the earth, nor hast thou power to offer incense.”—*Ep. ad Const. ap. Athan. in Hist. Arian. n. 44, t. i. p. 293, ed. Bened. Patav. 1777, Galland. t. v. pp. 81, 82.*

ST. HILARY OF POITIERS, L. C.¹—Explaining *S. Matt.* xiii. 1, he says: “The reason why the Lord sat in the ship, and the crowds stood without, is derived from the things that lie under these circumstances. For He was about to speak in parables; and by this kind of action He signifies, that they who are placed without the Church, cannot attain to any understanding of the divine words.² For the *ship* exhibits a type of the Church, the word of life placed and preached within which, they who are without, and lie near like barren and useless sands, cannot understand.”³—*Comm. in Matt. c. xiii. n. 1, t. 1, p. 374.*

ST. ATHANASIUS, G. C.⁴—“But let us nevertheless, in addi-

¹ St. Hilary, born in the province of Aquitaine, was made bishop of Poitiers about the year 355, and died in 367. He was the firm supporter of St. Athanasius. The edition used is that of *Maffei, post-Benedict.* Venet. 1749.

² Qui extra ecclesiam positi sunt, nullam divini sermonis capere posse intelligentiam.

³ Intra quam verbum vitæ positum et prædicatum, hi qui extra sunt . . . intelligere non possunt.

⁴ St. Athanasius was born about the year 296. He was present, as assistant to St. Alexander of Alexandria, at the council of Nicæa. In the year 326 he succeeded St. Alexander in his patriarchal see. During more-

tion to the above, see the tradition which is from the beginning, and the doctrine and faith of the Catholic Church, which the Lord indeed communicated, but the Apostles proclaimed and the fathers guarded; for on this has the Church been founded, and he who falls away from this, would not be, nor would he even be called, a Christian."¹—*Ep. i. ad Serapion. n. 28, t. 1, p. 540, ed. Ben. Patav. 1777.*

"They (the fathers at Nicæa) wrote indeed respecting Easter, 'It has seemed good, as follows,' for it did then seem good that there should be a general compliance; but as regards the faith, they wrote not, 'It has seemed good,' but, 'Thus believes the Catholic Church,' and at once confessed how they believed, thereby to show that their sentiment was not novel, but apostolical, and that what they wrote down was not a discovery of their own, but the same as the Apostles had taught."—*De Synodis, n. 5, t. i. p. 575.* For the context, see "*Indefectibility.*"

"It is enough to give this only for answer to these things (asserted by the Arians), and to say, 'These things are not of the Catholic Church, neither did the fathers think thus.'"—*Ep. ad Epictet. n. 3, p. 722, t. 1.*²

than forty years he was the champion of orthodoxy, and suffered much severe persecution from the Arian party. He died about the year 372. The edition of his works cited is the *Bened.* (Lopinus and Montfaucon), Patav. 1777.

¹ Ἰδωμεν ὁμῶς καὶ αὐτὴν τὴν ἐξ ἀρχῆς παράδοσιν καὶ διδασκαλίαν καὶ πίστιν τῆς καθολικῆς ἐκκλησίας ἣν ὁ μὲν κύριος ἔδωκεν, οἱ δὲ ἀπόστολοι ἐκήρυξαν, καὶ οἱ πατέρες ἐφύλαξον, ἐν ταύτῃ γὰρ ἡ ἐκκλησία τεθεμελίωται, καὶ ὁ ταύτης ἐκπίπτων, οὐτ' ἂν εἴῃ, οὐτ' ἂν ἐτι λέγοιτο Χριστιανός.

² Οὕτως πιστεύει ἡ καθολικὴ ἐκκλησία.

³ The following incidental phrases which occur in the writings of St. Athanasius, deserve notice: "They, too, of the heresies have fallen away from the ecclesiastical teaching (ἐκπεσόντες τῆς ἐκκλησιαστικῆς διδασκαλίας), and have made shipwreck of the faith."—*Orat. contra Gentes, n. 6, t. i. p. 5. Ibid. n. 7, p. 5; n. 33, p. 25.* "Our fathers then formed an œcumenical synod, and having assembled to the number of three hundred, more or less, condemned the Arian heresy, and all declared it to be alien and foreign to the faith of the Church (ἀλλοτρίαν αὐτῆν καὶ ξένην τῆς ἐκκλησιαστικῆς πίστεως)."—*Hist. Arian. ad Monach. n. 66, t. i. pp. 302, 303.* "This, then, I consider the meaning of this passage, and that a very

ST. CYRIL OF JERUSALEM, G. C.¹—The thirty-third section of the fourth *Catechetical Instruction* is headed, “Of the Holy Scriptures.” Having made a remark against a heresy of long standing, he says, “Learn also diligently, and from the Church,² which are the books of the Old Testament, and which of the New, and read not to me anything of the uncertain books. For why shouldest thou, that knowest not those which are acknowledged by all, take useless trouble about those which are questioned? Read the divine Scriptures, those twenty-two books of the Old Testament which were interpreted by the seventy-two interpreters.” (Then follows a well-known account of that translation, which seems to assert a species of divine inspiration in its favor.) “Read the twenty-two books of these men (or of these Scriptures), but have nothing to do with the uncertain books (Apocryphal).³ Those only meditate on earnestly, which we read confidently even in the church. Far wiser than thou, and more devout,

ecclesiastical meaning (μάλα ἐκκλησιαστικὴν οὐσίαν).”—*Orat. i. contr. Arian. n. 44, t. i. p. 353.* “This being the ecclesiastical faith (τοιαύτης δὲ οὐσίας τῆς ἐκκλησιαστικῆς πίστεως), when some men, considering his human acts, see the Lord thirsty . . . and lower the Saviour to a mere man, they sin grievously.”—*Ep. iv. ad Serap. n. 15, t. i. p. 564.* “Do you wish to confound the system of the Gentiles and of the heretics, and to show that the knowledge of God is not with them, but in the Church alone (ἐν μονῇ τῇ ἐκκλησίᾳ), you may read and sing the seventy-fifth Psalm.”—*Ep. ad Marcell. n. 21, t. i. p. 795.*

¹ St. Cyril, born about the year 315, was ordained priest by Maximus, bishop of Jerusalem, in the year 345, whose see and chair he somewhat unusually, if not irregularly, obtained possession of, about the year 350. He died in the year 386. None of his writings have been preserved to us, except eighteen catechetical instructions addressed to catechumens, and five mystagogic discourses addressed to neophytes. The edition used is the *Bened.* by Toutté, Venet. 1763.

² Καὶ παρὰ τῆς ἐκκλησίας.

³ Μηδὲν τῶν ἀποκρύφων—*Apocryphal*, a term which then seems only to have signified a work not canonical. The canon of the church of Jerusalem, as specified by St. Cyril, is neither as regards the Old nor the New Testament, that of any church now in existence. See *Ed. Ben. Diss. iii. c. 13, pp. cexli-cexliv.* But this is not the place to enter on a question of such magnitude and difficulty as that of the canon of Scripture. The passage is merely adduced to show whence, according to St. Cyril, the canon is to be derived.

were the Apostles and the ancient bishops, the rulers (presidents) of the Church, who have handed these down.¹ Thou, therefore, who art a child of the Church, do not falsify what has been settled.”—*Catech.* iv. n. 33, 35, pp. 67, 68, ed. *Bened.* Venet. 1763.

“But take thou and hold, as a learner, and in profession, that faith only which is now delivered to thee by the Church, and is fenced round out of all Scripture.² For since all cannot read the Scriptures, but some as being unlearned, others by business, are hindered from knowledge (of them), in order that the soul may not perish from want of instruction, we comprehend the whole doctrine of the faith in a few sentences. This I wish you to remember in the very phrase, and to rehearse it with all diligence amongst yourselves, not writing it on paper, but gravating it by memory on your heart; being on your guard in your exercise, lest haply a catechumen should overhear the things delivered to you. This I wish you to have as a provision by the way during the whole period of life, and besides this never to receive any other.”—*Catech.* v. n. 12. For the continuation, see “*Private Judgment.*” See also the extract from *Catech.* xviii. n. 22-28, given under “*Catholicity.*”

ST. EPHRÆM SYRUS, G. C.³—“They again must be reprovèd, whosoever they are, that go astray out of the highway, and wander along devious and treacherous paths: seeing that the way of salvation presents to us marks, whereby we may perfectly know that this is the road which the messengers of

¹ Οἱ ταύτας παραδόντες.

² Πίστιν . . . τηρήσον μονὴν τὴν ὑπὸ τῆς ἐκκλησίας νυνὶ σοὶ παραδιδουμένην, τὴν ἐκ πάσης γραφῆς ἰσχυρωμένην.

³ St. Ephræm, born in Nisebis, or in the neighborhood, was ordained deacon at Edessa, and is said, during his visit to St. Basil, to have been ordained priest by him. His works were even during his own lifetime almost all translated into Greek, and were, as St. Jerome informs us, held in such high estimation, as to be read in some churches after the Holy Scriptures. See *Sozomen.* H. E. L. iii. c. 16. He died about the year 378; we have his life by St. Gregory of Nyssa. The most complete edition of his works is that edited by P. Benedetti, S.J., and Joseph Assemani, at Rome, in six volumes folio, 1732, et seqq. This is the edition cited.

peace trod; which the wise, inspired by the Spirit, fore-shewed; and which the prophets and Apostles have left us levelled and made smooth: whose mile-stones truth has set up, and whose hostelries Christ has fitted up. Come, brethren, let us enter upon this road, by which the Father sent the Son; let us keep to the King's highway, that we may all together journey even to the beholding of the King's Son."—*T. ii. Syr. Serm. xxv. Adv. Hæres. p. 495. See also Ibid. p. 498.*

"Marcion knew well the authority of the sons of truth, and the signs openly shown by them (miracles), which report has transmitted even to our knowledge; and this too is attested by their own Scriptures, so that should he in any place controvert them, he may be convicted by his own words. If then the apostates from the old religion presume to sow new opinions, and ask to be believed, in return miracles are to be asked at their hands: let this therefore abundantly suffice to confute them, that, whereas diseases are everywhere prevalent, they have never as yet cured one sick person, nor even dispelled the slightest attack of fever."—*T. ii. Syr. Serm. 40, Adv. Hæres. p. 530.*

"Hither come, O Faith, thou gift bestowed from heaven on holy Church; in her bosom, I pray thee, fix thine abode, and there rest. If the Jews have driven thee from them, what wonder? they follow fables and their own dreamings; that the heterodox have in this conspired with them, is nothing new, for they are in love with contentions and disputes. See that thou show thyself grateful to Him, who has founded, and united to thee a nation that becomes thee, which bears thee aloft upon its shoulders, in triumph, through the world."—*T. iii. Syr. Serm. vi. de Fide (adv. Scrutat.) p. 161.*

"Let it not be to you, oh ye disciples of faith, a matter of surprise that the Jewish teachers are even yet in search after the truth: in the same way as it was found by the magi in the city of Bethlehem, will it be met without labor in the bosom of holy Church, by those who seek for it with a pure intention."—*T. iii. Syr. Serm. iii. adv. Scrut. p. 201.*

LUCIFER OF CAGLIARI, L. C.¹—"Thou persecutest the house of God, Constantius, and knowest not that in persecuting her, thou art persecuting God Himself: for the Church is God's habitation, in which the Lord dwells, as in the Psalm is written, *The Lord hath chosen Sion, He hath chosen it for His dwelling. This is my rest for ever and ever; here will I dwell for I have chosen it.*" (Ps. cxxx.)—*Pro St. Athanas. L. i. n. 43, t. vi. Galland. p. 173.*

"The Holy Spirit, the Comforter, who was in the prophets, remained also in the Apostles, which same Holy Spirit, the Comforter, since he is in God's Church, and you have been placed *without* the Church, He abides not in you, who are thereby proved to have the spirit of antichrist, which unclean spirit, for fear lest you should see what we now urge upon you, spreads the blinding darkness of error over your heretical hearts."—*De non parcend. in Deum delinq. n. 37, Galland. t. vi. p. 238.*

DIDYMUS OF ALEXANDRIA, G. C.²—"The Spirit, the comforter and the holy, and the spirit too of truth is given by the Father, to abide ever with Christ's disciples, with whom is also the Saviour Himself, who says, *Lo, I am with you even to the consummation of the world.*"—*De Spir. Sanc. n. 28, Galland. t. vi. p. 274.*

Explaining 1 *St. John*, ii. 18, 19: "*Little children, it is the last hour: and as you have heard that antichrist cometh, &c.*" This is not written concerning all who hold false doctrine, but regards those only who, after being instructed in the gospel,

¹ Lucifer, bishop of Cagliari, distinguished himself as a strenuous opponent of the Arians. He died about the year 371. His works, which consist almost solely of a few pieces addressed to the Emperor Constantius, are given by Gallandius in his sixth volume, from Tillius' edition, with numerous emendations. It is the edition here cited.

² Didymus, surnamed of Alexandria, from presiding over the celebrated school of that city, though born blind, was a scholar and writer of great eminence. He died about the year 399, at more than ninety years of age. *S. Hier. de Vir. Ill. c. 109. Palladius, Hist. Laus. c. 3.* Of his numerous writings but few remain. Such as have been preserved are given by Gallandius in his sixth volume, and his edition is here followed.

turn aside to a false sect. . . . For it is a natural consequence that they who have separated themselves from the assembly of the faithful are antichrists. For how can they help but be antichrists, they who hold opinions opposite to those which the Church of Christ confesses?"—*Ibid. Enarrat. in Epist. i. S. Joannis, p. 297.*

ST. DAMASUS, P. L. C.²—"We have indeed confidence, that your holiness, grounded on the instruction given by the Apostles, holds fast, and teaches to the people, that faith which in nothing differs from the institutes of our forefathers. For it does not beseem priests of God, whose part it is to instruct others, to hold any other sentiment. Yet have we learned from the relation of some of our brethren from Gaul, that there are some who, not from any heretical intention—for so great an evil cannot befall God's appointed rulers—but from ignorance, or a kind of simplicity, agitated by sinister interpretations, do not discern which is the sentiment of our forefathers that is in preference to be held, when divers opinions are urged upon their attention. . . . When, in time past, the poison of the heretics began to spread itself, as it does now once more, and when especially the blasphemy of the Arians first shot up, our forefathers, the three hundred and eighteen bishops, and they who were sent from the city of the most holy Bishop of Rome (St. Silvester), assembled in council at Nicæa, and raised up this wall against the weapons of the devil, and by this antidote repelled the cup of death. . . . Your uprightness perceives that that faith alone which was settled at Nicæa, by the authority of the Apostles, is to be held with unswerving firmness."—*Ep. i. Synod. Orientalibus, Galland. t. vi. p. 321.*

ST. GREGORY OF NYSSA, G. C.³—"This seems to me to teach

¹ Qui contraria sapiunt, quam Christi confitetur ecclesia.

² St. Damasus, a native of Spain, and the personal friend of St. Jerome, succeeded Liberius in the chair of Rome, and after ruling that see for eighteen years, died in the year 384. The edition followed is that of *Galandius t. vi. Bibl. Patr.*, which is a reprint of that by Constant.

³ St. Gregory, surnamed of Nyssa, from being born there in the year

us, that if, during the time of our education, we share in the instructions of those that are *without* (the pale of the Church), we are not to withdraw ourselves from the milk with which the Church feeds us, that is, both the laws and customs of the Church,¹ wherewith the soul is fed and nurtured to manhood, and from which the soul takes occasion of mounting to what is lofty.”—*T. i. De Vita Mosi*, p. 189, Paris. 1638.

“Whoso looketh unto the Church, looketh at once unto Christ,² who, through the increase of those who are saved, builds up and increases Himself.”—*T. i. in Cant. Cantic. Hom. xiii. p. 664*. See also the extract, given under “*Tradition*,” from *t. ii. l. 1, Contr. Eunomium*.

“The whole dispute and controversy about dogma, between churchmen and Eunomians,³ is, whether we ought to account, as our adversaries assert, the Son and the Spirit, creatures, or, as the Church has believed, of a nature uncreated.”—*T. ii. l. 1, Contr. Eunom. p. 350*. See also *Ibid. p. 386*.

ST. GREGORY OF NAZIANZUM, G. C.⁴—“Order has settled, even in the churches, that some be sheep and others shepherds; some the ruled and others the rulers; that this be as it were the head, this the foot, this the hand, this the eye, and this as some other member of the human body, for the perfect harmony and benefit of the whole, as well of the highest as of the

330, was appointed bishop of that city, in the year 371. He died about the year 394. He was the brother of the great St. Basil. The edition of his works used is that published at Paris, (Fronto Ducaeus) in 3 vols. folio, 1638.

¹ Μὴ χωρίζεσθαι τοῦ ὑποτρέφοντος ἡμᾶς τῆς ἐκκλησίας γάλακτος, τοῦτο διὰν εἶη, τὰ νόμινά τε καὶ τὰ ἥθη τῆς ἐκκλησίας.

² Ὅ πρὸς τὴν ἐκκλησίαν βλέπων, πρὸς τὸν Χριστὸν ἄντιμυρος βλέπει.

³ Ἡἄδα μάχη καὶ ἀμφιβολία τοῦ δόγματος τοῖς ἐκκλησιαστικοῖς πρὸς τοὺς ἀνομοίους. For a similar phrase see *Ibid. p. 376; also t. ii. l. ii. Contra Eunom. p. 481, et passim*.

⁴ St. Gregory was born at Nazianzum in the year 318. After ruling the church of that city for some years, he was appointed to the see of Constantinople, which, however, he was compelled to resign. He returned to Nazianzum, where he died towards the close of the year 389. He was the bosom friend of St. Basil, and from his learning he acquired the name of the *Theologian*. The edition used is Paris. 1630, in 2 vols. folio.

lowest. And as, in our bodies, the members are not severed from each other, but the whole is one body composed of different members . . . so is it with us who are the common body of Christ. For all we are one body in Christ, being individually members of Christ and of each other; for one indeed rules and is seated in honor, another is guided and governed, and the employment of both is not the same—unless to rule and to be ruled be the same thing—yet do they both become one unto one Christ, being built up and joined together by the same Spirit. . . . Let us revere this order, brethren; this let us guard. Let one be the ear, another the tongue, a third the hand, another some other member. Let one teach, another learn, another do good (working) with his own hands, that he may have wherewith to bestow on him that asks, and on the needy. Let not all of us be the tongue, nor all prophets, nor all apostles, nor all expounders. Is it an excellent thing to speak of God? More excellent is it to purify one's self unto God. To teach is excellent, but to learn is free from danger. Why doest thou make thyself a shepherd, though one of the flock? Being the foot, why wilt thou become the head? Why take upon thee to play the general, though enrolled amongst the common soldiers? Why pursue the great, but uncertain gains of the ocean, when, though thou mayest gain less, it is in thy power to till the earth?"—*T. i. Or. xxvi. pp. 449, 450.*

"If these men (the Apollinarists), equally with those who hold rightly, are permitted to teach as they choose, and to promulgate in public their adopted dogmas, is it not manifest that the doctrine of the Church is thereby condemned,¹ as if the truth were with those men? For it is not in nature that two contrary assertions, on the same subject, can both be true."—*Ib. Or. 46, p. 722.*²

¹ Δήλον ὅτι κατεγνωσται ὁ τῆς ἐκκλησίας λόγος.

² "Sheep, feed not your shepherds," says St. Greg. Naz. *Or. ix. p. 154.* "and go not beyond your boundaries; it is enough for you if you be well fed." "There ought to be a law," he says, *t. i. Or. xxvi. p. 462,* "passed amongst us, whereby,—as formerly amongst the Jews, it was arranged not

ST. BASIL, G. C.¹—"Is not the government of the Church clearly and indisputably the work of the Spirit;² for *He gave, He says, first Apostles, secondly prophets, thirdly teachers,*" &c.—*Lib. de Sp. Sanct. c. xvi. t. iii. Pars i.*

"As for us, besides this open war of heretics, that, in addition, which has been raised by those who have the appearance of being orthodox, has reduced the churches to the last degree of weakness. For which reason we stand in special need of assistance from you (the bishops of the west), to the end that they who profess the apostolic faith, having done away with the schisms which they have invented, may henceforward be subjected to the authority of the Church;³ that the body of Christ may become perfect, restored to completeness in all its members; and that we may not only praise the good things found amongst others as we now do, but see our own churches also recover their pristine glory of orthodoxy. For what has been vouchsafed to your godliness by the Lord, is truly worthy of the most exalted praise; that you discriminate, that is, the adulterate from the approved and the pure, and openly teach, without subterfuge whatever, the faith of the fathers, which we also have received, and have recognized as marked with the apostolic characteristics."⁴—*T. iii. P. i. Ep. xcii. ad Ital. et Gall. p. 266.*

to allow to the young certain of the sacred books, as not being likely to be profitable to their yet unsettled and tender minds,—not to all men, nor at all times, but according to a settled rule, and to certain persons liberty should be granted to discourse concerning faith (*τὸν περὶ πίστεως συγχαρῆσθαι λόγον*)." The Jewish custom here alluded to is also mentioned in the *Or. i. p. 21, t. i.*

¹ St. Basil was born at Cæsarea in Cappadocia, about the year 328. After completing his studies in Palestine, Constantinople, and Athens, he returned to his native country in 355. Many of the subsequent years of his life were spent in the deserts of Egypt and Libya. He was appointed bishop of his native city about 369, and died in 379. His character and works have gained for him the surname of the *great*. The edition used is the *Bened.* (Garnier), 3 vols. in 6, *Paris*. 1839.

² Ἡ δὲ τῆς ἐκκλησίας διακόσμησις . . . διὰ τοῦ πνεύματος ἐνεργεῖται.

³ Ὑποταγῆναι τοῦ λοιποῦ τῇ ἀθθεντία τῆς ἐκκλησίας.

⁴ Ἐπέγνωμεν ἐκ τῶν ἀποστολικῶν χαρακτήρων μεμορφωμένην.

ST. PACIAN, G. C.¹—“ ‘Come,’ you say, ‘and let us contend with facts and argument.’ I, for my part, have been hitherto free from all anxiety; have been content with the continued existence itself of the Church, and with the peacefulness of the ancient congregation.’ The arts of discord are unknown to me; I have been no searcher after arguments for disputation. You, after being separated from the rest of the body, and divided from your mother, that you may give a reason for what you have done, have become an assiduous searcher and inquirer into all the hidden recesses of books: what is hidden you explore; what is at rest you disturb. Our fathers, unrequired, entered into no dispute; our very security sought no arms. . . . You state, and rightly indeed, that ‘the Church is a people renewed of water and the Holy Ghost; free from denying the name of Christ; is the temple and the house of God, the pillar and ground of truth; a holy virgin with chaste feelings, the spouse of Christ, of His flesh and of His bones, not having spot or wrinkle; and preserving entire the laws of the Gospels.’ Who amongst us denies this? Nay, we say further, that the Church is the queen *in gilded clothing, surrounded with variety* (Ps. xlv.); *the fruitful vine on the sides of the house of the Lord* (Ps. cxxvii.); *the mother of young maidens without number; the one fair and perfect dove of her mother* (Cant. vi.); *the very mother of all, built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner-stone; a great house enriched with every variety of vessels.* But this of ours hereafter: and meanwhile let us consider your words. ‘The Church is a people born again of water and of the Holy Ghost.’ Well! who has closed up the fountain of God? Who has carried away the Spirit (from me)? Yea, rather, with us is *the living water*, which springs from Christ: whilst thou, separated from

¹ St. Pacian, bishop of Barcelona, in Spain, distinguished by various writings, and held in great veneration, died about the year 375. The edition used is that given by Gallandius in his sixth volume *Bibl. Patr.*

² *Ipsa ecclesie serie, congregationis antiquæ pace contentus.*

the everlasting fountain, whence receivest thou thy birth? The Holy Spirit, in like manner, has not departed from the chief mother:¹ whence then came He to thee? Unless it be that He has forsooth followed a dissenter, and having abandoned so many priests, content with an unconsecrated throne (chair), He has preferred the *broken cistern* of an adulterated fountain. . . . ‘The Church is a people free from denying the name of Christ.’ Are there then no confessors amongst us, proved by chains and fire and sword? ‘There were,’ you say, ‘but they perished by receiving sinners.’. . . But whom can you persuade that the whole Church, by receiving the lapsed, hath fallen away? That, by the admission of penitents, the people of those who admit them has been made a denier (of the faith)? Nay, supposing that a part of the people was too yielding, did the rest also who approved not of what was done, but followed custom and peace, forfeit the Christian name? Hear the voice of Jeremias: *In those days they shall say no more, The fathers have eaten a sour grape, and the teeth of the children are set on edge. But every one shall die for his own iniquity.* (xxxi. 29, 30.) . . . Thou bindest the whole world with the chains of a few; thou condemnest the whole Church for the weakness of a small portion. Say, are all, in your eyes, saints, whom Novatus instructed, whom Evaristus chose, whom Nicostratus taught, whom Novatian trained? Hast thou escaped ‘the thorns and briars?’ In thy ‘corn’ are there no ‘tares?’ Is thy ‘wheat’ already purged? Is the purifier to come to thee without ‘his fan?’ Wilt thou alone be found without ‘chaff?’ But come, proceed with the rest. ‘The Church is the body of Christ.’ The body, mind, not a member; the body framed into one out of many parts and members, according to that of the Apostle, *For the body is not one member, but many.* Wherefore the Church is the full body; both a body, and a compact body, and a body now spread over the whole world: like a city, I mean, whose parts

¹ Spiritus quoque Sanctus a principali matre (the mother, the source of all) non abiit.

form one whole ;¹ not as you Novatians, an unnatural kind of accumulated excrescence and part, separated from the rest of the body. ‘The Church is the temple of God.’ Truly, a roomy temple ; ‘a great house,’ having ‘vessels of gold and of silver,’ and ‘also of wood and of earth, some unto honor,’ and many magnificent set apart for the manifold uses of various works. ‘The Church is a holy virgin, of chastest feelings, the spouse of Christ.’ A ‘virgin,’ no doubt, but a mother too ; a ‘spouse,’ undeniably, but also a wife, taken out of her husband, and therefore ‘bone of his bones, and flesh of his flesh.’ For of her David said, ‘Thy wife as a fruitful vine, on the sides of thy house. Thy children, as olive plants, round about thy table.’ This virgin has given birth to many ; her offspring is countless ; with it the whole world is filled ; with it the thronging swarms hum busily within the ever-teeming hives. Great is the mother’s care for her children, and tender her affection : the good honored, the haughty punished, the sick healed ; not one perishes, not one is despised ; the confiding children are governed by the parent’s kindness.²

“ ‘The Church has neither spot nor wrinkle ;’ that is, without heresies, without Valentinians, without Cataphrygians, without Novatians. In these are certain spotted and wrinkled folds, as if in envy of the ornaments of the precious garments. For the rest, the sinner and the penitent are not a spot on the Church ; because, as long as he sins and repents not, he is placed without the Church ; when he ceases to sin he is already whole. But the garment of the Lord, that is, the Church of Christ, is by the heretic rent, cut, injured, and crumpled. ‘For whereas,’ says the Apostle, ‘there are schisms and contentions among you, are you not carnal, and walk according to man?’ (1 *Cor.* iii.) And ‘their speech spreadeth like a canker’ (2 *Tim.* ii.) This is the ‘spot’ on

¹ Corpus utique, non membrum ; corpus multis in unum partibus membrisque collectum . . . plenum est corpus, et corpus et solidum, et toto jam orbe diffusum ; sicut civitas eujus partes in unum.

² Securi fœtus sub indulgentia matris renitentur.

unity; this the 'wrinkle.' Finally, when the Apostle is speaking of these things, he sets before us Christ's love and affection; 'as Christ loved the Church and delivered Himself up for it,' thereby to set aside heretics who know not how to love. But why apply this to the unhappy penitent? Because he wisheth both to love and be loved."—*Epist. i. n. 2-6, pp. 262, 263, Galland. t. vii.*

B. ISAIAS, G. C.¹—"Do not, even for the sake of defending the faith, converse with heretics, for fear lest their words instil their venom into thy mind. If thou meet with a book said to be by one of the heretics, read it not, lest it fill thy heart with deadly poison; but so continue in that doctrine which thou hast learnt in holy Church, as neither to add to nor take from it."—*Orat. iv. n. 6; Galland. t. vii. p. 283.*

ST. EPIPHANIUS, G. C.²—"Oh, the exceeding foolishness of man!—every pretext, be it however slight, has drawn aside from the truth every heresy, and led it into a multitude of evils. For like a man, who, having found a gap in the fence to the highway, makes up his mind to walk through it, and leaving the public road, he turns from it, thinking he has a shorter road, from which, after thus deviating, he shall again come upon the highway, but knows not that there is a very high wall which is built up for a long distance, and he then runs about unable to find an outlet, and passing on for a mile or two, there still remains a further distance, and yet he finds no road, and so, turn where he will, he has before him a greater length of journey; while toiling on thus, finding no path which may lead him to the right road, and perhaps unable even to find one without retracing his steps on that upon which he lately entered; so

¹ Abbot. For his history, see Palladius, *Hist. Laus. c. 15, et seqq.* The edition of his works followed is that of Gallandius, *t. vii. Bib. Vet. Patr.*

² Born in the year 332; he passed his youth in the monastic state under Hilarion, Hesychius, and other eminent ascetics. In 366 he was chosen bishop of Salamis, in the isle of Cyprus. He died about the year 403. The edition used is that of Petavius, Colon. (though really published Lipsiæ) 1682.

every heresy, though it has it in its power to find a short road, yet does it wander to and fro over one that is longer, and meets at once with an impregnable wall, the tortuous windings, to wit, of ignorance and of folly, and such cannot find a way to come upon the right road, except by returning to the main road, the king's highway that is. Even as the law of blessed Moses plainly proclaimed, saying to the king of Edom, *Thus saith thy brother Israel, Through thy boundaries will we pass unto the land which the Lord swore to give unto our fathers, a land flowing with milk and honey. . . . We will not turn aside to the right hand or to the left; we will drink water for silver, and eat our food for silver; we will not turn aside either here or there; we will go on the king's highway* (*Numb. xx.*) For there is a king's highway, and that is the Church of God, and the pathway of truth.¹ But each of the heresies having left the king's highway, and turning aside to the right hand or to the left, then giving itself up unreservedly, is dragged forward into error, and the shamelessness of error knows no limits in every heresy. Come, then, ye servants of God, and children of the holy Church of God, ye who are acquainted with the safe rule,² and are walking in the way of truth, and who are not dragged from side to side by words, and the summons of each false sect, for slippery are their ways. . . . They boast of great things, and know not the least: they proclaim liberty, though themselves the slaves of error."—*T. i. Adv. Hæres.* (59), pp. 503, 504.

"*Even as we are the body of Christ, and members of member, and the Church of God, which is the body of Christ. If, then, the body of God, the Church, closely united (glued) to the Spirit, that is, to the Lord, is one spirit, he therefore that strays away from her, having fallen away from the Spirit, becomes carnal,³ both in soul and body.*"—*Ibid. Hæres.* (66), p. 707.

¹ Ἔστι γὰρ ὁδὸς βασιλική, ἣτις ἐστὶν ἡ τοῦ Θεοῦ ἐκκλησία, καὶ ὁδοιπορία τῆς ἀληθείας.

² Οἱ τὸν κανόνα ἀσφαλῆ γινώσκοντες.

³ Ὁ ἀπ' αὐτῆς ἀμαρτάνων πνεύματος ἐκπεσὼν, σάρξ γεγένηται.

“The *gates of hell* are in truth all the heresies, but they shall not prevail against the rock, against the truth that is.¹ And although some of them should choose to say, ‘We also confess that faith that was laid down at Nicæa: show me from it that the Holy Ghost is reckoned in the Godhead:’ they will be found even from it refuted. There was at that time, however, no question concerning the Spirit. For synods create security on the point that falls under notice from time to time.”—*Adv. Hæres.* (74), pp. 903, 904.

“Had no controversy been at first mooted on this subject, it was a very simple matter. For in what has this novelty benefited the world, or profited the Church? Rather has it not caused injury, having given birth to hatred and party-spirit? But as the doctrine sprang up it became formidable: for it was not to the better aiding us to our salvation: it is a denial of the faith, not merely not to confess on this head, but even in the smallest matter. For we ought not, even in the slightest particular, to deviate from the way of truth. Let us then argue against this position of theirs; desirous not to abandon our life, nor to desert the rule of the holy Church of God,² and of the confession of faith. For never has this (opinion of theirs) been asserted by any of the ancients, whether prophet, or apostle, or evangelist, or by any of the expositors, even unto these days, never until this sophistical declaration came from this man of much learning.”—*Adv. Hæres.* (77), p. 1018.

“We have on the present occasion made these remarks in a cursory manner only, with the view that God-fearing men may know that whosoever chooses to transgress the boundaries of the holy Church of God,³ and to go beyond the hope of the tradition, both prophetic and apostolic, and of faith and doctrine,—he whose mind, on account of the brief and

¹ Πύλαι γὰρ ἁδοῦ ἀληθῶς πᾶσαι αἱ αἵρεσεις, ἀλλὰ κατὰ τῆς πέτρας οὐ κατισχύουσιν, τούτεστι κατὰ τῆς ἀληθείας.

² Μηδὲ τὸν κανόνα καταλιμπάνειν τῆς ἀγίας Θεοῦ ἐκκλησίας.

³ Ἵπερβαίνειν τοὺς ὅρους τῆς ἀγίας Θεοῦ ἐκκλησίας.

slight declaration of one statement, is turned aside to something trivial and ordinary,—his understanding will thenceforward be perverted to many empty assertions and treacherous conjectures, and unto absurd and strange questions and endless genealogies.”—*Ibid.* (77), p. 1031.

At the close of his great work *Against the Heresies*, he gives, after alluding to the sects and their churches, a brief exposition of faith and practice, which he prefaces as follows, by turning to the Church: “And now, as we behold the city, let us hasten unto it, the holy Jerusalem, the virgin of Christ and His spouse; the safe foundation and rock; both our venerable mother,¹ and Christ’s bride; we too using these most apposite words: *Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways*, and the rest. (*Is.* ii. 3.) Come, then, ye sons of Christ—children of the holy Church of God . . . let us also cry aloud. *As the hart panteth after the fountains of waters, so my soul panteth after Thee, O God; and again, When shall I come, and appear before the face of God?* Wherefore let us also speedily call upon the spouse, not as He calls her, He who is her bridegroom and master, king, God, and protector; but let us, as His servants, call unto her, using the same language as He, *Come from Libanus, my spouse, for thou art all fair, and there is not a spot in thee*: the paradise of the great workman; the city of the holy king; spouse of the spotless Christ; the most pure virgin betrothed in faith to one only husband; resplendent and *as the morning rising, fair as the moon, chosen as the sun, terrible as an army set in array; whom queens have declared blessed, and concubines have hymned, and the daughters praised; she that cometh up from the desert, shining all in white, leaning on her beloved, breathing perfumes . . . of whom it was said, Thy name is oil poured out; therefore have young maidens loved thee: she has stood*

¹ Τὴν παρβένον Χριστοῦ καὶ νύμφην, ἀσφαλῆ τε βάβιν, καὶ πέτρ-
ααν, σεμνήν τε μητέρα ἡμῶν.

on the king's right hand, in gilded clothing; she has nothing darksome about her; once indeed black, but now beautiful and fair; that, being placed in thee, we may rest from the hateful heresies which we have passed through, and may find repose from their swelling waves, and may rest in thee our holy mother the Church, and in the holy doctrine within thee,¹ and in the holy and alone-true faith of God. Now will I begin to narrate the things that are wonderful in this holy city of God, for *glorious things are said of her*, as the prophet declares . . . and first of all (we have to state), that the God that is over all, is their God who have been born of this holy Church; for this is the first demonstration as regards truth, and the foundation of the faith of this our virgin, and holy and guiltless dove, concerning the Lord in Spirit revealed to Solomon, in the Canticle of Canticles, saying, *There are threescore queens, and fourscore concubines, and young maidens without number: one is my dove, my perfect one.* The *my* is twice set down, because His is that dove, that perfect one; whilst the rest are so called, but are not so, whereas she is twice so designated. . . . For the Church is begotten of one faith, and brought forth by means of the Holy Ghost; one to one, and one to her mother. And as many as have come after, or have been before her, are called *concubines.*"—*Adv. Hæres. (Expos. Fid.) pp. 1078-1080, 1083.*

"We therefore acknowledge one Church . . . *one baptism, one faith.* And let these men cease to be against that holy virgin of Christ, and chaste spouse, to wit, the holy Church our mother; for her children have received from the holy fathers, that is, the holy Apostles, to guard the faith, and withal to transmit and preach it to their own children. Amongst whom, most honored brethren, ye also are those children, and transmit this same doctrine to your children. Teaching by word these things, and things like to them; cease not, faithful and orthodox men, to confirm from the divine writings your-

¹ Ἀναψύζομεν ἐν σοὶ ἅγια μήτηρ ἡμῶν ἐκκλησία, καὶ ἐν τῇ ἅγια ἐν σοὶ διδασκαλία.

selves and your hearers, instructing, guiding, catechising; (cease not) to guard that holy faith of the Catholic Church, as the alone and holy virgin of God received it from the holy Apostles of the Lord. And not only ought you thus to announce to your children in the Lord—to each one of the catechumens about to approach to the holy laver—to believe; but you ought also to teach them to say, word by word, as that same mother of us all (teaches to say), ‘We believe in one God.’ (Follows the creed.) This is that faith transmitted by the Apostles, and in the Church, in that holy city, by all the holy bishops together, in number more than three hundred and ten.”—*T. ii. Ancor. n.* 119, 120, *pp.* 122, 123.

“From the midst of these sects, and after them in order of time, there shone forth the saving Incarnation¹ of our Lord Jesus Christ—His appearance, that is, in the flesh—and at the same time the doctrine of the Gospel, and the preaching of the kingdom; which is the alone source of salvation, and the true faith of the Catholic and Apostolic Church; from which all the following, which have but the name of Christ, not the faith, have been cut off and separated. [He then gives a summary of the heresies treated of in his great work, and adds that] to the account given of those heresies he had appended a defensive statement, in brief, of the orthodox faith and of truth—which is the holy Catholic and Apostolic Church.² This is the summary and index of the whole treatise against

¹ *Ὁικονομί.*

² *Ἡ περὶ τῆς ὀρθῆς πίστεως καὶ ἀληθείας ἀπολογία μετ’ ἐπιτομῆς, τίς ἐστὶν ἡ ἀγία καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.* The following incidental passages, which occur in various parts of St. Epiphanius, also deserve notice: “And subjoined to those eighty heresies, is the one,—the basis withal and instruction in, and saving formulary of the truth, and Christ’s spouse—Holy Church (*μία δὲ μετὰ τὰς ὀγδοήκοντα, ἡ τῆς ἀληθείας βάσις αμα καὶ διδασκαλία, καὶ σωτήριος πραγματεία, καὶ Χριστοῦ νύμφη, ἀγία ἐκκλησία.*)”—*Proem. ad Panar. Epist. ad Acac. et Paul.*

“They speak not in accordance with the truth, but differently, in opposition to the preaching of the truth.”—*Har. 47. p.* 400.

“Concerning the Father, and Son and Holy Ghost, they think in accordance with the Holy Catholic Church; but they have separated them-

the eighty heresies, and of the one defensive statement relative to the truth, to wit, the one Catholic Church.”—*T. ii. Anaceph. pp.* 127, 130.

COUNCIL OF ARLES, L. C.—In the synodal epistle of this council, which was held in 314, we have the following: “Bound and adhering together to the Catholic Church by a common bond of love, and by the union of that Church our mother, we have, by the will of the most pious emperor, been gathered together in the city of Arles, whence we, with well-merited reverence, salute you, most illustrious pope (Silvester). Thither we have brought (or, there we have had to endure) men troublesome and pernicious to our law and tradition, and of an unbridled mind; whom both the present authority of our God, and the tradition and rule of truth, have in such wise repudiated, as that there remained not anything to be said by them, nor any ground of accusation, nor any suitable proof. Wherefore God, and our mother the Church being the judge—she who both knows and approves her own¹—they were either condemned or repulsed. And

selves from her, giving heed to spirits of error, and the doctrines of demons.”—*Hær.* 48, p. 402.

“They (the Quartodecimans) hold on all points as does this Church, and differ in their error from all others, in not attaching themselves to what flows from and is accordant with her laws.”—*Hær.* 50, p. 419.

“Art thou afraid lest they introduce Polytheism,—they that offer true worship to the Trinity; they who are the children of the truth, and of the one Catholic Church?”—*Hær.* 57, p. 482.

“There is a party called Meletians . . . from Meletus, who was a bishop of the Catholic Church and of orthodox faith. For his faith never, at any time, differed from that of the Holy Catholic Church.”—*Hær.* 68, p. 716.

“Aërius dogmatized in many particulars in opposition to the Catholic Church.”—*Ib.* p. 809.

“We exhorted him (Vitalis) to speak in accordance with the faith of the Holy Catholic Church, and to cease from his contentious expressions.”—*Hær.* 77, p. 1014.

“This is our faith, this our honor, and this our mother the Church, who saves us by means of faith, and strengthens us by means of hope, and perfects us in the love of Christ, both in the confession, and in the mysteries, and in the purifying power of the laver.”—*Ibid. (Expos. Fid.) p.* 1101. See also *t. ii. Ancor. n.* 103, p. 104.

¹ Quos et Dei nostri præsens auctoritas, et traditio ac regula veritatis . . . iudice Deo et matre ecclesia, quæ suos novit et comprobatur.

would, most beloved brother, that you would have done us so much honor,¹ as to be present at this so great a spectacle; we assuredly believe that a more severe sentence would have been pronounced against them; and, you judging together with us, our assembly would have exulted with greater joy.”—*Ep. Synod. Silvestro et al. col. 1425, t. ii. Labbe.*

ST. AMBROSE, L. C.²—“The synagogue loved, the Church loves, and never varies in her affection for Christ. *Where feedest Thou?* she says, *where abidest Thou in the mid-day?*—(*Cant. i. 6.*) I desire to follow Thee as a nurse, who before held Thee as if linked to Thee, and to seek Thy flocks, because I have lost mine. *Thou feedest in the mid-day*, that is, there where the Church is, where justice shines, and judgment

¹ Utinam . . . interesse tanti fecisses. In the eighth canon of the Council of Nicea, we have the following: “Concerning those who formerly called themselves Cathari, but who come over to the Catholic Church, it hath seemed good to the holy and great synod, that they, having had hands imposed on them, remain thus in the clergy. But before all things it is befitting that they confess in writing, that they will adhere to, and follow the doctrine of the Catholic and Apostolic Church (ὅτι συνθήσονται καὶ ἀκολουθήσουσι τοῖς τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας δογμασί).”—*Labbe, t. ii. Council. col. 32.*

In the sixth Canon of the Council of Constantinople we have: “Heretics are not to be allowed to make accusations against the orthodox bishops concerning ecclesiastical matters. But we denominate as heretics, both those who have been formerly proscribed by the Church, and those who have since been anathematized by us; and in addition to these, those also who do indeed pretend to confess the sound faith, but who have separated themselves and have formed congregations in opposition to our canonical bishops.”—*Labbe, t. ii. col. 950.* “Those who are added to orthodoxy, and to the portion of those who are saved, we receive according to the following order and custom. We receive the Arians, and Macedonians, and Sabbatians, and Novatians, who call themselves Cathari and Aristeri, and the Quartodecimans, or Tetradites, and the Apollinarists, upon their giving in written statements, and anathematizing every heresy, which thinks not as thinks the holy, Catholic, and Apostolic Church of God (μη φρονούσαν ὡς φρονεῖ ἡ ἀγία τοῦ θεοῦ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία); and having first sealed them, or anointed them with the holy ointment, upon the forehead, and eyes, and nostrils, and mouth, and ears; and sealing them we say, The seal of the gift of the Holy Ghost.”—*Ib. can. vii. col. 952.* On these two canons see *Labbe, not. o. col. 971, t. ii.*

² Born in 340, he was reluctantly made bishop in the year 374. He closed a great and glorious career in 396. We have his life by Paulinus. The edition cited is the *Bened.*, Paris, 1686–1690.

glows as the mid-day sun ; where no shadow is seen ; where the days are longer, because the sun of justice lingers longer with them, as though in the summer months.”—*Hexæm. L. iv. c. 6, n. 22, t. i. p. 71. See also Ib. L. vi. c. 8, n. 49, p. 132, E. F.*

“*Zabulon*, it is said, *shall dwell near the sea*, (*Gen. xlix. 13*), that, himself exempt from danger, he may see the shipwrecks of others, and behold others tossed about in the sea of this world, and carried about by every wind of doctrine, whilst he perseveres immovable in (or, by) the root of faith, as is the thrice-hallowed Church rooted and founded in faith, looking on the storm-tossed heretics, and the shipwrecked Jews, because they have repudiated their former pilot. By the waves therefore is her dwelling-place, but by the waves she is not shaken, prepared rather to afford help, than herself obnoxious to danger: so that if there be any who, driven by the fierce tempests, wish to flee to harbor, the Church, as a harbor of safety, may be at hand, and with outstretched arms, invite the imperilled unto her bosom of rest, showing them a place that is a safe haven. The churches, therefore, are in this world placed for the endangered, like maritime harbors scattered along the coast; proclaiming that a place of refuge has been prepared for believers, whither they may withdraw their storm-tossed vessels.”—*T. i. De Bened. Patr. c. 5, n. 27, p. 521.*

“How should the traveller walk in the dark? His foot soon stumbles in the night, unless the moon, as it were the eye of the world, show the way. Thou also art in the night of the world; let the Church point out the way to thee;¹ let the sun of justice enlighten thee from on high, in order that thou mayest not fear a fall.”—*T. i. Enarr. in Ps. xxxv. n. 27, p. 776.*

Thou hast wounded my heart with one of thy eyes—(*Cant. iv. 9*.) “Most persons understand by this passage the two eyes of the Church; one that sees things mystical, the other

¹ *Monstret tibi ecclesia viam.*

things moral; because the holy Church not only holds the knowledge (discipline) of things moral, but also teaches the secrets of the heavenly mystery."¹—*Ibid. in Ps. cxviii. (Ain) n. 20, p. 1176.*

“Amongst the Gentiles there is falsehood, in the Church truth. This truth, however, was first held by the synagogue, which had the oracles of God. Truth, therefore, was with the Fathers, Moses, Joshua, Samuel, David, Elias, Elisæus, and in those seven thousand who had not bowed the knee to Baal. But as the posterity of those Jews abandoned the customs of their fathers, truth abandoned them, and took refuge with the Church. It abandoned them when they said of the Lord Jesus, *Away with Him, crucify Him*; for they gave up truth, and chose iniquity. Wherefore all other generations are strangers to truth; all the generations of heretics hold not truth: the Church alone, with pious affection, is in possession of the truth.”²—*T. i. in Ps. cxviii. (Lamed) n. 19, p. 1119.* So also *Ibid. (Tau) n. 33, p. 1255.*

“The Church also has her walls, and, being now more perfect, she says, *I am a fortified city.* This is the wall which has the twelve apostolic gates, through which the entrance into the Church lies open to the nations. . . . And because Christ is *the door*, Christ who says, *By me if any man enter in, he shall be saved*, the Church is also called a door; because through her the entrance unto salvation is open to the nations:³ and lest it might be corrupted by the moth or the worm of heretics, the daughters of Jerusalem, that is the angels, or the

¹ *Et quod sancta ecclesia non solum moralium teneat disciplinam, sed etiam cœlestis doceat secreta mysterii.* Earlier in his commentary on the same Psalm (*Lit. Lamed*), *n. 45, p. 1128*, we have the following: “We cannot, in every instance, express the force of the Greek; in it there is, for the most part, greater force and dignity of language. The Greek word *τέλος* is by us expressed both by *end* and *consummation*; but *τέλος* is the end also of the consummation itself. . . . You have it written, *Lo I am with you . . . even to the consummation of the world.* The consummation, therefore, of the world is the end of the world (*consummatio ergo sæculi finis sæculi est*).”

² *Sola ecclesia veritatem pio affectu possidet.*

³ *Quia per ipsam patet populis aditus ad salutem.*



souls of the just, say, *Let us build upon it boards of cedar,*—(*Cant.* viii. 9), to wit, the excellent odor of subline faith,—for such is the sweet odor of this substance, that neither worm, nor moth, can taint it. . . . Error had led astray one sheep; but the grace of the Lord gathered together a multitude of nations. Man erred; but the Church is now a wall, yea a strong wall.”—*T.* i. *Ibid.* (*Lit. Tau*) n. 37, 38, 40, pp. 1256, 1257.

“If by the finger of God devils are cast out, faith likewise by the finger of the Church is discovered.”¹—*T.* i. *Comm. in Luc. L.* v. p. 1378.²

“To Moses the Lord said, *The place whereon thou standest is holy ground* (*Exod.* iii.), and, *Stand thou here with me* (*Deut.* v.), that is, thou standest with me, if thou standest in the Church. For that is the holy place; that is the land fruitful in holiness, and rich in harvests of virtues. Stand, therefore, in the Church; stand where I have appeared to thee; there I am with thee. Where the Church is, there is the most secure resting-place (or harbor) for thy mind.”³—*T.* ii. *Ep.* lxiii. *Eccles. Vercell.* n. 41, 42, p. 1032.

“When didst thou hear, O emperor, of bishops being judged, in a cause regarding faith, by laymen? Are we then so bowed down by a kind of flattery as to be heedless of the sacerdotal right, and shall I fancy that what God bestowed on me, that I may entrust to others? If a bishop is to be taught by a layman, what will follow? Let then the layman argue

¹ Fides quoque digito ecclesie reperitur.

² So also in the same commentary: “Christ is the bridegroom; the Church the spouse; in love a wife; in undefiled purity a virgin.”—*l.* viii. n. 9, col. 1472. “Many who believe themselves to hear, hear not. In the Church all have hearing; out of the Church, none. (In ecclesia omnes habent [auditum], extra ecclesiam non habent.)”—*Ibid.* l. ix. n. 69, col. 1519. And earlier in the same volume: “No wonder that he had peace; he who had raised a pillar and anointed it to the Lord, (that pillar) which is the Church; for it is called *the pillar and ground of truth.*”—*T.* i. *De Jacob et vita Beat.* l. ii. c. v. n. 20, col. 465. “What then is the *οἰκουμένη*, but the holy Church, the temple of God, and the dwelling-place of Christ? (templum Dei, et habitaculum Christi).”

³ Mecum stes, si stes in ecclesia . . . sta ergo in ecclesia . . . ubi est ecclesia, ibi firmissima statio tue mentis est.

and the bishop hearken ; let the bishop learn from the layman. But, assuredly, whether we look into the series of divine Scriptures, or into the ancient times, who is there that will deny that in a cause regarding faith, in a cause, I repeat, regarding faith, that bishops have been accustomed to judge of Christian emperors, not emperors of bishops ? With the blessing of God, you will become of riper years, and then will you have your own opinion, what sort of bishop that is who will fling the sacerdotal right under the feet of laymen. Your father, who was, by God's blessing, of riper years, said, ' It belongs not to me to judge between bishops ; ' and now your clemency says, ' It is my place to judge. '—*T. ii. Ep. xxi. Valentin. n. 45, pp. 860, 861.*¹

ST. JEROME, L. C.²—" My resolution is, to read the ancients, to try everything, to hold fast what is good, and not to recede from the faith of the Catholic Church."—*T. i. Ep. ad Minerv. et Alexand. n. xi. col. 810.*

" I might spend the day in such argumentation, and drain utterly dry all the streamlets of their assertions by the sun alone of the Church.⁴ But as we have already discoursed at much length, and the prolixness of the dispute has wearied the attention of the hearers, I will lay before you a brief and

¹ In *Mai's Nova Collectio Vet. Scrip. t. vi. pp. 156-158* is published the *Explanatio Symboli ad Initiandos*, hitherto wanting in the works of St. Ambrose. On the clause, " I believe in the Holy Ghost, the holy Catholic Church," we have the following: " Perhaps thou mayest say, But it (the creed) has also ' in the Church ; ' it has also ' in the remission of sins ; ' it has also ' in the resurrection. ' What then ? The case is the same. We so believe in Christ, we so believe in the Father, as we also believe in the Church (sic credimus in Christum . . . quemadmodum credimus in ecclesiam), and in the remission of sins, and in the resurrection of the flesh. What is the reason ? Because he who believes in the maker, believes also in the work of the maker."

² Born at Strido, about the year 331, he died in the year 420. In an age distinguished by men of the greatest eloquence and learning, St. Jerome, especially in all matters connected with the sacred Scriptures, was then pre-eminent, and has probably never since been equalled. The Vulgate is an imperishable monument to his fame. The edition cited is that of Vallarsi, 11 vols. fol. Veronæ, 1735.

³ A fide ecclesiæ catholicæ non recedere.

⁴ Poteram . . . omnes propositionum rivulos uno ecclesiæ sole siccare.

plain sentiment of my mind,—that we are to abide in that Church, which, founded by the Apostles, endures even unto this day.”¹—*T. ii. adv. Luciferi. n. 27, col. 201.* For continuation, see “*Apostolicity.*”

Commenting on *Is. xxvi. 18*: “They shall not fall *who have their abode in the universe*, and their resting-place in the Church, which is the abode of the Father, and Son, and Holy Ghost.”²—*T. iv. Lib. viii. Comm. in Is. col. 356.* A similar passage occurs in *T. vi. L. i. Comm. in Mich. col. 444, 445.*

“*Look upon Sion, the city of our solemnity (Is. xxxiii. 20), behold the Church of Christ, wherein there is a true solemnity: Thine eyes shall see a vision of peace, and unhopèd-for treasures, which eye has not seen, nor ear heard, neither have they entered into the heart of man, and a tabernacle that cannot be removed.* For the former tabernacle which the Jewish people had was removed, and taken away: *neither shall the nails thereof be moved for ever, and all the cords thereof shall be firm;* so that the Lord shall dwell therein; a place of all the rivers and flowing streams through which none of the adverse party shall be able to sail, nor the *great Galley*, which signifies the Devil, shall be able to pass through it, because the Lord Himself is our judge, and Prince, and King, and Saviour, and under His protection we shall not fear the snares of any one.”—*Ibid. L. x. col. 439, 440.*

“*There stands one in the midst of you whom you know not;* and He will dwell there not for a short time, as in the synagogue, but for ever, as is verified in the Church of Christ.”³—*T. v. L. xiii. Comm. in Ezech. col. 523.*

“About this corn and wine (the Eucharist) heretics are torn in pieces, and build unto themselves divers tabernacles; or in fact they are cut off from the body of the Church, and affect to meditate and to muse on the law of the Lord. But doing

¹ In illa ecclesia permanendum, quæ ab apostolis fundata usque ad diem hanc durat.

² Non cadent qui sedent in orbe terrarum, et requiescunt in ecclesia, quæ habitaculum Patris . . . est.

³ Quod in Christi ecclesia comprobatur.

this they withdraw from the Lord who taught them in the Church,¹ and gave them strength to fight against the enemy. But they have thought evil against the Lord, raising up most impious heresies, and have retrograded unto the condition of the Gentiles, so as to be without the knowledge and the yoke of God; or they have reverted to nothingness; not that they have ceased to be. . . . but that all who are wise against the Lord, are said not to be. . . . For if God is truth, whatsoever is opposed to the truth is a lie, and is called nothingness. This suits heretics, who, taught out of the Holy Scriptures, turn the words of the Law and the Prophets and the Gospel against the Lord."²—*T. vi. L. ii. Comm. in Osee, col. 80.*

"As lightning cometh out of the east, and appeareth even into the west, &c.—(*Matt. xxiv. 27.*) Go ye not out, believe not that the Son of Man is either *in the desert* of the Gentiles, or in the *secret chambers* of the heretics; but that *from the east even to the west* His faith shines in the Catholic churches."³—*T. vii. L. iv. Comm. in Matt. 196, 197.*

"And lo! I am with you always, even unto the consummation of the world. He that promises that He will be with the Disciples *unto the consummation of the world*, both shows that they were to live for ever, and that Himself would not withdraw from believers."⁴—*T. vii. L. iv. Comm. in Matt. col. 244.*⁵

¹ Sed hoc facientes recedunt a Domino qui docuit eos in ecclesia.

² Hoc hereticis convenit, qui instructi de scripturis sanctis adversus Dominum legis . . . verba vertunt.

³ Sed quod ab oriente usque in occidentem, fides ejus in catholicis ecclesiis fulgeat.

⁴ Et illis ostendit semper esse victuros, et se nunquam a credentibus recessurum.

⁵ St. Jerome's writings abound with brief, but emphatic declarations, like the above. "The Lord sent His word unto the Church, which has supplanted the former people, and it hath lighted upon Israel (*Is. ix.*), that is, upon heretics, who boast that they see God. Let then their leaders . . . who say that they keep the law of God . . . who, in the pride of their heart, despise the Church, and accounting her simplicity ignorance, say 'Instead of her walls of brick, we will build our churches with *square*, and most enduring *stones*,' which the Lord will beat down, &c."—*T. iv. l. iv. in Is. col. 137.* ["All

ST. J. CHRYSOSTOM, G. C.¹—Expounding *St. Matt.* xxv. he says, “What, then, did He say, when He beheld them? *All*

“All the leaders of heretics have gone forth from the Church of Christ to the synagogue of Satan, and they have passed over together, disagreeing in their opposition to the faith, but agreeing in their leaving it, and they are bound by the archers (*Is.* xxii.)”—*Ib.* l. vii. col. 311, 312. He had already said (*Ibid.* l. iii. col. 102), “In this heretics agree, to assault the Church.” “Every heretic is born in the Church, but is cast out of the Church, and he contends and fights against his parent.”—*Ib.* l. iv. *Comm. in Jerem.* col. 991.

“Heretics are rebels against God and His Church.”—*T.* v. l. x. *Commen. in Ezech.* col. 392.

“In the last days, when the fulness of the gentiles shall have come in, and all Israel shall have been saved, then too will the adversaries (heretics *uti supra*) who have fought against Judah, and the confession of the Church, return to the ecclesiastical faith (*qui contra . . . confessionem ecclesie pugnauerunt, tradant se ecclesiasticæ fidei*), and, abandoning all their errors, and the princes of this world who are utterly destroyed, and their chief rulers . . . pass over to the faith of the Church (*transeant ad ecclesiasticam fidem*), and become clean, and the people of God.”—*T.* v. l. xi. *in Ezech.* col. 441. For a similar passage see *t.* vi. *in Joel*, col. 211.

“Heresy shall fight against heresy, and their conflict is our victory.”—*Ib.* col. 451. The same occurs in *t.* vii. *in Matt.* l. iv. col. 194.

“We say that every one who is saved, is saved in the Church, or in the heavenly Jerusalem.”—*T.* vi. *in Joel*, col. 207.

“Heretics are, from the very fact of having gone out of the Church, condemned (*ex eo quod egressi sunt de ecclesia, damnati sunt*). Let heretics, abandoning the errors which they have devised, return to the Church, hate their former dogmas, and love truth in the Church of the Lord.”—*T.* vi. l. ii. *Comm. in Amos*, col. 297.

“Heretics despise the Church of God, and confide in their own false doctrines, lifting themselves up against the knowledge which is according to God, whose people they have torn in pieces.”—*Ib.* l. iii. col. 344.

“Which of the heretics is not lifted up with pride, setting at naught the simplicity of the Church, and accounting faith, ignorance; *dwelling in the clefts of the rock, and setting up their throne on high?* (*Abdias*, v. 3). *In the clefts of the rock*, to signify the rupture of heretics from Christ and from the Church.”—*Ibid.* *Comm. in Abd.* col. 368. “To speak more plainly,

by the rivers which the Lord is angry with, understand the eloquence of heretics which flows against the truth and the Church.”—*Ib.* l. 2, *Comm. in Abacuc*, col. 645. “The doctrine of the Gospel which our mother the Church has furnished us with.”—*T.* vii. l. ii. *Comm. in Matth.* col. 94. In his *Proem. to his Comm. in Ep. ad Philem.* he says, “They who defend this epistle as of genuine authority, say that it never would have been received throughout the whole world by all the Church, had it not been believed to be Paul’s.”—*Col.* 743.

¹ Born at Antioch in 344; he was ordained priest in 383, and raised to the see of Constantinople in the year 398. His eloquence gained him the title of *Chrysostom*, or the mouth of gold. His expositions of Scripture,

power is given to me in heaven and on earth. Again, does He address them as men; for as yet they had not received that Spirit which had power to make them elevated: ¹ *Going teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.* His commands are concerning both dogmas and precepts. . . . Then, whereas he had commanded them great things, raising up their minds, He says, *Lo, I am with you all days, even to the consummation of the world.* Seest thou His authority? Seest thou also how, for condescension's sake, He spoke these things? Not with them only did He say He would be, but also with all those who shall believe after them. For truly the Apostles were not going to remain *until the consummation of the world*; but He addresses Himself to the believers as one body.² For tell me not, He says, of the difficulty of these things, for *I am with you*; I, making all things easy. The same also He had frequently said to the prophets in the old law: both to Jeremias, when putting forward his youth, and to Moses and Ezechiel when they drew back; *I, He said, am with you.* That same does He also say to these men."—*T. vii. Hom. 90, in Matt. in loco, n. 2, p. 950.* For a similar passage, see *t. vi. Hom. xv. in Matt. n. i. p. 213.* See the extracts under "*Indefectibility.*"³

especially the Epistles of St. Paul, are very valuable. This illustrious prelate died on his road to exile, in the year 407. The edition used is the reprint of the *Bened.* Paris. 1837.

¹ ὑψηλός.

² ὡς ἐνὶ σώματι διαλέγεται τοῖς πιστοῖς.

³ "*But the Lord, he says, be with you.* This we may also pray for ourselves, if we do the things of the Lord. For hearken to Christ saying to the disciples, *Going teach all nations . . . Lo, I am with you always, even unto the consummation of the world.* Not only to them were these things said, but also to us. For that the promise is not made to them only, but also to those who walk in their steps, is manifest from the saying, *until the consummation of the world.*"—*T. xi. Hom. v. in Ep. ii. ad Thess. n. 4, p. 628.*

"*And if he will not hear them, tell the Church,* that is, the rulers (τοῖς προεδρεύουσιν)."—*T. vii. Hom. 60 in Matth. n. 2, p. 684.*

"*The Church is the pillar of the world* (στῦλος ἐστὶ τῆς οἰκουμένης ἡ ἐκκλησία)."—*T. xi. Comm. in 1 Tim. iii. 15, Hom. xi. n. 1, p. 667.*

ST. GAUDENTIUS OF BRESCIA, L. C.¹—“Neither did the Father, as we have already said, leave the Son, who was *sent*; neither, as is proved, was the Holy Ghost, who was to be *sent* to the Apostles, ever absent from the Father and the Son; yet so, that the Son of God only was incarnate: for *the Word was made flesh*, as we read, and not the Father, not the Spirit. But in what manner the Son of God accomplished this mystery of the Incarnation, without injury to the unity of the Trinity, Omnipotence itself is the witness; seeing that that same Son of God in such wise ascended into heaven with the body of man which He had taken on Him, as to continue even unto the end of the world with His disciples. For, *Behold I am*, says He, *with you all days, even to the consummation of the world.* (*Matt. xxviii.*) *Even to the consummation of the world*, He says, *I am with you*; not only with the Apostles, but with the disciples, to wit, with all believers.”
—*Tr. xiv. De Promiss. Paracl. p. 966, t. v. Bibl. Max. PP.*

CENTURY V.

ST. AUGUSTINE, L. C.²—“Wherefore, seeing that so great is the blindness of the understanding through the filthiness of sins and the love of the flesh, that even these monsters of opinions could waste away the leisure of the learned in disputation; can you, Dioscorus, or can any one gifted with an observant disposition, doubt, that any better plan could have been devised for mankind to follow truth, than that Truth itself . . . should persuade mankind to believe wholesomely, what could not as yet be understood clearly? To His glory are we subservient, we exhort thee to believe immovably and unchangeably in Him, through whom it has been that not a few, but peoples even, who are unable to judge of these

¹ He was bishop of Brescia, about the year 387, and died about the year 410. The edition used is that given in the *Bibl. Max. t. v.*

² Born at Tagaste in 354; he was baptized at Milan in 387, ordained priest in 391, and appointed coadjutor bishop in the See of Hippo in 395. His numerous works display genius of the highest order, and have ever had great weight in the Christian churches. He died in the year 430. The edition used is the reprint of the *Bened.* Paris. 1836, 1837.

things by reason, believe them by faith. . . . Now they who, though they are not in Catholic unity and communion, pride themselves nevertheless in the name Christian, are obliged to be opposed to believers, and try to lead men as it were by reason, whereas the Lord came with this remedy especially,—to enjoin faith on the nations. But this, as I have said, these men are obliged to do, because they are sensible that they lie very abject indeed, if their authority be compared with Catholic authority.¹ Therefore do they strive, by the name,

¹ Jacere se abjectissime sentiunt, si eorum auctoritas cum auctoritate catholica conferatur.

So, writing against the Manichæans, who pretended, by the aid of their paraclete, “surveying all (the Scriptures) and comparing one with another, to weigh whether each thing could have been said by Christ or no (*Contra Faust. L. xxxiii. 3*),” he says: “You see, then, that you effect this, that the whole authority of the Scriptures be utterly destroyed, and that every one’s judgment be his authority, what in each Scripture he shall approve, what disapprove: that he be not subjected, that is, for faith to the authority of the Scriptures, but subject the Scriptures to himself; and that he approve not a thing because it stands written in that sublime authority; but that it be deemed rightly written, because himself approves of it. To what doest thou trust thyself. O miserable soul, weak and involved in the darkness of the flesh? To what doest thou trust thyself? Set aside authority, then; let us see: set authority aside, let us have your reasoning. [Having given a part of the Manichæan system, he asks] Whence knowest thou these things? Assuredly, you say, Manichæus taught me them. But, unhappy man, thou hast taken them on credit; for thou hast not seen them. If, then, thou hast submitted thyself to an authority, utterly unknown and frenzied, so as to believe the thousands of fabulous phantoms with which thou art shamefully burdened, because they are written in those books, which, by a miserable error, thou hast judged right to believe in, why not rather submit thyself to the evangelical authority, so founded, so established, so gloriously spread abroad, and commended by the most certain successions from the times of the Apostles to our own, that thou mayest believe, mayest see, mayest learn that all those things also which offend thee, offend thee through a vain and perverse imagination?”*—*T. viii. Contr. Faust. L. xxxii. n. 19, pp. 705, 706.* For a similar argument, see *Ib. L. xxxiii. n. ix. p. 717.*

* Cur non potius evangelicæ auctoritati, tam fundatæ, tam stabilitæ, tanta gloria diffamatæ, atque ab apostolorum temporibus usque ad nostra tempora per successiones certissimas commendatæ, non te subdis, ut credas, ut videas, ut discas etiam omnia illa quæ te offendunt, ex vana et perversa opinione te offendere. So again, *Ib. Contr. Faust. L. xxxii. n. 6, p. 714*: “These things being so, who can be blinded with such frenzy, as to say that the Church of the Apostles, the agreement, so faithful and so numerous of the brethren, were unable to deserve to transmit faithfully to posterity the writings of those men (the Apostles), whereas they have preserved their chairs by a most certain succession down to the present bishops.”

as it were, and promise of reason, to be superior to the most solid authority of the firmly established Church.¹ For this is, as it were, the regular temerity of all heretics. But that most merciful enjoiner of faith, both by the most glorious assemblages of peoples and nations, and by the chairs themselves of the Apostles, has defended the Church with the citadel of authority.² . . . Now that discipline is most proper which receives the infirm into the citadel, that, for them thus already placed most safely, the battle may be fought with reason the most powerful.”—*T. ii. Ep. cxviii. Dioscor. (Class. ii.) n. 32, pp. 510, 511.*

Having shown the office and authority of the Church and of the priesthood, he uses this illustration: “Hence also, Paul, on hearing the voice of the Lord, *Why persecutest thou me?* and, *I am Jesus of Nazareth, whom thou persecutest*, was nevertheless sent to Ananias, that by that priesthood which is established in the Church, he might receive the sacrament of the doctrine of faith, and his color (alluding to the leprosy) be approved of as true. Not that the Lord is not able by Himself to do all things, for what other but He does these things even in the Church?”³—*T. iii. l. ii. Quæst. Evangel. n. 40, pp. 1644, 1645.*

“*Thou shalt protect them in Thy tabernacle (Psalm xxx. 21).* What is the *tabernacle*? The Church of this time. . . . In this *tabernacle*, therefore, wilt Thou *protect them from the contradiction of tongues.* There is a *contradiction* of many *tongues*; divers heresies, divers schisms cry aloud; many *tongues contradict* the true doctrine. Do thou run to the *tabernacle* of God, hold fast the Catholic Church, do not withdraw from the rule of truth,⁴ and thou shalt be *protected from the contradiction of tongues.*”—*T. iv. Enar. in Ps. xxx. n. 8, p. 238.*

¹ Conantur auctoritatem stabilissimam fundatissimæ ecclesiæ . . . superrare.

² Sedesque ipsas apostolorum, arce auctoritatis munivit ecclesiam.

³ Ut illo sacerdotio quod in ecclesia constitutum est, sacramentum doctrinæ fidei perciperet . . . quis alius hæc facit etiam in ecclesia?

⁴ Ecclesiam catholicam tene, a regula veritatis noli discedere.

“What then, some one says, does an infant also need a redeemer? Yes, it needs one; of this the mother who runs faithfully with her little child to the Church to be baptized is a witness; of this is a witness our mother the Church herself, which receives the infant to be cleansed, and to be dismissed freed, or to be nourished in piety. Who will dare to utter a testimony in opposition to so great a mother?”¹—*T. v. Sermo ccxciii. n. 10, p. 1735.* For a similar passage, see *Ibid. Sermo ccxciv. n. 17, p. 1752, B.*

“In the Catholic Church, not to mention that most sound wisdom, to the knowledge of which a few spiritual men attain in this life, so as to know it in a very small measure indeed, for they are but men, but still to know it without doubtfulness,—for not quickness of understanding, but simplicity in believing, that makes the rest of the masses most safe,²—not to mention, therefore, this wisdom, which you (Manichees) do not believe to be in the Catholic Church, many other things there are which most justly keep me in her bosom. The agreement of peoples and of nations keeps me;³ an authority begun with miracles, nourished with hope, increased with charity, strengthened (confirmed) by antiquity, keeps me; the succession of priests from the chair itself of the Apostle Peter—unto whom the Lord, after His resurrection committed His sheep to be fed—down even to the present bishop, keeps me; finally, the name itself of the

¹ Quis audeat dicere testimonium contra tantam matrem?

² Cateram quippe turbam non intelligendi vivacitas, sed credendi simplicitas tutissimam facit. So, in his treatise *de Util. Cred. c. ii. p. 99, t. viii.*—“They (the Manichees) sacrilegiously and rashly inveigh against those who, following the authority of Catholic faith (catholicæ fidei auctoritatem sequentes), before they are able to see that truth which is beheld by the pure mind, are from the first fortified by believing, and prepared for the enlightening of God.”

³ Tenet consensio populorum atque gentium. So again, later in the same epistle, *p. 279*: “If I am to believe things without understanding them, why should I not rather believe those which are already publicly attested by the consent of learned and unlearned, and are confirmed, by an authority the most weighty, in all nations (et per omnes populos gravissima auctoritate firmata sunt)?”

Catholic Church keeps me,¹—a name which, in the midst of so many heresies, this Church alone has, not without cause, so held possession of (or obtained),² as that, though all heretics would fain have themselves called Catholics, yet, to the inquiry of any stranger, ‘Where is the meeting of the Catholic Church held?’ no heretic would dare to point out his own basilica, or house. These, therefore, so numerous and so powerful ties of the Christian name, ties most dear, justly keep a believing man in the Catholic Church, even though through the slowness of our understanding or the deservings of our lives, truth show not herself as yet in her clearest light. Whereas, amongst you, where are none of these things to invite and keep me, there is only the loud promise of truth,³ which, if it be indeed shown to be so manifest as not to be able to be called into doubt, is to be preferred before all those things by which I am kept in the Catholic Church; but which, if it be only promised, and not exhibited, no one shall move me from that faith which attaches my mind to the Christian religion by ties so numerous and so powerful. Wherefore, let us see what Manichæus would teach me. . . . He begins his letter, ‘Manichæus, an Apostle of Jesus Christ.’ . . . Now attend, if you please, with all patience, to what I am going to ask. I do not believe that this man is an Apostle of Christ. Do not, I pray you, be angry, and begin to revile. For you know what my determination is,—not to believe, without cause shown, anything advanced by you. I ask, therefore, who is this Manichæus? You will answer, ‘An apostle of Christ.’ I do not believe it; what next to say or do you will not know; for your promise was the knowledge of the truth, and now you would compel me to believe that of which I have no knowledge. You are perhaps going to read me the Gospel, and

¹ Tenet auctoritas miraculis inchoata, spe nutrita, charitate aucta, vestustate firmata; tenet ab ipsa sede Petri . . . usque ad presentem episcopum successio sacerdotum: tenet postremo ipsum Catholicæ nomen.

² Sic ista ecclesia sola obtinuit.

³ Sola personat veritatis pollicitatio.

will try to establish the character of Manichæus from that. But suppose you should meet with some one who does not as yet believe the Gospel, what would you do with such an one when he says to you, I do not believe it? I, for my part, would not believe the Gospel, unless the authority of the Catholic Church moved me to it.¹ Those, therefore, to whom I have submitted, when saying to me, ‘Believe the Gospel,’ why should I not submit to them when they say to me, ‘Do not believe the Manichæans’? Choose which you will. If you say, ‘Believe the Catholics,’ they warn me not to give any credit to you; wherefore, whilst I believe them, I cannot but not believe you. If you say, ‘Do not believe the Catholics,’ it will not be right for you to force me to the faith of Manichæus by means of the Gospel, inasmuch as I believed that very Gospel itself at the bidding (teaching) of the Catholics.² But if you should say, ‘You have done right in believing the Catholics when they praise the Gospel, but you have not done right in believing them when they blame Manichæus,’ do you think me so foolish, as, without reason assigned, to believe just what you choose, and to disbelieve just what you choose? Much more justly indeed, and more cautiously do I act, if, after having once (on one point) believed the Catholics, I refuse to pass over to you; unless, not content with bidding me believe, you cause me to obtain some knowledge, and that most manifestly and most plainly.³ Wherefore if you are going to assign me some reasonable proof, set aside the Gospel. If you keep yourself to the Gospel, I will keep myself to those at whose bidding I have believød the Gospel;⁴ and by their command I will not

¹ Ego vero evangelio non crederem, nisi me Catholicæ ecclesiæ comoveret auctoritas.

² Ipsi evangelio Catholicis prædicantibus credidi.

³ Multo enim justius atque cautius facio, si Catholicis quoniam semel credidi, ad te non transeo, nisi me, non credere jusseris, sed manifestissime atque apertissime scire aliquid feceris.

⁴ Si ad evangelium te tenes, ego me ad eos teneam, quibus præcipientibus evangelio credidi.

believe you at all. Now, if it should happen that you could find in the Gospel something most plain concerning the apostleship of Manichæus, you will invalidate, in my regard, the authority of the Catholics who bid me not believe you; and, that authority invalidated, it will then be out of my power to believe even the Gospel, inasmuch as through them I had believed it:’ so that whatever you may adduce thence, will have no force with me. Wherefore, if nothing plain is found in the Gospel concerning the apostleship of Manichæus, I will believe the Catholics rather than you; whereas, should you read from it something clearly in favor of Manichæus, I will neither believe them nor you. Not them, because they have deceived me in regard of you; not you, because you produce me that Scripture which I have believed through those who have thus deceived me. But God forbid that I should not believe the Gospel!”—*T. viii. Contr. Ep. Manichæi, Fundam. n. 5, 6, col. 268-270.*

Showing the folly of the Manichæans in rejecting at pleasure such texts, or portions of Scripture, as could not be reconciled with their system, he says, addressing Faustus: “Art thou, then, the standard of truth? Is whatsoever is opposed to thee, false? But what if some other person, confounded with a madness like thine, and with thy obstinacy, come forward and say, ‘Nay, what sounds favorably to thee is false, and what against thee, is true’? what wilt thou do, unless perhaps thou try to bring forward some other book, wherein everything read by thee may be interpreted in accordance with thy opinion? Shouldst thou do this, thou wilt hear him impugning not a part, but the whole, and crying out ‘It is (all) false.’ What wilt thou do? Whither turn thyself? What origin, what antiquity, what series of succession wilt thou cite as a witness for the book brought forward by thee? For even if thou attempt this, yet will it not avail thee anything; and thou seest of what avails,

¹ Qua (auctoritate) infirmata, jam nec evangelio credere potero, quia per eos illi credideram.

in this matter, the authority of the Catholic Church,—an authority which is confirmed (or firmly settled) by a line of bishops succeeding, even unto the present day, each other, from those most solidly-founded chairs of the Apostles, and by the consent of so many peoples.”¹—*Ib. l. xi. Contr. Faustum, n. 2, p. 364.*

“Now, although no example of the matter in question (whether a person baptized by a heretic ought to be rebaptized) can be produced from the canonical Scriptures; yet, in this matter also, is the truth of the canonical Scriptures held by us, since we do that which has now obtained the sanction of the universal Church, which (Church) the authority of the Scriptures themselves commends:² so that, as holy Scripture cannot deceive, whoso fears to be deceived by the obscurity of this question, may consult on it that same Church which, without any ambiguity, holy Scripture points out (demonstrates).³ But if thou doubtest that this holy Scripture commends the Church which, in most abundant masses, is diffused throughout all nations (for if thou didst not doubt, thou wouldst not still be in the party of Donatus), I will overwhelm thee with many most manifest testimonies from the said authority, so that if thou wilt not be beyond measure perverse, thou shalt, by thine own concessions, be brought to this also.”—*T. ix. l. 1, Contr. Crescon. Donat. n. 39, p. 638.*

ST. ISIDORE OF PELUSIUM, G. C.⁴—“Every writing which has for its aim true religion is commendable, very beautiful, and deserving of praise. But the sacred volumes, which contain

¹ Vides in hac re quid ecclesiæ catholicæ valeat auctoritas, quæ . . . episcoporum serie, et tot populorum consensione firmatur.

² Cum hoc facimus, quod universæ jam placuit ecclesiæ, quam ipsarum scripturarum commendat auctoritas.

³ Eandem ecclesiam de illa consulat, quam sine ulla ambiguitate sancta scriptura demonstrat.

⁴ The disciple of St. J. Chrysostom. The year of his birth is not known; but he died in the year 440. He derives his name from having passed many years of his life in solitude near the city of Pelusium, or Damiata. His letters display great judgment, precision, and learning. The edition used is that of *Prunæus, Ritterhusius, and Schotti*. Paris. 1638.

the testimonies of the divine writings, are steps whereby to ascend unto God. All those books, therefore, that are set before thee in the Church of God, receive as tried gold, they having been tried in the fire by the divine Spirit of the truth. But leave aside those which are scattered about *without* that Church,¹—even though they may contain something persuasive to holiness,—to be sought after and kept by those who are free from conflicts like thine.”—*L. 1, Ep. cccclxix. Cyro*, p. 96, Paris. 1638.

ST. PAULINUS OF NOLA, L. C.²—*Let Him kiss me with the kiss of His mouth.*—(*Cant. i.*) “This privilege Catholic love alone has a right to claim for itself; she, that is *the alone one, and the perfect one to her one bridegroom* (*Cant. vi. 8*), takes the kisses of truth from the Word Himself,³ that she may not be defiled by the venom of heretical deceitfulness, as though by incestuous kisses from a stranger’s lips.”—*Ep. iv. ad Severum*, p. 177. *T. vi. Bib. Max. SS. PP.*

PAULUS OROSIVS, L. C.⁴—“The Fathers with one accord, and the Martyrs, who are now at rest, Cyprian, Hilary, and Ambrose, as also they who are still in the flesh, and are the pillars and supports of the Catholic Church, Aurelius, Augustine, Jerome, have already in their highly-approved writings, published much against this wicked heresy (Pelagianism), though without specifying the names of the heretics. And if Celsus and Pelagius, who seem to be alive, and are dead, should now persevere in these dogmas, then clearly do they openly, as

¹ Πάντα τοίνυν τὰ ἐν ἐκκλησίᾳ Θεοῦ προσφερόμενα, ὡς δόκιμον δέχου χρυσίον, πεπυρωμένα τῷ θεῷ τῆς ἀληθείας πνεύματι. Τὰ δὲ ἔξω ταύτης περιφερόμενα . . . καταλίμπανε.

² Born at Bordeaux about the year 353, he was ordained priest in 393, and was appointed bishop of Nola in 409. The edition used is that given in the *Bibl. Max. SS. PP. t. vi.*; also, for additional poems, *Gallandius, t. viii.*

³ Quæ unica atque perfecta uni viro ab ipsius ore Verbi petit oscula veritatis.

⁴ A Spanish priest, who was sent in 414 to St. Augustine, whose disciple and friend he was. His “History of the World” is valuable, and has been frequently translated. The edition used is that of the *Bibl. Max. SS. PP. t. vi.* His works are also in *Gallandius, t. viii.*

serpents, hiss against the Church, a thing most lamentable,¹ and, more lamentable still, they do this in the Church. . . . My answer to this (viz. *Gen.* xvii. 1; *Luke* i. 6, quoted in support of Pelagianism) was: 'We are children of the Catholic Church. Require not of us to presume to be teachers above the teachers, or judges above the judges.' The Fathers whom the universal Church throughout the world approves, to whose communion it is a matter of rejoicing with you that we adhere, have decreed that these dogmas are damnable. It becomes us to obey, when they adjudge.² Why ask the children what their sentiments are, when you hear what the Fathers decide?'—*De Arbitrii Libert.* p. 449, t. vi. *Bib. Max. SS. PP.*

ST. PROSPER OF AQUITAIN, L. C.³—*The sun hath arisen, and they are gathered together.*—(*Ps.* ciii. 22.) "*The sun hath risen, because the sun went down; that is, Christ after death rose again, and filled the whole world with a manifestation of His brightness; and although darkness may still linger in the hearts of unbelievers, yet the Church throughout the whole world, in which the sun hath arisen, is in the midst of light.*" . . . *Therein the ships shall go* (*Ib.* 26). Though (the princes of this world) may oppose the Christian religion, yet is the course of our ships safe in the midst of them; that is, amidst the storms and waves of the sea, the career of the Church is, Christ presiding, safe."—*In Ps.* ciii. col. 389, 390. See also *In Ps.* cviii. col. 414, under "*Indefectibility.*"

Thy truth from generation to generation, Thou hast founded

¹ Ecce adversus ecclesiam, quod miserum est, sibilant.

² Nos filii ecclesie Catholicæ sumus. Non exigas a nobis pater ut doctores super doctores esse audeamus, iudices super iudices. . . . Illis probantibus, nos obedire dignum est.

³ St. Prosper, the disciple of St. Augustine, and the friend and secretary of Pope Leo. Neither the year of his birth nor of his death is known with certainty, but, according to the Chronicle of Marcellinus, he was still living in 463. The edition used is that of *Mangeant*, Paris. 1711. This edition also contains the treatise, "*De Voecatione Gentium*," which the *fratres Balerinii*, in their edition of St. Leo's works, show to be the production of another Prosper, a writer of the fifth century; as also Julianus Pomerianus, *De Vita Confemplantiva*, &c.

⁴ Ecclesia tamen toto orbe terrarum, cui sol est ortus, in lumine est.

the earth, and it continueth (*Ps.* cxviii. 90, *Lamed*). “After the heavenly Jerusalem, he had regard also to his (or her) daughter, the Church, which abides in this world, and he said, *Thy truth from generation to generation*. But, by this repetition, he either signified all generations to which the truth of God was not wanting, or he wished two generations to be understood; one to wit, pertaining to the Law and the Prophets, and the other to the Gospel, (based) on the everlasting foundation, which is Christ; and *the earth continueth*, which (earth) stablished on such a foundation is not moved for ever and ever.”—*In Ps.* cxviii. col. 451.

The sun shall not burn thee by day, nor the moon by night.—(*Ps.* cxx. 6.) “By the *sun*, Christ, the true light, is signified; and by the *moon*, the Church, made by (His) illumination a light, is signified. As, therefore, every scandal, whereby man is either weakened or *burned*, springs from two causes, in that he either errs in the confession of the Godhead, or withdraws from the unity of the Church, the protection of God bestows this, that, in faith and charity, which are His gifts, we be not overcome by any temptation.”—*In Ps.* cxx. col. 467.

Until I find a place for the Lord, a tabernacle for the God of Jacob.—(*Ps.* cxxxiv. 5.) “He, therefore, is made a *place for the Lord*, and a tabernacle for the God of Jacob, whoso is united to the Church;¹ whoso, by the spirit of charity, is joined to the body of Christ, nor ever seeks to be blessed, save in that house, of which it is said: *Blessed are they that dwell in Thy house, O Lord: they shall praise Thee for ever and ever.*”—*In Ps.* cxxxiv. col. 481.

He hath blessed thy children within thee.—(*Ps.* cxlvii. 13.) “Out of Jerusalem there is no blessing. For no one is sanctified save he who is united to the Church, which is the body of Christ.”²—*In Ps.* cxlvii. col. 526.

ST. CÆLESTIN I., POPE, L. C.³—“Know then plainly, that

¹ Qui ecclesiæ cooptatur.

² Non sanctificatur, nisi qui ecclesiæ, quæ est Christi corpus, unitur.

³ He ascended the Papal chair in the year 422, and died in 432. He strenuously opposed the Nestorian and Pelagian heresies. The edition used

this is our sentence, that unless you (Nestorius) teach concerning Christ our God, what both the church of Rome, and of Alexandria, and the whole Catholic Church holds, and as the holy church in the great city of Constantinople also has,

is that of *Gallandius*, t. ix., who follows *Costant*. The following is given by *Labbe*, t. ii. *Concil.* pp. 614, 615; cf. *Baluz. Nova Collect. Concil.* p. 490:—

“A synod of priests makes manifest the presence of the Holy Ghost. For that which is written is true,—for the truth cannot deceive, whose word is thus set down in the Gospel—*where two or three are gathered together in my name, there am I in the midst of them.* This being so, if the Holy Ghost be not absent from so small a number, how much more do we believe that He is now present where so great a multitude of holy men is assembled together. Yea, for holy is a council from its own venerable character; wherein is to be seen that reverential quality of that numerous assemblage of Apostles whereof we read. Never was He that was preached by them absent from them: there was ever present unto them that Lord and teacher: never were they who taught abandoned by their own Teacher. He who sent (them), taught: He who declared what they should teach, Himself taught: He taught, who gave assurance that He is heard in His Apostles. This charge of a commissioned preaching has come down unto all the priests of the Lord in common; by an hereditary law are we constrained unto this solicitude, all we who, throughout divers lands, preach the name of the Lord in their stead (eorum vice)—in that to them it is said, *Go, teach all nations.* Your friendliness notices that we have received a general command. He who thus gave a commission to them all in common, willed that we all should do the same. It is necessary that we follow the office of our authors (or, ordainers): let us all undergo the labors of those to whom we have all succeeded in honor (quibus omnes successimus in honore). Let us bestow a careful attention to the things preached by them, after which things, as the Apostle admonishes, we are enjoined to admit no other preaching. The guardianship of the things entrusted is not inferior to the office of him who entrusts. Let them have cast the seeds of faith; be it our solicitude to guard it, that the advent of the Father of our household, to whom alone indeed the fruitfulness is ascribed, may find fruit uncorrupted and manifold. For, as the vessel of election says, *to plant and to water suffices not, unless God give the increase.* It is therefore to be effected by our common labor, that we preserve the things committed (to us), and which, through the apostolical succession, have been hitherto retained (et per apostolicam successionem huc usque detenta). . . . Let us also again have regard to those words of our Teacher, which he peculiarly uses before bishops, proclaiming thus—*Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the Church of God, which He hath purchased with His own blood.* They who heard these words had been summoned hither where your holiness is now assembled. . . . I exhort you, dearest brethren, let that love alone be regarded, in which, agreeably to the voice of the Apostle John, whose relics you who are present venerate (cujus reliquias præsentibus veneramini), we ought to abide.”—*Ad. Synod. Ephes.*

until your time, most rightly held; and unless by a plain confession, and one under your own hand, you condemn this perfidious novelty which attempts to divide what the holy Scripture unites, and this within ten days counting from the day that this comes to your knowledge, you shall be cast forth from all communion with the Catholic Church.”—*Ep.* xiii. *ad Nestor.* n. xi. *Galland. t.* ix. p. 315.

ST. CYRIL OF ALEXANDRIA, G. C.¹—“*Whoso walketh in justice shall dwell in the lofty cavern of a firm rock.*—(*Is.* xxxiii.) That *rock* is Christ . . . and the *cavern* that is in Christ may be understood to be the Church, that dwelling-place of the saints, that roof over the pious, under which the just have their abode, and as many indeed as escape from the punishment of fire.”—*T. i. l. i. De Adorat. in Sp. et Ver.* p. 31.

Explaining *Numbers* ix. 15 *et seqq.* “As soon as that truest tabernacle, the Church to wit, was *reared up* and appeared upon the earth, it was filled with the glory of Christ,—for that former tabernacle’s being *covered with a cloud* signifies, in my opinion, but this. Christ, therefore, filled the Church with His own glory. . . . Now, when *that cloud was taken up*, the tabernacle was at the same time raised, and when the cloud *stood still*, the tabernacle also was *pitched*, and the Israelites acted uniformly with that cloud: for the Church follows Christ everywhere,² and the holy multitude of believers is never separated from Him that calls them unto salvation.”—*Ib. lib. v. p.* 164.

Explaining *Is.* xiv. 20. “It is, therefore, a most grievous thing to raise one’s self up against the land of the Lord, that is, the Church.”³—*T. ii. Comm. in Is. l. ii. t. ii. p.* 236.

¹ He succeeded Theophilus in the patriarchal see of Alexandria, in 412, and was the great champion of orthodoxy against Nestorius, against whom was called, in 431, the general council of Ephesus, in which St. Cyril presided. He died in 444. The edition used is that by *J. Aubert*, Lut. Paris. 1638.

² Ἐπεταί γὰρ ἡ ἐκκλησία πανταχῆ τῷ Χριστῷ.

³ Πάνθενινον οὖν ἀρὰ τὸ κατεπαίρεσθαι τῆς τοῦ κυρίου γῆς, τοῦτ’ ἔστι, τῆς ἐκκλησίας.

On *Isaias* xlix. 14, he says: "This is a promise as it were to the intellectual Sion, unto which the most wise Paul says, that they who have believed have come; that thou mayest hereby understand the Church, which has been gathered together from out the Gentiles and Jews, which (Church) is a type of that which is above, of which also Paul reminds us, saying, *But that Jerusalem which is above, is free, which is the mother of us all.*—(*Gal.* iv.) For it is the city of the living God, and the nurse of the first-born, and the mother of the saints whose names are registered in heaven, and a Church which Christ never will forget.¹ For He loves the Church which He has formed for Himself; having formed the two peoples *into one new man, and reconciled them both in one body* with the Father (*Ephes.* ii.) How, then, can He forget His own body, that is, the Church, of which He is the head?"—*Ib. Comm. in Esai. l. iv. or. iv. x. p.* 674.

"For this cause (on account of Christ) the children of the Church are in great peace, our mother being built up in righteousness. For none of those that are wont to speak vain things shall injure those who are perfectly taught of God; but they are at peace with God, being united to Him by love, and reverencing the ways of justice. But in this way does He build the Church, and effect for her that she be immovable, Christ protecting her as with a shield, and granting unto her to be incapable of being moved;² for *the gates of hell*, He says, *shall not prevail against her.* For, concerning her also is it written in the book of Psalms, *And He built His sanctuary as of unicorns on the earth: He hath founded it for ever.*—(*Ps.* lxxxvii.) We say that *the sanctuary* is the Church which raises its horn to repel its enemies, even as does *the unicorn* against other animals. For it has been founded unto eternity by Christ."³—*Ib. l. v. t. ii. pp.* 768, 769.

¹ *Ἡς οὐκ ἂν ἐπιλάβοιτο ποτὲ Χριστός.*

² *Οἰκοδομεῖ δὲ τοῦτο τὴν ἐκκλησίαν, καὶ τὸ ἀκραδάντως ἔχειν αὐτῇ πραγματεύεται, Χριστοῦ συνασπίζοντος, καὶ τὸ ἀκλονήτως ἔχειν νέμοντος αὐτῇ.*

³ *Τεθεμηλιώται γὰρ εἰς τὸν αἰῶνα παρὰ Χριστοῦ.*

Explaining *Is.* lxii. 2. "For it is no longer called a synagogue, but the Church of the living God, His city also, and His house. For of the Church does David also make mention, speaking thus, *Glorious things are said of thee, O city of God*; and *Isaias* teaches that she will be exceedingly beautiful, and made glorious with surpassing beauty, saying, *Thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. And thou shalt be no more called Forsaken, and thy land shall no more be called Desolate, but thou shalt be called my Pleasure (Ib. 3, 4) . . .* After that the two people had been formed into one, and the Church composed of both called one, God vouchsafes unto her not to be in any way soever entangled in former evils, nor to be called *the Forsaken*, or *the Desolate*, but to be called *His Pleasure*, and to be called no longer *the Desolate*, but the *Peopled*. And this we see, from facts, has been the event."—*Ib. L. v. t. v. pp.* 870, 871.

On *Zacharias* ii. 1-5. "This vision may with justice be explained of the Church of Christ. For Satan had tyrannized over all the inhabitants of the earth, and we had become slaves, constrained under his yoke. But the grace of the Saviour broke his horn, and lowered his pride, for He triumphed over principalities and powers, and the rulers of the world, and adverse powers; He rescued and freed us from his fetters. He raised up our Church, truly the holy and famous city, *wide*, and of *vast length*, in which we have dwelt with fruit, both men and animals; that is, both they who have already been instructed, and they who have not as yet arrived at this point, but will nevertheless do so, being still under initiation. We have inhabited a city which Christ Himself walls round, with power ineffable consuming all adversaries with fire, and filling it with His glory, and standing as it were in the midst of those who dwell therein, unto whom He gave the promise, saying, *Lo, I am with you all the days until the end of the world*. And the prophet *Isaias*, in a certain place, makes mention of the holy city in these words: *Thine eyes shall see*

Jerusalem, a rich city, tabernacles which shall never be moved, neither shall the stakes thereof be stirred, nor the cords thereof be broken (Is. xxxiii.)—*T. iii. Comm. in Zach. pp. 666, 667.*

On *Zacharias* iv. 1-3. "Further, we say that the *golden candlestick* is the Church, as being honored in the world, exceedingly resplendent in virtues, as being raised far on high by the doctrines of the true knowledge of God; upon which (Church) there is a *lamp*, Christ, that is, of whom God the Father says, *For Sion's sake I will not hold my peace, and for the sake of Jerusalem I will not rest until my justice come forth as a light, and my salvation burn as a lamp (Is. xlii.)* This *lamp*, which enlightens all under heaven, God the Father has placed upon a *candlestick*, that all who enter in may see the light, and that it *may shine to all who are in the house (Matt. v.)* But there are *seven lamps* which have not a light of their own, but one that is communicated, and from an external source, and is fed by supplies of oil; and these signify the holy Apostles, as also the Evangelists, and those who have, in their respective days, been the teachers of the churches, who have received,—as it were *lamps* into their minds and hearts,—illumination from Christ; and they have the illumination fed by supplies from the Holy Ghost, (they) *sending abundant light to those who are in the house*, and at the same time illuminating with that *lamp* the believers. . . . Observe how there are upon *the candlestick* together with *the lamp*, *lights* also. For Christ is with us in the Church, and the multitude of believers having found mercy is illuminated by a light from Him, and has also light by means of *the lamps*, which have a derived light, and one that is communicated by Him."—*Ib. in Zach. pp. 683, 684.*

On *Zach. xi. 13. Cast them into the furnace, and I will see if they be approved.* "The prophet says that there is a refiner's furnace in the house of the Lord. For the Church of Christ tries each one's manners, and the sincerity of his love towards Christ; and having the discernment of spirits, she knows accurately who, when naming the Lord Jesus, speaks

in the Holy Ghost, and who in Beelzebub says anathema unto Him; and who are the true worshippers, and who, again, come unto us, wolves as it were in sheep's clothing."—*Ibid.* p. 767. See also *Ibid.* pp. 778, 779.

"That the enemies of truth were to be in every place and way, utterly impotent, the Saviour Himself also clearly declares, saying, *Thou art Peter, and upon this rock I will build my Church, and the gates of hell, &c.* Lo, here He calls those who assail her, *gates*, as being destructive and pestilential, and generally leading down to the depths of hell those who adhere to them."¹—*Ib.* p. 782.

"Was then the Saviour, after returning to the Father, separated from the disciples, and yet with them by the energy, and power, and charity of the Spirit? How, and in what manner? For He deceives not when He says, *Lo, I am with you all days, even to the end of the world*; except as regards the flesh and the presence of the body, this is past all doubt."—*T. iv. Comm. in Joan. l. x. p. 916.*

"The divine Paul exhorts to be most wary of mind, saying, *Try yourselves, if you be in the faith* (2 Cor. xiii. 5). For the human mind, though, when under the influence of self-love, it may be borne away from out the right road, and be under an influence which withdraws it from the dogmas of truth, is always somehow grieved and afraid to charge its own thoughts with absurdity. And yet it will set itself right, and that very easily, if, after having examined the works of the holy Fathers, who enjoy amongst all men a well-known reputation both for the orthodoxy and accuracy of their doctrines, it shall then *try* with befitting skill its own faith. For it is the aim of all who are sound at heart to follow the sentiments of those men,² because they also filled their minds with both the apostolic and evangelic tradition, and having regulated very accurately their discourse concerning the faith, both

¹ Ὀλέθρους οντας, καὶ φθόρους καὶ πέταυρον αδοῦ κατακομιζειν εἰσθότας τοὺς προκείμενους αὐτοῖς.

² Σκοπὸς γὰρ ἀπασὶ τοῖς ἀρτίοις τὴν φρένα, ταῖς ἐκείνων ἔπεσθαι δέξαις.

rightly and irreprehensibly out of the sacred writings, were lights in the world, retaining the word of life according as it is written.”—*T. v. par. ii. Apolog. Adv. Orient. Anath. 8, pp. 177, 178.*

“Thus does it seem good to this man (Nestorius), and to him alone, to think and to speak differently from all other men; though the Catholic Church which Christ *has presented to Himself*, has not *the wrinkles* which (disfigure) the man that writes these things, yea rather is she without blemish, and holds the faith concerning Him in every way blameless, and has very correctly made the tradition of faith (the Nicene creed.)”—*T. vii. L. ii. Adv. Nestor. p. 30.*¹

THEODORET, G. C.²—*Great is the Lord, and exceedingly to be praised in the city of our God, in His holy mountain*

¹ The following extracts also deserve notice. Explaining *Exodus xxv. 8*, “For Christ is visible in the Church, and shines upon those within it; according also to that of the Psalmist, *The Lord He is God, and He hath shone upon us.*”—*T. i. l. ix. De Ador. in Sp. et Ver. p. 291.* “*I will set thee an everlasting gladness, a joy to generations and generations.*—*Is. lix. 15.* For there is nothing sorrowful in the Church of Christ. For where there is perfectly the hope of incorruption, and of life without end, and of glory everlasting, and of the kingdom of heaven, what room can sadness find?”—*T. ii. Comm. in Es. l. v. p. 851.* “*And they turn aside the way of the humble (Amos ii. 7).* They also *turn aside the way of the humble*, who pervert the right path of the ecclesiastical dogmas to their own opinions (*οἱ τῶν ἐκκλησιαστικῶν δογματῶν παρατρέποντες τὴν ὁρθότητα*), *ἐπίγει τὸ σφίσι δοκοῦν*). And persuade the minds of the simple to enter upon an oblique and out of the way path.”—*T. iii. Comm. in Amos, p. 267.* “The prophet *Isaias* has also made mention of this Church to us, saying, *In the last days the mountain of the Lord shall be manifest, and the house of God on the tops of the mountains, and it shall be exalted above the hills, and all nations shall flow unto it (ii. 2).* For the Church of Christ is conspicuous, and as it were placed upon a mountain, is manifest to all men; it has also been called *the true* (*Zach. viii. 3*), no longer worshipping in types and shadows, but has received rather the truth, which is Christ, and celebrating a worship which is *in spirit and in truth.*”—*T. iii. Comm. in Zach. viii. 3.* Commenting on *Zach. viii. 7, 8*: “The Church, which is especially commended for the orthodoxy of its dogmas, has this sentiment concerning the only-begotten Son, whilst the God-opposing heretics have a contrary opinion.”—*T. iv. Comm. in Johan. l. ix. pp. 784, 785.*

² Born at Antioch about the year 393, he was raised to the see of Cyrus in Palestine about the year 423, and died about 458. His friendship for Nestorius embroiled him, for a time, with his great contemporary, St. Cyril of Alexandria. The edition used is that by *Schulze*. Halæ, 1769.

(*Ps.* xlvi.) “We have already said that the divine Scripture frequently designates as a *city*, not the buildings, but its internal regulation;¹ he accordingly says that the Lord has been shown to be *great*, by what He has done for *His* city, which the sublimity of its dogmas has made conspicuous, even as a city upon a great and lofty hill; for *a city*, the Lord says, *set upon a hill, cannot be hid*. He has built, he says, this city, well, beautifully and solidly, to the joy of the whole earth. For, *He built it*, says the divine Apostle, *upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner-stone* (*Eph.* ii.) And the Lord Himself said to blessed Peter, *And upon this rock I will build my Church, and the gates of hell shall not prevail against it* (*St. Matt.* xvi.) Wherefore that phrase *rooting it well* is instead of founding it solidly, so as to endure without tottering, and unshaken.²

“*The Mountain of Sion (on) the sides of the north, the city of the great King.* . . . The mountains which repel the north-winds, and keep the city uninjured, one may reasonably say are the prophets and Apostles, and their various doctrines, and, furthermore, the angels who are set over believers. *For the angel of the Lord shall encamp round about them that fear Him* (*Ps.* xxxiii.) *In her houses is God known, when He shall take her in charge.* One, indeed, is the Church throughout all earth and sea; for which cause, when we pray, we say—‘For the holy and alone Catholic and Apostolic Church, which is from one end of the earth to the other.’ That same city, again, is divided into cities and towns and villages, which the prophetic word denominates *houses*. As every city has in it many separate houses, and is nevertheless called one city, so are there tens of thousands and countless churches, both on the islands and continents, but they are all perfected together into one Church, united by the concord of the true doctrines. In these churches, he says that the God of all is seen furnish-

¹ Πολιτείαν.

² Ὡστε αὐτὴν ἀτρεμῆ καὶ ἀβάλευτον διαμεῖναι.

ing His own aid. He next foretells the assaults that were to be, and the conversion of her adversaries. *For behold the kings of the earth assembled themselves, they gathered together. So they saw and wondered* (v. 6). For they hastened together as though about to make war, but when they beheld the unconquerableness of her whom they warred against,¹ they were struck with consternation. *For they were troubled*, he says, *they were moved* (v. 6, 7). Having contemplated, he says, the solid foundations of the Church, and learnt the unerring truth of the promise, they were seized with fear and trembling, like men who are crossing the waves (backs) of the sea, and are tossed with storms, and expecting utter destruction. Wherefore, having ceased from fighting and assaulting, they proclaim the power of their antagonist, and cry out, *As we have heard, so have we seen, in the city of the Lord of Hosts, in the city of our God*. For not willing to admit the predictions concerning her, we have, by facts, become witnesses to their truth. *God hath founded her unto eternity*. For it is His voice,—*Upon this rock I will build my Church, and the gates of hell shall not prevail against it* (*St. Matt.* xvi.) The prophetic word having thus shown the change of her enemies, next foretells what words they will make use of who have found safety (or salvation). *We have received Thy mercy, O God, in the midst of Thy temple*. We look for, they say, this Thine aid, O Lord, knowing the unerring truth of Thy promises. For Thou didst say, *I am with you all days, even to the consummation of the world*.² *Distribute her houses* (v. 14), so as that one may look after this, and another after that church, and that the husbandman be set over, and take befitting care of each. And this does he order to be done, not for once, or twice, but in every generation. And for this cause he added, *That ye may relate it unto another*

¹ Θεασάμενοι δὲ τῆς πολεμουμένης τὸ ἀμαχον.

² In his *Comm. in Ep. ad Hebr.* c. i. t. iii. p. 546, he says, “The interval between the constitution of the world and its end is also called αἰῶν (world). For so even did the Lord say, *Lo! I am with you all days, even to the consummation of the world.*”

generation. For this is our God for ever and ever, He shepherds (or feeds, rules) us for evermore. For each generation must needs transmit to the one after it what it received from the preceding, that so the saving Gospel may be transmitted in all generations, and all men may know that He is our Lord and God, and good shepherd, and everlasting. For as he said, *Distribute her houses*, and committed the feeding to them, he necessarily taught that one is the good Shepherd who laid down His life for the sheep, feeding them for ever and ever, and feeding not the sheep only, but those also who are called the shepherds of the sheep.”—*T. i. in Ps. xlvii. pp. 907-913.* See also the extract given from *t. ii. in Cant. Cantic.* under “*Private Judgment.*”¹

THEODOTUS OF ANCYRA, G. C.²—“This also did the Fathers, who received from the Apostles the mystery of the incarna-

¹ The following is Theodoret's reply to the common charge, brought by the pagans, that Christianity was but another name for credulity, on account of the faith required of its followers. Having retorted the objection, by citing the Pythagoreans with their *αὐτὸς ἔφα*, and quoted a similar principle from Plato, Aristotle, and others, he adds: “Faith is a thing common to all men, both to those who desire to learn any trade, to seamen, to agriculturists, and to those engaged with physicians. But knowledge belongs not to all men, but only to those who have learnt those professions. . . . Faith, therefore, is a kind of primary basis and foundation to knowledge. . . . Now it is a foolish thing, and hardly to be borne, that knowledge should be, in every other art, peculiar to the teachers, and faith to the taught, and that, in the communication of divine things alone, this order should be reversed, and knowledge required before faith. For in things invisible we have not less need of the eyes of faith. Hence also does the Apostle clearly cry out, ‘He that cometh to God must believe that He is, and that He is a rewarder to them that seek Him’ (*Heb. xi. 6*). For this cause also do we, before all other things, set the doctrine of faith before all those who come unto us, and who are desirous to learn the divine (truths); next, we lay open to them after they have been perfected (*τελουμένοις*) and initiated, the things of which the enigmas (*αἰνίγματα*) have been shown them; and the same takes place equally amongst you: all do not understand the language of the hierophant; the vast mass sees indeed what is done, while they who are called priests celebrate the rites of the orgies, whereas the hierophant alone knows the meaning of the things done and communicates to those whom he thinks fit.”—*T. iv. Disput. i. curat. Græc. Affect. pp. 720, 721.*

² He was bishop of Ancyra, and flourished about the year 429. The edition given by *Gallandius, t. ix.* is followed.

tion (economy), teach. Thus also did the three hundred and eighteen fathers, assembled at Nicæa, decree, concerning the Only-Begotten. The man that imagines Christ to have two persons, is at variance with their sentiments, at the very time that he is professing to follow them. [He then quotes the Nicene creed, and adds]—These are the Fathers' words, which lay down for us the faith regarding the Only-Begotten, guiding right, as a rule, every human thought. For, as a rule corrects the senses that are being deceived as to the straightness of a line, proving it to be crooked, so does this statement correct the designs of men who seek to pervert our faith by their fancies. Let us follow these (Fathers), believing their words, not weaving doubtful questions. For these men say, 'we believe,' not 'we adduce demonstrations by reasonings.' Wherefore, let us also believe that what they have said is so, keeping perfectly aloof from all curious inquiry. For we correct not (or inquire not into) the things that have been already believed by the Fathers,¹ but confess that these things were so done of God, faith confirming our understanding. So that every one who thinks differently from this exposition (of faith), is an alien from Christianity, even though he may seem to say something concerning our faith that has an air of probability. For not even does any one amongst those that are *without*, demand a demonstration of the first principles of the sciences, but receives those principles on credit from the teachers, without raising a dispute about them. Let, then, this exposition by the Fathers be a first principle of the faith concerning the Only-Begotten Son. [Having shown how Nestorius, while affecting to follow the Nicene creed, in reality subverted it, he adds]—How pretend you to agree with the Fathers, whom, nevertheless, you will not follow? But, spreading out the authority of the Fathers² as a bait to your own error, you thereby draw the simple into your snare." —*Expos. Symbol. n.* 8, 9, 11, pp. 429-431, t. ix. *Gallandii.*

¹ Οὐ γὰρ εὐθύνομεν τὰ ὑπὸ τῶν πατέρων πεπιστευμένα.

² Τὸ τῶν πατέρων αξίωμα.

CAPREOLUS OF CARTHAGE, L. C.¹—“I, therefore, beseech your holiness (though I have the firmest confidence) that, by the help of God, the Catholic faith will be in all respects firmly established by means of so great a synod (Ephesus) of venerable priests, that, the Holy Spirit working within you, which Spirit, I am confident, will be present in your hearts in all that you do, you shake from you with the force of former authority these novel doctrines, unheard, till now, by ecclesiastical ears, and thus withstand new errors of whatsoever kind they may be; lest the same (errors) which the Church vanquished long ago, and which have sprung up again in these days, and which the authority of the apostolic chair, and the concordant judgment of the priesthood repressed,² may, under the pretext of a second examination, seem to recover that voice which was long since quelled. For, should anything happen to be started recently, there needs examination, that it may either be approved as rightly spoken, or repudiated as deserving of condemnation; but matters concerning which judgment has already been passed, if a man suffer such to be called again into question, he will simply seem himself to doubt about the faith which he has hitherto held. Again, as an example to posterity:—that what is now defined relative to Catholic faith may be for ever firmly received, those matters which have already been defined by the Fathers, must be preserved inviolate. Since whoso would fain that what he has defined concerning the right ordering of faith should continue for ever, must needs confirm his sentiments, not by his private authority,³ but also by the judgment of the more ancient (Fathers); so that, in this manner, proving that what he asserts is, both by the decisions of the ancients and of the moderns, the alone truth of the Catholic Church,—

¹ He succeeded Aurelius in the see of Carthage, and in 431 sent his deputies to the council of Ephesus, with a letter, part of which is given in the text. It is in *Gallandius*, t. ix.

² Τῆς ἀποστολικῆς καθέδρας ἡ ἀύθεντία, καὶ εἰς ἓν συμφωνοῦσα ἡ ψῆφος ἡ ἱερατικὴ συνέχωσεν.

³ Οὐ τῇ ἰδίᾳ ἀύθεντία.

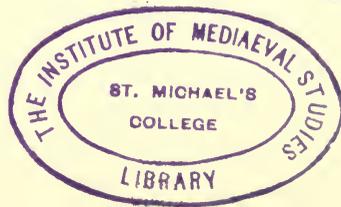
a truth descending from the past ages even to the present, or our days, in simple purity and invincible authority,—and that such truth he both utters, and teaches, and holds.’ . . . Cyril of Alexandria said, ‘ Let the epistle that has been read from . . . Capreolus of Carthage, be inserted amongst the memorials of faith, containing, as it does, a clear opinion ; for he wishes the ancient doctrines to be confirmed, but novel and absurd inventions to be condemned and cast aside.’ All the bishops exclaimed, ‘ Such are the declarations of us all. This we all proclaim : this is the prayer of all.’ ”—*Ep. ad Concil. Eph. pp.* 490, 491, t. ix. *Gallandii*.

“ Although, therefore, the authority itself of the universal Church is quite enough for minds that are Christian and devout, nor is less than this your opinion, as far as I have learnt it from the letter that you have sent me, yet, that I may not appear to refuse the answer required by your question and request, I profess that that doctrine is the alone and the true which evangelical antiquity holds and delivers.”¹—*Rescript. Vitali et Const. p.* 493, *col.* 1.

CASSIAN, L. C.²—“ This faith, that is, the faith of all Catholics, both the bishops of Africa whence he wrote, and the Gallican bishops to whom he wrote, agreed in approving. Nor has there yet been any man living who has repudiated this faith, without being guilty of the crime of unbelief, seeing that it is a profession of unbelief to deny the approved of belief. Wherefore, the agreement alone of all would now suffice to refute heresy, because the authority of all is the manifestation of undoubted truth, and a perfect reason has been assigned when none dissent. Insomuch that the man

¹ *Quamvis igitur Christianis et devotis mentibus ipsa universalis ecclesie auctoritas plene sufficiat . . . unam veramque doctrinam hanc esse confitemur, quam evangelica tenet ac tradit antiquitas.*

² Having passed his youth among the solitaries of Egypt, he was ordained deacon by St. Chrysostom. He thence passed to Marseilles, where he seems to have been ordained priest. His opinions on grace being in opposition somewhat to those of St. Augustine and the Church, caused him to be opposed by St. Prosper. He died in 433. The edition used is that given in the *Bibl. Maxim. SS. PP. t.* vii.



who should presume to entertain a contrary sentiment, such an one's assertion is at once, and at the very outset, not so much to be refused to be heard, as he is to be condemned for his perversity; because he who impugns the judgment of the whole, brings with him a foregone proof of condemnation against himself;¹ and whoso would rescind what all have once agreed upon, has no plea to be heard. For when the truth has once been confirmed by all, whatsoever is advanced in opposition to it, is at once thereby to be acknowledged as false, in that it diverges from that judgment of truth."—*L. 1, De Incarn. Dom. t. vii. Bib. Max. SS. PP. p. 71.* A similar argument is urged at much length, *ibid. l. v. p. 89*, from which the following sentence will suffice:—

"I would convince you by the authority of the sacred testimonies; I would convince you by the voice of the Law itself; I would convince you, finally, by the truth of the creed which is approved of throughout the whole world; I would say to you, that even though you were devoid of understanding and sense, yet ought you to follow, at all events, the consent of mankind, and not set the perverseness of a few above the faith of all the churches,—a faith, in fact, which, established by Christ, delivered by the Apostles, is to be accounted no other than the voice and authority of God; and which, in fact, would have in it both the voice and meaning of God."²—*Ibid. l. v. De Incarn. p. 89.*

VINCENTIUS OF LERINS, L. C.³—"When often inquiring

¹ Quia præjudicium secum damnationis exhibuit, qui judicium universitatis impugnat.

² Quæ ubique (fides omnium ecclesiarum) a Christo fundata, ab epistolis tradita, non aliud existimanda esset quam vox atque autoritas Dei, quæ haberet in se utique et vocem et sensum Dei.

³ "Vincentius, by birth a Gaul, a presbyter in a monastery in the island of Lerins, a man learned in the holy Scriptures, and well instructed in the knowledge of the doctrines of the Church, with a view to overthrow the sects of the heretics, composed in elegant and clear language a very powerful dissertation, which, concealing his own name, he entitled *Peregrinus against Heretics.*" So Gennadius, *De Illust. Scrip.* This work he also called *Commonitorium*, and it is supposed to have appeared about the year 434. He died about the year 445.

with great earnestness and the utmost attention, of very many men excelling in holiness and learning, how I might, by some certain, and as it were general and undeviating (or ordinary) way, discern the truth of Catholic faith from the falseness of heretical pravity, I have received from almost all something like this answer: That whether I, or any other, would fain find out the deceptions, and avoid the snares of the heretics as they spring up, and remain safe and sound in the sound faith, that he ought, in two ways, to fortify, with God's assistance, his faith. First, that is, *by the authority of the divine Law*; secondly, *by the tradition of the Catholic Church*.¹ Here some one perhaps may ask, 'Seeing that the Canon of the Scriptures is perfect, and self-sufficient, and more than sufficient, for all things, what need is there that the authority of the Church's understanding (interpretation) be joined unto it?'² The reason is, because all men do not take the sacred Scripture, on account of its very profoundness, in one and the same sense; but this man and that man, in this way, and that way, interprets the sayings thereof; that as many opinions almost as there are men, would seem to be capable of being drawn therefrom. For Novatian expounds in one way, in another Photinus, in another Sabelius, in another Donatus, in another Arius, Eunomius, Macedonius, in another Apollinaris, Priscillian, in another Jovinian, Pelagius, Celestius, in another, in fine, Nestorius. And for this cause very necessary it is, on account of the many doublings of error so varied, that the line of interpretation, both of prophets and Apostles, be directed according to the rule (standard) of the ecclesiastical and Catholic sense.³ Again, in the Catholic Church itself, very great care is to be taken that we hold that which hath been believed *every-*

¹ Ecclesiæ Catholicæ traditione.

² Quid opus est, ut ei Ecclesiasticæ intelligentiæ jungatur autoritas?

³ Multum necesse est, propter tantos tam varii erroris anfractus, ut Prophetiæ et Apostolicæ interpretationis linea secundum Ecclesiastici et Catholici sensus normam dirigatur.

*where, always, and by all men.*¹ For Catholic is truly and properly that, as the very force and nature of the word declares, which comprises all things in general, after a universal manner; and this is thus, in fine, attained,—if we follow *universality, antiquity, consent.*² Now, we shall follow *universality* thus,—if we confess this one faith to be true, which the whole Church throughout the world confesses,—*antiquity*, thus, if we in no wise recede from those senses which it is manifest that our holy elders and Fathers openly maintained,—*consent*, likewise (shall we follow) in the same manner, if, in this antiquity itself, we adhere to the definitions and sentiments of all, or at least of nearly all the priests and doctors together.

“What then shall a Catholic Christian do, if some small part of the Church cut itself off from the communion of the universal faith? What, indeed, but prefer the healthfulness of the whole body before the pestiferous and corrupt member? What if some novel contagion attempt to taint no longer a small part only, but the whole Church alike? Then, likewise, shall he see to it that he cleave unto antiquity, which is now utterly incapable of being seduced by any craft of novelty. What if, in antiquity itself, there be discovered some error of two or three men, or of some one city or province even? Then shall he by all means give heed that he prefer, before the temerity or ignorance of a few, the decrees, if such there be, universally (received) of old, of a general council. What if some such case arise, wherein nothing of this nature can be found? Then shall he bestow his labor to consult and interrogate the collated sentiments of the ancients,—of those to wit who, though living at different times and places, yet remaining in the communion and faith of the one Catholic Church, were trustworthy teachers; and whatsoever he shall recognize that not one or two only, but all alike, with one unvarying consent, plainly, frequently,

¹ Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est.

² Si sequamur universitatem, antiquitatem, consensionem.

unswervingly held, wrote, taught, that let him understand is to be also believed by him without any doubt.¹

“But that our observations may become plainer, they are to be illustrated one by one by examples, and to be amplified a little more at large. . . . In the time of Donatus, from whom are the Donatists, when a great part of Africa plunged headlong into his frenzied error, and when, unmindful of her name, religion, and profession, she preferred the sacrilegious temerity of one man before the Church of Christ, then they who throughout Africa detested the profane schism, and were associated with all the churches of the world, were the only ones of them all who could be saved within the sanctuaries of the Catholic faith; leaving certainly a glorious example to their posterity,—how, to wit, ever after, in a commendable manner, the sacred doctrine of all men ought to be preferred before the madness of one, or at all events of a few. [He next gives the instance of the Arians, describes the persecutions inflicted by them on the orthodox, and thus concludes:] And all this had it any other cause but that human superstitions are introduced for heavenly doctrine; that well-grounded antiquity is subverted by wicked novelty; the institutes of those above us are violated; the decrees of the fathers are abrogated; the things defined by our forefathers are rescinded; and the license of a profane and novel curiosity keeps not itself within the most chaste limits of sacred and uncorrupted antiquity! [Having cited the example of the confessors and martyrs, who, ‘following the canons and decrees of all the priests of holy Church, the heirs of apostolic truth,’ suffered for and defended the faith, not of a part of the Church, but of the Church Catholic, he thus concludes this part of his subject:] Great therefore and truly divine was the example of those same blessed men, and by every true Catholic to be remembered with unwearied meditation, who all

¹ Quicquid non unus aut duo tantum, sed omnes pariter uno eodemque consensu, aperte, frequenter, perseveranter, tenuisse, scripsisse, docuisse cognoverit, id sibi quoque intelligat absque ulla dubitatione credendum.

radiant, like the seven-branched candlestick, with the seven-fold light of the Holy Spirit, exhibited beforehand to posterity a most shining model, how, thenceforward, throughout the whole of errors' vain babblings (2 *Tim.* ii.) the audacity of profane novelty may be repressed by the authority of sacred antiquity.¹ Neither is this anything new: seeing that this custom has ever prevailed in the Church, that the more religious a man was, the more promptly would he go counter to novel inventions. Such examples are everywhere plentiful. But not to be prolix, we will select some one, and this in preference from the apostolic see." (For continuation see "*Tradition.*") . . . "As it is not lawful for any to *provoke one another or to envy one another* (*Gal.* v.), even so it is not lawful for any to receive *besides* that which the Catholic Church *evangelizes* everywhere.² . . . To announce, therefore, to Catholic Christians, anything besides that which they have received, never was lawful, nowhere is lawful, never will be lawful; and to anathematize those who announce anything besides that which has been once received, was never otherwise than needful, is everywhere needful, ever will be needful.³ Which being so, is there any one of so great audacity as to teach besides that which has been taught in the Church; or of such levity as to receive (anything) besides that which he has received from the Church? There cries aloud, and he cries aloud again and again, to all men, to all times, and to all places he cries aloud by his epistles, that vessel of election, that master of the Gentiles . . . that if any one announce a new dogma, let him be anathematized. And, on the other side, certain frogs, and gnats and flies, soon to die, such as the

¹ Quonam modo deinceps per singula quæque errorum vaniloquia, sacratæ vetustatis auctoritate, profanæ novitatis conteratur audacia.

² Nemini liceat præter id quod Ecclesia Catholica usquequaque evangelizat accipere.

³ Adnunciare ergo aliquid Christianis Catholicis, præter id quod acceperunt, nunquam licuit, nusquam licet, nunquam licebit, et anathematizare eos qui adnunciant aliquid, præterquam quod semel acceptum est, nunquam non oportuit, nusquam non oportet, nunquam non oportebit.

Pelagians be, cry aloud in opposition, and this to Catholics, ‘With us for your authors, with us for your leaders, with us for your interpreters, condemn the things which you did hold, hold the things which you did condemn, reject the ancient faith, the institutes of your fathers, the trust committed to you by your ancestors, and receive’—What, indeed? I shudder to say what, for so presumptuous are they, that they seem to me such as that I could not only not support them, but not even refute them without a grievous crime.” (For continuation, see “*Private Judgment.*”)

“Oftentimes pondering and reflecting on these self-same things, I cannot sufficiently marvel that such is the madness of some men, such the impiety of their blinded understanding, such, in fine, their lust after error, that they be not content with the rule of belief once delivered and received from antiquity, but do daily seek after something new and yet something new, and ever be longing to add something to religion, to change, to take away;’ as though it were not a doctrine from heaven, which once revealed suffices, but an earthly institution, which cannot otherwise be perfected than by continual amendment, yea, rather, correction: whereas the divine oracles cry out, *Do not transfer the bounds which thy fathers have set* (*Prov. xxii.*); and, *Do not judge over the judge* (*Eccles. viii.*); and, *The serpent shall bite him that breaketh a hedge* (*Eccles. x.*); and that apostolic saying by which all wicked novelties of all heresies have often, as by a kind of spiritual sword, been cut off, and ever will be cut off: *O Timothy, keep that which is committed to thy trust* (the depositum), *avoiding the profane novelties of words* (of voices), *and oppositions of knowledge falsely so called, which some promising, have erred concerning the faith* (*1 Tim. vi.*) . . . *Avoid*, he says, *the profane novelties of words*: he said not, (avoid) antiquities; he said not, (avoid) ancientness; yea, rather, he shows what contrariwise he should

¹ Contenti non sint tradita semel et accepta antiquitus credendi regula, sed nova ac nova in diem quærant, semperque aliquid gestiant religioni addere, mutare, detrahere.

follow. For if *novelty* is to be *avoided*, antiquity is to be held to: and if *novelty* be *profane*, antiquity is sacred.¹ . . . But it is worth while to handle with greater care the whole passage (capitulum) of the Apostle: *O Timothy, keep the depositum, avoiding the profane novelties of words.* . . . Who is at this day Timothy? but either, generally, the universal Church, or, specially, the whole body of prelates, who ought either themselves to have a complete knowledge of divine worship, or who ought to infuse it into others.² What is, *Keep the deposit?* Keep it, he says, for fear of thieves, for fear of enemies, lest, whilst men sleep, they oversow cockle upon that good seed of wheat, which the Son of man hath sowed in His field. *Keep*, he says, *the depositum.* What is *the depositum?* that is that which is committed to thee, not that which is invented by thee; what thou hast received, not what thou hast devised; a thing not of wit, but of doctrine, not of private assumption, but of public tradition;³ a thing brought to thee, not brought forth by thee; wherein thou must not be an author, but a keeper; not a beginner, but a disciple; not a leader, but a follower. *The depositum*, he says, *keep*: preserve the talent of Catholic faith inviolate and untouched: that which is entrusted to thee, let that remain with thee, let that be delivered by thee. Thou hast received gold, return gold; I will not have thee substitute one thing for another; I will not have thee, for gold, place instead either impudently lead, or fraudulently brass; I will not the show, but the very nature of the gold itself. O Timothy, O priest, O expounder, O doctor, if the divine bounty hath made thee sufficient, by wit, by exercise, by learning, be the *Beseleel* of the spiritual tabernacle, engrave the precious stones of God's doctrine, faithfully set them, &c. . . . That

¹ Nam si *vitanda est novitas*, tenenda est antiquitas; et si *prophana est novitas*, sacrata est antiquitas.

² Quis est hodie *Timotheus*, nisi vel generaliter universa ecclesia, vel specialiter totum corpus præpositorum, qui integram divini cultus (religion) scientiam vel habere ipsi debent, vel aliis infundere.

³ Non usurpationis privatæ, sed publicæ traditionis.

which before was believed obscurely, let it by thy exposition be understood more clearly. Let posterity rejoice at coming, through thee, to the understanding of that which antiquity, without understanding it, venerated; yet the things which thou hast learned, teach in such wise, that, whilst thou speakest after a new manner, thou speak not new things.¹

“But, haply, some one says, shall we then have no advancement of religion in the Church of Christ? Let us have it indeed, and the greatest. For who is he so envious of men, so hateful to God, as to strive to hinder this? But yet in such sort, that it be truly an advancement of faith, not a change.² Seeing that it is the nature of an advancement, that in itself each thing (severally) grow greater; but of a change, that something be turned from one thing into another. Wherefore, the understanding, knowledge, wisdom, as well of each as of all, as well of one man as of the whole Church, ought, with the advance of times and ages, to increase and go forward abundantly and earnestly; but in its own kind only, in the same doctrine, to wit, in the same sense and in the same sentiment.³ Let the religion of our souls imitate the nature of our bodies, which, though in process of years they develop their proportions, yet do those bodies remain the same that they were. . . . So also the doctrine of the Christian religion must follow these laws of advancement; namely, that with years it be consolidated, it be expanded with time, with age it be exalted; yet remain uncorrupt and untouched, and be full and perfect in all the proportions of each of its parts, and with all its members, as it were, and proper senses; that it admit no change besides, sustain no loss of its propriety, no variety of definition. . . . Wherefore, whatsoever, in this Church, God’s husbandry, has by the faith of our fathers been sown, that same must be cultivated by the industry of their children, that

¹ Eadem tamen quæ didicisti ita doce, ut cum dicas nove non dicas nova.

² Sed ita tamen, ut vere profectus sit ille fidei, non permutatio.

³ Sed in suo duntaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia.

same flourish and ripen, that same advance and be perfected. For it is lawful that these ancient dogmas of heavenly philosophy be, in progress of time, trimmed, smoothed, polished; but it is not lawful that they be changed, it is not lawful that they be mangled, that they be maimed. Although they may receive evidence, light, distinction; yet necessary is it that they retain their fulness, integrity, and propriety.¹ For if once this licentiousness of impious fraud be admitted, I tremble to say what danger may follow of extirpating and abolishing religion. For if any part soever of Catholic doctrine be surrendered, another part also, and again another, and so on other, and again other, will now as it were by custom, and a kind of law, be surrendered.² . . . But may the divine mercy avert this crime from the minds of His servants, and be this rather the madness of the impious. But the Church of Christ, a sedulous and careful keeper of the doctrines deposited with her, changes nothing in them ever, diminishes nothing, adds nothing; she cuts not off what is necessary, she puts not on what is superfluous; what is her own she loses not, what is another's she usurps not; but with all industry applieth to this one thing, that by handling ancient things faithfully and wisely, she may perfect and polish what things there may be of old unfinished and begun; if aught have been already set forth and cleared up, that she may ratify and confirm; if aught have already been confirmed and defined, that she may guard it." (For an illustration of this, see the extract given under "*General Councils.*") "But let us return to the Apostle. . . *Profane novelties of words*, he says. What is *profane*? Things which have no holiness, naught of religion, wholly extraneous to the sanctuaries of the Church, which is the tem-

¹ Fas est etenim, ut prisca illa cœlestis philosophiæ dogmata processu temporis excurentur, limentur, poliantur; sed nefas est, ut commutentur, nefas ut detruncantur, ut mutilentur. Accipiant licet evidentiam, lucem, distinctionem; sed retineant necesse est plenitudinem, integritatem, proprietatem.

² Abdicata etenim qualibet parte Catholici dogmatis, alia quoque atque item alia, ac deinceps alia et alia jam quasi ex more et licito abdicabuntur.

ple of God. *Profane novelties of words* (voices), he says; *of words*, that is, novelties of dogmas, of things, of opinions, which are contrary to old usage and antiquity. Which, if they be received, it must needs be that the faith, either all, or assuredly a great part of it, of our blessed fathers, must be overthrown (violated); it must needs be that all the faithful of all ages, all the saints, all the chaste, the continent, the virgins, all the clergy, the Levites and priests, so many thousands of confessors, so great armies of martyrs, so many celebrated and populous cities and peoples, so many islands, provinces, kings, tribes, kingdoms, nations, and, in fine, almost now the whole world incorporated by the Catholic faith to Christ their head, must be proclaimed to have been, during the lapse of so many ages, ignorant; to have erred, to have blasphemed, to have not known what it should believe." (For continuation, see "*Indefectibility*.")

ST. PETER CHRYSOLOGUS, L. C.¹—"I believe . . . in the Holy Catholic Church. Because the Church is in Christ, and Christ is in the Church: whoso, therefore, acknowledges the Church, has confessed that he has believed in the Church."—*Serm.* lxii. *De Symbolo*, p. 97.

ST. LEO I., POPE.²—"Be ever mindful of the apostolic precept, which admonishes all men, saying, *Beware lest any man cheat you by philosophy and vain deceit; according to the tradition of men, and not according to Christ. For in Him dwelleth all the fulness of the Godhead corporally, and you are filled with Him.* (*Coloss.* ii.) He said not spiritually, but *corporally*, that we may understand the veritable substance of flesh, where there is the *corporal indwelling of the fulness of the Godhead*; with which (corporal indwelling) the whole Church is in truth also filled, which cleaving (inherent) to the

¹ Born at Imola, he was raised to the archiepiscopal see of Ravenna about the year 433. It is uncertain whether his death occurred in 458 or in 450. The edition used is the folio edition published at Aug. Vind. 1758.

² Surnamed the *Great*. Of his early years nothing is known. He was raised to the chair of Rome in 440 and died in 461. The edition followed is that of the *Fratres Ballerini*, Venet. 1753-57.

head, is the body of Christ.”¹—*T. i. Serm. xxviii. In Nativ. Dom. ix. c. vii. p. 102.*

“He it is who ascends above the heights of heaven, and even to *the consummation of the world* leaves not the universal Church.”²—*Serm. xxx. In Nat. Dom. x. c. v. p. 109.*

“For though it belong not to this life, but to eternal life, that God be *all in all*, yet even now is He the inseparable indweller of His own temple, which is the Church, according as Himself promised, saying, *Behold, I am with you all days even to the consummation of the world.* With which is accordant what the Apostle says, *Coloss. i. 18-20.*”—*Ib. Serm. lxiii. De Passio. Dom. xii. c. ii. p. 244.*

Directing upon what conditions the Pelagians were to be received into the Church, he says, “Let them, by their own clear confessions, condemn the authors of their proud error, and let them execrate in their doctrine whatsoever the universal Church has abhorred.”³—*Ib. Ep. i. ad Aquilei. c. ii. p. 591.*

“For it is nowise to be borne, that the man who has undertaken the office of preaching the faith, should dare dispute against the Gospel of Christ; against the apostolic doctrine; against the creed of the universal Church. What kind of disciples will there be there, where such are the masters that teach?”—*Ib. Ep. xv. ad Turrib. Ep. Asturic. c. xvii. p. 710.*

“Our Lord Jesus Christ, after that He rose again from the dead, delivered to His disciples, in whom all the prelates of the Church were taught,⁴ both the form and the power of baptizing, saying, *Go ye and teach all nations, &c.*”—*Ib. ep. xvi. Ad Univers. Episc. per Sicil. c. iii. p. 719.*

¹ Ubi est plenitudinis Divinitatis inhabitatio corporalis; qua utique tota etiam repletur ecclesia, que inhærens capiti, corpus est Christi.

² Et usque ad consummationem sæculi universam ecclesiam non relinquens.

³ Quicquid in doctrina eorum universalis ecclesia exhorruit, detestentur. Of works used as Divine Scripture by heretics he says, “Let him not be accounted amongst Catholics who uses writings which have been condemned, not only by the Catholic Church (non ab ecclesia solum Catholica), but even by, (or in) the author of them.”—*T. i. Ep. xv. ad Turrib. c. xvi. p. 707*

⁴ In quibus omnes ecclesiarum præsules docebantur.

“The divine protection abandons not its own Church, the Lord declaring,¹ *Behold I am with you all days, even to the end of the world.*”—*Ib. ep. lx. Pulch. Aug. p. 982.*

“It is not lawful to differ, even by one word, from the evangelic and apostolic doctrine, or to think otherwise concerning the divine Scriptures than as the blessed Apostles and our Fathers learned and taught.”²—*Ib. ep. lxxxii. ad Marcion. Aug. pp. 10, 44.*

“The Catholic faith, which, the Spirit of God instructing us through the holy Fathers, we from the blessed Apostles have learnt and teach,³ will not suffer either error (the Nestorian and Eutychian) to creep in.”—*Ib. ep. lxxxix. ad Marc. Aug. p. 1061.*

“We, therefore, pray, and beseech your clemency, by our Lord Jesus Christ . . . that you suffer not, in the present synod, that faith delivered unto them by the Apostles which our blessed Fathers taught, to be treated of again as though dubious; and that you permit not the things which were formerly condemned by the authority of our forefathers,⁴ to be revived by renewed efforts; and that you command this rather, that the things settled by the old Nicean Council, the interpretation of heretics set aside, be permanent.”—*Ep. xc. ad Marc. c. 2, p. 1064.*

“For the restlessness or pravity of a few individuals being either crushed, or removed, a laudable concord will easily be settled: provided the hearts of all concur in that faith made known by the evangelic and apostolic declarations, which we have, through our holy Fathers, received and held;”⁵ no dis-

¹ Non deserit ecclesiam suam divina protectio, dicente Domino.

² Ab evangelica apostolicaque doctrina ne uno quidem verbo liceat disside-
re, aut aliter de Scripturis divinis sapere (be wise out of the Sacred
Scriptures), quam beati Apostoli et Patres nostri didicerunt atque docuerunt.

³ Catholica fides, quam instruente nos Spiritu Dei per sanctos Patres a
beatissimis Apostolis didicimus et docemus.

⁴ Fidem quam beati Patres nostri ab Apostolis sibi traditam predicaverunt.
non patiamini quasi dubium retractari; et quæ olim majorum sunt auctori-
tate damnata.

⁵ Eam fidem quam Evangelicis et Apostolicis prædicationibus declaratam,
per sanctos Patres nostros accepimus et tenemus.

cussion whatever involving any retraction being allowed of, lest, through vain and deceitful subtlety, those things may seem to be either weak or doubtful, which from the beginning were built on the chief corner-stone, which is Christ the Lord, and which things will endure without end.”—*Ep. xciv. ad eund. p. 1075.*

“As, then, the universal Church has, through the establishing (building) of that principal rock, been made a rock, and the first of the Apostles, the most blessed Peter, heard from the voice of the Lord declaring, *Thou art Peter, and upon this rock I will build my Church*; who is there, but either antichrist or the Devil, who can dare to assail an impregnable firmness; ¹ who, continuing unchangeable in his malice, by means of vessels of wrath suited to his own deceitfulness, under the false name of eloquence, while he falsely affects to seek for truth, seeks to sow lies?”—*Ep. clvi. ad Leon. Aug. c. 2, pp. 1322, 1333.*

SOCRATES, G. C.²—Having narrated that the emperor caused the bishops and heads of the various sects to be assembled together, in order, if possible, to bring about unity of faith, he says: “The emperor having sent for Nectarius, bishop (of Constantinople), conferred with him as to what means could be used that Christendom might no longer be at discord, but the Church be united; and said that the question that divided the churches must be discussed, and having set aside diversity, unanimity be produced in the churches. When Nectarius heard this, he was lost in thought, and having sent for Agelius, who, agreeing with him in faith, was at that time a bishop of the Novatians,³ he made known to him the mind of the emperor. But, though in other respects a religious man, not

¹ Cum ergo universalis ecclesia per illius principalis petre adificationem, facta sit petra . . . quis est, nisi aut Antichristus aut Diabolus, qui pulsare audeat inexpugnabilem firmitatem.

² Born about the year 380. His “Ecclesiastical History” is, for the most part, a continuation of that by Eusebius. It begins with the year 306, and closes with the year 439. The edition used is that of *Valesius*, by Reading, Cantab. 1720.

³ Socrates, it must be remarked, was tainted with the Novatian heresy.

being one who had ability to stand a discussion regarding doctrine, he chose the lector, Sisinnius by name, to discuss. But Sisinnius, a learned and experienced man, and one well skilled both in the interpretations of the sacred writings, and in the doctrines of the philosophers, knew that discussions do not bring schisms to unity, but even rather make heresies more contentious; he, therefore, gave Nectarius some such advice as this. Knowing that the ancients were abhorrent from assigning any beginning of existence to the Son of God, for they accounted Him co-eternal with the Father, he advises him to avoid any logical encounters, but to call in as witnesses the expositions of the ancients;¹ and that the heresiarchs be asked by the emperor whether they make any account of the united doctors who were before the division in the Church, or whether they repudiated them as aliens from Christianity. For if they reject them, then let them dare to anathematize them; and should they dare to do this, they will be driven away by the people. And this done, the victory of the truth will be manifest. But if they do not repudiate the ancients, it is for us to produce the books of the ancients by which our doctrine will be testified to. When Nestorius had heard this from Sisinnius, he went in haste to the palace, and makes known to the emperor what he had been advised. But he eagerly seizes the opinion, and handled the matter skilfully. For, without declaring his object beforehand, he merely asked whether they make account of, and receive what (was held) by the doctors who preceded the division in the Church? And as they did not deny this, but declare that they even honor them very much as guides,² the emperor next inquired whether they adhered to (marched with) such faith-worthy witnesses of Christian doctrine?³ When the leaders of those sects, and their dialecticians, for there were many with them well prepared for the logical conflict, heard this, they knew not what to do.

¹ Τὰς ἐκδόσεις τῶν παλαιῶν. See Vales. *in loco*.

² Ἀλλὰ καὶ πάνν τιμᾶν αὐτοῦς ὡς καθηγητὰς εἰπόντων.

³ Εἰ τούτοις στοιχοῦσιν ἀξιοπίστοις μάρτυσι τοῦ χριστιανικοῦ δόγματος.

For there arose a difference of opinion amongst them, some saying that the proposal of the emperor was fair, but others that it was not conducive to their object. For they were variously disposed towards the books of the ancients, and they no longer agreed amongst themselves; and they not only dissented from other sects, but even they who were of the same heresy disagreed among themselves. The accordant (univocal) wickedness, like the language of the giants of old, was divided, and this tower of wickedness was overthrown. But the emperor, acquainted with their wide-spread separation, and that they confided in disputation only, and not in the expositions of the ancients, proceeded to a second purpose.”—*Hist. Eccles.* l. v. c. x. pp. 272, 273.

ARNOBIUS JUNIOR, L. C.¹—“He who came down from Heaven to assume our humanity, never left Heaven, as it is written, *I will fill Heaven and earth* (*Jer.* xxiii.) And He who ascended into Heaven from these (terrestrial) things, never abandoned us. For so Himself promised, saying, *Behold I am with you all days, even to the consummation of the world.*” —*Conflict. Arnob. et Serapion.* p. 230, t. viii. *Bibl. Maxim. SS. PP.*

“The seed of the servants of Christ . . . possess the doctrines of the Apostles, and they who shall *love the name of the Lord shall dwell therein* (*Ps.* lxxviii.), that is, in faith, in doctrine, in the Church, in which our Lord Jesus Christ, with the Father, and the Holy Ghost, reigns now and for ages of ages.”—*Comm. in Ps.* lxxviii. *Ib.* p. 274.

Applying *Ps.* ciii. to Christ, he says: “It was then *He made His angels* spirits. Angels are called in the Latin tongue *nuncii*, messengers, and the Gospel is interpreted a good message. He, therefore, then *made His angels*, that is, the Apostles, *spirits*, when He said to them, *Receive the Holy*

¹ Said to be a monk of Lerins. He flourished a little later than the time of St. Leo. Some critics imagine that the author of the *Confl. cum Serapione* is different from that of the writer of the *Comment. in Psalmos*, though bearing the same name and living at about the same period. The edition used is that given in the *Bibl. Maxim. SS. PP.* t. viii.

Spirit, and preach the Gospel to every creature. And He then made them a *burning fire*, when the Holy Spirit sat, as fire, on each of them. *He then founded the earth on its own firmness*, recalling, that is, the earthly minds of the Gentiles,—which, in the building of the tower, had been divided, —unto their *own firmness*. He strengthens them by that one word, Jesus Christ, and He so founds amongst them His Church upon this rock, as *that it shall not be moved for ever and ever*. Let philosophers keep to themselves their fruitless inquiries, and with mighty toil declare that they can discover that the earth has a *deep* beneath it, *wherewith it is clothed as with a garment*, but let us turn the point of our discourse to this *earth* which is *founded on the firmness* of the Church. For the *deep* encompasses it. For the *depth of the riches of wisdom* which encompasses it is fathomless, and *above its waters shall the mountains stand*. Whoso have their hearts raised on high are *mountains*, and *above them the waters stand*. *Above them stands* the hallowing of Baptism; they stand in the right faith, they are not driven about by every wind of doctrine. . . . *This great sea which stretcheth wide its arms, &c.*,—He would have us know that a great and wide *sea*, is the whole law of the Old and New Testament. *There are creeping things without number*; in the law the Jews; in the law the Samaritans; and in the law the Heretics; and in the law the Catholics; in the law, kings, &c.; in the law, *little and great, there the ships go*, the alone churches of all the provinces, (churches) which bear their passengers to the kingdom of heaven,—from the cities of earth to the city of Jerusalem, our mother. But he that shall be found without a ship in this great sea, *shall meet with the dragon which has been formed to make sport of them* . . . with those, that is, who repudiate the ships, and deliver themselves up, like animals, to the waves and depths of the law, without a master who is a Catholic, and who derives the tradition of the law from the Apostles.¹ Wherefore, because that they are *without* the

¹ Illis utique qui naves recusant, et quasi animales sine magistro Catho-

Church, wandering about amongst *creatures little and great*, they meet with *a dragon*, that so *makes sport of them*, as that they fancy that they are wiser than the Catholics;¹ and, according to their own fancies, they meet with the destruction of eternal death, when they have sunk into the depths. . . . Let us, therefore, sing unto the Lord our God. . . . Sweet may our praise be unto Him, sweetened with Catholic doctrines, bringing with it nothing from the disease of the Jews, nothing from the disease of the heretics.”—*Com. in Ps. ciii. t. viii. Bib. Max. PP. pp. 294, 295.* See the extract, from *Ib. p. 299*, given under “*Roman Catholic Church.*”

“Why *build*, ye Jews? why *watch*, ye heretics? *In vain* do ye this, because the Lord neither builds, nor watches with you. But, ye orthodox, who love Christ in incorruptness, fear not; build in security, because the Lord builds with you. For *you are God’s husbandry, you are God’s building*—(1 *Cor. iii.*): watch, for the Lord not only watches with you, but awakes you when fallen asleep, saying, Watch with me; *watch and pray that ye enter not into temptation* (*Matt. xxvi.*) . . . Why will the Lord come? That, in the resurrection, *the inheritance of the Lord* may be manifested; in which (resurrection) all the sons of God receive an inheritance, if so be that they shall have been the children of His womb, that is, if they shall have been baptized in the font of Catholic faith;² there is the womb of the Church which bears children unto Him.”—*In Ps. cxxvi. p. 314, Ib.*

Applying *Ps. cxxxi. 11 et seqq.* “And now even to this day do the sons of the Apostles sit upon their chairs, having also themselves the power of binding and of loosing. But this has been granted to them because the Lord would not have the synagogue of error, but chose holy Sion, the Church to wit of the right faith, which He, in His foreknowledge, *chose for*

lico, et ab apostolis ducente traditionem (and one who derives tradition from the Apostles), legis se fluctibus et altitudinibus tradunt.

¹ Inveniunt draconem, ita sibi illudentem, ut putent se melius Catholicis sapere, et ad arbitrium suum inveniunt interitum.

² Si in fonte Catholicæ fidei fuerint baptizati.

His dwelling, wherein is *God's rest for ever and ever*; wherein *He dwells*, because *He hath chosen it*; wherein *the widows are blessed* in chastity; wherein *the poor* are satisfied with the bread of mercy; wherein *the priests* are clothed with justice; wherein *the saints exult* with great joy; wherein *the horn is brought forth*. Therefore shall it be the kingdom of David. She (the Church) is the light, which, placed upon the candlestick, shines for all who are in the house, that is, who are in the faith of Christ Jesus; in such wise that every assertion, on the other hand, besides hers, shines indeed in words, and carries with it matter for human approbation and admiration; but, *being placed under a bushel*, it shines not for those who are in the house, but for those whom it finds under the bushel. For they are under a bushel, they who have the measure of the true faith inverted, who are enemies of the light (lamp),¹ which the Holy Ghost, by means of the Apostles, prepared for Christ our Lord. *Her enemies*, therefore, *has He clothed with the confusion* of anathema, and upon Christ does her sanctification flourish throughout all ages."—*In Ps. cxxxi. p. 316, Ib.*

SALONIUS, L. C.²—“*Remove not the ancient landmarks which thy fathers set* (*Prov. xxiii.*) By the *ancient landmarks* he means the landmarks of truth and of faith which the Catholic doctors have *set* from the beginning. This, therefore, does he enjoin, that no one understand (receive) the truth of sacred faith and of evangelic doctrine otherwise than as it has been transmitted by the holy fathers;³ or, this

¹ Ut e contrario omnis assertio præter hanc, lucet quidem in verbis . . . subtus modium quidem degunt, qui mensuram fidei utuntur inversam, qui sunt inimici lucernæ.

² The son of St. Eucherius and the disciple of Salvian. It is doubtful whether he was bishop of Vienne or of Geneva. He was present at the Council of Orange in 444. The edition used is that of the *Bibl. Max. SS. PP. t. viii.*

³ Terminos antiquos dicit terminos veritatis et fidei, quos statuerunt ab initio Catholici doctores. Hoc ergo præcepit, ut veritatem sacræ fidei et Evangelicæ doctrinæ nemo aliter suscipiat quam a sanctis Patribus est tradita.

does he enjoin, that no one interpret the words of the holy Scriptures otherwise than in accordance with the meaning of each (sacred) writer. What are those riches of which he says, *Lift not up thine eyes to riches which thou canst not have, because they shall make to themselves wings, and shall fly towards heaven (Prov. xxiii.)?* . . . Those *riches* are the hidden things of the Godhead, and the secrets of the heavenly mysteries which thou canst not penetrate, nor art able to understand, because these things are patent to the eagles alone, that is, to the heavenly citizens only are they manifested. . . . *The heaven above, and the earth beneath, and the heart of kings is unsearchable (Prov. xxv.)* As the height of heaven and the depth of earth cannot be comprehended by men, so neither is the capacity of our feebleness able to comprehend, or to penetrate the depths of the knowledge and meaning of the prophets and Apostles.”¹—*Expl. Myst. in Salom. Prov. p. 406, t. viii. Bib. Max. SS. PP.*

It need scarcely be remarked that many other extracts, which directly refer to the authority of the Church, will be found under the cognate subjects, “*The Indefectibility of the Church,*” and “*The Church the Expounder of Scripture.*”

MARKS OF THE CHURCH. UNITY.

SCRIPTURE.

John x. 16. “And other sheep I have, that are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.”

John xi. 51, 52. “And this he spoke not of himself; but being the high-priest of that year, he prophesied that Jesus

¹ *Nostra fragilitatis capacitas non valet comprehendere, neque penetrare latitudinem scientiæ et intellectus Prophetarum et Apostolorum.*

should die for the nation. And not only for the nation, but to gather together in one the children of God that were dispersed."

John xvii. 20-22. "And not for them only do I pray, but for them also who through their word shall believe in me: that they all may be one, as Thou, Father, in me, and I in Thee: that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou hast given me, I have given to them: that they may be one, as we also are one."¹

FATHERS.

CENTURY I.

ST. CLEMENT, L. C. 46.—"Wherefore are there contentions, and swellings, and dissensions, and schisms, and war, amongst you? Have we not one God and one Christ, and one Spirit of grace poured out upon us, and one calling in Christ? Wherefore do we rend and tear in pieces the members of Christ, and raise a sedition against our own body, and come to such a height of folly as to forget that we are members one of another? Remember the words of our own Lord Jesus, how He said, *Woe to that man, it were better for him had he never been born, than to scandalize one of my elect: it were better that a millstone should be hanged on him, and that he should be cast into the sea, than that he should scandalize one of my little ones.* Your schism hath perverted many; hath cast many into dejection; many into doubt; and all of us into grief; and yet your sedition continues.

47. "Take up the epistle of the blessed Paul the Apostle. What did he first write to you at the beginning of the

¹ See also *Acts*, ii. 42; xx. 27-31. *Romans*, xii. 4, 5, 16; xv. 5, 6; xvi. 16, 17. *1 Cor.* i. 10-13; xii. 13-29. *2 Cor.* xiii. 11. *Galatians*, v. 19-21. *Ephesians*, ii. 19-22; iv. 3-6. *Philippians*, i. 27; ii. 2; iii. 16. *Colossians*, iii. 15. *2 Tim.* ii. 2. *Titus*, iii. 9-11; *1 Peter*, iii. 8. *Jude*, 17-19.

Gospel? Verily he did by the spirit admonish you, both concerning himself, and Cephas and Apollos, because that even then ye had formed partialities amongst yourselves; though that your partiality led you into less sin, for you were partial to tried Apostles, and to another who had been approved by them. But now consider who they are who have led you astray, and have lessened the majesty of your much spoken of brotherly love. It is shameful, my beloved, it is most shameful, and unworthy of your Christian profession, that it should be heard that the most firm, and the ancient church of the Corinthians, on account of one or two persons, is in a sedition against the priests.”¹—*Ep. i. ad Corinth. n.* 46-47. See the continuation under “*Authority.*”

CENTURY II.

2. ST. IGNATIUS, G. C.—“It is fitting that you should, by all means, glorify Jesus Christ, who hath glorified you; that by a uniform obedience ye may be perfectly joined together in the same mind and in the same judgment, and may all speak the same about the same thing, and that, being subject to the bishop and the presbyters, ye may be sanctified in all things. . . .

3. “I exhort you that you would all concur in the mind of God; for Jesus Christ, our inseparable life, is the mind of the Father; like as the bishops, who have their stations at the utmost bounds of the earth, are after the mind of Jesus Christ.

4. “Wherefore it becomes you to concur in the mind of your bishops, as, also, ye do. For your famous presbytery, worthy of God, is knit as closely to the bishop as strings to the harp.

16. “Be not deceived, my brethren: those that corrupt families shall not inherit the kingdom of God. . . . If, therefore, they who do these things according to the flesh, have suffered death, how much more he who, by bad doctrine,

¹ Δι' ἐν ἡ δύο πρόσωπα, σταβιάζειν πρὸς τοὺς πρεσβυτέρους.

corrupts the faith of God for which Jesus Christ was crucified? Such an one being defiled shall depart into unquenchable fire, and likewise he that hears him.”—*Ep. ad Ephes.*

7. “As, therefore, our Lord, being united (with the Father), did nothing without Him, neither by Himself nor by His Apostles, so neither do you do anything apart from the bishops and the presbyters. Neither attempt ye anything that seems good to your own judgment; but let there be, in the same place, one prayer, one supplication, one mind, one hope, in love, in joy undefiled. There is one Jesus Christ, than whom nothing is better. Wherefore haste ye all together, as unto the temple of God, as unto one altar, as unto one Jesus Christ, who proceeded from one Father, and is in one and to one returned.”—*Ad Magnes.*

1. “Of whose fruit are we, through this divinely blessed Passion; that He may, by His resurrection, raise a sign for ever for His holy and faithful ones, whether among Jews or Gentiles, in one body of His Church.”—*Ep. ad Smyrναeos, n. 1.*

3. “In like manner let all men give heed to the deacon, as Jesus Christ, as also the bishop being the Son of the Father, and to the presbyters, as a council (Sanhedrim) of God, and a band of apostles. Apart from these it is not called a church:¹ on which points I am persuaded that you so hold.”

4. “I exhort you, therefore (yet not I, but the love of Jesus Christ), to use only the Christian nourishment, and to abstain from the strange herb, which is heresy.” . . .

7. “Guard against such men: and guarded you will be if you are not puffed up, nor separated from Jesus Christ our God, and from the bishop, and from the regulations of the Apostles. He that is within the altar is pure; that is, he who does aught apart from the bishop and presbytery, and deacon, he is not clean in conscience.”—*Ep. ad Trall.*

2. “Do ye, then, being children of light and of truth, flee division and corrupt doctrines; but where the shepherd is, thither follow ye as sheep. For there be many wolves held

¹ Χωρίς τούτων ἐκκλησία οὐ καλεῖται.

worthy to be trusted, who take captive those that are running a godly course: but in your unity they shall have no place.

3. "Abstain from the evil herbage which Jesus Christ dresseth not, forasmuch as they are not the Father's planting. Not that I have found a division among you, but rather purity from defilement. For as many as are of God and of Jesus Christ, these are with the bishop, and as many as shall repent and turn to the unity of the Church, these also shall be of God, that they may live according to Jesus Christ. Be not deceived, my brethren; whosoever followeth one that createth schism, he inheriteth not the kingdom of God. Whosoever walketh by another man's opinion,¹ he assenteth not to the Passion."

8. "Wherefore I did my part as a man fitted for the preserving of unity. For where is division and wrath God dwelleth not. The Lord forgiveth all who repent, if their minds be turned unto God's unity and the council of the bishop."—*Ep. ad Philadelph.* For many similar passages, see "*Authority of the Church.*"

ST. JUSTIN, L. C.²—*Commenting on Ps. xlv. 7*, he says,—“And these words also proclaim that the Word of God (addresses Himself) to those that believe on Him,—as being one soul, and one synagogue, and one Church,—as to a daughter, to the Church, that is, which is derived from, and partakes of, His name; for we are all called Christians.”—*Dial. cum Tryphone*, p. 160, n. 63, *Ed. Ben.* Paris. 1742.

“And the words—spoken as it were in the name of many—we have announced before Him—together with what is added, as a child (*Is. liii. 1*), foreshow, that the wicked, having become heedful of Him, would be subject to His command,

¹ *Ἐἴ τις ἄλλοις ἀκολουθεῖ, βασιλείαν Θεοῦ οὐ κληρονομεῖ· εἴ τις ἐν ἀλλοτριᾷ, γνώμῃ περιπατεῖ.* Si quis in aliena sententia ambulat (if any walks after any other opinion).

² A Platonic philosopher born at Sichem (Naplosia) in Palestine, about the year 103; he became a convert to Christianity in 133. He wrote two *Apologies* for the Christian religion, one addressed to Antoninus, the other to Marcus Aurelius. He was martyred at Rome in the year 163, or, according to others, in 167. The *Bened. Ed.* Paris, 1742, is the one used.

and become as *one child*. Just as, also, may be seen in the body : though many members may be counted, they are called, and are, one body. For both the people and a Church, though they consist numerically of many individuals, are called and designated by one name, as being one thing.”—*Ib.* p. 138, n. 42. See also *ibid.* n. 116.

1. ST. IRENÆUS, G. C.—“The Church, though spread over the whole world, to the earth’s boundaries,¹ having received, both from the Apostles and their disciples, the faith in one God, the Father Almighty . . . and in one Christ Jesus, that Son of God who was made flesh for our salvation, and in the Holy Spirit . . . having, as I have said, received that preaching and this faith, the Church, though spread over the whole world, guards (it) sedulously, as though *dwelling in one house* ;² and these truths she uniformly holds, as having but *one soul*, and *one* and the same *heart* ; and these she proclaims and teaches, and hands down, uniformly, as though she had but *one mouth*. For though, throughout the world, the languages are various, still the force of the tradition is *one and the same*.³ And neither do the churches founded in Germany, nor those in Spain, in Gaul, in the east, in Egypt, in Africa, nor in the regions in the middle of the earth,⁴ believe or deliver a different faith ; but as God’s handiwork, the sun, is one and the same throughout the universe, so the preaching of the truth shines everywhere, and enlightens all men that wish to come to the knowledge of the truth. Nor does he who, amongst the rulers in the churches,⁵ is more powerful in word, deliver a different doctrine from the above (for no one is above his teacher) ; nor does he who is weak in speech weaken the tradition. For the faith being one and the same,⁶ neither he who has ability

¹ Ἡ μὲν γὰρ ἐκκλησία, καίπερ καθ’ ὅλης τῆς οἰκουμένης ἕως περάτων τῆς γῆς διεσπαρμένη.

² Ὡς ἓνα οἶκον οἰκοῦσα.

³ Ἡ δύναις τῆς παραδόσεως μία καὶ ἡ αὐτή.

⁴ The churches, to wit, of Jerusalem and Palestine.

⁵ Τῶν ἐν ταῖς ἐκκλησίαις προεστώτων.

Μιάς γὰρ καὶ τῆς αὐτῆς πίστεως οὔσης.

to say much concerning it, hath anything over, nor he who speaketh little, any lack." . . .

3. "*The whole Church has one and the same faith throughout the whole world, as we have explained above.*"—*Adv. Hæres. l. i. c. x. n. 1-3, pp. 48-50.*

1. "And giving to the disciples the power of regeneration unto God, He said to them, *Going, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" . . .

2. "This spirit David prayed for, for the human race, saying, *and strengthen me with Thy sovereign Spirit.* Who also, Luke saith, descended, after the Lord's ascension, upon the disciples, in the Pentecost, with power over all nations unto the entrance to life, and the opening of the New Testament: whence, too, uniting together, in every tongue they raised a hymn to God, the Spirit reducing to unity the distant tribes,¹ and offering to the Father the first-fruits of all nations. Whence, also, the Lord promised that He would send a Paraclete, who might unite us to God. For, as of dry wheat one mass cannot be formed without moisture, nor one bread, so neither could we, being many, become one in Christ² Jesus, without the water which is from heaven. And as the arid earth, if it receive not moisture, brings not forth fruit, so we also being originally dry wood, should not bring forth fruit unto life, without gratuitous rain from above. For our bodies through the laver, but our souls through the spirit, received that unity which is unto incorruption. Whence also both are necessary,² since both avail unto the life of God."—*Adv. Hæres. l. iii. c. 17, n. 1, 2, p. 208.*

"We have exhibited all those who introduce wicked opinions concerning our Creator and Maker, who also built up this world, above whom there is no other god; and having, by manifest proofs, overcome those who teach erroneously respecting the substance of our Lord, and the arrangement which He made

¹ Spiritu ad unitatem redigente distantes tribus.

² Nec nos multi unum fieri in Christo.

³ Utraque necessaria.

for the sake of His own (creature) man ; but the public teaching of the Church (is) everywhere uniform, and equally enduring,¹ and testified unto by prophets and by Apostles, and by all the disciples, as we have demonstrated, through the first and intermediate and final period, and through the whole economy of God, and that accustomed operation relative to the salvation of man, which is in our faith, which, having received from the Church, we guard ;² and which, by the spirit of God, is ever in youthful freshness, like something excellent deposited in a beautiful vase, making even the very vase, wherein it is, seem newly formed, (fresh with youth). For this office of God has been entrusted to the Church, as though for the breathing of life into His handiwork, unto the end that all the members that partake (of this office) may be vivified ; in this (office), too, is disposed the communication of Christ, that is, the Holy Spirit, the pledge of incorruption, the ladder whereby to ascend unto God.³ *For in the Church,* saith he, *God hath placed Apostles, prophets, doctors,* and every other work of the Spirit, of which all they are not partakers who do not hasten to the Church, but by their evil sentiment and most flagrant conduct, defraud themselves of life. For where the Church is, there is the Spirit of God, and where the Spirit of God is, there is the Church and every grace : but the Spirit is truth. Wherefore, they who do not partake of that (Spirit), are neither nourished unto life from a mother's breasts, nor see the most clear spring which proceeds from Christ's body ; but dig unto themselves broken cisterns out of earthy trenches, and out of the filth drink foul water, fleeing from the faith of the Church, lest they be brought back ; but rejecting the spirit that they may not be instructed.

2. " But being alienated from the truth, they deservedly wallow in every error, tossed about by it ; at intervals thinking

¹ Prædicationem vero ecclesiæ undique constantem, et æqualiter perseverantem.

² Quam (fidem) perceptam ab ecclesia custodimus.

³ Arrha incorruptelæ, et confirmatio fidei nostræ, et scala ascensionis ad Deum.

first one thing and then another respecting the same matters, and never having a settled opinion; preferring to be cavillers about words, rather than disciples of the truth. For they are not based upon the one rock, but upon sand, which contains within it many stones,¹ and, on this account, they both invent many gods, and have always, as an excuse, that they are seeking, (for they are blind) but they never can find.”—*Ibid.* l. iii. c. 24, n. 1, 2, pp. 222, 223.

“He will also judge those who cause schisms; men destitute of the love of God, and who have in view their own interest, but not the oneness of the Church; and who, on account of slight and exaggerated causes, rend and divide, and as far as in them lies, destroy the great and glorious body of Christ; men who have peace on their lips, but war in their actions; who truly strain at a gnat, but swallow a camel. But no correction can be effected by them so great as is the perniciousness of schism.² But He will also judge all those who are *out of the truth, that is, who are out of the Church*: but He will be judged by none. . . .

8. “(This is) true knowledge,—the teaching of the Apostles, and the long-established (ancient) system of the Church throughout the whole world; and the mark of Christ’s body according to the successions of the bishops, to whom they (the Apostles) delivered that Church, which is in every place; the most perfect treatment of the Scriptures which has come down even to us without deception in the guardianship, admitting neither addition nor diminution;³ both the reading unfalsified, and the exposition according to (as regards) the Scriptures legitimate and careful, and without danger, and without blasphemy.”—*Ibid.* l. iv. c. 33, n. 7, 8, p. 272. See also t. iii. c. 12, n. 7, p. 196: *Lib.* iv. c. xxi. n. 3, col. 2, p. 255.⁴

¹ Non enim sunt fundati super unam petram, sed super arenam, habentem in seipsa lapides multos.

² Ουδεμία δὲ τηλικαύτη δύναται πρὸς αὐτῶν πατόρωσις (reformation) γενέσθαι, ἢλικη τοῦ σχίσματος ἐστὶν ἢ βλάβη.

³ Quæ pervenit usque ad nos custoditione sine fictione scripturarum tractatio plenissima, neque additamentum, neque ablationem recipiens.

⁴ About the time of St. Irenæus began the Quartodeciman dispute,

ST. HEGESIPPUS, G. C.¹—"And the church of Corinth, he tells us," says Eusebius, "continued in the right teaching (word), until the episcopacy of Primus; with them I (Hegesippus) lived familiarly, on my way to Rome; and I passed a considerable number of days with the Corinthians, during which we were mutually gladdened by the right teaching. Having reached Rome, I took up my abode with Anicetus, to whom Eleutherus was deacon. To Anicetus succeeded Soter, and to him Eleutherus. But in each succession (of bishops), and in each city, it is just as the law proclaims, and the prophets and the Lord."

[He then notices the martyrdom of St. James the Just, and adds:] "They called the Church a virgin, for it had not been corrupted by hearkening to folly. Thebutis, because he was not made bishop, was the first to begin to corrupt it. [He proceeds to name several heretics and their sects, as Simon, Menander, Marcion, Valentinus; and observes:] Each of these introduced of himself, and different from all the rest, his private opinion.² From these sprang false Christs, false Prophets, false Apostles, who severed the unity of the Church with counterfeit teaching against God and His Christ."—*Gallandius Bibl. P.P. t. ii. p. 64, ap. Euseb. II. E. l. iv. c. 22.*

CLEMENT of *Alexandria*, G. C.—"The way of truth is one; but other streams run into it from various quarters, as into a perennial river."—*Strom. l. i. p. 331.*

"There is in truth one covenant of salvation, extending from the foundation of the world to our time, which, accord-

This question,—which regarded the time of celebrating the festival of Easter, and which was finally decided, against the churches of Asia Minor, by the Council of Nicæa,—proved the anxious solicitude of the Church to maintain unity in discipline as well as unity in faith. To depart from the Jewish practice, and to avoid some inconveniences which that practice caused, were additional motives; but uniformity was the leading object, and it was obtained by the decision of the synod.

¹ A Jewish convert to Christianity. His journey to Rome, named in the above extract, is supposed to have taken place about the year 157, and his death about the year 184. Of his works nothing remains but a fragment, or two, preserved by Eusebius. They are given by Gallandius, *l. ii.*

² *Ἐκαστος ἰδίως καὶ ἑτέρως ἰδίαν δόξαν παρεισηγάγεν.*

ing to the difference of generations and seasons, is supposed to be given in different forms. For it is fitting that there should be one unchangeable gift of salvation, proceeding from one God, through one Lord, conferring its benefits in different ways. On this account the middle wall which separated the Greek from the Jew is removed, so as to form a peculiar people; and thus both have attained to the unity of the faith, and there is one election from both.”—*Strom. l. vi. p. 793.*

(*Speaking of the origin of the heretical sects, he says:*)
 “From what has been said, it is, I think, plain, that the true Church is one, that which is truly ancient, in which are enrolled all who are just according to (God’s) purpose. For as there is one God, and one Lord, on that account also that which is most highly precious is praised because it is one, being an imitation of the one principle. The one Church then is associated to the nature of the One; which Church these men violently attempt to divide into many heresies. In substance, in sentiment, in origin (or principle), in excellence, we say that the ancient and Catholic Church is alone;¹ collecting through one Lord into the unity of the one faith, (modified) according to the peculiar covenants, or rather to the one covenant at different times, by the will of one God, all the preordained whom God predestined, having known, from the foundation of the world, that they would be just. But the excellence of the Church, like the principle of everything concrete, is in unity, surpassing all other things, and having nothing similar or equal to itself.”²—*Ibid. l. vi. p. 899.*

TERTULLIAN, L. C.—“The Apostles having obtained the promised power of the Holy Ghost for miracles and utterance, first having throughout Judæa borne witness to the faith in Christ Jesus, and established churches, next went forth into the world, and promulgated the same doctrine of the same

¹ Κατὰ τὲ οὖν ὑπόστασιν, κατὰ τὲ ἐπίνοιαν, κατὰ τὲ ἀρχὴν, κατὰ τὲ ἐξοχὴν, μονὴν εἶναι φαμέν τὴν ἀρχαῖαν καὶ καθολικὴν ἐκκλησίαν.

² Ἡ ἐξοχὴ τῆς ἐκκλησίας, καθάπερ ἡ ἀρχὴ τῆς συστάσεως, κατὰ τὴν μονάδα ἐστίν, πάντα τὰ ἄλλα ὑπερβάλλουσα, καὶ μηδὲν ἔχουσα ὅμοιον ἢ ἴσον ἑαυτῇ.

faith to the nations, and forthwith founded churches in every city, from which (churches) the other churches thenceforward borrowed the tradition of the faith,¹ and the seeds of doctrine, and are daily borrowing them that they may become churches: and for this cause they are themselves also accounted apostolical, as being the offspring of apostolical churches. The whole kind must needs be classed under their original. Wherefore these churches, so many and so great, are but that one primitive Church from the Apostles, whence they all sprang. Thus all are the primitive, and all apostolical, whilst all being one, prove unity; whilst there is between them communication of peace, and the title of brotherhood, and the token of hospitality, which rights no other principle direct than the unity of the tradition of the same mystery (sacrament).”—*De Præscr. n. 20. For the continuation, see “Apostolicity.”*

41. “The heretics will have the overthrow of discipline to be simplicity; and the care of it amongst us they call pandering. They huddle up a peace also with all everywhere. For it makes no matter to them, although they hold different doctrines, so long as they conspire together in their siege against the one truth. All are puffed up; all promise knowledge. The catechumens are perfect, before they are taught. . . .

42. “But what shall I say concerning the ministry of the word; seeing that their business is, not to convert the heathens, but to subvert our people? This is the glory which they rather catch at, if, perchance, they may work the fall of those who stand, not the raising up of those that are fallen; since their very work comes not of the building of their own, but of the pulling down of the truth. They undermine ours, that they may build their own. Take from them the law of Moses and the prophets, and God the Creator, they have no cause to complain; so it comes to pass that they more easily effect the ruin of standing buildings than the building up of fallen ruins. In these works alone do they act humbly, and smoothly,

¹ Traducem fidei.

and submissively ; but they know no reverence even towards their own chiefs. And this is why there are commonly no schisms amongst heretics ; because when there are any, they appear not ; for schism is their very unity. I speak falsely, if they do not differ among themselves, even from their own rules, seeing that each forthwith moulds, according to his own pleasure,¹ the things which he hath received, even as he, who delivered them to him, framed them according to his own pleasure. The progress of the matter is a confession of (or, true to) its nature, and of the manner of its birth. The same thing was allowed to the Valentinians as to Valentinus, the same to the Marcionites as to Marcion,—to change the faith according to their own pleasure. Finally, all heresies are found, when thoroughly examined, differing in many things from their own founders. Most of these have not even churches ; without a mother, without a see, destitute of a faith, outcasts, homeless, they wander to and fro.”—*De Præscript. Har.* pp. 217, 218.

Speaking of the agreement between the eastern and western churches, he says : “ We cannot reject that custom which we cannot condemn, not being alien, as not pertaining to aliens ; inasmuch as we share with them the rights of peace, and the name of brotherhood. We, and they, have one faith, one God, the same Christ, the same hope, the same sacraments of baptism. To say all at once, we are one Church. So, then, whatever is of ours, is ours ; but thou dividest the body.”²—*De Virginibus Velandis*, n. 2, p. 173.

CENTURY III.

ORIGEN, G. C.—“ We say that the divine words declare the whole Church of God to be Christ’s body, animated by the Son of God, and that all they who are believers are members of that same body, as of a whole : since, as the soul gives life to, and moves, the body, which is not born so as to have vital

¹ *Suo arbitrio* (at his private judgment).

² *Semel dixerim una ecclesia sumus. Ita nostrum est, quodcumque nostrorum est. Ceterum, dividis corpus.*

motion of itself, so the Word moving to what is needful, and acting inwardly on the whole body, the Church, moves also each member of those who pertain to the Church, in such wise that they do no one thing without the Word."—*T. 1, Contr. Cels. l. vi. n. 48, p. 670.*

"If thou eatest the words of God in the church, and eatest also in the synagogue of the Jews, thou transgressesest the commandment which says: *In one house shall it be eaten.* (*Exod. xii.*) But if thou partakest of the words of God in one house, the church; then, having left it, thou undertakest to partake of God in an heretical synagogue, though the command says: *In one house shall it be eaten*, thou doest not eat in one house. Wherefore understand by *one house*, the church; eat not therefore by any means of the Lamb out of the church.

"*And ye shall not carry forth from the house of the flesh.* (*Ex. xii.*) The ecclesiastical word ought not to be heralded out of the church, as neither is the flesh to be carried out of the house: I mean into the synagogue of Jews, or heretics. For it is like to casting *pearls before swine.*"—*T. ii. Select. in Exod. p. 123.* For a similar passage, see *T. ii. Hom. iv. in Levit. n. 8, p. 203.* See also *Ibid. Hom. vi. n. 2, p. 216.*

Explaining *Jos. ii. 17, 18*, he says: "Whosoever would be saved, let him come into this house of her who once was faithless. Let him come to this house, in which the blood of Christ is the sign of redemption. Let no one persuade, let no one deceive himself; out of this house, that is, out of the Church, no one is saved. For should any one go out of it, he becomes guilty of his own death."—*T. ii. Hom. iii. in Lib. Jos. n. 5, p. 404.* See also *T. ii. Hom. viii. in Lib. Jos. n. 6, p. 414.*

"*Let us go into walled cities.* (*Jerem. iv. 5.*) The word of God does not wish us to *go into* a city without a wall, but into one that has been walled round: The Church of the liv-

¹ Extra ecclesiam nemo salvatur; nam si quis foras exierit, mortis suae ipse fit reus.

ing God is walled round by the truth of the Word. . . . Whosoever should be found not to have hastened, nor *gone into the walled cities*, (that is) not in the churches of God, but standing without; that man when taken by the enemy will be slain."—*T. iii. Hom. v. in Jerem. n. 16, p. 161.*

"Christians are not *one nation*, but out of all nations one people; and therefore did Moses, as the highest honor, designate them as *not a nation* (*Deut. xxxii. 21*); but if the expression be allowable, a nation of all the nations."—*T. iv. l. viii. in Ep. ad Rom. n. 6, p. 628.*

ST. CYPRIAN, L. C.—"They now offer peace, who themselves have it not. They promise to restore and recall the lapsed into the Church, who have themselves receded from the Church. God is one, and Christ one, and the Church one, and the chair one, founded, by the Lord's word, *upon a rock*.¹ Another altar, or a new priesthood, besides the one altar and the one priesthood, cannot be set up.² Whosoever gathereth elsewhere, scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever, by human frenzy, is instituted so as to violate a divine arrangement. Far from the contagion of such men depart, and by flying shun their discourse *as a cancer* and a plague; according to God's warning word: *They are blind leaders of the blind. But if the blind lead the blind, both shall fall into the pit* (*St. Matt. xv.*)"—*Ep. xl. ad Plebem. de Quinque Presbyteris, pp. 120, 121.*

"And as if there were to be no end to their frantic audacity, they are here too endeavoring to draw the members of Christ into their schismatical party, and to divide and mangle the body of the Catholic Church.³ . . . To whom we have given this answer once for all, nor do we cease requiring that,

¹ Et una ecclesia, et cathedra una *super petram*, Domini voce fundata. So the *Bened. Ed.* following the ancient manuscripts. Pamelius and others read *super Petrum*.

² Aliud altare constitui, aut sacerdotium novum fieri, præter unum altare, et unum sacerdotium, non potest.

³ In schismatis partes Christi membra distrahere, et Catholicæ ecclesiæ corpus scindere ac laniare nituntur.

abandoning their pernicious dissension and strife, they be aware that it is impiety to abandon their mother;¹ and may acknowledge and understand, that when a bishop has once been made, and approved by the testimony and judgment of his colleagues and of the people, another can in no wise be set up.”—*Ep.* xli. *ad Cornelium de Novatiano*, p. 126.

“We lately sent our colleagues, Caldonius and Fortunatus, that, not merely by the persuasions of my letters, but also by their own presence, and your unanimous council, they might use their best endeavors and strive effectually to reduce the members of the divided body to the unity of the Catholic Church,² and unite them with the bond of Christian charity. But since the obstinate and unbending perverseness of the opposite party has not merely rejected the bosom and embrace of (her who is) the mother and the root,³ but even with increasing, and renewed, and more fatal discord, that party has set up a bishop for itself, and, contrary to the mystery of the divine appointment and of Catholic unity, once delivered, has made an adulterous and opposed head, without the Church,—upon the receipt of your letter and of that of our colleagues, as also upon the arrival of Pompeius and Stephanus, men of worth, and colleagues most dear to us, by whom all these transactions have been, to our common joy, with firmness maintained and approved, according as the holiness, as well as the truth, of divine tradition and ecclesiastical institution required,⁴ we have sent this letter to you. . . . This is, my brother, and ought to be, our special study, to seek to secure, as far as in us lies, the unity delivered by the Lord, and through the Apostles to us (their) successors;⁵ and, as far as

¹ Impietatem esse sciant matrem deserere.

² Ut ad Catholicæ ecclesiæ unitatem scissi corporis membra componerent.

³ Radicis et matris sinum atque complexum recusavit. A similar expression occurs in reference to the Church of Rome in *Ep.* 45 *ad Cornel.*, radicem et matricem, *the root and womb.*

⁴ Divinæ traditionis et ecclesiasticæ institutionis sanctitas pariter ac veritas exigebat.

⁵ Ut unitatem a Domino, et per Apostolos nobis successoribus traditam.

we are able, to gather into the Church the straying and wandering sheep which the perverse factiousness and heretical efforts of certain persons have separated from the mother, those alone remaining without, who have sunk completely down under their obstinacy or madness, and will not return to us; men who will have to give an account to God of the rupture and separation caused by them, and of their abandonment of the Church.”—*Ep. xlii. ad Cornelium*, pp. 127, 128.

“It grieves and pains me . . . to learn that, contrary to ecclesiastical regulation, contrary to the evangelical law, contrary to the unity of Catholic institution, you have consented that another bishop (besides Cornelius) be made; that is,—a thing which it is neither right nor lawful to do,—that another church be established, that Christ’s members be torn asunder, that the one mind and body of the Lord’s flock be rent by divided rivalry. Wherefore, I beseech you, let not this unlawful division of our brotherhood be persevered in, at least by you, but, mindful of your confession and of the divine tradition, return to the mother from whom you have gone forth, from whom, and to whose joy, you have come to so glorious a confession. Think not that you thus maintain Christ’s Gospel, as long as you separate yourselves from Christ’s flock, and from His peace and concord;¹ whereas it rather beseems good and gallant soldiers to remain within their own encampment, and, stationed within, to do and give heed to those things which are to be performed in common. For since our unanimity and concord ought not on any account to be broken,² and we cannot leave the Church and go forth from it to come over to you, we beg and entreat of you, by every motive that may avail with you, that you would rather return to your mother the Church, and to our brotherhood.”—*Ep. xliv. ad Confessores Romanos*, pp. 131, 132.

“And to give you their very words: ‘we,’ they say, ‘ac-

¹ Nec putetis sic vos Evangelium Christi asserere, dum vosmetipsos a Christi grege, et ab ejus pace et concordia separatis.

² Scindi omnino non debeat.

knowledge Cornelius bishop of the most holy Catholic Church, chosen by Almighty God,¹ and by Christ our Lord. We confess our error; we have suffered from imposture; we were circumvented by the ensnaring words of a faction. For though we appeared to hold as it were some sort of communion with a schismatic and a heretic, yet our mind was always sincerely in the Church. For we are not ignorant that God is one, and Christ our Lord one, Him whom we have confessed; one Holy Ghost; and that there ought to be one bishop in a Catholic Church."²—*Ep. xlvi. Cornelii ad Cypr.* p. 136.

"If the lapsed be harshly and cruelly separated from the Church, he may betake himself to the ways of the Gentiles, and to the works of the world; or, if rejected by the Church, he may pass over to the heretics or schismatics, where, though he should afterwards be slain for the name, being placed without the Church, and cut off from unity and charity, he could not be crowned in death."³—*Ep. lii. ad Antonianum,* p. 153. For other extracts from this epistle, see "*Authority*;" also, *Ep. lxxvii.* given under the same head.

"Novatian, after the manner of apes, which, though not men, yet imitate the actions of men, wishes to claim to himself the authority and truth of the Catholic Church,⁴ though he is not himself in the Church, yea, is moreover a rebel to the Church, and an enemy. For, knowing that there is but one baptism, this one baptism he claims to himself, to be able to say that with him is the Church, and to make us here-

¹ Nos, inquit, Cornelium episcopum sanctissimæ Catholicæ ecclesiæ electum a Deo . . . scimus may be translated, "We know that Cornelius has been chosen the bishop of the most holy Catholic Church." As the bishop of Rome is here spoken of, Baronius, and others, interpret as in the note, whilst Baluzius, and others, as in the text.

² Unum episcopum in Catholica ecclesia esse debere.

³ Ubi etsi occisus propter nomen postmodum fuerit, extra ecclesiam constitutus, et ab unitate atque a charitate divisus, coronari in morte non poterit. The same sentiment occurs frequently in St. Cyprian, *Ep. 57 ad Cornel.* p. 206. *De Orat. Dom.* p. 423.

⁴ Vult ecclesiæ Catholicæ auctoritatem sibi et veritatem vindicare.

ties. But we, who hold the head and root of the one Church,¹ know for certain and are confident, that to him who is out of the Church nothing is lawful, and that baptism, which is one, is with us, amongst whom he too was originally baptized, when he held fast the real nature and truth of divine unity."² —*Ep. lxxiii. ad Jubaianum, p. 278.*

“When our Lord Jesus Christ declared in the Gospel that they who were not with Him were His adversaries, He specified not any particular kind of heresy, but pointed out all whatsoever that were not with Him, and that, not gathering with Him, scattered His flock, as being His adversaries, saying, *He that is not with me is against me, and he that gathereth not with me, scattereth.* So, neither did the blessed Apostle John distinguish any one heresy or schism, nor set down any in particular, as separatists, but gave to all who had gone out of the Church, and who acted against the Church, the name of Antichrists,³ saying, *You have heard that Antichrist cometh: even now there are become many Antichrists, whereby we know that it is the last hour. They went out from us; but they were not of us. For if they had been of us, they would no doubt have remained with us* (1 John, ii. 18, 19). Whence it appears that all are adversaries of the Lord, and Antichrists, who are clearly known to have withdrawn from the charity and unity of the Catholic Church. The Lord yet further, in the Gospel, lays it down, and says, *But if he shall also contemn the Church, let him be to thee as a heathen and a publican;* but if they who contemn the Church are accounted *heathens and publicans*, much more assuredly must rebels and enemies who invent false altars,⁴ and illicit priesthoods, and sacrilegious sacrifices, and spurious names, need be reckoned amongst *heathens and publicans*; since lesser sinners, and men who are simply contemners of the

¹ *Ecclesiæ unius caput et radicem tenemus.*

² *Divinæ unitatis et rationem et veritatem tenebat.*

³ *Universos qui de ecclesia exissent, quique contra ecclesiam facerent, Antichristos appellavit.*

⁴ *Falsa altaria fingentes.*

Church,¹ are, by the Lord's sentence, adjudged to be heathens and publicans. For that the Church is one the Holy Ghost declares, in the Canticle of Canticles, saying, in the person of Christ, *One is my dove, my perfect one, she is the only one of her mother, the chosen one of her that bore her* (vi.); of whom He also saith, in another place, *My sister, my spouse, is a garden enclosed, a fountain sealed up, a well of living water* (iv.) But if the *Spouse* of Christ, which is the Church, is *a garden enclosed*, a thing closed cannot lie open to aliens and the profane; and if it is a *fountain sealed up*, he can neither drink thence, nor be sealed, who, as being placed *without*, has no access to the *fountain*. *The well*, also, of *living water* if it is one, and that same *well* is within, he who is placed *without*, cannot be vivified and sanctified by that water, to use and to drink of which, has been granted to those alone who are within. [He proceeds to argue, from other passages of Scripture, in support of this his view, and continues]—For the Church is one, one which cannot be both within and without.² For if it is with Novatian, it was not with Cornelius; whilst if it was with Cornelius, who by lawful ordination succeeded the bishop Fabian, Novatian is not in the Church, nor can he be accounted a bishop, who, the evangelical and apostolical tradition despised, succeeding to no one, has sprung from himself.³ For he who has not been ordained in the Church, can in no way have, or hold to, a church. For that the Church is not *without*, nor can be separated or divided against itself, but that it preserves the unity of an inseparable and undivided house,⁴ the testimony of divine Scripture manifests, since it is written concerning the sacrament of the Passover, and of the lamb, which lamb denoted Christ. *In one house shall it be eaten; ye shall not cast forth of the flesh thereof out of the house* (*Exod.* xii. 46).

¹ *Tantum ecclesie contemptores.*

² *Ecclesia enim una est, quae una et intus esse et foris non potest.*

³ *Nemini succedens, a se ipso ortus est.*

⁴ *Inseparabilis atque individuae domus unitatem tenere.*

The same likewise we see written respecting Raab, who also bore an image of the Church ; it is enjoined and said to her, *Thy father and thy mother and thy brethren and all the household of thy father shalt thou gather unto thee into thine house, and whosoever shall go out of the door of thy house, his blood shall be upon his own head* (*Jos. ii. 19, 20*). By which mystery, it is shown that they who would live and escape the general destruction of the world, must be gathered together into one only house, that is, into the Church ;¹ but that whosoever of those so gathered together shall go forth, that is, if any one, although having obtained grace in the Church, shall withdraw and go forth from the Church, *his blood shall be upon his own head*, he must, that is, impute his destruction to himself. Which the Apostle Paul explains, teaching and enjoining, that a heretic is to be avoided, as being perverse and a sinner, and condemned of himself (*Tit. iii. 10, 11*). For that man shall have brought destruction on himself, who, not cast out by the bishop, but a deserter of the Church of his own accord, (is) *condemned of himself* through heretical presumption. And therefore the Lord, indicating to us that unity cometh from divine authority, sets down this saying, *I and the Father are one* ; to which unity reducing His Church, He again says, *And there shall be one flock and one Shepherd*. But if the *flock* is one, how can he who is not in the number of the flock, be reckoned in the flock ? Or how can he be accounted a shepherd, who,—the true shepherd remaining by successive ordination and presiding in the Church of God,—succeeding to no one, and beginning from himself, becomes an alien and profane, the enemy of the peace of the Lord and of divine unity, dwelling not in the house of God, that is, in the Church of God,² in which only men of one mind and heart dwell, according as the Holy Spirit says in the Psalms, *God that maketh men of one mind dwell in a*

¹ In unam domum solam, id est, in ecclesiam.

² Manente vero pastore, et in ecclesia Dei ordinatione succedanea præsidente, nemini succedens, et a seipso incipiens, alienus fit et prophanus, . . . non habitans in domo Dei, id est, in ecclesia Dei.

house (*Ps.* lxxvii. 7)? In fine, even the very sacrifices of the Lord show forth Christian unanimity, knit together by firm and inseparable charity. For when the Lord calls bread, which is formed from the union of many grains, His body, He indicates our people, whom He bore, united together; and when He calls wine, which is expressed out of many clusters and bunches of grapes, and is incorporated into one, His blood, He in like manner signifies our flock joined together by the admixture of a united multitude. . . . Lastly, how inseparable is the sacrament of unity, and how they are without hope, and purchase for themselves the deepest perdition through the wrath of God, who make a schism, and forsaking their bishop, set up for themselves a false bishop without,¹ is by divine Scripture declared in the Book of Kings (3 *Kings*, xi. &c.)"—*Ep.* lxxvi. *ad Magnum*, pp. 316-318.

"Heresies and schisms are his (the devil's) inventions, wherewith to subvert faith, to corrupt truth, and rend unity. Those whom he cannot detain in the blindness of the old way, he circumvents and deceives by misleading them on their new journey. He snatches men from out the Church itself. . . . This is the result as long as men have not recourse to the source of truth, nor seek the head, nor keep the doctrine of the heavenly Father. Which whosoever will consider and examine, for him there is no need of a lengthened treatise and much argument. Proof is ready for belief in a short statement of the truth. The Lord says unto Peter: *I say unto thee, saith He, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not vanquish it* (vincent); *and to thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind, &c.* (*St. Matt.* xvi. 18, 19). And again, to the same, after His resurrection, He says, *Feed my sheep*. Upon that one (man) He builds His Church, and to him He assigns His sheep to be fed.² And although

¹ Perditionem sibi maximam de indignatione Dei acquirunt, qui schisma faciunt, et relicto episcopo alium sibi foris pseudoepiscopum constituunt.

² Super illum unum ædificat ecclesiam suam, et illi ascendas mandat oves suas.

to all the Apostles, after His resurrection, He gives an equal power, and says, *As the Father sent me, I also send you : receive ye the Holy Ghost : whosoever sins ye shall remit, they shall be remitted unto him ; whosoever ye shall retain, they shall be retained* (*St. John*, xx. 21) ; yet, in order to manifest unity, He has, by His own authority, so placed the origin of that same unity, as that it begins from one.¹ Certainly the other Apostles also were what Peter was, endowed with an equal fellowship both of honor and power, but the commencement proceeds from unity, and the primacy is given to Peter, that the Church of Christ may be set forth as one, and the see (chair) as one. And they are all shepherds, yet the flock is shown to be one, such as may be fed by all the Apostles with unanimous agreement, that the Church of Christ may be set forth as one. Which one Church, in the Canticle of Canticles, the Holy Spirit designates, in the person of Christ, and says, *My dove, my spotless one, is but one ; she is the only one of her mother, elect of her that bare her* (*Cant.* vi. 9). He who holds not this unity of the Church, does he think that he holds the faith ? He who strives against and resists the Church,—he who abandons the chair of Peter, upon whom the Church was founded,—does he feel confident that he is in the Church ?² Seeing that the blessed Apostle Paul also teaches this same thing, and shows the sacrament of unity in these words, *One body and one spirit, one hope of your calling, one Lord, one faith, one baptism, one God* (*Ephes.* iv. 4), this unity should we hold and vindicate firmly, especially we bishops, who preside in the Church in order that we may approve the episcopate itself one and undivided. Let no one deceive the brotherhood by falsehood, no one corrupt the truth of faith by faithless prevarication. The episcopate is one, a complete part of which is held by each bishop.³ The Church too is one, though extended far

¹ Ut unitatem manifestaret, unitatis ejusdem originem ab uno incipientem sua auctoritate disposuit.

² For original, &c., see under "*Primacy of St. Peter.*"

³ Episcopatus unus est, cujus a singulis in solidum pars tenetur: "It is a whole, in which each enjoys full possession."—*Ox. Tr.* p. 134.

and wide, and is further multiplied by the increase of her fruitfulness. As the sun has rays many, yet one light; and the tree boughs many, yet its strength is one, resting on the firmly clinging root; and as, when many streams flow down from one fountain-head, though a multiplicity of waters may seem to be diffused from the bountifulness of the overflowing abundance, yet is unity preserved in the common source. Part a ray of the sun from its orb, this division of light the unity allows not: break a branch from the tree, once broken it can bud no more: cut the stream from its source, the remnant dries up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world; yet the light is one, which is spread over every place, while its unity of body is preserved. In the luxuriance of her plenty, she stretches her branches over the universal earth, and spreads out far and wide her bountiful and onward streams. Yet is there one head and one source, and one mother abundant in the results of her fruitfulness.¹ It is of her that we are born; with her milk are we nourished; her breath is our life. The spouse of Christ cannot become adulterate, she is undefiled and chaste. She owns but one home; with spotless purity she guards the sanctity of one chamber. She keeps us for God;² she appoints unto a kingdom the sons that she has borne. Whosoever, having separated from the Church, is joined to an adulteress, he is cut off from the promises of the Church. Neither shall he come unto the rewards of Christ who leaves the Church of Christ. He is an alien, he is profane, he is an enemy. He can no longer have God for a Father, who has not the Church for a mother. If any one was able to escape who was without the ark of Noah, then can he escape who is out of doors beyond the Church.³ The Lord warns and says, *He that is not with me is against me, and he that gathereth not with me,*

¹ Unum tamen caput est, et origo una, et una mater fecunditatis successibus copiosa.

² Hæc nos Deo servat.

³ Si potuit evadere quisquam qui extra aream Noe fuit, et qui extra ecclesiam foris fuerit, evadit.

scattereth. He who breaks the peace and concord of Christ's Church, does so against Christ. He who gathers elsewhere than in the Church, scatters the Church of Christ. The Lord says, *I and the Father are one*; and again, of Father, and Son, and Holy Ghost, it is written, *And these three are one.* And does any one believe that this unity, thus proceeding from the divine immutability,¹ and cohering in heavenly sacraments, can be rent asunder in the Church, and be split by the divorce of antagonist wills? He who holds not this unity, holds not the law of God, holds not the faith of Father and Son, holds not life and salvation.² [*Having shown that, by the seamless garment of Christ, was represented the unity of the Church, he says:*] Because Christ's people cannot be rent, His tunic, woven and conjoined throughout, was not divided by those to whom it fell. Individual, conjoined, co-entwined, it shows the coherent concord of our people who have put on Christ. In the sacrament and sign of His garment, He has declared the unity of the Church. Who then is the criminal and the traitor, who so inflamed with the madness of discord, as to think aught can rend, or to venture on rending, God's unity, the garment of the Lord, the Church of Christ? He himself warns us and teaches in His Gospel, saying, *And there shall be one flock and one shepherd.* And does any one think that there can in one place be either many shepherds, or many flocks? So, too, the Apostle Paul, suggesting the same unity, entreats and exhorts, saying, *I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the very same thing, and there be not schisms amongst you. But be you settled in the same mind, and in the same judgment* (1 Cor. i. 10). Thinkest thou that any can live and stand that withdraws from the Church, and forms for himself other resting-places and other homes?³ [*He then gives, in illustration*

¹ Hanc unitatem de divina firmitate venientem.

² Hanc unitatem qui non tenet, Dei legem non tenet, non tenet Patris et Filii fidem, vitam et salutem non tenet.

³ Stare tu et vivere putas posse de ecclesia recedentem, sedes sibi alias, et diversa domicilia condentem?

of unity, the Passover, and thus makes the application :] The flesh of Christ and the holy of the Lord cannot be sent out of doors, and there is no other dwelling-place for believers besides the one Church.¹ This home, this hostelry of unanimity, the Holy Spirit designates and proclaims in the Psalms, saying, *God, who makes men of one mind dwell in a house* (Ps. lxxvii. 7). In the house of God, in the Church of Christ, men dwell together of one mind, in concord and simplicity persevering.² . . . Neither let certain persons deceive themselves by a vain interpretation, in that the Lord has said, *Wheresoever two or three are gathered together in my name, I am with them.* Corrupters of the Gospel, and false interpreters, they lay down what follows, and omit what goes before : giving heed to part, while part they deceitfully suppress. . . . *If, saith He, two of you shall agree together on earth.* He places agreement first. . . . Yet how can he be at agreement with other who is at disagreement with the body of the Church itself, and with the universal brotherhood? How can two or three be gathered together in Christ's name, who are manifestly separated from Christ and from His Gospel? For we did not go out from them, but they went out from us. And as heresies and schisms have a later birth, when men set up different conventicles for themselves, they have left the (fountain) head and origin of truth.³ . . . When therefore He sets it forth in His precepts, and says, *Where two or three are gathered together in my name, I am with them,* He who instituted and made the Church, does not divide men from the Church, but rebuking the faithless with their discord, and by His voice commending peace to the faithful, He shows that He is rather with *two or three* who pray with one mind, than with many persons who are in dissent, and that more can be obtained by the concordant prayer of a few, than from the discordant prayer of

¹ Nec alia ulla credentibus, præter unam ecclesiam, domus est.

² For further extracts, nearly in continuation of the above, see "*Indefectibility.*"

³ Dum conventicula sibi diversa constituunt, veritatis caput atque originem reliquerunt.

many. . . . What peace then can they promise themselves, who are foes to the brethren? what sacrifices do they believe they celebrate, who are rivals of the priests? Or do they think that Christ is with them when gathered together, though gathered out of Christ's Church? Such men, even if killed for the confession of His name, not even by blood is this stain washed out.¹ Inexpiable and heavy is the guilt of discord, nor cleansed away is it by any suffering. He cannot be a martyr, who is not in the Church.² He cannot attain to the kingdom, who leaves her to whom the kingdom shall be given. . . . They cannot dwell with God, who have refused to be of one mind in God's Church. Though they be given over to be burnt in fire and flame, or lay down their lives by being a prey to wild beasts, theirs will not be the crown of faith, but the penalty of faithlessness; not the glorious issue of conscientious courage, but the death of despair. Such a man may be killed, crowned he cannot be.³ . . . The Lord teaches and warns us that we must withdraw from such men: *They are blind, says He, leaders of the blind. But when the blind leads the blind, both fall into the pit.* That man is to be avoided and fled from, who is separated from the Church. *Such an one is perverted and sinneth, and is condemned of himself.* Thinks he that he is with Christ, who does counter to the priests of Christ, and separates himself from the fellowship of His clergy and people?⁴ That man bears arms against the Church; he withstands God's appointment: an enemy to the altar, a rebel against the sacrifice of Christ; for faithfulness, faithless; for religion, sacrilegious; a servant without obedience, a son without piety, a brother without love; setting bishops at naught, and abandoning the priests of God, he dares to build another altar, to offer up, with unlawful accents, another prayer, to profane with false sacrifices the truth of the do-

¹ Tales etiamsi occisi . . . macula ista nec sanguine abluitor.

² Esse martyr non potest, qui in ecclesia non est.

³ Occidi talis potest, coronari non potest.

⁴ Qui adversus sacerdotes Christi facit, qui se a cleri ejus et plebis societate secernit?

minical victim; ¹ without knowing that he who strives against the ordinance of God, is punished by the divine censure, for the boldness of his temerity. . . . This crime is worse than that which the lapsed appear to commit; who at least, when placed in a state of penitence for their offence, deprecate God with full satisfactions.² In their case, the Church is sought for and appealed to; in the other, the Church is resisted: here there may have been compulsion in guilt, there the will is involved. The lapsed harms only himself; but one who tries to raise heresy and schism, betrays many by leading them along with him. Lastly, the lapsed, if he attain unto martyrdom, may receive the promises of the kingdom; the other, if he be killed out of the Church, cannot obtain the Church's rewards.³ . . . Neither let any one wonder that some, even from among the confessors, adventure thus far . . . if, deserting that Church in which he had become a confessor, and rending the concord of unity, he have changed his first faith by a subsequent faithlessness, he cannot flatter himself on the score of his confession, as though he were elected to the reward of glory, since the desert of punishment is rendered greater from this cause: for the Lord chose Judas among the Apostles, and yet Judas afterwards betrayed the Lord. Not therefore, however, did the faith and firmness of the Apostles fail, because the traitor Judas fell away from their fellowship. . . . There is one God, and one Christ, and His Church is one, and the faith one, and the people one, joined into the solid unity of (one) body by the glue of concord.⁴ Unity cannot be sundered, nor the one body be separated by the dissolution of its structure; ⁵ nor be torn in pieces by the rending of its inward vitals. Whatsoever is parted from the womb cannot live and breathe in a state of separation; it loses its principle of health."—*De Unitate*.

¹ Dominicæ hostiæ (the Lord's sacrifice) veritatem per falsa sacrificia prophanare.

² Deum plenis satisfactionibus deprecantur.

³ Ecclesiæ præmia.

⁴ Plebs una in solidam corporis unitatem concordie glutino copulata.

⁵ Scindi unitas non potest, nec corpus unum discidio compaginis separari.

ANONYMOUS, L. C.¹—"The will of schismatics is not in the law; which law points out to us the Church as one and individual, in that ark, to wit, which by the providence of God was built under Noah before the deluge; in which ark, we find enclosed—that I may give you, Novatian, an answer at once—not only the clean, but also the unclean animals. That ark alone, with those in it, was free (from the deluge). . . . Whom will Christ the Lord above all others deny, but all you heretics and schismatics, and aliens to His name? For you who were once Christians, but now Novatians, and no longer Christians, have changed, by the name whereby you are called, your first faith by subsequent faithlessness."—*Anonymi Tract. ad Novat. de Lapsis*; Galland. t. iii. pp. 371, 373.

ST. DIONYSIUS OF ALEXANDRIA, G. C.²—"If, as thou sayest, (Novatian), thou hast come to this pass against thy will, thou wilt prove this if thou returnest of thine own will. For it behooved thee to suffer anything whatever, in order not to divide the Church of God; and martyrdom suffered on account of not sacrificing to idols were not more glorious than martyrdom endured in order not to cause a schism; yea, in my opinion, the latter is more glorious; for in one case martyrdom is endured for the sake of one's own soul, but, in the other, for the sake of the universal Church. But if thou, even now, persuade or compel thy brethren to return to unity, thy good deed will be greater than thy fault; and this will not be set against thee, and that praised. But if thou canst not gain over the obstinate, save thine own soul."—*Ep. ad Novati.* pp. 122, 130.

"Know, brother, that all the eastern churches, and those beyond, which were previously in schism. are now united; and

¹ The year 255 is the date assigned to this treatise by Gallandius, whom see for further particulars concerning it, t. iii. *Præf.* pp. xxxiv., xxxv. It is also given in the Appendix to the *Bened. Edition* of St. Cyprian.

² Catechist of the church of Alexandria, in which see he succeeded Hieroclas in the year 247. Of his numerous works but a few fragments remain. The best edition is that published at Rome in 1796: it is the one here followed.

that all those who are set over (the churches) are everywhere of one mind, rejoicing beyond measure at the peace which, beyond all expectation, has taken place. [He then names several bishops, and concludes:] And to speak briefly, all, giving glory to God, are everywhere filled with joy at this unanimity and love amongst the brotherhood.”—*Ep. ad Steph. Papan*, pp. 150, 153.

MALCHION, G. C.¹—“Firmilian twice, on coming to Antioch, repudiated the novelties introduced by Paul of Samosata, as we who were present know and testify, and as many others are equally certified of. . . . But since Paul, having seceded from the rule (of faith), has passed to adulterate and spurious teachings, there is no need to judge the acts of one who is *without* (the Church).”²—*Epist. ex persona Synod. Antioch.* pp. 558, 559, *Galland. t. iii.*

ST. VICTORINUS, L. C.³—Explaining *Apocalypse* i. 4, he says: “In these seven churches are the faithful of the one Catholic Church, because, by the nature of faith and election, there is one in seven.”—*Scholia in Apoc. Galland. t. iv. p. 53.*

CENTURY IV.

LACTANTIUS, G. C.—See the extract given under the head “*Authority*,” pp. 43-44.

ST. ALEXANDER OF ALEXANDRIA, G. C.—“As the body of the Church is one, and as it is a precept of the divine writings to keep the bond of unanimity and of peace, it is in accordance with this that we should write and make known to each other what has been done by each; in order that whether one member suffer, or rejoice, we may mutually suffer or re-

¹ A priest of the church of Antioch, of whose writings nothing remains but a letter describing the evil conduct of Paul of Samosata. It is in *Gallandius*, t. iii.

² Οὐδέν δεῖ τοῦ ἔξω ὄντος τὰς πράξεις κρίνειν.

³ Victorinus, an Hungarian, bishop and martyr, named both by St. Jerome, *Præ. Comm. in Matt.*, and by St. Optatus, *De Schism. Donat. l. i. c. 9*. Of his numerous writings, all, except two brief treatises, have perished. The edition followed is *Galland. t. iv.*

joice with each other.”—*De Arian. Hæres. n. i. t. iv. Galland. p. 451.*¹

COUNCIL OF NICÆA, G. C.—Speaking of those ordained by Meletius, the synodal epistle says, “They shall have no authority to designate those persons that please them, or to propose their names, or to do anything at all apart from the opinion of those bishops of the Catholic and Apostolic Church who are living under Alexander; but the authority both to designate and nominate those worthy of the clerical office, and in fine, to do all things agreeably to the law and custom of the Church, shall be theirs who by the grace of God, and your prayers, have been found in no schism, but who are spotless in the Catholic and Apostolic Church.”—*Epist. Synod. pp. 249, 251, t. ii. Labb.*

EUSEBIUS, G. C.—Speaking of the martyrs of Lyons, he says: “Having ever loved peace, and ever recommended peace, they went to God with peace; leaving behind them, not grief to the mother, not faction and war to the brethren, but joy and peace, and oneness of mind and love.”—*II. E. l. v. c. 2.*

“The twelve Apostles are one; and the seventy, and the five hundred, one; and think not that I am reducing what is divine to the level of what is human: I am but using comparisons which will meet with indulgence amongst brethren, and let God remain as He is. Yet, should we say, even as the

¹ In the speech of Constantine to the Fathers assembled at the Council of Nicæa, we read: “This was the end of all my prayers, to be blessed with this your reunion; and having obtained this sight, I acknowledge my thankfulness to the Universal King, that in addition to all his other favors, He has granted me to behold this, which is above every other good,—I mean, to have you all here assembled, and to see the unanimous uniformity of sentiment of all, . . . since the intestine divisions of the Church are accounted by me more grievous and dangerous than any war or battle.”—*Euseb. H. E. l. iii. c. 12.* In the same emperor's letter to the bishops who were not present at that council we find similar language: “I resolved that this should be my object above every other, that there should be, amongst the blessed people of the Catholic Church, one faith and sincere love, and uniformity of worship towards Almighty God.”—*Ibid. c. 17.* “The Saviour wished the Catholic Church to be one, the members of which, although they be very much dispersed into many and different places, yet are they animated by one spirit, that is, by the will of God.”—*Ibid. c. 18.*

entire Church, which is everywhere, is one body,¹ let no one blame me, for God lies not, who has said, *I in them, and thou in me* (*St. John xvii.*)"—*Lib. ii. de Fide contra Sabell. Galland. t. iv. p. 476.*

“Do not separate from the Church. If I am mad, what is that to thee? If I utter things that are alien, judge me, and lose me not. Seek not an opportunity for schisms. A sheep which is without the Church is the wolf’s share.² For, be thou even a sheep of greater strength, it is more expedient for thee to be within than without the walls of the fold. Thou are strong, bear with my weakness: thou art infirm, accept a cure from the common Church. One drop does not make a torrent: even though it fall, it is absorbed by the earth—yea, even before it reach it: but drop upon drop overturns mountains. One reed is easily broken, but many are stronger than iron. The eye by itself is not an eye. . . . It is the blending of the members together that makes a whole that is excellent. For wert thou an eye, taken from the body, thou wert blind, or rather dead. Let us come together in the Church under a mother’s wings, in the Church where the adornments are those of a bride, and the members are Christ’s, not for the purpose of schisms or of heresies. . . . This house is not mine nor thine. Why withdraw on my account from the Lord’s house? And first of all, why assume to ourselves that we are wiser than the rest? Next, why give the devil what he so much wishes? If I am weak, thou that art strong, by not withdrawing, confirm the Church. If I utter things that are alien, why doest thou, who speakest what is right, withdraw thyself, in order that my words may seem to be deprived of force? . . . Brethren, let us not make conventicles nor caves. For the Apostles perhaps founded these things: I do not mean the stones of the buildings, but the matters treated of. Thou goest forth from the Church, and abandonest thy mother for me. But what am I, or what is Paul, or Apollos?”—*Lib. ii. de Fide Adv. Sabell.; Galland. t. iv. p. 478.*

¹ Quemadmodum omnis ecclesia que ubique est, unum corpus est.

² Ovis que extra ecclesiam est, pars lupi est.

ST. HILARY, L. C.—“Moses and Solomon established a tabernacle; and then the Apostles set up many tabernacles, and in every part of the earth that can be penetrated to—yea, even in the islands of the ocean did they prepare unto God many dwelling-places. To the glory of these the Holy Spirit testifies: *How lovely are Thy tabernacles, O God of hosts; my soul longeth and fainteth for the courts of the Lord* (*Ps. lxxxiii. 23*). Not therefore one tabernacle, whether that of leaves by Moses, or that desired by David, or that adorned by Solomon with every human labor, does the prophet seek after, but many—yea, countless tabernacles; because, though in the universe there be but one Church, yet has every city its own church; and though there be many churches, there is one Church in them all, because there is one in many.¹ For those, therefore, who are ascending to heavenly things, it is the first and greatest step to dwell in this tabernacle, and there, day and night, to pass the whole period of this life, aloof from the cares of the world, and relinquishing the affairs of it; like unto many saints who have never left the tabernacle, as is written of Josue, who whilst a youth went not forth from the tabernacle, and Anna the prophetess *departed not from the temple, by fasting and prayers serving night and day* (*St. Luke ii. 3*). After this there will be rest in the mountain of the Lord; for they that go forth from the tabernacle journey thitherward, and there is no road thither except through this dwelling.”²—*Tract. in Ps. xiv. n. 3, 4, t. i. pp. 70, 71.* See also *ibid. Tract. in Ps. lxxvii. n. 16, pp. 224, 225.* Also, *ibid. Tract. in Ps. cxviii. (Littera xiv. Nun.) n. 4, p. 362.* Having quoted 1 *Tim. i. 20*, he says: “For they who are cast forth from the body of the Church, which is the body of Christ, are delivered over to be ruled by the devil, as strangers and aliens

¹ Etsi in orbe ecclesia una sit, tamen unaquæque urbs ecclesiam suam obtinet, et una in omnibus est, cum tamen plures sint, quia una habetur in pluribus.

² Non nisi per hanc habitationem iter ullum est. In the *Proleg.* to this piece, the *Bened. Ed.* express some doubt of its authenticity, though they are, upon the whole, of opinion that it is St. Hilary's.

from the body of God."—*Tract. in Ps.* cxviii. (*Littera* xvi.), n. 5, t. i. p. 379.

"But since the body of the Church is one, not a body made up by a kind of confused mixture of bodies, nor by each of them being gathered together into an undistinguishable heap and shapeless mass, but through unity of faith, through the brotherhood of charity, through the concord of deeds and wills, through the gift of that sacrament which is one in all (of us), are we all one body, to which Paul exhorts us, saying, *I beseech you, brethren, that ye be all of one mind, exercising the same charity.* And when it shall be according to what is written, *And the multitude of believers had but one heart and one soul* (*Acts* iv. 32), then shall we be the city of God, then the holy Jerusalem, because *Jerusalem is built as a city, whose participation is of the self-same thing* (*Ps.* cxxi. 3). But dissenters from the assembly of the saints, and they who, urged on by their sins, separate themselves from the body of the Church, have no participation in this holy house, because the *participation of this city is of the self-same thing.* For they who are of one mind from the fellowship of a perfect city, cannot have *participation* in what is different, but in *what is the same.* Wherefore all who are one (body), will be in that (city), as the psalm testifies, for it says, *For thither did the tribes, the tribes go up*—not one tribe, but many."—*Ibid. Tract. in Ps.* cxxi. n. 5, p. 434. See also a passage to the same effect, *Tract. in Ps.* cxxxi. n. 14, pp. 508, 509; and in *Ps.* lxxxii. n. 2, 3, pp. 518, 519.

"Great is the power of truth, which, though it is capable of being understood by its own merits, yet does it shine forth by the very opposition raised against it; so that, whilst remaining in its nature immovable, when attacked it daily adds to the firmness of its nature. For this is the peculiarity of the Church, that when it is wounded it then conquers; when accused it is then understood; when abandoned it then gains. She could wish indeed all men to abide with her, and in her, and (wishes) not to cast off some, or to drop others, from her

most tranquil bosom, when they become unworthy of the dwelling-place of so excellent a mother ; but, whether heretics leave her, or are cast from her, as much as she loses in the way of opportunity of bestowing salvation from her bounty, so much does she gain in the way of faith that blessedness is to be sought from her. For the means of knowing this are at hand from the very devices of the heretics. For whereas the Church, instituted by the Lord, and settled by the Apostles, is one for all men,¹ from which the frantic error of divers impieties has severed itself ; and it is undeniable that difference of faith has arisen from the evil of a bad comprehension (incorrect interpretation), seeing that what is read is made to tally rather with their sentiments, than their sentiments made to obey what is read ; yet, seeing that all these parties are mutually opposed to each other,² she may be known not only by her own doctrines, but by those of her adversaries ; even so as, while all are adverse to her, to confute the impious erroneousness of them all, by the fact of being alone and one. All heretics, then, advance against the Church ; but whilst all heretics mutually overthrow each other, their victory brings them nothing for themselves. For their victory over each other is the Church's triumph over all (or, out of all),³ since heresy combats in some other heresy just so far as that which the faith of the Church condemns in that other heresy ; for there is nothing that is common to (all the heretics) ; and, in the midst of all this, they assert our faith, while opposing one another."⁴ [He then proceeds to exemplify this, in a singularly acute manner, from the heresies of the day, from *n.* 5-8.] —*De Trinitate, l. vii. n. 4, t. ii. pp.* 177, 178. See also *Ibid. l. viii. n. 7, p.* 218.

ST. ATHANASIUS, G. C.—Having noticed the frequent varia-

¹ Una omnium sit.

² Nec negari possit, ex vitio malæ intelligentiæ, fidei exstitisse dissidium, dum quod legitur, sensui potius cooptatur, quam lectioni sensus obtemperat, tamen dum sibi partes singulæ adversantur.

³ Victoria enim eorum, ecclesiæ triumphus ex omnibus est.

⁴ Et inter hæc fidem nostram, dum sibi adversantur, affirmant.

tions made in their creeds by the Arians, he says: "This, as the pastor has said, is the offspring of the Devil, and is the mark of vintners rather than of teachers. For that, as the Fathers have handed down, is truly teaching, and this the mark of those who teach truly,¹ to confess mutually the same things, and not to have any controversy either amongst themselves, or with their Fathers. For they who are not thus disposed, are rather to be called wicked than truthful teachers. Whence the Gentiles, who confess not the same things, but are at variance with each other, possess not the true doctrine. But the holy and veritable heralds of truth are of one mind with each other, and differ not amongst themselves. For, though they lived at different periods, yet do they conspire together for the same object, being prophets of the one God, and evangelizing harmoniously the same word."—*De Decretis Nicæn. n. 4, t. 1, p. 166.*

"As for you, remaining on the foundation of the Apostles, and holding to the traditions of the Fathers, pray that now at length all contention and emulation may cease, and that all the insane questions, and logomachies of the heretics may be condemned, and that the nefarious and homicidal Arian heresy may disappear, and the truth shine in every heart, so that all may everywhere speak the same thing, and think the same thing, and that, no Arian blasphemies remaining, there may be proclaimed and confessed throughout every church *one Lord, one faith, one baptism*, in Christ Jesus our Lord."—*De Synodis, n. 54, t. 1, p. ii. p. 612.*

"There must not be adoration out of the Church; but in the very court of God is it to be performed. Invent not, says he, for me your own courts and synagogues; the holy court of God is one."²—*In Ps. xxviii. t. iii. p. 66, in Montfaucon's Nov. Collect. t. ii. p. 89.*

ST. ZENO, L. C.³—"Ninive represents the Church, wherein

¹ Ἔστι γὰρ ὡς οἱ πατέρες παρεδωκασιν, οὕτως διδασκαλία, καὶ διδάσκαλων ἀληθῶς τοῦτο τεκμήριον.

² Μία ἐστὶν αὐλὴ ἡ ἀγία Θεοῦ.

³ St. Zeno, an African by birth, on coming to Italy was appointed bishop

even then our people of the Gentiles dwelt, which God has not vainly called a great city; for it was to come to pass that by the people of all nations believing in Christ, the whole universe should become one people unto God.”¹—*L. ii. Tract. xvii. n. 3, Galland. t. v. p. 144.*

ST. CYRIL OF JERUSALEM, G.C.—See the extract from *Catech.* v. given under “*Authority*,” pp. 51, 52.

“We would next say something concerning the Holy Ghost, not to declare with precision His substance, for that is impossible; but to state the various errors of some concerning Him, lest we may at any time from ignorance fall into them; and to cut off the ways of error, that we may journey on the one royal road.”²—*Catech. xvi. n. 5, p. 245.*

ST. OPTATUS OF MILEVIS, L. C.³—“One faith, most illustrious brethren, commends all of us who are Christians to Almighty God. . . . Before the Son of God ascended into heaven, whence He had descended, He left behind Him, through the Apostles, to all Christians, triumphant peace,—a peace which, for fear lest He might seem to have left it to the Apostles only, therefore does He say: *What I say to one of you, I say to all*” (*Mark xiii. 27*).

2. “Had this peace continued whole and inviolate as it was given, and not been disturbed by the authors of schism, there would not now be any dissension between us and our brethren. . . . Neither should we be lamenting the overthrown, or slaughtered souls of the innocent.” . . .

6. “You, Parmenianus, have said that the Church is one,

of Verona, in the year 362. He died about the year 383. His works were collected after his death, at the beginning of the fifth, or at the close of the fourth century. The brothers Ballerini gave an excellent edition, in 1739, Veronæ. Gallandius has reprinted it in his fifth volume.

¹ Totus orbis Deo una civitas redderetur.

² Μίαν ὁδὸν βασιλικὴν ὁδεύσωμεν.

³ He was bishop of Milevis, a city of Numidia. He seems, from St. Augustine, *l. ii. De Doct. Christ. c. 40*, to have been a convert from paganism. His death seems to have taken place about the year 384. His work, which is against a Donatist bishop, Parmenianus of Carthage, is as powerful and full on the unity of the Church as the treatise of St. Cyprian. The edition used is the reprint of *Du Pin's Ed. by Gallandius, t. v.*

to the exclusion of heretics;¹ but you have not chosen to acknowledge where that Church is." . . .

7. "It is for me to state, which, or where, is that one Church; which is the Church, since besides that one, there is none other."² . . .

10. "You have said that with heretics the marks³ of the Church cannot be; and you say truly; for we know that the churches of every one of the heretics are prostituted; are without any lawful sacraments; and without the rights of an honorable marriage; churches which Christ repudiates as unnecessary, He being the spouse of one Church; as in the Canticles Himself testifies; who, in that He praises one, condemns all others; because, besides the one, which is the true Catholic (Church), others are reckoned as being amongst heretics, though they exist not,⁴ agreeably to that which He points out, as has been said, in the Canticle of Canticles, that *one* is His *dove*; and that same one His chosen *spouse*; the same, a *garden enclosed*, and a *fountain sealed up*; as none of the heretics either has *the keys* which Peter alone received; or the ring with which the *fountain* is said to be *sealed up*; nor is there any of them to whom that *garden* belongs, wherein God plants His shoots. Concerning which heretics, though this belongs not to the matter before me, what you have erewhile said was abundantly enough. But, I wonder what you were at, to join yourselves also to them, you who are manifestly schismatics, and yet to deny the marks (gifts) of the Church, both to heretics and to yourselves who are schismatics. For you have, amongst other things, said, that schismatics are like branches cut off from the vine; that, doomed to punishment, they are reserved, like dry wood, for the fire of hell. But I perceive that you are ignorant that a schism was made by your leaders, at Carthage. Seek into the

¹ Excluis hæreticis, unam dixisti esse ecclesiam.

² Quæ vel ubi sit una ecclesia, quæ est, quia præter unam altera non est.

³ Dotes: *gifts, privileges.*

⁴ Quia præter unam quæ est vera Catholica, ceteræ apud hæreticos putantur esse, sed non sunt.

origin of these things, and you will find that you have pronounced this sentence against yourselves, when you united heretics with schismatics. For it was not Cæcilianus that went out from your ancestor Majorinus, but Majorinus from Cæcilianus; neither did Cæcilianus withdraw from the chair of Peter, or of Cyprian, but Majorinus did, whose chair you occupy, which chair, antecedently to Majorinus himself, had no original. And as it is most plainly certain that these things were thus transacted, it evidently appears that you are the heirs of traitors¹ and schismatics." . . .

15. "And as it has been demonstrated that your leaders were guilty of delivering up the sacred books, the proof will follow that the same were the authors of the schism. That this may be made plain and manifest to all men, it will be for me to show out of what root the branches of error have, even unto the present hour, spread themselves out; and out of what fountain-head this rivulet of hurtful water, secretly gliding, has flowed on even unto these our days. I shall have to narrate whence, and where, and from whom, it is undeniable that this evil has originated; what were the concurrent causes, what persons influenced, who were the authors of this evil, and who its abettors; by whom judgment between the parties was required of an emperor; who the judges that presided; where the council was held; what the sentence passed. The matter now to be treated is the separation (the departure). In Africa, too, as in the other provinces, there was but one Church, prior to its being divided by the ordinations of that Majorinus, in whose chair you sit as heir. We have to see who remained in the root with the whole world;² who went out; who established another chair, which till then had no existence; who set up altar against altar; who gave

¹ Traditores: *persons who gave up the sacred books to pagans.*

² Quis in radice cum toto orbe manserit. This permanence and continuation in the Church, this freedom from change, is again and again urged by St. Optatus as an evidence of truth. Thus *l. iii. n. 7*: Non propter nos qui intus habitamus, et nunquam de radice recessimus. See also *l. ii. n. 9, et passim.*

ordination, whilst the one already ordained was still living; who lies under the sentence of John the Apostle; who said that many *antichrists* would *go out*, because, says he, *they were not of us, for if they had been of us, they would have remained with us.* He, therefore, that would not continue as one with the brethren, having followed heretics, he went forth as an antichrist." . . .

21. "Acknowledge then at length that, as it is undeniable that your predecessors were the authors of this other crime (of schism), so you also are striving to follow in their wicked footsteps: that what they were the first to do in the matter of schism, that you have also done, and are yet visibly doing. They, in their day, broke the peace; you utterly annihilate unity; of your forefathers and of you it may be said with justice, *If the blind lead the blind, they both fall into the pit.* A frantic envy blinded the eyes of your predecessors; a spirit of rivalry has put out yours. That schism is the very greatest of evils even you cannot possibly deny. And yet have you fearlessly imitated your abandoned masters, Dathan and Abiron and Core; and would not set before your eyes that this evil is both forbidden by the words of God, and when committed is grievously punished. [*He then narrates the punishment of Dathan, &c., and makes this application.*] And because there is now no such vengeance taken, do you claim for yourself, and for your party, impunity from guilt? God has, in individual cases, made examples, thereby to fix on all imitators their guilt; a present punishment, to serve as a warning, crushed the first instance of each kind of sin; all that follow He will reserve unto the judgment. What will you say to this, you who, after usurping the name of the Church, both secretly feed, and shamelessly defend, a schism? . . .

L. ii. n. 1. "Having shown wherein heresy differs from schism, we have next to point out which is that one Church which Christ calls the *dove and spouse.* The Church then is one¹ of which the holiness is gathered from the sacraments,

¹ *Ecclesia una est.*

and not computed by the pride of individuals. This Church then alone Christ calls His *dove* and beloved *spouse*. This cannot be amongst all that are heretics and schismatics. It remains, therefore, that it be in one place. You, Parmenianus, have said that it is with your party only . . . consequently, for it to be with you, in a small portion of Africa, in a corner of a small district, will it not be with us in another part of Africa? Will it not be in Spain, in Gaul, in Italy, where your party is not? If it be your pleasure that it be with you only, will it not be in the three districts of Pannonia, in Dacia, Mæsia, Thrace, Achaia, Macedonia, and in the whole of Greece? [Having enumerated almost every country of the then known world, he continues:] Then where will be the propriety of the name Catholic, since the Church is called Catholic from this, that it is according to reason, and is everywhere diffused?¹ For if you thus, at your pleasure, narrow the Church into so straitened limits, if you withdraw from it all nations, where will that be which the Son of God merited? Where that which the Father freely of His bounty bestowed on Him, saying in the second Psalm, *I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession.*—*De Schism. Donat. l. 1, n. 1, 2, 7, 10, 15, 21, and Lib. ii. n. 1.*

[A little after the extracts given above, he continues:] “Understand then at last, that you are undutiful children; that you are tendrils cut off from the vine; that you are a stream separated from its fountain-head. For a stream that is small, and does not spring from itself, cannot be a fountain-source; nor a lopped branch be a tree; since a tree flourishes resting on its own roots; and if a branch be cut off, it withers. Seest thou now, Parmenianus, that, in thine arguments, thou hast fought against thyself? Since it has been shown . . .

¹ Ubi ergo erit proprietates catholicæ nominis, cum inde dicta sit Catholica, quod sit rationabilis (ἀπὸ τοῦ κατὰ λόγον: so others of the Fathers) et ubique diffusa.

that through the chair of Peter, which is ours, that through it the other marks (gifts) are also with us.”¹—*Ib. l. ii. n. 9.*²

“We see that Christ Himself preferred this unity to His vengeance, in that He wished all His disciples to be in one,³ in preference to inflicting punishment after being offended: desirous not to be denied, He warned that *whoso should deny Him, him would He deny before the Father*: and though this is written, yet, for the good of unity, blessed Peter,—for whom, after his denial, it were enough if he obtained pardon,—merited both to be preferred to all the Apostles, and he alone received of the kingdom of heaven the keys to be communicated to the others.⁴ . . . If the love of innocence were to be set above the advantage of peace and unity, the Apostles would have said that they ought not to hold communion with Peter, who had denied their Master and their Lord, the Son of God. They might have not communicated with Peter; they might have quoted against him the words of Christ, who had declared that *He would deny before the Father, whomsoever should deny Him before men*. . . . The head of the Apostles⁵ might so have governed himself as not to incur a crime of which he would have to repent; but his various errors are therefore seen under one head, that it might be shown that, for the good of unity, everything ought to be endured for God.⁶ . . . There stand so many without guilt, and a sinner receives the keys, that there might be a pattern in the matter of unity. It was provided that a sinner should open to the innocent, lest the innocent might shut the door against the guilty, and that unity, which is necessary, be not.”
—*De Schis. Donat. l. vii. n. 3.*

¹ Et per cathedram Petri quæ nostra est, per ipsam et cæteras dotes apud nos esse.

² For the continuation, see the article “*Catholicity*,” and then the “*Primacy of St. Peter*.” Without reading these extracts consecutively, much of the force of St. Optatus’ reasoning will be lost.

³ Omnes discipulos suos voluit esse in uno. The argument seems to require that *in uno*: *in one*, be referred to Peter.

⁴ Et præferri omnibus Apostolis meruit, et claves regni cælorum communicandas cæteris solus accepit.

⁵ Caput apostolorum,

⁶ Omnia debere Deo servari.

LUCIFER OF CAGLIARI, L. C.—“If you, heretics, and indeed men of all sects, are to be admitted as witnesses against Christians, then ought the heathens also and the Jews; since, whether Jews, or heathens, or you heretics that are *without* the Church, ye are without God, as once were all who were not in holy Noah’s ark. For as they, being out of the ark, could not be saved, so neither can you: but like them will you perish, unless, believing in the only Son of God, ye be found remaining together with us in the holy Church.”—*Pro. S. Athanas. l. ii. n. 28. Galland. t. vi. p. 190.*

ST. EPHRÆM, G. C.—He thus applies the history of Solomon’s judgment: “The king of peace settled the dispute, not by dividing, but by bringing together the children of each of these mothers: so that, of Jews and Gentiles there should be composed but one body, of which Christ is the head. Further, both mothers are said to *dwell in one house*, because the Church and the synagogue inhabit the world with their tents united. Again, the opposite wishes of these women declare to us the opposite desires of the Church and of each of the sects. For all heresies delight in division; on the other hand, the true mother, and the alone Church of Christ, avoids dissensions and schisms, *careful to keep the unity of the Spirit in the bond of peace.*”—*T. 1, P. ii. Comm. in Lib. 1 (Al. iii.) Regn. p. 452.*

“Grant, I beseech Thee, to the whole world, that most desirable result, peace and tranquillity. Tear up by the roots, and extirpate schisms, and those most ruinous disputes which are utterly opposed to the holiness of Thy Church, and to the unity of its members, and we will celebrate the praises of Thy clemency.”—*T. iii. Syr. Parœn. 47, p. 510.*¹

¹ St. Ephræm argues again and again that sects that are characterized by the names of men are thereby shown to be false and human inventions. Out of very many passages I select the following. Addressing those who called themselves after Apollos, he says: “He would not, whilst alive, that his name should be assumed by any; and now, were he permitted, after his death, to speak, he would say anathema to all such.”—*T. ii. Syr. p. 486.* “The twelve Apostles cultivated the whole world, but there was not one part of the world that took the name of its husbandman; but when the

ST. GREGORY OF NYSSA, G. C.—“*How beautiful art thou, my love, how beautiful art thou! thine eyes are dove's eyes* (C. Cant. iv. 1). The whole Church is the one body of Christ,¹ though in this one body, as the Apostle observes, there are many members, but all the members have not the same office, . . . and it is perfectly clear to those who hear me, to what members of the Church the praise bestowed on *the eyes* belongs. Samuel, the Seer, for so he was called, was an *eye*, so was Ezechiel, . . . they, too, who were appointed to lead the people were all of them *eyes*, whom the men of those days called seers. And they who now occupy this same post in the body of the Church, and who have been appointed overseers (bishops), are properly called *eyes*, if they carefully look unto the Sun of Justice, being in no way blinded by works of darkness.”—*T. 1, Hom. vii. in C. Cantic. pp. 576, 577. See also Ibid. Hom. xiii. p. 663, C.*

“Whoso has learnt that Christ is the head of the Church, let him, before all things, bear this in mind, that the head is ever of the same nature and substance as the body beneath it; and that there is a certain coherence of each of the limbs with the whole. . . . Whence if any part be out of the body, it is utterly disconnected with the head.”—*T. iii. De Perfect. Chris. form. p. 289.*

ST. GREGORY OF NAZIANZEN, G. C.—“This discord it is that has split the one Church into many parts; and has banded us,

agriculturists were dead, the tares sprang up, and gave their own names to the harvest, after changing the *wheat* into *cockle*, to be pulled up at a fixed time by the hands of the reapers. . . . What availed it for our Lord to labor and teach, if wicked and impious men were to obtrude their names and give them to sects?”—*Ibid. p. 489.* “The assembly of the saints vehemently detests appellations derived from men. . . . Have (the sectarians) not read how the Apostle blames those, of whom some said that they were disciples of Cephas, others of Paul, and others of Apollos? . . . Here then give heed and apply your minds, that you may clearly understand by which side the doctrine of the Apostles is preserved. These sons never called the spouse by their names; whoso, therefore, affixes, on account of his doctrine, his name to the flock, departs widely from the discipline of the Apostles; on the other hand, whoso marks that flock with the name of the Lord, we say that with him has abided, and still continues, the truth.”—*Ibid. p. 493.*

¹ Ἐν ὄμα τοῦ Χριστοῦ ἡ ἐκκλησία πάσα.

not to side with one Paul, or Cephas, or Apollos, or with some one *that plants*, or some one *that waters*, but has produced many Pauls, and Apollos, and Cephases, after whom we take our names, instead of that great and common name, Christ, and we are said to belong to these men.”¹—*T. 1, or. 26, p. 445. See also T. 1, or. 51, ad Cleodonium, p. 745, B;* and the extract already given under “*Authority*,” *pp. 55, 56.*

ST. BASIL, G. C.—*Adore ye the Lord in His holy court (Ps. xxviii. 2).* Adoration is necessary, but adoration which is not out of the Church, but is offered in the very court of God. Invent not, He says, your own *courts* and synagogues for me. One is the holy *court* of God. The synagogue of the Jews was formerly that *court*, but, after their sin against Christ, their *house* became *desolate*. Hence does the Lord also say, *And other sheep I have that are not of this fold (St. John x. 16)*, where speaking of those that are pre-ordained out of the Gentiles unto salvation, He points out a *court* of His own, besides that of the Jews. Wherefore out of that *holy court*, God is not to be worshipped, but in that court; lest he that is out of it, or is drawn out of it by those that are without, cease to be in the Lord’s *court*.”—*T. 1, par. 1, Hom. in Ps. xxviii. pp. 165, 166. See also Ibid. Hom. in Ps. xlv. n. 9, p. 238, A.*²

“Since the only-begotten Son of God, and Lord and God

¹ Ὄν εἶναι λεγόμεθα.

² Explaining in the same volume (p. 262) the 48th Psalm, ver. 12, he says: “If thou behold one of those who are puffed up with knowledge falsely so called; and who give in their adhesion to wicked doctrines; and who, in lieu of the name of Christians, designate themselves after one of the leaders of heresy, such as Marcion, or Valentinus, or one of those that now rise to the surface; know that these also *have called their lands by their names (Ps. xlviii. 12)*, by uniting themselves to men corrupt and utterly earthly.” St. Gregory of Nyssa uses similar language: “Just will it be in you to oppose all that power which you have from the grace of God, and from your Church, to the knowledge falsely so called of men, who are ever discovering something fresh against the truth; men through whom that harmony which is according to God is broken, whilst the great and venerable name of Christians is suppressed, and the Church is portioned out according to human appellations; and what is most dreadful of all, men take a pleasure in being designated after those who have led them into error.”—*T. iii. Contr. Apollinar. p. 261.*

Jesus Christ, by whom all things were made, cries aloud, *I came down from heaven not to do my own will, but the will of Him that sent me, even the Father* (*St. John* vi. 38), and, *of myself I do nothing* (*Ib.* viii. 28), and, *I have received a commandment what I should say, and what I should speak* (*Ib.* xii. 49); and as the Holy Ghost, who distributes gifts great and wonderful, who worketh all in all, *speaketh nothing of Himself*, but whatsoever *He shall hear from the Lord that He speaks*; how can it fail but be much more necessary for the whole Church of God, *careful to keep the unity of the Spirit in the bond of peace*, to fulfil what is said in the Acts, *And the multitude of believers had but one heart and one soul* (iv. 32); no one, that is, setting up his own will, but all in common seeking, in one Holy Ghost, the will of that one Lord Jesus Christ, who says, *I came down from heaven, not to do my own will, &c.* (*John* vi. 38); and who says to the Father, *not for them only do I pray, but for them also who through their word believe in me, that they all may be one* (*Ib.* xvii. 20). I am thus clearly, and past all debate, fully convinced by these, and many other (testimonies) which I pass over in silence, that concord, agreeably to the will of Christ in the Holy Ghost, throughout the whole Church of God together, is necessary."—*Proœm. de Judico. Dei*, t. ii. p. 1, n. 4, p. 302. See also *T.* iii. p. 1, *de S. Sanc. c.* xxvi. § 61, p. 71, A.

"Since all who have hoped in Christ are one people,¹ and they who are Christ's are now one people, though the people be named after different places, your country rejoices and is gladdened at the dispensation of the Lord, and accounts not itself to have lost one man (by Amphilocheius being chosen bishop), but by one man to have entered into possession of all the churches."—*Ib. Ep. clxi. ad Amphil. p.* 364.

"It is more just that we be judged, in what regards ourselves, not by one or two who walk not according to truth, but by the multitude of bishops, who, by the favor of Christ, are united with us. Let the question be put to those of Pisidia, Lycao-

¹ *Εἷς λαός.*

nia, of the Isauris, of both Phrygias, of that part of Armenia that borders on your country, of Macedonia, of Achaia, of Illyricum, of Gaul, Spain, the whole of Italy, Sicily, Africa, the sound districts of Egypt, and what is left of Syria; they all both send letters to me, and receive mine: from which letters, whether sent by them or received from us, you may learn that we are all unanimous, and think the same thing.¹ So that it will not escape your accuracy, that whoso flies from communion with us, severs himself from the whole Church. . . . It were better that we should be cast aside, and the churches be of one mind with each other,² than that, through our puerile narrowness of mind, so great an evil should be brought upon the people of God.”—*T. iii. p. 2, Ep. cciv. ad Neocæsarienses, n. 7, pp. 444, 445.*

“We are indeed little and lowly, but, by God’s grace, we are always the same, and are not moulded by the changes of things. For our faith is not different in Seleucia, different in Constantinople, and different at Zelis, at Lampsacus different, and another at Rome, but always one and the same.³ For as we received of the Lord, so are we baptized; as we were baptized, so do we believe; as we believe, so is our doxology.”—*Ib. Ep. 251, n. 4, Evæsenis, p. 562.*

ST. PACIAN, L. C.—“If it be not a carnal motive, my lord, but, as I think, a spiritual call, that has led you to inquire from us the credibility of Catholic truth, it was your first duty (as you hold not to the source and fountain of the parent (principal) Church, but have sprung, as far as I can see, at some time or other, from a mere rivulet) to state what your opinions are, or in what you differ from us, and thus discover what was the cause that especially separated you from the unity of our body.”—*Galland. t. vii. Epist. i. n. 1, p. 257.*

“Grant that Novatian suffered somewhat, yet he was not put to death; and had he been put to death, he would not there-

¹ Ὅτι σύμφυχοι πάντες ἐσμεν, τὸ ἐν φρονοῦτες.

² Τὰς δὲ ἐκκλησίας ὁμονοεῖν πρὸς ἀλλήλους.

³ Ἀλλὰ μία καὶ ἡ αὐτὴ αἰεὶ.

fore have been crowned. Why? Because he was out of the peace of the Church, out of concord, out of that mother of whom he ought to be a part, who is a martyr.¹ Hearken to the Apostle: *And if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.*—*Ibid. Ep. ii. n. 7, p. 261.* See also the extract given under “*Authority,*” p. 58, *et seqq.*

ST. AMBROSE, L. C.—“*The sea saw and fled, &c.* The water, at the Lord’s command, knew both to gather together, to fear and to fly. Let us be likened unto this water, and we shall know the one congregation of the Lord, the one Church.² Time was that the water here was gathered out of every valley, marsh, and lake. The valley is heresy, is Gentilism, because God is the God of the hills, not of the valleys. In fine, in the Church there is exultation; in heresy and Gentilism, weeping and mourning. Whence he says, *He hath set it in the vale of tears.* Out of every valley therefore is the Catholic people gathered. And now the congregations are not many; but there is one congregation, one Church.”³—*Hexæmer. lib. 3, c. i. n. 2, 3, p. 34.*

“He (Christ) also declares that they who divide the Lord’s Church are moved by a devilish spirit; that thus He might at once comprise the heretics and schismatics of all times, to whom to deny forgiveness; for as much as every (other) sin has for its object individuals, whilst this is against all men. For they alone who tear in pieces the members of the Church, for which the Lord Jesus suffered and the Holy Ghost has been given unto us, seek to render void the grace of Christ.”—*T. ii. l. ii. de Pœnitent. c. iv. n. 24, pp. 421, 422.*

“Learn from this that all heretics and schismatics are separated from the kingdom of God, and from the Church; and it is therefore manifest that all assemblies of schismatics and

¹ Extra ecclesiæ pacem, extra concordiam, extra eam matrem cujus portio debet esse qui martyr est.

² Unam congregationem Domini, unam ecclesiam.

³ Jam non multæ congregationes sunt, sed una est congregatio, una ecclesia.

heretics are not of God, but of the unclean spirit.”—*T. i. Expos. Ev. St. Lucae, n. 95, p. 1432.* See the account, taken from his *Serm. de Obit. Frat. Satyri*, of his brother’s refusing to receive the holy communion, until he had ascertained whether the bishop was orthodox, given under “*R. C. Church.*”

ST. EPIPHANIUS, G. C.—Having, at *p. 302, adv. Hæres.*, stated that Marcion was, on account of his crimes, excommunicated by his own father, he gives the following as having taken place at Rome, where Marcion applied to be received into communion: “Why will you not receive me? And then they told him that they could not do it without the concurrence of his venerable father, for one is the faith, and one our unanimity, neither can we act in opposition to our excellent fellow-minister, thy father. But he, being moved with envy, and excited to great rage and pride, brought about a schism; and secretly adding heresy, he declared, ‘I will divide your Church, and cast a schism into it that shall endure for ever;’ and in truth he did originate a no slight schism, not rending the Church, but himself, and those that sided with him.”—*T. i. adv. Hæres. 42, p. 303.* See also the extract under “*Apostolicity,*” from *Hæres. 42, pp. 366, 367.* And for a similar passage, see *Ibid. Hæres. 70, p. 827.* Having named five great trunks, or sources of heresy, he says, “Hence the separated heresies have, as branches, been torn off; called indeed after Christ’s name, yet not His, but are, some of them, at a very great distance from Him; whilst others, on account of some very slight matter, are disinherited, and have made themselves and their children aliens unto Him; they are not within the boundaries, but have established themselves without, and have nothing of Christ but the name. There but remains for us to show forth the truth, and the oneness of that dove which is praised by the bridegroom.”—*Adv. Hæres. 80, pp. 1076, 1077.*

“The Church is begotten from one faith, and brought forth by means of the Holy Ghost, the only child of her that is but

one, the only child of her mother.¹ And as many as have come after her, or have been before her, are called *concupines*; which though they may not have become utterly aliens from the covenant and inheritance, yet have they no dowry from the Word, and no indwelling of the Holy Ghost. [Having enumerated the heresies, he adds:] There remains the one, to wit, the holy Catholic Church, called also, with just cause, from the first, Christianity; and by Adam, and before Adam, before even all ages with Christ, by the will of the Father, Son, and Holy Ghost, believed in, and at His advent in the world clearly revealed, and by us now, after all these heresies, yea concubines, again celebrated, as the order of our discourse requires."—*Ibid.* pp. 1083, 1084.

"You that have gone through this whole work of mine, or part of it, pray for me that God may vouchsafe unto me a portion in that holy and one Catholic and Apostolic Church, the true, the life-giving, and the saving."—*Adv. Hæres. (Exp. Fid.)*, p. 1102.

COUNCIL OF CONSTANTINOPLE, G.C.—This second œcumenical council added to the creed of Nicæa the articles relative to the Church: "We believe . . . in (into) one holy, Catholic, and Apostolic Church." And in the synodal epistle addressed to the Western Church, which received the enlarged creed, they say: "The word of faith being thus uttered as with one mouth, and Christian love being confirmed in us, let us cease from saying that which was condemned by the Apostles, *I am of Paul, and I am of Apollos, and I of Cephias*, but all seen to be of Christ, who in us is not divided, we shall, God vouchsafing it, preserve the body of the Church undivided, and we shall stand with confidence at the tribunal of the Lord."—*Ep. Synod. Damaso et Aliis*, p. 966, t. ii. *Labbe*.

ST. SIRICIUS, POPE, L. C.²—"It has been arranged by apos-

¹ Ἐκκλησία ἐστὶν ἀπὸ μίας πίστεως γεγεννημένη . . . μία τῇ μονῇ καὶ μία τῇ γεγεννηχία.

² He succeeded Damasus in the year 384, and died in 398. The edition used is that given by *Gallandius*, t. vii., after *Constant*.

tolie discipline, that one ought to be the confession (of faith) of the Catholic bishops. Wherefore, if the faith be one, one also ought the tradition to continue. If one the tradition, one ought to be the discipline observed throughout all the churches. The churches are indeed founded in different countries, but, by the oneness of the Catholic faith, throughout the whole world has (the Church) been called one. For thus also do we read: *One is my dove, my perfect one is but one, she is the only one of her mother.*"—*Galland. t. vii. Ep. viii. seu Canon. Synod. Rom. ad Episcopos. Gall. n. 9, p. 547.*

"The Apostle says of the Church: *We being many, are one bread* (1 *Cor. x.*); because, as one bread is formed out of many grains, so one church is congregated out of many nations."—*Gall. t. vii. Incert. Auct. Brev. Fidei, p. 596.*

ST. JEROME, L. C.—"Great the labor, but great the reward, to be what the martyrs, to be what the Apostles are, to be what Christ is. All which, indeed, is then of benefit, when done in the Church; when we celebrate the Passover in one house;² if we go into the ark with Noah. . . . As to virgins, such as are amongst divers heresies, and such as there are said to be in the party of the most impure Manichæus, they are to be accounted harlots, not virgins."—*T. i. Ep. xxii. ad Eustochium, n. 38, col. 121.*

"She,—that with a firm root is planted upon the rock Christ,—the Catholic Church, the one dove, she stands, the perfect one, and nighest to Him on His right hand; for she has nothing sinister in her; she stands in *gilded robes*, passing from the words to the meaning of the Scripture; and she is filled with every virtue, or, as we have translated it, with a *diadem of gold*. For she is a queen, and reigns together with the king; whose *daughters* we may understand to be the souls of believers in general, and of the choirs of

¹ The author of this treatise is not known. It is given by *Gallandius, t. vii.*

² *Quæ quidem universa tunc prosunt, quum in ecclesia fiunt; quum in una domo Pascha celebramus.*

virgins in particular.”—*Ib. Ep. lxxv. ad Principiam, n. 15, col. 384.*

“Let one Eve be the mother of all the living, and one Church the parent of all Christians.”¹—*Ib. Ep. cxxiii. ad Agronchiam. n. 12, col. 902.*

“Through luxury and voluptuousness, and its profitableness, they are at discord with each other about the people, and one heresy becomes two, and they are again subdivided, that so they may lead away their distinct flocks, and may devour the houses of widows, and of sinful women, who are ever learning, and never attain to the knowledge of the truth.”—*T. iv. l. iv. Comm. in Is. col. 140.*

“That there is one altar in the Church, and one faith, and one baptism, the Apostle teaches; which altar the heretics having abandoned, have built for themselves many altars, not to render God propitious, but to the multiplication of sins. For which cause they deserve not to receive the laws of God, seeing that the laws which they had received, they despised; and should they say anything concerning the Scriptures, it is not to be likened to the words of God, but to the sentiments of Gentiles.² These men immolate numerous victims and eat their flesh, deserting the one victim of Christ; neither do they eat His flesh, whose flesh is the food of believers. Do they what they may—simulating the order and rite of the sacrifices, or give they alms, or promise they chastity, or affect humility, and with feigned kindness deceive the simple,—the Lord will receive no part of these their sacrifices.”—*T. vi. l. ii. Comm. in Osee, col. 88, 89.*

Commenting on *Osee* x. 1, 2: “That the hearts of heretics are divided, and that they oppose each other with opposite opinions, even themselves do not deny, seeing that their sentiments are conflicting. Therefore shall they be dispersed, and the Lord shall *break down*, or dig up, their idols or altars,

¹ Et una ecclesia parens omnium Christianorum.

² Et si quid dixerint de Scripturis, nequaquam divinis verbis, sed ethnicorum sensibus comparandum est.

which they have devised out of their own hearts, and He shall destroy their titles by which they are each called after their own names, and have imposed their own names upon their own lands, so as to be said to belong not to the Church of Christ, but to this man or that.”¹—*T. vi. l. ii. Comm. in. Osee, col. 107.*

ST. J. CHRYSOSTOM, G. C.—“*To the Church of God that is at Corinth . . .* He calls it *the Church of God*, showing that it ought to be united. For if it be *of God*, it is united, and is one, not in Corinth only, but also in all the world. For the name of *the Church*, is a name not of separation, but of unity and concord . . . For though these words were written to the Corinthians, yet does he also make mention of all the faithful throughout the whole world, showing that the Church, though dispersed in divers places, ought to be, throughout the whole world, one,² and much more that which is *at Corinth*. For though place divide, yet does the Lord bind them together, being common to them all.”—*T. x. Hom. i. in Ep. ad Cor. n. i. pp. 4, 5.*

“If it were not right to call themselves by the names of Paul and of Apollos and of Cephas, much less of any others. If under the teacher and the first of the Apostles, and one that had instructed so much people, it was not right to be enrolled, much less under those who were nothing.”—*Ibid. Hom. iii. n. 1, p. 18.*

Commenting on 1 *Cor. xii. 12*: “*For as the body is one and hath many members, &c.* Seest thou the accurate comprehension? He points out the same thing as both *one* and *many*. Wherefore also he adds, striving more earnestly with the sub-

¹ The following are Jovinian’s words as given by St. Jerome (*l. ii. Adv. Jovin. t. iv.*): “Spouse, sister, mother, and whatever other names you can fancy, is the congregation of the one Church, which never is without a bridegroom, a brother, a son. She holds one faith, she is neither made an adulteress by a variety of doctrines, nor rent asunder by heresies (*unam habet fidem, nec constupratur dogmatum varietate, nec hæresibus scinditur*). She remains a virgin. She follows the Lamb whithersoever He goeth; she alone knows the canticle of Christ.”

² *Μία ἐστὶν . . . ἐν πάσῃ τῇ οἰκουμένῃ . . . δεικνὺς ὅτι τὴν ἐπὶ τῆς οἰκουμένης μίαν δεῖ εἶναι ἐκκλησίαν, καίτοι τόποις πολλοῖς κεχωρισμένην.*

ject before him, *And all the members of that one body, whereas they are many, yet are one body.* He said not, ‘being many are of that one body,’ but that ‘the one body itself is many, and those so many members are this one thing.’ If, therefore, one is many, and many are one, where is the difference? . . . And having said this, and having clearly demonstrated it from the common judgment of all, he added, *So also is Christ.* And he ought to have said, ‘So also is the Church,’ for this came next in order; yet he does not say this, but instead of the Church he puts Christ, carrying the discourse on high, and moving the hearer to greater shame. But what he means is this: ‘So also is the body of Christ, which is the Church.’ For as both body and head are one man, so he declared the Church and Christ to be one. Therefore did he put Christ instead of the Church, designating in this way His body. ‘As then,’ he says, ‘our body is one thing, although it be composed of many, so also in the Church we all are one thing. Yea, for though the Church be composed of many members, yet these many form one body.’ [Having explained how by baptism we are made one body, he continues]: ‘And why do I speak,’ says he, ‘of the Jews? for even the gentiles, who were so far distant from us, He has brought into the perfectness of one body.’ Wherefore, having said, *We all*, he did not stop there, but added, *whether Jews or gentiles, whether bond or free* (ver. 13). Now if, having before this been so separated, we have been united and become one, much more after having become one, we should not do right to grieve and despond: for the difference has no existence. For if He has accounted both gentiles and Jews, both bond and free, worthy of the same (blessings), how, after having so deemed them worthy, should He divide them, after having vouchsafed a greater perfection of unity by the bestowal of His gifts?” So he continues throughout nearly the whole homily.—*T. x. Hom. xxx. in Ep. i. ad Cor. n. 1, 2, pp. 314-316.*

Commenting on 1 *Cor. xii. 27*: “As he had said *the body*, and the whole body was, not the church of the Corinthians,

but that which is everywhere throughout the world, for this cause did he say *in part*; that is, the Church that is among you is a *part* of the Church spread everywhere, and of the body which is constituted by means of all the churches; so that not only with each other, but also with all the Church throughout the world should you have peace, if at least ye be members of the whole body.”¹—*Ibid. Hom. xxxii. n. 1, p. 333.*

“Nothing so provokes God as the division of the Church. Even though we may have done ten thousand good things, yet shall we, if we cut to pieces the fulness of the Church, suffer no less a punishment than they that mangled His body. For that happened for the benefit of the world, though not done with that intention, but this has no advantage in any case; but much is the injury. This do I say not to the governors only, but also to the governed. A certain holy man (St. Cyprian) said something that seems to be a bold thing, but yet he spoke it out. Now what is this? He declared, that not even the blood of martyrdom was able to blot out this sin. . . . Let these remarks be for those who give themselves up indiscriminately to those that rend the Church. For if they have doctrines also opposed (to ours), even for this cause it was not fitting to be mixed up with them; whereas if they hold the same opinions, the reason is much stronger. Why so? Because the disease is that of lust of power. Know you not what Core, Dathan and Abiron suffered? What they alone? Rather is it not what they also who were with them? What sayest thou? ‘The faith is the same, these men also are orthodox.’ Why, then, are they not with us? *One Lord, one faith, one baptism.* If their cause is good, ours is evil; but if ours is good, theirs is evil. *Children*, says he, *tossed to and fro, and carried about by every wind of doctrine.* Tell me, think ye that this suffices, to say, that they are orthodox; and has then the ordination passed away,² and perished? And what is the ad-

¹ Ἡ ἐκκλησία ἢ παρ’ ὑμῖν μέρος ἐστὶ τῆς πανταχοῦ κειμένης ἐκκλησίας . . . εἰ γὰρ παντὸς ἔστε μέλη τοῦ σώματος.

² Τὰ τῆς χειροτονίας δὲ οἴχεται.

vantage of the rest, if this be not accurately observed. For as for the faith, so also for this must we contend. Since, if it is lawful for each one to *fill his hands*, according to the phrase of those of old, and to become priests, let all approach; in vain has this altar been built, in vain the fulness of the Church, in vain the number of the priests. . . . Wherefore do I declare and testify, that the making a schism in the Church is not a less evil than the falling into heresy.¹ [So he continues throughout the homily.]”—*T. xi. Hom. xi. in Ep. ad Ephes. n. 3, 4, 5, pp. 96, 99-101.*

ST. GAUDENTIUS OF BRESCIA, L. C.—“It is certain that all the men of that age perished in the deluge, save those who were found worthy to be within the ark, which was a type of the Church. For in like manner also now, they cannot be anywise saved who are aliens from the apostolic faith, and from the Catholic Church.”²—*Serm. viii. De Lect. Evang. p. 955, t. v. Bib. Max. PP.*

CENTURY V.

ST. AUGUSTINE, L. C.—“If the Church should address you (Donatists) gently, and say, ‘Oh my children, what complaint do you bring against your mother? I wish now to hear from you why you have deserted me. You accuse your brethren, and I am sorely lacerated. When the Gentiles persecuted me, I endured many things in grief; many abandoned me, but they did it through fear; but no one has compelled you to rebel against me thus. You say that you are with me, but you see that it is false. I am called the Catholic Church, and you are on the side of Donatus.’”³—*T. ix. Psal. Contr. part. Donat. col. 51.*

“These testimonies do we produce from the holy Scriptures, that it may be seen that it is not easy for anything to be more

¹ Τοῦ εἰς αἵρεσιν ἐμπεσεῖν τὸ τὴν ἐκκλησίαν σχίσαι οὐκ ἔλαττον ἔστι κακόν.

² Nam similiter etiam nunc omnino salvi esse non poterunt, qui ab apostolica fide et ab ecclesia Catholica fuerint alieni.

³ Dicitis mecum vos esse, sed falsum videtis esse. Ego Catholica dicor, et vos de Donati parte.

grievous than the sacrilege of schism : because there is no just necessity for severing unity,¹ since the good may therefore tolerate the wicked, who will be of no spiritual injury to them, lest they be themselves spiritually separated from the good, when the consideration of preserving peace restrains or delays the severity of discipline ; a severity however which a state of safety brings out, when it is seen that something may, by ecclesiastical judgment, be subjected to wholesome correction, without the wound of schism.”—*Ib. Lib. ii. Contr. Ep. Parmeniani, n. 25, p. 103.* See also *Ib. L. iii. n. 27, 28, pp. 146, 147,* given under “*Visibility.*”

“The Apostle says, *If I have faith so that I could remove mountains, &c. (1 Cor. xiii. 2).* We have, therefore, to inquire here, who has *charity* : you will find it is they alone who love unity.² . . . And as we are inquiring where the Church of Christ is, let us hear Him, who redeemed it with His own blood, declaring, *You shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth (Acts i. 8).* With this Church which is diffused throughout the *whole earth*, whoso communicates not, with whom he communicates not thou seest,³ if thou dost but understand whose words these are. But what is more mad than to be partakers of the sacraments of the Lord, and not to be partakers of the words of the Lord ? These in truth will have to say, ‘In Thy name have we eaten and drunk ;’ and they will have to hear, *I know you not* : they eat and drink His body and blood in the sacrament, and they recognize not in the gospel, His members diffused over the whole world, and for this cause they are not numbered amongst them at the judgment.”—*Ib. L. ii. Contr. Litter. Petilianis, n. 126, p. 413, 414.*

“The question between us undoubtedly is, where is the

¹ Facile non esse quidquam gravius sacrilegio schismatis : quia præcidendæ unitatis nulla est justa necessitas.

² Quis habeat charitatem : inuenies non esse nisi eos qui diligunt unitatem.

³ Huic ecclesiæ, quæ per totam terram diffunditur, quisquis non communicat, cui non communicet vides.

Church? whether with us or with them (Donatists)? That Church assuredly is one, which our ancestors called the Catholic, that they might show, by the name itself, that it is throughout the whole.¹ For throughout (or, according to) the whole is expressed in Greek by *καθ' ὅλον*. But this Church is the body of Christ, as the Apostle says, *For His body, which is the Church (Coloss. i. 24)*. Whence, assuredly, it is manifest, that he who is not in the members of Christ cannot have Christian salvation.² Now the members of Christ are united to each other by the charity of unity, and, by the same, cohere to their own head, which is Christ Jesus.—*Ib. De Unitate Ecclesie, n. 2, pp. 538, 539.*

The writings of this father, those especially against the Donatists, are replete with argument in support of the unity of the Church. To understand clearly the grounds taken by either party on this head, see especially the “*Collatio Carthaginiensis*,” t. ix.

ST. CHROMATIUS, L. C.³—“*Blessed are the peace-makers, for they shall be called the children of God.* The *peace-makers* are they who, keeping aloof from the scandal of dissension and discord, preserve the love of brotherly charity, and the peace of the Church, under the unity of the Catholic faith; a peace which the Lord in the Gospel especially commends to His disciples to keep, saying, *Peace I leave you, my peace I give unto you*; a peace which David of old testified that the Lord would bestow upon the Church (*Ps. lxxxiv.*) . . . For there is not anything so necessary to God’s servants, so salutary to the Church, as to keep charity and to love peace, without which the Apostle says (writing) to the Hebrews, that no man can see

¹ Quæ utique una est, quam majores nostri Catholicam nominarunt, ut ex ipso nomine ostenderent, quia per totum est.

² Manifestum est, eum qui non est in membris Christi, christianam salutem habere non posse. See the meaning of “Catholic” more fully treated of under “Visibility,” from *Ibid. l. ii. Contr. Lit. Petil. n. 90, p. 400-1.*

³ Bishop of Aquileja, in which see he succeeded Valerian in the year 387; he was the friend of St. Ambrose and of St. Jerome; he died about the year 406. The edition used is that given by *Gallandius, t. viii. Bibl. Vet. PP.*

God. Wherefore, it behooves us with all zeal and diligence to keep the peace of the Church, and to bring back, as far as in us lies, from zeal for peace and the faith, those who dissent from peace,¹ unto the love of the Church; following in this the prophet, who saith, *With them that hated peace I was peaceful.*—*Galland. t. viii. Tract. in Matt. n. 7, pp. 336, 337.*

PAULUS OROSIUS, L. C.—“God, who is one, delivered one faith, spread one Church over the whole world: this Church He regards, this He loves, this He defends. Let a man hide himself under whatever name he pleases, if he be not associated with this Church, he is an alien; if he assail it, he is an enemy.”²—*Histor. l. vii. c. 33, p. 443, t. vi. Bib. Maxim. SS. PP.*

“We are all brethren, and one body in Christ, under one head which is Christ, and under one Church, which is Christ.”³—*De Libert. Arbitr. lb. p. 457.*

ST. PROSPER OF AQUITAINE, L. C.—“*Bless the Lord, O my soul* (*Ps. ciii. 1*). As in the preceding psalm, so also in this, which follows it, the voice is that of the members of Christ. It is one individual, with one heart and one soul, in one faith, moving and exciting itself to praise God.”—*In Ps. ciii. col. 382.* See a similar passage, *Ib. in Ps. cii. col. 378.*

“By the animals of every kind gathered together in the ark of Noah, and by the vessel, seen in Peter’s vision, let down from heaven by four cords, filled with all manner of living things, nothing else is signified but that men from out the whole human race are to be gathered together in the unity of the Church.”—*Ib. col. 386.*

“*O Lord, I am thy servant; I thy servant and the son of thy handmaid* (*Ps. cxv. 16*). As if he said, many call themselves martyrs, many profess themselves Thy servants, because

¹ Qui a pace dissentiunt.

² Unus Deus unam fidem tradidit, unam ecclesiam toto orbe diffudit; hanc aspexit, hanc diligit, hanc defendit. Quolibet se quisque nomine tegat, si huic non sociatur, alienus; si hanc impugnat, inimicus est.

³ Nos enim sub uno capite, quod est Christus, et sub una ecclesia, quæ est Christus, omnes fratres sumus, et unum corpus in Christo.

they have Thy name, in the midst of vices, heresies, and errors. But because they are *without* Thy Church, they are not *the sons of Thy handmaid*."—*In Ps. cxv. col. 430.* See also *In Ps. cxvii. col. 432.* *In Ps. cxxvi. col. 474.*

"These men withdrawing, through pride, from the unity of the Church—who, as though scandalized by the mixture of chaff abandon the wheat before the fan of separation—*shall receive their cities in vain* (*Ps. cxviii. 20*); that is, they shall assemble together into a reprobate fellowship, and into vain councils; for whoso uses not Catholic charity, is scattered by heretical vanity."¹—*In Ps. cxviii. col. 502.*

PRESBYTER OF AFRICA, L. C.²—"The authority of the Gospel tells us of His garment, woven from the top, that was taken from Him; this even the soldiers would not divide, confirming the unity of the Church, from whose *lot* heretics are excluded; for it happened by *lot* that *one*, that is, unity, should have it."—*De Promis. et Prædict. c. xxvi. p. 109.* For a similar passage, see *Ibid. P. iii. Prom. xxiii. pp. 178, 179.*

Depart from me you that work iniquity (*Matt. vii.*) For it is iniquity to rend unity, tearing as it were the garment of Christ, and the nets, as it were, of the fishermen, the Apostles: from whose fellowship all heretics are aliens; who, the peace of one communion and of one bread of God and of the Apostles, left, preach in their, not churches, but streets; and do not communicate in their memories (or, in places dedicated to their memories): separated from the whole, they give themselves the Catholic name: whereas, in Jerusalem, James, and Stephen, the first martyr; at Ephesus, John; Andrew and others, in various parts of Asia; in the city of Rome, the Apostles Peter and Paul, delivering to their posterity the church of the Gentiles (in which they taught the doctrine of

¹ Qui caritate Catholica non utitur, hæretica vanitate dispergitur.

² The work entitled "*De Promissionibus et Prædictionibus Dei*" is assigned by many critics to St. Prosper of Aquitaine, but it is in reality by an African priest who wrote towards the middle of the fifth century. See the *Monitum*, pp. 86, 87, in the edition of St. Prosper's works, where the treatise is given.

Christ our Lord), at peace, and one¹—hallowed it with their blood.”—*Ibid. Dimid. Temp. c. iv. p. 192.*

ST. NILUS, G. C.²—“Concerning the intellectual Jerusalem, that is, the Church, it is written, *Whose participation is of the same thing* (Ps. cxxi.) For all believers being one body and one spirit, one city in conversation, coming together unto the same place (or, agreeing in the same thing), in the bond of peace and of love, we partake in unanimity of the gifts of the Holy Ghost.”—*L. i. Epist. eclviii. p. 97.*

“*But I, as a fruitful olive-tree in the house of the Lord* (Ps. li.), have never been stripped of blessed hope. Wherefore, let us be a *fruitful olive-tree*, not in any other place—not in Gentilism, not in Judaism, not in an evil heresy,—but *in the house of God*, that is, in faith and godliness; for the ungodly in vain bring forth fruits *without* the Church.”—*L. iii. Ep. xxviii. p. 304.*

ZACCHÆUS, L. C.³—“These heretics, abandoning the apostolic tradition, have followed teachers of a false faith (perfidy), and have, with the doctrines, changed the name of religion. For just as each of them took it into his fancy to lead astray the ignorant by his deceits and by this crime to gain honor for himself, was God taught to be believed in part, or to be totally denied: besides this, they called after their own names men who previously bore the name of Christ, that thus they

¹ Iniquitas est scindere unitatem . . . relicta pace communionis et panis unius Dei et Apostolorum, in suis non ecclesiis, sed plateis prædicant, et eorum memoriis non communicant, separati a toto Catholicum sibi nomen adseiscunt . . . pacatam unamque suis posteris tradentes.

² St. Nilus had for his master the great St. Chrysostom, of whom he frequently makes mention. He flourished under the emperors Arcadius and Theodosius, and died about the year 451. The edition of his letters used is that by *Allatius*, Romæ, 1668; of his treatises, that by *J. M. Suarez*, Romæ, 1673.

³ Zacchæus is but a feigned name under which the writer defends Christianity. His real name seems to be Evagrius, who flourished early in the fourth century, and is the author of a treatise,—similar in style and in the handling, to the one quoted from here,—entitled “*Altercatio Simonis Judæi et Theophili Christiani*” (*Gennad. De Vir. Illus. c. 50*). Gallandius, t. ix. (*Proleg. c. vi. pp. xiv-xvii.*), and before him Tillemont, are of opinion that both these pieces are by the same author.

who, after abandoning the name of Christ, took the name of their religion from a man, might in no particular be free from sacrilege. For what difference does it make whether a man, who ceases to be called a Christian, take his designation from an idol or from a man? Accordingly, each heresy is now designated by the name of the individual through whom as its author it prevaricated; and to such a degree are they pleased with their peculiar nomenclature, as not even by this to perceive that they are cut off from the unity of religion, though even in name they have lost the faith.¹ Hence, from Manes, the Manichees, &c. . . . They cease not to assail the Church and Christ. But as nothing is ever stronger than truth, the mighty ponderous mass remains immovable in the midst of the assaulting waves, which break tormented with their mutual violence; and the purpose of these apostates merely attains to this, that differing as they do from each other, while each desires to destroy our faith, they as a whole establish it.”²

—*L. ii. Consult. Zacc. et Apollon. c. xi. Galland. t. ix. p. 231.*

ST. CYRIL OF ALEXANDRIA, G. C.—“Therefore do we say that the mystery of Christ must be celebrated in the churches of God, as in holy tabernacles. . . . *In one house shall it be eaten, neither shall ye carry forth of the flesh thereof out of the house (Ex. xii.)* The many-minded heretics violate this will of God, fixing up for themselves, as they do, another tabernacle, besides that which is truly the holy tabernacle, and sacrificing the lamb *without*, and carrying it forth somewhere to a very great distance from that one house, and dividing the indivisible.³ For Christ is one, and perfect in all.”—*T. i. l. x. De Ador. in Sp. et Ver. p. 355.* See a similar passage under the head “*Sacrifice*,” from the same treatise, *t. xiii. p. 474.*

Applying *Lev. xvii. 3*: “It is therefore unlawful and a profanation, and an act the punishment of which is death, to love

¹ Et in tantum proprietate nominis delectantur, ut nec sic quidem intelligant se ab unitate religionis abscissos, quod fidem etiam in nomine perdiderunt.

² A se invicem discrepantes, fidem nostram dum destruere singuli cupiunt, adstruunt universi. This argument he handles very dexterously.

³ Μεριζοντες τὸν ἀμέριστον.

to associate with unhallowed heretics, and to unite one's self to their communion; for they sacrifice out of the holy tabernacle the victim which is offered for sins, and do not perform the sacred sacrifice within the holy places. For the Church is one, even as there was also one tabernacle of old, and one tabernacle which pointed out in a type the beauty of the Church."—*T. i. Glaphyr. in Lev. l. i. p. 551.* See also a similar passage in *t. iii. Comm. in Osee, p. 124, B. C.*

"Wherefore, as some beginning and way whereby we also might be partakers of the Holy Spirit, and of union with God, there was the mystery of Christ; for we are all therein sanctified, after the manner that has been already explained. Whence that we may have union with God and with each other, and be thoroughly blended together—though kept distinct by that separation which is seen in our individual bodies and souls—the only-begotten Son contrived a certain way, which was invented by that wisdom which befits Him, and by the will of the Father. For, by means of the mystic participation, blessing those who believe in Him with one body, His own, to wit,¹ He makes them one body with Himself, and with each other."—*T. iv. Comm. in Joan. l. xi. p. 998.*

THEODORET, G. C.—"One indeed is the Church throughout earth and sea," &c., as given under "*Authority*," pp. 95, 96.

Commenting on 1 *Cor. i.:* *To the Church of God which is at Corinth*, &c., "all the words here set down are remedies for that under which they suffered, for they reconcile that division which had miserably taken place. And first of all he calls them one *Church*, and *the Church of God*, and adds, in *Christ Jesus*, not in this or that other individual. He likewise calls them both *elect* and *saints*, and joins them with those who had believed throughout the universe: teaching, that not only they ought to think alike, but that all they also who have believed the Gospel, have one mind, as having been perfected in the body of Christ our Lord."—*T. iii. in Ep. ad Cor. c. i. pp. 165, 166.*

¹ Ἐνὶ γὰρ σώματι, τῷ ἰδίῳ δηλαδὴ.

CASSIAN, L. C.—“By denying Jesus Christ, the only Son of God, you have denied all the rest. For this is the nature of the sacrament of the Church and of the Catholic faith, that the man who denies a part of the divine sacrament is disabled from confessing other part. For the whole is so connected and incorporated together, that one part cannot stand without the other; and whoso has denied one point out of the whole, it profits him nothing to have believed all the rest.”—*L. vi. De Incarn. t. vii. p. 92, Bib. Max. SS. PP.*

ST. XISTUS III., POPE, L. C.¹—“Wherefore, because the *faith*, as the Apostle says, *is one*, that faith which has triumphantly prevailed, let us believe what it behooves us to teach, and teach what it behooves us to hold. Let nothing further be allowed to novelty, because it is fitting that nothing be added to antiquity.² Let not the belief of our ancestors be troubled

¹ He succeeded St. Celestine I., in 432, and died in 440. The edition used is that given by *Gallandius, t. ix., after Constant.*

² *Nihil ultra liceat novitati; quia nihil adjici convenit vetustati.* This passage is quoted as follows by Vincentius of Lerins:—“Lest aught should seem wanting to so plentiful proofs, we will add for a conclusion a twofold authority of the apostolic see, the one, to wit, of holy Pope Sixtus, which venerable man now adorns the Roman Church, the other of his predecessor, Pope Cælestinus, of blessed memory, which (other) I have judged it necessary here also to insert. The holy Pope Sixtus, then, says, in the epistle which he sent to the bishop of Antioch touching the cause of Nestorius: ‘Therefore,’ says he, ‘because, as the Apostle says, the faith is that which has evidently obtained, what things are to be said, let us believe, and what things are to be holden, let us believe.’ What then are these things which are to be believed and to be said? He continues and says, ‘Let nothing further,’ saith he, ‘be allowed to novelty, because it is fitting that nothing be added to antiquity. Let not the clear faith and belief of our ancestors be troubled by any admixture of mire.’ Apostolically spoken indeed! to attribute to the faith of our forefathers the light of transparency, but to denote novel profaneness by the admixture of filth. But holy Pope Cælestinus speaks in like manner, and is of the same sentiment: for in the epistle which he sent to the priests of Gaul, wherein he reprehends their connivance, in that by their silence they left the old faith unprotected, and suffered profane novelties to spring up, he says: ‘Justly does this blame touch us,’ he saith, ‘if by silence we foster error; therefore let such men be corrected, let them not have liberty to speak at their pleasure (non sit iis liberum habere pro voluntate sermonem).’ Here some haply may question, who they be whom he forbids to have liberty to speak at their pleasure, whether the preachers of antiquity or the inventors of novelty. Let him speak, and himself discharge this doubt of the reader, for it followeth: ‘Let novelty

by any admixture of filth.”—*Ep. viii. ad Joan. Antioch. n. 7, t. ix. Galland. p. 529.*

VINCENTIUS OF LERINS, L. C.—The context of the following will be found under “*Tradition.*” “From the truth-teaching unity of which Fathers, that none dissent, the same Apostle very earnestly entreats, saying : *But I beseech you, brethren, that you all speak the same thing, and that there be no schisms among you, but be you perfect, in the same mind, and in the same judgment* (1 Cor. i.) But if any separate from the communion of the judgment of those men, let him hear that of the same Apostle, *He is not the God of dissension, but of peace* ; that is, not the God of him who falls away from the unity of consent, but of those who abide in the peace of consent,¹—*As I teach, saith he, in all the churches of the Saints, that is, of the Catholics ; which (churches) are therefore saintly, because they persevere in the communion of the faith. And lest any should, haply, overlooking the rest, arrogate to himself that he alone be heard, he alone be believed, he adds a little after, Did the Word of God come out from you ? or came it only unto you ?* (1 Cor. xiv.) And lest this might be taken, as it were, slightly, he added : *If any, he says, seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commandments of the Lord.* What *commandments* indeed, but that if any man be a *prophet*, or *spiritual*, that is, a teacher of spiritual things, let him be, with the utmost zeal, a cultivator of equality and unity, so that, to wit, he neither prefer his own opinions before others, nor recede from the sentiments of all men. *The commandments of which things whoso knows not, he says, he shall not be known* ; that is, he who learns not when he knoweth them

cease, if the matter be so,’ that is, if that be true, as divers accuse unto me your cities and provinces, that through your pernicious connivance you cause them to consent to certain novelties. ‘Therefore,’ saith he, ‘if the matter be so, let novelty cease to molest antiquity’ (desinat . . . incessare novitas vetustatem).”—*Adv. Hær. n. xxxii.*

¹ Non ejus, qui a consentiendi unitate defecerit, sed eorum qui in consentiendi pace permanserint.

not, or contemns them when known, *he shall not be known*, that is, he shall be held unworthy to be one regarded of God amongst those united by faith, and equalled by humility; than which evil I know not whether anything can be conceived more grievous."—*Comm. ad Hæres. n. xxviii.*

ST. LEO I., POPE, L. C.—“Although the universal Church of God be ordered with distinct ranks, that so the integrity of the sacred body may subsist of divers members, yet *all we*, as the Apostle says, *are one (body) in Christ*. Neither is any one so divided from the office of another, as that the lowliness of any part soever should cease to pertain to the connection of the head. In unity, therefore, of faith and baptism, is our fellowship undivided.”—*T. i. Serm. iv. De Natali. ordin. c. 1, pp. 14, 15.*

“A great safeguard is entire faith, true faith, in which neither anything whatever can be added by any one, nor anything taken away: for unless faith be one, it is not faith,¹ the Apostle saying, *One Lord, one faith, one baptism . . . in us all (Ephes. iv. 4-6)*. To this unity, my beloved, adhere with unshaken minds; and in this *pursue all holiness*, in this obey the precept of the Lord, because *without faith it is impossible to please God*: and without it there is nothing holy, nothing pure, nothing living, for *the just man lives by faith*; which (faith) whoso, deceived by the devil, shall have lost, while living he is dead.”—*Ib. Serm. xxiv. In Nativ. Dom. iv. c. 6, p. 82.*

“Wherefore, as, out of the Catholic Church, there is nothing perfect, nothing undefiled, the Apostle declaring that *all that is not of faith is sin*, with those who are divided from the unity of the body of Christ we are in no way likened, we are by no communion commingled;² which in fact is for us the fast, the most salutary and the most important. For there is nothing which more primarily pertains to the virtue of absti-

¹ Nisi una est, fides non est.

² Extra ecclesiam Catholicam nihil est integrum, nihil castum . . . cum divisus ab unitate corporis Christi nulla similitudine comparatur, nulla communione miscemur.

nence, than to abstain from error, because then do we at length walk well, when we journey in the way of truth.”—*T. 1, Serm. cxxix. De Jej. Pent. ii. c. 2, p. 317.*

“The whole world shares in all the holy solemnities, and the piety of one faith demands that whatsoever is commemorated as having done for the salvation of all, be celebrated with joy by all. Yet is this day’s festival (St. Peter and St. Paul), besides that reverence which it has deserved from the whole universe, to be venerated with special and peculiar exultation by this city, that, where the departure (death) of the chief Apostles was made glorious, there, on the day of their martyrdom, be pre-eminent gladness. For these, oh Rome! are the men through whom the Gospel of Christ shone upon thee, and thou that wast the teacher of error, hast become the disciple of truth. . . . These are they who have advanced thee to this glory, to be a holy nation, a chosen people, a priestly and royal city; that by the See of blessed Peter, made the head of the universe, thou mightest rule more widely by divine religion, than by earthly empire. For although, enlarged by many victories, thou hast extended thy right of empire by land and sea, yet, what the toil of war has subdued to thee is less than what Christian peace has subjected to thee.¹ . . . For when the twelve Apostles, having received through the Holy Spirit the gift of speaking in all tongues, had, with the districts of the world distributed amongst them, undertaken to embrace the world with the Gospel, the most blessed Peter, the prince of the apostolic order, is assigned to the capital of the Roman empire, that the light of truth, which was being manifested for the salvation of all nations, might more effectually diffuse itself from that head throughout the whole body of the world.² For of what nations were there not individuals then present in this city? or, what nations

¹ Per sacram beati Petri sedem caput orbis effecta, latius præsideres religione divina, quam dominatione terrena . . . minus tamen est quod tibi bellicus labor subdidit, quam quod pax Christiana subiecit.

² Petrus princeps apostolici ordinis . . . efficacius se ab ipso capite per totum mundi corpus effunderet.

were ever ignorant of what Rome had learnt?"—*T. 1, Serm. lxxxii. c. 1-3 (In Natal. App. Petri et Pauli), pp. 321-323.*

"For the connection of our union cannot be firm, unless the bond of charity bind us together into an inseparable solidness. . . . The connectedness of the whole body produces one healthfulness, one beauty; and this connection requires indeed the unanimity of the whole body, but demands especially concord amongst priests, whose dignity, though it be common to them all, yet is not their order uniform; since even amongst the most blessed Apostles, in likeness of honor there was a certain diversity of power; and whereas the election of them all was equal, to one, nevertheless, was it given to be pre-eminent over the rest.¹ Out of which pattern also has arisen the distinction also amongst bishops, and by a mighty regulation has it been provided against, that all claim not all things to themselves, but that there be individuals in individual provinces, whose sentence should amongst the brethren be accounted the first: and again, that certain others, constituted in the greater cities, should take upon them a wider solicitude, through whom the universal Church might flow together to the one chair of Peter, and no part be anywhere at variance with its head."²—*Ep. xiv. ad Anastasium Thessalon. Episc. c. xi. pp. 691, 692.* See also *Ep. xxix. ad Theodos. Aug. p. 839.*

"Truth, which is simple and one, admits of no variety."³—*Ep. clxxii. ad Presby. et Diaconos Eccl. Alex. p. 1437.*

"For I have espoused you to one husband, that I may present you as a chaste virgin to Christ (2 Cor. xi.) For that Church is a virgin, the bride of one husband Christ, which (Church) allows not herself to be violated by any error; that, throughout the whole world there may be for us one uncor-

¹ Quibus cum dignitas sit communis, non est tamen ordo generalis; quoniam et inter beatissimos apostolos in similitudine honoris fuit quædam discretio potestatis; et cum omnium par esset electio, uni tamen datum est, ut cæteris præemineret.

² Per quos ad unam Petri sedem universalis ecclesiæ cura conflueret, et nihil usquam a suo capite dissideret.

³ Varietatem veritas, quæ est simplex atque una, non recipit.

ruptedness of one chaste communion,¹ wherein we embrace the fellowship of your friendliness.”—*Ib. Ep. lxxx. ad Anatol. Ep. CP. n. 1, p. 1039.*

COUNCIL OF CHALCEDON, G. C.—“Our Lord and Saviour Jesus Christ, confirming the knowledge of the faith in His disciples, said, *My peace I leave with you, my peace I give unto you* (*John xiv.*), to the end that none may speak differently from his neighbor in the doctrines of true religion, but set forth alike to all the preaching of the truth. But since the wicked one does not cease from endeavoring by his tares to sow over the seeds of the true religion, and is ever finding out something new against the truth, for this cause the Lord, as is His wont, in His providence for the human race, has raised up to an (opposite) zeal, this religious and most faithful sovereign, and has called together unto Himself the chiefs of the priesthood from every side, in order that the charity of Christ, the Lord of us all, operating, they may remove every plague of falsehood from the sheep of Christ, may fatten them with the fruits of truth.”—*Ep. Synod. Labb. t. iv. p. 562.*

GELASIUS, POPE, L. C.²—(For the context, see “*Primacy of the Successors of St. Peter*”). “That by this spectacle it may be manifest to all men that the Church of Christ is truly one throughout all its parts, and indivisible; a Church which, knit together by the bond of concord, and the admirable woof of charity, might be shown to be the alone coat of Christ, seamless throughout,³ which not even the soldiers who crucified Christ would dare divide. And if this unity be violated and rent, through the perfidy of Peter (of Alexandria), and the tyrannical pride and impious presumption of Acacius, see, and wisely consider, into how grave a danger our conscience is cast, when

¹ Ut per totum mundum una nobis sit unius castæ communionis integritas.

² He succeeded Felix III. in the Papal chair in the year 492, and died in 496. The edition used is that by *Gallandius, t. x. Bibl. Vet. PP.*, after *Coustanti.*

³ Vere unam esse per omnia et indissolubilem Christi ecclesiam, quæ concordiæ vinculo mirabilique caritatis textura composita, sola et indivisa per totum ostenderetur esse tunica Christi.

breaking through so important an observance as this of our fathers. For will not each one act just as seems fit to himself, if once a corrupt order pass into a custom? But if even the very thought of this is sacrilege, why should not the pattern left us by our fathers be adhered to with the most scrupulous observance, seeing that there is in this their method of acting, the evident and mighty mystery of an ineffable and undoubted unity? Are there two churches, and two pastors? God forbid. For He is one *who hath made both one*, removing the partition-wall of enmities, *in His own body*. . . . Let not then the names of Peter and of Acacius be interposed, to divide those whom the precious blood of so great a mediator has united."—*Ep. viii. Galland. t. x. p. 677.*

GELASIUS CYZICENUS, G. C.¹—"The Church of God is one. One is the Church in heaven, the same also upon earth; in this Church the Holy Spirit abides.² The heresies, which men hold, that are without this Church, are not the doctrines of our Saviour, or of the Apostles, but are Satan's, and of their father the Devil."—*Histor. Concil. Nicæn. c. xxx. p. 235.*

VISIBILITY.

THE CHURCH ALWAYS VISIBLE.

THE *Visibility of the Church* follows so evidently from the promises of Christ, from the commission of the Apostles "to teach all nations," from the nature of church-government, and of the sacraments, and from the essential character of a divine institution, which all are bound to embrace, that there can be no need of any lengthened testimony on this head. An *invisible Church* are words devoid of meaning.

¹ He was living, as he tells us, at the beginning of his "History," in 476. The edition of his "History of the Council of Nicæa" here used is that given by *Labbe, t. ii. Concil.*

² *Μία ἡ ἐκκλησία ἐν οὐρανοῖς, ἡ αὐτὴ καὶ ἐπὶ γῆς · ἐν ταύτῃ τὸ πνεῦμα τὸ ἅγιον ἐπαναπαύεται.*

SCRIPTURE.

Isaias ii. 2. "And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it."

Daniel ii. 35, 44. "The stone that struck the statue became a great mountain, and filled the whole earth. But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed, and His kingdom shall not be delivered up to another people: and it shall break in pieces, and shall consume all these kingdoms, and itself shall stand for ever."

Micheas xiv. 1, 2. "And it shall come to pass in the last days that the mountain of the house of the Lord shall be prepared on the top of mountains, and high above the hills, and people shall flow to it. And many nations shall come in haste, and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths: for the law shall go forth out of Sion, and the Word of the Lord out of Jerusalem."

Matth. v. 14. "You are the light of the world. A city seated on a mountain cannot be hid."

 THE FATHERS.

CENTURY II.

ST. IRENÆUS, G. C.—"When they believed not, last of all He sent His Son, He sent our Lord Jesus Christ, whom when the wicked husbandmen had slain, they cast Him out of the vineyard. Wherefore did the Lord deliver it, now no longer fenced round, but opened to the whole world, to other husbandmen, who give in the fruits in their seasons; the tower of election being exalted everywhere, and beautiful to

look on. For everywhere is the Church distinctly visible,¹ and everywhere is the winepress dug; for everywhere are those who receive the spirit."—*Adv. Hæres. l. iv. c. 36, n. 2, p. 278.*

"All these (heretics) are very much later than the bishops, to whom the Apostles delivered the churches, and this we have proved, with the greatest care, in the third book. Wherefore, the aforesaid heretics, because they are blind to the truth, are under the necessity of wandering irregularly, first in one, and then in another path, and on this account the traces of their doctrines are scattered without any uniformity or connection. But the pathway of those who are in the Church, circles the whole universe, for it has a firm tradition from the Apostles, and gives us to see that the faith of all is one and the same. . . . And, indeed, the public teaching of the Church, in which one and the same way of salvation is shown throughout the whole world, is true and firm. For to this was entrusted the light of God, and on this account is the *wisdom* of God, through which He saves all men, *proclaimed* in the gates (outlets); *In the streets she behaves confidently; on the tops of the walls she is announced; and in the gates of the city she speaketh unceasingly.* For everywhere the Church preaches the truth, and this is the lamp with seven branches, bearing the light of Christ.²

2. "They, therefore, who abandon the teaching of the Church, condemn the holy presbyters of ignorance; not considering how much preferable is a religious but untutored man, to a blasphemous and impudent sophist. But such are all heretics, and they who think that they find something more beyond the truth . . . not having at all times the same opinions regarding the same matters; like blind men they are led by the blind, justly will they fall into the pit of error which lies hidden beneath; always seeking and never finding the truth. We ought, therefore, to fly from the opinions of these men, and to watch, with redoubled attention, that we be not, in some way,

¹ Turre electionis exaltata ubique et speciosa. Ubique enim præclara est ecclesia.

² Ubique enim ecclesia prædicat veritatem: et hæc est ἐπράμυξος lucerna, Christi bajulans lumen.

perplexed by them ; but (we ought) to fly unto the Church, and in her bosom to be brought up,¹ and to be fed with the Scriptures of the Lord. For the Church has been planted as a Paradise in this world. *Of every tree of Paradise ye shall eat* the fruits, says the Spirit of God ; that is, eat of every dominical Scripture ; but upon an arrogant interpretation (sense) feed not, neither touch ye, any part of the whole heretical dissen^sion.”—*Adv. Hæres. l. v. c. 20, n. 1, 2, p. 317.*

CLEMENT OF ALEXANDRIA, G. C.—“ He says, by *Ezechiel*, addressing himself to the priests, and laying before them a saving description of a just care : *I will bind up that which was lame ; and I will heal that which was sick ; and I will bring back that which had wandered ; and I will feed them upon my holy mountain (Ezech. xxxiv.)* These are the promises of a good shepherd. Feed us, Thy children, as sheep. Yea, Lord, fill us with Thy pasture of righteousness ; yea, Pedagogue, feed us on Thy holy mountain, in the Church, which is on high, above the clouds, touching the heavens.”²—*Pædag. l. i. c. 9, p. 148.*

CENTURY III.

ORIGEN, G. C.—“ But if we read with Aquila, *In my mountain, the mountain* of Christ is to be understood as His Church, which is lofty and raised on high. To this *mountain* has been given by the Father, according to His good pleasure, an unshaken empire ; for the Church rules as a queen over those who are left on earth, and shares the empire with Christ.”—*T. ii. Select. in Ps. xxix. p. 642.*

“ We are not to give heed to those who say, *Behold, here is Christ*, but show Him not in the Church, which is filled with *brightness from the East even unto the West* ; which is filled with true light ; is *the pillar and ground of truth* ; in which, as a whole, is the whole advent of the Son of Man, who saith to all men throughout the universe, *Behold, I am with you all*

¹ Confugere autem ad ecclesiam, et in ejus sinu educari.

² Τὴν ἐκκλησίαν, τὴν ὑψουμένην, τὴν ὑπερνεφῶ, τὴν ἀπτομένην οὐρανῶν.

the days of life even unto the consummation of the world."—*T. iii. Comm. in Matt. (Tr. 30) n. 46, p. 865.* See other extracts under "*Authority*;" also *t. iii. (Tom. xi. in Matt.) p. 507.*

ST. HIPPOLYTUS, G. C.¹—"By the woman clothed with the Sun, he very plainly signified the Church clothed with the Paternal word, more brilliant than the sun; and by the moon under her feet, he pointed out the Church adorned with heavenly brightness like as the moon; whilst the words, and on her head a crown of twelve stars, designate the twelve Apostles, by whom the Church was founded. And being with child, she cried, travailing in birth, and was in pain to be delivered, because the Church will not cease giving birth out of her heart to the Word that is persecuted in the world by unbelievers. And she brought forth a male child, who was to rule all nations; because the Church, as she always brings forth Christ,—the perfect Son of God, and proclaimed to God and Man,—teaches all nations."—*Demon. de Christo et Antich. Galland. t. ii. n. 61, p. 439. (Fab. t. 1, n. 61, p. 50.)*

ST. CYPRIAN, L. C.—"The Church flooded with the light of the Lord, puts forth her rays throughout the whole world; yet the light is one which is spread over every place, while its unity of body is preserved. In the luxuriance of her plentifulness, &c., as given from *De Unitate*, under "*Unity*," *p. 142, et seqq.*

ST. METHODIUS, G. C.—"The woman that appeared in heaven clothed with the sun, &c.," as given under "*Authority*," *pp. 40, 41.*

¹ Of St. Hippolytus nothing is known, except perhaps that he was a bishop, probably a scholar of St. Irenæus, and that he was living in 222. Fabricius published fragments of his numerous writings, in two volumes in folio, the first of which appeared in 1716, and the second in 1718, at Ham-
burgh. Gallandius, in the second volume of his *Bibliotheca Vet. Scrip.*, has rearranged Fabricius' edition, and given additional notes. Several unpublished fragments of St. Hippolytus are known to exist, and, in the last century, promises were held out of a new and more complete edition of this father's works (*Acta Erud. Lips. an. 1718*). His works stand more in need of a careful revision than those of any writer of the first three centuries.

CENTURY IV.

EUSEBIUS, G. C.—Explaining *Zacharias* xiv. 4, he says : “ *Then they returned to Jerusalem from the mountain that is called Olivet, which is over against Jerusalem (Acts i. 12). The mount of Olives spoken of is, indeed, according to the words read, over against Jerusalem, and to the east of it (Zach. xiv. 4) ; but, besides this, according to the sense, it is the holy Church of Christ and the mountain upon which it has been based, of which the Saviour teaches, saying, A city seated on a mountain cannot be hid (Matt. v.), being—instead of that Jerusalem which has fallen and never risen—raised up, and found worthy of the feet of Christ : and this is not only over against Jerusalem, but is also to the east of it, having received the rays of that light by which we worship God, and being much before Jerusalem, and nearer to the sun of justice, of whom it has been said : Unto those that fear me the Sun of justice shall arise (Mal. iv. 2).*”—*Dem. Evang. l. vi. c. 18, p. 289, Colon. 1688.*

“ *The Lord shall rejoice over thee, even as the bridegroom rejoiceth over the bride (Is. lxii. 5).* For the only-begotten Word of God came down from heaven that He might show forth, as bearing fruit, that Church which He united to Himself, a chaste virgin, *not having spot or wrinkle, but rather holy and without blemish.* Having therefore from Him received the seeds of the evangelical institution, He has exhibited the spouse resplendent with spiritual sacrifices, and with holy works.”—*Comment. in Hesai. c. lxii. t. ii. Nov. Collect. Patr. Græc. (Montfaucon).*

ST. HILARY.—Explaining *St. Matthew* v. 15 : “ *A city built upon a mountain cannot be hid. &c.* The *light, or lamp* of Christ, is not now to be *hidden under a bushel*, nor to be concealed by any covering of the synagogue, but, hung on the wood of the Passion, it will give an everlasting light to those that dwell in the Church.¹ He also admonishes the Apostles to shine with a like splendor, that by the admiration of their

¹ Lumen æternum in ecclesia habitantibus est præbitura.

deeds, praise may be given to God.”—*Comment. in Matth. c. v. n. 13, t. i. p. 683.*

ST. ATHANASIUS, G. C.—Explaining *Ps. lxxxviii. 38*: “*And His throne as the sun before me.* Understand, by the *throne* of Christ, the Church; for in it He rests. The Church of Christ, then, he says, shall be refulgent and enlighten all under heaven, and be abiding as the sun and the moon. For this passage says so: *His throne as the sun before me, and as the moon perfect for ever, and a faithful witness in heaven.*”—*Expos. in Ps. t. i. p. 922.*

ST. OPTATUS OF MILEVIS, L. C.—“It is written in *Isaias* the prophet, *The law shall come forth from Sion, and the word of the Lord from Jerusalem* (ii. 3). Not therefore on that Mount Sion does *Isaias* look down upon the valley, but on that holy mountain which is the Church, that mountain which lifts its head over the whole Roman world under heaven. In which mountain the Son of God rejoices that He has been by God appointed king, saying in the first Psalm, *For He has appointed me king over Sion, His holy mountain*, to wit, the Church, of which He is king and bridegroom and head. . . . The spiritual Sion is therefore the Church in which Christ has been appointed king by God the Father, a Church which is throughout the world, wherein there is one Catholic Church.”—*De Schis. Donat. l. iii. n. 2.*

ST. BASIL, G. C.—“*And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains* (*Is. ii. 2*). The house of the Lord, *prepared on the top of mountains*, is the Church, according to that declaration of the Apostle, *Know*, he says, *how thou oughtest to behave thyself in the house of God, which is the Church of the living God* (1 *Tim. iii.*) Whose foundations are on the holy mountains, for it is built upon the foundation of the Apostles and prophets. One also of these mountains was Peter, upon which rock the Lord promised to build His Church.”—*T. i. Par. 2, Comm. in Esai. c. 2, n. 66, p. 604.*¹

¹ By Garnier, who published the first two volumes of St. Basil's works

ST. J. CHRYSOSTOM, G. C.—“It is an easier thing for the sun to be quenched, than for the Church to be made invisible.”¹—*T. vi. Hom. iv. In illud, vidi Dom. n. 2, p. 141.* See the context under “*Indefectibility.*” See also, under the same head, the close of the extract from *T. vi. In Is. ii. n. 2, pp. 24, 25.*

CENTURY V.

ST. AUGUSTINE, L. C.—“He, therefore, that has no wish to sit in *the council of vanity* (*Ps. xxv. 4*), let him not be borne away by the whirlwind of pride, seeking for conventicles of the just, conventicles which he cannot find separated from the unity of the whole world. But there are just men throughout the whole of that *city which cannot be hid*, because it is *placed upon a mountain*: that mountain, I mean, of Daniel, where that *stone, cut without hands, increased, and filled the whole earth* (*Dan. ii.*) Throughout, therefore, the whole of this city, which is spread over the whole world, the just groan and mourn on account of the iniquities which are committed in the midst of them. Therefore, let no one seek for the just in a state of separation, but rather let him mourn together with them over the commixture of evil men which is found in this life. . . . There is, therefore, no safeguard of unity, save from the Church made known by the promises of Christ,—a Church which, being *seated on a hill*, as has been said, *cannot be hid*; and for this cause it must needs be known to all parts of the earth.² Let us, then, hold it as a thing immovable and firm, that no good men can separate themselves from her; that is, that no good men—wherever those men may dwell, even though they may have to bear with evil men well known to them—will, on account of those evil men, separate

(*ed. Bened.*), the *Comm. on Isaias* is thought, contrary to the almost unanimous opinions of critics, not to be by St. Basil, though in § x. n. 64 (*al. 63*), he declares it to be from some writer contemporary with that saint. Maran, who edited the third volume, occupies the forty-second chapter of his *Vita S. Basilii* with proofs that it is St. Basil's.

¹ Εὐκολώτερον τὸν ἥλιον σβεσθῆναι, ἢ τὴν ἐκκλησίαν ἀφανισθῆναι.

² Nulla est igitur securitas unitatis, nisi ex promissis Dei ecclesia declarata . . . et ideo necesse est ut omnibus terrarum partibus nota sit.

themselves, by the fool-hardy sacrilege of schism,¹ from the good that are at a distance from and unknown to them.”—*T. ix. l. iii. Contr. Ep. Parmeniani, n. 27, 28, col. 146, 147.*

“You know, and indeed you remark, that the Holy Ghost came down in this manner, in order that they whom He then filled might speak in every tongue. What meant that sign and prodigy? Why is the Holy Ghost given so that an obscure individual, to whom He is given, is able to speak in every tongue; but that the miracle then performed portended that all nations would believe, and so the Gospel be in every tongue? This had been also foretold in the psalm long before: *There is no speech nor language where their voice is not heard* (*Ps. xviii.*) This was said in regard of those who, after having received the Holy Ghost, were to speak in every tongue. But because that same miracle signified that, in all nations and tongues, the Gospel would be, and Christ’s body speak aloud in every tongue, throughout the whole world, there is added, *Their sound has gone forth into all the earth, and their words unto the ends of the earth.* Hence is it that the true Church is hidden from no one.² For this cause is that which Himself says in the Gospel, *A city seated on a hill cannot be hid.* For this, too, there is appended, in the above psalm, *He hath set His tabernacle in the sun,* that is, in open view,³ as we find said in the Books of Kings, *What thou hast done secretly, thou shalt suffer in the sight of the sun* (*2 Kings xii. 12.*)”—*Ibid. l. ii. Contra Lit. Petil. n. 74, col. 390.*

¹ Temerario schismatis sacrilegio.

² Hinc fit ut ecclesia vera neminem lateat. He makes this statement in stronger terms, if possible, in a letter to the Donatist Severinus: “How much it is to be deplored that we, who are related in the flesh, live not in the body of Christ in one society, especially as it is easy for thee to mark and see the city placed upon a mountain, concerning which the Lord says in the Gospel, that *it cannot be hid.* For it is the Catholic Church itself; which is therefore called in Greek καθολική, because it is spread throughout the whole world. It is not allowed to any one not to know this Church; for which cause, according to the word of our Lord Jesus Christ, it cannot be hid. (Hanc ignorare nulli licet; ideo secundum verbum Domini . . . abscondi non potest.)”—*T. ii. Ep. lii. (Class. secund.), pp. 177, 178.*

³ Id est, in manifestatione.

“Petilian said, ‘If you say that you hold fast to the Catholic Church—*catholicos* (*καθολικός*) is that which, in Greek, signifies the *alone*, or the *whole*. Now, you are not in the whole, seeing that you have sunk into a part.’ Augustine replies: ‘For my part I have indeed attained to a very slight, scarcely any, knowledge of the Greek language, yet do I say without presumption, that I know that *ολον* means, not *one*, but *the whole*, and *καθ’ολον* according to *the whole*: so that the Catholic Church received its name when the Lord said, *You shall be witnesses unto me in Jerusalem, and in all Judæa, and Samaria, and even to the uttermost part of the earth* (*Acts* i. 8). Behold wherefore she is called Catholic. But you, with closed eyes, so stumble against that mountain, which, from a small *stone*, according to the prophecy of Daniel, *increased and filled the whole earth*,—as to say, to us, that ‘we have sunk into a part, and that we are not in the whole,’ we whose communion is diffused throughout the whole world. But as, were you to tell me that I am Petilian, I could not find any other way of refuting you, but to laugh at you as joking, or to grieve for you as mad, so ought I clearly to treat you now; but, as I do not think that you are joking, you see the consequence.”—*Ibid.* l. ii. *Contr. Lit. Petil.* n. 90 (*al.* 38), *col.* 400, 401.

“May God withdraw thee from the party of Donatus, and recall thee to the Catholic Church, whence they snatched thee when a catechumen, and bound thee with the chain of a deadly honor. Then shall the *dew of Hermon* upon the mountains of Sion be partaken in by thee; ye are not in the mountains of Sion, because you are not in *the city seated on a hill*, which has this sure mark, that *it cannot be hidden*.¹ It is, therefore, known to all nations: now the party of Donatus is unknown to many nations: it is not, therefore, that city.”—*Ibid.* l. c. n. 239 (*al.* 104), *col.* 466.

ST. CHROMATIUS, L. C.—“*A city seated on a hill cannot be hid.* By this *city* is here meant the Church, concerning which

¹ Certum signum hoc habet, quod abscondi non potest.

the divine Scriptures in many places give testimony, and of which David especially speaks, saying, *Glorious things are said of thee, O city of God* (*Ps.* lxxxvi.): and again, *The stream of the river maketh the city of God joyful* (*Ps.* xlv.); and again, *As we have heard, so have we seen, in the city of the Lord of Hosts, in the city of our God. God hath founded it for ever* (*Ps.* xlvii.) . . . As a city, therefore, placed upon a hill, he points out the Church, upon the faith of our Lord and Saviour placed in heavenly glory,—a Church which . . . visible to the whole world, has been made glorious; ¹ . . . and he subjoins, *Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house* (*St. Matth.* v.) . . . Wherefore this light of the law and of faith is not to be hidden from us, but is to be always placed in the Church, as it were in a candlestick, ² for the salvation of many, that both we may enjoy the light of its truth, and all believers may be enlightened. The Holy Ghost exhorts, by *Isaias* also, unto the contemplation of this light, saying, *Come ye, let us walk in the light of the Lord* (*Is.* ii. 5). Of which light blessed Peter also testifies in his epistle, saying, *Who hath snatched us out of darkness, and called us unto marvellous light* (*1 Pet.* ii.) Whence also the prophet *Zacharias*, that he might make known the mysteries of this spiritual light, and of the heavenly candlestick which was pointed out as a figure of the Church, amongst other things which were shown, witnesses that he saw a *golden candlestick* with its lamps. For even in the tabernacle of the testimony, after the fashion of the truth to come, a candlestick with its lamps gave light to the people with a flame that never wearied. The reason of this has been, even as all the sacraments of the law, a thing hidden from the Jews, but is to us now manifest. For we know that there was exhibited, in that candlestick, a type of the true and eternal light, that is, of the Holy Spirit, who, by means of His multiform grace, always gives light to the whole

¹ Universo mundo conspicua facta est gloriosa.

² Semper in ecclesia, velut in candelabro constituenda.

body of the Church.”¹—*Tract.* iv. in *Matth.* p. 339, t. viii. *Galland.*

ST. CYRIL OF ALEXANDRIA, G. C.—Explaining *Is.* ii. 2: “Of the Church the prophet says, that *in the latter days the mountain of the Lord shall be conspicuous, and the house of the God of Jacob upon the tops of the mountains*, and we indeed read that the Sion of the Jews was placed and built upon a mountain. But we may here understand, not in a visible but in a spiritual manner, the Church, which also is compared to a mountain. For the Church is in truth lofty and conspicuous, and well known to all men in every place.² It is also lofty in another sense; for her thoughts have nothing earthly, but she is above all that is earthly, and with the eyes of the understanding, looks upon, as far as it is possible, the glory of God, and glories in doctrines truly exalted, concerning God. . . . Wherefore, with justice may the house of God be called a mountain (known) by the understanding, and it is perfectly visible, as being raised upon the hills; and one may say of it, and with great cause, what as a notable illustration was uttered by the mouth of the Saviour: *A city placed upon a hill cannot be hidden.*”—*T.* ii. *Comm.* in *Esai.* l. 1, or. 2, pp. 35, 36. Almost the same words occur again *Ibid.* l. iii. p. 353, *et passim.*

THE CHURCH CANNOT FAIL.

If the Church, as we have seen, be always visible, it is plain that it cannot *fail*; for if it failed, it would cease to be visible, as it would cease to be.

SCRIPTURE.

Matth. xvi. 18. “And I say to thee, that thou art Peter, and

¹ *Omne ecclesiæ corpus semper illuminat.*

² *Ἐστὶν ἀληθῶς ὑψηλὴ καὶ περίοπτος, καὶ γνωριμωτάτη τοῖς ἀπανταχοῦ.*

on this rock¹ I will build my Church, and the gates of hell² shall not prevail against it.”³

Matt. xxviii. 18-20. “All power is given to me in heaven and in earth. Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you⁴ all days, even to the consummation of the world.”⁵

Luke i. 31-33. “Thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father, and He shall reign in the house of Jacob for ever; and of His kingdom there shall be no end.”⁶

John xiv. 16, 17. “And I will ask the Father, and He shall give you another Paraclete, that he may abide with you for ever.⁷ The spirit of truth whom the world cannot receive, because it seeth him not, nor knoweth him; but you shall know him, because he shall abide with you, and shall be in you.”—See also *Matt.* xiii. 24-50; *1 Cor.* xi. 26; *Ephes.* iv. 11-13.

THE FATHERS.

CENTURY II.

ST. IGNATIUS, G. C.—“For this cause did the Lord take the ointment on His head, that He might breathe incorruption upon the Church.”—*Ep. ad Ephes. n. 17.*

¹ Cf. *Matt.* vii. 24-27; *2 Kings* xxii. 2, 3; *Ps.* xxxix. 3 (*al.* xl. 2).

² See Rosenmuller's *Comm. in Loco.*

³ Cf. *Ps.* xlvii. (*al.* xlviii.) 9; *Daniel* ii. 44.

⁴ Cf. *Gen.* xxi. 22; xxvi. 2, 3; xxxi. 3-5; xlv. 3, 4; *Exod.* iii. 11, 12; *Deut.* xxxi. 7, 8; *Josue* i. 5, 9; *Jeremias* i. 17-19, *et passim.* So also in the New Testament, *Luke* i. 28; *Acts* xviii. 9, 10.

⁵ Cf. *Matt.* xiii. 39, 40; xxiv. 3; *Isaias* ix. 6, 7; liv. 1-17; lx. 1-22.

⁶ The prophecies already quoted as fulfilled apply here also. See also *Micheas* iv. 7, and the prophetic books throughout, which foretell that Christ's kingdom was to endure for ever.

⁷ Cf. *Isaias* lix. 19-21.

⁸ Ἴνα πνέῃ τῇ ἐκκλησίᾳ ἀφθαρσίαν.

ST. IRENÆUS, G. C.—“The public teaching (preaching) of the Church is everywhere uniform, and equally enduring, . . . our faith, which having received (it) from the Church we guard, and which, by the Spirit of God, is ever in youthful freshness, like something excellent deposited in a beautiful vase, making even the vase itself, wherein it is, seem newly formed.¹ For this office of God has been entrusted to the Church,” &c.—*As under “Unity.” Adv. Hæres. l. iii. c. 24, pp. 222, 223.*

“The wife of Lot remained in Sodom, now no longer corruptible flesh, but an ever-enduring statue of salt; and by undergoing those things which are usual to human nature,² pointing out that the Church, which is the salt of the earth, has been left on the earth’s confines, suffering what is human: and while entire members are often rent from it, it still continues a statue of salt, that is the ground of faith, confirming and forwarding the sons to their Father.”³—*Ibid. l. iv. c. xxxi. n. 3, p. 269. See also Ibid. l. v. Præf. p. 291.*

CLEMENT OF ALEXANDRIA, G. C.—[Explaining the mystical meaning of that part of the history of Isaac and Rebecca, which occurs in *Genes. xxvi. 8*, and having said that Rebecca means *patience*, he continues:] “The statement of the prophecy may also be taken in another sense, namely, that like Isaac, we rejoice and laugh, because of salvation. He laughed because saved from death, playing and exulting with the spouse, that helper unto salvation, the Church, to which hath been given the firm name, *Patience*; either because *she alone remains ever rejoicing unto all ages.*⁴ . . . Wherefore, Christ, the King, from above, watches our laughter; and, as the Scripture says, *looking out through the window* upon our united thanks-

¹ Quam perceptam ab ecclesia custodimus, et quæ semper a Spiritu Dei, quasi in vase bono eximium quoddam depositum juvenescens, et juvenescere faciens ipsum vas in quo est.

² For an elucidation of this passage, see the poem entitled “Sodoma,” which is usually given amongst Tertullian’s works.

³ Dum sæpe auferuntur ab ea membra integra, perseverat statua salis, quod est firmamentum fidei, firmans et præmittens filios ad Patrem ipsorum.

⁴ Μόνη αὐτῆ ἐῖς τοὺς αἰῶνας μένει χαίρουσα αἰεῖ.

giving and blessing, joy and gladness, and patience which works together with them, He looks upon the Church which is His only, showing His person which was wanting to the Church, which is perfected by a kingly head."—*Pædagog. l. i. c. 5, p. 111.*

"An excellent thing the city and the people: . . . governed by law, as, by the Word, the Church, which is a city on earth impregnable, and free from oppression, the divine will on earth, as (it is) in heaven."—*Strom. l. iv. p. 642.*

"If any magistrate prohibit the Greek philosophy, it vanishes at once; but though, from its very first announcement, both kings and tyrants, and individual magistrates, and rulers, with all their paid servants, and the countless multitude, were set in hostile array against us, and, trying with all their power to root us out, have opposed themselves against our doctrine, it but flourishes the more; for it perishes not like human doctrine, nor fades away like a feeble gift,—for no gift of God is powerless,—it endures, incapable of being put down; prophesied of, that it should be persecuted to the end."—*Strom. l. vi. p. 827.*

CENTURY III.

ORIGEN, G. C.—"The Son of God, not then only, but also always, is with His own disciples; fulfilling that (saying), *Behold I am with you all the days until the consummation of the world.*"—*T. 1, l. v. Contr. Cels. n. 12, p. 586.*

"Isaac, under the law, *built an altar*, and *pitched his tent* (*Gen. xxvi. 25*). But, in the gospels, he pitched not a *tent*, but builds a house, and lays down a foundation. For hearken to Wisdom saying of the Church: *Wisdom hath built herself a house, and placed under it seven pillars* (*Prov. ix.*) Hearken also to Paul, who says of the same: *Other foundation no man can lay but that which is laid, which is Jesus Christ* (*1 Cor. iii.*) Wherefore, where there is a *tabernacle*, though it is *pitched*, it is without doubt to be taken down; but where there are *foundations*, and the *house is built upon a rock*, that *house* never is taken down. For it is founded upon a

rock.”—*T. ii. Hom. xiv. in Genes. n. 2, p. 97. See also T. ii. Hom. 1, in Lib. Jesu Nave, n. 5, p. 399.*

“*Thou art Peter, and the rest, down to and the gates of hell shall not prevail against it.* Which does this *it* refer to? the *rock* upon which Christ built His Church, or *the Church*? For the phrase is ambiguous. Or is it that they are, as it were, one and the same thing, *the rock and the Church*? This, I think, is the real fact, for neither against *the rock upon which Christ built His Church*, nor against *the Church shall the gates of hell prevail.* . . . The Church, as the edifice of Christ, *who wisely built His house upon the rock*, is not susceptible of *the gates of hell*,¹ which prevailing against every one who is out of the rock and the Church, have no power against her.”—*T. iii. tom. xii. in Matth. n. xi. p. 526.*

“Though the *gates of hell* are many, and almost countless, not one of them shall prevail against *the rock*, or against the Church which Christ built upon it.”—*Ib. p. 527. See also on “I am with you always,” &c.—Ib. pp. 554, 555, and Ib. in Matt. tom. 16, n. 22, p. 754; also the extract given under “Visibility.”*

ST. HIPPOLYTUS, G. C.—“*Woe to the land, the sails (wings) of ships, which is beyond the rivers of Ethiopia, etc. (Is. xviii. 1, 2). The sails of ships are the churches: the sea is the world, in which the Church, like the ship on the sea, is indeed tempest-tossed, but perishes not; for, with it it has that skilful pilot Christ. It carries, too, in midship, the trophy erected against death, bearing with it, that is, the cross of the Lord. For its prow is the east, its stern the west, the midships the south; the rudders the two Testaments; the ropes stretched about it are the love of Christ, which binds together the Church; the net which it carries is the laver of regeneration, which renews the believers, whence are glorious things. For wind there is the heavenly Spirit, through whom the believers are sealed unto God. It has also anchors of iron; that is, the holy precepts of Christ Himself, which are strong as iron. It*

¹ *Ανεπιδεκτός ἐστι πυλών ἄδου.* ² *Ὅδὲν δυναμένων πρὸς αὐτήν.*

has likewise sailors to the right and to the left, aiding as the holy angels, through whom the Church is always governed and protected.”—*Demonst. de Christo et Antichristo*, n. 59, *Galland. Bibl. t. ii. p. 438.* (*Fabr. t. 1, p. 28, n. 59.*)

ST. CYPRIAN, L. C.—After expressing his joy that the confessors had abandoned Novatian, he says: “For this is a fresh confession of your faith and of praise, to confess that the Church is one; that it is not made partaker in other’s error, or rather, in other’s pravity;’ to return to the same camp whence you went forth; whence you rushed forth with mighty power, to give battle to, and conquer, the enemy. . . . For though *tares* be seen to be in the Church, neither our faith nor our charity ought to be impeded, so as to withdraw ourselves from the Church, because we see *tares* in the Church.² It is for us simply to strive that we may be true *wheat*, that when the wheat shall begin to be garnered into the Lord’s barns, we may receive fruit according to our work and labor. The Apostle says, in his Epistle: *In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some indeed unto honor, but some unto dishonor* (2 *Tim. ii. 20*). Let us, therefore, my dearest brethren, strive and labor our utmost to be *vessels of gold and of silver*. But to *break the vessels of earth* is entrusted to the Lord alone, to whom also has been given *the rod of iron*. *The servant cannot be greater than his Lord*, nor can any one claim for himself that which the Father has granted to the Son alone, so as to fancy that he can carry *the fan* to winnow and cleanse the thrashing-floor, or separate by human judgment all the tares from the wheat. This is a proud obstinacy and a sacrilegious presumption, which a guilty madness assumes to itself. And while some men ever assume to themselves a dominion beyond what meek justice requires, they perish from the Church; and whilst they insolently exalt themselves

¹ Nec alieni erroris, vel potius pravitatis participem fieri.

² Nam etsi videntur in ecclesia esse zizania, non tamen impediri debet aut fides aut charitas nostra, ut quoniam zizania esse in ecclesia cernimus, ipsi de ecclesia recedamus.

blinded by their own swelling pride, they lose the light of truth. . . . As far as my moderate abilities enabled me, I have delineated the unity of the Church, which tract, I trust, will be more and more acceptable to you, when you now read it so as to approve and love. In as much as what we have expressed in words you accomplish by deeds, by your return to the Church in the unity of charity and peace.”—*Ep. li. ad confess. de reditu*, pp. 146, 147. See also *Ep. lv. ad Cornelium*, given under “*Apostolicity*.”

“Nor ought it to move any faithful person, and one mindful of the Gospel, and who remembers the injunctions of the Apostle, who forewarns us, that in *the last times*, certain proud persons, both contumacious and enemies to the priests of God, either withdraw from the Church, or act against the Church, when both the Lord and His Apostles have beforehand foretold that such should now be. Nor let any one wonder that the servant set over it is deserted by some; when His own disciples forsook the Lord Himself, while performing the greatest marvels and mighty deeds, and the testimony of His works demonstrating the powers of God the Father. And yet He did not chide them as they withdrew, or grievously threaten them, but rather, having turned to His own Apostles, said, *Will you, also, go away?* Observing to wit the law, whereby a man left to his own liberty, and placed (to act) by his own free choice, himself for himself, chooses either death or salvation. Peter, however, on whom the Church had been built by the same Lord, one speaking for all, and answering with the voice of the Church, says, *Lord, to whom shall we go? Thou hast the words of eternal life, and we believe, and have known that Thou art the Son of the living God.* Signifying, to wit, and showing, that they who may and have departed from the Church, perish by their own fault; but that the Church which believes in Christ, and which once holds what it has known, never departs from Him at all; and that they are the Church who persevere in the house of God;’ but that they

¹ Ecclesiam tamen quæ in Christum credat, et quæ semel id quod cog-

are not *the plant planted by God the Father*, who, we see, are not rooted with the firmness of wheat, but are blown about like chaff by the breath of the enemy scattering them; of whom also John, in his epistle, says, *They went out from us, but they were not of us. For if they had been of us, they would, no doubt, have remained with us.* Also Paul admonishes us, not to be moved when the wicked perish from the Church, and that faith is not lessened by the withdrawal of the faithless. *For what*, he says, *if some of them have fallen from the faith? has their unbelief made the faith of God without effect? God forbid. For God is true, but every man a liar.* As regards ourselves, dearest brother, it concerns our conscience to endeavor that no one perish from the Church through our fault. But if any one shall perish of his own will, and by his own sin, and will not do penitence and return to the Church, we who consult for the health of all, shall be blameless in the day of judgment; they alone will continue in punishments who would not be healed by our wholesome counsel.”—*Ep. lv. ad Cornelium.*

“This, too, we perceive is embraced in the sacrament of the chalice. For, as Christ, who also bore our sins, bore us all, we see that *in the water* the people is meant, but that in the wine is shown the blood of Christ. But when in the chalice the water is mingled with the wine, the people is united to Christ, and the multitude of believers is connected and conjoined with Him in whom it has believed. Which connection and conjunction of water and wine is so mingled together in the chalice of the Lord, that that commixture cannot be mutually separated. Whence nothing can separate the Church from Christ; the Church, that is the people settled in the Church, faithfully and firmly persevering in what they have believed, so as that (her) indissoluble love shall not always cleave to and abide in Him.¹ But thus, in consecrating

noverit teneat, nunquam ab eo omnino discedere, et eos esse ecclesiam, qui in domo Dei permanent.

¹ Ut commixtio illa non possit ab invicem separari. Unde ecclesiam

the chalice of the Lord, water alone cannot be offered, as neither can wine alone. For if any should offer wine alone, the blood of Christ begins to be without us; but if there be water alone, the people begin to be without Christ; but when both are mingled, and by a commingled union are joined together, then is the spiritual and heavenly sacrament perfected.” —*Ep. lxxiii. Cæcilio.*

“You write, moreover, that, ‘through me the Church has a portion of herself in dispersion.’ Whereas the whole people of the Church are collected, and united and bound together in undivided concord; they alone can have remained without, who, had they been within, would have had to be cast forth; nor does the Lord, the protector and guardian of His people, suffer the wheat to be swept away from His thrashing-floor, but the chaff alone can be separated from the Church, for that the Apostle also says: *For what if some of them have fallen away from the faith? Has their unbelief made the faith of God without effect? God forbid. For God is true, but every man a liar (Rom. iii. 3, 4).* And the Lord also in the Gospel, when the disciples were forsaking Him whilst He was teaching, turning to the twelve, said: *Will you also go away? And Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life, &c. (John vi. 68-70).* There speaks Peter, upon whom the Church was to be built,¹ teaching and showing, in the name of the Church, that though a contumacious and proud multitude of men unwilling to obey may depart, yet the Church departs not from Christ; and they are the Church, the people united to the priest, and the flock adhering to its own shepherd.² Whence you ought to know that the bishop is in the Church, and the Church in the bishop; and if any be not with the bishop, that he is not in the Church; and that they in vain

. . . nulla res separare poterit a Christo, quo minus hæreat semper et maneat individua dilectio.

¹ Petrus super quem ædificanda fuerat ecclesia.

² Ecclesia tamen a Christo non recedit, et illi sunt ecclesia plebs sacerdoti adunata.

flatter themselves who, not having peace with God's priests, creep in, and believe that they secretly hold communion with certain others; whereas the Church, which is Catholic and one, is not rent nor divided, but is indeed connected together and knit by the cement of priests cleaving to each other.¹ Wherefore, brother, if you will consider the majesty of God, who ordains priests; if you will at length have respect to Christ, who by His will and *fiat*, and His own presence, governs both the prelates themselves, and the Church with the prelates . . . if you will most fully make satisfaction to God and His Christ, whom I serve, and to whom, with pure and unstained mouth, I unceasingly, both during persecution and in days of peace, offer sacrifices, we may take into consideration the being in communion with you."—*Ep. lxi. ad Pupianum*, pp. 265, 266.

"The Church is one, which having obtained the grace of eternal life, both lives for ever, and gives life to the people of God."²—*Ep. lxxi. ad Quintum*, p. 271.

"The spouse of Christ cannot become adulterate; she is undefiled and chaste.³ She owns but one home; with spotless purity she guards the sanctity of one chamber. She keeps us for God; she appoints unto a kingdom the sons that she has borne. Whosoever, having separated from the Church, is joined to an adulteress, he is cut off from the promises of the Church. Neither shall he come unto the rewards of Christ, who leaves the Church of Christ. He is an alien, he is profane, he is an enemy. He can no longer have God for a Father, who has not the Church for a mother."—*De Unitate*, p. 397. For the context, see "*Unity*."

"Let no one imagine that good men can leave the Church. The wind carries not away the wheat, nor does the storm over-

¹ Quando ecclesia, quæ catholica et una est, scissa non sit neque divisa, sed sit utique connexa et cohærentium sibi invicem sacerdotum glutino copulata.

² Quando (he is speaking of rebaptizing) una sit ecclesia quæ vitæ æternæ gratiam consecuta et vivit in æternum et vivificat Dei populum.

³ Adulterari non potest sponsa Christi, incorrupta est et pudica.

throw the tree that has a solid root to rest on. It is the empty straw that the tempest tosses, the unhealthy trees that the blow of the whirlwind casts down. These the Apostle John curses and smites, saying, *They went out from us, but they were not of us, for if they had been of us, they would no doubt have remained with us* (1 John ii. 19). Hence oftentimes have heresies been caused, and still are caused, while the perverse spirit has no peace, while perfidy and discord hold not unity. But the Lord permits and suffers these things to be, the judgment of free-will remaining; in order that, whilst the discrimination of truth searches our minds and hearts, the perfect faith of them that are approved may shine forth in the manifest light. The Holy Spirit forewarns us by the Apostle, and says: *There must be heresies, that they who are approved may be manifest amongst you* (1 Cor. xi. 19). Thus are the faithful approved, thus the faithless detected: and thus even here, before the day of judgment, the souls of the righteous are divided from the unrighteous, and the wheat is separated from the chaff. These are they who, without appointment from God, take upon themselves of their own will to preside over the rash persons who have been brought together, establish themselves as rulers without any lawful ordination, and assume unto themselves the name of bishop, though no one gives them a bishopric.”¹—*Ibid.* p. 399.

“The faith and firmness of the Apostles did not fail in consequence of the secession of the traitor Judas from their society; nor is the sanctity and dignity of the confessors amongst us necessarily impaired, because the faith of certain

¹ *Sine ulla lege ordinationis . . . nemine episcopatum dante.* Novatian, who is here, and in similar passages, principally aimed at by St. Cyprian, writes as follows in his *Liber de Trinitate*, c. 29 (*Galland. t. iii. p. 312*, and in *Tertullian, Ed. Rigalt. p. 728*): “Whosoever shall blaspheme against the Holy Ghost *shall not have forgiveness, not only in this world, but not even in the world to come.* It was this spirit that in the Apostles bore testimony to Christ; that, in the martyrs, showed forth the unswerving constancy of religion; that, in the virgins, enclosed the admirable continency of sealed chastity . . . destroys heretics . . . and preserves the Church in the holiness of perpetual virginity and truth.”

of them has given way. The blessed Paul in his epistle thus speaks, *For what if some of them have fallen away from the faith? shall their unbelief, &c. (Rom. iii.)* The greater and better portion of the confessors remain firm in the strength of their faith, and in the truth of the law and teaching of the Lord; neither do they, who remember that God has declared them worthy to find grace in His Church, retire from the peace of the Church, and thereby their faith obtains the greater praise, because they have withdrawn from the perfidy of those who had associated in the fellowship of their confession."—*Ibid. l. c.* For similar passages see the extracts from *De Unitate*, under the head "*Unity*."

ST. ARCHELAUS, G. C.¹—"I will state briefly, for the information of all present, who and whence, and what sort of man, this Manes is; for he has declared himself to be that Paraclete whom Jesus, when going to (the Father), promised to send to the human race, for the salvation of faithful souls. . . . Whereby, perhaps in ignorance, he would make Jesus guilty of falsehood: for He who said that He would, not much later, send the Paraclete, is found, after three hundred years and more, to have sent this man, as he testifies of himself. What will they say to Jesus, in the day of judgment, they who have departed this life from that time to this? Will not this be their plea before Him: 'Do not torment us if we have not done Thy works. For why, though Thou didst promise, under Tiberius Cæsar, to send a Paraclete who should *convince us of sin and of justice*, hast Thou at last sent him, under the Roman emperor Probus; why hast Thou *left us orphans*, though Thou didst say, *I will not leave you orphans*; though Thou saidst, that, as soon as Thou shouldst go, Thou wouldst send the Paraclete? What could we *orphans* do without a guardian? We have not sinned; Thou hast deceived us.' But God forbid that such should be applicable to our Lord Jesus Christ, the Saviour of every soul. For He delayed not

¹ A bishop of Mesopotamia, about the year 277. His discussion with Manichæus is given by *Gallandius, t. iii. Bibl. Vet. Scr.*

the fulfilment of the promises, but having said, *I go to my Father, and I send the Paraclete unto you*, He sent him at once, distributing and giving to His disciples, but bestowing in greater fulness on Paul.—*Disputat. cum Manete, Galland. t. iii. pp. 585, 586.* The same argument is urged at greater length, at *pp. 592, 593.*

ST. METHODIUS, G. C.—“The woman that appeared in heaven clothed with the sun,” &c., as given under “*Authority.*” For a similar passage in explanation of *Ephes. v. 25*, see *ibid. or. iii. n. 8, p. 688, ap. Combefis. p. 81.*

ST. VICTORINUS, L. C.—Explaining *Apoc. xxi. 21-25*, he says: “We believe the twelve gates to be the number of the Apostles . . . and that the gates cannot be shut, manifestly proves that the doctrine of the Apostles cannot by any storm of gainsayers be severed from the truth,¹ even though the waves of the Gentiles, and the vain superstitions of heretics, rise up against their true faith; overcome, they shall be, as the foaming waves, scattered, because the rock is Christ, by whom and through whom the Church is founded.”—*Schol. in Apocal. Galland. t. iv. p. 64.*

CENTURY IV.

LACTANTIUS, L. C.—“From all this it is manifest, that all the prophets foretold of Christ, that the time would come that, being born in the flesh of the family of David, He would build up to God an everlasting temple, called the Church, and would summon all nations to the true religion of God. This is the faithful house, this the immortal temple, wherein if a man sacrifice not, he shall not have the reward of immortality.² Of which great and everlasting temple, since Christ was the builder, the same must needs have therein an everlasting priesthood. Nor can there be access to the temple, and to the sight of God, save through Him who established that temple.

¹ Nulla contradicentium tempestate apostolorum doctrinam separari rectitudine.

² Hæc est domus fidelis; hoc immortale templum, in quo si quis non sacrificaverit, immortalitatis præmium non habebit.

In the 109th Psalm David teaches this very thing, saying, *Before the day star I begot thee. The Lord hath sworn and He will not repent: Thou art a priest for ever according to the order of Melchisedech.*—*Divin. Instit. lib. iv. c. 14; Galland. t. iv. p. 295; and Oxon. 1684, p. 351.*

ST. ALEXANDER OF ALEXANDRIA, G. C.—“ We also confess one, and one only Catholic, the Apostolic Church, which is always incapable of being overthrown,¹ even though the whole world choose to war with it; and it is triumphant over every most unhallowed revolt of the heterodox; the master of the household Himself having made us confident, in that He exclaims: *Have confidence, I have overcome the world (St. John xvi.)*”—*Ep. de Arian. Hæres. Galland. t. iv. p. 450.*

EUSEBIUS, G. C.—“ The Saviour prophesied that His doctrine would be preached over the whole world, wherever man was, as a testimony to all the nations; and, by a divine foreknowledge, He foretold that the Church too, which, during the years of His sojourning amongst men, was not seen nor established, should be invincible, incapable of overthrow,² and never be overcome by death; but should, according to His declaration, stand and continue immovable, as being, by His power, firmly established and imbedded on *a rock* that could not be moved nor broken. Better than all reasoning, with good cause should the accomplishment of this prophecy put to silence the unbridled tongues of all who, unchecked by shame, are ever ready to give proof of their audacity. . . . For the fame of His Gospel has filled every country which the sun illumines; it has traversed all nations; and even now, in accordance with His words, the preaching concerning Him is more widely diffused and increased: and His Church, of which He prophesied by name, has stood, and has struck deep its roots, and, by the prayers of men holy and beloved of God, it has been exalted to the very heavens, and daily is more glorified, scattering

¹ Μίαν καὶ μόνην καθολικὴν, τὴν ἀποστολικὴν ἐκκλησίαν· ἀκαθάριτον μὲν αἰεὶ.

² Ἀήττητον καὶ ἀκαταμάχητον ἔσεσθαι.

everywhere the intellectual and divine light of that holiness which He evangelized, in no wise overcome, nor in any thing yielding to its enemies, or even to the gates of death; and this because of that one word which He uttered,¹ saying, *I will build my Church upon a rock, and the gates of hell shall not prevail against it.*—*Præp. Evangel. l. i. c. 3, p. 7, ed. Paris. 1628.* For a similar application of this text, see *Comm. in Ps. xvii. t. i. p. 63 (Montfaucon); Ibid. p. 190; Ibid. p. 616; and lib. ii. De Resurr. Galland. t. iv. p. 496.*

“*Rejoice and be glad, O daughter of Sion, for behold I come, and I will dwell in the midst of thee (Zach. ii. 10).* We have believed that the God Word dwells in the midst of the Church,² as He promised, saying: *Behold I am with you all days, even to the consummation of the world; and, Where two or three are gathered together in my name, there am I in the midst of them.*—*Dem. Evang. l. v. c. 26, p. 252.*

“That Christ is with us, His priests, we know from His saying, *Lo, I will be with you,* He said, *all the days of your life,*³ even to the consummation of the world.”—*Contra Marcell. Ancy. Lib. ii. p. 26.*

“On account of these passages, Marcellus recognizes the body of the glory of the Son, and denies that His kingdom is to be without end; not having perceived that the word ‘*until*’ is often to be taken in a sense peculiar to the Scriptures. For thus the Saviour spoke to His disciples: *Lo I am with you all days, until the consummation of the world:* not denying that He would be with them also after the consummation, but teaching that even now He is with them, overlooking and keeping⁴ all who have become His disciples.”—*Ibid. c. xiv. p. 182.*

“The Psalmist teaches that unseen and secret abiding of the

¹ Διὰ μίαν ἐκείνην ἣν αὐτὸς ἀπεφάνητο λέξιν.

² Ἐν μέσῳ γὰρ τῆς ἐκκλησίας τὸν Θεὸν λόγον κατασκηνοῦν πεπιστεύκαμεν.

³ Ὅτι γὰρ συνέστιν ἡμῖν τοῖς αὐτοῦ λειτουργοῖς, ἴσμεν . . . πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν.

⁴ Ἐπισκοπῶν καὶ φυλάττων.

Saviour with men after His ascension, even until now, saying : *And He made darkness His covert, His pavilion round about Him dark water in the clouds of the air* (Ps. xvii. 12). For no one is ignorant how He abides with us, agreeably to that saying of His, *Lo I am with you all days, even to the consummation of the world*; and He points out no other pavilion of His than the holy Church, in which He promised that he would pitch His tent, saying : *Where two or three are gathered together in my name, there am I in the midst of them.*—*Comm. in Ps. xvii. t. 1, p. 62. Nova Collect. Montfaucon.* See also the extract from *Comm. in Ps. lix. given under "Authority."*

"*In His days shall justice spring up and abundance of peace* (Ps. lxxi. 7). The days of our Saviour are to be understood as being, from His advent even to the *consummation of the world*. For as we hear it said, *In the days of David, and, now the days of Jeroboam*, so are we to take the *days* of our Saviour. But they, when they had lived for a short while, quickly passed away, therefore also have their *days* failed, whilst the word spoken already has manifested what are the *days* of our Saviour,¹ saying, *He shall continue with the sun, and before the moon throughout all generations* (*Ib.*), in accordance with which words Himself promised His disciples : *Behold I am with you even to the consummation of the world*. For thus was *He to continue with the sun.*"—*Comm. in Ps. lxxi. t. 1, p. 407.* See also *Ibid. p. 412, Ibid. in Ps. lxxvi. p. 461.* For a similar interpretation of the words of St. Matthew, see the treatise *De eo quod ait Dominus : non veni pacem.*—*Galland. t. iv. p. 522.*

"He, therefore, that promised to *build His Church upon*

¹ The passage here referred to occurs in the preceding page :—"For as the sun, when it rises above the earth, makes the day, and as the moon with her light dispels the darkness of night, so also He that is here foretold, like unto the moon, enlightens the souls that are in darkness, and in night; and like the sun, He illuminates the whole world, and endures and abides unto the consummation of the world. For, as long as the sun gladdens the whole world, so long He also, abiding and enduring with the sun, enlightens the souls of men, and like the *full moon*, so is He said to abide unto generations and generations."

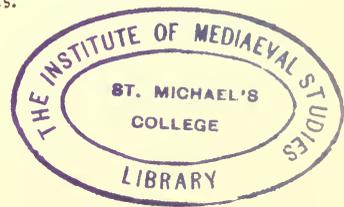
a rock, so as that the gates of hell shall not prevail against it, He will be its guard and protector, fencing it round and protecting it, in order that *the gates* of hell may not prevail against it."—*Ibid. in Ps. xc. p. 594.* See also the extract given under "*Apostolicity*," from "*Comm. in Ps. lxxxii. t. 1, Nova Collect. Montfaucon.*"

ST. HILARY OF POITIERS, L. C.—See the extract already given under "*Unity*," from *De Trinit. l. vii. n. 4.*

"Who does not see, who does not understand? at the end of well-nigh four hundred years, after that the only-begotten Son of God vouchsafed to come to the rescue of the human race, a novel and most foul infection, not of the corrupted atmosphere, but of execrable blasphemies, the Arian plague has now spread itself abroad, as if hitherto there had been no Apostles, nor, after their martyrdom and deaths, any Christians. So then, they who have hitherto believed, have had but an empty hope of immortality? We have lately learned that these devices have for their inventors the two Eusebiuses."—*Ad Const. Aug. Lib. 1, n. 5, pp. 537, 538.*

ST. ATHANASIUS, G. C.—"All heresies that have abandoned the truth, are manifestly seen to have invented for themselves a madness,¹ and their irreligion has long since become manifest to all men. For it is clear that the inventors of these things *went out from us*, as the blessed John has written, since the opinions of these men neither were, nor are they now, ours. Therefore, too, as the Saviour said, not *gathering* with us, they *scatter* with the devil, watching for the sleepers, in order that sowing their own venom of destruction, they may have partners in death. And since one, and that the latest, of the heresies, and which has just now come forth, the forerunner of antichrist, that called the Arian, being full of wiles and wickedness, perceiving that the sister heresies, its elders, have been publicly branded, affects to clothe itself in the language of Scripture, as did its father the devil, and strives again to enter into the Eden of the Church, with

¹ Ἐπινοήσασθαι μανίαν ἑαυταῖς.



the view that having framed itself as Christian, it may, by the deceitfulness of false arguments, lead astray some in their opinions concerning Christ. . . . I have thought it needful at your solicitation, to unrip the *folds of its breastplate* (*Job*. xli. 4), and to show the ill savor of its folly."—*Orat.* 1, *Contr. Arian.* n. 1, p. 319.

"*Unless the Lord build the house, and keep the city, in vain do the laborers build and the watchmen guard* (*Psa.* cxxvi. 2). Therefore is the Jewish system destroyed, for it was a shadow; but that of the Church is firmly established, *for it is built upon the rock, and the gates of hell shall not prevail against it.*"—*Oratio* iv. *Contr. Arian.* n. 34, t. 1, p. 510.

Explaining *Psa.* lxxxviii. 38, "*And His throne as the sun before me* : understand, by the *throne* of Christ, the Church; for in it He rests. The Church of Christ, then, he says, shall be refulgent and enlighten all under heaven, and be abiding as the sun and the moon. For this passage says so: *His throne as the sun before me, and as the moon perfect for ever, and a faithful witness in heaven.*"—*Expos. in Psa.* p. 922, t. 1.

Speaking of the councils of Ariminum and of Seleucia, wherein the Arians, supported by the Emperor Constantius, endeavored to subvert the council of Nicæa, he says: "What pressed so much, that the whole world was to be disturbed, and that they who at this time were called clerics must run up and down, and seek how they might learn to believe on our Lord Jesus Christ? For if they believed, they would not have sought as men that had not found; and this was to the catechumens no small scandal, and to the Gentiles it was something more than common, and even furnished them abundant matter for laughter; that Christians, as if just roused from sleep, should be inquiring how they ought to believe concerning Christ; whilst their professed clerics, though as teachers claiming deference from the people, have convicted themselves of being without faith, by seeking what they have not. . . . What defect of teaching unto true religion was there in the

Catholic Church,¹ that they should now be in search after faith, and should prefix the consulate of the present period to the declarations which they have set down, about faith to wit? Ursacius, and Valens, and Germinius, and their associates, have done what never happened, what never was heard of amongst Christians: for, having written what they pleased to believe, they prefixed to it the consulate, and the month, and the day of the present year: thereby to show all prudent men, that the faith of these men has its beginning, not at any prior period, but now, under Constantius. . . . These men having written ‘The faith is now published,’ have shown that the sentiment of their heresy is recent, and that it was not before. But if they have added ‘of the Catholic (Church)’² they have inadvertently fallen into the extravagance of the Cataphrygians, even so as to say with them, ‘To us first was revealed,’ and, ‘From us begins the faith of Christians.’ And as they write on it Maximilla and Montanus, so do these inscribe it with ‘Constantius, sovereign,’ instead of Christ. But if, according to them, the faith dates from this consulate, what will the fathers and the blessed martyrs do? And what will they too do with those instructed by themselves, and who have slept before this consulate? How will they wake them up to obliterate what they once taught them, and sow in them what they have just now, as having made a discovery, committed to writing? So ignorant are they; skilful only in framing excuses, and those unbecoming and unplausible, and which have at hand their refutation. Whereas the synod of Nicæa was not a common meeting, but there was an urgent need for it, and a reasonable object. . . . They wrote indeed respecting Easter, ‘It has seemed good as follows:’ for it did then *seem good* that there should be a general compliance; but as regards faith, they wrote not, ‘It has seemed good,’ but ‘Thus believes the Catholic Church,’ and at once confessed, how they believed, thereby to show that their sentiment was not novel, but apos-

¹ Τι γὰρ ἔλειπε διδασκαλίας εἰς εὐσέβειαν τῆ καθολικῆ ἐκκλησίᾳ.

² Τῆς καθολικῆς.

tolical; and that what they wrote down was not a discovery of their own, but the same as the Apostles had taught."—*De Synodis. n. 2-5, t. 1, pp. 573-5.*¹

ST. ZENO, L. C.—“If the Church is therefore the spouse of Christ because it is chaste, and therefore honored with the yoke of a heavenly marriage, because even after the nuptials she thenceforward continues for ever a virgin;² we who are born of so excellent a union, &c.”—*Lib. 1, Tract. iv. de Pudicit. n. 1, Galland. t. v. p. 115.*

ST. CYRIL OF JERUSALEM, G. C.—“Of old the Psalmist sung, *In the Church bless ye God the Lord, from the fountains of Israel (Ps. lxxvii. 27).* But since the Jews, through their evil designs against the Saviour, have been cast away from grace, the Saviour has built out of the Gentiles a second holy Church, the Church of us Christians, concerning which He said to Peter, *And upon this rock I will build my Church, and the gates of hell shall not prevail against it;* and prophesying concerning both these (churches), David said plainly of the first that was rejected, *I have hated the church of the evil doers;* but, of the second which is built up, he says in the same Psalm, *In the churches will I bless Thee, O Lord.* For that one Church, that was in Judea, having been cut off, the churches of Christ thenceforward are increased throughout

¹ The language of the Catholic bishops at the Nicæan Council is to the same effect. “Marvelling at the deceitful language (of the Arians), and their guileful intentions, they said, ‘We have not assembled here because in need of faith, for we have within us sound faith; but that we may put to shame those who impugn the truth, and are attempting to innovate. If, then, you have written these things as if now beginning to believe, you are not clerics, but just beginning your catechism: but if you meet us with the same views with which we have assembled here, let there be a general unanimity, and let us anathematize the heresies, and preserve the teaching of the fathers.’”—*Ibid. De Synod. n. 9, p. 557.* In the *Orat. quod Christus unus sit*, of which the *Ben.* editors say, “*Jam pridem eruditorum fuit opinio hunc librum nequaquam videri Athanasianum, licet antiqui cujusdam et eruditi viri opus esse palam sit,*” an opinion also entertained by Petavius, we read, “A faithful and unchangeable word, that the Church is invincible, even though the gates of hell be against it, even though hell itself be stirred against it, etc.” Given in *t. ii. Op. S. Ath.*

² Etiam post nuptias manet postmodum virgo perpetua.

the whole world ; concerning which churches it is said in the Psalms, *Sing to the Lord a new canticle, His praise in the assembly of the saints.* Agreeably to which also has the prophet said to the Jews, *I have no will in you, saith the Lord Almighty ;* and immediately after, *Therefore from the rising of the sun, even to the going down, my name shall be glorified among the Gentiles (Malach. i.)* Concerning this same holy Catholic Church, Paul writes to Timothy : *That thou mayest know how to conduct thyself in the house of God, which is the pillar and ground of truth.*—*Catech. xviii. n. 25, p. 297.*

ST. OPTATUS OF MILEVIS, L. C.—See the extracts given under “*Unity*,” especially *pp. 159, 160, et seqq.*

LUCIFER OF CAGLIARI, L. C.—“*Thus shall you speak to Ezechias, king of Judah : Let not thy God deceive thee, in whom thou trusteth, saying Jerusalem shall not be given into the hands of the king of the Assyrians (Is. xxxvii. 10).* Even thus, thou blasphemous, art thou in dangers, and seest them not ; whilst we see God’s worshippers safe guarded and uninjured. Whence is our safeguard and defence, but in that we hold fast the holy faith which patriarchs, prophets, and martyrs held, and which thou, Constantius, hast branded as heretical.”—*Pro S. Athan. Lib. 1, n. 51, p. 177.* This test of truth is advanced by Lucifer in almost every third page. *See Ibid. n. 56, p. 179. Ibid. L. ii. n. 3, p. 181, et passim.*

“The battle raised by thy cruelty, Constantius, rages more violently ; but see how the glory of the soldiers of Christ keeps pace too. . . . The pangs inflicted by the tormentors, and thy cruel punishments, conquer us not ; because He abides in us and is established with us, who said to the holy Apostles, *I am with you all days, even to the consummation of the world.*”—*Moriend. pro Dei Fil. n. 8, Galland. t. vi. p. 248.*

“Take hold gladly of what may lead thee to the feast of Abraham, Isaac, and Jacob, those friends of God, thou man of utter injustice, who hast dared to account thyself just, setting thyself above all those who have been constituted bishops of the Church, by God’s judgment, and repudiating that holy

faith which the Church now holds, and has always held.”—*Moriend. pro Dei Filio, n. 22, Galland. t. vi. p. 253.*

ST. EPHRÆM SYRUS, G. C.—On *Exod. xxv. 9*, he says: “He seems to have designated the tabernacle of the Old Testament a *likeness*, or a type, and a temporary tabernacle, thereby to intimate that it was to last but for a time, and that, when at last set aside, for it would be substituted the Church of Christ, and that this, as being a perfect and complete pattern of the heavenly tabernacle, would abide for ever.”—*T. 1, P. 2, Syr. Comm. in Exod. p. 223.*

“Thou hast also built a Church on earth, which resembles the Church triumphant (in heaven): its foundations love impelled Thee to lay, and grace presided at its completion. Thou hast also taken it as Thy spouse, and hast made it Thine at the price of Thy blood. But since the wicked adversary of man, and his satellites and ministers, are striving to overthrow so glorious a structure, do Thou, therefore, O Lord, guard it under Thy protection, *that the gates of hell may not prevail against it*; that its inherent beauty perish not; that, in fine, its treasures, filled with every kind of wealth, fail not, and be not exhausted. Fulfil, O Lord, what Thou didst promise to Peter, the prince of the Apostles.”—*T. iii. Syr. Paræn. 62, p. 532.*

DIDYMUS OF ALEXANDRIA, G. C.—See the extract under “*Authority.*”

ST. PACIAN, L. C.—“An heretical congregation is an adulteress woman: for the Catholic hath never from the beginning left the couch and the chamber of her spouse, nor gone after other and strange lovers. Ye have painted a divorced form in new colors; ye have withdrawn your couch from the old wedlock; ye have left the body of a mother, the wife of one husband, decking yourselves out with new arts of pleasing, new allurements of corruption.”—*Ep. iii. Galland. t. vii.* See also the extract, given under “*The Sacrament of Penance,*” from the same epistle.

THEOPHILUS OF ALEXANDRIA, G. C.¹—“The Lord who thus

¹ He was made priest in the year 385 and died in 412. What remains of his writings is collected by Gallandius, *t. viii.*

spoke to the prophet: *Lo, I have set thee this day over the nations and over kingdoms, to root up, and to pull down, and to waste, and to build up again and to plant* (Jer. i. 10), bestows at all times the same grace upon His Church; that the body may be preserved whole, and that the poisons of heretical dogmas may in nothing prevail.”—*Ep. ad Epiph. Galland. t. vii. p. 645.*

ST. EPIPHANIUS, G. C.—“Herod a stranger was then king, and the descendants of David no longer wore the diadem. And after the royal throne had been transferred, the regal dignity was made to pass, in Christ, from the carnal household of Judah, and from Jerusalem, unto the Church. And that throne is firmly established in the holy Church of God for ever.”¹—*T. i. Adv. Hæres. (29), p. 118.*

“Such as these have no power against the ark; for holy Noah received a commission, according to the word of the Lord, to secure it; as the Lord said unto him, *Thou shalt pitch it within and without* (Gen. vi. 14); that he might thereby point out the semblance of the holy Church of God, which has that efficacy of pitch, which repels pernicious and destructive and serpent-like doctrines. For where is the smell of pitch, there the snake is unable to remain.”—*Ib. Adv. Hæres. (51), p. 423.*

“But I have already been busied on all these matters in that great work concerning the faith, to which I have given the name of the anchorage; wherein, according to the ability of my poor understanding, with the assistance of God, having collected, out of the whole of Scripture, the truths of the divine testimony, I have clearly laid down, as an anchor for those that wish for it, the holy faith of the fathers, which is both apostolic and prophetic, and which from the beginning even until now has been proclaimed in the holy Church of God, in order to check and secure the mind from being driven about by the devices of the devil, and to prevent its being injured by the violent agitation excited in the world by the heresies. For thus did the Lord also teach His disciples, saying, that, *If what you have heard*

¹Ἰδρυται δὲ ὁ θρόνος ἐν τῇ ἀγίᾳ τοῦ Θεοῦ ἐκκλησίᾳ εἰς τὸν αἰῶνα.

from the beginning abide in you, you shall abide in me, and I in you; and I in the Father, and you in me. As therefore the truths of the faith, which were from the beginning heard from the Lord, abide in the holy Church of God; so also on this account do the holy Church of God and the orthodox faith abide in the Lord; and the only-begotten Lord in the Father, the Father in the Son, and we in Him, through the Holy Ghost, provided we become temples fitted to receive this Holy Spirit."—*Adv. Hæres.* (69), pp. 751-2. See also *Adv. Hæres.* 74, given under "*Authority.*"

Addressing the Anomæans, who called the Catholics *temporaries*,¹ he says, "The holy faith of God being from the beginning, and ever venerable with age, though it never grows old, always exists, and its foundations are ever firm; it always subsists, having a Lord that is unlimited by time.² Wherefore neither is faith limited by time, but ever citizens with angels, and makes the saints glorious from generation to generation. Rather art thou temporary,³ led as thou art away by error, and proud of mind. . . . None of the ancients thought as thou thinkest, Aëtius, thou that writest against the temporaries, thou thyself but temporary, and without antiquity."—*Adv. Hæres.* (76), p. 932.

"This was befitting that first of the Apostles, that firm rock upon which the Church of God was built, and the gates of hell shall not prevail against it. The gates of hell are heresies and heresiarchs."⁴—*T. ii. Ancoratus*, p. 14, n. ix. [For the context, see "*Primacy of St. Peter*"]. See also *Ibid.* n. 83, p. 88.

ST. AMBROSE, L. C.—See the two first extracts given from this father, under "*Authority.*"

"The Church too hath her seasons, of persecutions, to wit, and of peace. For she seems to wane like the moon, but she

¹ Χρονίται.

² Ἡ Θεοῦ ἀγία πίστις ἀπαρχῆς οὐδα, καὶ ἀεὶ ἀρχαίτουσα καὶ μὴ παλαιουμένη, ἔστιν αἰεὶ.

³ Χρονικός.

⁴ Πύλαι δὲ αὐοῦ αἰ αἰρέσεις, καὶ οἱ αἰρεσιάρχοι.

fails not. She may be overcast with clouds, but fail she cannot; ¹ she is indeed lessened by the falling away of individuals in the time of persecution, that she may fill up her orb by the confession of her martyrs; and that, made resplendent by the victorious shedding of their blood for Christ, she may shed more brightly the light of her devotion and faith over the whole world. For the moon suffers a diminution of light, not of substance, when, in her monthly changes, she seems to quench her light, that she may borrow from the sun.”—*T. i. Hexæm. l. iv. c. 2, n. 7, p. 66.* See also *Ibid. l. iii. c. 12.*

“The Church is buffeted, but is not overwhelmed by the waves of worldly cares; she is stricken, but is not weakened, being easily able to subdue and calm down the agitation of the waves, and the rebellion of the passions of the body. She looks on, herself free and exempt from danger,² whilst others are shipwrecked, always prepared to have Christ shine upon her, and to derive gladness from His light.”—*T. i. De Abraham, l. ii. c. 3, n. xi. p. 318.*

“It is that same Peter to whom He said, *Thou art Peter, and upon this rock I will build my Church.* Therefore, where Peter is, there the Church is; where the Church is, there death is not, but life eternal. And therefore did He add, and *the gates of hell shall not prevail against it* (or Him), and *I will give to thee the keys of the kingdom of heaven.* Blessed Peter, against whom the gate of hell prevailed not, the gate of heaven closed not, but who, on the contrary, destroyed the porches of hell, and opened the heavenly places. Wherefore, though placed on earth, he opened heaven, and closed hell.”³—*T. i. In Ps. xl. n. 30, pp. 879-80.*

“As pure gold, so also the Church, when tried by fire, suffers no loss, but its brightness is the rather increased, until the time when Christ shall come unto His kingdom, and re-

¹ Obumbrari potest, deficere non potest.

² Non subruitur . . . non labefactatur . . . ipsa immunis et exors periculi.

³ Ubi ecclesia, ibi nulla mors, sed vita æterna . . . non prævalebunt ei. Cælum aperuit, inferos clausit.

cline His head on the faith of the Church. When He came to the lost sheep of the house of Israel, He had not whereon to lay His head, but now faith is already diffused as a perfume, and therefore does the Church say, *My spikenard sent forth an odor.*—*Ib. in Ps. cxviii. (Gimel) n. 7, p. 995.*

Commenting on *St. Luke ix. 20*, he says: “Thy rock is faith: the foundation of the Church is faith. If thou be a rock, thou wilt be in the Church, because the Church is upon a rock. If thou be in the Church, *the gates of hell shall not prevail against thee.* The *gates of hell* are the gates of death, but the gates of death cannot be the gates of the Church.—*T. i. Expos. in Luc. L. vi. n. 98, p. 1407.*

ST. JEROME, L. C.—“I congratulate with you and give thanks to Christ my God, that, with a holy disposition, you have, from the falsehood of the Sardinians, turned yourself to the *sweet savor* of the whole world; and that you do not say, after the fashion of some men, *Save me, O Lord, for there is now no saint (Ps. xi.)*; whose impious words make void the cross of Christ; bring the Son of man under the yoke of the devil; and understand the complaint, uttered by the Lord concerning sinners, as though spoken of all mankind: *What profit is there in my blood, whilst I go down to corruption (Ps. xxix.)* But God forbid that a God should have died in vain. The strong one has been bound, and his goods rifled. The words of the Father have been fulfilled: *Ask of me, and I will give Thee the Gentiles for Thine inheritance, and the uttermost parts of the earth for Thy possession (Ps. ii. 8).* *He hath set His tabernacle in the sun, and there is no one that can hide himself from His heat (Ps. xviii.)* Full of the God, the Psalmist sings, *The swords of the enemy have failed unto the end, and their cities Thou hast destroyed (Ps. ix.)* And where, I ask, are those righteous overmuch, yea, profane overmuch, who assert that the synagogues are more numerous than the churches? Then, how have *the cities* of the devil *been destroyed, and unto the end*, that is, the consummation of ages, have the idols fallen down?

If Christ have not a Church, or if He have one in Sardinia only, He has become beyond all measure poor. And if Satan have possession of Britain, the Gauls, the East, the people of India, the nations of barbarians, and of the whole world at once, how is it that the trophies of the cross have been removed to the corner of this whole world? His powerful adversary has forsooth yielded up to Christ that refuse of earth, Sardinia; he would not own those ghastly creatures, and their miserable province."—*T. ii. Adv. Luciferi. n. 14, 15, col. 186, 187.* See also the extract from *t. ii. col. 693*, under "*Supremacy of St. Peter.*"

Commenting on *Is. iv. 5, 6*, "We refer all this to the first advent of Christ, concerning whom we also read in the Psalms, *He hath protected me in the secret place of His tabernacle, He hath exalted me upon a rock (Ps. xxvi.)* Upon which rock the Church being built, it is not shaken by any tempest, it is not overthrown by any wind or hurricane."¹—*T. iv. in Is. col. 67.* See also the extract under "*Authority,*" from *t. iv. col. 439, 440.*

"*I will my sanctification, or my sanctuary, in the midst of them for ever (Ezech. xxxvii.)*, which the Jews interpret of the temple built under Zorobabel. But how can the phrase *for ever* hold good, seeing that the temple built by Zorobabel, and which was afterwards restored by many others, was burnt down by the Romans? All this is to be referred to the Church, and to the times of the Saviour, when the tabernacle was set in the Church; He became our God, and we His people."—*T. v. l. xi. In Ezech. col. 440.*

"Hence we may understand, that even to the end of the world the Church may be indeed shaken by persecutions, but never can be overthrown; be tried, not conquered. And this will be, because the Lord God Almighty, or the Lord its God, of the Church, to wit, has promised that He will effect this; and His promise is nature's law."²—*T. vi. l. iii. c. 9, In Amos. col. 358.*

¹ Super quam (petram) fundata ecclesia nulla tempestate concutitur, nullo turbine ventisque subvertitur.

² Ecclesiam usque ad finem mundi, concuti quidem persecutionibus, sed

“*The gates of hell shall not prevail against it.* I consider the *gates of hell* to be vices and sins, or certainly the doctrines of heretics, by which men are enticed and led to hell.”¹—*T. vii. l. iii. in Matt. col. 124.* See the extract under “*Authority,*” from *t. vii. col. 244.*

ST. J. CHRYSOSTOM, G. C.—“Christ’s prophecies were of two kinds, one to be accomplished in this world, and the other after its consummation; and one establishes and demonstrates with great completeness the truth of the other. I will give an example, for what has been said is obscure, and therefore will I try to make it plainer. There were twelve disciples that followed Him, but of the matter of the Church no one had at that time formed any idea—nay, no one knew anything of its name. What then did He say and prophesy, when well nigh the whole world was held in godlessness? *Upon this rock I will build my Church, and the gates of hell shall not prevail against it.* Examine the declaration as you please, and you will see its resplendent truth. For in sooth it is not alone wonderful that He built it throughout the universe, but that He made it also invincible, though assailed by so great conflicts.² For *the gates of hell* are dangers that lead down to hell. Seest thou the truth of the prophecy? Seest thou the force of the event? Seest thou words shining brightly by deeds; and an invincible power effecting all things with ease? For do not, because the declaration, *I will build my Church,* is brief, hurry over it heedlessly; but develop it in your mind, and reflect what it is to have, in a short time, filled with so mighty churches, all the earth beneath the sun. [He then adduces the usual arguments connected with the propagation of Christianity.] Thus did they build the Church. How and in what manner? By His power who gave it them in

nequaquam posse subverti; tentari, non superari. Et hoc fiet, quia Dominus . . . se facturum esse pollicitus est; cujus promissio lex naturæ est.

¹ Vel certe hæreticorum doctrinas, per quas illecti homines ducuntur ad tartarum.

² Ἀχειρώτων εἰργάσατο, καὶ ἀχειρώτων ὑπὸ τοσοῦτων ἐνοχλομένην πολέμων.

command. For He pioneered the way before them ; Himself making all, even the most difficult things, easy. For had there not been a divine power that was bringing things to a successful issue, they would not even have had a beginning or a starting-place. For how could they ? But He that said, *Let heaven be*, and produced His work, and *Let the earth be based*, and produced its substance . . . the same also planted these churches. And that very declaration, *I will build my Church*, effected the whole. For such are God's words, creative of deeds, of deeds wonderful and strange. For as He said, *Let the earth bring forth the green herb*, and all was at once a paradise ; so also now He said, *I will build my Church*, and it is done with all ease ; and though tyrants armed against it, and soldiers brandished their weapons . . . He sowed the word of the Gospel . . . for they had, fighting for them and aiding, the irresistible power of Him who said, *Upon this rock I will build my Church, and the gates of hell shall not prevail against it*. Now reckon up how many princes have since that time set themselves against it ; how many have raised the most grievous persecutions ; consider in what state the faith has been in all preceding ages, when but newly planted, while the minds of men were more tender . . . and yet all these snares and assaults were scattered more easily than a spider's web ; were dissolved more swiftly than smoke ; and passed away more rapidly than dust. . . . Seest thou the force of the prophecy, *and the gates of hell shall not prevail against it* ? From these have faith as regards the future, and that no one will prevail against it.¹ For if, when it consisted of but a few persons ; when it seemed to be a mere matter of novelty ; when the doctrine was fresh planted ; when such were the conflicts, and so dread the strifes enkindled on every side, they prevailed not, they overcame not, much more now that it has taken possession of the whole world, and every place, both mountains and valleys, &c. . . . Yea, sooner shall

¹ Ἀπὸ τούτων πίστευε περὶ τῶν μελλόντων, καὶ οτι οὐδεὶς αὐτῶν περιέσται.

earth and heaven pass away, than any word or prophecy of His be proved false . . . *heaven and earth* . . . and with good cause, for they are not words, but God's words, effective of deeds. . . . As I have before said, this prophecy concerning the Church has manifested the greatness, the eminence, the vastness of His truth, His providence, His goodness, His watchfulness. Come, now, let us take in hand also another prophecy, which shines brighter than the sun, and is clearer than its rays, which lies under the observation of all men, and which stretches out itself unto all future generations, as does the preceding prophecy also.¹ For of this nature are the greater part of His prophecies. They are not limited to a brief period, nor are they completed in (for) one generation, but for all men, as well those who are now, and those who shall next be, for those after them, and for those that shall come after them again, and so for all the successions of men even to the consummation, do they (the prophecies) furnish means of ascertaining the force of their inherent truth, even as does the preceding prophecy. Yea, for from the day that it was spoken *even to the consummation of the world*, has it remained firm and unshaken, flourishing, resplendent, gaining power day by day, accumulating, acquiring fresh force, enabling all those who have lived from that day, even unto those who shall be until the coming of Christ, to reap the greatest advantages from it, and to derive thence unspeakable aid. For our predecessors and theirs, and theirs again, well knew its power, as they beheld the contests excited against it, and the dangers and troubles, the tumults, the waves, the storms; but beholding it still not overwhelmed, not vanquished, not overcome, not extinguished, but flourishing, increasing, raised to a mightier elevation. . . . Seest thou how what He built no one has destroyed; and what He destroyed (the temple of Jerusalem) no one shall build up? He built the Church, and no one could destroy it;² He destroyed the temple, and no

¹ Παλαις ταῖς μετὰ ταῦτα γενεαῖς παρεκτεινομένην, ὥσπερ καὶ τὴν προτέραν.

² Ὁλοῦσθησε τὴν ἐκκλησίαν, καὶ οὐδεὶς αὐτὴν καθελεῖν δύναται ἄν.

one is able to build it up again.”—*T. i. Contr. Jud. et Gent. quod Christus sit Deus, n. 12-16, pp. 702-4, 706-8.*

The same argument occurs again, in brief, in the same vol. or. v. Contr. Jud. n. 2, pp. 769, 770. See also T. iii. Hom. ii. In Inscript. Actor. n. 1, 2, pp. 73-76, where portions of the passage already extracted are repeated.

“There is nothing equal to the Church. Tell me not of walls and arms : for walls grow old with time ; but the Church never grows old ;¹ walls barbarians destroy, but the Church not even demons can overcome. And that my words are not empty boasting, facts testify. How many have waged war against the Church, and they that warred against her have perished ? but she has been raised up above the heavens. Such is the mightiness of the Church : warred against, she conquers ; devised against, she overcomes ; assailed with insult, she is made more resplendent : she receives wounds, but sinks not beneath the ulcer ; agitated by the waves, she is not submerged ; tempest-tossed, but she suffers no shipwreck ; wrestles, but is not overthrown ; she fights as the pugilist, but is not beaten. Why then has He permitted the contest ? That He may exhibit a more glorious trophy.”—*T. iii. De Capto Eutropio. n. 1, pp. 461, 462.*

“Withdraw not from the Church ; for nothing is stronger than the Church.² Thy hope, the Church ; thy safety (salvation), the Church ;³ thy refuge, the Church. Than heaven she is higher, than earth more extended. Never does she grow old, but her age is ever vigorous. For this cause, the Scripture showing her firmness and immovableness, calls her a *mountain* ; her incorruptibility, calls her a *virgin* ;⁴ her magnificence, calls her a *queen* ; that connection which she has with God, calls her a *daughter*, &c.”—*T. iii. De Capto Eutropio. n. 6, p. 467.*

¹ Ἐκκλησίας οὐδὲν ἴσον . . . ἡ ἐκκλησία δὲ οὐδέποτε γηραῖ.

² Οὐδὲν γὰρ ἐκκλησίας ἰσχυρότερον.

³ Ἡ σωτηρία σοῦ ἡ ἐκκλησία.

⁴ Τὸ ἄφθορον, αὐτὴν καλεῖ παρθένον.

“Nothing, O man, is more powerful than the Church. Give up thy conflict with her, if thou wouldst not have thy power destroyed; wage not war against heaven. If thou war against man, thou wilt either conquer, or be conquered; but if thou war against the Church, it is impossible for thee to conquer;¹ for God is stronger than all men. *Do we provoke the Lord to jealousy? are we stronger than He?* (1 Cor. x. 22). God hath rooted (her), who attempts to shake (her)? Thou knowest not His power. *He looketh upon the earth, and maketh it to tremble* (Ps. cii.); He commandeth, and the things that were made He hath confirmed. If the troubled city He hath established, much more can He settle the Church. The Church is stronger than heaven.² *Heaven and earth shall pass away, but my words shall not pass away.* What words? *Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it:* if thou believe not the word, believe the facts. How many tyrants would fain have overcome the Church? . . . and they prevailed not. Where are those that warred against her? They are unnamed; they are buried in oblivion. But where is the Church? She shines brighter than the sun. They are quenched; she is immortal. If when the Christians were few in number, they were not conquered, now that the universe is full of true religion, how wilt thou be able to conquer? *Heaven and earth shall pass away, &c.*, and very justly. For the Church is dearer to God than heaven is. [He continues in the same strain, and winds up his argument as follows:] Dost thou not hear the Lord saying, *Where two or three are gathered together in my name, there am I in the midst of them;* and where so numerous a people is united in love, is He not present? I have His pledge: do I confide in my own strength? I hold His written word. That is my staff; that my security; that my waveless harbor. Though the world be shaken, I hold fast His written word: I read it; those words are my wall and safety. What are those words? *I am with you all*

¹ Νικῆσαι σε ἀμήχανον.

² Ἡ ἐκκλησία οὐρανοῦ ἰσχυρότερα.

the days, even to the consummation of the world. Christ with me, and whom shall I fear? Though waves may be stirred up against me, though the ocean, though the wrath of kings, to me all these are less than a spider's web."—*T.* iii. *Sermo Anteq. iret in exilium, n. 2, pp. 495, 496.*

"*In the last days the mountain of the Lord shall be manifest* (*Is. ii.*) See the accuracy of the prophet, who not only declares the fact, but also signifies the time. For what Paul says, *When the fulness of the time was come*, and elsewhere again, *In the dispensation of the fulness of the times*, this is expressed by the prophet by, *In the last days*. He also designates the Church *a mountain*, and her dogmas impregnable. For even as though one should oppose against mountains, countless troops of soldiers, stretching their bows, hurling their spears, and bringing up machines, they will not be able to harm them, but will be withdrawn after having exhausted their own strength; even so also all they who have fought against the Church have not shaken her, but, having worn out their own strength, have been put to shame, scattered when they struck at her, weakened by hurling their weapons at her, and in their activity vanquished by those who remained passive. For what is marvellous in the Church is not that she conquered, but also that she conquered in the way she did. For attacked, pursued, smitten in a thousand ways, they not only did not lessen her, but she even increased, and by remaining passive only did she utterly disperse those engaged in active assault upon her. . . . Therefore did he call her *a mountain* . . . the firmness, the immovableness, the loftiness, the invincibleness of the Church did he indicate by that appellation, *mountain*.¹ And another prophet also compares those who have put their trust in God to a mountain, setting forth that they cannot be overthrown. *Manifest*: this needs not any further explanation: in such a manner does the very nature of facts send forth a voice louder than any trumpet,

¹ Οὐτῶ καὶ τῆς ἐκκλησίας τὸ στερρόν, τὸ ἀκίνητον, τὸ ὑψηλόν, τὸ ἀχείρωτον . . . ἠνίξατο.

making known the splendor of the Church. For neither the sun, nor the sun's light, is so plain, as what regards the Church. For the *house of the Lord is on the tops of the mountains.*" —*T. vi. in Is. c. ii. n. 2, pp. 24, 25.*

"There, man is the pilot, but here it is Christ. And therefore is the vessel tossed by the tempest, but the waves overwhelm her not. For she might indeed have sailed in the calm, but the pilot would not allow it, that thou mightest see both the endurance of those sailing in her, and the wisdom of the pilot. Let Gentiles and Jews give ear to our good deeds, and to the pre-eminence of the Church. By how many has the Church been warred against, yet she never has been vanquished. How many tyrants, generals, kings, Augustus, Tiberius . . . contended strenuously against her when she had but just struck root, and yet they uprooted her not; yea they that warred against her are no longer named, and have sunk into oblivion, whilst she that was warred against o'ertops the heavens. For see not, I pray, merely that the Church is on the earth, but also that she has her dwelling in heaven. Whence is this manifest? The evidence of facts demonstrates it. Eleven disciples were the warred against, the entire world opposed them; but the opposed conquered, and their opponents have been removed; the sheep overcame the wolves. Thou hast seen the shepherd sending his sheep into the midst of wolves, so that they might not, even by flight, secure their safety. What shepherd did this? Even Christ did it; that He might show thee, that these good deeds are not in accordance with the natural course of events, but above nature and that usual course. For the Church is more firmly rooted than heaven.¹ But, perhaps, the Gentile condemns me of boasting. But let him wait for the proof of these things, and learn the power of truth; how it is an easier thing for the sun to be quenched, than for the Church to be made invisible.² Who, he asks, prophesies this? He that laid her foundations. *Heaven and*

¹ *Ἡ γὰρ ἐκκλησία οὐρανοῦ μᾶλλον ἐρρίζεται.*

² *Εὐκολώτερον τὸν ἥλιον σβεσθῆναι, ἢ τὴν ἐκκλησίαν ἀφισθῆναι.*

earth shall pass away, but my words shall not pass away. This He not merely said, but fulfilled. For, wherefore did He found her more firmly than heaven? Because the Church is more precious than heaven.' Why is heaven? on account of the Church, not the Church on account of heaven. Heaven is on account of man, not man on account of heaven."—*T. vi. In illud, Vidi Dom. Hom. iv. n. 1, 2, pp. 141, 142.*

"Seest thou how He also leads Peter to high thoughts concerning Himself, and reveals Himself, and points out that He is the Son of God by these two promises (viz. *St. Matt. xvi. 18, 19*). For those things which are peculiar to God alone,—to loose sins, and to make the Church incapable of overthrow,² in so great an irruption of waves, and to exhibit a fisherman more firm than any rock, whilst the whole world is battling,—these things He promises that He will give to him:³ as the Father, speaking to Jeremias, said that He would set him as a *pillar* of brass, and *as a wall*, but him indeed to one nation, but this man to every part of the habitable globe.⁴ I would gladly ask those who wish to lessen the dignity of the Son, which gifts were the greater, those which the Father gave to Peter, or those which the Son gave him? For the Father did indeed vouchsafe to Peter the revelation of the Son, but the Son sowed both His own and the Father's (revelation) in every part of the world, and to a mortal man He entrusted the authority over all things in heaven, when He gave him the keys; who extended the Church in every part of the world, and declared it to be stronger than heaven:⁵ for *heaven and earth shall pass away, but my words shall not pass away.*"—*T. vii. Hom. 54 in Matt. n. 2, pp. 616, 617. See also Ibid.*

¹ Διὰ τὶ γὰρ μᾶλλον οὐρανοῦ μείζονα αὐτὴν ἐθεμελίωσε; τιμιώτερα γὰρ οὐρανοῦ ἢ ἐκκλησία.

² Τὸ ἀπερίτρεπτον τὴν ἐκκλησίαν ποιῆσαι.

³ Ταῦτα αὐτῷ ἐπαγγέλλεται δώσειν.

⁴ Πανταχοῦ τῆς οἰκουμένης.

⁵ Τοῦ οὐρανοῦ ἰσχυροτέρον ἀπέφηνεν. Another similar application of this text occurs in the same volume (*Hom. 77, n. 1, p. 836*): "Manifest that the Church is more precious than heaven and earth."

Hom. 82, n. 3, p. 887; and the extract under "*Catholicity*," from *T. x. Hom.* 6, in 1 *Ep. ad Cor.* n. 3, pp. 54, 55.

"But wouldst thou fain also learn the force both of these promises and predictions, and the truth of those that have preceded, and of those that are to come after the present state of things? Behold with me a golden chain woven cunningly from the beginning. He said some things to them concerning the churches, and concerning future things; and He that said them performed miracles. Wherefore from the way that what He said has fallen out, it is plain that both the miracles are true, as also the future things promised. But that what I have said may be clearer, I will make it manifest from actual facts. He raised Lazarus by His mere bare word, and showed him alive again; He said that *the gates of hell shall not prevail against the Church*, and that he that hath *left father or mother shall receive a hundred fold in this world, and shall inherit life everlasting*. Accordingly, there is one miracle, that of Lazarus, whilst there are prophecies, one indeed pointed out here, but the other in the world to come. Now see how they are all proved by one another. For should any one not believe that Lazarus rose again, from that prophecy spoken concerning the Church let him believe the miracle; for what was spoken so many years before then came to pass, and received its accomplishment, for *the gates of hell have not prevailed against the Church*. He therefore that spoke the truth in that prophecy, it is plain that He also performed the miracle; whilst He who both performed the miracle, and brought to an accomplishment what He had said, it is plain that He also in the prophecy which relates to the future, speaks the truth. . . . For the things already done and spoken are the surest pledges of the future things that they shall come to pass. All these things, therefore, and things like to them having drawn together from the gospels, let us say to them, and stop their mouths. But should any one say, 'How then is it that error has not been utterly extinguished?' Let this be our answer: 'Ye are the causes, ye who rebel against your own salva-

tion.'—*T. x. Hom. vii. in 1 Ep. ad Cor. n. 9, p. 74.* See also the extract from *T. xi. Hom. v. in Ep. ii. ad Thess.* under "*Authority*;" also *T. xii. Hom. xxi. in Ep. ad Hebr. n. 3, p. 283.*¹

ST. GAUDENTIUS, L. C.—"We behold the moon, that is, the Church, which in peace increases, in persecution wanes (the fulness of its circle wanes, not the brightness of its light); we see it now shining like the sun over the whole world."—*De Lectione Exod. tr. iii. p. 948, t. v. Max. Bib. PP.*

ST. ASTERIUS, G. C.²—"Through Peter, become a faithful and genuine hierophant of true religion, the stability of the churches is preserved incapable of overthrow and unswerving . . . yea, though, from the time that the Gospel was first preached, assailed by many trials, and by ten thousand tyrants, and though the devil before them would fain have overthrown it to the earth, and remove us from our foundations. As the saving word says, the rivers flowed down as wintry floods, the vehement winds of the devilish spirits beat upon it, and the heavy rains of those who persecuted the Christians fell against it, and yet nothing was seen to be more powerful than the

¹ At the end of volume sixth, the Benedictine edition gives three sermons which are declared, though not St. Chrysostom's, to have been written at Constantinople during his lifetime. In the second (p. 627) is the following: "*The Lord is clothed with strength, and hath girded Himself.* And what follows? *For He hath established the world, which shall not be moved.* For as sin at first moved the world, the Saviour came and planted the cross, and established the world. *Thou art Peter, and on this rock, &c.,* and Paul, *But the sure foundation* (of God) *abideth, having this seal* (2 Tim. ii.) *Two words therefore did the Lord utter, Upon this rock I will build my church, and the gates of hell shall not prevail against it.* He used no pomp of words. He did not say: 'I firmly establish the Church, and not kings, not tyrants, not rulers, not executioners, not the wise, not the ignorant, not orators shall overcome the Church,—for unconquered and inexpugnable is the kingdom of Christ (*ἄμαχος καὶ ἀκαταγώνιστος ἡ βασιλεία χριστοῦ*)'—but by a word He manifested His power, and by this simple declaration confirmed His promise, *upon this rock I will build, &c.* Two words, not mere words, but the words of a God. For He that by a word established the heavens, and with a word founded the earth, He also built the Church, and walled it round, *and established the world, which shall not be moved.*"

² Bishop of Amasea after Eulalius. He died about the year 400, at a very advanced age. The edition used is that by Combefis.

bulwark set up of God," &c. ; as given under "*Primacy of St. Peter*," from *Homil. in Apost. Petr. et Paul. t. i. Combe-fis. Nov. Auctar.*

CENTURY V.

ST. AUGUSTINE, L. C.—It seems almost useless to cite extracts on this subject from this father, since nearly the whole discussion, in the "*Collatio Carthagin.*" is made to turn on this fact, that no human vices, &c., *could* destroy the Church, or the Church's universality, seeing that Christ had promised that such should not be destroyed: "*nisi forte plus contra ecclesiam valuit homo peccans, quam pro ecclesia Deus jurans.*"

"*In Thy tabernacle I shall dwell for ever (Ps. lx. 5).* As, not for a brief period was the Church to exist on this earth, but the Church will be here till the end of the world, therefore does he say, *I shall dwell in Thy tabernacle for ever.* Let the enemy rage as he pleases, let him assail me, lay snares against me, multiply scandals, and make my heart sore, *I will dwell in Thy tabernacle for ever.* The Church shall not be conquered; shall not be rooted up; nor give way before any trials whatever, till the end of this world shall come,¹ and out of this temporal dwelling-place we be received into that eternal one, unto which may He lead us who has become our hope: *I will dwell, &c. . . .* 'If the Church were here for but a few days, the snares of the tempter would soon have an end.' Good: thou wouldst fain have the temptations last but a few days, but how could she gather together all that are born, were she not here long, if her existence were not stretched out even unto the end."—*T. iv. Enarr. in Ps. lx. n. 6, col. 837.*

"There are some who say: 'She, that was the Church of all nations, is already no more; she has perished.' This they say who are not in her. The impudent assertion! Is she no more, because thou art not in her? Look to it lest thou, for that cause, be no more: for she will be, though thou be not."²

¹ Non vincetur ecclesia, non eradicabitur, nec cedet quibuslibet tentationibus, donec veniat hujus sæculi finis.

² O impudentem vocem! Illa non est, quia tu in illa non es? Illa erit, etsi tu non sis.

This assertion, abominable, detestable, full of presumption and falsehood, upheld by no truth, without one spark of wisdom, devoid of all wit, vain, rash, hasty, pernicious, the Spirit of God foresaw, and as it were struck at such when it announced unity, *When the people assemble together and kings to serve the Lord (Ps. ci.) . . .* And because there were to be certain men who would say against her, ‘She was, but is not,’ *Declare unto me*, she says, *the fewness of my days (Ib.)* What is it that I know not what individuals who withdraw from me mutter against me? How is it that these lost men contend that I have perished? For undoubtedly they say, that ‘I was, but am not.’ *Declare unto me the fewness of my days.* I ask Thee not of those eternal days; they are without end, where I shall be; I ask not about them; I ask about my days during time, *declare unto me the days* of my sojourning here. *The fewness of my days*, not the eternity of my days, *declare unto me.* *Declare unto me*, how long I shall be in this world, on account of those who say, ‘She was, and already she is not:’ on account of those who say, ‘The Scriptures have been fulfilled; all nations have believed, but the Church of all nations has apostatized and perished.’ What means this, *Declare unto me the fewness of my days?* And He *declared*, nor was this word vain. Who *declared unto me*, but the way itself. How did He *declare?* *Behold! I am with you: even to the consummation of the world (Matt, xxviii.)* But here, they rise up, and say, “*I am with you.* He says, *even to the consummation of the world*, because He foresaw us, because the party of Donatus will be on the earth.” Tell me, is this she who said, *Declare unto me the fewness of my days*, and not rather she who said, higher up, *When the people assemble together, and kings to serve the Lord.* [He pursues the same argument at length, and concludes]: Therefore, *even to the end of the world*, is the Church in all nations;¹ and this is *the fewness of her days*, because whatsoever has an end is *few*; that so, from this *fewness*, she may

¹ Ergo usque in finem sæculi ecclesia in omnibus gentibus.

pass into eternity.”—*T. iv. Enarr. in Ps. ci. n. 8, 9, col. 1576-1578.*

“*He has founded the earth upon its firmness,¹ it shall not be moved for ever (Ps. ciii. 5).* There is a difficulty here, if the words be taken literally. . . . Let us turn ourselves to seek for something that is here set down figuratively. *He has founded the earth,* I understand *the Church. The earth is the Lord's, and the fulness thereof (Ps. xxiii.);* I understand, by *the earth,* the Church. She is the earth that thirsteth; she it is that speaketh in the psalms—for she alone, out of all, says, *My soul is like earth without water unto Thee (Ps. cxlii. 6).* . . . By *the earth,* therefore, I understand the Church. What is the *firmness* upon which she *is founded,* but her foundation? . . . What is that foundation? *Other foundation,* he says, *no man can lay but that which is laid, which is Christ Jesus.* There then are we firmly *founded:* with reason, because that we are there *founded, we shall not be moved for ever;* for nothing is stronger than this foundation. Thou wast infirm, but a firm foundation supports thee. On thyself thou couldst not be firm; thou wilt be ever firm, if thou withdraw not from that firm foundation. *It shall not be moved for ever.* She is the predestined *pillar and ground of truth.*”²—*T. iv. Enarr. in Ps. ciii. n. 17, col. 1628-29.*

“There follows (in the Creed) after the commemoration of the Trinity, *the Holy Church.* God and His temple have been shown you. *For the temple of God is holy,* says the Apostle, *which ye are (1 Cor. iii. 7).* This is the holy Church; the one Church, the true Church, the Catholic Church, which fights against all heresies. She may fight, but cannot be defeated. All heresies have gone out from her like useless branches cut off from the vine: but she remains in her own root,³ in her own vine, in her own charity. *The gates of hell*

¹ Super firmitatem ejus.

² Ipsa est predestinata columna et firmamentum veritatis.

³ Pugnare potest, expugnari tamen non potest. Hæreses enim de illa exierunt. Ipsa autem manet in radice sua.

shall not conquer her.”—*T. iv. De Symbolo, ad Catech. n. 14 (al. 6), col. 927-28.*¹

ST. ISIDORE OF PELUSIUM, G. C.—“The Church is firmly built, and not even *the gates of hell* can overthrow it, as the God that made it promised.”²—*L. i. Ep. cccxi. p. 83.*

“To the deacon Eutonium, concerning our Saviour’s declaration relative to the Church, that *the gates of hell shall not prevail*, &c. Not that no one should war against, or try to destroy, the Church, but that many should oppose her, but should be vanquished by her power, is it said, *and the gates of hell shall not prevail against it*, the Church to wit. And thus has it befallen: she has indeed been warred against, but has not been vanquished, yea, has shone forth more resplendent than they that tried to destroy [quench] her.”—*L. iii. Ep. vi. pp. 257-58.*

ST. CYRIL OF ALEXANDRIA, G. C.—“Then the Church of the Gentiles shone forth, having Christ dwelling within it, He the end of the law and of the prophets. . . . And I am of opinion, that that truer tabernacle was foretold to us by the prophet Isaias, who says unto each one that is called in faith unto righteousness: *Thine eyes shall see Jerusalem, rich cities, tabernacles that shall not be moved, neither shall the stakes of that tabernacle be stirred, nor shall the cords thereof be broken for ever* (xxxiii. 20). For God’s city is the Church, of which blessed David has made mention, saying, *Glorious things are said of thee, O city of God* (*Ps. lxxxvi.*) For she is rich, and is adorned with gifts from on high, even from heaven, and has a solid foundation upon what is firm, both a foundation and a permanency,³ for, according to the Saviour’s word, *The gates of hell shall not prevail against it.*—*T. i. l. x. De Ador. in Sp. et Ver. p. 332.* See also *T. i. Glaphyr. in Genes. l. iv. p. 130, B.*

¹ Aufert portas inferni. Quid est portas inferni tollere, nisi mortis imperium remove? So St. Augustine, *t. v. Serm. ccclxiv. n. 4, col. 2145-6.*

² Αὕτη γὰρ ἐρήρειται, καὶ οὔτε ὑπὸ πυλῶν ἄδου κυριεύεται, ὡς ὁ δράσας αὐτὴν Θεὸς ἐπηγγείλατο.

³ Ἀρήκτων ἔχουσα τὴν ἐν βεβαίῳ στάσιν, ἰδρῦσιν τὲ καὶ διαμονήν.

“It is befitting that they who sing this *canticle* (*Is.* xxvi.) should say of the Church of our Saviour, *Lo! a fortified city and our safety; for the gates of hell shall not prevail against it* (*Matt.* xvi.), according to the declaration of our Saviour, for it is girded round as with a double wall, both by the aids¹ of the holy angels, and by that which is from above, and from God, who is its bulwark.”—*T.* 2, *Comm. in Esai. Lib.* iii. t. i. p. 358. The text of St. Matthew given above is also quoted in the same sense.—*Ibid.* *Lib.* iii. p. 460.

“*I have raised him up a king with justice, and all his ways are right* (*Is.* xlv. 13). The ways of Christ are *right*, and He has built the holy city, that is, the Church, wherein also He dwelleth. For He abideth in the saints, and we have become temples of the living God, having Christ within us through the participation of the Holy Spirit. He, therefore, founded the Church, Himself being the foundation, in which we also, as rich and precious stones, are built into a holy temple, as a dwelling-place for God in the spirit; the Church, having Christ for a foundation, and an immovable support,² is perfectly immovable: *For behold I lay the foundations of Sion, a stone elect, a corner stone, precious, and he that believeth on Him shall not be confounded.*”—*T.* ii. *Comm. in Esai. l.* iv. or. 2, p. 612.

“*Be renewed unto me, ye islands. Israel shall be saved by the Lord with an everlasting salvation* (*Is.* xlv.) As the islands of the sea are ever buffeted by the assaulting waves, but remain immovable, and receive the vessels that are, at times, in danger, opening to them a harbor undisturbed by the waves; so the churches of Christ lie in the very midst of the tumult and the wilderness of life, and are assailed by countless trials; but they have in Christ immovableness, and they receive into their resting-place those who fly from the vain and empty restlessness of the things of the world.”—*Ibid.* p. 615 *L.* v. See also the extract, given under “*Authority*,” from *Ibid.* *L.* v. pp. 768-769. Also *T.* iii. *Comm. in*

¹ Ἐπικουρίαίς.

² Ἀκαταβίβιστον ὑπόβαθρον.

Joel. p. 239, C. and Ibid. p. 245, B.C. Also, *Ibid. p. 245*, where his usual explanation of *St. Matt. xvi. 18*, is again met with; as also again, *Ibid. Comm. in Sophon. p. 601, B.C.*; also *p. 619, E. p. 796, C.*; and “*T. iv. in Joan. l. x. p. 916.*”

ST. PROSPER OF AQUITAINE, L. C.—“*Declare unto me the fewness of my days (Ps. ci. 24).* All that ends and passes away is brief; for this temporal life in comparison with eternity is brief: the Church for this cause asks to have *her days declared* unto her, that she may know that she is to endure unto the end of the world,¹ until the days come which can neither be numbered nor end. *Call me not away in the midst of my days (ver. 25).* Let not, she says, my days be shortened, *until the consummation of the world*, as thou hast promised; *until the fulness of the Gentiles come in*, and all Israel be saved.”—*In Ps. ci. col. 377.*

“*The deep like a garment is its clothing; above the mountains shall the waters stand (Ps. ciii. 6).* By the word *earth* we have understood the Church foretold, which, having Christ for its foundation, *shall not be moved for ever and ever.* Nevertheless, it is signified that it will be surrounded by the deluge of persecutions (which are foreshown under the name of the *deep*, and of the *waters*) in such wise as to be *covered as with a garment* by those that assail it.”—*In Ps. ciii. col. 385.*

“*In the midst of many I will praise Him (Ps. cviii. 30).* Christ may be understood, because He is present in the Church, even to the end of the world.”—*In Ps. cviii. col. 414.*

“*For the Lord hath chosen Sion, He hath chosen it for His dwelling (Ps. cxxxi.)* Sion is the Church itself, and it is the heavenly Jerusalem, to the peace whereof they are hastening who are yet in their pilgrimage. She is the city of God, which has ever, for the greater part, abided with its author;² and awaits the part which, by the grace of God, is daily recalled from exile, that she may be at once the whole edifice of Him

¹ Ut noverit se usque in finem sæculi esse mansuram.

² Ipsa est civitas Dei, quæ ex meliori sui parte, semper cum auctore suo mansit.

who dwells within her. *This is my rest for ever and ever, here will I dwell, because I have chosen it* (ver. 14). It is apparent with what ineffable love God loves His Church, since that *rest* wherewith He makes her repose, He calls His own; whilst what is the principal cause of this so great a gift is most fully set forth, in that He says, *Because I have chosen it*, according as the Lord says in the gospel, *You have not chosen me, but I have chosen you* (St. John xv. 16).—In *Ps.* cxxxii. col. 483.

THEODORET, G. C.—“He also denotes, by these men, those who have risen up at divers times against the Church, and were not able to overcome it, in accordance with that prohibition of our God and Saviour; *For the gates of hell, He says, shall not prevail against it.*”—*T. 1, Interpr. in Is. v. p. 637.* See also the extract given under the head “*Authority,*” from *T. 1, in Ps. xlvii. pp. 907-13.*

“*Why suspect, ye curdled mountains? the mountain on which God was well pleased to dwell* (*Ps. lxvii.*), Aquila translates thus: *Why contend, ye lofty mountains, against the mountain whereon the Lord desired to sit?* The prophetic word is directed against the Jews, and the unlawful conventicles of heretics who call themselves churches; and it says: ‘Why do you lift up yourselves to contend and equal yourselves with the mountain which God has made His dwelling-place; *For there the Lord shall dwell unto the end.*’ For not as He dwelt with you, O Jews, for a certain fixed time, so will He abide herein; but He will have in this an everlasting habitation.’ For this is declared by that word, *Unto the end.* *The chariot of God, tens of thousands of thousands of them that rejoice.* For not as He had amongst you, O Jews, a few holy men, so will He have now also, for *tens of thousands* of such are there who are worthy to have God ascend upon them; and the new inheritance has countless thousands and tens of thousands of them that rejoice, and that bring forth unto God fruits of piety,

¹ Κατὰ τὴν αὐτοῦ τοῦ Θεοῦ καὶ Σωτῆρος ἡμῶν ἀπαγόρευσιν.

² Ἄλλ’ αἰώνιον ἐν τούτῳ στήσει τὴν οἰκίαν.

living uprightly, and found worthy of crowns, and hastening to the reward of a heavenly call.”—*T. 1, Interpret. in Ps. lxxvii. p. 1064.*

ST. PETER CHRYSOLOGUS, L. C.—“I believe—the holy Catholic Church; that thou mayest acknowledge a Church, the spouse of Christ, which will abide in the uninterrupted society of Christ.”—*Serm. lxi. p. 95.*

VINCENTIUS OF LERINS, L. C.—The context of the following extract has been given under “*Authority.*” “*Avoid profane novelties of words*, he says: *of words*, that is, novelties of dogmas, of things, of opinions, which are contrary to old usage, and antiquity. Which (novelties) if they be received, it must needs be that the faith, either all, or assuredly a great part of it, of our blessed fathers, must be overthrown (violated); it must needs be that all the faithful of all ages, all the saints, all the chaste, the continent, the virgins, all the clergy, the Levites and priests, so many thousands of confessors, so great armies of martyrs, so many celebrated and populous cities and peoples, so many islands, provinces, kings, tribes, kingdoms, nations, and in fine, almost now the whole world incorporated by the Catholic faith with Christ their head, must be proclaimed to have been, during the lapse of so many ages, ignorant, to have erred, to have blasphemed, to have not known what it should believe.”¹

“*Avoid*, says he, *profane novelties of words (voices)*, to receive and to follow which, was never the custom of Catholics, but was always that of heretics. And in fact what heresy hath ever burst forth, save under a certain name, in a certain place, at a certain time? Who ever instituted heresies, save he who first divided himself from the consent of the universality and antiquity of the Catholic Church? Which that it is so, examples prove clearer than the sun. For who ever before that profane Pelagius presumed so much on the force of free will, that he thought not the grace of God necessary to aid it in

¹ Tanto sæculorum tractu ignorasse, errasse, blasphemasse, nescisse quid crederet pronuncietur.

good things throughout every act. [Having cited Celestius, Arius, Sabellius, Novatian, Simon Magus, as each the well-known author of some special novelty, he adds:] Such examples are innumerable, which for the sake of brevity we pass over: by all which nevertheless it is shown evidently and plainly enough, that this is as it were a custom and law in almost all heresies, that they ever delight in profane novelties, loath the decrees of antiquity, and make shipwreck of the faith *by oppositions of knowledge falsely so called*.¹ Whilst contrariwise, that this is usually proper to Catholics, to keep the things left and committed to their charge by the holy fathers, to condemn profane novelties, and as the Apostle said, and again forewarned, *If any man shall preach besides that which has been received, to anathematize (him) (Gal. i.)*." For continuation, see "*Private Judgment*."—*Adv. Hæres. n. xxiv*.

ST. LEO I., POPE, L. C.—"By no kind of cruelty can the religion founded by the mystery (sacrament) of the cross be destroyed. By persecution the Church is not lessened but increased, and the field of the Lord is always clothed with a richer harvest, while the grains which fall singly grow up multiplied."—*T. 1, Serm. lxxxii. c. 5, (In Nat. App. Pet. et Pauli) pp. 325-6*.

"Stand therefore in the spirit of Catholic truth. . . . Do not think that the divine protection is, or will be, wanting to His holy Church. For the purity of the faith shines forth when the filth of error is separated from it."—*Ib. Ep. l. (al. xlv.) ad Constantinop. c. 2, p. 935*. See the extract from *Ep. clvi. ad Leon. Aug. c. 2, p. 1322*, given under "*Authority*." Numerous extracts, on this subject, will be found under "*The Primacies*," on occasion of his expounding *St. Matt. xvi*.

ARNOBIUS JUNIOR, L. C.—"*But Thou hast upheld me by reason of mine innocence, and hast established me in Thy sight for ever (Ps. xliii.)*" This signifies the Church in the Apostles

¹ Hoc apud omnes fere hæreses quasi solenne est ac legitimum, ut semper prophanis novitatibus gaudeant, antiquitatis scita fastidiant, et per oppositiones falsi nominis scientiæ a fide naufragent.

and prophets; for not philosophers and rhetoricians, but unlearned men and fishermen, *upheld* of God, founded a Church which *He has established in His sight for ever.*"—*Comm. in Ps.* xl. p. 259, t. viii. *Bibl. Max. SS. P.P.* See also the extract, given under "*Authority*," from *Comm. in Ps.* ciii.

ZACCHÆUS, L. C.—"They cease not to assail the Church, and Christ. But as nothing is ever stronger than truth, the mighty ponderous mass remains immovable in the midst of the assailing waves, which break tormented with their mutual violence; and the purpose of these apostates merely attains to this, that, differing as they do from each other, while each desires to destroy our faith, they as a whole establish it."—*L. ii. Consult. Zacch. et Apollin. c.* xi. *Galland. t.* ix. p. 231. The context will be found under "*Unity*."

FELIX III., POPE, L. C.—"Whereas our Lord has said that *the gates of hell shall not prevail against His Church . . .* this (heretic) has dared to say, that we ought not to denominate Christ, the Son of God, and that in accordance with the divine institution of the Saviour, and the tradition of the divine Scriptures, and the exposition of the Fathers."—*T. iv. Labb. Concil. Ep. Zenoni, col.* 1070-1.

SUCCESSION FROM THE APOSTLES.

Matt. xxviii. 18-20.—"And Jesus coming spoke to them, saying, all power is given to me," &c., as already quoted at p. 200.

John xx. 21-23.—"As the Father hath sent me, I also send you," &c.

Acts ii. 42.—"And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread,¹ and in prayers."

¹ Our present Greek copies read *τῆ διδαχῆ τῶν ἀποστόλων καὶ τῆ κοινωνίᾳ καὶ τῆ κλάσει τοῦ ἄρτου*, (in the doctrine of the Apostles, and in the fellowship, and in the breaking of the bread).

Romans x. 15.—“How shall they preach unless they be sent?”
Ephes. iv. 11-14.—“And He gave some Apostles,” &c.,
 quoted at p. 11.

Hebrews v. 4.—“Neither doth any man take the honor to himself but he that is called by God as Aaron was.”

1 *Tim.* ii. 2.—“The things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also.”

See also *Acts* ii. 21-26; xv. 2-4, 6, 22-29, 41; xx. 28. *Titus* i. 5. *Hebrews* xiii. 7, 17.

THE FATHERS.

CENTURY I.

ST. CLEMENT OF ROME, L. C.—42. “The Apostles have preached to us from the Lord Jesus Christ: Jesus Christ from God. Christ, therefore, was sent by God, and the Apostles by Christ. . . . Preaching through countries and cities, they appointed their first-fruits—having proved them by the Spirit—bishops and deacons of those who were about to believe.¹ Nor was this a new thing: seeing that, long before, it had been written concerning bishops and deacons; for thus saith the Scripture in a certain place, *I will appoint their bishops in righteousness, and their deacons in faith* (*Is.* lx. 17).

43. “And what wonder if they, to whom, in Christ, such a work was committed by God, appointed such as we have mentioned, when even that blessed and faithful servant in all His house, Moses, notified, in the sacred books, all things that had been commanded him. . . .

44. “So also our Apostles knew, through our Lord Jesus Christ, that contention would arise on account of the episcopacy.² And for this cause, having a perfect foreknowledge,

¹ Καθέστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμαζάντες τῷ πνευματι, εἰς ἐπισκόπους . . . τῶν μελλόντων πιστεῦειν.

² Ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς: *lit.* regarding the name of the episcopacy, the dignity, that is, of the episcopacy, or the episcopate itself.

they appointed the aforesaid (bishops and deacons), and then gave direction¹ in what manner, when they should die, other approved men should succeed them in their ministry (liturgy). Wherefore, we account that they who have been appointed by them, or afterwards by other eminent men—the whole Church consenting—and who have ministered blamelessly to the flock of Christ with humility, peacefully, and not illiberally; and who have also, for a long time, been approved of by all, that such men are not to be, without injustice, thrown out of the ministry. For it would be no small sin in us, if we should cast off from the episcopacy those who offer up the gifts² blamelessly and holily.”—*Ep. i. ad Corinth. n. 42-44.*

CENTURY II.

ST. IGNATIUS, G. C.—“I exhort you that ye study to do all things in a divine unanimity, the bishop holding presidency, in the place of God; and the presbyters in the place of the council of the Apostles; and the deacons most dear to me, entrusted with the service of Jesus Christ. . . . Be ye made one with the bishop and with those who preside, for a pattern and lesson of incorruption.”—*Ep. ad Magnesianos, n. 6.* See many similar passages under “*Authority.*”

ST. IRENÆUS, G. C.—“Therefore, in every Church there is, for all those who would fain see the truth, at hand to look unto, the tradition of the Apostles made manifest throughout

¹ Καὶ μεταξὺ ἐπινομήν δεδωκάσιν. Hammond (*Power of the Keys*, c. iii. § 4, p. 20) translates: “they set down a list or continuation of successors;” Cotelerius: “futuræ successione regulam;” Le Clerc: “subrogationem, i. e., nomina subrogandorum, successione in mortui locum.” For many other interpretations see Cotelerius, Gallandius, *in loco*.

² Ὅσιως προσεγγικόντες τὰ δῶρα. So St. Ignatius (*Ep. ad Smyrn. n. 7*): τὴν δωρεάν τοῦ Θεοῦ, and *Apostol. Constit.* viii. 12. See Cotelerius *in loco*.

³ Of this epistle St. Irenæus says: “A no slight dissension having arisen amongst the brethren at Corinth, the Church in Rome sent a most powerful epistle to the Corinthians, moving them to peace, and renovating their faith, which they had recently received from the Apostles.”—*Adv. Hæres. l. iii. c. iii.* And Eusebius says: “And in that epistle of Clement’s, which is acknowledged by all, which he composed in the person of the church of the Romans, to the church of the Corinthians.”—*H. E. iii. 38.*

the whole world; and we have it in our power to enumerate those who were, by the Apostles, instituted bishops in the Churches, and the successors of those bishops down to ourselves; none of whom either taught¹ or knew anything like unto the wild opinions of these men. For if the Apostles had known any hidden mysteries, which they apart and privately taught the perfect only, they would have delivered them, before all others, to those to whom they even entrusted the very churches. For they sought that they whom they left as successors, delivering unto them their own post of government,² should be especially perfect and blameless in all things; whose upright discharge of their office would be of great profit, as their fall would be a great calamity.

2. "But as it would be a very long task to enumerate, in such a volume as this, the successions of all the churches; pointing out that tradition which the greatest and most ancient, and universally known, Church of Rome—founded and constituted by the two most glorious Apostles Peter and Paul—derives from the Apostles, and that faith announced to all men, which through the succession of (her) bishops has come down to us, we confound all those who in any way, whether through self-complacency or vain-glory, or blindness and perverse opinion, assemble otherwise than as behooveth them. For to this Church, on account of more potent principality, it is necessary that every church, that is, those who are on every side faithful, resort, in which (Church) ever, by those who are on every side, has been preserved that tradition which is from Apostles.

3. "The blessed Apostles, then, having founded and built up that Church, committed the sacred office of the episcopacy³

¹ Traditionem itaque apostolorum in toto mundo manifestatam, in omni ecclesia adest respicere omnibus qui vera velint videre: et habemus annumerare eos qui ab apostolis instituti sunt episcopi in ecclesiis, et successores eorum usque ad nos, qui nihil tale docuerunt.

² Quos et successores relinquebant, suum ipsorum locum magisterii tradentes (delivering unto them their own office as teachers).

³ Τὴν ἐπισκοπῆς λειτουργίαν ἐνεχειρίσαν.

to Linus, of whom Paul makes mention in his epistles to Timothy. To him succeeded Anacletus, and after him, the third from the Apostles who obtained that episcopacy, was Clement, who had seen and conferred with the blessed Apostles, and who still had before his eyes the familiar preaching and tradition of the Apostles; and not he only, for many were then still alive who had been instructed by the Apostles. . . . But to this Clement succeeded Evaristus, and to Evaristus, Alexander. Next to him—thus the sixth from the Apostles—Sixtus was appointed, and after him Telesphorus, who suffered a glorious martyrdom; next Hyginus; then Pius; after whom was Anicetus. To Anicetus succeeded Soter; and to him—the twelfth in succession from the Apostles—succeeded Eleutherius, who now holds the episcopate. By this order and by this succession, both that tradition which is in the Church from the Apostles, and the preaching of the truth, have come down to us.¹ And this is a most complete demonstration that the vivifying faith is one and the same, which, from the Apostles even until now, has been preserved in the Church, and transmitted in truthfulness.

4. “So also Polycarp, who not only had been instructed by Apostles, and had conversed with many who had seen the Lord, but was also appointed, by Apostles, bishop of Smyrna, in Asia. Him we saw in our early youth. . . . The things which he had learned from the Apostles, those he uniformly taught, which also he delivered to that Church,² which also alone are true. To these all the churches throughout Asia, and they who to this day have succeeded to Polycarp, bear testimony, being a witness of truth much more credible and more faithful than Valentinus and Marcion, and the

¹ Τῇ αὐτῇ τάξει, καὶ τῇ αὐτῇ διδαχῇ (διαδοχῇ) ἦτε ἀπὸ τῶν ἀποστόλων ἐν τῇ ἐκκλησίᾳ παράδοσις, καὶ τὸ τῆς ἀληθείας κίρυγμα κατήντηκεν εἰς ἡμᾶς.

² Ἡ καὶ ἡ ἐκκλησία παραδίδωσιν (which also the Church transmits). So the Greek. But as the *Vet. Interpres*, as also Rufinus, give the passage, “Et hæc ecclesiæ tradebat,” and therefore read, ἃ καὶ τῇ ἐκκλησίᾳ παραδίδωσιν, I have followed that reading in the translation.

rest of the perverse thinkers. And this Polycarp having come to Rome, under Anicetus, converted many from amongst the aforesaid heretics, unto the Church of God; proclaiming that he had received from the Apostles that one and only truth, which he delivered to the Church. And there are those who heard him say, that John, he who was the Lord's disciple, having gone forth to bathe in Ephesus, and seeing Cerinthus within, hurried forth from the bath without bathing, and exclaiming, 'Let us fly, for fear lest the bath fall, as Cerinthus, the enemy of the truth, is within.' And this very Polycarp, when Marcion once met him, and said, 'Dost thou know us?' replied, 'I know thee as the first-born of Satan.' . . . And there is a very powerful epistle of Polycarp's, written to the Philippians, out of which they who choose, and have heed of their salvation, can learn both the character of his faith, and the preaching of the truth. . . . But the church also in Ephesus, founded indeed by Paul, but with which John remained until the days of Trajan, is a veracious witness of the tradition of Apostles.¹

"C. iv. n. 1. Wherefore, since there are such proofs to show, we ought not still to seek amongst others for truth which it is easy to receive from the Church; seeing that the Apostles have brought together most fully into it, as into a rich repository, all whatever is of truth."—*Adv. Hæres. l. iii. c. 3, n. 1-4, pp. 175-7.* For the continuation of the above extract, see the first passage given from St. Irenæus under "*Authority.*" See also, under "*Authority,*" *l. iv. c. 26, n. 2;* and *l. iv. c. 33, n. 8,* given under "*Unity.*"

CLEMENT OF ALEXANDRIA, G. C.—"For, in truth, amongst men so great—I mean as regards ecclesiastical knowledge—what was left to be said by Marcion for example, or Prodicus, or such like, who walked not in the right road? For, assuredly, they surpassed not in wisdom their predecessors, so as to find out something in addition to the things spoken according to the truth by those men; but it would have been well for

¹ Testis est verus apostolorum traditionis.

them, if they had been able to learn the things which had been previously handed down.¹ In sooth, our Gnostic alone having grown old in the Scriptures themselves, preserving the apostolical and ecclesiastical right division (or, correct treatment) of doctrines,² lives most correctly in accordance with the Gospel, being referred (directed) by the Lord, to find the demonstrations as he may seek for (them), both from the law and the prophets. For I account that the life of the Gnostic is nothing else but actions and words following the tradition of the Lord.³ But that knowledge is not every one's . . . never ought we to adulterate the truth, as they do who side with the heresies, nor to act fraudulently towards the canon (rule) of the Church, gratifying our private desires⁴ and fondness for glory, to the deceiving of our neighbors, whom it behooveth us in every way to teach to love and cleave to the truth. . . . They, therefore, who meddle with impious words, and are the first to instil them into others, and do not use well, but deceitfully, the divine words, they neither themselves enter into the kingdom of heaven, nor suffer those whom they have deceived to attain to the truth. But neither have they themselves the key to the entrance, but a kind of false (key), and, according to a usual expression, an *ἀντίκλειδα*;⁵ and not by having loosed the veil by means of this—as we enter by means of the tradition of the Lord—but by having cut open the door, and broken down the wall, of the Church clandestinely, transgressing the truth,⁶ they become the hierophants of the souls of the impious. For that they made their human assemblages later than the Catholic Church, there needs not many words to show. For the doctrine which was

¹ *Εἰ τὰ προπαραδεδομένα μαθεῖν ἠδυνήθησαν.*

² *Τὴν ἀποστολικὴν καὶ ἐκκλησιαστικὴν σώζων ὀρθοτομίαν τῶν δογμάτων.*

³ *Τῆ τοῦ κυρίου ἀκόλουθοι παραδόσει.*

⁴ *Οὐδὲ μὴν κλέπτειν τὸν κανόνα τῆς ἐκκλησίας, ταῖς ἰδίαις ἐπιθυμίαις.*

⁵ *Ἀντίκλειδα, clavem aversam. Potter.*

⁶ *Διορύξαντες λάθρα τὸ τεῖχιον τῆς ἐκκλησίας ὑπερβαίνοντες τὴν ἀληθειαν.*

taught at the Lord's advent, having begun under Augustus, was completed in the middle of the reign of Tiberius, and the teaching of the Apostles, even to the sacred ministry of Paul, ended under Nero. But at a later period, about the time of the Emperor Adrian, they who excogitated the heresies arose, and continued until the time of Antoninus the Elder; as Basilides, although he assigns Glaucias as his teacher, who, as they boast, was Peter's interpreter.¹ Just as they say that Valentinus had been a hearer of Theudas, who had been familiarly acquainted with Paul. Marcion, who was contemporary with the above, was an old man amongst youths: after whom Simon, who for a short time heard Peter preach. These things being so, it is manifest that, out of the primordial and most true Church, these after-born, adulterate heresies, have been formed by innovation, as also those that, later still, have come after them.² From what has been said, it is, I think, plain, that one is the true Church, that which is really ancient, into which are enrolled the just according to God's purpose."—*Strom. l. vii. pp. 896-9.*

TERTULLIAN, L. C.—“The Apostle advises Titus that *A man that is a heretic, after the first rebuke, must be rejected, knowing that he that is such an one is perverted and sinneth, as being condemned of himself* (Tit. iii. 10, 11). But in almost every epistle, besides inculcating the avoiding false doctrines, he censures heresies, the works whereof are false doctrines: which are called by a Greek word ‘heresies’ in the sense of ‘choice,’ which a man exercises either to establish, or to adopt them. Therefore, also did he say, that a heretic is *self-condemned*, because he hath chosen for himself even that wherein he is condemned. But for us it is not lawful to introduce anything of our own choice, as neither is it, to choose that which any one may have introduced of his own choice.

¹ Ἐρμηνεύς. Neander understands by this phrase, the expositor of the esoteric doctrines of St. Peter.

² Συμφανὲς ἐκ τῆς προγενεστάτης (primogenital), καὶ ἀληθεστάτης ἐκκλησίας, τὰς μεταγενεστέρας ταύτας, καὶ τὰς ἐπι τούτων ὑποβεβηκυίας τῷ χρόνῳ κεκαινοτομηθεῖαι παραχαραχθεῖσας αἰρέσεις.

We have for our authors the Apostles of the Lord, who did not even themselves choose anything to be introduced of their own will, but faithfully delivered over to the nations the religion (*disciplinam*) which they had received from Christ.

Wherefore, though an angel from heaven should preach otherwise, he would be called by us anathema." . . .

7. "What, then, hath Athens to do with Jerusalem? What the academy with the Church? What heretics with Christians? Our school is of the porch of Solomon, who himself, also, hath delivered unto us, that the Lord is to be sought in *simplicity of heart.*"

8. "For us there is no need of curiosity, since Christ Jesus; nor of inquiry, after the gospel. When we do believe, we do not desire to believe anything besides. For this we believe from the first, that there is nothing which we ought to believe besides."—*De Præscript. Heret.* pp. 204, 205. *The continuation is given under "Private Judgment."*

20. "Christ Jesus our Lord . . . did Himself, while He lived in the world, declare what He was, what He had been, of what will of the Father He was the minister; what He determined should be done by man; either openly to the people, or apart to His disciples, out of whom He had chosen to be attached to His person, twelve principal ones, the destined teachers of the nations. Wherefore, one of them being struck off, He, when departing to the Father, after His resurrection, commanded the other eleven to *go and teach the nations* who were to be *baptized into the Father, and into the Son, and into the Holy Ghost.* Immediately, therefore, the Apostles (whom this title denoteth as 'sent') having chosen by lot a twelfth, Matthias, into the room of Judas, on the authority of a prophecy, which is in a psalm of David, having obtained the promised power of the Holy Ghost for miracles and utterance, first having throughout Judæa borne witness to the faith in Christ Jesus, and established churches, next went forth into the world, and promulgated the same doctrine of the same faith to the nations; and forthwith founded churches in every city,

from which (churches) the other churches thenceforward borrowed the tradition of the faith¹ and the seeds of doctrine, and are daily borrowing them, that they may become churches: and for this cause, they are themselves also accounted apostolical, as being the offspring of apostolical churches. The whole kind must needs be classed under their original. Wherefore, these churches, so many and so great, are but that one primitive Church from the Apostles, whence they all sprang. Thus, all are the primitive, and all apostolical; whilst all being one, prove unity; whilst there is between them the communication of peace, and the title of brotherhood, and the token of hospitality, which rights no other principle directs than the unity of the tradition of the same mystery (sacrament.)”

21. “On this principle, therefore, we shape our rule of prescription: that if the Lord Jesus Christ sent the Apostles to preach, no others are to be received as preachers than those whom Christ appointed, for *no one knoweth the Father save the Son, and he to whom the Son hath revealed Him* (*Matt. xi.*); neither does the Son seem to have revealed Him to any other than the Apostles, whom He sent to preach, to wit that which He revealed unto them. Now, what they did preach, that is, what Christ did reveal unto them, I will here also rule, must be proved in no other way than by those same churches which the Apostles themselves founded, themselves by preaching to them as well *viva voce*, as men say, as afterwards by epistles. If these things be so, it becomes forthwith manifest, that all doctrine which agrees with those apostolic churches, the wombs and originals of the faith, must be accounted true, as without doubt containing that which the churches have received from the Apostles, the Apostles from Christ, Christ from God; but that every doctrine must be judged at once to be false, which savoreth things contrary to the truth of the churches, and of the Apostles, and of Christ, and of God. It remains, therefore, that we show whether this our doctrine, the rule of which we have above declared, be derived from the tradition

¹ Traducem fidei (literally, “grafts of the faith”).

of the Apostles, and, from this very fact, whether the other doctrines come of falsehood. We have communion with the apostolic churches, because we have no doctrine differing from them. This is evidence of truth.

22. "But since the proof is so short, that if it be brought forward at once, there would be no farther question to be treated of, let us for awhile, as though it were not brought forward by us, give place to the other party, if they think that they can do anything towards invalidating this rule of prescription."—*Ibid.* pp. 208, 209. [Tertullian then gives the arguments urged in his day, by the separatists, to get rid of the above plain argument. Those separatists contended, that the Apostles were not fully instructed in all Christian truths, alleging St. Paul's rebuking St. Peter; and secondly that the Apostles did not communicate to all, the entire body of Christian truth. A part of Tertullian's answer to the first objection is given under the head "*Primacy of St. Peter.*"] He then continues:

27. "If, therefore, it is incredible, either that the Apostles were ignorant of the fulness of the Gospel message, or that they did not make known to all the whole order of the rule (of faith), let us see whether perchance the Apostles taught it simply and fully, but the churches, through their own fault, received it otherwise than the Apostles set it forth. All these incentives to scrupulous doubt, thou mayest find put forward by the heretics. They take hold of the churches rebuked by the Apostles: *O senseless Galatians, who hath bewitched you? And, You did run so well, who hindereth you? And the very commencement (of the Epistle) I wonder that you are so soon removed from him who called his own in grace, unto another Gospel. . . .* When they object to us that the churches were reprov'd, let them believe that they were amended; and let them also recollect those, concerning whose *faith, and knowledge, and conversation, the Apostle rejoices, and giveth God thanks, which, nevertheless, at this day join with those which were reprov'd, in the privileges of one instituted body.*"

28. "Well, then : be it that all have erred ; that the Apostle also was deceived in the testimony which he gave (in favor of some) ; that the Holy Spirit had regard to no one of them so as to *guide it into truth*, although for this sent by Christ, for this asked of the Father, that he might be the Teacher of truth ; that he, the Steward of God, the Viceregent of Christ, neglected his office, suffering the churches the while to understand differently, to believe differently, that which he himself preached by the Apostles,—is it likely, that so many churches, and so great, should have gone astray into one faith ? Never is there one result among many chances : the error in the doctrine of the churches must needs have varied. But what is found (one and the same) amongst many, is not error, but tradition.¹ Let any one, then, dare to say that they were in error who delivered it.

29. "However, the error was ; error, I suppose, reigned as long as there were no heresies ! Truth waited for certain Marcionites and Valentinians, that it might be set free. Meanwhile the Gospel was preached amiss ; men believed amiss ; so many thousands of thousands were baptized amiss ; so many works of faith were done amiss ; so many miracles, so many spiritual gifts were wrought amiss ; so many priesthoods, so many ministries discharged amiss ; finally, so many martyrdoms crowned amiss ; or if not amiss, nor in vain, what thing is this, that the things of God should be going forward before it was known of what God they were ? That there were Christians, before Christ was found ? Heresy before true doctrine ? Whereas in all things the truth goes before its copy, the likeness comes after the reality : but it is absurd enough that what came first in doctrine should be accounted the heresy, were it only that it is this which declared beforehand that men must beware of heresies which should be hereafter. It was written to a church of this doctrine, yea, the doctrine itself writes to its own church : *Though an angel from heaven*

¹ Ceterum quod apud multos unum invenitur, non est erratum, sed traditum.

should preach a gospel to you besides that which we have preached, let him be anathema.

30. "Where then was Marcion, the ship-owner of Pontus, the zealous disciple of stoicism? Where was Valentinus, the follower of Platonism? For it is agreed that they lived, not so long ago, in the reign, speaking generally, of Antoninus, and that they at first believed in the doctrine of the Catholic Church, in the Church of Rome, under the episcopate of the blessed Eleutherius, until, by reason of their ever restless curiosity which the brethren also avoided, being once and again expelled (Marcion indeed with the two hundred sesterces which he brought into the Church), and being at last condemned to the banishment of a perpetual separation, they disseminated the poisons of their doctrines. . . . There are yet living in the world those who remember them, even their own disciples and successors, so that they may not deny that they are of a later date. Although, by their works also, as the Lord hath said, are they convicted. For if Marcion separated the New Testament from the Old, he is later than that which he separated, because he could not separate save that which was united; being therefore united before that it was separated, when it was afterwards separated, it shows that the separator was later. So also Valentinus, expounding differently, and of course amending, for this very reason showeth that whatsoever he amendeth, as being faulty before, was before. These men we name as the most remarkable, and the most frequent corrupters of the truth. But let Nigidius (who he is I know not), and Hermogenes, and many others, who still walk perverting the ways of God, show me by what authority they have come forward. If they preach another God, why do they use the things, and the scriptures, and the names of that God, against whom they preach? If the same God, why in another way? Let them prove themselves to be new apostles; let them say that Christ has again come down; has again taught in person; been again crucified, again dead, and a second time raised again; for it is thus He is wont to make Apostles, and to give

them in addition the power of working the same wonders as He Himself worked. I want therefore that their mighty works too be produced; though indeed I acknowledge that mightiest work of theirs, whereby they rival the Apostles, but in an opposite way; for they made living men out of the dead, these make dead men of the living.

31. "But from this digression I will now return to our discussion on the priority of truth, and the later date of falsehood, with the support too of that parable, which places first the sowing of the good seed of the wheat by the Lord, and brings in afterwards the mixture of the sterile produce of the wild oats, as sown by His enemy the devil. For it properly represents the distinction of doctrines, because in other places also the word of God is likened to seed. Thus from the very order is it made manifest, that what was first delivered is of the Lord and true, but what was afterwards introduced, foreign and false. This sentence will remain against all later heresies whatever, which have no conscientious ground of confidence whereon to claim the truth for their own side.

32. "But if any (heresies) dare to place themselves in the midst of the apostolic age, that they may therefore seem to have been handed down from the Apostles, because they existed under the Apostles, we may say: let them then make known the originals of their churches, let them unroll the line of their bishops, so coming down by successions from the beginning, that their first bishop had for his author¹ and predecessor some one of the Apostles, or of apostolic men, so he were one that continued steadfast with the Apostles. For in this manner do the apostolic churches reckon their origin;² as the church of the Smyrneans recounts that Polycarp was placed there by John; as that of the Romans does that Clement was in like manner ordained by Peter; just as also the rest show those, whom, being appointed by the Apostles to the

¹ Auctorem (ordainer).

² Censu suos deferunt. So Rigaltius interprets. It may also mean their registries (of succession).

episcopate, they have as transmitters of the apostolic seed. Let the heretics counterfeit something of the same sort; for, after blasphemy, what is unlawful for them? But even though they should counterfeit it, they will advance never a step. For their doctrine itself, when compared with that of the Apostles, will, by the difference and contrariety between them, declare that it had neither any Apostle, nor any apostolic man, for its author; because, as the Apostles would not have taught things differing from each other, so neither would apostolic men have set forth things contrary to the Apostles, unless those who learned from Apostles preached a different doctrine. According to this test, then, they will be tried by those churches, which, although they can bring forward as their founder no one of the Apostles, or of apostolic men, as being of later date, and indeed are rising every day, nevertheless, since they agree in the same faith, are, by reason of their kindred doctrine, accounted not the less apostolical. So let all heresies, when challenged by our churches to both these tests, prove themselves apostolical in whatever they think themselves so to be. But in truth they neither are so, nor can they prove themselves to be what they are not; nor are they received into peace and communion by churches in any way apostolical, to wit, because they are in no way apostolical, by reason of the difference of the sacred mystery which they teach.¹

34. . . . "Let then all the heresies choose their dates for themselves, which were *when*—provided there intervene this which were *when*²—they being not of the truth. Assuredly those which were not named by the Apostles, could not have existed under the Apostles; for if they had, they too would have been named, that they too might be repressed; but those which did exist under the Apostles, are, in being named, condemned. Whether therefore those same heresies, which under

¹ Ob diversitatem sacramenti. "Sacramentum" is several times used by Tertullian for the whole scheme of Christianity.

² Quæ quando fuerint, dummodo intersit quæ quando.

the Apostles were in a rough form, be now somewhat more polished, they have thence their condemnation: or whether they were different, but others that have since sprung up have adopted something from them, in sharing with them a fellowship of doctrine, they must needs share also in the same fellowship of condemnation, according to the precedent of that definite limitation which has been named above, touching the *later date*, whereby, although they had no part in the condemned doctrines, they would be condemned at once on the ground of their age alone, being so much the more false, as not being even named by the Apostles. Whereby it the more certainly appears, that these are they which even then were announced as about to be.

35. "Challenged by us according to these maxims, and refuted, let all heresies—whether those which are after, or those which are coeval with the Apostles, so long as they differ from them, whether generally or specially noted by them, so long as they are pre-condemned by them—dare themselves also to allege in answer any prescriptive plea of this kind against our system. For if they deny its truth, they are bound to prove that it also is heresy, refuted by the same rule by which they themselves are refuted; and at the same time to show where that truth is to be sought, which it is already proved is not with them. Our system is not of subsequent date—nay, it is prior to every other; this will be evidence of truth, which everywhere is in possession of priority: by the Apostles it certainly is not condemned, nay, is defended—this will be the mark of its being their own. For that doctrine which they condemn not, who have condemned every doctrine foreign to them, they show to be their own, and therefore also advocate it.

36. "Come now, thou that wilt exercise thy curiosity to better purpose in the business of thy salvation, run over the apostolic churches, in which the very chairs of the Apostles, to this very day, preside over their own places, in which their own authentic writings are read, echoing the voice, and making the face of each present. Is Achaia near to thee? Thou

hast Corinth. If thou art not far from Macedonia, thou hast Philippi, thou hast the Thessalonians. If thou canst travel into Asia, thou hast Ephesus. But if thou art near to Italy, thou hast Rome, whence we also have an authority at hand. That Church, how happy! on which the Apostles poured out all their doctrine with their blood; where Peter had a like Passion with the Lord; where Paul is crowned with an end like the Baptist's; where the Apostle John was plunged into boiling oil, and suffered nothing, and was afterwards banished to an island; let us see what she hath learned, what taught, what fellowship she hath had with the churches of Africa likewise.¹ She acknowledges one God, the Creator of the universe, and Christ Jesus the Son of God the Creator, born of the virgin Mary, and the resurrection of the flesh. She unites the law and the prophets with the evangelical and apostolical writings, and thence drinketh faith; that faith she seals with water, clothes with the Holy Spirit, feeds with the eucharist, exhorts to martyrdom, and so receives no one in opposition to this teaching. This is that teaching, which I do not now say foretold that heresies should come, but from which heresies have proceeded forth. But they were not of her, from the time when they began to be against her. Even from the kernel of the mild, rich, necessary olive, the rough wild olive springs; even from the seed of the most delightful and most sweet fig arises the empty and useless wild fig. So also heresies are of our fruit, not of our kind; from the seed of truth, but, through falsehood, wild.

37. "If these things be so, so that the truth be adjudged to us, as many as walk according to that rule which the Church has handed down from the Apostles, the Apostles from Christ, Christ from God, the reasonableness of our proposition is manifest, which determines that heretics are not to be allowed to enter upon an appeal to the Scriptures, whom we prove, without the Scriptures, to have no concern with the Scrip-

¹ Cum Africanis quoque ecclesiis contesserarit, may be translated: "what tokens of doctrine she hath sent to the churches of Africa."

tures. For if they be heretics, they cannot be Christians, in that they have not from Christ that, which having followed of their own choosing, they admit the names of heretics. Then, not being Christians, they have no right to Christian writings. To such it may be justly said, Who are you? When, and whence came ye? Not being mine, what do ye in that which is mine? In brief, by what right dost thou, Marcion, cut down my wood? By what license dost thou, Valentinus, turn the course of my waters? By what power dost thou, Apelles, remove my landmarks? This is my possession. Why are the rest of you sowing and feeding here at your pleasure? Mine is possession; I possess of old; I have prior possession; I have sound title-deeds, from the first owners whose property it was; I am heir of the Apostles; as they provided by their own testament, as they committed it in trust, as they have charged me, so I hold it. You assuredly they have ever disinherited and renounced, as aliens, as enemies. But whence are heretics aliens and enemies to the Apostles, except from the diversity of doctrine which each at his own pleasure either brought forward or received, in opposition to the Apostles?"¹—*Ibid.* p. 211, *et seqq.*

“That this rule has descended from the beginning of the gospel, even before the earliest of the heretics, much more before Praxeas, who is of yesterday, both the later date of all heretics, as well as the novelty of Praxeas of yesterday, will prove. By which method we have previously ruled against all heresies indiscriminately, that whatsoever is first is true, and that whatsoever is later is false.”—*Adv. Praxeam*, n. 2, p. 501.

CENTURY III.

ORIGEN, G. C.—“There being many who fancy that they think the things of Christ, and some of these think differently from those who have gone before, let there be preserved the ecclesiastical teaching which has been delivered by the

¹ For the continuation of the above extract, see under “*Private Judgment.*”

order of succession from the Apostles, and which remains even to the present in the churches: that alone is to be believed to be truth which in nothing differs from the ecclesiastical and apostolical tradition."—*T. 1, De Princip. l. 1, n. 2, p. 47.*

"We are not to abandon the first and the ecclesiastical tradition, nor to believe otherwise than according as the churches of God have by succession transmitted to us."—*T. iii. Comm. in Matt. (Tr. 29) n. 46, p. 864.* For the context of the two preceding extracts, see "*Authority.*"

ST. CYPRIAN, L. C.—"Our Lord, whose precepts and admonitions we ought to observe, when settling the honor of a bishop, and the nature of his Church," &c., *as given under "Authority," from Ep. xxvii. Lapsis.*

"This is, and ought to be our special study, to seek to secure, as far as in us lies, the unity delivered by the Lord, and through the Apostles to us their successors,¹ and, as far as we are able, to gather into the Church the straying and wandering sheep which the perverse factiousness and heretical efforts of certain persons have separated from the mother."—*Ep. xlii. ad Cornelium, p. 128.* For the context, see "*Unity.*"

"Deacons ought to bear in mind that the Apostles, that is bishops and prelates, the Lord chose;² but that the Apostles, after the Lord's ascension into heaven, appointed to themselves deacons, as ministers to their episcopacy and to the Church. And if we may attempt anything against God, who makes bishops, deacons too may against us, who make them deacons. . . . These, to please themselves, to condemn with swelling pride him who is set over them, are the beginnings of heretics, and these the rise and essays of evil-minded schismatics. In this way do men withdraw from the Church, in this way is a profane altar set up *without*; in this way do men rebel against the peace of Christ, and against the ordinance and unity of God."—*Ep. lxxv. ad Rogatianum, p. 243.*

¹ Unitatem a Domino, et per apostolos nobis successoribus traditam.

² Apostolos, id est episcopos et præpositos, Dominus elegit.

“Neither do I boast of these things, but produce them with sorrow, since you set yourself up as the judge of God and of Christ, who says to the Apostles, and thereby to all prelates, who succeed to the Apostles by vicarious ordination: ¹ *He that heareth you, heareth me, &c.* (St. Luke x. 16). For, hence have schisms and heresies taken their rise, when the bishop, who is one and presides over a church, is by the proud presumption of individuals contemned, and the man honored by God as worthy, is by men judged unworthy.”—*Ep.* lxi. *ad Fl. Papiantum*, p. 263. See also the extract from *Ep.* lxxvi. *ad Magnum*, in the section on “Unity.”

FIRMILIAN, G. C.²—“The power of remitting sins was given to the Apostles, and to the churches which they, sent forth by Christ, founded, and to the bishops who, by vicarious ordination,³ have succeeded to them. But the enemies of the one Catholic Church, in which we are; and they who are against us, who have succeeded to the Apostles,⁴ claiming to themselves against us unlawful priesthoods, and setting up profane altars, what else are they but Core, Dathan, and Abiron, guilty of the same sacrilege, and destined to the same punishment as they; they and all who agree with them, even as also then their partners and supporters perished by the same death.”—*Inter*

¹ Per hoc ad omnes prepositos, qui apostolis vicaria ordinatione succedunt. In the Council of Carthage, A.D. 256, presided over by St. Cyprian, Clarus of Mascula, one of the bishops present, says: “Manifest is the sentence of our Lord Jesus Christ, when He sends His Apostles, and entrusts to them alone *the power given to Himself by the Father*; to them we have succeeded, with the same power governing the Church of the Lord (quibus nos successimus, eadem potestate ecclesiam Domini gubernantes).”—*P.* 606 *In Ben. Ed. Op. S. Cypr.*

² Bishop of Cæsarea in Cappadocia, the friend of Origen and of St. Cyprian, to whom the letter cited in the text is addressed, and by whom it is thought to have been translated. There are, however, arguments of considerable force adduced by Father M. Molkenbuhr, in a dissertation published in 1790, which would seem to render it somewhat doubtful whether this piece may not be the production of a writer of a later period. The question is ably treated by Lumpfer (*t.* xi.), who decides in favor of its genuineness. Firmilian died about the year 272.

³ Vicaria ordinatione.

⁴ Qui apostolis successimus.

Ep. S. Cypriani, Ep. lxxv. p. 307. The context is given in the section on the "Primacy of St. Peter."

ST. ANATOLIUS, G. C.¹—He states that the churches of Asia, pleading the authority of St. John the Apostle, kept the festival of Easter on a different day from that observed at Rome, "Not yielding to the authority of certain persons, to wit, the successors of Peter and Paul,² who instructed all the churches wherein they sowed the spiritual seeds of the gospel, that the festival of the Lord's resurrection could be celebrated on the Sunday only. Hence also a dispute arose amongst their successors, Victor that is, who was the bishop of the city of Rome, and Polycrates, who, at the same time was seen to bear the primacy amongst the bishops of Asia;³ a dispute which was, with great propriety, brought to a peaceful issue by Irenæus, the bishop of a part of Gaul;⁴ both parties continuing in their own rule, nor deviating from the practice derived from antiquity."—*Canon Paschal. n. x. Galland. t. iii. p. 548.*

CENTURY IV.

EUSEBIUS, G. C.—"Having undertaken to commit to writing the successions from the holy Apostles,⁵ together with the series of events which have happened from our Saviour to our days, as also the many and great events which ecclesiastical history has recorded, and to name those who especially in the most celebrated churches have laudably acted and ruled . . . I shall begin from the incarnation of our Lord and Saviour Jesus Christ."—*Eccles. Hist. Lib. 1, c. 1, pp. 1, 2.* This he accordingly does, noticing throughout his history the aposto-

¹ St. Anatolius, an Alexandrian by birth, was appointed bishop of Laodicea in the year 270; the date of his death is not known. The Greek of the above work is lost, but the Latin translation is as old as Rufinus, who seems to be indeed the author of it, as Gallandius shows. The edition used is *Galland. t. iii.*

² Non acquiescentes auctoritati quorundam, id est Petri et Pauli successorum.

³ In episcopis Asiæ primatum gerere videbatur.

⁴ Galliæ partis præsule, may mean "prelate of the district of Gaul."

⁵ Τὰς τῶν ἱερῶν ἀποστόλων διαδοχάς.

lical succession in the sees of the principal churches. See *Lib.* ii. c. 24; *Lib.* iii. c. 2, 3, and *passim*.

“Very many ecclesiastical men at this time struggled in defence of the truth, with just reasoning contending for both the apostolical and ecclesiastical doctrine;¹ some moreover also by writings.”—*H. E. L.* iv. c. 7.

“*And I will establish his seed forevermore, and his throne as the days of heaven* (*Ps.* lxxxviii. 30). What are we to understand by the *seed* of Christ, but the churches established by Him throughout the whole universe, and they who amongst all nations have been regenerated unto Him? But *His throne* is that which has been constituted in His Church, throughout the whole universe, by means of the prelates who are by succession from Him.² A *throne* which He says endures *as the days of heaven*. Not like to the regal throne of the Jews, which, having endured for a while, passed away; but the throne here foretold, by means of the above-named prelates of the Church, endures and is preserved, even *as the days of heaven*. And if it should ever happen that the people, and the sons of him who is prophesied of, I mean his successors, should act sinfully, He says that they should indeed suffer a reverse through persecutions, but that never should they be cast from their thrones,³ nor be deprived of the mercy of God. . . . And as it was needful not to think that such promises are announced in simple and bare words, he resumes, and repeats the declaration, sealing with an oath what had been said, in confirmation of the promises. Therefore, says He, *Once have I sworn by my holiness; I will not lie unto David, his seed endures for ever, and his throne as the sun before me, and as the moon perfect for ever, and a faithful witness in heaven* (ver. 36, 38). God cannot lie, even though He make a promise without an oath. But as it was needful that, speaking to men, He should accommodate Himself to human ways,

¹ Τὴ τῆς ἀποστολικῆς καὶ ἐκκλησιαστικῆς δόξης ὑπερμαχοῦντων

² Διὰ τῶν ἐξ αὐτοῦ κατὰ διαδοχὴν προέδρων.

³ Μὴ ἐκπεσεῖσθαι ποτε τῶν θρόνων

even as men swear and appeal to God as a witness to give credit to their own words, so, also, He says that He has sworn, and will not be false to His oath, that, as the divine Apostle says, *By two immutable things in which it is impossible for God to lie, we may have the strongest comfort* (*Hebr. vi. 16*). But what does this oath contain? *His seed*, He says, *endures for ever*. This first: and this, the first promise, is concerning the *seed*, of which He had already said, *I will establish his seed for evermore*. He pointed out the succession of Christ. But the second promise is concerning the afore-named *throne*. Therefore does He say, *And his throne as the sun before me, and as the moon perfect for ever*. He says, then, that *the seed*, that is, the disseminated word of Christ, or His people, and the Church, shall never be corrupted, nor fail:¹ and that *the throne* would endure for evermore, or, according to Symmachus, *as the moon remain firm for ever*. Thus also shall be the ecclesiastical throne of Christ. Does the preceding phrase, *once have I sworn by my holy one*, and what is subjoined, *his seed endureth for ever*, prophesy that the seed of His holy one shall be victorious for ever . . . so as that the seed of the holy one of God, to wit of the only-begotten of God, is the doctrine which He sowed upon earth, He himself being the sower of it, according to that parable, spoken by Him, in which He says: *The sower went out to sow his seed*, and the rest (*Luke viii. 5*)? . . . The event by facts confirming the truth of the word. For we see with our own eyes, the *horn of David*, that is the *seed*, and the succession of our Saviour, Jesus Christ, yea, also the heavenly seed of the evangelic doctrine of the holy one of God, His only-begotten word, that was cast upon the earth, enduring through ages; and, indeed, we also behold His *throne* established in the Church throughout the whole universe, in all nations, cities, villages, and places, filling the universal world."—*Comm. in Ps. lxxxvii. T. 1, Nov. Collect. (Montfaucon) pp. 572-574*. See also *Ibid. p. 576*.

¹ Τὸν λαὸν αὐτοῦ καὶ τὴν ἐκκλησίαν, οὐ διαφθαρήσεσθαι φήσιν, οὐδὲ διαλείψειν.

“*And after this thou shalt be called the city of righteousness, the faithful metropolis Sion; for with judgment shall her captivity be redeemed (Is. i. 26, 27).* He thus afterwards addresses the common city that was to be established, calling it *the city of righteousness* and *the faithful metropolis Sion*, for thus He designates that system of godly institution. This, which was of old full of wisdom amongst the Jews, utterly fell away; but has now been raised up, by means of the Church of Christ, throughout the whole world, being built upon the rock. The rulers of this fair city, and its judges, and councillors took their rise, the Apostles and disciples of the Saviour; but they, even now, by succession from them,¹ as sprung from a good seed, are conspicuous, being set as governors of the Church of God.”—*Comment. in Hesai. c. i. T. ii. p. 362, Nova Collect.* Explaining *Isaias ix. 6*, he says, “What rulers does He mean, but those appointed by Him to rule His Church? I mean His disciples and Apostles, and those who, throughout the whole world, have received their succession from them;² to whom He gave to have healthfulness, and peace of soul with each other, in those words which He addressed to them; *My peace I give unto you; my peace I leave with you; great is his principality, and of his power there shall be no end.*”—*Ibid. Com. in Hes. c. ix. p. 390.*

ST. HILARY, L. C.—“For there are from that one Church of the Apostles . . . many churches and many tents, but in those many there is the same *resting-place* of God.”³—*Comm. in Ps. cxxxi. n. 14, p. 509.*

“We think that we may meet with the approval of all Catholics thus: that it behooves us not to recede from the received creed (Nicaea) which, after being examined by all of us, we have in all its parts approved: and that we shall not recede from the faith, which we have received through the

¹ Ἐκ δὲ τῆς ἐκείνων διαδοχῆς.

² Τοὺς δὲ τῆν τούτων διαδοχὴν ὑποδεξαμένους.

³ Sunt enim ex una apostolorum ecclesia . . . plures ecclesiae . . . sed eadem Dei requies in pluribus est.

prophets,—the Holy Spirit teaching from God the Father through Christ our Lord,—and in the gospels, and in all the Apostles, as once laid it continues even to this day, through the tradition of the fathers, according to a succession from the Apostles,¹ even to the discussion had at Nicæa against the heresy which had, at that period, sprung up.”—*Ex. op. Hist. Fragm.* vii. (*Defn. Cathol. in Concil. Arim.*) n. 3, t. ii. p. 684.

COUNCIL OF ANCYRA, G. C.—The synodical epistle of this council, which was held in 358, says: “We, therefore, beseech you, most honored lords, and fellow-ministers, praying you that your delight be in the faith transmitted by the fathers, and that you would signify that you think harmoniously with what we have believed; that so they who presume to introduce this ungodliness, being fully certified that, having received the faith as an inheritance, from the times of the Apostles, through the fathers who have been in the period intermediate between those and our days, we guard it; and either filled with shame they will be corrected, or persevering they will be proscribed from the Church.”—*Epis. Synod. ap. Baluz. Nov. Collect. Concil.* p. 37.

ST. ATHANASIUS, G. C.—See the extracts given under “*Authority.*”

“In what concerns the faith, they (the fathers at the council of Nicæa) wrote not ‘It has seemed good,’ but, ‘Thus believes the Catholic Church,’ and at once confessed how they believed, thereby to show that their sentiment was not novel, but apostolical,² and that what they wrote down, is not a discovery of their own, but the same as the Apostles had taught.”—*De Synodis*, n. 5, t. i. p. 575.

ST. OPTATUS, L. C.—See the extracts given under “*Unity.*”

LUCIFER OF CAGLIARI, L. C.—“Cease, Constantius, to persecute the house of God. . . . Proclaim thyself a Christian;

¹ Per traditionem patrum secundum successionem apostolorum.

² Ἴνα διεξῶσιν, ὅτι μὴ νεώτερον, ἀλλ’ ἀποστολικόν ἐστὶν αὐτῶν τὸ φρόνημα.

execrate with us the mob of Arians brought together by the devil's trickery; believe as we believe, we, who are, by succession from the blessed Apostles, bishops;¹ confess as we and they have confessed, the only Son of God, and thus shalt thou obtain forgiveness for thy numerous crimes."—*Pro S. Athan.* l. i. n. 33 (*ap. Galland. t. vi. p. 169*).

"It is manifest, Constantius, that thou, who holdest not as the Lord delivered to the Apostles, and the Apostles to the bishops, hast no God; for the Apostles, seeking to manifest the one divinity of Father and Son, said, *Whosoever withdraws from His doctrine, hath no God; but he that continueth in His doctrine, the same hath the Father and the Son* (2 John x. 9)."—*De non Conv. cum Hær.* n. 17 (*Gall. t. vi. p. 218*).

"The Lord says to blessed Peter, *Feed my lambs*, and again, *Feed my sheep*: and thou, coming as a wolf, wilt those to play the part of hirelings who are found to have been the successors of blessed Peter,² and whom by Jeremias He has long ago promised to His people: *And I will give you pastors according to my own heart, and they shall feed you* (iii. 15)."—*De non parcendo in Deum delinq.* n. 15.—*Ib. p. 228*.

ST. EPIPHAN, G. C.—"*And he set up two pillars in the porch of the temple* (1 [*Al. iii.*] *Kings* vii. 21). The *two pillars* signify the two worlds, the visible and the invisible: both support that dwelling-place of all nations,—the Church of Christ,—the spirits, to wit, that are sent to minister, and the prophets and Apostles, and their successors, constituted, by divine appointment, unto the government of the Church."—*T. i. p. 2, Comm. in 1 (3) Regn. p. 459*.

"These same sects are to be urged again, by requiring of each to produce its term of existence, as being of older date than that of some other sect. Now, perhaps, Manes will claim the rights of primogeniture; but Bardesanes was earlier than he. And should he proclaim himself the first-born, yet is he younger than his predecessor Marcion. . . . Next let

¹ Qui ex beatorum apostolorum successione sumus episcopi.

² Vis eos qui successores exitisse inveniuntur beato Petro.

them be distinctly asked, from whom they have received the imposition of hands; and if from us they received this, and afterwards rejected it, Truth has no further question to put: but if they have usurped unto themselves the duties of the priesthood, she has enough wherewith to confound and cover them with shame. For thus any one may become a priest, provided he but choose to impose hands on his own head. The Most High having descended to the top of Mount Sinai, laid His hand upon Moses; then Moses imposed hands on Aaron: thus was this custom brought down unto John, to whom accordingly the Lord said, that the baptism, which He asked for at his hands, was a part of justice; that there might, that is, be no deviation from that order which He communicated to His own disciples, and which is to this day retained in our Church, as transmitted unto it from them.”—*T. ii. Syr. Sermo xxii. Con. Hæres. pp. 487-8.*

“I hear many Christs proclaimed; one contemporary with Manes; another during the days of Bardesanes; another born in Marcion’s time; yet is it certain that Christ appeared during the life-time of the Apostles. Now if they whom I have mentioned were Christs, they are undoubtedly at variance with each other; but if there be but one Christ, who has been divided into several, that same Christ utters, with a mouth that is not one, contradictions. Do thou, for thy part, side with Him who is without change, always the same, always Himself. There is also something which you will not approve of, as regards the dates when these tares are said to have sprung up. The heterodox, as they have perverted dogmas, so have they confounded their respective dates: for if they have had those dogmas handed down to them from the Apostles, tell me, who is the first in date amongst them? Is Arius, he who has appeared in our own age? or Manes, he who yesterday was not? . . . The Apostles were employed for many years in disseminating Christ’s doctrine; others succeeded in the same office; the tares in fact had not as yet sprung up. . . . The Church of the Gentiles was already in

existence, after that God its founder had destroyed the temple of the (Jewish) people; and, when utterly overthrown, on its ruins He built up the Church, wherein Marcion most certainly never exercised any office, since even his name was not known; nor was Manes, or Bardesanes, suffered to intrude therein. From the prophets the Apostles received the orthodox doctrine. . . . First of all Adam transmitted it to Noah; from Noah it was propagated to Abraham; from him to Moses; from Moses it descended to David; and from him to the exiles under the Babylonish captivity; and from them it was conveyed to the Saviour. Then came the dispersion of the Jews; and He rescinded and re-established the traditions of the fathers: then the band of Apostles was removed. Let us praise Him who preserves their traditions; Him who ordered the ark to be built; who constructed the temple of the Jews; and He who effected all these things, established the holy Church. Now He who ordains the propagation of life, and the succession of all events; He it is who was the author of that perfectly-ordered succession of prophets and of Apostles, and He will preserve it from age to age evermore."—*T. ii. Syr. Serm. xxiv. adv. Hæres. pp. 494-5.*

ST. GREGORY OF NAZIANZUM, G. C.—“Thus, and for these reasons, with the suffrage of all the people, not after the wicked fashion that lately has prevailed, not by bloodshed and tyranny, but both in an apostolic and spiritual manner, he (St. Athanasius) is elevated to the throne of Mark, the successor no less of his piety than of the government of his see;¹ for in the latter he is one of many that have succeeded him, whilst in the former he is his immediate successor, and this is in truth a derived succession. For here is oneness of faith and oneness of throne; whilst there is an antagonistic faith, and an antagonistic throne; and the one has the name, the other the reality, of succession. For he is not the successor that takes by force the succession, but he that is forced into it; nor is he the successor who is so contrary to law, but he who

¹ Οὐχ ἥττον τῆς εὐσεβείας ἢ τῆς προεδρίας διαδοχός.

has been elevated agreeably to law ; nor he who holds an opposite faith, but he who is of the same faith ; unless it be that one speak of such a one as a successor, as we say that illness succeeds to health, darkness to light, the storm to the calm, and madness to soundness of intellect.”—*T. 1, Orat. xxi. in S. Athanas. p. 377.*

“What absurdity ! these men (the Apollinarists) announce to us to-day, wisdom that has been hidden since the time of Christ. This truly deserves our tears. For if the faith took its rise but some thirty years ago, though it is nearly four hundred years since Christ appeared, our gospel has been for so long a time void ; our faith void ; and in vain have the martyrs testified ; in vain have so great prelates, and so many, presided over the people, and grace is from the verses (of Apollinaris) and not from faith.”—*T. 1, or. lii. ad Cledonium, p. 748.*

ST. BASIL, G. C.—See the extracts given under “*Authority.*”

“As long as we are branches abiding in the vine, bringing forth befitting fruits to Christ, we have God for the husbandman. But if we separate from that life-giving root,—the faith in Christ,—being dried up, we are cast out and burnt ; and the edifice of our doctrine, if our lives be not what they should, is overthrown. For, if we abide not on the foundation of the Apostles, (thus) building up what is commendable, we rush headlong down as not having a foundation, and great is our destruction.”¹—*T. 1, P. ii. Comment in Esai. c. 1, n. 19, p. 554.*

ST. PACIAN, L. C.—“For what is that which He says to the Apostles, *Whatsoever ye shall bind on earth shall be bound also in heaven, and whatsoever ye shall loose on earth shall be loosed also in heaven.* Why this, if it was not lawful for men to bind and loose ? Is it allowed to Apostles only ? Then to them alone is it allowed to baptize ; to them alone to give the

¹ Writing to St. Ambrose of Milan, he says, “Thou man of God, thou receivest not, nor wert thou instructed by man in the gospel of Christ, but the Lord Himself transferred thee from amongst earthly judges, to the chair of the Apostles (*ἐπὶ τὴν καθέδραν τῶν ἀποστόλων.*)”

Holy Ghost; and to them alone to cleanse the sins of the nations; inasmuch as all this was given in command to none but the Apostles. But if, in the same place, both the loosing of bonds, and the power of the sacrament are conferred, either the whole has been derived to us from the model (form) and power of the Apostles, or neither has the former been abrogated from the decrees (of God). *I, he saith, have laid the foundation, and another buildeth thereon* (1 Cor. iii. 10). What, therefore, the doctrine of the Apostles founded, that we build upon. And lastly, bishops also are named apostles, as saith Paul of Epaphroditus, *My brother and fellow-soldier, but your apostle* (*Philipp.* ii. 25). If, therefore, the power of the laver, and of the chrism, gifts far greater, descended thence to bishops, so also was the right of binding and of loosing, with them. Which, although on account of our sins it be presumptuous in us to claim, yet God, who hath granted unto bishops the name even of His only beloved, will not deny it unto us, as His holy ones, and having the chair of the Apostles." For the context see "*Penitence.*"—*Ep.* 1, *Gal-laud.* t. vii. pp. 258-9.

"Pay attention to this also, whether she (the Catholic Church) is not especially *built on the foundations of the Apostles and prophets*, from *Jesus Christ Himself the chief corner-stone*. If her beginning was before thee; if her belief was before thee, if she hath not receded from her former foundations; if she have not left her home; if she have not appointed for herself, after separating from the rest of the body, her own peculiar teachers, and her peculiar documents (instruments), well; but if she hath made unreceived interpretations, if she hath invented some new law, if she hath pronounced sentence of divorce and of war against her own body, then is she manifestly shown to have abandoned Christ, and to have placed herself apart from the prophets and the Apostles."—*Ib.* *Ep.* iii. n. 26, p. 269.

ST. EPIPHANIUS, G. C.—"There came unto us a certain Marcellina, who had been led astray by these heretics (the

Carpocratians), and she corrupted the faith of many during the days of that Anicetus, bishop of Rome, who succeeded Pius and his predecessors. For, in Rome, Peter and Paul were the first both Apostles and bishops; then came Linus, then Cletus, then Clement, the contemporary of Peter and Paul, of whom Paul makes mention in his epistle to the Romans (Philippians?) And let no one wonder that, though he was the contemporary of Peter and Paul, for he lived at the same time with them, others received that episcopate from the Apostles. Whether it was that while the Apostles were still living he received the imposition of hands as a bishop (of the episcopate)¹ from Peter, and having declined that office he remained unengaged . . . or whether, after the succession of the Apostles,² he was appointed by bishop Cletus, we do not clearly know. . . . However the succession of the bishops in Rome was in the following order. Peter and Paul, and Cletus, Clement, Anacletus, Evaristus, Alexander, Xystus, Telesphorus, Hyginus, Pius, Anicetus, the same named by me above as in the list. And let no one wonder that we have gone through each of these matters; for by means of these the manifest (truth) is for ever pointed out.”³—*T. 1, adv. Hæres.* (27) *p.* 107.

“The Apostles preached not themselves, but Christ Jesus the Lord. Hence there is not a single sect, or church, called after the names of the Apostles. For we never have heard of the Peterists, or Paulines, or Bartholomæans, or Thaddæans, but, from the first, one was the preaching of all the Apostles, not preaching themselves, but Christ Jesus the Lord. Hence too they all confer one name upon the Church, not their own, but that of their Lord Jesus Christ, beginning at Antioch, to be called Christians, which is the alone Catholic Church,⁴ having naught else but Christ’s (name), which is the Church of

¹ Τὴν χειροθεσίαν τῆς ἐπισκοπῆς.

² Μετὰ τὴν τῶν ἀποστόλων διαδοχὴν.

³ Διὰ γὰρ τούτων ἀεὶ τὸ σαφὲς δειννυται.

⁴ Ὅπερ ἐστὶν ἡ μόνη καθολικὴ ἐκκλησία.

Christians ; not the Church of Christs, but of Christians ; He being one, and they, from that one, being called Christians. Besides this Church, and her preachers, all others are not of the same character, being known by means of the name added to them of Manichæans, and Simonians, and Valentinians, and Ebionites, of which class thou too, Marcion, art one ; and they who have been led astray by thee are called by thy name, who hast preached thyself, and not Christ.”—*Adv. Hæres.* (42) pp. 366-7.¹

ST. AMBROSE, L. C.—“ Not without cause in the midst of the many narrow seas of this world, does the Church of the Lord rest immovable, as being built upon the apostolic rock, and continue with an unshaken foundation against the assaults of the raging ocean. It is washed, but not moved, by the waves ; and though the elements of the world are often dashed and repelled with loud uproar, yet has it a most secure harbor of safety wherein to receive the distressed.”—*T. ii. Ep. ii. Constantio, n. 1, p. 755.*

ST. PHILASTRIUS, L. C.²—“ There is also a heresy called the apocryphal, or the secret, which receives only the prophets and the Apostles, and not the canonical writings, to wit the law and the prophets, both the Old and the New Testament. . . . It has been ordained by the Apostles and their successors,³ that nothing be read in the Catholic Church, except the law, and the prophets, and the gospels, &c.”—*De Hæres. n. 60, Galland. t. vii. p. 494.*

ST. JEROME, L. C.—“ Whosoever thou art that art a broacher of new dogmas, I beseech thee spare the ears of Romans ; spare that faith which was commended by an Apostle’s voice. Why, at the expiration of four hundred years, attempt to teach us what we before knew not ? Why bring forward what Peter and Paul would not make known ? Until this day the Chris-

¹ He designates St. Irenæus as ὁ μακάριος Εἰρηναῖος ὁ τῶν ἀποστόλων διάδοχος.

² He was bishop of Brescia. St. Augustine mentions having seen him. He died in the year 387. The edition used is that by *Gallandius, t. vii.*

³ Statutum est ab apostolis et eorum successoribus.

tian world was without this doctrine (or, the world was Christian without this doctrine). I will retain as an old man that faith wherein I was as a boy regenerated.”—*T. 1, Ep. lxxxiv. ad Pammach. et Ocean. n. 9, col. 526-7.*

“I will lay before you a brief and plain sentiment of my mind;—we are to abide in that Church, which, founded by the Apostles, endures even unto this day.¹ Whenever you hear those who are said to be Christ’s, named, not after the Lord Jesus Christ, but after some one else,—as for example, Marcionites, Valentinians, men of the mountain, or of the plain,—know that it is not Christ’s Church, but the synagogue of anti-christ. For from this very fact that they were instituted at a later period, they evince themselves to be those whom the Apostle foretold were to be. Nor let them feel satisfied with themselves, if they seem to themselves to affirm what they say from portions of the Scriptures, since even the devil spoke some things out of the Scriptures; and the Scriptures do not consist in being read, but in being understood. Otherwise, if we adhere to the letter, we too can make a new dogma for ourselves, and assert that those who have shoes to their feet, and two tunics, are not to be received into the Church.”—*T. ii. adv. Luciferi. n. 27, col. 202.* For the context see “*Authority.*”

ST. GAUDENTIUS OF BRESCIA, L. C.—“Jesus therefore summoned His ministers, the Apostles, to wit, and their successors who are in every church,² and says to them: *Fill these water-pots with water, that is, Baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.*”—*Hom. ix. In illud nuptiæ factæ sunt, p. 957, t. v. Bibl. Max. PP.* See also *Ibid. De Ordin. Ips. p. 968.*

¹ In illa esse ecclesia permanendum, quæ ab apostolis fundata usque ad diem hanc durat. The councils of Nicæa and of Constantinople both denominate their faith and their Church “catholic and apostolical.” See the extracts under “*Unity,*” from the Synodic Epistle of Nicæa, and from the creed of Constantinople, which creed, it need scarcely be added, was received and confirmed by every subsequent general council.

² Apostolis videlicet, et eorum successoribus qui sunt per singulas ecclesias.

CENTURY V.

ST. AUGUSTINE, L. C.—The following was occasioned by a letter to Generosus from a Donatist, who pretended to have been warned in a vision by an angel to induce Generosus to become a Donatist: “He has written to you that an angel has commanded him to recommend to you the order of Christianity of your city, whereas you hold the Christianity, not of your city only, nor of Africa and the Africans only, but of the whole universe, the Christianity which was announced and is announced to all nations. So that it is to them a small thing, that they are not ashamed to have been cut off, and that they do not help themselves by returning to the root when it is in their power, unless they try to cut off others also with themselves, and to prepare them like dry wood for the fire. . . . Now if there should have stood by your side the angel which this man, with cunning vanity in our opinion, feigns to have stood by him for your sake, and should have said those very same things to you which this man declares that he recommends to you by the command of that angel, it would behoove you to be mindful of that sentence of the Apostle, who says, *Though we, or an angel from heaven, should preach a Gospel to you besides that which we have preached to you, let him be anathema.* For it was evangelized to you by the voice of the Lord Jesus Christ Himself, that His Gospel shall be *preached to all nations, and then shall the end be.* For it was evangelized to you by the prophetic and apostolic letters, that *to Abraham were the promises made, and to his seed, which is Christ, since God said to him, In thy seed shall all nations be blessed.* If an angel from heaven should say to you who hold these promises, ‘Leave the Christianity of the universe, and hold to that of the party of Donatus, the details of which are explained to thee in a letter of the bishop of thy city,’ he ought to be anathema, because he would attempt to cut thee off from the whole and to push thee down into a party, and to alienate thee from the promises of God. For if the order of bishops succeeding to each other is to be considered, how

much more securely, and really beneficially, do we reckon from Peter himself, to whom, bearing a figure of the Church, the Lord says,¹ *Upon this rock I will build my Church, and the gates of hell shall not overcome it.* For to Peter succeeded Linus; to Linus, Clement [he gives the whole succession]; to Damasus, Siricius; to Siricius, Anastasius. In this order of succession no Donatist bishop appears.”²—*T. ii. Ep. liii. Generoso (Class 2), pp. 179-80.*

“In the Catholic Church . . . the agreement of peoples and of nations keeps me; an authority begun with miracles, nourished with hope, increased with charity, strengthened by antiquity, keeps me: the succession of priests from the very chair of the Apostle Peter—to whom the Lord, after His resurrection, committed His sheep to be fed—down even to the present bishop, keeps me, &c.” (See “*Authority.*”)—*T. viii. contr. Ep. Fund. Manichæi, col. 269.*

“Petilianus (the Donatist) said: ‘If you claim for yourselves a chair, you assuredly have that which the prophet David, the writer of the Psalms, proclaimed to be *the chair of pestilence* (*Ps. i.*); for with you is it justly left, seeing that holy men cannot occupy it.’ Augustine replied: ‘And you see not that these are not proofs of any sort, but idle revilings. This is that of which I spoke a little earlier; you utter the words of the law, but against whom you utter them you care not; as the devil uttered the words of the law, but knew not Him to whom he was addressing them. He wished to cast down our head who was about to ascend on high; but you wish to reduce to a small fragment the body of that same head, which (body) is diffused throughout the whole earth. . . . Nay, if all throughout the whole world were such as you most idly slander them, what has the chair of the Roman Church, in which Peter sat, and in which Anastasius now sits, done to thee; or (the chair) of the church of Jerusalem, in

¹ Si enim ordo episcoporum sibi succedentium considerandus est, quanto certius et vere salubriter ab ipso Petro numeramus, cui totius ecclesiæ figuram gerenti Dominus ait.

² In hoc ordine successionis nullus Donatista episcopus invenitur.

which James sat, and in which John now sits, by which (chairs, or bishops) we are knit together in Catholic unity, and from which you have with guilty frenzy separated. Why call you an apostolic chair,¹ *a chair of pestilence*? If on account of men who, you think, speak the law and do it not, did our Lord Jesus Christ, on account of the Pharisees, of whom He says, *For they say and do not*, utter any insult against the chair wherein they sat? Did He not commend that chair of Moses, and, guarding the honor of their chair, blame them? For He says, *They sit on the chair of Moses; whatsoever they say, do, but what they do, do ye not, for they say and do not* (*St. Matt. xxiii.*) If these were your sentiments, you would not, on account of the men whom you defame, blaspheme against an apostolic chair with which you communicate not."—*T. ix. l. ii. contr. Litt. Peteli. n. 118, col. 410-11.* See also *note 1, p. 78, under "Authority."*

ST. CELESTINE I., POPE, L. C.—He thus writes to the council assembled at Ephesus in the matter of Nestorius: "It is for us with united effort to preserve the things that have been committed unto us, and which have prevailed unto this time by means of the apostolical succession."—*Ep. xviii. ad Synod. Ephes. n. 2, p. 325; Galland. t. ix.* For the context, see "*Authority.*"

THEODORET, G. C.—See towards the close of the extract given under "*Authority,*" *p. 97.*

"We may see each of these predictions verified by the event. For, in the midst of such dangers, both the Apostles illuminated the world, and they who have succeeded them have guarded the faith which they received from them. And the depositaries of the martyrs' bodies, which shine as stars in every part of earth and sea, testify to this, and proclaim the truth of the divine predictions. For He not only predicted dangers unto them, but victory also, for *Upon this rock, He*

¹ Quibus nos in catholica unitate connectimur, et a quibus vos nefario furore separastis. Quare appellas *cathedram pestilentie* cathedram apostolicam?

said, *will I build my Church, &c.*—*T. v. Curat. Græc. Affect. Disp. xi. pp. 1008-9.*

VINCENTIUS OF LERINS, L. C.—“This custom has ever prevailed in the Church, that the more religious a man was, the more promptly did he withstand novel inventions. Such examples are everywhere plentiful. But not to be prolix, we will select some one, and this in preference from the apostolic see, that all men may see more plainly than the sun’s light, with what force, what zeal, what endeavor, the blessed succession of the blessed Apostles ever defended the integrity of religion once received.”¹ For continuation, see “*Tradition.*” —*Adv. Hæres. n. vi.*

ST. LEO I., POPE, L. C.—“The Catholic faith, which, the Spirit of God instructing us through the holy fathers, we from the blessed Apostles have learned and taught, will not suffer either error.”—*Ep. lxxxix. ad Marcion.* as given under “*Authority.*” See also, in the same place, *Ep. xc.* and *Ep. xciv.*; also the extracts given under “*Tradition,*” especially *Ep. cxix. ad Proter. Episc. Alexand.*

COUNCIL OF CHALCEDON, G. C.—The following is from the synodal epistle of the fourth œcumenical council, addressed to Pope Leo: “*Our mouth is filled with gladness, and our tongue with praise (Ps. cxv.)* The grace (of God) has fitted this prophecy as proper to us, by whom the rectitude of true religion has been confirmed. For what sublimer cause for gladness than faith? What more full of joy unto exultation (the dance), than the Lord’s knowledge, which the Saviour Himself delivered to us from above unto salvation, saying, *Going, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you (Matt. xxviii.)*; which thou (Leo), who hast been appointed as the voice of blessed Peter unto all men, hast preserved as a golden chain brought down to us by the ordinance of

¹ Beatorum apostolorum beata successio quanta vi semper, quanto studio, quanta contentione defenderit susceptæ semel religionis integritatem.

Him who imposed it.”—*Ep. Synod. Leoni*, p. 834; *Labbe*, t. iv.

ARNOBIUS JUNIOR, L. C.—“*The Lord in His just judgment will cut off their neck (Ps. cxxviii.)* Let their lot be shared by the Pharisees, and all heretics, *who hate Sion*, that is, who hate the Church of Christ. *Let them be as grass upon the tops of houses, which withers before it be plucked up. . . .* He that shall reap their words *shall not fill his hand* out of them, nor they that *gather their sheaves*, shall they *fill their bosoms*. For of all the holy ones that shall pass by, from the Apostles even until now, whether they who now live, or who have passed by, *not one has blessed them in the name of the Lord*. And he who has not received a blessing from the blessed Apostle Peter, or from the Apostles or their successors, and in this state has taught the people whom he has deceived, such a one incurs a curse, because he has usurped a blessing—a curse by which, before *he is plucked up*, that is, before he dies, *he withereth away*, that is, while he seems to live in the body, he is already *withered* in the spirit; from such we being separate, guarding most perfectly the Catholic faith, find life everlasting.”—*Comm. in Ps. cxxviii. pp. 31+15; t. viii. Bibl. Max. SS. PP.*

“And now even to this day do the sons of the Apostles sit upon their chairs, having also themselves the power of binding and of loosing. But this has been granted unto them, because the Lord would not have the synagogue of error, but chose holy Sion, the Church, to wit, of the right faith, which He, in His foreknowledge, chose for His dwelling-place, wherein is God’s rest for ever,” &c., as given under “*Authority.*”

THE CHURCH CATHOLIC, OR UNIVERSAL.

SCRIPTURE.

Malachias i. 11.—“From the rising of the sun even to the going down, my name is great among the Gentiles, and in

every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts."

Matth. xxiv. 14.—"And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come." *Ibid.* xxviii. 19—"Going therefore teach ye all nations."

Mark xvi. 15.—"Go ye into the whole world and preach the Gospel to every creature."

Acts i. 8.—"And you shall be witnesses unto me in Jerusalem, and in all Judæa and Samaria, and even to the uttermost part of the earth."

Romans x. 17, 18.—"Faith then cometh by hearing, and hearing by the word of God. But I say: have they not heard? Yes, verily, their sound hath gone forth into all the earth, and their words unto the ends of the world."

THE FATHERS.

If the reader will look back to the passages already adduced to prove the Marks of the Church, he will see that several of them, in express words, speak of its Catholicity. A few more authorities, though perhaps not necessary, shall suffice.

CENTURY II.

ST. IGNATIUS, G. C.—"Let that be esteemed a sure eucharist, which is either under the bishop, or him to whom he may commit it. Where the bishop is, there let the multitude of believers be; even as where Jesus Christ is, there is the Catholic Church.¹ Apart from the bishop it is neither lawful to bap-

¹ *Ἐκεῖ ἡ καθολικὴ ἐκκλησία.* This is, I believe, the earliest instance of this phrase. It occurs also in a document written a few years later than the letters of St. Ignatius, viz., in the introduction to the "*Martyrdom of St. Polycarp.*" "The church of God which dwelleth in Smyrna, to the church of God which dwelleth in Philomelium, and all the members (or, districts, *παροικίας*) in every place of the holy and Catholic Church (*τῆς ἁγίας καὶ καθολικῆς ἐκκλησίας*), mercy, peace, and love from God the Father and our Lord Jesus Christ be multiplied."—*De Martyr. S. Polyc. Eccles. Smyrn. Cotelarius, t. ii.* The date of this piece is about the year

tize, nor to hold an *agape*; but whatever he judges right, that also is well pleasing unto God, that all which is done may be safe and sure.”—*Ep. ad Smyrn. n. 8.*

“The bishops, who have their stations at the utmost bounds of the earth, are after the mind of God.”—*Ep. ad Ephes. n. 3,* as given under “*Unity.*”

ST. JUSTIN, L. C.—Explaining *Malach. i. 10,* he says: “Not even now is your (the Jewish) race *from the rising to the setting of the sun,* but there are nations in which not even yet one of your race has dwelt. But there is no race of men,—whether of barbarians or of Greeks, or, in fine, bearing any other name, whether because they live in wagons, or are without a fixed habitation, or dwell in tents leading a pastoral life—among whom prayers and eucharists are not offered to the Father and Maker of the universe through the name of the crucified Jesus.”—*Dial. cum Tryphone, n. 177, p. 210.*

ST. IRENEUS, G. C.—“The Church, though spread over the whole world, to the earth’s boundaries, &c.”—*Adv. Hæres. l. iii. c. 17. n. 1*—as given already in the section on “*Unity.*”

“When they believed not, last of all He sent His Son, He sent our Lord Jesus Christ, whom when the wicked husbandmen had slain, they cast Him out of the vineyard. Wherefore did the Lord God deliver it, now no longer fenced in, but opened unto the whole world, to other husbandmen, who give in the fruits in their seasons; the tower of election being everywhere exalted and beautiful. For everywhere is the

147. In the body of the piece the same phrase occurs twice: “After he had done praying, having made mention of all with whom he had ever met, great and small, noble and obscure, and of the whole Catholic Church throughout the world.”—*n. 8.* “He (Christ) is both the governor of our bodies and the shepherd of the Catholic Church throughout the world.”—*n. 19.* We meet also with the same in the acts of St. Pionius and others, who suffered martyrdom about the same time as St. Polycarp. “What art thou called?” Pionius replies: “A Christian.” Polemon: “Of what Church?” Pionius answers: “Of the Catholic.”—*Ruinart. Act. Sinc. p. 128.* So again, *Ib. p. 129, 130, 132, 135.* So also in the acts of St. Achatius (A.D. 250), *Ib. p. 141.* So also St. Fructuosus, when about to be martyred, exclaims: “It is necessary that I bear in mind the Catholic Church, which is spread from the east even unto the west.”—*Ib. p. 222.*

Church distinctly visible, and everywhere is there a wine-press dug ; for everywhere are those who receive the Spirit." ¹—*Adv. Hæres. l. iv. c. 36, p. 278.*

CLEMENT OF ALEXANDRIA, G. C.—“The philosophers satisfied only their peculiar followers ; but the word of our Teacher was not confined to Judæa, as philosophy was to Greece, but was diffused over the whole inhabited earth ; convincing nations and villages, and whole cities, and households, and individual hearers, both amongst Greeks and barbarians, and bringing under not a few of the philosophers themselves to the truth. If any magistrates prohibit the Greek philosophy, it vanishes at once.”—*Strom. l. vi. p. 827.* For continuation, see “*Indefectibility.*” See also the extract under “*Unity,*” from *Strom. l. vi. p. 899*, where the *Catholic Church* is spoken of as “*alone in excellence,*” &c.

TERTULLIAN, L. C.—“Men cry out that the state is beset, that the Christians are in their fields, in their forts, in their islands. They mourn, as for a loss, that every sex, age, condition, and now even rank, is going over to this sect.”—*Apol. n. i. p. 2.*

“If we wished to act the avowed enemy, not the secret avenger only, would strength of numbers and forces be wanting to us ? The Moors and the Marcomans, and the Parthians themselves, or any other people, however great, yet a people nevertheless of one spot and of their own boundaries, are, I suppose, more numerous than one of the whole world ! We are a people of yesterday, and yet we have filled every place belonging to you—cities, islands, castles, towns, assemblies, your very camp, your tribes, companies, palace, senate, forum ! We leave you your temples only. For what war should we not be sufficient and ready, even though unequal in numbers, who so willingly are put to death, if it were not in this religion of ours more lawful to be slain than to slay ? We could fight against you even unarmed and without rebelling, by only

¹ Ubique enim præclara est ecclesia, et ubique circumfossum torcular; ubique enim sunt qui suscipiunt spiritum.

disagreeing with you, by the mere odium of separation. For if so large a body of men as we were to break away from you into some remote corner of the globe, surely the loss of so many citizens, of whatever sort they might be, would cover your kingdom with shame; yea, and would punish you by their very desertion of you. Doubtless you would tremble at your own desolation, at the silence of all things, at the death-like stupor of the whole world. You would have to seek whom to govern.”—*Ib. n. 37, p. 30.* See also *Adv. Judæos, n. 7, pp. 188-89.*¹

CENTURY III.

ORIGEN, G. C.—“And who that goes back in mind to Christ when He declared: *This gospel shall be preached in the whole world for a testimony to them and to the nations*, can help being filled with wonder when he sees that, according to His words, the gospel of Jesus Christ has been preached to all under heaven, both to Greeks and barbarians, to the wise and to the foolish? for the word spoken with power has vanquished the whole nature of man, and there is not a race of men to be seen that has refused to receive the doctrine of Jesus.”—*T. 1, Contr. Cels. l. ii. n. 13, p. 400.*²

¹ The term Catholic is applied to the Church on two different occasions, in his treatise *De Præscriptionibus*: “Even if they (the Apostles) did discourse of certain things among their household friends, so to speak, yet it is not to be believed that they were such things as would bring in another rule of faith, differing from and contrary to that which the Catholic churches published to the world.”—*n. 26.* See also *Ib. n. 30*, given in the section on “*Apostolicity*,” where the term Catholic Church and the Church of Rome seem to be used synonymously. In his treatise *Ad Scapulam, n. 2*, he speaks of the Christians “as forming almost the majority in every place;” and at the conclusion of the same treatise he declares, that if the laws were enforced, Carthage would be decimated. Compare also *Ad Nationes, i. 8.*

² This assertion is somewhat modified in *t. iii. Comment. in Matt. (tr. 28) p. 858*, where amongst the countries named as not having received the religion of Christ is Britain. Origen frequently uses the word *Catholic* in contradistinction with *heretic*. “Adversus ecclesiasticum et catholicum litigat.”—*T. ii. Hom. xiv. in Levit. n. 2, p. 259.* “*Vulpes, perversos doctores hæreticorum possumus intelligere. . . . Datur præceptum doctoribus catholicis ut vulpes arguere et refrænare festinent.*”—*T. iii. L. iv. in Cant. Cant. p. 92.* He also employs it as equivalent to *ecclesiastical*, as in the first example given, and in the following: “*Si doctrina ecclesiastica*

“The churches of Christ are propagated throughout the whole world.”—*T. ii. Hom. xiii. in Num. col. 1, p. 317. See also t. ii. Select. in Psalm. xlvii. p. 7; t. iii. Hom. iv. in Ezech. n. 1, p. 370.*

ST. CYPRIAN, L. C.—“The Church flooded with the light of the Lord, puts forth her rays throughout the whole world.”—*De Unitate. See the context under “Unity.”* Numerous examples of the use of the word “Catholic” will be found in the extracts given in the foregoing sections.

CENTURY IV.

LACTANTIUS, L. C.—“For whereas they are called Phrygians, or Novatians, &c., they ceased to be Christians, who, having lost the name of Christ, assumed human and extraneous titles. The Catholic Church is, therefore, the only one that retains the true worship. . . . But as every sect of heretics thinks its followers are, before all others, Christians, and its own the Catholic Church, be it known, that that is the true (Catholic Church) wherein is confession and penitence, which happily heal the wounds and sins to which the weakness of the flesh is subject.”¹—*Divin. Inst. l. iv. c. 30.* For the context see the article on “*Authority.*”

ST. ALEXANDER OF ALEXANDRIA, G. C.—“We acknowledge one and one only Catholic and apostolic Church, ever indeed incapable of being overthrown, even though the whole world should choose to war against it, and which will conquer every most unhallowed opposition of the heterodox, the master of the household himself having made us confident, through cry-

simplex esset, et nullis intrinsecus hæreticorum dogmatum assertionibus cingeretur, non poterat tam clara, et tam examinata videri fides nostra. Sed ideirco doctrinam catholicam contradicentium obsidet oppugnatio, ut fides nostra exercitiis elimetur.”—*T. ii. Hom. ix. in Num. p. 296.* And as equivalent to the title *Christian*: “Ego vero quia opto esse ecclesiasticus, et non ab heresiarcha aliquo, sed a Christi vocabulo nuncupari.”—*T. iii. Hom. xvi. in Luc. p. 950.*

¹ Sed tamen quia singuli quique cœtus hæreticorum se potissimum christianos, et suam esse catholicam ecclesiam putant; sciendum est illam esse veram, in qua est confessio et pœnitentia, quæ peccata et vulnera quibus subjecta est imbecillitas carnis, salubriter curat.

ing out, *Have confidence, I have overcome the world.*”—*Ep. De Arian. Hæres.* as given under “*Authority.*”

EUSEBIUS, G. C.—“Thus, assuredly by the power and assistance of heaven, did the saving word, like a ray of the sun, at once enlighten the whole universe; and immediately, according as is in the divine Scriptures, *the sound of the divine evangelists and Apostles went forth over the whole earth, and their words unto the end of the world* (*Ps. xviii. 5*). And throughout all cities and villages, like a well-filled granary, most numerous and crowded churches were at once assembled.”—*H. E. l. ii. c. 3, p. 48.* See also *L. iv. c. 7, et passim.*

“The false accusations invented by our Pagan enemies quickly disappeared self-refuted; whilst fresh sects sprang up anew upon sects; the first always passing away, and corrupted, in a variety of ways, into other views of many modes and forms. But the splendor and solemnity and sincerity and liberty of the Catholic and alone true Church,¹—a Church always holding uniformly to the same things,—still went on increasing and magnifying.”—*H. E. l. iv. c. 7.* See also *De Laudibus Constantini, cap. 16, p. 768. Demonst. Ecang. l. vi. c. 18, pp. 289-294, et passim.*

“*And the works of justice shall be peace, and justice shall obtain quietness, and security for ever, &c. (Is. xxxii. 17, 18).* In place of that great and proud city that has been destroyed, he prophesies that another city was to be built unto God, the Catholic Church reaching from one end of the earth to the other,² and also predicts the devout institution in it.”—*Comment. in Hes. c. 32, t. ii. p. 484. Nova Collect. Montf.³*

¹ Τῆς καθόλου καὶ μόνης ἀληθοῦς ἐκκλησίας.

² Ἐτέραν τῶ Θεῶ σύστυσέσθαι πόλιν, τὴν ἀπὸ περάτων ἕως περάτων καθολικὴν ἐκκλησίαν.

³ On the names given to the various sects, from their founders, or other incidental causes, and on the attempts of the sectarians of his day to retort in like manner on the orthodox, St. Athanasius writes as follows: “They are called Arians instead of Christians, and have this name as the badge of their irreligion. Let them not palliate this; nor, when reproached with it, falsely retort it on those who are not as they are, by designating, on their parts, Christians after their teachers, in order that they themselves may

JULIUS FIRMICUS MATERNUS, L. C.¹—"What spot on earth is there which the name of Christ has not taken possession of? Where the sun rises, and where it sets, where the north is raised on high, and where the south is depressed, all has been filled with the majesty of the adorable God. And though, in certain regions, the dying limbs of idolatry still quiver, yet things are at such a pass, that in every Christian land, this pestilential evil will be cut up by the roots."—*De Error. Prof. Rel. n. 21, Galland. t. v. p. 32.*

ST. HILARY, L. C.—Explaining *St. Matt. x. 2*, he says, "The

thus seem to have a title to the name of Christians, nor be driven by shame at their disgraceful designation to play the fool thus. . . . For never did that people take its name from its own bishops, but only from the Lord, on whom also we rest our faith. Though the blessed Apostles were our teachers, and were ministers of the Saviour's gospel, we were not named after them, but from Christ are we Christians, and from Him called so; whilst they who have from others the beginning of the faith which they affect, rightly too bear they their names, as having become their property. In fact, heretofore, whilst we were all both Christians and called so after Christ, Marcion invented a heresy and was cast out, and they who throughout remained with him that cast him forth, remained Christians, whereas they who followed Marcion were no longer called Christians, but Marcionites. In the same way Valentinus, and Basilides, and Manichæus, and Simon Magus, gave their own names to their followers. . . . whilst others are called Cataphrygians, as being from the country of Phrygia, and the Novatians from Novatus. . . . Just in the same way, consequently, when blessed Alexander cast forth Arius, they who remained with Alexander remained Christians, whereas they who went out with Arius left behind them to us who were with Alexander, the Saviour's name; and thenceforward these men have been called Arians. Behold then that, after the death of Alexander too, they who are in communion with his successor, Athanasius, and with those whom he communicates with, continue unchanged; none of them have taken his name, nor he theirs, but are all again in the usual way called Christians. For although we have a succession of teachers, of whom we are the disciples, yet being taught by them the things of Christ, we are not the less on that account Christians, nor do we cease to be called such. But they who follow the heretics, let them have never so numerous a succession, universally bear the name of him who first broached the heresy. In fact, though Arius be dead, and many of his party have succeeded him. . . . they are called Arians. . . . How then are they Christians who are Ariomanites (*Ἀρειομανίται*: Ariomanians), not Christians? or how are they of the Catholic Church, who have thrown off the apostolic faith, and have become the inventors of fresh evils?"—*Or. i. contr. Arian. n. 2, 3, t. i. pp. 320-1.*

¹ A Sicilian by birth; he published a very learned treatise against paganism about the year 348. It is in *Gallandius, t. v.*

Lord instructs them not to meddle with the houses and friendships of those who either persecute or know not Christ; and to inquire in every city who is worthy of their dwelling there,—that is, wheresoever the Church is and Christ the indweller,—and not to pass anywhere else, seeing that the house is worthy, and the host righteous. . . . There would be many Jews, whose affection for the law would be so great, that although, through admiration of His works, they had believed on Christ, would still abide in the works of the law; whilst others, impelled by curiosity to *spy the liberty* which is in Christ, would pretend to have passed over from the law to the gospels; and many, through a perverseness of understanding, be betrayed even into heresy. And because all men of this kind, deceiving and flattering their hearers, state falsely that with them is Catholic truth, therefore did He give the above admonition, that one that is worthy is to be sought out with whom to dwell; but because, through the deceitfulness of words, the ignorant might fall in with a host of the above description, that house itself which is called worthy, to wit the Church which is called Catholic, is sedulously and carefully to be made use of.”¹—*Comment. in Matth. c. x. n. 7, 9, t. 1, pp. 712-13.*

“In truth, Constantius, thy mercy should hear the voice of those who exclaim, ‘I am a Catholic, I will not be a heretic;’² I am a Christian, not an Arian, and better were it for me to suffer death in this world, than to violate the spotless virginity of truth, through the dominant power of any individual.’”—*Ad Constant. August. Lib. 1, n. 2, t. ii. p. 536.*

ST. CYRIL OF JERUSALEM, G. C.—“The faith which we rehearse contains in order the following: ‘And into one baptism of repentance for the remission of sins, and into one holy Catholic Church.’ . . . Now it is called Catholic, because it is throughout the whole world, from one end of the earth to the other; and because it teaches universally (catholically) and completely³ all the doctrines which ought to come to men’s

¹ *Ecclesia quæ catholica dicitur, caute et diligenter utendum.*

² *Catholicus sum, nolo esse hæreticus.* ³ *Καθολικῶς καὶ ἀνέλλιπῶς.*

knowledge concerning things both visible and invisible, heavenly and earthly; and because it subjugates unto godliness (or, to the true religion) the whole race of men, both governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins committed by soul and body, and possesses in itself every form of virtue which is named, both in deeds and words, and every kind of spiritual gifts. And it is rightly called *Church*, because it calls forth and assembles together all men." . . .

25. "Of old the Psalmist sung, *In the Church bless ye God the Lord, from the fountains of Israel* (*Ps. lxxvii.*) But since the Jews, through their evil designs against the Saviour, have been cast away from grace, the Saviour has built out of the Gentiles a second holy Church, the Church of us Christians, concerning which He said to Peter, *And upon this rock I will build my Church, and the gates of hell shall not prevail against it.* [For continuation see "*Indefectibility*;" he then proceeds:] Concerning this holy Catholic Church, Paul writes to Timothy, *That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, which is the pillar and ground of the truth* (*1 Tim. iii. 15*). But since the name *church* is used of various things,—as also it is written of the multitude in the theatre of the Ephesians, *And when he had said these things, he dismissed the assembly* (*ἐκκλησίαν*) (*Acts xix. 40*), and one might properly and truly say that there is a *church of evil doers*,—I mean the meetings of the heretics, of the Marcionites and Manichees, and the rest,—therefore has the faith now delivered to thee, by way of safeguard, the article, 'And into one, holy, Catholic Church,' in order that thou mayest flee their foul meetings, and throughout continue to remain in the holy Catholic Church,² in which also thou wast regenerated. And, if ever thou art sojourning in any city, inquire not simply where the Lord's house is (for the sects of the profane also

¹ Ἐκκλησία, evocatio.

² Παραμένης δὲ τῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ διὰ παντός.

attempt to call their own dens houses of the Lord), nor merely where is the church, but, where is the Catholic church? For this is the peculiar name of this holy (Church) and mother of us all, which is indeed the spouse of our Lord Jesus Christ, the only-begotten Son of God." . . .

27. "And while the kings of particular nations have bounds set to their dominion, the holy Catholic Church alone has an illimitable sovereignty over the whole world, for *God*, as it is written, *hath set her border peace* (*Ps.* cxlvii.) But I should need many hours if I wished to speak all things which concern her. In this holy Catholic Church receiving instruction, and behaving ourselves well, we shall obtain the kingdom of heaven, and inherit *life everlasting*."—*Catech.* xviii. n. 22-28, pp. 294-8.

ST. OPTATUS OF MILEVIS, L. C.—(Continued from the article on "*Unity*.")—"Why infringe on such a promise, so as that the broad expanse of kingdom is confined by you into a kind of prison-house? Why strive you to throw obstacles in the way of so great an act of love? Why fight you against the Saviour's merits? Allow the Son to possess what has been given Him: allow the Father to fulfil His promises. Why put you up boundaries? Why fix limits? Since, on the part of God the Father, the whole earth was promised to the Saviour, there is not one thing in any part of the earth which seems excepted from being His possession. The whole earth with its inhabitants has been given; the whole earth is to Christ one possession. This is proved by the God who says, *I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession*. And in the seventy-first psalm thus it is written of the same Saviour, *He shall rule from sea to sea, and from the rivers unto the ends of the earth*. The Father in giving makes no exception; you give an ounce, and try to take away the whole pound. And you still strive to persuade men, that with you only is the Church; robbing Christ of what He has merited; denying Him what the Father has granted. Oh, the ungrateful and foolish presumption of your party! Christ invites you with

the rest of men unto the fellowship of the heavenly kingdom, and exhorts you to be joint-heirs; and you try to defraud Him of the inheritance granted Him by the Father, by giving Him a part of Africa, and refusing Him the whole world bestowed on Him by the Father. [He continues the same mode of argument, quoting *Ps.* xlix. 1; cxii. 3; cxv. 1, 3; and, reasoning from them as from the preceding texts, concludes thus:] We have therefore proved that that is the Catholic Church which is spread over the whole earth. We have now to commemorate its adornments, and to see where are the five marks, which by you are propounded as six: amongst which (marks) the chair is the first, where unless a bishop sit, the second gift, which is the angel, cannot be."¹ [For the continuation, see "*Primacy of St. Peter.*"]—*De Schism. Donat.* l. ii. n. 1, 2.

ST. EPHRÆM, SYRUS, G. C.—“Blessed be the chosen one, who has chosen the Catholic Church, that holy lamb which the devouring wolf has not consumed. . . . Give heed, therefore, to my instructions, as my disciples, and depart not from the Catholic faith, which I also, having received it in my boyhood, have preserved immovable; neither turn aside from it in any doubt. And if any one be separated, whoso goes, or turns aside, in opposition to God and His holy Church, may he be forced down, breathing and living, into hell. . . . And if any one be lifted up against the Catholic Church, may he be smitten with leprosy, like the foolish Giezi.”—*T.* ii. *Gr. Test. S. Ephr. pp.* 242-43.

ST. BASIL, G. C.—(See the extract from *t.* iii. *p.* 2, *Ep.* 204, given under “*Unity.*”)—“Stand fast in the faith; look round the world and see how small is the part infected with this distemper, whilst all the rest of the Church, which from one end of the world to the other has received the Gospel, abides in

¹ Inter quas cathedra est prima, ubi nisi sederit episcopus, conjungi altera dos non potest, qui est angelus. *Angelus* (the angel) according to Du Pin, *in loco*, is, “a bishop having lawful authority to rule the Church.” It seems to me to mean strictly, *mission*, or *jurisdiction*, as the term indeed imports.

this sound and unpervverted doctrine.”¹—*T.* iii. p. 2, *Ep.* 252, n. 4, *Evæsenis*, p. 562.

ST. PΑCΙΑΝ, L. C.—“Many resisted both the Lord Himself and His Apostles, nor could truth obtain belief except where consent sprang from religious conviction. I have accordingly written to you, my lord, not with anything like a persuasion that I can extort conviction from one that does not wish to be convinced, but with the consciousness that I could not deny, to any one that wishes it, an entrance to holy peace; which peace, if it be after your own soul and heart, there ought to be no dispute about the name Catholic. For if it is through God that our people obtain this name, the title ought not to be questioned, when a divine authority is followed; if through man, it is for you to detect when the name was usurped.² Further, if the name be a good one, it cannot be the object of dislike; if bad, it cannot be the subject of envy. I hear that the Novatians are so called after Novatus, or Novatian; still it is the sect which I blame in them, not the name; nor has any one made their mere name an objection against Montanus, or the Phrygians.

“‘But, under the Apostles,’ you will say, ‘no one was called a Catholic.’ Grant this to have been the fact; or suppose it to have been so. When heresies, after the Apostles’ days, arose, and, under divers names, strove to tear and scatter piecemeal the *dove* of God, and His *queen*, did not the apostolic people require a peculiar name whereby to distinguish

¹ St. Basil, in his first *Canonical Epistle to St. Amphilocheius*, t. iii. p. 2, *Ep.* 188, p. 390, gives an explanation of the terms *heresy*, *schism*, and *private assemblies* (παράσυναγωγῆ), and uses, as the generic name for the orthodox Church, the *Catholic Church*. So also does St. Gregory of Nyssa (t. ii. *Adv. Eunom.* l. ii. p. 444): “This is our language, and it is peculiar to the Catholic Church.” St. Gregory of Nazianz, in the document entitled his *Will*, signs himself, “Gregory, bishop of the *Catholic Church* of Constantinople;” and the same form is observed by seven other bishops who witnessed the deed: thus, “Optimus, bishop of the *Catholic Church* of Antioch,” &c.—*T.* i. in *Appendice*.

² Si enim per Deum id populus noster adipiscitur, nec interrogandum est, præcedente auctoritate divina; si per hominem, quando usurpatum, detegendum.

the unity of the people that had not been corrupted, for fear lest the error of a few might tear limb by limb the *unstained virgin* of God? Was it not beseeming that the principal head should be designated by a suitable title? Suppose I entered, this very day, into a populous city, and found there Marcionites, Apollinarists, Cataphrygians, Novatians, and others of the same sort, all calling themselves Christians; by what name should I be able to recognize the congregation of my own people, were it not from its being called Catholic? Come, tell me, who bestowed so many names on the other peoples? Why have so many cities, so many nations, each their own description? The very man who calls in question the name Catholic, will he be ignorant of the cause of his own name, if I shall inquire its origin? Whence was it delivered to me? Assuredly, that which has stood during so many ages was not borrowed from man. This name 'Catholic' sounds not of Marcion, nor of Apelles, nor of Montanus, nor does it take heretics as its authors. Many things the Holy Spirit hath taught us, whom God sent from heaven to the Apostles as their Comforter and Guide. Many things reason teaches us, as Paul says, and honesty, and, as he says, *nature herself*. What! is the authority derived from apostolic men, from the first priests, from that most blessed martyr and doctor Cyprian, of slight weight with us?¹ Do we wish to teach the Teacher? Are we wiser than he was? and does our flesh-burdened spirit swell within us against him, whose ennobled blood and crown of glorious suffering have set him forth as a witness of the eternal God? What say you to the numerous priests on this same side, whom one and the same peace firmly united, throughout the whole world, with that same Cyprian? What to so many aged bishops, and martyrs, and confessors? Say, if they were not authorities enough for taking this name (Catholic), are we sufficient for rejecting it? And shall the

¹ Parva nobis de apostolicis viris, parva de primis sacerdotibus, parva de beatissimo Cypriano martyre atque doctore currit auctoritas, or, *Is the authority which flows to us from apostolic men, &c., slight?*

fathers rather follow our authority ; and the antiquity of saints give way to be amended (by us) ; and times, grown rank with vice, pluck out the gray hairs of apostolic age ? And yet, my brother, fret not yourself : Christian is my name, but Catholic my surname. That names me, this describes me ; by this I am approved ; by that designated.¹ And if at last we must give an account of the word Catholic, and express it, from the Greek, by a Latin interpretation, ‘Catholic’ is ‘everywhere one,’² or, as the more learned think, ‘obedience in all’—all the commandments of God. . . . Therefore he who is a Catholic, the same is obedient to what is right. He who is obedient, the same is a Christian, and thus the Catholic is a Christian. Wherefore our people, when named Catholic, are separated by this appellation from the heretical name. But if also the word Catholic means ‘everywhere one,’ as those first think, David indicates this very thing when he says, *The queen stood in a gilded clothing, surrounded with variety* (*Ps.* xlv. 10), that is, one amidst all. . . . Amidst all she is one, and one over all. If thou askest the reason of the name, it is manifest.”—*Ep.* i. n. 2-4 ; *Galland. t.* vii. pp. 257-8.

“On the name Catholic I answered fully and with calmness. For I said that it mattered to neither, what the other was called. And if you demanded the meaning of the name, I said that, whatever it might be, it was *wonderful*, whether it was ‘one in all,’ or ‘one over all,’ or (an interpretation which I have not mentioned before) ‘the king’s son,’ that is, the Christian people. Certainly too that was no accessory name which endured through so many ages. And indeed I am glad for thee, that although thou mayest have preferred others, yet thou agreest that the name attaches to us. What, should you deny ? Nature would cry out. But and if you still have doubts, let us hold our peace. We will both be that which we shall be named, witness the antiquity of the name. If,

¹ Christianus mihi nomen est, Catholicus vero cognomen. Illud me nuncupat, istud ostendit: hoc probor, inde significor.

² Ubique unum.

however, thou perseverest in asking, beware lest that man of might exclaim, *Why askest thou my name, which is Wonderful?* (*Judges* xiii. 18). I next added, that we need not consider whence Catholics derived this name, because neither was it wont to be any imputation against the Valentinians, if they were called after Valentinus; nor the Phrygians, if from Phrygia; nor the Novatians, if after Novatian. At this you are grievously excited; start as if stung; and in your anger exclaim, 'Is it ever any objection to that holy man Cyprian, if his people have the name Apostaticum, or Capitulinum, or Syndreum?' Thou revilest; but see, I am not moved. Have we ever borne any such name! Ask a century, brother, and all its years in succession, whether this name has adhered to us; whether the people of Cyprian have been called other than Catholic? For myself, I never heard any of these your names. And can a man have a name, and not know it? What mean you then? These are not names, but insults. . . . Could I allow myself to be angry, I too could retort on you with as many names as you will. You call Cyprian a saint, and his people apostate! How can this be? *If the first-fruit be holy, so is the lump also; and if the root be holy, so are the branches* (*Rom.* xi. 16). Am I an apostate, or was Novatus such? Novatus, I say, who forsook his father, and abandoned the Church. . . . Do you deny that the Novatians are so called after Novatian? This will ever cling to them, give them what name you will. Search, if you choose, whole annals, and trust so many ages. You will answer, 'Christian.' But if I ask the genus of the sect, you will not deny that it is Novatian. And yet it is not the name of thy Novatian that I censure, and which, in spite of all my questioning, you hide with so many circumlocutions, and, if I may so speak, in closed bosom. Confess it without deceit. There is no crime in the name. . . . Do you envy me my name, and yet shun your own? See what shame must attach to a cause which shrinks from its own name."—*Ibid.* *Ep.* ii. n. 2, 3, pp. 259-60.

ST. EPIPHANIUS, G. C.—"These men dwell in a confined

tract, in Phrygia, Cilicia, and Pamphylia. What, then, is the Church, which is extended from one extremity of the earth to the other, cut off; and *has not their sound gone forth into all the earth, and their words unto the ends of the world?* (*Ps.* xviii.) And was it not said by the Saviour, *Ye shall be witnesses unto me, even to the uttermost part of the earth?*—*T.* i. *Adv. Hæres.* (60), p. 507. See also the extract, from *Ib.* p. 910, under “*Tradition.*”

“Each (party) had a special designation for its own church. The successors of Peter (of Alexandria), who held the old churches, were called the Catholic Church; whilst the followers of Miletus styled themselves the church of the martyrs.”—*Ib.* (68), p. 719.

ST. AMBROSE, L. C.—“What more plain than that in this place (*Gen.* xlv. 2), they (the Jews) are invited to pass over to the Church of God, and they, who had hitherto been confined within the narrow boundaries of Judæa, to come to the people of God, which, assembled out of the whole world, out of all nations and peoples, is made into a great nation? *Their sound, in fine, has gone forth into the whole world.*”—*T.* i. *De Joseph.* c. xiv. n. 82, pp. 509-10.

ST. JEROME, L. C.—Commenting on *Is.* liv. 5: “*My redeemer, the holy one of Israel, shall be called the God of all the earth.* It is manifest that this is not said of Jerusalem, which never ruled throughout the whole world; but that it relates to the Church of Christ, whose inheritance is the possession of the world.”—*T.* iv. l. xv. *in Is.* col. 631-2. See also the extract, from *T.* ii. *Adv. Luciferian.* n. 14, 15, already given under “*Indefectibility.*”

ST. J. CHRYSOSTOM, G. C.—“But there are also other prophecies, which stretch along from that time even unto His coming; which examine as thou pleasest; such as this: *I am always with you, even to the consummation of the world:* and this: *Upon this rock I will build my Church, and the gates of hell shall not prevail against it:* and this: *And this gospel shall be preached unto all the nations.* . . . And many

others more than these. Whence, then, the truth of this prophecy, if, that is, it were a fiction? How have not the gates of hell prevailed against the Church? How is Christ always with us? For had not He been with us, the Church would never have conquered. How has the gospel been spread abroad in every part of the world? . . . There is the whole world which with one consent has received (the gospel). But there never could have been so great an agreement, had it not been the grace of the Spirit; but the deceivers would quickly have been detected.”—*T. x. Hom. vi. in 1 Ep. ad Cor. n. 3, pp. 54, 55.* See also, *T. vii. p. 617*, under “*Indefectibility.*” In *T. v. Expos. in Ps. xlv. n. 3, p. 194*, he enumerates the various countries that had received the gospel.

CENTURY V.

ST. AUGUSTINE, L. C.—“For the Lord promised, and that with an oath, to *the seed of Abraham*, not the Romans only, but all nations; through which promise has it already happened that some nations, that are not under the Roman yoke, have received the Gospel, and been united to the Church, which fructifies and increases throughout the whole world. For there is room for her increase, until that be accomplished, which, under the figure of Solomon, was foretold of Christ: *He shall rule from sea to sea, and from the river unto the ends of the earth* (*Ps. lxxi.*) From the *river*, to wit, where He was baptized, because from that time He began to preach the gospel; while *from sea to sea* is the whole world with all its nations, because the universe is belted round by the ocean (sea). How, otherwise, shall that prophecy be fulfilled: *All nations which Thou hast made, shall come and worship before Thee, oh Lord!* (*Ps. lxxxv. 9.*) For, not by migrating from their own lands *shall they come*, but by believing in their own lands. . . . But a prophet says: *And they shall adore Him, every man from his own place, all the islands of the Gentiles* (*Sophon. ii. 11.*) *All the islands*, he says, as though he should say, *even* all the islands, thereby showing that there shall truly

be no part of the world left where the Church is not,¹ when not even an island is left without one. . . . If, therefore, since the prophecy of truth cannot deceive, it must needs be, that every nation soever, which God has made, must adore Him, how shall they adore Him, unless they invoke Him? But how shall they invoke, on whom they have not believed? or, *how believe on Him of whom they have not heard?* or, *how hear without a preacher?* or, *how preach, unless they be sent?* For He sends His angels, and gathers His elect from the four winds, that is, from the whole universe. In those nations, therefore, where the Church is not as yet, there it must needs be,² though all there must not needs believe; for all the nations, not all the individuals of all the nations, have been promised; for all men have not faith.”—*T. ii. Class. iii. Epist. Ep. cxcix. Hesychio, de fine sæc. n. 47, col. 1136-38.*

“*Be Thou exalted, O God, above the heavens, and Thy glory above all the earth* (*Ps. lvi. 6*). Consider, I pray you, under what folly the heretics are laboring. They, cut off from union with the Church of Christ, holding a part, and letting go the whole, will not communicate with the whole world, over which the glory of Christ is spread. But we Catholics are in every nation,³ because we communicate with every land wherein the glory of Christ is spread.”—*T. iv. Enarr. in Ps. lvi. n. 13 (al. 6), col. 764.*

“*Let people confess to Thee, O God, let all people confess to Thee* (*Ps. lxvi.*) A heretic comes forward, and says: ‘I have people in Africa;’ and another, from some other quarter, says, ‘And I have people in Galatia.’ Thou hast them in Africa; he has them in Galatia: I seek for a man that has them everywhere. True, because you heard, *Let people confess to Thee, O God*; you dared to exult at the words: learn from the verse that follows, that he speaks not of a part, *Let ALL people con-*

¹ Hinc ostendens quam nulla relinquatur terrarum ubi non sit ecclesia.

² In quibus ergo gentibus nondum est ecclesia, oportet ut sit.

³ Nos autem Catholici in omni terra sumus.

fess to Thee. Walk in the way with all nations; walk in the way with all peoples; ye children of peace, ye children of the alone Catholic Church; walk in this way, and, as you walk, sing."—*Ibid. Enarr. in Ps. lxxvi. n. 6 (al. 4), col. 940-41.*

"*And He shall rule from sea to sea, and from the river unto the ends of the earth (Ps. lxxi.)* Of Him he had already said, *In His days shall justice spring up, and abundance of peace, till the moon be taken away (Ib.)* If by the word *moon* we here rightly understand the Church, it follows that he shows how extensively He was to diffuse that Church, when he added, *And He shall rule from sea to sea.* For by a great sea, called the ocean, is the earth belted round. . . . Accordingly, by *from sea to sea*, he declared that He, whose name and power were to be preached throughout the whole world, and to be of mighty benefit, would reign from one end of the earth to the other. . . . His doctrine . . . is then spread to the boundaries of the earth, when the Gospel of the kingdom is preached in the whole world, as a testimony to all nations, and then shall the end come."—*Ib. Enarr. in Ps. lxxi. n. xi. (al. 8), col. 1070-1.*

"In the Catholic Church . . . finally the name itself of the Catholic Church keeps me, a name which, &c." (see "*Authority*").—*T. viii. Contr. Ep. Manichæi Fundam. col. 269.* See also "*Apostolicity.*" It has been already remarked that the Catholicity of the Church is one of the main points urged in the *Collatio Carthag.*

ST. PROSPER OF AQUITAIN, L. C.—"By the dwelling-place of God is not to be understood the heaven that is seen, but that Jerusalem which *is built as a city*, not only in the loftiness of holy angels, but also in the glory of the whole Church, which, built on Christ, is, with the supernal powers, the one temple of God."¹—*In Ps. cxxii. col. 469.*

ST. CYRIL OF ALEXANDRIA, G. C.—"*Enlarge the place of thy tent, &c. (Is. liv. 2).* For, in its beginnings, the Church of

¹ Sed etiam in totius ecclesiæ glorificatione, quæ in Christo fundata, unum est cum supernis potestatibus Dei templum.

Christ was straitened, later it is spread from east to west, and from north to south, and has reached unto every place.”—*T. 1, l. ix. De Ador. in Sp. et Ver. p. 319.*

“*And all nations shall flow unto her, and many people shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk therein (Is. ii.)* And that all nations have been gathered together, and have flowed together, by means of the faith, into the Church, will not require many words of ours to prove. For the actual result of events is its own witness, and a true one.”—*T. ii. Comm. in Es. l. 1, or. ii. p. 36.*

THEODORET, G. C.—See the extract given under the head “*Authority*,” from *T. 1, Interpr. in Ps. xlvii.*

Commenting on *Micheas, c. iv. 1-3*: “Even unto the earth’s boundaries has the evangelical and divine preaching reached, in accordance with that prophecy of the Lord which is reported in the sacred gospels, *For the gospel shall be preached in all nations as a testimony unto them.* And He gave it in command to the holy Apostles, saying, *Go teach all nations, &c.* This evangelic and apostolic law, beginning at Jerusalem, as at a fountain-head, overspread the whole world. And one may see in cities, and villages, and in the country, and in the remotest places, sacred edifices distinguished for their beauty and vastness, even so as to be more remarkable and more conspicuous than the loftiest hills.”—*T. ii. p. 1493.*

VINCENTIUS OF LERINS, L. C.—See the extracts given under “*Authority*.”

SANCTITY OF THE CHURCH.

Ephes. v. 25-27.—“Christ also loved the Church, and delivered Himself up for it; that He might sanctify it, cleansing it by the laver of water in the word of life. That He might present it to Himself a glorious Church not having spot

or wrinkle, or any such thing, but that it should be holy and without blemish."

1 *Peter* ii. 9.—“But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare His virtues, who hath called you out of darkness into His marvellous light.”—*Cf. Matt.* xiii. 24-50

THE FATHERS.

The *sanctity* of the Church is deduced as a necessary consequence from the other marks by which that Church is distinguished. For, if there be but one Church,—and that Catholic, or universal,—which has received authority from Christ to teach *all nations*; an authority which, through His promises, is to endure *all days, even to the consummation of the world*; it is manifest that the doctrines and precepts of that Church must be holy *all days*, unless we can suppose God to enjoin obedience to the teaching of a Church which, ceasing to be the *pillar and ground of truth*, would cause the gates of hell to prevail against that universal Christendom, which, according to the premises, is commanded to hear her, and *follow her faith*.

So diffuse are the early fathers, especially the “Apologists,”¹

¹ I will subjoin an extract from Tertullian: “I will fully admit that there are some who may, if any may, justly complain of the unfruitfulness of Christians. First, then, will be the pimps, the procurers, and their bath-furnishers. Next, the assassins, the poisoners, the magicians; after them the soothsayers, the diviners, the astrologers. To be unprofitable to these is a great profit. And yet, whatever loss to your finances come from this our sect, may be balanced by at least some protection from them. At what price do you value—I do not now say those who cast out devils from you—I do not say those who fall down before the true God in prayer for you as well as for themselves—but those of whom you can have no fear? Yet here there is a loss to the state, great as it is real, which no one turneth to look upon; here is an injury to the citizens, which no one weigheth, when in our persons so many righteous men are expended, when so many innocent men are squandered away. For now we call to witness your own acts, you who preside daily at the trial of prisoners, and dispose of the charges by your sentences. So many criminals are reckoned up by under various charges of guilt. What assassin among them, what cut-purse, what sacrilegious person, or seducer, or plunderer of bathers, is entitled also a Christian? In like manner when the Christians are brought to trial under their

on this article of the sanctity of the Church of Christ, in its doctrine, its moral precepts, and in the lives of many of the faithful; so frequent even is the mention of miraculous interpositions on the part of God in attestation of the holiness of His saints; that to offer any extracts on a point so generally admitted, must be thought a superfluous labor.

But, besides their general testimony to the holiness of the Christian faith and of the Christian people, the fathers, as is evident from many of the preceding extracts, admitting as they did but one true Church of Christ, proclaimed it to be the common duty of all men to be in Catholic communion with that Church; they denied salvation to be possible for any that separated from that communion; and denounced that state of separation as a sin so heinous, that not even martyrdom for the name of Christ could make him a child of God, who had ceased to be a child of God's Church.

To assist the reader, I will collect together those extracts, given in the preceding sections, which especially relate to this important subject.

CENTURY II.

ST. IGNATIUS, G. C.—*Ep. ad Magnes. n. 5*, given under "Authority." *Ep. ad Trall. n. 3, 7, l. c.*

ST. IRENÆUS, L. C.—*L. iii. adv. Hæres. c. xxiv. n. 1, p. 223, l. c.* See also his account of St. Polycarp's words to the heretics Cerinthus and Marcion, given under "*Apostolicity.*"

CENTURY III.

ORIGEN, G. C.—*T. ii. Select. in Exod. p. 123*; and *Ibid. Hom. iii. in Lib. Jos. n. 5, p. 414*, given under "*Unity.*"

own head, who even of these is such as all the criminals are? It is ever from your own people that the poison is steaming; it is ever from your own people that the mines are breathing sighs; it is ever on your own people that the beasts are fattened; it is ever of your people that the masters of the shows find flocks of criminals to feed. No Christian is there, except it be only as a Christian; or if he be anything else, he is forthwith no longer a Christian. We alone then are innocent? What wonder if this be so of necessity? Taught innocence by God, we both know it perfectly, as being revealed by a perfect master, and we keep it faithfully, as being committed to us by an observer that may not be despised."—*Apol. n. 43-5, p. 34.*

ST. CYPRIAN, L. C.—*Ep.* xlix. *ad Cornel.*; *Ep.* lii. *ad Antonian.*, under “*Authority.*” *Ep.* lii. *ad Anton. De Unitate*, pp. 398-99, 401, under “*Unity.*” *Ep.* lxxi. *ad Quint. De Unitat.* p. 397, under “*Indefectibility.*”¹

ANONYM. DE REBAPTISMATE, L. C.—*De Rebaptis.* pp. 629-30, *inter Op. S. Cypriani*, given under “*Authority.*”

CENTURY IV.

LACTANTIUS, L. C.—*Divin. Instit.* l. iv. c. xxx. under “*Authority.*”

EUSEBIUS, G. C.—*Comm. in Ps.* lxxxvii. *Montf. Nov. Collect.* under “*Apostolicity.*”

ST. OPTATUS OF MILEVIS, L. C.—*De Schism. Donat.* l. ii. c. 1, given under “*Unity.*”

ST. ZENO, L. C.—*L.* 1, *Tract. de Pudicit.* n. 1, given under “*Indefectibility.*”

ST. PACIAN, L. C.—*Ep.* 1, n. 2-6, under “*Authority;*” *Ep.* ii. n. 7, under “*Unity;*” *Ep.* iii. under “*Indefectibility.*”

ST. EPIPHANIUS, G. C.—*Adv. Hæres. (Expos. Fid.)* under “*Authority;*” *adv. Hæres.* (li.), under “*Indefectibility.*”

ST. AMBROSE, L. C.—*Hexæm.* l. iv. c. vi. n. 22, t. 1, p. 71; *Ib. in Ps.* cxviii. (*Lamed*) n. 19; *Ib. in Ps.* cxviii. (*Tau*) n. 37-8, 40, under “*Authority;*” *L.* ii. *De Pœnit.* c. iv. n. 24, t. ii.; *Expos. Ev. Luc.* n. 95, t. 1, under “*Unity;*” *L.* 1, *De Excess. Fratr. Saty.* n. 47, under “*R. C. Church.*”

GAUDENTIUS OF BRESCIA, L. C.—*Serm.* viii. *De Lect. Ev.* p. 955, t. v. *Bib. Max.* under “*Unity.*”

ST. JEROME, L. C.—*Ep.* xxii. *ad Eustoch.* t. 1; *Ep.* lxxv. *ad Princip.* under “*Unity.*”²

¹ Neque enim vivere foris possunt, cum domus Dei una sit, et nemini salus esse nisi in ecclesia possit.—*Ep.* iv. *Ed. Ox.* p. 175. On this St. Augustine says: “Salus, inquit, extra ecclesiam non est. Quis negat? Et ideo quæcunque ipsius ecclesiæ habentur, extra ecclesiam non valent ad salutem.”—*L.* iv. *De Bap. contr. Donat.* n. 24, col. 237.

² Commenting on *Isaias* liv. 15, he says: “This we refer to the Church, which was gathered together by the Apostles out of both peoples,—a Church which has neither spot nor wrinkle, is free, and is the mother of all believers (*mater omnium credentium*). To gather together these *prosllytes and*

ST. AUGUSTINE, L. C.—L. ii. *Contr. Ep. Parmen. n. 26*, under “Unity;” L. iii. *Contr. Ep. Parmen. n. 27-8*, under “*Visibility.*”

He thus writes against the Donatists, in his synodic epistle from the council of Zerta: “Whoever is separated from this Catholic Church, how laudably soever he may think he lives, yet for this crime only that he is severed from the unity of Christ, he will not have life, but the wrath of God remains upon him.”¹—*Ep. exli. n. 5, t. ii. col. 682.*

“In the Catholic Church,—which is not in Africa only, like the party of Donatus, but is spread and diffused, according as it was promised, *throughout the whole world, bringing forth fruit, and growing* (*Coloss. i. 6*), as the Apostle says,—there are both good and bad. But they who are separated from it, as long as they remain in their opinion against it, cannot be good; for although a kind of laudable conversation seems to show forth some of them as good, the separation itself makes them bad,² the Lord saying: *He who is not with me is against me, and he who gathereth not with me, scattereth.*”—*Ib. Ep. ccviii. n. 6, col. 1177.* So again, *Tr. vi. In Joann. n. 12, t. iii. col. 1744.*

“A Christian ought to fear nothing so much, as to be separated from the body of Christ (the Church). For if he be separated from the body of Christ, he is not a member of Christ; if not a member of Christ, he is not quickened by His Spirit.”—*Tract. xxvii. in Joan. n. 6, col. 1992, T. iii.*

“We say that you (Donatists) are all guilty and wicked, not some of you by the crimes which amongst you are committed by others of you, and which are reprov'd by some of you; but by the crime of schism, from which most heinous

strangers, the Lord sent His disciples, saying, *Teach all nations* to flee unto the gospel, and to receive the new law, that after having been of old the indwellers of idolatry, they may become the inmates of the Church.”—*L. xv. Comm. in Esai. t. iv. col. 640-1.*

¹ Hoc solo scelere quod a Christi unitate disjunctus sit, non habebit vitam, sed ira Dei manet super eum.

² Boni esse non possunt . . . malos eos facit ipsa divisio.

sacrilege, not one of you can say that he is innocent, as long as he does not communicate with the unity of all nations, unless he be forced to say, that Christ has deceived us regarding that Church which, *beginning at Jerusalem*, is spread throughout all nations.”¹—*L. ii. Contr. Litt. Petil. n. 221, col. 453-4, T. xi.*

“It is, indeed, no small, nor slightly glorious comfort for any one of us if we be accused, as the Church itself, by the enemies of the Church. But the defence of the Church does not consist in the defence of those men whom they (the Donatists) assail individually with false accusations. For, let Marcellinus, Marcellus, Silvester, Melchiades . . . and others, against whom they object what they choose in defence of their disunion, be what you please, it does not in any way prejudice the Catholic Church, which is spread over the whole world: we are in no way crowned by their innocence; we are in no way condemned by their iniquity. If they were good, they were cleansed on the Catholic floor like corn; if they were bad, they were crushed like straw on the Catholic floor. Within that floor there may be good and bad; out of it, there cannot be good.”²—*Ib. De Unic. Bap. Contr. Petil. n. 30, col. 826.*

ST. PROSPER OF AQUITAIN, L. C.—*In Ps. cxxxi. col. 483; given under “Indefectibility.”*

ST. PETER CHRYSOLOGUS, L. C.—He explains the article of the creed, *I believe the holy Catholic Church*, as follows: “Neither the members are separated from the head, nor is the bride separated from the bridegroom. . . . He, therefore, believes in God, who confesses in God a holy Church.”—*Serm. lvii. p. 89.*

“Because the Church is so united to Christ, as to be translated into the whole glory of the divinity.”—*Serm. lviii. p. 90.*

¹ A quo immanissimo sacrilegio nemo vestrum se potest dicere immunem, quamdiu non communicat unitati omnium gentium, nisi cogatur dicere de ecclesia quæ per omnes gentes diffunditur, incipiens ab Jerusalem, Christum fuisse mentitum.

² Intra istam aream boni et mali esse possunt; extra eam boni esse non possunt.

“A Church which Christ so took unto Himself as to make it a partaker of His own divinity.”—*Serm.* lx. p. 93.

“That thou mayest confess a Church the spouse of Christ, which will abide in the uninterrupted society of Christ.”¹—*Serm.* lxi. p. 95.

“Because the Church is in Christ, and Christ is in the Church: whoso, therefore, acknowledges a church, has confessed that he has believed on (or, in) the Church.”—*Serm.* lxii. p. 97.

THE ROMAN CATHOLIC CHURCH.

PROPOSITION VII.

The Church, above described, thus established, thus continued, thus guided, in one uniform faith, is that which is termed the Roman Catholic Church. The qualities just mentioned, Unity, Visibility, Indefectibility, Succession, Universality, and Sanctity, being evidently applicable to her.

ST. IRENÆUS, L. C.²—“But as it would take up too much

¹ Ut confitearis ecclesiam Christi sponsam in perpetua Christi societate mansuram.

² There is a peculiarity deserving of notice, in the language used by St. Ignatius when addressing the Church of Rome. “Ignatius, which is also Theophorus, to the Church which hath found mercy in the majesty of the Father most High, and of Jesus Christ his only Son, (to the Church) beloved and enlightened in the will of Him who willeth all things, which are according to the love of Jesus Christ our God, and which has foremost station (or presides) in the place of the Romans (ἡτις καὶ προκάθηται ἐν τόπῳ χωρίου* Ρωμαίων), all-godly, all-gracious, all-blessed, all-praised, all-prospering, all-hallowed, and having first place in love (καὶ προκαθήμενη τῆς ἀγαπῆς).”—*Ep. ad Roman.* St. Ignatius uses very different language when speaking of the other churches. Thus *Ep.* i.: “to the church which is in Ephesus;” *Ep.* ii.: “to the church which is in Magnesia;” and so in all his other epistles.

* Χωρίου: on the various readings and meanings of this word, see the editors, as Cotelerius, Gallandius, Jacobson, *in loco*. The *Vetus Interpres* has “*in loco chori Romanorum*,” a word frequently used of the assembly of the faithful, or of the Apostles. Chevallier translates, “in the place of the region of the Romans;” as also Wake, but he considers it as signifying the Church of the Romans.

space, in such a volume as this, to enumerate the successions of all the churches, by pointing out that tradition which the greatest, and most ancient, and universally known, Church of Rome—founded and constituted by the two most glorious Apostles Peter and Paul—holds from the Apostles, and the faith announced to all men, which, through the successions of (her) bishops, has come down to us, we confound all those who in any way, whether through self-complacency or vain-glory, or blindness and evil opinion, assemble otherwise than as behooveth them. For to this Church, on account of more powerful principality, it is necessary that every church—that is, those who are on every side faithful—resort, in which (Church), always by those who are on every side, has been preserved that tradition which is from Apostles.”¹—*Adv. Hæres. l. iii. c. iii. n. 2, pp. 176-7.*

TERTULLIAN, L. C.—“It is agreed that they lived, not so long ago, in the reign, speaking generally, of Antoninus, and that they at first believed in the doctrine of the Catholic Church, in the Church of Rome, under the episcopate of the blessed Eleutherius.”—*De Præscrip. n. 30.* For context, see “*Apostolicity.*”

“Come, now . . . run over the apostolic churches, in which the very chairs of the Apostles to this very day preside over their own places. . . . If thou art near to Italy, thou hast Rome, whence we also have an authority at hand. That Church, how happy,” &c. See “*Apostolicity.*”—*De Præscript. n. 36.*

CENTURY III.

ST. CYPRIAN, L. C.—“Moreover, after all this, having had a pseudo-bishop set up for themselves by heretics, they dare to sail, and to carry letters, from schismatic and profane men, to the chair of Peter, and to the principal Church whence the

¹ Ad hanc enim ecclesiam propter potentiorē principalitatem necesse est omnem convenire ecclesiam, hoc est, eos qui sunt undique fideles, in qua semper ab his, qui sunt undique conservata est ea quæ est ab apostolis traditio. For remarks on this passage, see note *in loc.* under “*Primacy of St. Peter.*”

unity of the priesthood took its rise ; nor do they consider that the Romans are those (whose faith was praised in the preaching of the Apostle) to whom faithlessness cannot have access.”¹
—*Ep. lv. ad Cornel. pp. 182-3.*

CENTURY IV.

ST. OPTATUS OF MILEVIS, L. C.—Having established the primacy of the see of Rome (see “*Primacy*”), he says : “ But you say that you have a certain share in the city of Rome. This is a branch of your error, shooting forth from falsehood, not from the root of truth. In fact, if Macrobius be asked what chair he fills in that city, can he answer, ‘ Peter’s chair ! ’ which I do not know that he even knows by sight, and unto whose memorial, like a schismatic, he has not approached, acting in opposition to the Apostle, who says, *Communicating with the memories of the saints* (*Rom. xii. 13*).² Lo ! there are the memorials of the two Apostles. Say, has he had ingress to them ? or has he offered there³ where it is certain are the memorials of the saints ? It remains, therefore, for your colleague, Macrobius, to acknowledge that he sits in the place where once sat Encolpius ; and could Encolpius be questioned, he would answer, that he sat where Bonifacius Ballitanus sat before him ; and could he be questioned next, he would say, there, where Victor Gabensis sat, he who was sent by your party from Africa, some time back, to a few wanderers. How is this, that your party could not have, in

¹ Ad Petri cathedram, atque ad ecclesiam principalem, unde unitas sacerdotalis exorta est ; nec cogitare eos esse Romanos (quorum fides, apostolo predicante, laudata est) ad quos perfidia habere non possit accessum.

² Communicantes *memoriis* sanctorum. So St. Hilary, Rufinus, and others.

³ Obtulit illie. St. Athanasius writes as follows of the conduct of the Arians towards the Church of Rome : “ From the first they did not even spare Liberius, the bishop of Rome, but extended their fury even to those there, and were not struck with dread that it is an apostolic throne (*καὶ οὐχ ὅτι ἀποστολικός ἐστι θρόνος ἠδὲ θέσθραν*), nor revered it as being the metropolis of Romania, nor remembered that previously when writing they had called them apostolic men.”—*Hist. Ar. ad Monach. n. 35, t. i. p. 288.*

the city of Rome, a bishop that was one of its citizens? How is it that Africans and strangers only are well known to have succeeded each other in that city? Is not the craft apparent? the factiousness, which is the mother of schism? Meanwhile, the cause of Victor's being sent from this country—I do not say like a stone cast into a spring, for he could not trouble the purity of that Catholic people—but, because certain Africans chose to fix their residence in that city, and they were known to you to have left this country, they petitioned that some one might be sent to them from this place, to gather them into an assembly. Victor accordingly was sent: there he was a child without a parent . . . a pastor without a flock, a bishop without a people. For the few that, out of forty churches (basilicas) and more, had not a place wherein to meet, were not to be called a flock or a people. Under these circumstances they fenced round with hurdles a sort of cave outside the city, wherein, at that time, to hold their conventicle, whence they got the name Montenses. Wherefore, as Claudinus is known to have succeeded to Lucianus, Lucianus to Macrobius, Macrobius to Encolpius, Encolpius to Boniface, Boniface to Victor, if Victor had been asked where he sat, he could neither show that any one was there before him, nor point to any chair but the *chair of pestilence* (*Ps.* i. 1). For pestilence sends its victims, killed by diseases, to hell, and hell is known to have its gates, against which gates we read that Peter received the keys of safety, Peter our prince (or, original), to wit, to whom Christ said, *To thee I will give the keys of the kingdom of heaven, and the gates of hell shall not overcome them.*¹

5. Whence then is it that you strive to usurp unto yourselves the keys of the kingdom of heaven, you who sacrilegiously fight against the chair of Peter,² by your presumption and audacity? [He pursues the argument at some length, showing further that there is no prescription which can

¹ Non vincent eas (claves).

² Qui contra cathedram Petri . . . sacrilegio militatis.

justify a continuance in hereditary schism, and concludes his examination of the first mark of the Church as follows:] Since then it is manifest, and clearer than the light, that we are in connection with so many countless nations, and that so many provinces are in connection with us, you now see that you, who are but a portion of one country, are by your errors separated from the Church, and in vain claim for yourselves the designation of the Church with its marks, which are rather with us than with you; marks which it is evident are so connected together and indivisible, that it is felt that one cannot be separated from the other. For they are, indeed, reckoned by (distinct) names, but they are united in their body (the Church) by a single act of the understanding, as are the fingers in the hand, which we see are kept distinct by the divisions between them. Whence he that holds one, must needs hold all, as each cannot be separated from the rest. Add to this, that we are in possession, not of one (of these marks), but we have them as properly ours. Of the aforesaid marks, then, the chair is, as we have said, the first, which we have proved is ours through Peter, and this first mark carries with it the angel (or jurisdiction).”—*De Schism. Donat. l. ii. n. 4, 6.*

ST. JULIUS I., POPE, L. C.—See the extract, given under “*Primacy of Successors*,” from his *Ep. ad Euseb. n. 21.*

ST. EPIPHANIUS, G. C.—See the extract from *T. i. Adv. Hæres. xxvii. p. 107*, under “*Apostolicity*.”

ST. AMBROSE, L. C.—For the preceding part of the following extract, see “*Discipline of the Secret*.”

“He who had experienced the protection of the heavenly mystery, whilst folded in the linen cloth, to be so powerful, how great did he not think it would be if he received it within his mouth, and enclosed it within the inmost recesses of his breast? How much more effectual did he not think that, which had aided him so well when hidden within that cloth, would be when infused within him? But he was not so eager as to cease to be cautious. He called the bishop to him, and

not accounting any grace true which was not of the true faith, he inquired of him whether he agreed with (or, assembled with) the Catholic bishops, that is, with the Roman Church? ¹ And it happened that in that spot, in the midst of the schism of that country, there was a Church. For Lucifer had then separated himself from our communion, and although he had been banished for his faith, and had left heirs of his own faith, yet Satyrus did not think that faith is (to be found) in schism. For although they might retain their faith towards God, yet did they not retain it towards God's Church, ² whose members, like limbs, they suffered to be divided and lacerated. For as Christ suffered for the sake of the Church, and the Church is Christ's body, faith does not seem to be shown to Christ by those, by whom His suffering is made void, and His body is separated."—*T. ii. l. 1, De Excessu Fratris, n. 47.*

COUNCIL OF NICÆA, G. C.—“Let the ancient customs be preserved, which are in Egypt and Libya, and Pentapolis, by which the bishop of Alexandria has authority over all those places; seeing that this is also customary to the bishop of Rome.”—*Concil. Nicæn. can. vi. col. 32, Labb. t. ii.*³

COUNCIL OF SARDICA, G. C.—In the year 347, this council, which, by some, is considered as an appendix to the council of Nicæa, decreed that, “If any bishop thinks that he has been in any cause misjudged, and imagines that he has not a bad, but a good cause, in order that the judgment may be renewed, if it seem good to your love, let us honor the memory of the Apostle Peter, and let those who have judged the cause write to Julius, bishop of Rome, that, by the neighboring bishops of the province, the judgment may be renewed, and he fur-

¹ Percontatusque est ex eo utrumnam cum episcopis Catholicis, hoc est, cum Romana ecclesia conveniret.

² Erga Dei ecclesiam non tenebant.

³ It is well known that the legates of St. Leo quoted this canon as follows: “The Church of Rome has always had the primacy, therefore also Egypt has it, so that the bishop of Alexandria has authority over all, seeing that this is also customary to the bishop of Rome.”—*Labbe, t. iv. col. 811.*

nish judges.”¹—*Can. iii. Can. Sardic. col. 630, t. ii. Labb. See also Ib. Can. v.*

COUNCIL OF CONSTANTINOPLE, G. C.—“The bishop of Constantinople shall have the primacy of honor after the bishop of Rome, because that Constantinople is new Rome.”

ST. JEROME, L. C.—“I have thought that I ought to consult the chair of Peter, and the faith that was commended by the mouth of the Apostle, seeking now the food of my soul from that place where, in other days, I received the robe of Christ. . . . Following no chief (none first) but Christ, I am joined in communion with your Holiness, that is, with the chair of Peter. Upon that rock I know that the Church is built. Whoever eats the lamb out of this house is profane. If any be not in the ark of Noah, he will perish whilst the deluge prevails. . . . Whosoever *gathereth not with Thee, scattereth*, that is, whosoever is not of Christ, is of Antichrist.”—*T. 1, Ep. xv. ad Damas. n. 1, 2, col. 37-8.* For the context, see “*Primacy of the successors of St. Peter.*”

“I ever bear in mind the Roman faith,” &c., as given under “*Tradition.*”

“And because I am afraid, yea have by report learnt, that in certain places the venomous plants even yet live and put forth shoots, I think, in the pious affection of my love, that I ought to give you this warning, that you hold fast the faith of holy Innocent, who is both the successor and the son of the afore-named man (Anastasius), and of the apostolic chair; nor, however wise and shrewd you may seem to yourself, receive any strange doctrine.”—*T. 1, Ep. cxxx. ad Demetri. n. 16, col. 986.*

“Would you know, O Paula and Eustochium, in what way the Apostle distinguished each province by its peculiar characteristics? Even to this day do the same imprints both of virtues and of vices remain. Of the Roman people the faith

¹ *Ἐπιγνώμονας*, persons to take cognizance of the case.

² Illud te . . . præmonendum puto, ut sancti Innocentii, qui apostolicæ cathedræ, et supradicti viri successor et filius est, teneas fidem.

is commended. Where besides, with such zeal and numbers, does such a concourse flow to the churches, or the tombs of the martyrs? Where does the 'Amen' so re-echo like the thunder of heaven, and the deserted temples of the idols shake, as there? Not that the Romans have any other faith than that which all the churches of Christ have, but that in them is greater devotion, and simple readiness to believe."¹—*T. vii. Proœm. ad l. ii. Comm. ad Galat. col. 427.*

CENTURY V.

ST. INNOCENT I., POPE, L. C.²—"Though, dearest brother, agreeably to the worth and honor of the priesthood, where-with you are eminently distinguished, you are acquainted with all the maxims of life and doctrine contained in the ecclesiastical law, neither is there anything which you have not gathered from your sacred reading, . . . yet, seeing that you have earnestly requested to be made acquainted with the pattern, and authority of the Roman Church,³ I have, from my profound respect for your wish, sent you digested regulations of life, and the approved of customs, whereby the people who compose the churches of your country may perceive, by what things and rules, the life of Christians, each according to his own profession, ought to be restrained; and also what discipline is observed in the Church of the city of Rome. It will be for your friendliness diligently to make them known throughout the neighboring people, and to communicate to our fellow-priests who preside over their respective churches in those countries, this book of rules, as an instructor and a monitor, that they may both be acquainted with our customs, and, by sedulous teaching, form, in accordance with the faith, the manners of those who flock unto them. Let us, there-

¹ Non quod aliam habeant fidem Romani, nisi hanc quam omnes Christi ecclesiæ; sed quod devotio in eis major sit, et simplicitas ad credendum.

² He succeeded Anastasius I. in the year 402, and died in 417. The edition used is that given by *Gallandius, t. viii.* after *Coustant*.

³ Ecclesiæ Romanæ normam atque auctoritatem. One very old manuscript has "normam *ad* auctoritatem," which increases the emphasis of the passage. See *Gallandius, not. in loco*.

fore, begin, with the help of the holy Apostle Peter,' through whom both the apostleship and the episcopate took their rise in Christ."—*Ep.* ii. *ad Victric. n.* 1, 2, *Galland. t.* viii. *p.* 546.

"An exceeding anxiety has often kept me in fear about the dissensions and schism of the churches in Spain, which report loudly declares are daily spreading and advancing with more rapid strides: the needful time has now come wherein it is not possible any longer to defer the much-required correction, and wherein a suitable remedy must be provided. For our brother, Hilary my fellow-bishop, and Elpidius, presbyter, partly moved by the love of unity, partly influenced, as they ought to be, by the ruinous evils under which your province labors, have journeyed to the apostolic see; and, in the very bosom of faith, have, with sorrow and lamentation, described how peace has been violated within your province."—*Ibid. Ep.* iii. *n.* 1, *p.* 551. See also a remarkable passage from this pontiff's letter to Decentius, given under "*Tradition.*"

ST. AUGUSTINE, L. C.—"The Novatians, Arians, Patripasionists . . . do not, as you remark, 'communicate with us.' But wherever they are, there is the Catholic Church, as it is in

¹ *Adjuvante sancto apostolo Petro.* The council of Milevis, in 416, composed of sixty-one bishops, amongst whom was St. Augustine, thus addressed St. Innocent, on occasion of the Pelagian heresy: "Since the Lord by the special gift of His grace has placed you in the apostolic see, and has furnished these our times with such a one, that the guilt of negligence would justly be ascribed to us, if we omitted to name to your reverence the things that are to be suggested for the good of the Church, rather than that it would be possible for you either to receive those suggestions disdainfully, or negligently; we beseech you that you would vouchsafe to apply your pastoral diligence to the great dangers of the infirm members of Christ. For a new heresy, and one exceedingly pernicious, that of the enemies of the grace of Christ, is endeavoring to rise up . . . But we are of opinion (the mercy of our Lord and God Jesus Christ aiding you, He who vouchsafes both to guide you in your counsels and to hear your prayers) that they will more easily yield to the authority of your holiness, which is derived from the clear light of the Scriptures (*auctoritati sanctitatis tuæ de claro Scripturarum lumine depromptæ . . . facilius . . . cessuros.*") For the reply of St. Innocent, see *Ep.* xxx. *ad Concil. Milev.* beginning: "Amongst the other cares," given under "*Primacy of the successors of St. Peter.*" It may be remarked that the *Benedictine Edition* of *St. Augustine, t.* ii. *Ep.* clxxvi. *col.* 928, instead of "*de claro Scripturarum lumine,*" reads "*de sanctorum Scripturarum auctoritate.*"

Africa, where also you (Donatists) are ; but not wheresoever the Catholic Church is, are either you or any other of the various heresies. Whence it is apparent, which is the tree that in its abounding fruitfulness stretches out its branches over the whole earth, and which are the broken branches that have no life from the root, and are lying and withering each on its own ground.”—*T. ix. l. iv. Contr. Crescen. n. 75, col. 794-5.*

“The Christian religion is to be held by us, and the communion of that Church, which is Catholic, and is called Catholic, not only by its own members, but also by all its adversaries.’

¹ Tenenda est nobis Christiana religio, et ejus ecclesiæ communicatio, quæ catholica est, et catholica nominatur, non solum a suis, verum etiam ab omnibus inimicis. The following extracts are taken entirely from one volume only of St. Augustine’s works, and will furnish a specimen of his usual manner of speaking of the Church of Rome: “He could afford not to heed the conspiring multitude of his enemies, whereas he saw himself united by letters of communion both with the Roman Church, in which the primacy (principality) of the (or an) apostolic chair has always prevailed—and with the rest of the world—whence also the gospel came to Africa itself,—where he would be ready to plead his cause if his adversaries should attempt to alienate those churches from him.”—*T. ii. Ep. xliii. Glorio et cæteris, n. 7, col. 136.* “They (the Donatists) would still have something to say, viz., that they had suffered from evil judges (at Rome); which complaint is that of all evil litigants, even when they have been vanquished by the most evident truth: as if to this it might not be said to them, and mostly justly said, ‘Well, let us suppose that those bishops who passed judgment at Rome were not good judges; there still remained a plenary council of the universal Church, where even with the judges themselves the cause might be agitated, that their sentence, if they should be convicted of having passed a bad judgment, might be quashed.’”—*Ibid. n. 19, col. 144.* “Whereas the authors, or certainly the most violent and notorious abettors of that heresy, were Pelagius and Cœlestius; they, by the vigilance of councils of bishops, in the help of that Saviour who protects His own Church, as also by two venerable prelates of the apostolic see, Pope Innocent and Pope Zozimus, were, unless being amended they also did penitence, condemned by the whole Christian world.”—*Ib. Ep. cxc. Optato, n. 22, col. 1060.* “Some of these men (Pelagians), before this pestilence was condemned also by the most manifest judgment of the apostolic see, might have been well known to you, but whom you now see of a sudden silent.”—*Ib. Ep. cxc. Sixto, n. 2, col. 1064.* “I wish to examine, in a council of our own, whether these men ought not to be cast out of the Church . . . and if need be, I would write to the apostolic see, that it may be settled and confirmed by the concordant authority of all, what course we are to follow in these cases.”—*Ib. Ep. ad Classican. col. 1334.*

For in spite of themselves, even the very heretics, and disciples of schisms, when speaking not with their fellows, but with strangers, call the Catholic Church nothing else but the Catholic Church. For they cannot be understood, unless they distinguish her by that name by which she is designated by the whole world."—*T. i. De Vera Relig. n. 12 (al. 7), col. 1214.* See also the extract from *T. viii. Contr. Ep. Fundam. Manichæi*, given under "*Authority.*"

PAULINUS THE DEACON, L. C.¹—"I appeal to the justice of your holiness, my Lord Zozimus, venerable pope. The true faith is never troubled, and this especially in the Apostolic Church, wherein the teachers of a corrupt faith are as easily detected as they are truly punished . . . that they may have in them that true faith which the Apostles taught, and which is held by the Roman Church, and by all the teachers of the Catholic faith."—*Libell. Adv. Cales. Zozim. Oblatus. n. 1; Galland. t. ix. p. 32.*

ST. BONIFACE, POPE, L. C.—"It is certain that this Church (of Rome) is to the churches spread over the whole world as the head is to its own members; from which Church whoso has cut himself off, has become an alien to Christianity, from the time that he began not to be in this fellowship." (See the context, under "*Primacy of Successors of St. Peter.*")—*Ep. xiv. Epis. Thess. t. ix. Galland. p. 57.*

BACCHIARIUS, L. C.²—"If, for one man's fault, the population of a whole province is to be anathematized, then will be condemned also that most blessed disciple (of Peter's), Rome to wit, out of which there have sprung up not one, but two or three, or even more heresies, and yet not one of them has been able either to have possession, or to move the chair of Peter, that is, the seat (or see) of faith."³—*De Fide, n. 2; Galland. t. ix. p. 183.*

¹ A deacon of Milan; he flourished about the year 418. His writings are given in *Gallandius, t. ix.*

² A learned monk whose writings are given by *Gallandius, t. ix.*

³ Et tamen nulla earum cathedram Petri, hoc est, sedem fidei, aut tenere potuit aut movere.

THEODORET, G. C.—See the extract given from *T. iv. Ep. cxiii. Leoni*, under “*Primacy of the Successors of St. Peter.*”

ST. LEO I., POPE, L. C.—“You, therefore, beloved of God, and commended by an apostolic testimony, to whom the Apostle Paul, the doctor of the Gentiles, says, *Because your faith is spoken of in the whole world (Rom. i.)*, preserve amongst you that which you know that so great a preacher thought concerning you. Let none amongst you become a stranger to this praise; that so, those whom, during so many ages, by the teaching of the Holy Spirit, no heresy has violated, neither may the defilements of the Eutychian impiety be able to stain.”—*Serm. xvi. Tr. i. Contr. Hæres. Eutych. c. iii. p. 374.*

“It behooves your friendliness to see clearly, with all your soul, over the government of what Church the Lord has willed you to preside, and to be mindful of that doctrine which the most blessed Peter, the chief of all the Apostles, established throughout the whole world indeed by a uniform teaching, but by a special instruction¹ in the cities of Antioch and of Rome. . . . It behooves you, therefore, to be with the utmost vigilance careful, lest heretical pravity may claim anything unto itself; since it becomes you, by your sacerdotal authority, to resist such, and frequently, by your reports concerning the progress of the churches, to inform us of what is doing. For it is proper that you be a partner with the apostolic chair in this solicitude; and to produce confidence in acting, be conscious of the privileges of the third see, which do not suffer to be lessened in anything by the ambition of any individual; for so great is my reverence for the Nicæan canons, that I neither have permitted, nor will I permit, the things settled by the holy fathers to be violated by any innovation.² For although the merits of prelates may sometimes be different, yet do the rights of the chairs continue; against which, although rivals may create some trouble, yet can they not lessen their dignity. Wherefore, whensoever your friendliness shall think that some-

¹ *Speciali magisterio.*

² *Nec permiserim, nec patiar aliqua novitate violari.*

thing ought to be done in support of the privileges of the church of Antioch, let it be explained to me by a letter from you, that we may be able to reply positively and befittingly.”

—*T. i. Ep. cxix. ad Max. Antioch. c. 3, p. 121.*

“Herein also do we wish to be aided by the solicitude of your watchfulness, that you would, by your own report, inform the apostolic chair of what progress is made by the Lord’s truth in your districts; in order that we may aid the priests of those countries, in whatsoever matters usage may demand.”—*Ep. cxx. ad Theodoret. Ep. Cyr. c. vi. p. 1227.* See also the extract from *T. i. Serm. lxxxii. n. 1, 3*, given under “Unity.”

COUNCIL OF CHALCEDON, G. C.—When this council, held in 451, had closed—during the celebration of which Pope Leo had, by his delegates, and in many previous transactions, maintained a conspicuous part, and upheld the jurisdiction of the Roman see—the eastern prelates there assembled addressed an epistle to him, wherein, after extolling him as “the interpreter of Peter,” who had “nourished them by his writings,” and declaring that he, by his legates, “had presided over them, as a head over the members,” and that to him “the guardianship of the vineyard had been entrusted by the Lord;”¹ they add, “We signify (to you) that we have also decreed certain other things for the sake of the good ordering of affairs, and for the stability of the ecclesiastical laws, being persuaded that your holiness also, when informed thereof, would both receive and confirm the same. . . . We have confirmed the canon promulgated by the hundred and fifty fathers who assembled at Constantinople . . . that after your most blessed and apostolic (throne), that of Constantinople should have the primacy.² Being persuaded that, as the apostolic ray shines (rules) with you, you will often extend it to this city of Constantinople, having care (of it) as usual, through your

¹ Τοῦ τῆς ἀμπέλου τὴν φυλακὴν παρὰ τοῦ σωτῆρος ἐπιτετραμμένου.

² Μετὰ τὸν ὑμέτερον ἀγιώτατον καὶ ἀποστολικὸν (θρόνον), τὰ πρεσβεία τὸν Κωνσταντινουπόλεως ἔχειν.

bestowing (without envy) the participation of your own good things upon those who are related to you. The things, therefore, which we have decreed, for the removal of all confusion, and for the confirmation of the good ordering of the Church, vouchsafe, most holy and most blessed father, to embrace them, as both your own and beloved by you, and tending unto decorum. For they who filled the place of your holiness, the most holy bishops, Paschasinus and Lucentius, and the most reverend priest, Boniface, tried to resist exceedingly these things thus arranged, wishing without doubt that this good thing also should be originated by your forethought, that as the happy establishment of the faith, so also of this good order, should be accounted yours. For we, both reverencing the most religious and most Christian sovereigns who were pleased with this, and the illustrious senate, and the whole royal city, so to speak, thought it befitting that the confirmation of the honor of this city should proceed from the œcumenical synod. . . . We therefore call upon you to honor also with your sanction our judgment; even as we have brought our harmonious agreement unto the head in (all) good things, so also let the head fulfil what is befitting for the children.¹ For thus also will the religious sovereigns be revered who have confirmed the decision of your holiness as a law; and the throne of Constantinople will make you a return, as it has ever fully exhibited all zeal towards the things disposed by you in the cause of true religion, and has zealously united itself with you in oneness of sentiment.”—*Ep. Synod. Leoni*, col. 836-8; *T. iv. Labb. Concil.*

COUNCIL OF ROME, L. C.—In an epistle from the fourth council of Rome, held in 494, we have the following: “We have also thought that it ought to be noticed, that although the Catholic churches, spread over the world, be the one bridal chamber as it were of Christ, yet has the Roman Church been,

¹ Οὐτω καὶ ἡ κορυφή τοῖς παισὶν ἀναπληρώσει τὸ πρέπον. For other extracts from the council of Chalcedon, and for remarks relating to the above letter, see “*Primacy of the Successors of St. Peter.*”

by certain synodal constitutions, raised above the rest of the churches; yea, also, by the evangelical voice of the Lord our Saviour did it obtain the primacy.¹ *Thou art Peter, and upon this rock, &c.* (*Matt.* xvi.) There has been also added the dwelling there of the most blessed Apostle Paul, the vessel of election; who, not at a different time, as heretics mutter, but at the same time, and on one and the same day, was crowned, together with Peter, by a glorious death in the city of Rome, suffering under Nero; and together did they consecrate the above-named Roman Church to Christ the Lord, and by their precious and venerable triumph have raised it above all other churches in the whole world. The *first* see, therefore, of the Apostle Peter, is the Roman Church,² which has *no spot or wrinkle, or any such thing.*—*Labb. t. ii. col. 1013.*

VICTOR VITENSIS, L. C.³—“If the king wish to know our faith, which is the one, true faith, let him send to his friends, and I too will write to my brethren, that my fellow-bishops may come—men who may be able, with me, to demonstrate to you our common faith; and especially the Roman Church, which is the head of all the churches.⁴ . . . If he wish to know the true faith, let him write to his friends that they may direct our Catholic bishops, and I will write to my fellow-bishops, because the cause of the whole Catholic Church is one.”—*De Persec. Afric. l. iii. p. 682; t. viii. Bibl. Max. SS. PP.*

¹ Voce Domini Salvatoris primatum obtinuit.

² Est ergo prima Petri apostoli sedes Romana ecclesia. The “prima” does not, as the context shows, relate to time, but dignity, since his having been previously, for a time, bishop of Antioch is afterwards noticed.

³ An African bishop, who wrote the “History of the Persecutions under the Vandals.” He died in the year 490. The edition used is that given in the *Bibl. Max. SS. PP., t. viii.*

⁴ Et præcipue ecclesia Romana, quæ caput est omnium ecclesiarum.

THE SCRIPTURES.

PROPOSITION VIII.

From the testimony and authority of the Catholic Church we receive the Scriptures, and believe them to contain the revealed word of God.

“From the Jews, who had preserved them with religious care, the Christian Church received the books of the Old Testament. But it was not at once that the canon of these was fixed. For as the Jews had not admitted some—such as six chapters of the Book of Esther, Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, the Machabees, &c.—their authority was not for a long time, and not till after mature deliberation, and a collation of the scattered evidences, universally acknowledged.

“The books of the New Testament, after the ascension of our Saviour, were written under various, often accidental, circumstances, and on various occasions: the *Gospels*, principally to satisfy the laudable wishes of many, who were naturally desirous to be informed of the facts of our Saviour’s life; to impress His admirable lessons on their minds; to perpetuate His words; and to oppose the wild conceptions of some dissatisfied men. *The Acts of the Apostles* were written to record the first preaching of the Gospel by the Apostles, and the interesting events of the labors of St. Paul; and the *Epistles*, for the further instruction, generally, of those who had been converted to Christianity, and to strengthen them in the arduous duties of their new calling.

“These writings, historical and moral—the latter addressed to particular societies—from a limited circulation, at first, would be, and were, gradually more and more extended, and more and more read in the different assemblies of the faithful.

When the names of the authors were known, as it generally happened, the authenticity or genuine character of their writings would be at once admitted; when this was not the case, or any doubt prevailed, as it did in regard to the *Epistle of St. James*, the *Second Epistle of St. Peter*, the *Second and Third Epistles of St. John*, the *Epistle of Jude*, and for a longer period, and probably to a greater extent, in regard of the *Apocalypse* and the *Epistle to the Hebrews*, some hesitation in admitting them as genuine and inspired would necessarily ensue.

“ But as the several works appeared, the pastors of the new churches, in recommending them to their flocks, were in possession of an infallible rule by which to judge of the truth of the facts related, and of the soundness of the doctrines taught. For some of those pastors would be the Apostles themselves, who had received their faith from the mouth of Christ, together with the commission to preach that faith *to all nations*; while others would be the disciples of these men, and instructed by them in all truth. With the knowledge which they had just acquired, they would compare the relations of the evangelists, and the lessons of the various epistles; and finding them to accord, they could pronounce that as those several writings, given under the respective names of their authors, were genuine or authentic, so were their contents true; in other words, that those contents were divine, or *the Word of God*; for they conveyed, they would say, the very truths that Christ Himself had delivered. Thus, in the probable interpretation of the clause in the last chapter of St. John’s Gospel, the Asiatic bishops, at whose request it was written, recommended it to the acceptance of other churches in the following words: *This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true* (xxi. 24). They had often heard from his mouth what he had written in his Gospel; others, probably, had attested the same; and therefore they declared his testimony to be true.

“As, on this principle of conformity with what Christ had done and taught, the writings of which we are speaking were admitted as sacred and divine; so, at the same time, for want of that conformity, were other writings, under the names also of Gospels and Epistles, which then appeared, rejected as spurious and unworthy of belief. The progress, however, of these researches, was in some instances slow and deliberate.”

The preceding remarks evidently treat in a very incomplete manner the great and difficult questions of the authenticity, genuineness, inspiration, and canon of the sacred Scriptures. It was the wish of the editor to discuss these subjects at some length; but it has been found impracticable within the narrow limits of this work. The writer that shall execute for the Deuterocanonical books what Lardner has done for the Protocanonical, will perform a task, laborious indeed, but highly important. A careful examination, and balance of the weight of evidence to be found in the writings of the five first centuries, in favor of the Deuterocanonical books of the Old and of the New Testament, would, it is believed, present a result as interesting as it is probably by many unlooked for.

The following section, as the proposition imports, must therefore be considered as furnishing evidence that the fathers received the sacred Scriptures on the authority of the Church: it will not be a statement of *what* books they individually received, but of the principle on which they received them; together with an account of the final adjustment of the canon in the churches of Africa and of Rome. Hence the various catalogues, principally of the Jewish canon, given by Melito, St. Cyril of Jerusalem, Rufinus, St. Athanasius, St. Epiphanius, and others, as well as those found in some early collections of canons, will not be found in this place; not merely for the reason already assigned, but also because, to give those catalogues in an isolated manner, as representing the opinions of those writers, would not only be an imperfect, it would be an incorrect, statement of their sentiments. Many of the passages referred to are found in other parts of this work, but it has

been thought well to collect them together, to lessen the labor of the reader.

CENTURY II.

ST. IRENÆUS, L. C.—*L. iv. c. xxxiii. n. 7, 8, p. 272*; given under “*Unity.*”

TERTULLIAN, L. C.—For his defence of the genuineness of St. Luke’s Gospel, see *l. v. Adv. Marcion. n. 5*, given under “*Authority.*”

The context of the following will be found under “*Private Judgment:*” “They (heretics) put forward the Scriptures, and by this their boldness they forthwith move some; but in the actual encounter they weary the strong, catch the weak, send away the wavering without a doubt. We therefore interpose this first and foremost position, that they are not to be admitted to any discussion whatever touching the Scriptures. If these be those weapons of strength of theirs, in order that they may possess them, it ought to be seen to whom the possession of the Scriptures belongeth, lest he may be admitted to it, to whom it in no wise belongs. . . . Therefore there must be no appeal to the Scriptures, nor must the contest be constituted in these, in which the victory is either none or doubtful, or too little doubtful. For even though the debate on the Scriptures should not so turn out as to confirm each party, the order of things required that this question should be first proposed, which is now the only one to be discussed, ‘To whom belongs the very faith; whose are the Scriptures; by whom, and through whom, and when, and to whom, was that rule (discipline) delivered whereby men become Christians?’ for wherever both the true Christian rule and faith shall be shown to be, there will be the true Scriptures, and the true expositions, and all the true Christian traditions.”—*De Præscr. n. 15, p. 9*. See also *Tertullian*, note *in loc.*, under “*Councils.*”

ORIGEN, G. C.—See the extracts from his *Epistle to Africanus*, wherein he vindicates the Deuterocanonical books of the old law, especially the contested portions of Daniel—

given under "*Authority*;" and note *in loco* (Origen), under "*The Church the Expounder of Scripture.*"

"As I have learned by tradition regarding the four Gospels, which also are the only undisputed ones in the Church of God which is under heaven, that the first was written," &c.—*T.* iii. *Comm. in Matt.* p. 4440; *Euseb. II. E. l. vi. c. xxv.*

"If therefore any church holds this epistle as Paul's (Hebrews), let it receive praise on this account. For the ancients have not rashly transmitted it as Paul's."—*T.* iv. *Frag. in Ep. ad Hebr.* p. 698.

ST. DIONYSIUS OF ALEXANDRIA, G. C.—"Some indeed of those before us have utterly repudiated and refuted this book (the Apocalypse), examining it chapter by chapter, and showing it to be both unintelligible and inconsistent (or, unconnected), and that the title is false. For they say that it is not John's; nay, that it is not a revelation, wrapped up as it is in so exceeding and thick a covering of ignorance; and that the composer of the work is not only not any one of the Apostles, but not even any one of the saints at all, or any member of the Church; but that it was Cerinthus,—he who set up the heresy called from him the Cerinthian,—who wished to affix to his system a name that carried with it credit. . . . But I would not venture to repudiate this book; many of the brethren holding it in esteem.¹ And conceiving this opinion concerning it, that it is above my comprehension, I suppose it to contain in each part a hidden and very admirable meaning. . . . That the writer is called John; and that this is the writing of John, I do not gainsay; and I also admit, that it is the work of some holy and divinely-inspired individual; but I would not readily acknowledge that this is the Apostle, the son of Zebedee, and the brother of James, he from whom are the gospel entitled according to John, and also the Catholic epistle."—*Euseb. II. E. l. vii. c. xxv. pp. 352-3.*

SERAPION, G. C.—"We receive even as Christ," &c., as given under "*Tradition*," from *Euseb. II. E. l. vi. c. 12.*

¹ Πολλῶν αὐτὸ διὰ σπουδῆς ἐχόντων ἀδελφῶν.

EUSEBIUS, G. C.—The heading of the twenty-fifth chapter of the third book of his Ecclesiastical History, is as follows: “Concerning the divine writings that are acknowledged,¹ and those that are not such.” “It is proper, now that we have reached this place, to name briefly the writings already alluded to of the New Testament, and we must set in the first place the four Holy Gospels; which are followed by the Acts of the Apostles; and after this are to be reckoned the epistles of Paul. After these, that called the first Epistle of John, and also the Epistle of Peter, are to be received. After these, is to be placed, if it be thought fit, the Apocalypse of John, the opinions concerning which will be stated at a proper season. And these are indeed amongst the acknowledged Scriptures. Of the controverted,² but which are nevertheless well known (or, approved of) by many, are that called the Epistle of James, and that of Jude, and the second Epistle of Peter, and the second and third of John, whether they are the evangelist’s, or of some other person of the same name. Amongst the spurious³ are to be placed the book of the acts of Paul, and that called the Pastor, and the apocalypse of Peter; add to these the epistle circulated as by Barnabas, and the so-called instructions of the Apostles; and likewise, as I have said, the apocalypse of John, if it seem meet, which some, as I have remarked, repudiate; but others reckon amongst the acknowledged Scriptures. Some have also now classed amongst the spurious the Gospel according to the Hebrews, which those who from amongst the Jews have received Christ especially delight in. All the above writings are controverted. And yet I have of necessity given a catalogue of them, distinguishing, according to the tradition of the Church,⁴ those writings which are true, genuine and acknowledged, from the other writings in addition to these, which are not put into the body of the New Testament, and are even controverted, but which still are acknowledged by the greater number of ecclesiastical writers;

¹ Ὁμολογουμένων.

² Ἀντιλεγομένων.

³ Νόθοις.

⁴ Κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν.

that thus we may be able to know both what writings are of this character, and also those which are circulated by heretics under the name of the Apostles, as containing the Gospels of Peter, and of Thomas, and of Matthias, and even of others besides these, and the acts of John and of the other Apostles.”—*Hist. Eccles. l. iii. c. xxv. pp. 118-9.* See also *Ib. l. iii. c. iii. pp. 89, 90.*

ST. CYRIL OF JERUSALEM, G. C.—*Catech. iv. n. 33, 35, under “Authority.”*

ST. ATHANASIUS, G. C.—See the extract from the *Epist. Festal.* given under “*Tradition.*”

ST. GREGORY OF NYSSA, G. C.—*T. ii. l. ii. Adv. Eunom.* given under “*Tradition.*”

ANDREW OF CÆSAREA, G. C.—*Comm. in Apoc. Proœm.* given under “*Tradition.*”¹

COUNCIL OF CARTHAGE.²—“Moreover, it hath seemed good that, besides the canonical Scriptures, nothing be read in the Church under the name of canonical Scriptures.³ But the canonical Scriptures are, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua the son of Nun, Judges, Ruth, four books of the kingdoms, two books of Paralipomenon, Job, the Psalter of David, five books of Solomon, twelve books of the Prophets, Isaias, Jeremias, Ezechiel, Daniel, Tobias, Judith, Esther, two books of Esdras, two books of the Machabees.⁴ But of the New Testament, four books of the Gospels, &c. (as

¹ The following passage of St. Jerome, which relates to the council of Nicæa, deserves notice: “As we read that the synod of Nicæa reckoned this book (Judith) in the number of the Sacred Scriptures, I have yielded to your request, or rather requirement, and have translated it.”—*Pref. in Lib. Judith.*

² The third council of Carthage, or, according to another computation, the sixth, was held in the year 397, and was presided over by Aurelius, bishop of Carthage. St. Augustine, with other bishops, amounting in number to forty-four, were present.

³ Item placuit ut, præter scripturas canonicas, nihil in ecclesia legatur sub nomine Divinarum Scripturarum.

⁴ In some of the Greek translations the Machabees are omitted, but they are in all the Latin copies, and in the code of Cresconius, himself an African bishop.

in our Catalogue).”—*Concil. Carthag.* iii. *Can.* xlvii. *col.* 1177; *t.* ii. *Labb. Concil.*

COUNCIL OF TOLEDO, L. C.—This council, which was held in the year 400, thus defines: “If any one shall say, or shall believe, that other Scriptures, besides those which the Catholic Church has received, are to be esteemed of authority, or to be venerated, let him be anathema.”—*Can.* xii. *col.* 1228; *t.* ii. *Labb. Concil.*

CENTURY V.

ST. AUGUSTINE, L. C.—*Contr. Ep. Fundam.* l. xxxii. *n.* 19, *t.* viii.; *Contr. Ep. Manich. Fundam.* n. 5, 6, *t.* viii.; given under “*Authority.*” *Contr. Flavst. Manich.* l. xxviii. *n.* 2, *t.* viii.; given under “*Church the Expounder of Scripture.*”

“In (receiving) the Scriptures (as) canonical, let him follow the authority of the greater number of Catholic churches, amongst which churches assuredly let those be which have merited to have apostolic sees, and to receive epistles from Apostles.¹ He will adhere to this method as regards canonical Scriptures,—he will prefer those Scriptures which are received by all Catholic churches, to those which some churches do not receive: whilst, as regards those which are not received by all, he will prefer those which the greater number and the more eminent of the churches receive, to those which are received by the smaller number, and by churches of less authority. But if he should find some received by the greater number of churches, others by the more eminent,—though he cannot easily meet with this,—I think that such Scriptures are to be accounted of equal authority. Now, the entire canon of the Scriptures, in regard of which we say that the above considerations are to be applied, is comprised in these books: the five books of Moses, to wit, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; one book of Joshua the son of Nun; one of Judges; one small tract called Ruth, which seems rather to belong to

¹ In canonicis autem scripturis, ecclesiarum catholicarum quamplurium auctoritatem sequatur; inter quas sane illæ sint, quæ apostolicas sedes habere, et epistolas accipere meruerunt.

the beginning of the Kingdoms; next, the four books of the Kingdoms, and two of the Paralipomenon. These books are a history, which contains a connected account of the times, and of the order of the events. There are other books, which seem of a different class, and are neither connected with the preceding class, nor with each other; such is Job, such Tobias, and Esther, and Judith, and the two books of Machabees, and two of Esdras, which seem rather more to follow up that regular course of history, which closed with the Kingdoms, or the Paralipomenon: next follow the prophetic writings, amongst which are one book of the Psalms of David; and three books of Solomon, the Proverbs, the Canticle of Canticles, and Ecclesiastes. For those two books, one entitled Wisdom, and the other Ecclesiasticus, are said to be Solomon's, on account of a certain resemblance (to his writings); but they are very uniformly declared to have been written by Jesus the son of Sirach,¹ which books, however, since they have merited to be received into authority, are to be reckoned amongst the prophetic writings.² The rest are the books of those who are properly called prophets: the several books of the twelve prophets, which, connected with each other, as they are never separated, are reckoned one book: the names of these prophets are, Osee, Joel, Amos, Abdias, Jonas, Michæas, Nahum, Habacuc, Sophonias, Aggæus, Zacharias, Malachy: next are the four prophets who have left us volumes of greater length; Isaias, Jeremias, Daniel, Ezechiel. In these forty-four books is comprised the authority of the Old Testament.³ [Then follows a list of the usual books of the New Testament.] In all these books the God-fearing and the pious seek the will of God."⁴—*T. iii. l. ii. De Doctrina Christiana, n. 12-14, (al. 8-9), col. 47-49.*

¹ In his *Retract. l. ii. c. 4, n. 2*, he modifies this opinion as regards the Book of Wisdom.

² Qui tamen quoniam in auctoritatem recipi meruerunt, inter propheticos numerandi sunt.

³ His quadraginta quatuor libris Testamenti veteris terminatur auctoritas.

⁴ In his omnibus timentes Deum et pietati mansueti quærun voluntatem Dei.

ST. INNOCENT I., POPE, L. C.—In his letter to Exuperius, bishop of Toulouse, we have the Roman catalogue of the books of the Old and New Testament, as follows: “What books are received in the canon of the holy Scriptures, this brief addition shows. These, therefore, are the writings which you have with your beloved voice desired to be informed of.¹ Five books of Moses, that is Genesis, Exodus, Leviticus, Numbers, Deuteronomy; and one book of Joshua the son of Nun, of Judges one; of the kingdoms four books, together also with Ruth. Of the prophets sixteen books: of Solomon five books: the Psalter. Of histories: of Job one book; of Tobias one; of Esther one; of Judith one; of the Machabees two; of Esdras two; of Paralipomenon two. Likewise of the New Testament, the four books of the Gospels, &c. . . . [Having given our catalogue of the New Testament, he adds:] But the other books, which are (circulated), whether under the name of Matthias, or of James the less, or under the name of Peter and of John, which were written by one Leucius, or under the name of Andrew, which are by the philosophers Xenocharis and Leonidas, or under the name of Thomas, and if there be any other such, they are not only to be repudiated, but know that they are even to be condemned.”—*Ep. ad Exuper. n. 7, p. 1256, t. ii. Labb. Concil.*

ST. ISIDORE OF PELUSIUM, G. C.—“The sacred volumes which contain the testimonies of the divine writings, are steps whereby to ascend to God. All these books, therefore, that are set before thee in the Church of God, receive as tried gold, they having been tried in the fire by the divine Spirit of the truth. But leave aside those which are scattered about *without* the Church,” &c., as given under “*Authority*.”—*L. 1, Ep. cccclxix. Cyro, p. 96, Paris. 1638.*

ST. CYRIL OF ALEXANDRIA, G. C.—*L. v. De Ador. in Sp. et Ver. t. i.* under “*Tradition*.”

ST. GELASIUS, POPE, L. C.—In the first council of Rome,

¹ Qui vero libri recipiantur in canone Sanctarum Scripturarum, brevis adnexus ostendit. Hæc sunt ergo quæ desiderata moneri voce voluisti.

held in 494, there is a canon of the Old and New Testament, which is prefaced as follows: "The order of the books of the Old Testament, which the holy and Catholic Roman Church receives and venerates, arranged by blessed Gelasius I., Pope, together with seventy bishops." [Then follows the list of the books of the old law, as in our canon, with the exception that in some manuscripts one book only of the Machabees is named, in others two books are given. The catalogue of the writings of the New Testament is the same, in every respect, as that used in our Church.]

Thus was the canon of Scripture finally determined in the churches of Africa and of Rome. Nearly a similar canon was also eventually received in all the churches, whether orthodox or schismatical, in the east; and, in the other portions of the Western Church, the Roman canon was gradually accepted as authoritative. By the labors, especially of Origen in the east, and of St. Jerome in the west, encouraged by St. Damasus, as also by the learned expositions of others among the fathers, those of St. Chrysostom and of St. Augustine particularly, was the purity of the sacred text preserved, or restored, and its meaning elucidated: and by their labors, and those of their successors, have authentic copies of the Scriptures, in the great points of faith and morality, been transmitted to us in, and by, the Church, which applauded and sanctioned the successful efforts of those learned men in the cause of religious truth.

COUNCIL OF TRENT.—"The holy and sacred synod. . . . Setting this always before its eyes, that, errors being removed, the purity itself of the gospel be preserved in the Church; which (gospel), before promised through the prophets in the sacred Scriptures, our Lord Jesus Christ, the Son of God, first promulgated by His own mouth, and then, by His Apostles, commanded it to be preached to every creature, as the fountain both of all saving truth and moral discipline; and seeing clearly that this truth and this discipline are contained in the written books and the unwritten traditions, which (traditions),

received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Spirit dictating, have come down to us, transmitted as it were from hand to hand; (the sacred synod), following the examples of the orthodox fathers, with an equal affection and reverence of piety, receives and venerates all the books, as well of the Old as of the New Testament—whereas one God is the author of both—as also the traditions themselves pertaining as well to faith as to morals, as having been dictated by Christ’s own mouth, or by the Holy Spirit, and preserved in the Church by a continuous succession. It has determined that a list of the sacred books is to be appended to this decree; lest a doubt may arise in any one’s mind, what are the books which are received by this synod.” [This is followed by an enumeration of all the books, as they are received and read in the Catholic Church.]—*Sess. iv.*

THE CHURCH IS THE EXPOUNDER OF THE SCRIPTURES.

PROPOSITION IX.

As the Church can assuredly tell us what particular book is the Word of God, so can she, with the like assurance, tell us the true sense and meaning of it, in controverted points of faith: the same Spirit, which directed the writing of the Scriptures, directing the Church to understand them, and to teach all mysteries and duties that are necessary to salvation.

SCRIPTURE.

Acts xv. 1.—“And some coming down from Judæa (to Antioch) taught the brethren: that except you be circumcised after the manner of Moses, you cannot be saved.” [The sacred writer then proceeds to relate, that the Apostles and an

cients came together to consider of this matter; and that when there had been much disputing, Peter and James delivered their opinions; and Barnabas and Paul told what great signs and wonders God had wrought among the Gentiles by them.]—*Ib.* 22. “Then it pleased the Apostles and ancients, with the whole Church, to choose men of their own company, and to send them to Antioch with Paul and Barnabas (*ib.* 23, 28-9), writing by their hands: It hath seemed good to the Holy Ghost and to us, to lay no farther burden upon you than these necessary things: that you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication (*ib.* 41); and he (Paul) went through Syria and Cilicia, confirming the churches; commanding them to keep the precepts of the Apostles and the ancients.” See also the texts quoted under the “*Authority*” and “*Indefectibility*” of the Church; and also under “*Private Judgment.*”

THE FATHERS.

CENTURY II.

ST. IRENÆUS, L. C.—1. “If any one, therefore, read the Scriptures attentively, he will find in them, discourse concerning Christ, and a prefiguration of a new vocation. For Christ is the treasure hidden in the field, that is, in this world (for the field is the world); but Christ is a treasure hidden in the Scriptures, because He was signified by types and parables. . . . Wherefore, as we have shown, if any one read the Scriptures (for so the Lord discoursed with the disciples after His resurrection from the dead, showing them, from the Scriptures themselves, *that it behooved Christ to suffer and to enter into His glory, and that remission of sins should be preached in His name throughout the whole world*), he will both be a perfect disciple and like unto a householder who bringeth forth out of his treasure new things and old.

2. “Therefore we ought to be obedient to those presbyters

who are in the Church,¹ to those who have the succession from Apostles, as we have shown ; who, together with the succession of the episcopacy, have received, according to the good will of the Father, the sure gift of truth :² but the others, who depart from the principal succession, and assemble in any place whatever, (we ought) to hold suspected—either as heretics, and of evil opinion ; or as schismatics, and proud, and as men pleasing themselves ;³ or, again, as hypocrites, doing this for gain's sake and vain-glory. But all these have fallen away from the truth. And heretics indeed, who bring a strange fire to the altar of God, that is, strange doctrines, will be consumed by fire from heaven, as Nadab and Abiud. Whilst they who rise up against the truth, and give advice to others against God's Church,⁴ dwell in hell, swallowed up by the yawning earth, as they who surrounded Core, Dathan, and Abiron. But they who rend asunder and sever the unity of the Church, receive from God the same punishment as befell Jeroboam.

3. " But they who are indeed by many believed to be presbyters, but are enslaved to their pleasures . . . from all such we ought to keep aloof, but (4) to cling to those who both guard the doctrine of the Apostles,⁵ as we have already said, and, together with the order of the priesthood, present sound discourse, and an inoffensive life, for the confirmation and chastening of others. . . .

5. " Such presbyters the Church nourishes. . . . Where, therefore, the gifts of God are placed, there we ought to learn the truth, (from those) with whom is that succession of the Church which is from the Apostles ;⁶ and that which is sound

¹ Quapropter eis qui in ecclesia sunt, presbyteris obaudire oportet.

² Charisma veritatis certum.

³ Vel quasi scindentes . . . et sibi placentes.

⁴ Alteros adhortantur adversus ecclesiam Dei.

⁵ Adhærere vero his qui et apostolorum, sicut prædiximus, doctrinam custodiunt.

⁶ Tales presbyteros nutrit ecclesia . . . ubi igitur charismata Domini posita sunt, ibi discere oportet veritatem, apud quos est ea quæ est ab apostolis ecclesie successio.

and irreprovable in conversation, and unadulterated and incorruptible in discourse, abides. For they both guard that faith of ours in one God, who made all things, and increase our love towards the Son of God, who made such dispositions on our account; and they expound the Scriptures to us without danger,¹ neither uttering blasphemy against God, nor dishonoring the patriarchs, nor contemning the prophets.”—*Adv. Hæres. l. iv. c. xxvi. n. 1-5, pp. 261-3.*

“If a man believe in one God, who also by His word made all things, as Moses saith, *God said, Let there be light, and there was light . . .* and likewise the Apostle Paul: *One Lord, one faith, one baptism, one God and Father, who is above all, and in us all,*—he will first hold to the head . . . (*Coloss. ii. 19*). Then, afterwards, also every discourse will be clear to him, if also he read the Scriptures diligently with (amongst) those who are presbyters in the Church, with whom is the apostolic doctrine, as we have demonstrated.”²—*Adv. Hæres. l. iv. c. xxxii. n. 1, 2, pp. 269-70.*

“He who preserves within him *that unvarying rule (canon) of faith which he received through baptism*, will indeed recognize the names which are from the Scriptures, and the sayings and the parables, but this their blasphemous argument he will not recognize.”³—*Ibid. l. i. c. ix. n. 4, pp. 46-7.* See also *l. iv. c. 33, n. 8*, given under “*Unity*;” and *l. v. c. 20, n. 1, 2*, given under “*Visibility*.”

CLEMENT OF ALEXANDRIA, G. C.—Replying to the objection, that there were differences of opinion, or of faith, amongst Christians, Clement says: “If a man violate his plighted faith, and overstep that confession which is amongst us, shall we also abstain from the truth, on account of his having belied the

¹ Scripturas sine periculo nobis exponunt.

² Post deinde et omnis sermo ei constabit, si et scripturas diligenter legerit apud eos qui in ecclesia sunt presbyteri, apud quos est apostolica doctrina.

³ “It is evident that he (St. Irenæus) regarded the tradition of the Church to that extent (the Baptismal Creed) as divine and infallible.”—*Beaven's Account of Irenæus*, Lond. 1841.

confession? Rather, as it behooveth every upright man to avoid falsehood, and to violate in no one thing what he has promised, although others may overstep their pledged faith, so does it behoove us in no way whatever to overstep the ecclesiastical rule (canon); and we guard especially, whilst they overstep, the confession which refers to things of the greatest importance. Wherefore, credence is to be given to those who hold firmly to the truth. . . . As where there is one royal road, and also many other roads, some of which lead to a precipice, and others to an impetuous river, or to the deep sea, one would not be afraid, on account of that diversity, to journey on, but would use the one that is free from danger, and is the king's highway, and the frequented road; so also, when different men assert different things regarding the truth, we are not to withdraw; but the most accurate knowledge respecting the truth is to be the more carefully sought after. As, even with the garden-plants there spring up weeds; do the laborers therefore cease from their horticulture? We have, then, from nature, many incentives to an examination into the things that are spoken, and we ought to search out the coherence (*ἀκολουθίαν*) of the truth. Therefore also are we deservedly condemned, if we settle not down together with those who ought to be obeyed,¹ and discriminate not what is repugnant and unbecoming and unnatural and false, from what is true and coherent and becoming and natural."—*Strom.* l.vii. pp. 887-8. See also the extracts given under "*Apostolicity.*"

TERTULLIAN, L. C.—“Therefore there must be no appeal to the Scriptures, nor must the contest be constituted in these things, in which the victory is either none or doubtful, or too little doubtful. For even though the debate on the Scriptures should not so turn out as to confirm each party, the order of things required that this question should be first proposed, which is now the only one to be discussed, ‘To whom belongs the very faith; whose are the Scriptures; by whom, and through whom, and when, and to whom, was that rule (discipline) de-

¹ *Εἰκότως κρινόμεθα, οἷς δέον πειθεσθαι, μὴ συγκατατιθέμενοι.*

livered whereby men become Christians ;' for wherever both the true Christian rule and faith shall be shown to be, there will be the true Scriptures, and the true expositions, and all the true Christian traditions. If these things be so, so that the truth be adjudged to us, as many as walk according to that rule which the Church has handed down from the Apostles, the Apostles from Christ, Christ from God, the reasonableness of our proposition is manifest, which determines that heretics are not to be allowed to enter upon an appeal to the Scriptures, whom we prove, without the Scriptures, to have no concern with the Scriptures."—*De Præscr. n. 37.* See the context, under "*Private Judgment.*"

"Who shall understand the marrow of Scripture better than the school of Christ itself, whom the Lord hath adopted as His disciples, namely, to be taught all things, and set as masters over us, namely, to teach all things?"—*Scorpiace, n. 12, p. 497.*

CENTURY III.

ORIGEN, G. C.—See the first, third, fourth, and fifth extracts given under "*Authority.*"

"After having thus, as it were in passing, spoken on the inspiration of the divine writings, it is necessary to address myself to the manner of reading and of interpreting them; most errors having arisen from the many not having found the way in which it is necessary to proceed with the sacred lecture. . . . To those who are convinced that the sacred books are not the composition of men, but that, by the inspiration of the Holy Ghost, by the will of the Father, they have been written, and have come down to us, we must point out the manifest ways (of interpretation) to those who hold to the rule (canon) of the heavenly Church of Christ, according to the succession from (of) the Apostles.¹ And that, indeed, there

¹ Ἐχομένοις τοῦ κανόνος τῆς Ἰησοῦ χριστοῦ κατὰ διαδοχὴν τῶν ἀποστόλων οὐρανίου ἐκκλησίας. It may be useful to give a summary of Origen's view of the nature of Scriptural interpretation; of the grounds on which he received the Scriptures as canonical; and of the rule of faith.

1. According to him there is a *literal*, a *moral*, and a *mystical*, meaning in

are certain mystical dispensations indicated throughout the divine writings, all, even the most simple of those who have made progress in the word, have believed: but what those (dispensations) are, the humble and the upright confess that they know not.”—*T. i. De Princip. pp. 164-6.*

“Let Basilides, and whosoever agrees with him, be left in their impiety. But for us, let us turn to the meaning of the Apostle, according to the piety of the ecclesiastical doctrine.”²
—*T. iv. In Ep. ad Rom. l. 5, p. 349.*

Scripture (*T. i. l. iv. De Princip. p. 168*). 2. One only of those meanings is to be found in some passages, whilst others are both literal and mystical. 3. The literal meaning suffices for the ordinary reader. 4. And yet he asserts that every book, both of the Old and New Testament, presents, if taken in a literal sense, what is false, absurd, and even impossible (*Ibid. n. 15, 16, 18, t. iii. Hom. vi. in Is. et passim*). 5. It is difficult, not to say impossible, to discover clearly the mystical sense of Scripture (*De Princ. l. iv. n. 9*), and, as a general rule, the Scriptures are replete with difficulties and obscurity (*T. i. Frag. x. Strom. p. 41; De Princ. l. iv. n. 7; t. ii. Hom. xxvii. in Num. pp. 374-5*). 6. From a passage in his *Third Book against Celsus*, *n. 15, pp. 456-7*, it seems that the New Testament was not allowed to be read by all indiscriminately, but was “carefully delivered to those who were capable of understanding with prudence.” 7. From the passages quoted in the text, and when treating of the “*Authority of the Church*,” it is clear that Origen’s standard of truth and rule for discriminating between the doctrines of Christ and the false interpretations and the errors of heretics is, that the truth always accords with the teaching and tradition of the Church; whilst that teaching, tradition, and interpretation, can alone be accounted genuine and divine, which has been transmitted by an uninterrupted succession from the Apostles. 8. In his *Letter to Africanus* he puts forward the consent of the churches as evidencing the canonicity of the books of Scripture, and the absence of that consent he, in numerous instances, urges as rendering doubtful, or null, the claims of many writings to be received into the canon. (See, for one instance out of many similar examples, the fragment on the *Epistle to the Hebrews*, given at the end of his works, in the fourth volume.) The following is a specimen of Origen’s language, when speaking of a merely literal interpretation of the words of Scripture: “If we abide by the letter, and take what is written in the law according as, whether by the Jews or by the great bulk of men it is understood, I blush to declare and confess, that God should have given such laws. For human laws, for example, those of the Romans, or of the Athenians, or of the Lacedemonians, will be seen to be more elegant and rational. But if the law of God be taken according to that sense which the Church teaches (*secundum hanc intelligentiam, quam docet ecclesia*) then will it be plainly pre-eminent above all human laws, and be believed to be truly the law of God.”—*T. ii. Hom. vii. in Levit. n. 5, p. 226.*

² Apostoli sensum secundum pietatem ecclesiastici dogmatis advertamus.

CENTURY IV.

ST. HILARY, L. C.—Explaining *St. Matthew* xiii. 1: “The reason why the Lord sat in the ship, and the crowds stood without, is derived from the subject-matter. For He was about to speak in parables; and by this kind of action He signifies that they who are placed without the Church, cannot attain to any understanding of the divine word. For the ship exhibits a type of the Church, the word of life placed and preached within which, they who are without, and lie near like barren and useless sands, cannot understand.”—*Comment. in Matth. c. xiii. n. i. p. 734.* See also the synodal epistle of the *Council of Ariminum*, given from *St. Hilary*, under “*Apostolicity.*”

ST. ATHANASIUS, G. C.—Vindicating certain texts of Scripture from the misinterpretations of the Arians, he says, “This then I consider the sense of this passage, and that a very ecclesiastical sense.”¹—*Orat. i. Contra Arian. n. 44, t. i. p. 353.* See also the quotation given under the head “*Private Judgment.*”

ST. EPIPHANIUS, G. C.—“Whatsoever God says is true, although in a few declarations His meaning is not attained to by our understanding. To deny, therefore, that man was made to the image of God is not according to the faith, nor the holy Church of God. For undoubtedly every soul is clearly made after that image, and none who have their hopes God-ward will deny this; none but they who framing fables for themselves, are excluded from the Church, and the tradition of the fathers, from the prophets, and the law,² the Apostles and the Evangelists. As, then, these men are, in this matter, of too contentious a disposition, they also go out of that tradition which is accordant with ecclesiastical teaching,³ which tradition holds that every human being is made after that image,

¹ Καὶ μάλα ἐκκλησιαστικὴν οὐσαν.

² Ἐμβαλλόμενοι τῆς ἐκκλησίας, καὶ τῆς τῶν πατέρων ἐκ προφητῶν τε καὶ νόμου . . . παραδόσεως.

³ Ἐκτός καὶ αὐτοὶ βαίνουσι τῆς κατὰ τὴν ἐκκλησιαστικὴν ὑπόθεσιν παραδόσεως.

but determines not in what that image consists.”—*Adv. Hæres.* (70) p. 813.

Having mentioned Origen’s asserted errors concerning Christ, and those of the Valentinians, &c., he says: “The Scripture is in every way true. But there needs wisdom to know God, to believe Him and His words, and what He has vouchsafed unto us. . . . For every heresy is a deceiver, not having received the Holy Ghost, according to the tradition of the fathers in the holy Catholic Church of God.”¹—*T. ii. Ancor. n.* 63, p. 66.

ST. CYRIL OF JERUSALEM, G. C.—“But take thou and hold as a learner, and in profession, that faith only which is now delivered to thee by the Church, and is fenced round out of all the Scriptures,” &c., as given under “*Authority.*”

ST. DAMASUS, POPE, L. C.—“We have indeed confidence, that your holiness, grounded on the instruction given by the Apostles, holds fast, and teaches to the people that faith which in nothing differs from the institutes of our forefathers,” &c., as given under “*Authority.*”

ST. JEROME, L. C.—“They (heretics) are cut off from the body of the Church, and affect to meditate and to muse on the law of the Lord. But doing this they withdraw from the Lord who taught them in the Church,” &c., as given under “*Authority.*” from *T. vi. l. ii. Comm. in Osee.* See also “*Private Judgment.*”

CENTURY V.

ST. AUGUSTINE, L. C.—“When we read the divine books, amidst such a multitude of true meanings, which are extracted from a few words, and (which meanings) are de-

¹ Κατὰ τὴν παράδοσιν τῶν πατέρων ἐν τῇ ἀγίᾳ τοῦ Θεοῦ καθολικῇ ἐκκλησίᾳ. “They of whom he says that they have their thoughts mutually accusing or defending one another in the days of God’s judgment, are those Christians who differ from Catholic truth, having discordant sentiments concerning Christ, or concerning the sense of the law in the tradition of the Church (de sensu legis in traditione ecclesiæ); be they Cataphrygians, or Novatians, or Donatists, or the rest of the heretics.”—The author of the *Comment. in Epist. Pauli, inter Op. S. Ambrosii, t. ii. p. 39, In Ep. ad Romanos.*

fended by the soundness of Catholic faith,¹ let us by preference choose that which it shall appear certain that he meant whom we read; but if this escape us, that at all events which the context of Scripture prevents not, and which harmonizes with sound faith; but if the context of the Scripture also admits not of being thoroughly handled and sifted, at least that only which sound faith prescribes. For it is one thing not to distinguish what the writer chiefly meant, and another to err from the rule of piety.² If both be avoided, the reader obtains the perfect fruit; but if both cannot be avoided, even though the mind of the writer be doubtful (to us), it is not useless to have extracted a meaning agreeable with the sacred faith.”³—*T. iii. l. i. De Genes. ad Lit. n. 41, col. 222.*

[Having cited one of the usual evidences of Christianity, he adds:] “When therefore we see such aid from God, so great progress and fruit, shall we hesitate to fling ourselves into the bosom of that Church which, even by the confession of mankind, has from the apostolic see, through successions of bishops, obtained the loftiest pinnacle of authority, the heretics barking around in vain, and condemned partly by the judgment of the very people, partly by the weight of councils, partly also by the majesty of miracles. To which Church to refuse to grant pre-eminent authority, is assuredly either the height of im-

¹ Et sanitatæ catholicæ fidei muniuntur.

² Aliud autem a regula veritatis errare.

³ Sanæ fidei congruam non inutile est eruisse sententiam. Having sketched the Manichæan theory, he says: “Who would not execrate these things? Who would not understand them to be impious and abominable? But they, when they catch men, do not utter these things at first, which, if they did utter they would be laughed at, or avoided by all: but they choose passages out of the Scriptures, which simple men do not understand, and by them deceive unskilful souls, asking ‘Whence is evil?’ . . . that when he cannot answer, he may be led over by them by curiosity; for every unlearned soul is curious. But whoever has learnt well the Catholic faith, and is defended by good morals and true piety, though he know not their heresy, yet does he answer them. For neither can he be deceived who has already learnt what belongs to the Christian faith, which is called Catholic, spread over the whole world, and is, under the governance of the Lord, safe against all ungodly and sinners, yea, and her own careless members.”—*T. vi. De Agone Christiano, n. 4, pp. 421-2.*

piety, or of headlong arrogance.¹ For, if for the minds of men there is no certain road to wisdom and salvation, save when faith teaches them antecedently to reason, what else is it but to be ungrateful to the divine aid and help, to strive so laboriously to resist the aforementioned authority? And if every art, however low and easy, require a teacher or a master, that it may be acquired; what more replete with rash pride than both to refuse to learn the books of the divine mysteries (sacraments) from their proper (own) interpreters, and to seek to condemn them unknown?² Wherefore, if either my reasoning or my prayer has in any way moved you, and if, as I believe, you have a true solicitude for yourself, I pray you hear me, and place yourself, with pious faith, lively hope, simple love, under the care of good teachers of Catholic Christianity.”—*T. viii. De Util. Cred. n. 35, 36 (al. xvii. xviii.), col. 129-30.*

“I would not believe the Gospel, unless the authority of the Catholic Church moved me,” &c., as given under “*Authority.*”

“If he (Manichæus) say that these (sacred books of ours) are corrupted, he will impugn the faith of his own witnesses; whereas if he bring forward other works, and assert them to be by our Apostles, by what means will he give them an authority, which he has not received through the churches of Christ, founded by those same Apostles, that thence, with an assured commendation, it might flow onward to their successors (or to posterity)? . . . Against you is the authority of our books, an authority confirmed by the agreement of so many nations, through successions of Apostles, of bishops, and of councils; whilst that of your books is none, seeing that it is maintained by so few, and by men who worship a mendacious God, and a mendacious Christ.”—*T. viii. l. xiii. Contr. Faust. n. 4, 5, col. 413-14.*

¹ Quæ (ecclesia) usque ad confessionem generis humani ab apostolica sede per successiones episcoporum . . . culmen auctoritatis obtinuit? Cui nolle primas dare, vel summæ profecto impietatis est, vel præcipitis arrogantia.

² Quid temerariæ superbiæ plenius, quam divinorum sacramentorum libros, et ab interpretatibus suis nolle cognoscere, et incognitos velle damnare?

“Thou wilt instantly say that this narrative (of Christ’s birth) is not by Matthew, though it is declared to be Matthew’s by the universal Church, which has been brought down, by an undoubted succession, from the sees of the Apostles even to the present bishops. Are you about to read to me something to the contrary? Some books perchance by Manichæus, wherein Jesus is denied to have been born of the Virgin. As, then, I believe that book to be by Manichæus, because, from the time that Manichæus lived in the flesh, it has been preserved and brought down, by means of his disciples, by an undoubted succession of your rulers to your days; so, in like manner, do you believe this book to be Matthew’s, a book which, from the time that Matthew was living in the flesh, the Church, through an uninterrupted series of ages, by an undoubted and connected succession, has brought down, even to these days. . . . But, perhaps, you will produce some other book, which bears the name of some Apostle, whom Christ undoubtedly chose, and will therein read to me, that Christ was not born of Mary. Now as one of these books must needs be mendacious, to which, do you think, we ought, in preference, to give faith? To that which that Church which was begun by Christ Himself, and propagated by the Apostles, by an undoubted series of successions even to these our days,—which Church has been spread throughout the whole world,—acknowledges and approves of as having been transmitted and preserved from the very beginning? or, to that which that same Church repudiates as unknown to her¹—even though it be produced by men so truthful, as to make it matter of praise in Christ that he was a deceiver?”—*Ibid.* l. xxviii. *Contr. Faust.* n. 2, col. 675-6.

COUNCIL OF MILEVIS, L. C.—This council, which was held in the year 416, having treated of original sin, and the baptism

¹ Cui nos potius censes fidem accommodare debere? Eine quem illa ecclesia ab ipso Christo inchoata, et per apostolos protracta certa successionum serie usque ad hæc tempora toto terrarum orbe dilatata, ab initio traditum et conservatum agnoscit atque approbat; an ei quem eadem ecclesia incognitum reprobat?

of infants, defines: "That which the Apostle says, *By one man sin entered into the world, and by sin death: and so death passed upon all men in whom all have sinned* (*Rom. v.*), is not to be understood otherwise than as the Catholic Church, spread everywhere, has always understood it. For on account of this rule, even infants, who could not as yet commit any sins of themselves, are therefore truly baptized for the remission of sins, that what they derived from generation may be cleansed in them by regeneration."—*Can. ii. col. 1538, t. ii. Labb.*

ST. INNOCENT I., POPE.—"Wherefore it is not lawful for any one to interpret the divine Scriptures, otherwise than as right reason permits . . . but those things are to be held, which the series of the divine Scriptures contains, and have been usefully determined by the priests."—*Ad Synod. in Tolet. Civit. n. 6, col. 1278, t. ii. Labb. Concil.*

THEODOTUS OF ANCYRA, G. C.—"I have thus laid before you a sufficient refutation of the errors of these men, not from my own resources, and from myself, but, both out of the divine Scripture, and from the faith set down by the holy fathers who assembled at Nicæa."—*Expos. Symb. in fine, n. 24, t. ix. Galland. p. 439.*

ST. CYRIL OF ALEXANDRIA, G. C.—"He (Nestorius) holds even to this day the things which he has taught from the first; and he ceases not to utter his perversities. But let your holiness know this also, that the language of all the bishops here in the East is uniform, and especially that of the most religious bishops throughout Macedonia: and although he knows this, he thinks himself wiser than all; and that he alone understands the scope of the inspired Scripture, and the mystery of Christ. Yet how ought he not much rather be certified that whereas all the orthodox bishops and laymen throughout the world confess both that Christ was God, and that the Virgin that bore Him was the mother of God, he alone is in error who denies this? But he is swollen with pride," &c.—*Ep. ad Celestin. vol. 344, t. iii. Labb.* See also the extracts under "*Tradition.*"

THEODORET, G. C.—“But let us proceed onwards, and come to the confession of the holy fathers; we, throughout obeying the evangelic and apostolic dogmas, in accordance with the tradition of the holy fathers, believe in the God-Word,” &c.¹—*T. iv. Libell. Contr. Nestor. p.* 1046.

“These things (adverse to Nestorius), have we learned both from the holy Scripture, and from the holy fathers who have interpreted it, Alexander and Athanasius, those illustrious heralds of the truth who have adorned that your apostolic throne, and from Basil and Gregory and the other lights of the world.”—*T. iv. Epist. lxxxiii. Dioscoro, Alex. Archiep. p.* 1150.

“Let, therefore, your friendliness vouchsafe,—if there be any at all (for I do not believe there are such) who yield not assent to the apostolic dogmas,—to close their lips, and to bring them back to a sound way of thinking in an ecclesiastical manner,² and to teach to follow in the footsteps of the holy fathers, and to preserve inviolate the faith which was laid down at Nicæa in Bithynia, by the holy and blessed fathers.”—*T. iv. Ep. lxxxiv. Episcopis Ciliciæ, p.* 1153.

“These things have been transmitted to us, not only by the Apostles and prophets, but also by those who have interpreted their writings, by Ignatius, Eustathius, Athanasius, &c., and the other lights of the universe, and before these, by the holy fathers who assembled at Nicæa, whose confession of faith we keep as a paternal inheritance, and we call those who dare transgress against the above, adulterate, and enemies of the truth.”—*T. iv. Epist. lxxxix. Florentic, p.* 1160.

“We adhere to the apostolic decrees and laws, and applying that faith which was laid down at Nicæa, by the holy and blessed fathers, as a kind of canon, and gnomon to our words, we so direct our teaching”³—*T. iv. Ep. xc. Lupicino. p.* 1161.

¹ Κατὰ τὴν παράδοσιν τῶν ἁγίων πατέρων.

² Ἐκκλησιαστικῶς σφωφρονίσει.

³ Οἷόν τινα κανόνα καὶ γνωμονα τοῖς λόγοις προσφέροντες τὴν διδασκαλίαν εὐθύνομεν.

See also *Ib. Ep.* xciv. *Protogen.* p. 1165; *ibid. Ep.* cxxx. *Timotheo Ep.* p. 1214; *et passim.*

VINCENTIUS OF LERINS, L. C.—See numerous passages on this subject under “*Authority*” and “*Private Judgment*,” where also the context of the following extract will be found :

“ But some one may say, If both the devil and his disciples, whereof some are false apostles, and false prophets, and false teachers, and all utterly heretics, do use the divine sayings, sentences, and promises, what shall Catholic men, and sons of our mother the Church, do? In what way shall they, in the holy Scriptures, discern truth from falsehood? They will, to wit, take very great care to do that which, in the beginning of this Commonitory, we have said that holy and learned men had delivered to us—that they interpret the divine Scripture (canon) according to the traditions of the universal Church, and according to the rules of Catholic doctrine. Within which very Catholic and Apostolic Church it is necessary for them to follow universality, antiquity, consent. And if at any time a part have rebelled against universality, novelty against antiquity, the dissent of one or of a few fallen into error against the consent of all, or at all events of by far the greater number of Catholics, let them prefer the integrity of universality to the corruption of a part;¹ in which same universality, let them prefer the religion of antiquity before the profaneness of novelty; and likewise, in antiquity itself, let them prefer, before the rashness of one, or of a very few, first of all, the general decrees, if there be any, of a universal council; next, if such a thing be not, let them follow that which is nearest to it, that is, the sentiments of many and great masters agreeing together; which things, with God’s help, faithfully, soberly, carefully observed, we shall, without any

¹ Ut divinum canonem secundum universalis ecclesiæ traditiones, et juxta Catholicæ dogmatis regulas interpretentur. In qua item Catholica et apostolica ecclesia sequantur necesse est universitatem, antiquitatem, consensionem. Et si quando pars contra universitatem, novitas contra vetustatem, unius vel paucorum errantium dissensio contra omnium vel certe multo plurium Catholicorum consensionem rebellaverit, præferant partis corruptioni universitatis integritatem.

great difficulty, detect all the mischievous errors of heretics as they arise. Here, I perceive, that it followeth in order, that I show by examples in what manner the profane novelties of heretics are both detected and condemned, by bringing forward and collating the sentiments of the old masters agreeing together; which ancient consent, however, of holy fathers, is not with great earnestness to be investigated and followed, in all trifling questions of the divine law, but only, or at least principally, in the rule of faith.¹ But neither at all times, nor all heresies, are to be contended with after this sort, but only the new and the recent, when, to wit, they first arise, and before, as hindered by the shortness of time, they have falsified the rules of the old faith, and before that, the poison spreading farther, they attempt to corrupt the writings of the fathers. . . . Wherefore, when the corruption of any evil error beginneth to burst forth, and, for its defence, begins to steal certain words of the sacred law, and to expound them fallaciously and fraudulently, straightways, for interpreting the Scripture (canon), the sentiments of the fathers are to be gathered together,² by which that whatsoever novel, and therefore profane thing, which may arise, may both be, without any shift, detected, and without any reclamation condemned. But the sentiments of those fathers only are to be collated, who holily, wisely, constantly living, teaching, and abiding in the Catholic faith and communion, either merited to die in Christ faithfully, or to be slain for Christ happily. Whom, however, we are to believe in this binding manner,³ that whatsoever either all, or the greater part, with one and the same mind plainly, frequently, unswervingly, as in a kind of council of teachers agreeing together, have confirmed by receiving,

¹ Quæ tamen antiqua sanctorum Patrum consensio, non in omnibus divinæ legis quæstiunculis, sed solum vel certe præcipue in fidei regula magno nobis studio et investiganda est, et sequenda.

² Statim interpretando canonum majorum sententiæ congregandæ sunt, quibus illud quodeunque exurgat novitium, ideoque prophanum, et absque ulla ambage prodatur, et sine ulla retractatione (delay) damnetur.

³ Hac lege.

holding and delivering it, let that be held for a thing undoubted, certain and settled.”¹ For continuation, see “*Tradition.*”

“We have said, in what is gone before, that this always has been, and also at this day is, the custom of Catholics, to approve the true faith in these two ways : first, by the authority of the divine Scripture (eanon) ; secondly, by the tradition of the Catholic Church :² not because the canon alone is not sufficient of itself for all things, but because very many interpreting the divine words according to their own pleasure, conceive various opinions and errors ; and for this cause it is necessary that the interpretation of the heavenly Scripture be directed according to the one rule of the ecclesiastical sense,³ in those questions, to wit, especially upon which the foundations of the whole Catholic doctrine do depend.”—*Adv. Hæres. n. xxix.*

ST. LEO, POPE, L. C.—“It is not lawful to differ, even by one word, from the evangelic and apostolic doctrine, or to think otherwise concerning the divine Scriptures than as the blessed Apostles, and our fathers learned and taught.”—*Ep. lxxxii. ad Marcion. Aug. p. 1044.* See also *Ep. lxxxix.* under “*Authority.*”

ARNOBIUS JUNIOR, L. C.—See the extract, under “*Authority,*” from *Comm. in Ps. ciii. t. viii. Bibl. Max.*

SALONIUS, L. C.—See “*Authority.*”

COUNCIL OF CHALCEDON, G. C.—“He (Eutyches) declared himself ready to agree to the expositions of the holy fathers who constituted the synod at Nicæa and Ephesus ; and he professed that he subscribed to their interpretations ; but if it anywhere happened that something in certain of their expressions was erroneous or mistaken, this he neither blamed nor received ; but that he searched the Scriptures alone, as being firmer than the statement of the fathers.”—*T. iv. Labb. col.*

¹ Id pro indubitato, certo, ratoque habeatur.

² Ut fidem veram duobus his modis approbent. Primum divini canonis auctoritate, deinde ecclesiæ Catholicæ traditione.

³ Ut ad unam ecclesiastici sensus regulam scripturæ cœlestis intelligentia dirigatur.

194. So also, earlier in the same vol. *col.* 131, where he quotes, in confirmation of this his determination, the words, *Search the Scriptures*. In *col.* 195, he is accordingly condemned as having opinions “in opposition to the expositions of the fathers.” So again, *col.* 206, he is exhorted to repent, “and to give security for the future to the holy synod, that he thinks in accordance with the expositions of our holy fathers, and that he will not, for the future, either teach others, nor converse with any one, beyond (or, contrary to) those expositions.”¹

FELIX III., L. C.—“This (heretic) has dared to say that we ought not to call Christ the Son of God, though this be agreeable to the divine appointment of the Saviour, and the tradition of the divine Scriptures, and the expositions of the fathers.”—*Epist. Zenoni*, p. 1071, t. ii. *Labb.*

The reader will find other extracts of a similar nature under the next section; as also under the preceding sections, especially under “*The Authority of the Church*,” “*Indefectibility*,” and “*Apostolicity*.”

PRIVATE JUDGMENT.

SCRIPTURE.

Matt. xviii. 17.—“If he will not hear the Church, let him be to thee as a heathen and publican.” See also *Acts* xv. ; xx. 28.

1 *Cor.* xii. 28, 29.—“And God indeed hath set some in the Church, first Apostles, secondly prophets, thirdly doctors. . . . Are all Apostles? are all prophets? are all doctors?” See also *Romans* x. 15, 17.

Ephes. iv. 11-14.—“And He gave some Apostles, and some

¹ Ὅτι περ ὁμοίως φρονεῖ ταῖς ἐκθέσεσι τῶν ἁγίων πατέρων ἡμῶν, καὶ παρὰ ταύτας τοῦ λοιποῦ οὔτε διδάσκει τινὰς, οὔδ' ἐτινι διαλέγεται.

prophets, and other some evangelists, and other some pastors and doctors; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ: that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." See also *Heb.* xiii. 7, 17.

2 *Peter* iii. 15-17.—"As also our most dear brother Paul, according to the wisdom given him, hath written to you: as also in all his epistles, speaking in them of these things: in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction. You, therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness."

THE FATHERS.

CENTURY II.

ST. IRENÆUS, L. C.—"Such things, therefore, do they all say regarding their pleroma, perverting those things which (in the Scriptures) are well said, to apply them to their evil inventions.¹ And not merely from the evangelical and apostolical writings do they attempt to deduce proofs, by perverted interpretations and unfaithful expositions, but also from the law and the prophets, which containing many parables and allegories capable of being drawn into various meanings,² others of them craftily and deceitfully, by means of interpretation, accommodating this ambiguity to their pleroma, lead captive from the truth those who have not a firm faith in one

¹ Βιαζόμενοι τὰ καλῶς εἰρημένα, τοῖς κακῶς ἐπινενοημένοις ὑπ' αὐτῶν.

² Εἰς πολλὰ ἔλκειν δοξαμένων.

God, Father Almighty, and in one Lord Jesus Christ, the Son of God.”—*Adv. Hæres. l. 1, c. iii. n. 6, pp. 17, 18.*

[After stating that, if any one wished to try the Valentinians and Gnostics, he had only to ask their opinions on the passages of Scripture which relate to Christ’s coming, to receive seven or eight different interpretations, he continues:] “So many diversities (of opinion) are there amongst them about one matter, holding various opinions respecting the same Scriptures,¹ and when one and the same discourse has been read, they all, knitting their eyebrows, and shaking their heads, pronounce that the discourse is very sublime indeed, but that all men cannot compass the magnitude of the meaning therein contained, and that on this account, silence is a most important thing amongst wise men. . . . And thus all who were present take their departure, burdened with so many sentiments upon one point; carrying away hidden within themselves their acumen. When, therefore, they shall have agreed amongst themselves respecting the things proclaimed in the Scriptures, then also shall they be confuted by us. For, not thinking rightly, they, in the meanwhile, convict each other, not agreeing respecting the very same words.² But we, following one, and the alone true God (as) teacher, and having His discourses as the (or a) rule of truth, always say the same things respecting the same matters,³ knowing one God, the maker of the universe. . . .”—*Ib. l. iv. c. 35, p. 277.* See also the extracts given under “*The Church the Expounder of Scripture.*”

CLEMENT OF ALEXANDRIA, G. C.—“They (the heretics) do away with the true doctrine of the Lord; not interpreting and transmitting the Scriptures agreeably to the dignity of God and of the Lord: for the understanding and the cultivation of the pious tradition, agreeably to the teaching of the

¹ De iisdem scripturis varias habentes sententias.

² Quum igitur inter eos convenerit de iis quæ in scripturis prædicta, tunc et a nobis confutabuntur. Non enim bene sentientes, interim tamen semetipsos arguunt, de iisdem verbis non consentientes.

³ Nos de iisdem semper eadem dicimus omnes.

Lord, through His Apostles, is a deposit to be rendered to God. *That which you hear in the ear*, covertly, that is, and in a mystery,—for such things are allegorically said to be spoken in the ear,—*preach ye*, saith He, *upon the house-tops*, receiving them, that is, with elevation of mind, transmitting them with boldness of speech, and explaining the Scriptures according to the canon of the truth. For neither the prophets, nor the Saviour Himself, announced the divine mysteries so simply as to be easily comprehended by all persons whatever, but spoke in parables. . . . *All things are right to them that understand*, saith the Scripture (*Prov.* viii. 9), to those, that is, who perfectly preserve His manifested interpretation of the Scriptures, according to the ecclesiastical canon (or rule): but the ecclesiastical canon is the concurrence and the harmony both of law and of prophets, with the covenant delivered during the Lord's presence.¹ . . . For many reasons, therefore, do the Scriptures hide their meaning. And first, that we may become inquirers, and may always be earnest, without ceasing, in the discovery of the saving words: in the next place, *neither was it befitting for all men to understand*,² that so they might not be injured by erroneously interpreting the things spoken unto profit by the Holy Spirit. Therefore, for the elect amongst men, and for those who through faith have been admitted unto knowledge, the holy mysteries of the prophecies have been kept concealed by parables. For the style of the Scriptures is parabolic. . . . Lastly, the parabolic kind of writing being most ancient,³ was with reason most frequent with the prophets."—*Strom.* l. vi. pp. 803-4.

¹ Τῶν ὅσοι ὑπ' αὐτοῦ σαφηνισθεῖσαν τῶν γραφῶν ἐξήγησιν κατὰ τὸν ἐκκλησιαστικὸν κανόνα ἐκδεχόμενοι διαβῶσουσι· κανῶν δὲ ἐκκλησιαστικῶς, ἡ συνῶδια καὶ ἡ συμφωνία νόμου τε καὶ προφητῶν, τῆ κατὰ τὴν τοῦ Κυρίου παρουσίαν παραδιδομένη διαθήκη. For the rule supposed, by Clement, to have been followed by our Lord, and for a list of the Apostles to whom He committed His whole counsel, see under the heads "*Tradition*" and "*Discipline of the Secret*."

² Μηδὲ τοῖς ἀπασὶ προσηύκον ἦν νοεῖν.

³ He alludes to *Strom.* l. v. where occurs the celebrated passage on the Egyptian hieroglyphics and on symbolic writing. The following sentence

TERTULLIAN, L. C.—“For us there is no need of curiosity since Christ Jesus; nor of inquiry since the Gospel. When we do believe, we do not desire to believe anything besides. For this we believe from the first, that there is nothing which we ought to believe besides. I come therefore to that point which even our brethren adduce for entering on curious inquiry, and which heretics urge for bringing on curious doubt. It is written, say they, *Seek and ye shall find*. Let us remember on what occasion the Lord uttered this saying. In the very first beginning, I trow, of His teaching, when it was doubted by all men whether He was the Christ, and when as yet not even Peter had pronounced Him the Son of God, when even John had ceased to be assured concerning Him. With reason therefore was it then said, *Seek and ye shall find*, at a time when He was yet to be sought, who was not yet acknowledged. And this as regards the Jews: for to them pertains the whole language of this reproach, as having wherein they might seek Christ. *They have*, he says, *Moses and Elias*, that is, the law and the prophets which preach Christ: agreeably to which, also, in another place, he saith openly: *Search the Scriptures, in which ye hope for salvation, for they speak of me*. This will be (the meaning of), *Seek and ye shall find*, for it is manifest that the words which follow also relate to the Jews, *Knock, and it shall be opened unto you*. The Jews had been in past times with God; afterwards, being cast out because of sins, they began to be shut out from God. But the Gentiles never were with God, except as a *drop from a bucket*, and as *dust from the thrashing-floor* (*Is.* xl. 15), and were always without. How then shall he who was always without (the door), knock at the place where he never was? . . . Again, *Ask, and ye shall receive*, suits him, who was aware from whom to petition, from whom also something

comprises his views: “All who have treated of divine things, whether Greeks or barbarians, concealed the principles of things, and transmitted the truth by enigmas and symbols, and also by allegories and metaphors, and such like figures.”—*P.* 658.

had been promised ; from *the God*, that is, of *Abraham, Isaac, and Jacob*, whom the nations knew not, any more than of any promise from Him. And therefore He spoke to Israel, *I was not sent*, saith He, *but to the lost sheep of the house of Israel* (*Matt.* xv. 24). He had not as yet *cast to dogs the children's bread* : He had not as yet commanded them *to go into the way of the Gentiles* : since it was in the end that He ordered them *to go and teach, and baptize the nations* ; and that they should presently receive *the Holy Spirit the Paraclete, who should guide them into all truth*. And this therefore tendeth hitherwards. But if the Apostles, the appointed teachers of the Gentiles, were themselves even to receive the Paraclete as a teacher, the saying, *Seek, and ye shall find*, was much more out of place as respects us, to whom the doctrine was to present itself without seeking through the Apostles, and to the Apostles themselves through the Holy Spirit. All the sayings indeed of the Lord were set forth for all men : they have passed down to us through the ears of the Jews ; but most of those sayings, being directed towards particular persons, formed not for us a special admonition, but an example.

9. "I now of my own accord withdraw from this position : be it said to all, *Seek, and ye shall find* ; yet even then it is right to contend for the meaning with some guide of interpretation. No divine saying is so loose and wide that the words alone are insisted on, while the real drift of the words is not determined. But in the outset I lay down this : that there is doubtless some one definite thing taught by Christ, which the nations ought by all means to believe, and therefore *to seek*, that they may, when they have found, believe. Moreover, the search after a thing taught, which is one and definite, cannot be endless : thou must *seek* until thou *findest*, and believe when thou hast found ; and there is nothing more, save to guard what thou hast believed ; since thou believest this moreover, that nothing else is to be believed, and therefore nothing else sought after, inasmuch as thou hast found and hast believed that which was taught by him, who does not

command thee to *seek* any thing besides that which He taught. If any one doubteth what this is, it will be proved that what was taught by Christ is with us.

10. . . .“ For the rest, if because so many other things also have been taught by others, we are on that account bound to *seek* so far as we are able to *find*, we shall always be seeking, and shall never believe at all. For where will be the end of *seeking*? where the resting-point in believing? where the completion of *finding*? With Marcion? But Valentinus also propounds, *Seek and ye shall find*. With Valentinus? But Apelles also will urge me with this declaration: and Hebion and Simon, and all in their turn, have no other means by which, insinuating themselves into my favor, they may join me to their party. I shall therefore be nowhere, while I everywhere meet with, *Seek and ye shall find*.

11. . . .“ Thus, going away from my faith, I am found to be a denier of it. Let me say once for all; no one *seeks*, except he who never had possession, or hath lost it. The old *woman* had *lost* one of *ten pieces of silver*, and therefore *sought* it; but when she *found* it, she ceased to *seek*. The neighbor had no bread, and therefore *knocked*; but as soon as *it was opened unto him* and he received, he ceased to knock. The *widow* *asked* to be heard by the *judge*, because she was not admitted; but as soon as she was heard, she persisted no farther. There is therefore a limit both to *seeking*, and to *knocking*, and to *asking*.

12. “ Even though we ought to be yet and for ever seeking, still, *where* ought we to seek? Among the heretics? where all is foreign and adverse to our truth? whom we are forbidden to come nigh? What servant expects food from a stranger, not to say an enemy, to his master? What soldier looks for bounty and pay from unallied, not to say hostile, kings, unless he be a downright deserter, and a runaway, and a rebel? Even that old woman sought for the piece of silver in her own house; even he that knocked, did so at a neighbor's door; even that widow appealed to, not an adverse,

though a hard judge. No one can thence be instructed, whence comes his destruction: no one is thence enlightened, whence comes darkness. Let us *seek* therefore in our own, and from those who are our own, and concerning our own: and that only which, without touching the rule of faith, can be brought into question." [Then follows *n.* 13, the creed as then received and professed at baptism.]

14. "This rule, taught, as will be proved, by Christ, has no questions raised about it amongst us, save those which heresies introduce, and which make men heretics. But so long as its form remains in its own proper order, thou mayest seek and discuss as much as thou pleasest, and exhaust all thy longing after curious inquiry; if any thing seem to thee either to hang in doubt, or to be shaded with obscurity, there is doubtless some brother, a doctor endowed with the grace of knowledge; there is some who has been familiar with those who are well practised; some one like thyself, curiously inquiring, yet, like thee, *seeking*. Thou newest of novices, it is better for thee to be ignorant, lest thou know what thou oughtest not, for what thou oughtest to know, thou knowest. *Thy faith*, He says, *hath made thee whole* (*Luke* xviii. 42), not thy exercises in the Scriptures.¹ Faith is fixed in a rule: thou hast a law, and from the keeping of the law, salvation; but this exercising (of thyself in the Scriptures)² consists in curiosity, having glory only from a zeal for skilfulness. Let curiosity yield to faith; let glory yield to salvation. At all events, either let them not clamor in opposition, or let them be still. To know nothing contrary to the rule, is to know every thing. Even though heretics were not enemies of the truth, even though we were not forewarned to avoid them, what sort of act is it to confer with men who themselves profess that they also are still seeking? For if they are still really seeking, they have as yet found nothing certain, and consequently whatsoever in the meanwhile they may seem to hold, they show their own doubt-

¹ Non exercitatio scripturarum.

² Exercitatio, as in the preceding reference.

fulness, as long as they are seeking. Thou, therefore, who likewise art seeking, looking to those who are themselves also seeking, the doubting led by the doubtful, the unassured by the unassured, the blind by those who are blind, must needs be led into the pit. But when, for the sake of deceiving, they pretend that they are still seeking, that they may, by instilling anxiety into us, palm their conceits upon us; and when, moreover, as soon as they have gained access to us, they maintain those points which they said ought to be questions, then ought we so to account of them, that they may know that we deny, not Christ, but them. For as long as they are still seeking, they have not laid hold; and as long as they have not laid hold, they have not as yet believed, they are not Christians. But when they do indeed hold a thing and believe it, and yet, in order that they may maintain it, say that it must be inquired into, before they maintain it, they deny that which, by making it matter of inquiry, they confess that they do not as yet believe. Those therefore who are not Christians, even in their own eyes, how much less in ours! What must the faith be which those argue for, who come to us by means of deceit? What the truth which those support, who introduce it with a lie?

15. "But these very persons treat of the Scriptures, and argue out of the Scriptures. As if they could possibly speak of the things of the faith, except from the records of the faith?"¹ We come therefore to the question before us: for this we were ordering, and this we were preparing in this prefatory discourse, that we might henceforward battle the point on which the adversaries challenge us. They put forward the Scriptures, and by this their boldness they forthwith move some; but in the actual encounter they weary the strong,

¹ *Aliunde scilicet loqui possent de rebus fidei, nisi ex litteris fidei?* I have preserved Rigaltius' reading, but Albaspinæus says (*in loco, note e, p. 207*) that the note of interrogation is an interpolation. In that case the meaning will be: "That is they might speak of the things of the faith out of other sources besides the writings of the faith." This Tertullian had already shown in the eighth chapter given in part in the text.

catch the weak, send away the wavering without a doubt. We therefore interpose this first and foremost position: that they are not to be admitted to any discussion whatever touching the Scriptures.¹ If these be those weapons of strength of theirs, in order that they may possess them, it ought to be seen to whom the possession of the Scriptures belongeth, lest he may be admitted to it to whom it in no wise belongs.

16. "It might be that I advanced this, prompted by distrust of my cause, or from a desire of entering on the debate in some other way, unless there were clear reason for it; first and chiefly this, that our faith oweth obedience to the Apostle, when he forbids us to enter upon questions, to lend our ears to new sayings, to deal with *an heretic after one admonition*, not after a disputation. . . . The next reason is, because an encounter of the Scriptures can avail nothing except to lead to a sheer turning of the stomach or of the brain.

17. "This heresy does not receive certain of the Scriptures; and the some that it does receive, it receives not entire; by adding to and taking from them, it turneth about according to the plan of its own purpose; and if to a certain extent it furnishes them entire, nevertheless, by devising diverse expositions, it changeth them. An adulteration by the sense imposed is as much opposed to the truth as a corruption by the pen. Their various presumptions must needs be loath to recognize those things whereby they are refuted. They rely on what they have falsely composed, or have derived from some ambiguity. What wilt thou gain, O thou most practised in the Scriptures, when, if thou affirmest anything, it is denied; and, on the other hand, if thou deniest anything, it is affirmed? And thou indeed wilt lose nothing but thy breath in the dispute; thou wilt gain nothing but vexation from their blasphemy.

18. "But he, if such there be, for whose sake thou descendest to an encounter of the Scriptures, that thou mayest

¹ Hunc igitur potissimum gradum obstruimus, non admittendos eos ad ullam de scripturis disputationem.

strengthen him when wavering, will he incline more to truth or to heresies? Being moved by the very fact that he seeth that thou hast not advanced a whit, being on an equal footing in denying and affirming, on a different side, yet, questionless, in a like position, he will go away still more unsettled by the dispute, not knowing which to judge the heresy. Of course they too have it in their power to retort these things upon us. For they also, who in like manner affirm that the truth is with them, must needs say that the corruption of the Scriptures and the falsities in the expositions of them have been rather introduced by us.

19. "Therefore there must be no appeal to the Scriptures, nor must the contest be constituted in these, in which the victory is either none, or doubtful, or too little doubtful.¹ For even though the debate on the Scriptures should not so turn out, as to confirm each party, the order of things required that this question should be first proposed, which is now the only one to be discussed, 'To whom belongs the very faith; whose are the Scriptures; by whom, and through whom, and when, and to whom was that rule (discipline) delivered whereby men become Christians?' For wherever both the true Christian rule and faith shall be shown to be, there will be the true Scriptures, and the true expositions, and all the true Christian traditions."²

37. "If these things be so, so that the truth be adjudged to us, as many as walk according to that rule which the Church has handed down from the Apostles, the Apostles from Christ, Christ from God, the reasonableness of our proposition is manifest; which determines that heretics are not to be allowed to enter upon an appeal to the Scriptures, whom we prove, without the Scriptures, to have no concern with the Scriptures. For if they be heretics, they cannot be Christians, in

¹ Ergo non ad scripturas provocandum est; nec in his constituendum certamen, in quibus aut nulla, aut incerta victoria est, aut parum incerta. Rigaltius changed the last words of the sentence into "aut par incertæ;" but there seems no need to abandon the reading of the manuscripts.

² For the continuation, see under the head "*Apostolicity.*"

that they have not from Christ that, which having followed of their own choosing, they admit the names of heretics. Then, not being Christians, they have no right to Christian writings. Whence are heretics aliens and enemies to the Apostles, except from the diversity of doctrine which each one, at his own pleasure, either brought forward, or received in opposition to the Apostles?

38. "The adulteration therefore both of the Scriptures and of the expositions of them, must be thither referred, where difference of doctrine is found.¹ Those, who had the purpose of teaching differently, necessity compelled to dispose differently the means, (instruments) of teaching. For they would not otherwise have been able to teach in a different way, unless they held in a different way the means whereby they taught. As they could not have succeeded in corrupting the doctrine without corrupting its instruments, so the genuine doctrine could not have come to us, and from us, without the genuineness of those means whereby the doctrine is handled. For what is there in our (instruments) contradictory to us? What have we introduced of our own, that we should, by taking away, or adding, or changing, remedy something detected to be contrary to what was in the Scriptures? What we are, that are the Scriptures from their beginning; of them we were, before there was anything different to what we are, before they were interpolated by you. But since every interpolation is to be believed to be of the later date (as having for its cause rivalry, which is never either prior to, or of one household with, that which it rivalet), it is quite as incredible to any man of sense that we should be thought to have introduced a corrupt text into the Scriptures, we who are from the first, and the first, as it is that they have not introduced it, they who are both later and adverse (to them). One man alters the Scriptures with his hand, another their meaning by his exposition. For though Valentinus seems to

¹ Illie scripturarum et expositionum adulteratio deputanda est, ubi diversitas invenitur doctrinae.

make use of the entire document (instrument), he does not less lay hands upon the truth, though with more cunning skill than Marcion. For Marcion, without disguise, and openly, used the knife, not the pen, since he made havoc of the Scriptures to suit his own matter. But Valentinus spared them, because he did not invent Scriptures to fit his matter, but his matter to fit the Scriptures, and yet he took away more and added more, in taking away the proper meaning of each particular word, and adding systems of things not to be seen therein.

39. [He then shows that the works of the poets had been similarly perverted. Thus, "Hosidius Geta extracted from Virgil the tragedy of Medea;" a relative of Tertullian's "made out of the same poet the Table of Cebes;" patchwork compilations from Homer, called "Homeric Centones," were frequent.] "And assuredly the divine literature is more fruitful in furnishing materials for every kind of subject. Nor am I afraid to say even, that the Scriptures themselves were so disposed by the will of God, that they might minister materials to heretics, when I read that *there must be heresies* (1 Cor. xi. 19), which without the Scriptures cannot be."

40. "The next question will be, from whom is the interpretation of the sense of those words which contribute to heresies? Why, from the Devil, whose province it is to pervert the truth, who in the mysteries of idols, rivals even the very things of the mysteries of God. He, too, baptizes," &c.¹

42.² "I speak falsely, if they do not differ among themselves even from their own rules, seeing that each one forthwith moulds, according to his own pleasure, the things which he hath received; even as he who has delivered them to him,

¹ Tertullian, Clemens Alexandrinus, and the primitive writers generally, trace numerous resemblances between Christian and Pagan doctrines and practices. Perhaps a more satisfactory answer could not be given to similar coincidences urged against our religion, than would be furnished by a collection of such passages.

² Chapter 41, and part of 42, here omitted, will be found in the section "*Unity*."

framed them according to his own pleasure.¹ The progress of the matter is a confession of its nature, and of the manner of its birth. The same thing was allowed to the Valentinians as to Valentinus, the same to the Marcionites as to Marcion,—to change the faith² according to their own pleasure. Finally, all heresies, when thoroughly examined, are found in many things differing from their founders. Most of them have not even churches: without a mother, without a settlement, destitute of a faith, outcasts, and homeless, they wander to and fro.”

[He thus concludes:] “And now indeed I have argued against all heresies in general, that they ought to be forbidden by fixed, and just, and necessary rules, to bring Scripture into their disputes.”—*De Præscrip. Hæret.* See also *Apolog. n.* 47, p. 37.

CENTURY III.

ORIGEN, G. C.—Explaining *St. Matt.* xxiv. 23: *Behold here is Christ*, &c., he says, “Or these words are fulfilled by pointing out, not Christ, but some imaginary creature of the same name; as, for instance, one after the doctrine of Marcion, or the traditions of Valentinus. There will be many others, too, who will be ready to say to the disciples, out of the divine Scriptures, adding thereunto their own meaning, *Behold here is Christ*. . . . But, as often as they bring forward canonical Scriptures, in which every Christian agrees and believes, they seem to say, *Behold in the houses* is the word of truth. But we are not to credit them, nor to *go out* from the first and the ecclesiastical tradition; nor to believe otherwise than according as the churches of God have by succession transmitted to us.”—*T. iii. Series Comm. (Tr. 29), in Matt. n. 46, p. 864.* See also the extracts referred to under the “*Church the Expounder of Scripture*,” and note, pp. 339-40.

ST. CYPRIAN, L. C.—“Neither let certain persons deceive themselves by a vain interpretation, in that the Lord has said,

¹ Unusquisque proinde suo arbitrio modulatur quæ accepit, quemadmodum de suo arbitrio ea composuit ille qui tradidit.

² Innovare fidem, to innovate in faith.

Wheresoever two or three are gathered together in my name, I am with them (*Matt.* xviii. 20). Corrupters of the gospel, and false interpreters, they lay down the last words, and omit what goes before; giving heed to part, and part they deceitfully suppress. As they are cut off from the Church, so do they sever the meaning of one passage. For the Lord, when recommending to His disciples unanimity and peace, said, I say unto you, that *if two of you shall agree on earth, concerning anything whatsoever ye shall ask, it shall be done to you by my Father who is in heaven. For wheresoever two or three are gathered together in my name, I am with them*, showing that most is given, not to the number, but to the unanimity of the petitioners. *If two of you*, saith He, *shall agree on earth*. He places agreement first; the concord of peace is the previous condition; He teaches that we must agree together faithfully and firmly. Yet how can he possibly be at agreement with other, who is at disagreement with the body of the Church, and with the universal brotherhood? How can two or three be gathered together in Christ's name, who are manifestly separated from Christ and from His gospel? For we did not go out from them, but they went out from us. And as heresies and schisms have a later rise, when men set up separate conventicles for themselves, they have left the (fountain) head and origin of truth."¹—*De Unitate*, p. 400.

CENTURY IV.

DIODORUS, G. C.²—"I wish to inform you that a certain person, named Manes, has come hither lately, professing that he perfects the doctrine of the New Testament. And, in sooth, in what he has said, there were some things which are part of our faith, but others of his assertions were widely different from what comes down to us from the tradition of our fathers."³

¹ Cum hæreses et schismata postmodum nata sint, dum conventicula sibi diversa constituunt, veritatis caput atque originem reliquerunt.

² His letter addressed to Archelaus is given by Gallandius, *t.* iii.

³ Quæ a nostra paterna traditione descendunt. Archelaus, in his reply, speaking of Manes, uses the same language. "What hast thou suffered

For he gave some interpretations quite opposite to ours, and to these he added things of his own, which to me appeared exceedingly strange and false. . . . You know that men who wish to assert a dogma of any kind, have this custom, that whatsoever they choose to select from the Scriptures, that they obstinately wrest by their own interpretation. But the apostolic word, forestalling this, brands it, saying, *If any one shall preach to you besides that which ye have received, let him be anathema.* Wherefore, after the things which once for all were delivered by the Apostles, the disciple of Christ must not beyond that receive anything else whatever.”—*Diod. Archelao Episcopo, Galland. t. iii. p. 595.*

EUSEBIUS, G. C.—The chapter begins, like many others in this work, with an extract from Plato’s works, showing the correspondence between his system and that of the Jews and Christians, and in the case before us, the quotation is from *Lib. i. De Legibus*, where Plato approves of a law of the Lacedemonians forbidding young men to inquire into the laws; on which Eusebius says: “This advice is most sound. Therefore was it that the Jewish Scripture, forestalling this, requires faith before there is intelligence or scrutiny of the divine writings: *If you will not believe, you shall not understand (Is. vii. 9)*; and again, *I have believed, therefore have I spoken (Ps. cxv. 1)*. Hence also amongst us, to those who have been but recently introduced amongst us, and whose habits are not formed, and who are, as regards their souls, mere infants, the reading in the divine writings is communicated in the most simple form,¹ accompanied with an admonition that they ought to yield belief to the things brought before them as to the words of God; but to those whose habits of mind are settled, and who are as it were grown in understanding, (it

from me? Even when thou wast taking from our paternal traditions (cum detraheres de paternis nostris traditionibus).”—*Disp. cum Manete, p. 601. Galland, t. iii.*

¹ Ἀπλούστερον ἢ ἐν ταῖς θειαῖς γράφαις ἀνάγνωσις παραδιδόται, may also be translated, *the knowledge in the divine writings is communicated in the most simple form.*

is theirs) to penetrate and to examine the meaning of the things said. These persons it was the pleasure of the Jews to call doctors of tradition (*Deuterotæ*), as being interpreters and expounders of the meaning of the Scriptures.”—*Præp. Evang.* l. xii. c. 1, p. 573.

“Then also do they divide His garments among them, and for His vesture cast lots, when,—corrupting the beauty of the word, that is, the expressions of the divine writings,—each one drags them in a different direction; ¹ and when men take up opinions concerning Him from perverted doctrines, things which it is the custom of impious heretics to do.”—*Dem. Evang.* l. x. p. 506.

ST. HILARY, L. C.—“Many have there been who have taken up the simplicity of the heavenly words according to that sense which their will dictated, not for the end of the truth itself, interpreting otherwise than the force of the words required. For heresy is not from Scripture, but from the understanding (of it); and the sense, not the words, the cause of crime.” ²—*De Trinitate, Lib.* ii. n. 3, t. ii. p. 27. See also the quotation from *Lib.* vii. *De Trinit.* n. 4, already given under “*Unity.*”

Having reproached the Arians for not adhering to the faith as expressed in the *form* of baptism, he says that, since their original defection, “A habit of writing and innovating in faith has grown up: a habit which, having undertaken to frame what is new, rather than to defend what has been received, neither defends what is old, nor has settled what is new, and thus has been made a faith of the times rather than of the Gospels; while what is defined is according to the year, not that held which is according to the profession at baptism. It is for us a very dangerous, and at the same time a pitiful thing, that there are now as many faiths as wills; and as various doctrines

¹ Τάς λέξεις τῶν θείων γραφῶν, ἄλλοτε ἄλλως ἕκαστος διαφθείρων ἐπιπᾶται.

² De intelligentia enim hæresis, non de scriptura est; et sensus, non sermo fit crimen.

amongst us, as morals; and as many causes of blasphemies, as there are vices; while faiths (creeds) are either written as we wish them, or are interpreted as we wish them. And, whereas, according as God is one, and the Lord one, and baptism one, faith also is one, we fall away from that faith (‡) which is the only one; and while many faiths are made, they have begun to be made towards this result, that there may be no faith.

5. "For we are conscious on both sides, that since the synod assembled at Nicæa, there is nothing but creed-writing. . . . We have yearly and monthly faiths decreed concerning God; we repent of what has been decreed; we defend what has been repented of; we anathematize what has been defended. . . . (9) Remember, however, that there is no heretic who does not now assert falsely that he utters according to Scripture the things wherein he blasphemes. . . . All plead Scripture, without the mind of Scripture; and unbelieving, plead belief. For Scripture is not in reading but in comprehending."¹—*Ad Constant. August. lib. ii. n. 4, 5, 9, t. ii. pp. 545-7.*

ST. ATHANASIUS, G. C.—Having noticed that the devil tries to transform himself into an angel of light, and cites Scripture for his purposes, he continues: "Christ has of Himself told us of this, saying, *Beware of false prophets who come to you in the clothing of sheep, but inwardly are ravening wolves* (*Matt. vii.*); and also by the Apostles, *Believe not every spirit* (*1 John iv.*) For such is the method of the adverse powers, and such the confederation of the heresies. For each has, as the parent of its peculiar opinion, the devil, who, being perverted from the beginning, became a murderer and a liar; and, ashamed to adduce his hateful name, each assumes falsely that excellent name, which is above every other, the name of the Saviour, and clothes itself in the language of the Scrip-

¹ Memento tamen, neminem hæreticorum esse, qui se nunc non secundum scripturas prædicare ea quibus blasphemat, mentiat . . . omnes scripturas sine scripturæ sensu prætendunt. Scripturæ enim non in legendo sunt, sed in intelligendo. The whole of this treatise is of the same character as the extracts given above.

tures, and speaks indeed the words, but hides the true meaning; and for the rest having enveloped the peculiar opinion which it has formed in a kind of ambush, it also becomes the murderer of those who go astray."—*Ep. ad Episc. Ægypt. et Lyb. n. 3, t. 1, p. 215.* See another extract from *p. 219* of this epistle, given under "*Tradition.*"

"When they (the Arians) have been driven from the conceptions, or rather from the misconceptions, of their own hearts, they fly again to the words of the divine writings; in regard of which too, they being as usual destitute of sense, do not see the meaning that is in them; but having laid down their peculiar impiety as a kind of canon, they wrest to this point all the divine oracles. Such men when they but quote those sayings deserve not to have anything said to them but, *Ye err, not knowing the Scriptures, nor the power of God.*"—*Orat. 1. Cont. Arian. n. 52, t. i. p. 360.* See also *Ibid. n. 8, p. 324.*¹

ST. CYRIL OF JERUSALEM, G. C.—"Take thou, and hold that faith only as a learner, and in profession, which is now by the

¹ Earlier in the same discourse against the Arians, we meet with the following passage: "If then, on account of the use of certain phrases of the divine writings in the Thalia (a poem by Arius), they also reckon its blasphemies blessings, of course too, as they see the Jews reading the law and the prophets, they will on this account themselves also join with them in denying Christ. And if they chance to hear the Manichees also citing certain portions of the Gospels, they will join with them in denying the law and the prophets. If it be from ignorance that they are thus tossed about, and utter such vain babblings, let them learn from the Scriptures, that the devil, who invented heresies, because of the ill savor which attaches to evil, is in the habit of using words of the Scriptures, that, having them as a cloak, whilst he sows his own poison, he may deceive the unsuspecting. Thus he deceived Eve: thus he framed all other heresies; so too has he now persuaded Arius to speak and to seem to be opposed to heresies, thereby to be unobserved whilst he spreads abroad his own." (Having named some of the novelties in the Arian heresy, he continues)—"Who ever heard such things as these? or whence, or from whom have the favorers and hirelings of this heresy learnt them? Who, when they were catechised, ever spoke such things to them? etc." (As given under the head "*Tradition.*") Again, in the same Discourse, *n. 37, p. 348,* "But since they (the Arians) allege the divine oracles, and force on them a misinterpretation, according to their private sense (*κατὰ τὸν ἴδιον νοῦν*), it is necessary to answer them so far as to vindicate these passages, and to show that they have an orthodox signification, and that these men are in error."

Church delivered to thee, and is defended out of all the Scripture. For since all cannot read the Scriptures, but some as being unlearned, others, by business, are hindered from knowledge (of them), in order that the soul may not perish from want of instruction, we comprehend the whole doctrine of the faith in a few sentences. This I wish you to remember in the very phrase, and to rehearse it with all diligence amongst yourselves, not writing it on paper, but graving it by memory on your heart; being on your guard in your exercise, lest haply a Catechumen should overhear the things delivered to you. This I wish you to have as a provision by the way during the whole period of life, and besides this¹ never to receive any other; not even if we ourselves, having changed, should contradict what we now teach; nor even if an opposing angel, transformed into an angel of light, should wish to lead you astray. For, *though we, or an angel from heaven, should preach to you besides that which you have now received, let him be to you Anathema*: and for the present, hearkening to the words spoken, commit to memory the faith, and receive, at the fitting season, the proof, from the divine writings, of each of the things laid down. For the things of the faith (creed) were not set down as it seemed good to men, but the most important things collected out of all the Scripture make up the one teaching of the faith. And in the same way as the mustard seed, in a little grain, comprises many branches, so this faith also, in a few words, has enfolded in its bosom the whole knowledge of piety² that is in the Old and New Testaments.

¹ Παρά ταύτην.

² Ἐὐσεβείας, true religion. In his eleventh Catechetical Instruction we have the following: "Who is there that knoweth the deep things of God, save only the Holy Spirit, who dictated (spoke) the divine writings? But not even the Holy Spirit Himself has spoken in the Scriptures concerning the generation of the Son from the Father. Why, then, dost thou search curiously into the things which not even that Holy Spirit has written in the Scriptures? Thou that knowest not the things that are written, dost thou search curiously into the things that are not written? We do not comprehend that which is written, why do we search curiously into that which is not written? It is enough for us to know that God begot one only Son."—*Catech.* xi. n. 12.

Behold therefore, brethren, and *hold fast the traditions* which you now receive (2 *Thess.* ii. 14), and *write them upon the tablets of your hearts* (*Prov.* vii. 3).”—*Catech.* v. n. 12, pp. 77-8.

“Let us then seek out for ourselves the testimonies concerning the Passion of Christ; for we have assembled together, not now to make a contemplative exposition of the Scriptures, but to be made assured rather of the things which we have (already) believed.”—*Catech.* xiii. n. 9, p. 187.¹

ST. EPHRÆM SYRUS, G. C.—“While (the sects) mutually refute and condemn each other, it has happened to truth as to Gideon; that is, while they fight against each other, and fall under wounds mutually inflicted, they crown her. All the heretics acknowledge that there is a true Scripture. Had they all falsely believed that none such existed, some one might reply that such Scripture was unknown to them. But now they have themselves taken away the force of such plea, from the fact that they have mutilated the very Scriptures. For they have corrupted the sacred copies; and words which ought to have but one interpretation, they have wrested to strange significations. Whilst, when one of them attempts this, and cuts off a member of his own body, the rest demand and claim back the severed limb. . . . It is the Church which perfect truth perfects. The Church of believers is great, and its bosom most ample; it embraces the fulness (or, the whole) of the two Testaments.” [He proceeds to describe the heretics of his day as mutilating the Scriptures].—*T.* ii. *Syr. Serm.* 2, *Adv. Hæres.* pp. 4+1-2. See also *ibid.* *Serm.* 15, p. 476, B.

“Assembled in the Church they dispute, and in the very presence of truth, they pass to futile discussions . . . looking

¹ The system pursued in the church of Jerusalem, and acted on throughout the Instructions of St. Cyril, is to require assent to the doctrines of the creed, previous to any demonstration whatever of the individual articles of that creed. See *Ben. Ed. Dissert.* iii. c. 13, n. 102, p. cclxvii. Few writers, it may also be remarked, make mention of more practices, and of practical doctrines also, derived solely, or principally, from tradition than does St. Cyril. See the passages collected, *ibid.* n. 103.

on truth as if it were a garment, they have tried, though in vain, to tear it in pieces; for truth is one and indivisible; whence it happens, contrary to their expectations, that whilst striving to divide truth, they divide amongst themselves, and are at the same time outcasts from the kingdom of God. But not therefore do they lay down their weapons; they prepare for war; they hope for victory; and what victory, but one which, despite false appearances, is a real overthrow. They are assiduous at Scripture, not to profit by pious reading, but that they may err more freely; and they come from the Scriptures more ready for disputes and quarrels. . . . The foolish men, they have turned aside from the stones set as guides in the king's high-way; and that they may wander with less restraint, they have plunged into pathless and desert places. But indeed to him alone who perseveres in keeping to the king's high-way, will it be granted to possess the gifts, and to come to the presence of the king."—*T. iii. Syr. Serm. 66; Adv. Scrutat. pp. 128-9.* See also *ibid. p. 130, D. E.*

ST. GREGORY OF NAZIANZUM, G. C.—See the extracts under "*Authority*," from *t. i. Or. 26, pp. 449-50*; and from *Or. 46, p. 722.*

ST. BASIL, G. C.—"What is this that thou sayest? Shall we not assign greater weight to those who have preceded us? Are we not to show respect, both to the multitude of those who are now Christians, and of those who have been such from the first promulgation of the Gospel? Are we to make no account of the authority (or, dignity) of those who have shone conspicuous in every kind of spiritual gift, to all of whom this way of impiety of thine, which thou hast just invented, is hateful and adverse? But is each of us, closing completely the eyes of the soul, and banishing utterly from his thoughts the memory of every one of the saints, with his heart a perfect void and swept clean, to submit himself to thy guidance and sophistry? Great indeed would be thy sway, if what the devil, with his varied wiles, has never attained to, should fall to thy lot at thy bidding; if, that is, at thy per-

suation we should judge that tradition which has prevailed amongst so many holy men throughout the whole of the years that have flown by, deserving of less honor than thy impious fancy."—*T. i. p. i. Adv. Eunom. l. i. n. 3, p. 297.* For the context, see "*Tradition.*"¹

ST. EPIPHANIUS, G. C.—See the extract from *Adv. Hæres.* xxxix. given under "*Authority.*"

ST. AMBROSE, L. C.—"Learn also hence, that Satan transforms himself as it were into an angel of light, and often sets a snare for the faithful by means of the divine Scriptures themselves. Thus does he make heretics; thus weaken faith; thus attack the requirements of piety. Let not, therefore, the heretic ensnare thee, because he is able to cite a few examples from Scripture; let him not assume to himself an appearance of learning. The devil also uses texts of Scripture, not to teach, but to circumvent and deceive."—*T. i. Expos. in c. iv. Lucæ, n 26, p. 1340.*²

ST. JEROME, L. C.—"I have sent the holy father Domnium certain commentaries of mine on the twelve prophets, and on the four books of kings, which if you choose to read, you will have proof how difficult it is to understand the divine Scripture, and especially the prophets."³—*T. i. Ep. xlix. n. 4, col. 234.*

¹ Rufinus relates of St. Basil and of St. Gregory of Nazianzum, that, during the thirteen years which they spent at Athens, laying aside all profane works, they applied solely to the sacred writings, explaining them not from their own presumption, but "out of the writings and authority of the fathers, who it was known had received the rule of interpretation from (or through) apostolical succession. (Ex apostolica successione intelligendi regulam suscepisse constabat.)"

² "A man that is a heretic after the first admonition avoid, knowing that such a one is perverted and sinneth, being condemned by his own judgment. These are heretics who attack the law by means of the words of the law, for they establish their private sense by the words of the law, in order to commend the wickedness of their own under the authority of the law (proprium enim sensum verbis adstruunt legis). For as impiety knows that the authority of the law avails much, it dresses out a fallacy under its name; that, since a thing that is evil cannot be acceptable of itself, it may be recommended by a good name."—*Comm. in c. iii. Ep. ad Titum (Inter. Op. S. Ambros.) T. ii. p. 316.*

³ Probabis quanta difficultatis sit divinam scripturam, et maxime prophetas intelligere.

“These things have I lightly touched upon, that you may understand that you cannot make your way into the holy Scriptures without having some one to go before you, and to show you the road. I say nothing of grammarians, rhetoricians, geometricians, logicians . . . whose knowledge is of great use to mankind. But I will come to the inferior arts, such as are exercised not so much by the reason as by the hand. . . . Even these artisans cannot become what they desire without the help of a teacher :

Quod medicorum est
Promittunt medici, tractant fabrilia fabri.

The science of the Scriptures is the only one which all persons indiscriminately claim as theirs :¹

Scribimus indocti, doctique pœmata passim.

This the babbling old woman, this the doating old man, this the wordy sophist, take upon themselves ; tear to tatters ; teach before they have themselves learned. Some weighing out long words, with uplifted eyebrow talk philosophy, to a crowd of young women, concerning (or, out of)² the sacred writings. Others, shame on them ! learn from women what to teach men ; and as if this were not bad enough, they, with a certain facility of words, or rather effrontery, expound to others what they do not understand themselves. I speak not of those who, like myself, coming by chance to the study of the Scriptures after that of secular learning, and by their eloquent language pleasing the popular ear, fancy that which they utter to be the law of God, not deigning to learn what the prophets and what the Apostles thought, but they accommodate to their interpretation the most incongruous passages, as if it were something great, instead of being a most faulty mode of teaching, to distort sentences, and to force the reluctant Scriptures to their own wishes.”—*Ib. Ep. liii. ad Paulin. n. 7, col. 273.*

Commenting on *Eccles. i. 9*, he says : “This is also to be noted, that all the words of (Scripture) are *weighty*, and are

¹ Sola scripturarum est, quam sibi omnes passim vendicant.

² Philosophantur de.

learned with great labor ;¹ and this against those who fancy that the knowledge of Scripture comes to them whilst they remain idle and are making resolutions (or, vows).”—*T. iii. in Eccles. col. 389.*

“There is not an art to be acquired without a teacher ; this (the interpretation of Scripture) is forsooth so mean and easy, as not to need one.”—*Ibid. col. 411.*

“Neither let them (sectarians) feel satisfied with themselves, if they seem to themselves to affirm what they say from portions of the Scriptures, since even the devil spoke some things out of the Scriptures ;² and the Scriptures consist not in being read, but in being understood.”—*T. ii. adv. Luciferi. n. 27, col. 201-2.* For the context, see “*Apostolicity.*” See also the extract given under “*Unity,*” from *t. vi. col. 88-9.*

ST. SIRICIUS, POPE, L. C.—“If I, to whom belongs the care of all the churches, shall dissemble, I shall hear that saying of the Lord, *You reject the commandment of God, that you may establish the traditions of men.* For to reject the commandment of God, what else is it but by private judgment and human counsel to take pleasure over-freely in establishing novelties. It has therefore been brought to the knowledge of the apostolic see, that things are undertaken in opposition to the canon of the Church, and that in opposition to those things which have been so ordered by our forefathers, that they ought not, even by the slightest whisper, to be assailed, certain persons introduce their own novel observances ; and, the foundation neglected, seek to build upon the sand, though the Lord says, *Thou shalt not pass beyond the bounds which thy fathers have set.* Which also the holy Apostle, the preacher of the Old and New Testament, he in whom Christ spoke, admonishes : *Stand fast, he says, and hold our traditions which you have learned, whether by word or by epistle.*”—*Ep. ad Univ. Orthod. n. i. col. 1027, t. ii. Labb.*

¹ Magno labore discantur.

² Nec sibi blandiantur, si de scripturarum capitulis videntur sibi affirmare quod dicunt, quum et diabolus de scripturis aliqua sit loquutus.

CENTURY V.

ST. AUGUSTINE, L. C.—“The holy Scriptures themselves, which exhort to believe great truths before understanding them, cannot profit you unless you understand them. For all heretics who acknowledge their authority, seem to themselves to follow after them, whereas they do rather follow after their own errors, and are heretics through this, not because they despise them, but because they understand them not rightly.”¹
—*T. ii. Ep. cxx. Consent. n. 13, p. 524.*

“So great is the depth of the Christian writings, that I might daily advance in them, if, from earliest youth, even to decrepit old age, I were to endeavor, in the midst of leisure, with the most intense application, and with greater talents, to learn them alone: not that, with so great difficulty, may one attain to those things in them which are necessary to salvation; but when one has therein acquired that faith without which he cannot live piously and uprightly, so many things, and those veiled by so many folds of mystery, remain for those who advance further; and so great a depth of wisdom lies hidden, not merely in the words whereby those things are expressed, but also in the things to be understood; that to the oldest, the most acute, the most ardent in thirst after knowledge, there happens what that same Scripture has somewhere, *When man hath done, then shall he begin* (*Eccles. xviii. 6.*)”—*T. ii. Ep. cxxxvii. Volusiano, n. 3, col. 601.*

“For, neither have heresies, and certain perverse doctrines, which ensnare souls and cast them headlong into hell, sprung up, but by the good Scriptures being ill understood, and what is therein badly understood is rashly and boldly asserted.² Wherefore, my beloved, things which we are but as little children in comprehending, let us hearken to with very great cau-

¹ Per hoc non quod eas contemnunt, sed quod eas non intelligunt, hæretici sunt.

² Neque enim natæ sunt hæreses, et quædam dogmata . . . nisi dum scripturæ bonæ intelliguntur non bene; et quod in eis non bene intelligitur, etiam temere et audacter asseritur.

tion, and with a pious heart, and, as the Scripture says, with trembling, adhere to this sound rule,—to rejoice over whatsoever we are able to understand in accordance with the faith wherewith we have been imbued, as over our food; but as to whatsoever we may not, as yet, be able to understand in accordance with the sound rule of faith, to put aside all doubt, and to defer to some other time the understanding of it; that is, even though we know not what it means, to have no doubt whatever but that it is good and true. . . . Far be also from me (your pastor) all vain presumption, if I would have my conversation as a sound (teacher) in the *house of God, which is the Church of the living God, the pillar and ground of truth.*”—T. iii. *Tract. xviii. in Joan. Evang. n. 1, col. 1883-4.*

“All these most silly heretics, who wish to be called Christians, try to give a colorable appearance to their wild figments, which the sense of mankind utterly abhors, under cover of that gospel sentence, where Christ says, *I have yet many things to say to you, but you cannot hear them now* (*John xvi. 12*); as if these were the very things which the Apostles could not then bear. . . . These men the Apostle foreseeing in the Holy Spirit, says: *For there shall be a time when they will not endure sound doctrine, but according to their own desires, they will, &c.* (*2 Tim. iv. 3, 4*).”—T. iii. *Tract. xxvii. in Joan. Evang. n. 3, 4, col. 2343.*

“No one can, in any way, justly attribute to the holy authorities of the divine books, the errors, so numerous and various, of heretics, though they all try to defend their own false and fallacious opinions out of the same Scriptures.”—T. viii. *l. 1, De Trinit. n. 6 (al. 3), col. 1159.*

“If the Church was, at that time, no more, because sacrilegious heretics were received (by her) without baptism, and this was followed as the universal custom, whence did Donatus make his appearance? from what land did he spring forth? out of what sea did he emerge? from what sky did he fall? We, therefore, as I had begun to remark, are safe in the communion of that Church, throughout the whole of which that is

now done which, both before Agrippinus, and between Agrippinus and Cyprian, was similarly done throughout the whole of it.”—*T. ix. l. iii. Contr. Donatist. de Baptis. n. 3 (al. 2), col. 199.* See also the extract already given from *T. ix. l. 1, Contr. Cresc.*

ST. CYRIL OF ALEXANDRIA, G. C.—“He (John of Antioch) grieves all the bishops, both in the east and in the west, (saying) that the word concerning Christ is not orthodox, but perverted. But it suffices for a demonstration and refutation of these things, that they have never been said by any one in the churches, as they are set down in the expositions of this man.”—*Ad Clerum C.P. col. 333, t. iii. Labb. Concil.*¹

THEODORET, G. C.—Having named three different opinions of writers hostile to the inspiration of the Canticle of Canticles, he asserts its inspiration as follows: “It behooved these men to be conscious how very much wiser, and more spiritual than they, are the blessed fathers, who ranked this book amongst the divine writings, and who placed it in the canon as a spiritual work,² and pronounced it worthy of the Church. [He then gives the story, or legend, of Esdras, and returns to his first argument, referring to Eusebius, Origen, Cyprian, Basil, and others of the fathers, as having commented on or quoted from this book, as sacred Scripture, and adds:] Wherefore let us consider whether it be just, that rejecting so many and so great men, and contemning the most Holy Spirit Himself, we follow our private opinions,³ not attending to that excellent saying, *The thoughts of mortal men are fearful, and their counsels uncertain* (*Wisd. ix. 14*). [He refers also to *Rom. i.*

¹ St. Cyril of Alexandria speaks frequently of the difficulty and obscurity of Scripture: “How profound is the word, and obscure the sentence of the law! Because it is enigmatical, and a scarcely visible shadowing-forth, as it were, of subtle and fine-drawn (thin) thoughts.”—*T. i. De Ador. in Sp. et Ver. p. 616.* “The language of the holy prophets is always obscure, and replete with hidden sentiments, and labors with the prediction of the divine mysteries.”—*T. ii. Comm. in Esai. p. i.*

² *Οἱ τοῦτο τὸ βιβλίον ταῖς θείαις γραφαῖς συντεταχότες, καὶ . . . κανονίζαντες τε αὐτό.*

³ *Ταῖς οικείαις ἐννοίαις ἀκολουθεῖν.*

21; *Acts* v. 29].”—*T. ii. Proleg. in Cant. Cant. pp. 3-5.*¹ For a similar defence of the Epistle to the Hebrews, see *t. iii. in Proœm. ad Epis. ad Hebr. p. 542.*

“Were it an easy thing for all men to explain the oracles of the divine prophets, and, passing beyond the letter that is seen, to penetrate into its depths, and to attain to (catch) the hidden pearl of the sense, it might perhaps be justly thought a superfluous task to consign to writing an interpretation of them; all men being able, by the mere perusal, to attain without difficulty to the prophetic meaning (mind). But as, though we all have the same nature, yet have we not all received equal knowledge; for, *To each one*, he says, *is given the manifestation of the Spirit unto profit; and to one, indeed, by the Spirit, is given the word of wisdom, &c. (1 Cor. xii. 7-9).*”—*T. ii. Proœm. in Interpr. Daniel. pp. 1053-4.*

CAPREOLUS OF CARTHAGE, G. C.—See the first extract given from this writer under “*Authority.*”

ST. CELESTINE I., POPE, L. C.—“Justly does the blame touch us, if by silence we foster error; therefore let such men be corrected; let them not have liberty to speak at their pleasure. Let novelty cease, if the matter be so, to molest antiquity; let restlessness cease to trouble the peacefulness of the churches.”—*Ad Episc. Gall. col. 1612, t. ii. Labb. Concil.* This passage is given, with the comment of Vincent of Lerins, under “*Unity,*” note 2 to *Pope Xistus III. pp. 182-3.*

VINCENTIUS OF LERINS, L. C.—For numerous passages on this subject, see “*Authority of the Church.*” “But some one will say, why then does Providence very often permit certain persons, distinguished in the Church, to broach novelties to Catholics? A befitting question, and such as deserves to be treated more carefully and fully; to which however I must reply, not by any fancy of my own, but by the authority of

¹ Some critics have doubted of the genuineness of this work, but its authenticity is vindicated in the *Proleg. t. i. De Vita et Script. Theod. p. 34-7.* Theodoret notices at *p. 19* of the same treatise, that amongst the Jews the Canticle of Canticles was forbidden to be read but by persons of mature age.

the divine law, and the evidence of a master in the Church. Let us, therefore, hear holy Moses, and let him teach us why learned men, and such as by reason of their grace of knowledge are called even prophets by the Apostle, be sometimes permitted to broach new dogmas, which the Old Testament is wont, in allegorical language, to denominate *strange Gods*, for this reason, to wit, that the opinions of these men are so observed by the heretics, as their Gods by the Gentiles. Blessed Moses, then, writes in Deuteronomy, *If there shalt arise in the midst of thee a prophet, or one who saith he hath seen a dream* (xiii.), that is, a teacher placed in the Church, whose disciples, or hearers, fancy him to teach from some revelation. What then? *And he shall foretell a sign and wonder, and that shall come to pass which he spoke.* It is plain that some great teacher or other is meant, and one of so great knowledge, who may seem capable of knowing not only things human, but also of foreseeing things above man's reach, such as, for the most part, their disciples vaunt Valentinus to have been, and Donatus, Photinus, Apollinaris, and others of this class. What follows? *And shall say to thee, let us go and follow strange Gods, which thou knowest not, and let us serve them.* What are *strange Gods*, but extraneous errors, which thou knewest not, that is, new and unheard of? *And let us serve them*, that is, believe them, follow them. What is the conclusion? *Thou shalt not hearken*, he saith, *to the words of that prophet or dreamer.* And why, I pray you, is not that forbidden by God to be taught, which is by God forbidden to be hearkened to? *Because*, saith he, *the Lord your God trieth you, that it may be made manifest whether you love Him or not, in all your heart, and in all your soul.* The reason is more clear than day, why Divine Providence sometimes suffers certain masters of the churches to preach certain new dogmas. *That the Lord your God*, he saith, *may try you.* And assuredly a great temptation it is, when he whom you reckon a prophet, a disciple of the prophets, a doctor and maintainer of the truth, whom you cling to with the highest veneration and love, suddenly intro-

duces by stealth noxious errors, which you can neither quickly detect, whilst you are led by prejudice in favor of your old teacher, nor easily bring yourself to think it lawful to condemn, whilst hindered by affection for your old master. [He illustrates the above by the examples of Nestorius, Photinus, and Apollinaris, and adds :] Here it may be asked of me that I expound the errors of the men named above, that is, Nestorius, Apollinaris, and Photinus. But this does not pertain to the matter whereof we now treat ; for it is our purpose, not to assail the errors of individual men, but to bring forward the examples of a few, whence that may be clearly and evidently demonstrated which Moses saith, namely, that if at any time any ecclesiastical teacher, yea and a prophet for interpreting the mysteries of the prophets, shall attempt to introduce anything new into the Church, that Divine Providence suffers to happen for our trial.”—*Adv. Hæres. n. xi. xii.*

The same subject as continued at *n. xvii.* : “ We said then in what is gone before, that the error of a master was a people’s trial, and the greater the trial, the greater the learning of him that erred, which we established, first by the authority of Scripture, afterwards by examples ecclesiastical ; by commemorating, that is, those men who at one time were accounted as of sound faith, yet at last fell into some alien sect, or themselves established a heresy of their own. A subject assuredly of great moment, and profitable to be learned, and needful to be remembered, and which we must again and again illustrate and inculcate by weighty instances : that all true Catholics may know that they ought with the Church to receive doctors, not with doctors to forsake the faith of the Church.¹ But I am of this opinion, that although we are able to bring forward many as examples of this kind of temptation, yet there is almost none that can be compared with this temptation of Origen, in whom there was so much that was so excellent, so singular, so wonderful, that in the beginning any would at once have decided

¹ Ut omnes vere Catholici noverint, se cum ecclesia doctores recipere, non cum doctoribus ecclesiæ fidem deserere debere.

that faith might be given to any assertion of his. For if life procures authority, &c. [Having drawn a glowing picture of Origen, he adds:] And yet this very Origen, great and eminent as he was, too presumptuously abusing the grace of God, indulging too much his own wit, trusting himself as sufficient, slighting the ancient simplicity of the Christian religion, presuming that he was wiser than all others, contemning the traditions of the Church and the teachings of the ancients, interpreting certain chapters of the Scriptures in a new fashion,¹ deserved that of him also the Church of God should say, *If there shall arise in the midst of thee a prophet*; and, a little after, *Thou shalt not hearken to the words of that prophet*; and again, *Because the Lord your God trieth you, whether you love Him or not*. [He then cites Tertullian as another example, and adds:] Such being the case, he is a true and genuine Catholic who loves the truth of God, and the Church, and the body of Christ; who prefers not anything before the religion of God, nothing before the Catholic faith, not any man's authority, not love, not wit, not eloquence, not philosophy, but despising all these, and in faith abiding fixed and stable, whatsoever he knoweth that the Catholic Church held universally of old, that alone he decideth is to be held and believed by him; but whatsoever he shall perceive to be introduced later, new and not before heard of, by some one man, besides all, or contrary to all the saints,² let him know that it pertains not to religion, but rather to temptation."—*Ib. n. xx.* For continuation, see "*Authority.*"

"Here perhaps some one may ask, whether heretics also use the testimonies of divine Scripture? Assuredly they use them, and vehemently indeed; for you may see them fluttering through each several volume of the holy law, through the books of Moses, through those of Kings, through the Psalms,

¹ Dum se plus cunctis sapere præsumit, dum ecclesiasticas traditiones et veterum magisteria contemnens, quædam scripturarum capitula novo more interpretatur.

² Quidquid vero ab aliquo deinceps uno, præter omnes, vel contra omnes sanctos novum et inauditum subinduci senserit.

through the Apostles, through the Gospels, through the prophets. For whether amongst their own, or amongst strangers, whether in private or in public, whether in their discourses or in their books, whether in convivial meetings or in the streets, nothing ever scarcely do they bring forward of their own, which they do not also try to shadow with words of Scripture.¹ Read the tracts of Paul of Samosata, of Priscillian, Eunomius, Jovinian, and of the rest of such pests; and you will behold a vast heap of examples, hardly a page omitted which is not painted and colored with sentences from the Old or New Testament. But the more covertly they lurk under the shadows of the divine law, the more are they to be avoided and dreaded.² For they know that their foul savors would not soon be pleasing to any scarcely, if they were exhaled barely and without admixture, and they therefore sprinkle them with the perfume, as it were, of God's word, that so he who would readily despise a human error, may not readily condemn the divine oracles. They therefore do, as they are wont who are preparing bitter draughts for little children, anointing the brims first with honey, that unwary youth, first tasting the sweetness, may not fear the bitterness. . . . Hence, in fine, the Saviour also cried out, *Take heed to yourself of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves* (*Matt. vii.*) What is the *clothing of sheep*, but the sayings of the prophets and Apostles, which these men, with sheep-like sincerity, wove as fleeces, for that immaculate *Lamb that taketh away the sins of the world?* Who are *ravening wolves*, but the wild and rabid senses (interpretations) of heretics, who ever infest the folds of the Church, and tear in pieces the flock of Christ, in whatever way they can. But that they may more craftily creep in upon the unsuspecting sheep, retaining the ferocity of wolves, they

¹ Nihil unquam pene de suo proferunt, quod non etiam scripturæ verbis adumbrare contentur (to place under the shadow, or protection, of words of Scripture).

² Sed tanto magis cavendi et pertimiscendi sunt, quanto occultius sub divinæ legis umbraculis latitant.

put off the appearance of wolves, and shroud themselves with sentences from the divine law, as with certain fleeces, that when one first feels the softness of the wool, he may not dread the sharpness of their teeth. But what says the Saviour? *By their fruits shall ye know them.* That is, when they shall begin, not now only to bring forward these divine words, but also to expound—no longer to shoot them forth, but also to interpret them—then that bitterness, then that sharpness, then that rage, will be perceived; then that new poison will be exhaled; then will the profane novelties be laid open; then may you first see *the hedge broken*, then *the bounds of the fathers transferred*; then the Catholic faith slaughtered; then the ecclesiastical dogma torn in pieces. Such were they whom the Apostle Paul smites in his second epistle to the Corinthians, *For such false apostles*, he saith, *are deceitful workmen, transfiguring themselves into the Apostles of Christ* (xi. 13). What is *transfiguring themselves into Apostles of Christ*? The Apostles alleged examples from the divine law—they likewise alleged them; the Apostles alleged the authorities of the Psalms—they likewise alleged them; the Apostles alleged sentences of the prophets, and still they also alleged them. But when those things which were alleged alike, began not to be interpreted alike, then were the simple discerned from the crafty, then the sincere from the counterfeit, then the upright from the perverse—then, in fine, the true apostles from the false. *And no wonder*, he says, *for Satan himself transfigureth himself into an angel of light: therefore it is no great thing, if his ministers be transfigured as the ministers of justice* (xi. 14, 15). Therefore, according to the teaching of the Apostle Paul, as often as either false apostles or false prophets, or false doctors, allege sentences from the divine law by which, ill-interpreted, they may endeavor to establish their own errors, there is no doubt but that they follow the crafty devices of their author; which he assuredly never would have invented, but that he knew full well that there is no readier way to deceive, than where the fraudulency

of nefarious error is covertly introduced, that there the authority of the words of God be pretended (or, held out).¹

But some one may say, whence is it proved that the devil useth to allege examples out of the divine law? Let him read the Gospels, wherein it is written, *Then the devil took him up, &c. (St. Matt. iv. 5, 6).* What will he not do to poor weak men, he who assailed the Lord of majesty Himself with testimonies of the Scriptures? *If*, says he, *Thou be the Son of God, cast Thyself down.* Why so? *For it is written*, quoth he. The doctrine of this place is to be by us diligently attended to and borne in mind, that, by so notable an example of Gospel authority, we may in nowise doubt, when we see any allege the apostolic or prophetic words against the Catholic faith, that the devil speaks by these men. . . . But what, finally, saith he? *If*, he says, *Thou be the Son of God, cast Thyself down.* That is, Thou wishest to be the Son of God, and to receive the inheritance of the kingdom of heaven, *cast Thyself down*, that is, cast Thyself down from the doctrine and tradition of this lofty Church, which also is reputed to be the temple of God. And if any interrogate any one of the heretics who is persuading him to these things, whence doest thou prove, whence doest thou teach, that I ought to cast aside the universal and ancient faith of the Catholic Church? Straightway he (answers), *For it is written.*² And forthwith he sets forth a thousand testimonies, a thousand examples, a thousand authorities, from the law, from the psalms, from the Apostles, from the prophets, by which, interpreted in a new and evil manner, the unhappy soul may be cast headlong from the Catholic citadel into the deep abyss of heresy.³ . . . But some one may say, if both the devil and his disciples, whereof some are false apos-

¹ Nisi sciret omnino nullam esse ad fallendum faciliorem viam, quam ut, ubi nefarii erroris subundicitur fraudulentia, ibi divinorum verborum prætendatur auctoritas.

² Unde probas, unde doces, quod ecclesiæ catholicæ universalem et antiquam fidem dimittere debeam? Statim ille, *Scriptum est enim.*

³ Quibus novo et malo more interpretatis, ex arce catholica in hæreseos barathrum infelix anima precipitetur.

tles and false prophets and false teachers, and all utterly heretics, do use the divine sayings, sentences, and promises, what shall Catholic men, and sons of our mother the Church, do? In what way shall they in the holy Scriptures discern truth from falsehood?" (For continuation, see "*The Church the Expounder of Scripture*").—*Adv. Hæres. n. xxv. xxvi.*

ARNOBIUS JUNIOR, L. C.—“He that shall be found without a ship in this great sea, *shall meet with the dragon which has been formed to make sport of them (Ps. ciii.)* . . . with those, that is, who repudiate the ships, and deliver themselves up, like animals, to the waves and depths of the law, without a master who is a Catholic, and who derives the tradition of the law from the Apostles. Wherefore, because that they are *without the Church,*” &c., as given under “*Authority.*”—*Comm. in Ps. ciii. p. 295; t. viii. Bibl. Maxim. SS. PP.*

ST. GELASIUS I., POPE, L. C.—“Is there anything which it is lawful for us to quash of those things which have been condemned by the venerable fathers? Why is it that we are so exceedingly on our guard, that the ruinous doctrine of any heresy that has once been cast aside, may not again strive to be brought under a second examination? If we attempt to restore the things which by our forefathers have been taken cognizance of, discussed, and refuted, do not we ourselves set an example—which God forefend, and which the Catholic Church will never permit—to all the enemies of truth to rise up against us? Where is that which is written, *Thou shalt not go beyond the bounds of thy fathers;* and, *Ask thy fathers, and they will declare to thee; and thy elders, and they will tell thee (Deut. xxxii.)* Why, therefore, do we go beyond the things defined by our forefathers; or why suffice they not for us? If, being ignorant on any point, we wish for instruction, as to each of the points which, by the orthodox fathers and elders, have been enjoined, either as to be avoided, or as to be connected with Catholic truth, why are they not proved to have been decreed by these men? Are we wiser than they, or shall we be able, with stable firmness, to come

to a clearer determination?"—*Ad. Honor. Dalm. Epis. col.* 1172-3, t. iv. *Labb. Concil.*

APOSTOLICAL TRADITIONS.

By *apostolical traditions*, are understood such points of Catholic belief and practice, as, not committed to writing in the holy Scriptures, have come down in an unbroken series of oral delivery, and varied testimony, from the apostolic ages. Among many of these traditions, as we have already seen (Art. "*Scriptures*"), may be placed, in the first place, and by way of illustration, the authentic canon of the books of the Old and New Testament, carefully separated from all spurious and apocryphal admixture, preserved in the Church, and transmitted to us.

SCRIPTURE.

1 *Cor.* xi. 2, 23, 24.—“Now I praise you, brethren, that in all things you are mindful of me; and keep my ordinances as I have delivered them to you.¹ . . . For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread . . . and the rest I will set in order when I come.”

2 *Thess.* ii. 3, 14.—“Let no man deceive you by any means. . . . Therefore, brethren, stand fast: and hold the traditions which you have learned, whether by word or by our epistle.”—*Cf.* iii. 6.

1 *Tim.* vi. 20.—“O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called.”

2 *Tim.* i. 13, 14.—“Hold the form of sound words which thou

¹ *Καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε*, and as I delivered unto you, you keep the traditions.

hast heard of me in faith, and in the love which is in Christ Jesus. Keep the good thing committed to thy trust by the Holy Ghost who dwelleth in us; (ii. 2) and the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also.”—*Cf.* iii. 14.

CENTURY II.

ST. IGNATIUS, G. C.—See the statement relative to this father and his writings, given in this section from *Eusebius, Hist. Eccles. l. iii. c. xxxvi.*

ST. POLYCARP.—“So also Polycarp, who not only had been instructed by Apostles, and had conversed with many who had seen the Lord, but was also appointed, by Apostles, bishop of Smyrna, in Asia. Him we saw in our early youth. . . . The things which he had learned from the Apostles, those he uniformly taught, which also he delivered to the Church, which also alone are true. To these all the churches throughout Asia, and they who to this day have succeeded to Polycarp, bear testimony—being a witness of the truth, much more credible and more faithful than Valentinus and Marcion, and the rest of the perverse thinkers.”¹—*St. Irenæus, adv. Hæres. l. iii. c. 3, n. 4, p. 175*, as given under “*Apostolicity.*”

PAPIAS, G. C.²—The following is preserved by Eusebius:—“He (Papias), in the preface to his works, shows that he had by no means heard or seen the sacred Apostles; but he tells us that he received the matters of faith from persons well ac-

¹ And this account of St. Polycarp may, perhaps, be confirmed by the brief epistle which has come down to us. For in the seventh section of that epistle, having noticed that some had perverted the meaning of the written word, he seems to refer to the unwritten delivery of Christ's doctrines: “Whosoever perverts the oracles of the Lord to his own desires, and says that there is neither resurrection nor judgment, he is the first-born of Satan. Wherefore, leaving the vanity of many, and false doctrines, let us turn to the word transmitted to us from the beginning.”—*Ad Philipp. n. 7.* Ὅς ἐν μεθοδεύῃ τὰ λόγια τοῦ Κυρίου, πρὸς τὰς ἰδίας ἐπιθυμίας . . . ἐπὶ τὸν ἐξ ἀρχῆς ἡμῖν παραδοθέντα λόγον ἐπιστρέψωμεν.

² Bishop of Hieropolis, “the hearer of John and the friend of Polycarp” (*Euseb. H. E. i. 36*): he composed five books on the “Discourses of our Lord,” but a few fragments of which remain, preserved by Eusebius. They are also given by *Gallandius, t. i.*

quainted with the Apostles. ‘I shall not hesitate,’ he says, ‘to arrange before you whatsoever I once well learned from the elders, and which I have also well retained in my memory, together with my own interpretations, confirming thereby the truth. For I was not a person that was pleased, like the many, with men of much speech, but with men who taught the truth; nor with men who commemorated strange precepts, but with those who commemorated the precepts consigned by the Lord to our faith, and which proceeded from the very truth. And if any one came to me who had accompanied the elders, I questioned him concerning their words; what Andrew or Peter said; what Philip, Thomas, James, John, and Matthew, or any other of the Lord’s disciples; what Aristion, and John the presbyter, the disciples of the Lord, are saying. For I did not think that what is in books would aid me as much as what came from the living and abiding voice.”—*Ap. Euseb. II. E. l. iii. c. 39*; or *Galland. t. i.*

ST. IRENÆUS.—1. “When (these heretics) are convicted out of the Scriptures, they turn round and blame the Scriptures themselves, as not being accurate, as not being from authority, and as being variously expressed, and because the truth cannot be found out of them by those who may be ignorant of tradition. For that truth was handed down not by letters, but by a living voice; and that on this account Paul said, *But we speak wisdom among the perfect: yet not the wisdom of this world* (1 Cor. xi. 6). And this wisdom, each one of them declares, is that which he has invented of himself—a mere fiction that is, according to which that is deserving of the name of truth, which at one time is in Valentinus, and at another time in Marcion, and then in Cerinthus; and which, later, was next in Basilides, or in any one who is contentious, though unable to utter anything to profit. For each one of them, in his utter perverseness, perverting the rule of truth, is not ashamed to preach up himself.

2. “But when, on the other hand, we challenge them to *that tradition which is from the Apostles, which is preserved in the*

churches through the successions of *presbyters*,¹ they are adverse to tradition, saying, that being themselves not only wiser than presbyters, but even than Apostles, they have discovered the genuine truth. . . . Thus it turns out that, at last, they neither assent to the Scriptures nor to tradition."²—*Adv. Hæres. l. iii. c. 2, n. 1, 2, pp. 174–5.*

“These dogmas, Florinus, to speak compassionately, are not of sound doctrine. These dogmas are not in accordance with the Church; and they fling those who believe them into the greatest impiety; these dogmas not even the heretics, who are *without* the Church, have ever dared to produce; these dogmas the presbyters before us, and who shone together with the Apostles, delivered not to you.”³—*Fragm. Ep. ad Florinum,*

¹ Quam autem ad eam iterum traditionem, quæ est ab apostolis, quæ per successiones presbyterorum in ecclesiis custoditur, provocamus eos.

² Evenit itaque, neque scripturis jam, neque traditioni consentire eos. *Where, and by what means, apostolical tradition is preserved, may be seen in the first extract from St. Irenæus, given under “Apostolicity,” where the passage cited above is continued; and in the ensuing chapter, which will be found under “Authority.”*

³ Ταῦτα τὰ δόγματα οἱ πρὸ ἡμῶν πρεσβύτεροι οἱ καὶ τοῖς ἀποστόλοις συμφοιτήσαντες, οὐ παρέδωκάν σοι. The following, which is the continuation of the passage in the text, also deserves notice: “For, when I was yet but a boy, I saw you in Lower Asia, with Polycarp, whilst you were behaving admirably in the royal palace, and striving to obtain his (Polycarp’s) favorable opinion. . . . I could tell the very place where the bishop Polycarp sat as he discoursed, and his goings out and his comings in, and the character of his life, and his bodily appearance, and the discourses which he addressed to the multitude, and how he narrated his daily intercourse with John, and with others that had seen the Lord; and how he commemorated their discourses; and what were the things which he had heard from them concerning the Lord, and concerning His miracles and His doctrines; how Polycarp,—having received them from those who had seen the Word of Life,—narrated the whole in consonance with the Scriptures. These things did I, at that time, hearken to eagerly through the mercy of God then shown me, making remembrance of them, not on paper, but in my heart; and, by the grace of God, I ever revolve them in my mind. And I can testify before God, that if that blessed and apostolic priest had heard anything like this, that exclaiming and closing his ears, and saying, as was usual with him, ‘Good God, unto what times hast thou reserved me that I should endure this,’ he would, on hearing such words, have fled from the spot where he sat or stood. Yea, from his epistles, whether those sent to the neighboring churches, to strengthen them, or to certain of the brethren, admonishing and exhorting them,—this may be clearly shown.”—*T. i. pp. 339–40, Galland.*

t. i. p. 339 (*Ex. Euseb. H. E. l. v. c. 20*). See also the first and second extracts given under "*Authority*."

CLEMENT OF ALEXANDRIA, G. C.—321. "He the eye of whose soul has been dulled by bad nourishment and instruction, let him go to the real light, to the truth, which *in what is written indicates the things not written*."¹ . . .

322. "This work is not intended for an exhibition of art, but I have treasured up these memoranda against old age, as a remedy against forgetfulness, as a mere image and outline of these clear and living words which I have been worthy to hear, and of men blessed and really deserving of honor. With one of those I met in Greece, the Ionian; with another in Magna Græcia; the former was from Cœle-Syria, the latter from Egypt. Some also there were from the east; one from Assyria; another, a Hebrew by descent, from Palestine: he with whom I last met was the first in power; and having discovered him lying concealed in Egypt, I desisted from further search. He was in truth a Sicilian bee, who, cropping the flowers of the prophetic and apostolic meadow, caused a pure knowledge to grow up in the minds of his hearers. But these men preserved the true tradition of the blessed doctrine, directly from Peter, and James, and John, and Paul,² the holy Apostles, having received it in succession, the son from the father,³ though few resemble their fathers: at length, by the blessing of God, have come down to us, and they have deposited (with us), those apostolic seeds received from their forefathers; and I well know that they will rejoice, not that they will be pleased, I mean, with the mere exposition, but

¹ *Τὴν ἐγγράφως τὰ ἀγραφα δηλοῦσαν.*

² It may seem strange that Clement should only mention three of the Apostles; but this accords with a statement preserved by Eusebius (*H. E. l. ii. c. i.*) from the seventh book of the *Hypotyposes* of Clement: "The Lord communicated *the knowledge (τὴν γνῶσιν)* to James, to John, and Peter, after the resurrection; they delivered it to the other Apostles; and they to the *seventy*, of whom Barnabas was one." This fragment is also given in *Potter's edition*, vol. ii, p. 1015.

³ *Οἱ μὲν τὴν ἀληθῆ τῆς μακαρίας σώζοντες διδασκαλίας παράδοσιν, εὐθὺς ἀπὸ Πέτρου . . . παῖς παρὰ πατρός ἐκδεχόμενος.*

only with the accurate representation of what they have delivered. For this, I think, is the delineation of a soul that loves,—to guard the blessed tradition so that it may not escape. . . . For what is the value of wisdom which does not make wise him who is able to hear? Still also does the Saviour save, and He always worketh, as He sees the Father (work). He who teacheth adds to his knowledge, and oftentimes while he speaks, hears together with his hearers. For there is one teacher, both of him who speaks and of him who hears; he who waters both the understanding and the speech. Wherefore the Lord has not forbidden us to rest from good,¹ but has permitted us to impart the divine mysteries, and that sacred light, to those who are able to receive them. But He did not immediately reveal to many those things which were not for many, but to a few; to whom He knew them to be suited, who were capable both of receiving them, and of being conformed to them. Secret things, like God, are entrusted, not to writing, but to oral teaching.² And if any one say that it is written that, *nothing is covered, which shall not be manifested, nor concealed which shall not be revealed* (*Matt. x. 26*), let him hear from us, that to him who hearkeneth in secret, that which is hidden shall be manifested . . . and to him who is capable of receiving in secret the things traditionally delivered, that which is concealed shall be made known, so that the truth, and what is hidden from the many, may be made manifest to the few. . . . (324). The mysteries are mystically delivered, in order that that which is said may be in the speaker's mouth, or rather, not in speech, but in the understanding.

“*But God hath given to the Church some Apostles, and some prophets, and some evangelists, and some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. . . . Some of (these secret things) I deliberately pass by, making a selec-*

¹ Ἀπὸ ἀγαθοῦ σαββατίζειν.

² Τὰ δὲ ἀπόρρητα, καθάπερ ὁ Θεὸς, λόγῳ πιστεύεται, οὐ γράμματι.

tion after reflection, being afraid to commit to writing things which we are upon our guard even to speak about; not from any envy, for that is not lawful, but for fear lest those who may meet with them, taking them in a wrong sense, might fall into error, and we should thus be found to be giving—as they say who use proverbs—‘a sword to a child.’ . . . There are some things which my writing will obscurely indicate; and on some things it will dwell; others it will only name, and will attempt, though concealing, yet to declare, and though hiding to manifest, and though silent to point out; and it will lay before the reader the dogmas that have been taught by celebrated heresies, and will oppose to them all those things which ought to be premised to the interior contemplation of knowledge, *which will be proceeded in by us according to the celebrated and venerable rule (canon) of tradition,*¹ commencing from the origin of the universe, setting forth those points of physical contemplation which are necessary to be premised, and first removing whatever may be an obstacle in the way, so that the ears may be prepared for the reception of the tradition of true belief (gnostic).”²—*Strom. l. i. pp.* 321-5.

[In the fifth book of the *Stromata* are found many remarkable statements regarding written and unwritten doctrines, and the privileged persons to whom perfect knowledge was communicated. At *p.* 682 he quotes what St. Paul says (*Ephes. c. iii. 3, 4, 5*) respecting his knowledge in the mystery of Christ, and adds:] “For there is a certain instruction even of the perfect, concerning which Paul writes to the Colossians (*i. 9-11, 25-7*). So that some mysteries were concealed until the times of the Apostles, and were by them transmitted as they received them from the Lord; concealed in the Old Testament, but now *made known to the saints.*”

[He then, *p.* 683, quotes several passages from St. Paul to

¹ Κατὰ τὸν εὐκλεῆ καὶ σεμνὸν τῆς παραδόσεως κανόνα.

² Τῆς γνῶστικῆς παραδόσεως. γνῶσις, in Clement, is the knowledge possessed by the perfect Christian: γνῶστικός, the knowledge reserved to the few. This gnostic tradition is frequently mentioned. See *Strom. i. p.* 325; *iv. 564*; *vi. 771*.

show that this knowledge was not vouchsafed to all believers:] “And yet more clearly does he show that the knowledge belongs not to all,¹ adding: *Praying withal for us also, that God may open unto us a door to speak the mystery of Christ, for which also I am bound, that I may make it manifest, as I ought to speak (Coloss. iv. 3, 4). There were some things delivered to the Hebrews without writing.*”² [And this Clement proves by quoting the epistle to the Hebrews (v. 12-14, vi. 1). In p. 684, he quotes other passages of Scripture to prove the same point, and proceeds thus:] “*I know, saith the Apostle, that when I come to you, I shall come in the abundance of the blessing of Christ (Rom. xv. 29). He wishes in person to communicate to them personally the spiritual gift, and the Gnostic tradition,³ for these things were not such as could be imparted by an epistle. . . . Again he thus teaches: And I, brethren, could not speak to you as unto spiritual, but as unto carnal: as unto little ones in Christ: I gave you milk to drink, not meat; for you were not able as yet. But neither indeed are you now able, for you are yet carnal (1 Cor. iii. 1, 2). If then milk is for children, and meat is, by the Apostle, called the food of the perfect; milk will signify catechetical instruction, as the first nourishment of the soul; and meat the contemplation which penetrates into all mysteries, the very flesh and blood of the word, that is, the comprehension of the divine power and essence.*”—*Strom. l. v. pp. 682-5.*

“If then we call Christ wisdom, and His the active power displayed through the prophets, by means of which it is in our power to learn the Gnostic tradition, as He in person taught the holy Apostles; wisdom would be the firm and sure knowledge, being the knowledge and comprehension of things present, future and past, as delivered and revealed by the Son of God. . . . Whilst knowledge itself is that which has come

¹ Τὸ μὴ πάντων εἶναι τὴν γνῶσιν.

² Ἦν γὰρ τινὰ ἀγράφως παραδιδόμενα αὐτίκα τοῖς Ἑβραίοις.

³ Τὴν γνῶστικὴν παράδοσιν.

down, transmitted without writing to a few by successions from the Apostles.”¹—*Strom. l. vi. p. 771.*

“In the same manner as if one became, from being a man, a brute, as they did who were under the drugs of Circe, so he has ceased to be a man of God, and faithful to the Lord, who has thrown aside the ecclesiastical tradition, and plunged into the opinions of human heresies.”²—*Ibid. l. vii. p. 890.*

“For as the doctrine, so also was the tradition of all the Apostles, one.”³—*Ibid. l. vii. p. 900.* See also the extract from *Pædagog. l. i. c. v. p. 108,* given under “*Authority.*”

TERTULLIAN, L. C.—1. “Inasmuch as they advance this objection also, ‘Where are we forbidden to wear crowns?’ I shall attack this ‘where’—the more specific shape of the present question. . . .

2. “I say that no believer allows a crown upon his head on any other time, except the time of this sort of temptation. All observe this rule from the time of their being catechumens up to becoming confessors and martyrs, or their apostasy. Whence the authority for this rule, which is now made the chief question, is for thee to look to. Moreover, when it is made a question why a thing is observed, it is meanwhile granted that it is observed. Wherefore, that cannot be thought to be no sin, which is committed against a rule which, as such, ought to be maintained for its own sake, and

¹ *Ἦ γινώσκεις δὲ αὐτῆς, ἢ κατὰ διαδοχὰς εἰς ὀλίγους ἐκ τῶν ἀποστόλων ἀγράφως παραδοθεῖσα, κατελήλυθεν.*

² *Ὁ ἀναλακτικῶς τὴν ἐκκλησιαστικὴν παράδοσιν.*

³ *Μία . . . ἡ διδασκαλία, οὕτως δὲ καὶ ἡ παράδοσις.* The following, which occurs earlier, viz., *Pædag. l. iii. p. 299,* is deserving of notice: “But all, you will say, do not aspire to philosophy. Do we not all pursue life? What do you say? How then did you believe? How then do you love God and your neighbor, unless you love philosophy? or how do you love yourself, if you love not life? You say, ‘I have not learned letters.’ But if you have not learned to read, there is no excuse for not hearing, as hearing is not taught. Faith is the possession of those who are wise, not according to the world, but according to God; it is learned even without letter (*ἢ δὲ, καὶ ἄνευ γραμμάτων ἐκπαιδεύεται*); and its writing, which is at once divine, and accommodated to the ignorant, is called love, a spiritual composition.”

is sufficiently warranted by the support of general consent. Doubtless, provided that the reason of it may be inquired into! but without touching the observance, nor to overthrow it, but rather to build it up; that thou mayest the more observe it, when thou art easy even with respect to the reason of it. For what sort of thing is it, for a man to call in question an observance when he has abandoned it, and to ask for its origin when he has ceased from it? . . . The question on this point is endless, and I commend the faith which believed that the observance was to be kept before it had learned why. And it is easy to ask on the instant, 'Where is it written that we may not be crowned?' But where is it written that we may be crowned? For they who demand the support of Scripture on the other side, already judge that their side also ought to have the support of Scripture. For if it shall be said that we may be crowned because Scripture forbids it not, it may be equally retorted that we may not be crowned, because Scripture commands it not. What shall religion do? Shall it admit both, because neither is forbidden? or reject both, because neither is commanded? But (thou wilt say) that which is not forbidden, is freely permitted. Nay, but that is forbidden, which is not freely permitted.

3. "And how long shall we go on, sawing backwards and forwards upon this line, when we have an old-established observance, which, in preventing the question, has settled it? If no Scripture has determined this (observance), assuredly custom has confirmed it, which doubtless has been derived from tradition. For how can a thing be used, unless it be first handed down to us? But (thou sayest), 'Even where tradition is pleaded, written authority is to be required.' Therefore, let us inquire whether even tradition, unless written, ought not to be received.¹ Certainly we shall deny that it ought to be received, if there be no precedents to determine the contrary in other observances, which, without any Scripture document, we defend on the title of tradition alone, and by the support

¹ *Quæramus an et traditio nisi scripta non debeat recipi.*

of consequent custom. In fact, to begin with baptism: when we are about to come to the water, in the same place, but at a somewhat earlier time, we do in the Church testify, under the hand of a chief minister, that we renounce the devil and his pomp and his angels. Then are we thrice dipped, pledging ourselves to something more than the Lord has prescribed in the Gospel; then, some undertaking the charge of us, we first taste a mixture of honey and milk, and from that day we abstain for a whole week from our daily washing. The sacrament of the Eucharist, commanded by the Lord at the time of supper, and to all, we receive even at our meetings before day-break, and from the hands of no others than of those who are the presidents. We make, on one day every year, oblations for the dead, as for their birthdays.¹ On the Lord's day we account it unlawful to fast, or to worship upon the knees. We enjoy the same freedom from Easter-day even unto Pentecost. What anxiety we suffer if any of the wine (chalice), or even of our bread, fall to the ground. In all our travels and movements, in all our coming in and going out, in putting on our clothes and shoes, at the bath, at the table, in lighting our lamps, in lying down, in sitting down, whatever employment occupies us, we mark (wear) our forehead with the sign of the cross."

4. "For these and such like rules if thou requirest a law in the Scriptures, thou shalt find none. Tradition will be pleaded to thee as originating, custom as confirming, and faith as observing them. That reason will support tradition, and custom, and faith, thou wilt either thyself perceive, or learn from some one who has perceived it. . . . By these examples, therefore, it will be declared, that an unwritten tradition may be maintained in its observance, being confirmed by custom, a sufficient witness of a tradition at the time approved by the continuance of the observance. But even in civil matters custom is taken for law, where there is no law; nor is there any difference whether it be founded on any writing or

¹ Oblationes pro defunctis, pro natalitiis annua die facimus.

on reason, since it is reason which commends even written authority."—*De Corona*, pp. 101-2.¹

"With these designs, I am of opinion, it is, that thou, Marcion, hast dared to do away with so many original documents of Christ. I ask thee, by what authority? If thou art a prophet, foretell something; if an apostle, preach publicly; if an apostolic man, agree in sentiment with the Apostles; if thou art a Christian only, believe what has been handed down;² if thou art none of these, I should be justified in saying, die: for thou art even dead, who art not a Christian, from not believing that, which being believed makes Christians. And thou art the more dead, the more thou art not a Christian, who, when thou wert one, hast fallen away, by rescinding what previously thou didst believe, as even thou thyself acknowledgest in a certain epistle; and thy followers do not deny, and ours prove. Therefore, in the act of rescinding what thou didst believe, already didst thou, destitute of belief, rescind; not however because thou didst cease to believe, didst thou act right in rescinding; yea, in rescinding what thou hadst believed, thou provest that before thou didst rescind, thy belief was different. That was different, so it had been handed down; now, that which had been handed down, that was true, as having been handed down by those whose it was to hand down.³ Therefore, in rescinding what had been handed down, thou didst rescind what was true. Without any right thou didst it. But elsewhere we have already more fully used this plea of prescription against all heresies."—*De Carne Christi*, n. 2, p. 308. See also *l. i. Adv. Marcion*, n. 19-21, pp. 374-5. For other extracts, see "*Apostolicity*" and "*Private Judgment*."

¹ This treatise is supposed to contain traces of Montanism, and to be the earliest of Tertullian's writings, in which the errors of that sect are found. The object of the tract is, to prove that a Christian soldier had acted as Christianity required of him, in refusing to wear the *crown* conferred on the victorious soldiers.

² Si tantum Christianus es, crede quod traditum est.

³ Porro quod traditum est, id erat verum, ut ab eis traditum quorum fuit tradere.

CENTURY III.

SERAPION, G. C.¹—“ We receive, even as Christ, both Peter and the rest of the Apostles ; but writings which falsely bear their names, as experienced men we reject, since we know that we have no such books transmitted to us.”—*Ex. Lib. de Ev. Petri* (*Ex. Euseb. II. E. l. vi. c. 12*), *Gallandii Bibl. t. ii. p. 163*.

CAIUS, L. C.²—“ These men profess that all the ancients, and that the very Apostles, both received and taught the things which they now proclaim ; and that the truth of the gospel was preserved till the days of Victor, who was the thirteenth Bishop of Rome, from Peter ; but that, from the time of Victor’s successor, Zephyrinus, the truth has been corrupted. This assertion of theirs might possibly be credited, if, in the first place, the divine Scriptures were not opposed to them ; and, next, that there are writings of certain brethren older than the time of Victor, which they wrote against the Gentiles in defence of the truth, and against the heresies of the day,—I mean the writings of Justin, Miltiades, Tatian, Clement, and of many others, in all which Christ is declared God ;³ for as to the writings of Irenæus, and of Melito, and the rest, who is ignorant that they proclaim Christ, God and man ; and all the psalms and hymns, written from the beginning by faithful brethren, celebrate Christ, that word of God, declaring Him to be God.⁴ The ecclesiastical sentiment having been, during so many years, proclaimed, how happens it that these men taught, to Victor’s days, in the way that these men pretend ? How, that they are not ashamed to invent this falsehood respecting Victor ? knowing well that Victor rejected from communion Theodotus, the

¹ Serapion was eighth bishop of Antioch. He seems to have died about the year 211. The fragments of his writings are collected, from Eusebius, in the second volume of Gallandius, the edition used.

² *Ap. Euseb. II. E. l. v. c. 28*. Eusebius does not name Caius,—who was a Roman presbyter, distinguished by numerous writings, of which a few fragments only have come down to us.—as the author of this extract, but Pearson, following Photius, ascribes this piece to him. The year 214 is the date assigned to him by Gallandius, who has collected his remains in his second volume.

³ Θεολογεῖται ὁ Χριστός.

⁴ Θεολογοῦντες.

carrier, the leader and parent of this God-denying apostasy, he being the first to say that Christ was a mere man? For, if Victor held, as they say, with them, why then did he cast off Theodotus, the inventor of this heresy?"—*Galland. t. ii. Bib. Vet. PP. p. 204.*

ORIGEN, G. C.—“As some of them think differently from those who have gone before, let there be preserved the ecclesiastical teaching, which, transmitted by the order of succession from the Apostles, remains even to the present day in the churches: that alone is to be believed to be truth which in nothing differs from the ecclesiastical and apostolical tradition.”—*T. i. Lib. de Princip. n. 2, p. 47. For context see “Authority.”*

“We are not to credit these men, nor to go out from the first and the ecclesiastical tradition; nor to believe otherwise than as the churches of God have by succession transmitted to us.”—*T. iii. Comm. in Matt. n. 46, p. 864. For the context see “Authority.”*

“As I have learned by tradition¹ regarding the four gospels, —which also are the only undisputed ones in the Church of God which is under heaven,—that the first was written,” &c.—*T. iii. Comm. in Matt. p. 440. (Euseb. II. E. l. vi. c. 25.)*

“For this, too, has the Church received a tradition from the Apostles, to give baptism even to children.”²—*T. iv. in Ep. ad Rom. l. v. n. 9, p. 565. See also T. iv. Fragm. in Ep. ad Titum, p. 696.*

“If, therefore, any church holds this epistle (Hebrews) as Paul’s, let it receive praise on this account. For the ancients have not rashly transmitted it as Paul’s.”—*T. iv. Fragm. in Ep. ad Hebr. p. 698.*

“In this place it does not seem to me that the *soul* is to be understood; for fear lest I may fall into a dogma, opposed to that of the Church of God, concerning the transmigration of souls, which has neither been transmitted by the Apostles, nor

¹ Ὡς ἐν παραδοσει μαθῶν.

² Ecclesia ab apostolis traditionem accepit.

manifested in any part of the Scriptures.”¹—*Galland. t. iii. c. x. p. 37. (T. iii. Comm. in Matt. l. xiii. ex Pamphil. Apolog.)*

ST. HIPPOLYTUS, G. C.—“When the blessed presbyters heard these things (the errors of Noëtus), they summoned him before the Church and questioned him. He, at first, denied that such were his opinions; but later, he concealed some of his opinions, and gathered unto him his partners in error, and then wished to establish the purity of his doctrine. The blessed presbyters again summoned and reproved him. But he opposed them, saying, ‘What evil do I do in glorifying Christ?’ And the presbyters answered him, ‘And we, too, know that there is truly one God; we know Christ; we know that the Son suffered, as He suffered: died, as He died; and was raised again on the third day, and is at the right hand of the Father, and will come to judge the living and the dead. And those things do we say which we have learned.’”² Then, having convicted him, they cast him out of the Church. And he reached to such a height of pride as to set up a school for his doctrine.”—*Contr. Noëtum Galland. t. ii. p. 454. (Fabr. tom. ii. n. 1, p. 6.)*

“These testimonies are sufficient for believers who study truth; as to unbelievers, they believe no one. . . . Let us, therefore, blessed brethren, believe according to the tradition of

¹ Δόγμα, οὔτε παραδιδόμενον ὑπὸ τῶν ἀποστόλων, οὔτε ἐμφαινόμενον ποῦ τῶν γραφῶν.

² Ταῦτα λέγομεν ἃ ἐμάθομεν. The following, which is from the treatise against Noëtus, has strangely enough been adduced as opposed to tradition: “There is *one God* whom we do not know from other source (ἄλλοθεν) than the holy writings. For, just as if a man should wish to exercise the wisdom of this world, he would not be able to attain to it otherwise than by attending to the dogmata of philosophers, so, as many of us as wish to exercise piety towards God, we shall not exercise it from other source than from the oracles of God. Whatsoever things, therefore, the divine writings declare, let us know; and whatsoever things they teach, let us recognize; and as the Father wishes to be believed, let us believe; and as He wishes the Son to be glorified, let us glorify Him; and as He wishes the Holy Spirit to be given, let us receive (Him); not according to our own will, nor according to our own mind, nor wresting the things delivered from God, but in that way which Himself wished through the holy writings to show, so let us know.” μὴ κατ’ ἰδίαν προαίρεσιν (private interpretation), μηδὲ κατ’ ἴδιον νοῦν (private judgment).—*Contr. Noët. Galland. t. ii. p. 459, n. 9. Fabr. t. ii. n. 9, pp. 12, 13.*

the Apostles,' that God the Word descended from heaven into the Virgin Mary, in order that, having taken flesh from her, having taken a human soul,—I mean a rational soul,—having become whatever man is, save sin, He might save the fallen, and confer immortality upon those who believe in His name.'—*Contr. Hæres. Noët. n. 17. (Galland. t. ii. p. 463.)*

ST. CYPRIAN, L. C.—“Although I am sensible that most of the bishops, who have been, by the divine favor, set over the Lord's churches throughout the world, hold to the method of evangelical truth and of the Lord's tradition, and depart not, by any human and novel institution, from that which Christ our Master both taught and did; yet, as some, through ignorance or simplicity, in consecrating the chalice of the Lord, and in ministering it to the people, do not that which Jesus Christ, our Lord and God, the author and teacher of this sacrifice, did and taught, I have thought it an act of duty, as well as of necessity, to write this letter to you, in order that if any one be yet held in this error, he may, when he has seen the light of truth, return to the root and origin of the Lord's tradition.² . . . Know, then, that we have been admonished that, in offering the chalice, the Lord's tradition be observed, and that nothing be done by us but what the Lord first did for us, that the chalice, that is, which is offered in *commemoration* of Him, be offered mixed with wine.”³—*Ep. lxiii. ad Cæcilium, p. 225.*

¹ Πιστεύσωμεν κατὰ τὴν παράδοσιν τῶν ἀποστόλων. It must be remarked that the writer does not specify any doctrine in this place, which may not, possibly, be gathered from the Scriptures; but, when we take into account that he uses this very phrase, “Apostolic Tradition,” as the title of an entire treatise, which, as far as it has been preserved, consists almost entirely of unwritten doctrine and discipline, the passage in the text may reasonably be given as showing that he appealed to tradition in confirmation of what Scripture teaches, or is thought to teach.

² Ad radicem atque originem traditionis Dominicæ revertatur. The whole of this letter, an extract from which has been already given under “*Indefectibility*,” and from which numerous extracts will be found under the head “*Sacrifice*,” is written especially to enforce the necessity of mingling water with the wine in the Eucharistic sacrifice.

³ Wherefore is it sedulously, by a divine tradition and apostolical observance (de divina traditione et apostolica observatione), to be observed and held, as is also held amongst us, and throughout almost all the provinces,

FIRMILIAN, G. C.—“As to what Stephen has asserted, as though the Apostles had forbidden those who came over from heresy to be baptized, and had handed this down to be observed by posterity,¹ you (Cyprian) have answered most fully, that no one is so foolish as to believe that the Apostles have handed this down, seeing even that it is certain that these execrable and detestable heresies took their rise after their time. . . . Further, that they, who are at Rome, do not, in all things, observe what has been handed down from the beginning, and in vain put forward the authority of the Apostles, any one may know even from this, that as regards the celebration of the Easter-day, and many other sacraments of divine concernment, there are amongst them sundry diversities, and that their observance does not exactly correspond with that at Jerusalem; in which respect there are also, in many other provinces, many differences, according to the diversity of place and names; and yet not on that account has there ever been a departure from the peace and unity of the Catholic Church. This breach Stephen has now dared to make, breaking with you that peace which his predecessors ever maintained with you in mutual love and honor; and besides this, defaming the blessed Apostles Peter and Paul, as if they had handed this down; they who, in their epistles, have execrated heretics, and warned us to avoid them. Whence it is apparent that this is a human tradition² which upholds heretics, and in-

that, for the right celebration of orders, the nearest bishops of the same province should meet together amongst that people for whom a prelate is ordained, and that the bishop be chosen in the presence of the people who are most fully acquainted with the life of each person.”—*Ep.* lxxviii. p. 256.

¹ Et hoc custodiendum posteris tradiderint.

² Apparet hanc traditionem humanam esse. It may be useful to collect a few passages from various writers relative to Pope Stephen's dictum on tradition. St. Cyprian, in his *Ep.* lxxiv. *Pompeio*, says: “For, amongst other things, arrogant or extraneous, or self-contradictory, which he wrote without due knowledge and caution, he moreover added this, saying: ‘If then any one shall come to you from any heresy whatsoever, let there be no innovation beyond what has been handed down (nihil innovetur nisi quod traditum est) (namely) that the hand be imposed on him unto penitence.’” It is again cited in the same epistle, and though the principle itself is not denied, the application of it to the case in dispute is repudiated and condemned by St. Cyprian, who thereby fell into a grievous error. Eusebius:

sists that they have baptism, which appertains to the Church alone.”—*Inter op. S. Cypriani, Ep. lxxv. p. 303.*

CENTURY IV.

EUSEBIUS, G. C.—[Having given a list of the Deuterocanonical books of the New Testament, he says:] “All the above writings are controverted. And yet I have of necessity given a catalogue of them, distinguishing, according to the tradition of the Church,¹ those writings which are true, genuine, and acknowledged, from the other writings in addition to these, which are not put into the body of the New Testament, and are even controverted, but which still are acknowledged by the greater number of ecclesiastical writers; that thus we may be able to know, both what writings are of this character, and also those which are circulated by heretics under the name of Apostles, as containing the gospels of Peter, and of Thomas, and of Matthias, and even of others besides these, and the acts of John and of the other Apostles.”—*Hist. Eccles. l. iii. c. 25, p. 119.*

He says of St. Ignatius, and of his epistles: “He warns them to be especially on their guard against the heresies just then first springing up, and increasing. He exhorts them to hold firmly the tradition of the Apostles,² which, for security, he thought it necessary, as a witness, to confirm in writing.”—*II. E. l. iii. c. 36.*

“Moses, on inanimate tables, but Christ, on living souls, wrote the perfect precepts of the New Testament; and His disciples also, according to the wish of their Master, making their teaching suitable to the ears of the many, what things soever

“First of all Cyprian, who was the shepherd of the church of Carthage, thought that they (heretics) were not to be restored to the Church, until they had first been cleansed by baptism. But Stephen, who thought that nothing new ought to be innovated beyond (or, as regards) the tradition which had prevailed from the beginning (*μη δειν τι νεωτερον παρα την κρατησασαν αρχην παραδοσιν επικαινοτομειν*), was grievously moved at this.”—*II. E. l. vii. c. 3.* Vincentius of Lerins: “In times past, Agrippinus of blessed memory,” &c., as given in this section.

¹ Κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν.

² Τῆς τῶν ἀποστόλων παραδόσεως ἀπριξέεσθαι.

were taught by their perfect Master, for such as had overcome mere habit, those they delivered to such as were competent to receive them; but whatsoever things they had received to adapt to those who were still under the passions, and who stood in need of remedies, such, letting themselves down to the weakness of the majority, they transmitted, some to be observed on account of written, and others on account of unwritten laws: ¹ so that even now in the Church of Christ there are two modes of living having force of law, the one, above nature and superior to the common and human scheme of life, not admitting of marriage, or the generation of children, nor of possessions, nor of superfluity, and devoted entirely to the service of God according to their overflowing heavenly love.”—*Dem. Evang. c. viii. p. 29.*

Writing against Marcellus of Ancyra, he says, “*There is, therefore, one God, and one Mediator between God and man, and all creatures; who has not now begun His saving mediation, but who was also (Mediator) before His divine appearance amongst men. . . . And besides the divine writings, the Catholic Church of God, from one end of the earth to the other, sets her seal, out of unwritten tradition, to the testimony of the divine Scriptures.*”²—*Ibid. Contra Marcell. l. i. c. i. p. 9.*³

¹ Τὰ μὲν διὰ γραμμάτων, τὰ δὲ δι' ἀγράφων θεσμῶν φυλάττειν παρεδίδεσαν.

² Καὶ πρὸς τοῖς θείοις ἐγγράφοις, τῆς ἀπὸ περάτων γῆς ἕως περάτων καθολικῆς ἐκκλησίας τοῦ Θεοῦ, τὰς ἀπὸ τῶν Θεῶν γραφῶν μαρτυρίας, ἐξ ἀγράφου παραδόσεως, ἐπισφραγιζομένης.

³ The Arian party, to which Eusebius was attached, if he did not actually belong to it, was particularly embittered against Marcellus, bishop of Ancyra, who had shown himself their sagacious and determined opponent. It is therefore conjectured, that to accuse him of heresy was one of the devices of the Arians to ruin his credit. The following, which bears upon the subject of this section, seems dictated by the same spirit: “I will, first of all, set down wherein he tries to gainsay those who have written rightly and ecclesiastically; inveighing against the writers, and only just not engaging in a general battle with all of them: now he contradicts Asterius, now the great Eusebius, then he turns upon that man of God, the thrice-blessed Paulinus . . . and passing from him proclaims war against Origen . . . he rejects all the Fathers of the Church together, satisfied with no one whatever, except with himself.”—*Ib. l. i. c. 4, pp. 19-20.* “Why cast thyself over

Speaking of the observance of the Sunday instead of the Sabbath, he says: "We have received from tradition that we are to assemble on that day."—*Comm. in Ps. xci. t. i. p. 608; Nova Collect. Montf.*

ST. JULIUS I., POPE, L. C.¹—"Not thus were Paul's ordinances: not thus have the fathers handed down to us: this is an alien form, and a new institution. Bear with me cheerfully, I beseech you, for what I write is for the common weal. For what we have received from the blessed Apostle Peter, the same do I make known to you."—*Ep. ad Eusebian, n. 21, p. 13, t. v. Galland.*

LIBERIUS, POPE, L. C.²—"This is not the ecclesiastical rule, nor have we ever received any such tradition from the fathers, who themselves also received (tradition) from the blessed and great Apostle Peter."³—*Ep. ad Euseb. Spado. ap. Athan. Hist. Arian. n. 36; and in Galland. t. v.*

ST. HILARY, L. C.—See the quotation given from the *Fragm. Hist. vii.* under the head "*Apostolicity.*"

ST. ATHANASIUS, G. C.—"The messengers that have been sent to you, and to others, will inform you of the contumely and injustice which they have endured (from the Arians). Be ye also, therefore, moved, I beseech you, not as if we alone, but as if you also had been unjustly treated, and let each lend his aid, as though he personally suffered; lest the canons of the Church, and the faith of the Church, be shortly damaged. For both are endangered, unless God speedily through you rectify these disorders, and the Church find defenders. For

a precipice, deciding in thy writings on things which thou art ignorant of? Why dost thou not keep to what thou hast received from the Fathers and teachers of the Church? Thou introducest novelties," &c.—*Ib. l. ii. p. 53.*

¹ He succeeded St. Mark in the year 337, and was the strenuous defender of St. Athanasius, whom he restored to his see. He died in 352. The edition used is *Gallandius, t. v.* after *Coustant.*

² The successor of St. Julius in 352. He suffered severely from the Arian party, and was for a time alienated from St. Athanasius. He died in 366. *Gallandius, t. v.* is the edition used.

³ Οὐτε τοιαύτην πώποτε παράδοσιν ἔσχομεν παρά τῶν πατέρων, τῶν καὶ αὐτῶν παραλαβόντων παρά τοῦ . . . πέτρου.

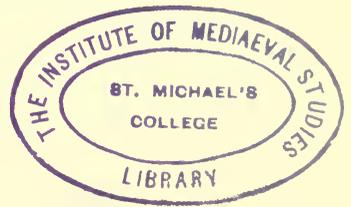
it is not now that the canons and statutes have been given to the churches, but from our fathers have they been well and steadfastly transmitted. Neither is it now that the faith began, but from the Lord, through the disciples, has it come down to us.¹ In order, therefore, that those things, which from the ancients have been preserved in the churches even unto us, may not in these our days utterly perish, and that the things entrusted to us may not be required at our hands, be ye zealous, brethren, as being the dispensers of the mysteries of God, and as witnessing these things rudely seized by others.”—*Ep. Encyc. ad Ep. n. i. t. i. p. 88.*

“For this has been their device and cunning (of the Arians), and they had ever this deadly purpose, to seek to drive from their chairs, and to hunt down those who in any place are of the orthodox faith, and who hold to that teaching of the Catholic Church which has been handed down to them from their fathers.”—*Apol. con. Arian (Ex Ep. Syn. Sard.) n. 37, t. i. pp. 122-3.*

“And what is strange indeed, Eusebius of Cæsarea in Palestine—who had but the day before refused, but afterwards subscribed (the creed of Nicæa)—sent a letter to his church, declaring this to be the faith of the Church, and the tradition of the fathers.”²—*Ep. de Dec. Nicæen. Synod. n. 3, t. i. p. 166.*

¹ Ἐκ τῶν πατέρων ἡμῶν καλῶς καὶ βεβαίως παρεδόθησαν. οὐδὲ νῦν ἡ πίστις ἤρξατο, ἀλλ' ἐκ τοῦ κυρίου διὰ τῶν μαθητῶν εἰς ἡμᾶς διαβέβηκεν.

² Amongst the documents preserved by St. Athanasius' treatise on the Nicene creed, is the celebrated letter of Eusebius, which, before giving his profession of faith, contains the following preamble, illustrative of the subject before us: “As we have received from the bishops before us; and in our first catechisings; and when we received the laver; and as we have learned from the divine writings; and as we both believed and taught in the presbyterate and in the episcopate itself, so also believing now, we present before you our faith, and it is this,” &c.—*De Decr. Nic. Syn. t. i. p. 187.* In the synodal epistle of the council of Sardis, held in 347, in defence of St. Athanasius especially, we read: “For this has been their artifice and wickedness, of this deadly purpose have they (the Arians) ever been, to strive to trouble and persecute all those who are anywhere of the orthodox faith, and who hold to that teaching of the Catholic Church which has been transmitted to them by their fathers.”—*Labb. t. ii. col. 664.*



“But as these men, maddened by their impiety, and smitten with blind dizziness as regards the truth, make it their sole business to bring accusations against the synod (of Nicæa), let them tell us out of what sort of Scriptures they have learnt, or from which of the holy men they have heard, the terms which are heaped together by them?”¹—*Ibid.* n. 18, pp. 175-6.

“I exhort you, therefore, that none of you be deceived; let none of you be ensnared (by these Arians), but rather, now that an impiety like the Jewish has gone forth against the faith in Christ, be ye all zealous for the Lord, and let each one, holding fast the faith received from the fathers, and which they who assembled at Nicæa bore in memory when they wrote, refuse to bear with those who attempt to innovate in opposition to the faith. Even though they, in their writings, produce expressions from the Scriptures, have nothing to do with the writers; even though they utter the words of the orthodox faith, attend not to them when even speaking so, for they do not speak with a right sentiment, but covering themselves under words, as with a sheep’s clothing, within they are in mind Arians—in this like the devil, the leader of heresies. For he too quoted from Scripture, but was silenced by the Saviour. For had he thought as he spoke, he would not have fallen from heaven.”—*Ep. ad Episc. Ægypt. et Lyb.* n. 8, t. i. p. 219.

“Who ever heard such things as these? or whence, or from whom, have the favorers and hirelings of this heresy learnt them? Who, when they were catechised, ever uttered such things to them? . . . But if even they themselves (the Arians)

¹ A little later in the same letter, he appeals in defence of the term *consubstantial*, against which the Arians objected, to several of the Fathers, as to Theognostus, Dionysius of Alexandria, Dionysius of Rome, Origen, and subjoins to the extracts from their writings, these words: “See then how we demonstrate that this opinion has descended from Fathers to Fathers, whilst you, O ye new Jews, and disciples of Caiphas, what Fathers have you to show for your terms? (ἐκ πατέρων εἰς πατέρας διαβεβηκέναι τὴν τοιαύτην διάνοιαν ἀποδεικνύομεν. ὑμεῖς δὲ, ὧ νεοὶ Ἰουδαῖοι).”—*Ib.* n. 27, p. 183.

confess that these things are now heard for the first time, they will not deny that this heresy is alien, and is not from the fathers. But that which is not from the fathers, but has just now been discovered, what else can it be¹ but that of which the blessed Apostle Paul prophesied, *In the last times some shall depart from the sound faith, &c.* (1 *Tim.* iv. 1)?—*Or. i. Con. Arian. n. 8, t. i. p. 325.*

“ Though dwelling in the desert, I have written to you these few things, on account of the audacity of those who have turned aside from the truth. . . . I have delivered to you the apostolic faith, as it has been transmitted to us by the fathers, not inventing anything adventitious, but what I have learned, that have I written harmoniously with the holy Scriptures.”—*Ep. i. ad Serap. n. 33, t. i. part. 2, p. 545.*

“ Who then will not commend the piety of the bishops who assembled in the synod of Ariminum? Men who endured the fatigues of such a journey, and the dangers of the sea, in order to depose those who agreed with Arius, and to keep untouched the decrees of the fathers (of Nicæa), and who executed this purpose in a holy and canonical manner. For each of them was persuaded that if they undid the acts of their predecessors, a pretext was furnished to all in after times to undo in like manner what they were then doing. And who would not disclaim the rashness of Eudoxius and Acacius, who betray the honor of their own fathers in their zeal and affection for the Arians? For what trust is to be put in their own acts, if the acts of the fathers be undone? Or how call those, to whom they have succeeded, their fathers, of whose opinions they have become the impugnors? . . . And what will they teach the people who have been under their instructions? That the

¹ *Τὸ δὲ μὴ ἐκ πατέρων, ἀλλὰ νῦν ἐφευρεθὲν, τί ἀν εἴη ἕτερον.* So again, in his second oration against the Arians (*t. i. n. 40, p. 401*): “ If then neither in the divine writings is there found another wisdom besides the Son, nor from the Fathers have we heard anything of the kind, but they confess and write, that wisdom is an uncreated being co-existent with the Father, His own, and the Creator of the world, this must be the Son Himself, who, even by their own confession, coexisted with Him from everlasting.”

fathers have erred? And how will they have credence given them on the part of men whom they themselves are actually teaching not to obey their masters? With what eyes will they look upon the monuments of the fathers, whom they now call heretics? Why do they cry down the Valentinians, and Phrygians, and the Manichees, and yet give the name of saints to men who, in their judgment at least, held the same opinions? Or how can they any longer be themselves bishops, if they were ordained (constituted), as they give out, by heretics? If they did indeed hold evil opinions, and have by their writings led the world into error, let the very memory of them cease for ever; and if their writings are cast aside, go you and cast forth their remains too from the cemeteries, that all men may know that they were deceivers, and you parricides.¹ The blessed Apostle Paul indeed praises the Corinthians, in these words, *I praise you that in all things you are mindful of me, and as I delivered unto you the traditions, so do you hold them* (1 Cor. xi. 2). But these men, with these their opinions of those who have gone before them, will dare to address the very contrary to the people: ‘We do not praise you for being mindful of the fathers, but we praise you rather when you hold not their traditions.’ And, in fine, let them cast a slur on their own ignoble origin, and say, ‘We have sprung, not from religious men, but from heretics.’ For to say such things is in character for men who, as I have said, betray the honor of their fathers, and their own salvation, to the heresy of the Arians, and who fear not to hear what is written in the divine proverb, *An evil generation curseth their fathers* (*Prov. xxxii.*), and the threat lying in the law against such. These

¹ St. Hilary (*De Synodis*, n. 19, p. 518, t. ii. *Ed. Bened. Veron.*) has a similar passage: “Let us bear in mind so many holy priests who are now at rest: what will be the Lord’s judgment on us, if they be now anathematized by us? What will become of us who bring matters to such a pass, that forasmuch as they were not bishops, we too have begun not to be such (or, we never were such) (ut quia episcopi non fuerunt, nos quoque nec cœperimus)? For by them were we ordained, and we are their successors. Let us renounce the episcopate, seeing that we have received the office from men who were an anathema.”

men, then, on account of their zeal for heresy, have a temper thus contentious. But be ye not thereby troubled; neither account ye their audacity, truth. For they are also even mutually opposed to each other, and, having abandoned the fathers, they have not one mind, but fluctuate in divers and varied changes,¹ and contending against the synod of Nicæa, they too have held many synods, and, having laid down a faith in each, have abided by none; nor will they ever cease from acting thus, because, seeking amiss, they will not find the wisdom which they have hated. I have accordingly, not without need, subjoined portions both of Arius's writings, and of whatever else I could collect of their expositions in various synods, that you may know, and marvel, for what they oppose an œcumenical council, and their own fathers, without blushing." — *De Synodis*, n. 13, 14, t. i. pp. 580-1. See *ibid.* n. 22, p. 587.

"This is sufficient to show that the phrase 'consubstantial' is not alien, nor far from the meaning of these blessed men. But since, as they say (for I have not the epistle in question), that the bishops who condemned Paul of Samosata have laid down in writing that the Son is not consubstantial with the Father; and that it is on account of their reverence and honor towards the aforesaid that they are thus disposed towards that phrase, it will be well to argue reverently with them this point also. It is unbecoming to set them in opposition the one to the other. For they are all fathers; nor is it religious to settle that these have spoken well, and those ill; for all of them have gone to sleep in Christ. Nor is it befitting to be disputations; or to compare the number of those who were met together, or the three hundred may seem to throw the lesser number into the shade: nor again, to compare the dates, lest those who preceded may seem to eclipse those who come after. For they are all, as I have already said, fathers; and any how the three hundred did not set down in writing anything newly

¹ Καὶ γὰρ καὶ πρὸς ἑαυτοὺς ἀνθίστανται, καὶ τῶν πατέρων ἀποστάντες, μίαν οὐκ ἔχουσι τὴν γνώμην, ἀλλὰ ποικίλαις καὶ διαφόροις νήχονται μεταβολαῖς.

invented, nor was it in any self-confidence that they became champions of words not in the Scripture, but were themselves impelled to it by the fathers, and used their words.”¹—*Ibid.* n. 43, p. 605.

“It is enough to give this only for answer to such things (from the Arians), and to say these things are not of the Catholic Church; neither did the fathers think thus.”²—*Ep. ad Epictet.* n. 3, t. 1, par. ii. p. 722.

“This is that madness and audacity of these men (Arians), as I have already stated. But our faith is right and is derived from the apostolic doctrine and the tradition of the fathers, confirmed from both the Old and New Testament.”—*Ep. ad Adelp.* n. 6, *ib.* p. 730.

¹ Ἐκ πατέρων ὀρμώμενοι καὶ αὐτοὶ τοῖς ἐκείνων ἐχρήσαντο φήμασι. Having quoted, in the same treatise, from St. Ignatius and other fathers, he says (in connection with the word *δμούσιος*), “It is right and meet thus to feel and to maintain this good understanding with the fathers (*τοιαύτην σῶζειν ἀγαθὴν συνειδησὶν πρὸς τοὺς πατέρας*), if we be not spurious children, but hold the traditions from them, and have the doctrine of the true religion from them (*ἐξ αὐτῶν ἔχομεν τὰς παραδόσεις, καὶ παρ’ αὐτῶν τὴν τῆς εὐσεβείας διδασκαλίαν*).”—*Ib.* n. 47, p. 608. St. Hilary, in his *Libr. Contr. Const. Imp.* n. 16, p. 575, t. ii., uses similar language: “He (Constantius) uses also even in this, as in his preceding dealings, his habitual art, so as, under an appearance of what is right, to confirm what is wrong, and under the name of reason he establishes (what is) madness. ‘I will that words not in Scripture be not used.’ Who, I ask, gives bishops this order? And who forbids a form of apostolic preaching? Say, first, if thou thinkest what I now say right: ‘I will that there be no new medicines prepared against new poisons: I will that there be no new wars against new enemies: I will that there be no new counsels against new wiles.’ . . . The Apostle orders *novelties of words*, but then he adds *profane*, to be avoided: why doest thou exclude such words as are pious?” So St. Athanasius, *passim*. As, for example: “But they (the Arians) say, these things are not in the Scriptures, and we reject these words (consubstantial, &c.) as not written. Now this plea of theirs is again most disgraceful. For if they are of opinion that words not written in the Scriptures are to be rejected, why do they not, for this same reason, oppose the heap of words, not found in the Scriptures, which Arius has invented?”—*De Synod.* n. 36, p. 600; see also n. 39, p. 602; n. 41, p. 603. “The bishops did not invent these words for themselves, but, having the testimony of the fathers, they so wrote.”—*Ep. ad Afr. Episc.* n. 6, t. i. par. ii. p. 715.

² Οὐκ ἔστι ταῦτα τῆς καθολικῆς ἐκκλησίας, οὐδὲ ταῦτα οἱ πατέρες ἐφρόνησαν.

Imitating the introduction to St. Luke's Gospel, he says: "For as much as certain persons have taken in hand to set forth in order the books, called Apocrypha, and to mix them with the divinely inspired writings, concerning which we have full assurance, according as they, who from the beginning were eye-witnesses and ministers of the word, have delivered to the fathers,¹ it has seemed good to me also, at the exhortation of certain brethren, and having attained to this knowledge from the beginning, to set forth in order the books than are canonized, and are handed down, and believed to be divine."² [Then follows the well-known canon.]—*Ep. Fest. t. 1, par. ii. p. 767.*

ST. CYRIL OF JERUSALEM, G. C.—See the first quotation given under "*Authority.*"

ST. EPHREM SYRUS, G. C.—"Be firmly persuaded of this, not as an opinion, but as a truth, that whatsoever has been transmitted, whether in writing only or by word of mouth,—and by consequence the divine names and appellations,—is directed to this end, that we may have life, and may have it more abundantly."—*T. iii. Syr. Serm. lix. adv. Scrutat. p. 113.*

ST. GREGORY OF NYSSA, G. C.—"Had it indeed been more suitable to use the terms invented by Eunomius, the *truth* was not utterly unable to find terms; neither were they (unable) who, after the truth, received the heralding of the mystery, having been eye-witnesses and ministers of the word from the beginning; nor they who after them filled the whole world with the truths of the Gospel; nor again they who later, on occasions, treated in public synod the various doubts raised respecting dogma, whose written traditions are ever carefully preserved in the churches."³—*T. ii. l. 1. Cont. Eunom. p. 318.*

"Where has our Saviour said in the Gospels, that we are to believe on one only true God? They cannot show us this, unless they have a new Gospel amongst them. For such as are,

¹ Καθώς παρέδοσαν τοῖς πατράσιν.

² Τὰ κανονιζόμενα καὶ παραδοθέντα, πιστευθέντα τε θεῶα εἶναι βιβλία.

³ Ὡν αἱ παραδόσεις ἔγγραφοι ταῖς ἐκκλησίαις ἀεὶ διασώζονται.

from the ancients by succession even unto this present time,' read in the churches, furnish not any such declaration as this which says that we are to believe, and to baptize, into the one and only true God, as these men pretend, but into the name of the Father, and of the Son, and of the Holy Ghost."—*T. ii. l. ii. Adv. Eunom. p. 435.*

"Let Eunomius tell us whence he derives this assurance? From what inspired declaration? Which of the evangelists, which of the Apostles has uttered any such declaration? What prophet, or lawgiver, or patriarch, or which amongst the others whom the Holy Ghost has inspired, whose declarations are unwritten,² introduced any such term. Whether have we learned in the tradition of the faith from the truth³ that we ought to believe Father, and Son, and Holy Ghost, or that He is a creature? How happened it that the Truth, whilst transmitting to us⁴ the mystery, gave as a law faith on the Son, and not on the creature?"—*Ibid. p. 461.*

"Let him then (Eunomius) first demonstrate that the Church has vainly believed Him to be truly the only-begotten Son. . . . And let no one put in this place that what is publicly confessed by us is also established by proof; for it suffices for a demonstration of our words that we have a tradition that comes down to us from the fathers, like unto an inheritance transmitted by succession from the Apostles through the holy men that have come after them."—*Ibid. l. iv. Contr. Eunom. p. 554.*

ST. GREGORY OF NAZIANZUM, G. C.—"May we, to the last breath of life, confess with great confidence that excellent

¹ Ἐξ ἀρχαίων μέχρι τοῦ νῦν κατὰ διαδοχὴν.

² Ἡ ἄλλος τις τῶν ὑπὸ τοῦ ἁγίου πνεύματος θεοφορουμένων, ὧν ἀνάγραφοί εἰδὶν αἰ φωναί.

³ Ἐν τῇ παραδόσει τῆς πίστεως.

⁴ Παραδιδούσα.

⁵ Ἀρκεῖ γὰρ εἰς ἀπόδειξιν τοῦ ἡμετέρου λόγου τὸ ἔχειν πατροθεν ἤκουσαν πρὸς ἡμᾶς τὴν παράδοσιν, οἷον τίνα κληρὸν δι' ἀκολουθίας ἐκ τῶν ἀποστόλων διὰ τῶν ἐφεξῆς ἁγίων παραπεμφθέντα. The question treated of in this book against Eunomius, and in the immediate context, is that Christ is the only-begotten Son of God, *genitum non factum*.

deposit¹ of the holy fathers who were nearest to Christ, and the primitive faith; that confession which we imbibed from our infancy; which we first uttered; and with which may we depart this life.”—*T. i. Orat. 6, p. 141.*

“My sheep hear my voice, that voice which I received from the sacred oracles, which I learned from the holy fathers, and in which I have taught at all times without varying, not assuming various shapes according to the times; and I will never cease thus to teach; with that voice was I born, and with it will I quit this world.”—*T. i. Or. 25, pp. 440-41.*

“Hold fast the words imbibed from thy infancy;² leave discussion to wiser men. Let it suffice thee to hold to the foundation; let the architect build thereon. It is enough to strengthen thy heart with bread; leave garnishings to the rich.”—*Ibid. Or. 26, p. 456.*

ST. BASIL, G. C.—“*Eunomius.*—But, above all things, I request of you who hear me, and of those who may meet with these remarks later, to put aside all disposition to discriminate truth from falsehood by mere numbers, giving the preference to the more numerous body; and not to have the understanding darkened by giving heed to high offices; nor, by assigning greater weight to the generations that have preceded us, to close the ears against those of later date.” *Basil.*—“What is this that thou sayest? Are we not to assign greater weight to those who have preceded us? Are we not to show respect both to the multitude of those who are now Christians, and of those who have been such from the first *promulgation* of the Gospel? Are we to make no account of the dignity (or authority) of those who have shone conspicuous for every kind of spiritual gift, to all of whom this impiety of thine, which thou hast just invented, is hateful and adverse? But, is each of us, closing completely the eyes of the soul, and banishing utterly from his thoughts the memory of every one of the saints, with his heart a perfect void and swept clean, to submit himself to thy guidance and sophistry? Great indeed would

¹ Τὴν καλὴν παρακαταθήκην. ² Ἐχου τῶν συντερόφων ῥημάτων.

be thy sway, if what the devil, with his varied wiles has never attained to, should fall to thy lot at thy command,—if, that is, at thy persuasion, we should judge that tradition which has prevailed amongst so many holy men throughout the whole of the years that have flown by, deserving of less honor than thy impious fancy.”¹

298.—“ He (Eunomius) begins by laying down a profession of faith composed of simple and vague words, a creed which some of the fathers have also made use of, when not applying themselves to the disputes which are now under our view, but when discoursing in simple style and cursorily in simplicity of heart. And although Arius, as is reported, with a view to deceive, presented this very same profession of faith to Alexander (for this is what is reported), yet does he produce this very form as agreeing with his own sentiments, and this he does for two reasons ; one, that he may escape the imputation of novelty, in that he receives as orthodox the profession of faith of the fathers ; and the other, that all that have trusted to the simplicity of the expressions might fall, without perceiving it, into the snares of his sophistical teaching. He, at this same time, had this persuasion, that, whilst explaining what is found in the fathers, he would have it in his power to insinuate his opinions under a fair outside, and above all that his impiety would lie concealed. Whilst, were it even detected, he might still have an appearance of being free from guilt, as having asserted nothing of his own, nor from himself, but been only the interpreter of the opinions of others. In all

¹ In the appendix to *t. i. part 2*, will be found the entire work of Eunomius: the context to the extract given above is as follows, *p.* 888: “ And to hold the teaching of our Saviour Jesus Christ in higher reverence than any multitude of men; than all ambitious views and fondness for disputation; than all ties, whether of habit or of relationship; and, to say all in one word, than all those things which commonly influence the soul’s judgment; and (thus) to judge of what is said with a mind well disposed towards truth.” St. Gregory of Nyssa, in his first book against Eunomius (*t. ii. pp.* 305-6), refers to this same passage of Eunomius thus: “ Who asks of the readers of this book, not to look to the multitude of witnesses, not to regard their antiquity, nor to let their sentiments be swayed by the trustworthiness of these men as being of greater weight?”

this he was quite unconscious of being the object of something very laughable. For, after long and great praise bestowed on the profession of faith of the fathers, he shortly afterwards covers it with the most shameful reproaches. But, with the view of rendering what I say plainer, I will divide his treatise into parts, and thus examine it."

Eunomius.—"Having first set down, says he, that pious tradition which prevailed from the first amongst the fathers, as a kind of gnomon and rule, let us make use of this as an accurate criterion in coming to a judgment on what is said."¹ . . .

Basil.—"And having set down the (afore-named) profession of faith, he at once passes on to his interpretations; for this reason, amongst others, that that profession is not sufficient to do away with the accusations under which he lies. Why then begin with this, and not come at once to declarations which are at once precise, and would free thee from those accusations? But now he puts forward this profession of faith as a safe 'criterion,' and then he corrects it as containing nothing sound. . . . Tell me, this pious tradition of the fathers, and, as you yourself have termed it, this 'rule and gnomon and safe criterion,' is it now, on the contrary, proclaimed to be an instrument of deceit, and a means of deceiving? For 'if it suit not those who are truly Christians, but those only who choose rather to seem such, than to be such,' what else but this ought to be thought of this profession of faith? Who, not utterly insane, would say that the rule of right was suited to men whose minds are warped, or the gnomon of truth suited to the enemies of truth? . . . But, from the cause already given, he was driven upon this manifest contradiction, in order that wherein he praises the profession of faith, he may have the semblance of holding with the fathers of piety, whilst wherein that he attacks it, he may open to himself a path-way for his interpretations. Hence is it that he says of the same profession of faith that it is a *rule*, and then asserts that it stands

¹ Ὡς περ τινὰ γνώμονα καὶ κανόνα, ἀκριβεῖ τούτῳ χρησώμεθε κριτηρίῳ πρὸς τὴν τῶν λεγομένων ἐπίκρισιν.

in need of additions in more accurate terms. Whilst, to any one that might choose to sift this thoroughly, this very conduct would be an indication of the very lowest degree of ignorance. For assuredly a rule, and a gnomon, O thou wisest of men, so long as it is wanting in nothing that constitutes a rule and a gnomon, admits not of any addition in order to its accuracy. For an addition supplies some omission, and if imperfect, it could not in correctness of language receive any such appellation.”—*Adv. Eunom. Lib. i. t. 1, Par. 1, n. 3-5, pp. 297-301.*

He says to Eunomius, who pretended to have discovered the substance of God, “It remains then for them to assert that, by means of words, they have discovered the substance of His divinity. Where are these words? In what part of Scripture are they set down? By which of the saints have they been handed down?”¹—*Ib. n. 12, p. 317.* See also *Ibid. l. iii. n. 1, p. 385.*

“Let tradition shame thee from separating the Holy Ghost from Father and Son. Thus did the Lord teach, Apostles preach, fathers preserve, martyrs confirm. Let it suffice thee to speak as thou hast been taught, and let me not hear these sophisms.”—*T. ii. P. 1, Hom. Contr. Sabell. n. 6, p. 272.*

Having proved that the phrase *with* the Son is sanctioned by usage and tradition, he says: “But that it is the tradition of the fathers is not the whole of our case; for they too followed the meaning of Scripture, starting from the testimonies which we just now laid before you from Scripture.”—*T. iii. P. 1, Lib. de S. Sancto, c. 7, § 16, pp. 18, 19.*

“Let us now also inquire what our common notions are concerning the Spirit, as well these collected together, concerning Him, from the Scriptures, as those which we have been taught from the unwritten tradition of the fathers.”²—*Ibid. c. ix. § 22, pp. 24-5.*

“But what is attacked is faith; and it is the common aim of

¹ Ὑπὸ τίνος τῶν ἁγίων παραδοθέντι.

² Ἐκ τῆς ἀγράφου παραδόσεως τῶν πατέρων.

every adversary and enemy of sound doctrine to shake the firmness of faith in Christ, by keeping out of sight and leveling to the earth apostolical tradition.¹ Hence, like debtors—honest ones no doubt,—they cry out for proofs out of the written word, dismissing the unwritten testimony of the fathers as worth nothing.”²—*Ibid.* c. x. § 24, p. 29.

“They (the impugnors of the divinity of the Holy Ghost) ask us ‘why then, since the word *in* is peculiarly applicable to the Holy Ghost, and suffices for whatsoever we conceive concerning Him, have you introduced the new monosyllable, saying, *with* the Spirit, and not, *in* the Holy Spirit, using words after all neither necessary nor decreed by the churches?’ That this word *in* has not been set aside as something specially allotted to the Holy Spirit, but is common to the Father and Son, has been declared above. I think that enough has been said to show that it raises the thoughts of those who are not utterly perverted, to the very highest elevation. It remains then for me to discourse concerning the origin of the word *with*, its force, and its accordance with Scripture. Of the dogmas and teachings preserved in the Church, we have some from the doctrine committed to writing, and some we have received, transmitted to us in a secret manner (mystery) from the tradition of the Apostles; both these have the same force in forming religion (piety):³ and no one will gainsay either of these; no one, that is, that has the least experience of the ecclesiastical laws. For should we attempt to reject, as not having any great authority,⁴ the unwritten things of (our) customs,⁵

¹ Κοινὸς σκοπὸς . . . τὸ στερῆμα τῆς εἰς Χριστὸν πίστεως κατασεῖσθαι, ἐκ τοῦ τὴν ἀποστολικὴν παράδοσιν ἐδαφισβείδαν ἀφανισθῆναι.

² Τὰς ἐκ τῶν ἐγγράφων ἀποδείξεις ἐπιβῶνται, τὴν ἄγραφον τῶν πατέρων μαρτυρίαν ὡς οὐδενὸς ἀξίαν ἀποπεμπόμενοι.

³ Τῶν ἐν τῇ ἐκκλησίᾳ πεφυλαγμένων δογμάτων καὶ κηρυγμάτων, τὰ μὲν ἐκ τῆς ἐγγράφου διδασκαλίας ἔχομεν, τὰ δὲ ἐκ τῆς τῶν ἀποστόλων παραδόσεως διαδοθέντα ἡμῖν ἐν μυστηρίῳ παρεδεξάμεθα ἄπερ ἀμφοτέρα τὴν αὐτὴν ἰσχὺν ἔχει πρὸς τὴν εὐσέβειαν.

⁴ Δύναμιν.

⁵ Τὰ ἄγραφα τῶν ἐθῶν. What St. Basil comprises under the word ἐθῶν may be gathered from a similar passage which occurs in his brother's

we should be betrayed into injuring the Gospel even in primary matters, or, rather, into circumscribing the Gospel into a mere name. For instance, to begin with a matter that is foremost and most common; who has taught in writing, that they who have placed their hopes on the name of our Lord Jesus Christ are to be signed with the sign of the cross? What writing has taught us to turn, during prayer, to the east? Which of the saints has left us in writing the words of the invocation in the consecration of the bread of the eucharist,¹ and of the chalice of benediction? For we are not content with the words which the Apostle or the Gospel commemorates, but we also add many both before and after, as having great force as relates to, (or, towards) the mystery,—words which we have received from an unwritten teaching. We also bless both the baptismal water, and the oil of unction, yea also the person that is baptized. From what written records? Is it not from a silent and mystic tradition? Nay, what written word has even taught the very anointing with oil? And whence learn we that a man is to be thrice dipped? And as to the other things touching baptism, as the renouncing Satan and his angels, from what writing is this derived? Is it not from that private and secret teaching which our fathers (who

eleventh book against Eunomius (*t. ii. p. 705*). After citing a passage from Eunomius (*p. 904*), wherein he contended that it was not “from the peculiar nature of the rites (*ἑθῶν*) and mystic symbols, but from a careful examination of dogmas, that the mystery of piety was to be proved,” he observes, “We however believe, that by the confession of the divine names, of the Father, I mean, and Son and Holy Ghost, the mystery of piety *is* proved; and that, by the communication of the mystic rites (*ἑθῶν*) and symbols, salvation is confirmed. . . . For if useless is the confession of the venerable and honored names of the Holy Trinity—useless the rites (*ἔθνη*) of the Church—whilst amongst these rites is the seal, prayer, baptism, the confession of sins, a mind zealous towards the commandments, &c. (*ἐν δὲ τοῖς ἑθεσί τούτοις ἔστιν ἡ σφραγίς, ἡ προσευχή, τὸ βάπτισμα, ἡ τῶν ἀμαρτιῶν ἐξαγόρευσις*).”

¹ *Τὰ τῆς ἐπικλήσεως ῥήματα ἐπὶ τῇ ἀναδείξει τοῦ ἄρτου τῆς Εὐχαριστίας. ἐπὶ τῇ ἀναδείξει*—a Liturgical phrase, the meaning of which is that given in the text. See *Ben. Ed. in loco*, and the note by *Duceus in loco*.—*Renaudot* (*t. i. p. 241*) remarks that *ποιεῖν, ἀναδεικνύναι*, and *ἀποφαίνειν*, have the same Liturgical meaning. (*T. i. Liturg. Orient. p. 241. Paris, 1716.*)

had been well tutored in this, that reverence for the mysteries was thoroughly preserved by silence) guarded in stillness, safe from curiosity and idle interference? For how could it be fitting to parade in writing things which it is not even lawful for the uninitiated to look upon? [This *Disciplina Arcani* he proceeds to show to be in accordance with the old law.] And after the same form did the Apostles and fathers, who originally instituted the things that relate to the churches, preserve in secrecy and silence the reverence due to the mysteries. For that is no mystery at all, that is brought within the knowledge of the people indiscriminately. This is the cause of the tradition of unwritten matters, that thus the neglected knowledge of the dogmas might not through familiarity be despised by the multitude. Dogma is one thing, and preaching another: ' for the former is guarded in silence, whilst preachings are openly proclaimed. A kind of silence too is the obscurity observed in Scripture, which obscurity renders the meaning of the dogmas more difficult of attainment, for the advantage of the readers. This is the reason why we all turn towards the east in prayer; few, however, know that we are thereby seeking our ancient country, Paradise. [After citing other instances, he proceeds:] The day would fail me in the enumeration of the mysteries of the Church which are not contained in Scripture. I omit the other instances: the very confession of faith in Father, Son, and Holy Ghost, from what written record have we it? . . . If these men reject the expression used in the doxology because it is unwritten, let them produce for us the written proofs both of the profession of faith (in baptism), and of the other matters which we have enumerated. Further, seeing that there are so many things unwritten, and which have so great force as regards the mystery of godliness, will they not allow us an expression that has come down to us from the fathers; an expression which we find abiding, in an

¹ Ἄλλο γὰρ δόγμα, καὶ ἄλλο κήρυγμα—these are the same terms that are used in the first sentence of this extract, and seem to mean the *secret* and *public* doctrines of Christianity.

unpretending custom, in the churches, that have not been corrupted; an expression which has no slight reason in its favor, and which furnishes no inconsiderable completeness to the power of the mystery?"—*T. iii. p. 1, De S. Sanc. c. xxvii. § 65, pp. 74-80.*

He returns to the same question in the following passage: "And in reply to what is objected that the words of the doxology 'with the Spirit,' are unsupported by testimony, and not found in Scripture, we say that, if there be nothing else received that is not in Scripture, then do not let this be received: but, if most that is mystical is received by us though not in Scripture, with those many other things let us receive this too. And it is, in my opinion, apostolical to adhere to unwritten traditions,¹ for, *I praise you that you have borne in mind all my teaching, and that you keep my traditions as I delivered them unto you (1 Cor. xi. 2): and, Hold the tradition which you have learned, whether by word of mouth, or by (our) epistle (2 Thess. ii. 14);* of which traditions the matter before us is one, which they, who from the first prescribed and transmitted to their successors,—usage always going hand in hand with time,—have firmly rooted by lengthened consuetude in the churches. If then, though destitute of proof from Scripture, we produce before you, as in a court of justice, a multitude of witnesses, shall we not obtain from you judgment in our favor? I think we shall, for *in the mouth of two or three witnesses every word shall stand (Deut. xix. 15).* And if we shall also clearly demonstrate to you, that we have with us a long period of time, will not what we say seem probable to you, that this attack cannot, in justice, be directed against us? For long standing dogmas in some way command respect, as carrying with them, by their antiquity, reverence from a sort of grayness of age. I will enumerate to you the supporters of this phraseology, &c. [He then adduces extracts from the writings of *St. Irenæus, St. Dionysius of Alexandria, St. Clement of Rome,*

¹ Ἀποστολικὸν δὲ οἶμαι, καὶ τὸ ταῖς ἀγράφοις παραδόσεσι παραμένειν.

Origen, St. Gregory Thaumaturgus, &c., and he applies their testimony, and the concurrence of the churches, which he also adduces, thus :] How then am I an innovator, and an inventor of new phrases, when I exhibit whole nations and cities, and usage older than the memory of man, and men who are pillars of the Church, distinguished in every kind of knowledge and power of the spirit, as first to use, and as supporters of this phrase? . . . With all well disposed men there is a sufficient defence in what has been said, that we receive a word so beloved and familiarly used by the saints, and confirmed by so lengthened a use. For it is shown to have been common in the Church, from the promulgation of the Gospel even until now, and what is of most moment, it has been proved to have a pious and holy meaning.”—*Ibid. c. 29, § 71, pp. 83-8.*

“Some are carried away into Judaism, by confounding the persons (of the Trinity), and others to Paganism, by establishing an opposition of natures; neither the divine Scriptures sufficing to mediate between them, nor the apostolical traditions to settle their differences with each other.”—*Ibid. c. xxx. § 76, p. 92.*

“Not to follow the fathers [he is speaking of some who rejected the word ‘*consubstantial*,’] and not to set their voice as of more authority than their opinion, deserves reproof, as a thing replete with pride.”—*T. iii. P. 1, Ep. 52, ad Canonicas, p. 207.*

“A subversion of faith is contemplated amongst you; a subversion adverse to the apostolical and evangelical dogmas, adverse also to the tradition of the truly great Gregory (Thaumaturgus), and of his successors down to blessed Musonius, whose instructions indeed yet ring in your ears.”—*Ib. P. 2, Ep. ccx. ad Primores Neocæsar. n. 3, p. 455.*

ST. PACIAN, L. C.—“What! is the authority derived from apostolic men, from the first priests, from that most blessed martyr and doctor, Cyprian,” &c., as given under “*Catholicity*.” See also the extracts given under “*Authority*.”

ST. DAMASUS, POPE, L. C.—See the extract given under “*Authority*.”

FAUSTINUS, L. C.¹—"I will declare of the Holy Ghost that He is fully God and Lord, thus taught by ecclesiastical men who have preceded me; who, themselves also, having been previously instructed in the testimonies of the divine Scriptures by apostolic men, have delivered them to their successors."—*De Trin. c. vii. n. 3, Galland. t. vii. p. 459.*

ST. SIRICIUS, POPE, L. C.—"Wherefore following the precept of the Apostle, know that it was the unanimous opinion, as well of all our priests and deacons, as also of all the clergy, that seeing that these men have taught otherwise than we have received,² they ought, Jovinian, that is, Auxentius, &c., both by the divine sentence, and our judgment, to be for ever condemned to be without the pale of the Church."—*Ep. v. ad Episc. Divers. n. 4, Galland. t. vii. pp. 541-2.*

"We know that many bishops, in various churches, have, so as to cause their names to be ill-spoken of, with human presumption, been so over-hasty as to change the tradition of their fathers, and have, from this cause, fallen into the darkness of heresy.³ . . . And now, since not for the sake of examining, but as a confirmation of the faith, your holiness has deigned to ask, from the authority of the apostolic see, as well the knowledge of the law, as the traditions . . . hear, as far as the divine bounty shall fill our minds, an answer to your sincere inquiries."—*Ibid. Ep. viii. Seu Canones Synod. Rom. ad Episc. Gallos. n. 2, p. 545.*

"It has been arranged by apostolic discipline," &c., as given under "*Unity.*"

"In the council of Nicæa, the Holy Ghost favoring, at the same time that the confession of faith was juridically confirmed, it was the desire of the bishops there assembled together, that the apostolical traditions⁴ should come to the knowledge of all

¹ He is mentioned, as a writer against the Arians, by *Gennadius, De Vir. Illus. c. ii.* His works are given by *Gallandius, t. vii.*

² Quia aliter quam quod accepimus annuntiabant.

³ Patriam traditionem mutare properasse, atque per hanc causam in hæresis tenebras cecedisse.

⁴ Apostolicas traditiones.

men. And they defined amongst other things," &c.—*Ibid. Ep. viii. n. 13, p. 548.*

"Walking in the footsteps of the fathers, and instructed by the words of Scripture,¹ we teach and proclaim in the churches, and confess the Trinity uncreated, eternal," &c.—*Synod. Hieros. ad Theoph. Alex. Galland. t. vii. p. 613.*

THEOPHILUS OF ALEXANDRIA, G. C.—"Since he has strayed away into a different path from that pointed out by the rules of the Apostles, he is, as a man, unworthy and profane, cast forth from the choir of Christ, and from the fellowship of His mysteries; and striving, as he does, to join the tattered and antiquated rags of the philosophers to the new and firm garment of the Church, and to unite the true with the false, he is driven far away from the fathers and elders who founded the Church of the Saviour."—*Ibid. Epist. Pasch. n. 9, p. 626.*

ST. EPIPHANIUS, G. C.—"As to the parentage of the three children, Sidrach, Misach, and Abdenago, we do not meet with anything, either in the Apocrypha, or in tradition. What then are we to say? Shall they, I mean Sidrach, and the rest, lead us astray into unbecoming assertions, and into exceeding and unmeasured wonder at every thing that falls under our notice? Far be this from us. For boundaries have been fixed for us, and foundations laid, and we have the dwelling-place of faith, and traditions of Apostles, and sacred Scriptures, and successions of doctrine, and on every side has God's truth been secured; and let none of us be led astray by empty fables."—*T. 1, adv. Hæres. (55), pp. 470-71.*

"But all the divine words require not to be treated as allegories, but must be taken as they stand. But there needs consideration and understanding to see the force of each statement. It is also necessary to use tradition: for all things cannot be derived from the divine Scriptures; because the holy Apostles transmitted some things indeed in writings, and some in tradition, as the blessed Apostle declares,² *As I have delivered*

¹ *Insistentes patrum vestigiis, et scripturarum vocibus eruditi.*

² *Δεῖ δὲ καὶ παραδόσει κεχρηθῆναι· οὐ γὰρ πάντα ἀπὸ τῆς θείας*

unto you (1 Cor. xi. 2); and elsewhere, *So do I teach, and so have I delivered in the churches*: Also, *If ye remember, unless you have believed in vain*. Wherefore, the holy Apostles of God have transmitted to the holy Church of God, that it is sinful, after having determined on virginity, to turn to wedlock.”—*Adv. Hæres.* (61), pp. 510-11. He speaks, in the same page, of virgins consecrated to God. See also *ibid. Hæres.* 64, p. 532, B.

“Now of these which is the wiser? This deceived man (Aërius) who has just now obtained notoriety, and who is still living; or they who were witnesses before us, who held before us the tradition in (or for) the Church,¹ and who themselves had received it from their fathers, whose fathers again had learnt it from their forefathers, even as the Church, having received the true faith from its fathers, retains it, together with the traditions,² even unto this day.”—*Adv. Hæres.* 75, p. 910.

“Shall any one be able to annul a mother’s command, or a father’s law? Even as was said by Solomon, *My son hear the words of thy father, and forsake not the laws of thy mother* (Prov. i. 8.), pointing out that the Father, (that is, the only-begotten God) and the Holy Spirit have taught both in writing and without writing;³ and that our holy mother, the Church, has laws abiding in her indissoluble, incapable, that is, of being dissolved. Laws which are excellent, and all to be admired, having been established in the Church, this deceiver (Aërius) is again convicted. And passing this man by as a beetle, or an insect, let us pass on, overthrowing him by the solid groundwork of the Church,⁴ and by the power of God.”—*Adv. Hæres.* (75), p. 912.

γραφῆς δυναται λαμβάνεσθαι. Διὸ τὰ μὲν ἐν γραφαῖς, τὰ δὲ ἐν παραδόσει παρέδωκαν οἱ ἅγιοι ἀπόστολοι ὡς φησὶν ὁ ἅγιος ἀπόστολος.

¹ Ἐχοντες πρὸ ἡμῶν τὴν παράδοσιν ἐπὶ τῆς ἐκκλησίας.

² Ἡ ἐκκλησία . . . κατέχει τὴν ἀληθινὴν πίστιν, καὶ τὰς παραδόσεις.

³ Δείξας ὅτι ἐγγράφως τε καὶ ἀγράφως ἐδίδασκεν.

⁴ Καταθλάσαντες τῷ ἐκκλησιαστικῷ ἔδραιώματι.

“For, this have we by messengers required, to this have we exhorted, and we still continue exhorting, to remove all contention, and to adhere to the divine law of the Apostles, and evangelists, and fathers,¹ and to the confession of the plain, and firm and immovable, and in all points most correct, faith.”—*Ib.* (77), p. 1008. At p. 1015 *Ibid.* *Hæres.* 77, he gives the profession of faith drawn up for Paulinus, bishop of Antioch, by St. Athanasius: it begins with these words:—“I, Paulinus, think even as I have received from the fathers, &c.”²

ST. AMBROSE, L. C.—“Defending the word *ὁμοούσιον*, he says, “Let us, therefore, guard the precepts of the elders, and not, with the rashness of untutored daring, violate the hereditary land-marks. That sealed prophetic book, not the ancients, not powers, not angels, not archangels, have dared to open; to Christ alone was reserved the privilege of explaining it. Who amongst us will dare to re-open (or, abandon) that sacerdotal book [the decrees of the council of Nicæa], sealed by confessors, and long since consecrated by the martyrdom of many? which book they who were driven to re-open, did afterwards seal, and condemn the cheat practised on them: they who dared not violate it were confessors and martyrs. How can we deny the faith of those whose victory we openly celebrate?”—*T. ii. l. iii. de Fide, c. xv. n. 128, p. 519.*

“How is it then that the name of the council of Nicæa is put forward, and novelties are brought in, which were never thought of by our predecessors?”³—*Ibid. de Incarn. c. vi. n. 52, p. 715.* See also *Ibid. Ep. xiii. n. 1, Theodos. p. 814.*

“Neither have we innovated anything; but guarding what was settled by Athanasius of holy memory,—who was as it were a pillar of the faith,—and what was defined in the councils held by our fathers of the old holiness, we tear not up the land-marks which our fathers have set, nor violate the rights

¹ Καὶ πατέρων θεῖω θεσμῶ.

² Οὕτως φρονῶ καθὼς παρέλαβον ἀπὸ τῶν πατέρων.

³ Nova inducuntur, quæ nunquam nostri sensere majores.

of an hereditary communion.”—*Ibid. Ep. xiv. Theodos. n. 7, pp. 818-19.*

“*As the kingdom of God is not in words, but in power; if a word gives offence, appeal to the power of the profession (of faith). The profession of faith is the declaration which we hold as handed down from our predecessors¹ against the Sabellians and Arians.*”—*Ib. Ep. xlvi. Sabino, n. 4, p. 990.*²

ST. JEROME, L. C.—“For your admonition concerning the canons of the Church, we return you thanks; but meanwhile, know that we have had no earlier custom (or, nothing is dearer to us) than to guard the rights of Christ, and not to move the land-marks of the fathers, and ever to bear in mind the Roman faith,³ commended by the mouth of an Apostle, and of which faith the church of Alexandria boasts that it is a partaker.”—*T. 1, Ep. lxiii. ad Theoph. n. 2, col. 351.* See also, for an apostolical tradition, under the head “*Lent.*”

Being asked whether Saturday is to be kept as a fast, and the eucharist to be received daily, as in the Roman and Spanish churches, he says, “I would give you this brief admonition, that ecclesiastical traditions (such especially as are of no injury to faith) are to be observed as they have been transmitted by those who have gone before;⁴ and that a custom which prevails in certain places is not overthrown by a contrary custom which may prevail elsewhere. . . . Let each province *abound*

¹ *Professio autem fidei sententia est quam adversus Sabellianos . . . ita a majoribus traditam tenemus.*

² The author of the ancient treatise *De Fid. Orthod. cont. Arian.* says: “Nothing can be more dangerous than these heretics, who . . . by one single word, as though it were a drop of poison, infect the simple faith of the Lord’s tradition, and by consequence that of apostolical tradition . . . and if you pay a more diligent and careful attention to the reason why they wish the word ‘substance’ removed from the evangelical and apostolic faith, and from the tradition of the Fathers (et de Patrum traditione), you will without doubt ascertain that the Arian heresy, when reduced to a keen analysis, is at once introduced as soon as this word is set aside.”—*Inter Op. S. Ambrosii, col. 347-8, Appendix.*

³ *Scito nihil nobis esse antiquius quam Christi jura servare, nec patrum transferre terminos, semperque meminisse Romanam fidem.*

⁴ *Traditiones ecclesiasticæ (præsertim quæ fidei non officiant) ita observandas, ut a majoribus traditæ sunt.*

in its own sense, and account the precepts of the fathers apostolic laws.”¹—*T. 1, Ep. lxxi. ad Lucin. n. 6, col. 432-33.*

“Art thou ignorant that it is the custom of the churches for hands to be imposed upon the baptized after their baptism, and that thus the Holy Ghost is invoked? Dost thou ask where this is written? In the acts of the Apostles. Even though the authority of the Scripture were not at hand, the agreement of the whole world in this matter would prevail as a command. For many other things also, that, by tradition, are observed in the churches, have gained for themselves the authority of a written law,² as the dipping the head three times in the laver, &c.”—*T. ii. Adv. Luciferi. n. 8, col. 180.* The above remark is by the Luciferian, but is acknowledged by Jerome.

ST. J. CHRYSOSTOM, G. C.—Commenting on 1 *Cor. xi. 2, That in all things you are mindful of me, and keep my ordinances, as I have delivered them to you.* “Whence it follows that he delivered them many things also without writing,³ as he shows elsewhere in many places: but at that time he only delivered (them), but now he also lays down the cause. . . . *But if any man seem to be contentious, we have no such custom, nor the churches of God* (16). It is therefore contentiousness to oppose these things, and not an exercise of reason. . . . *For we, sayeth he, have no such custom*, so as to contend, and to strive, and to oppose ourselves. And not even here did he stop, but also subjoined, *nor the churches of God*, showing that to all the world are they opposed and in resistance, by not yielding. But even though the Corinthians at that time were *contentious*, now all the world has both received and kept this very law. So great is the power of the crucified.”—*T. x. Hom. xxvi. in Ep. i. ad Cor. n. 4, 5, pp. 267, 275.*

Commenting on 2 *Thess. ii. 14*: “*Therefore, brethren, stand*

¹ Præcepta majorum, leges apostolicas arbitretur.

² Etiamsi Scripturæ auctoritas non subesset, totius orbis in hanc partem consensus insta præcepti obtineret. Nam et multa alia quæ per traditionem in ecclesiis observantur, auctoritatem sibi scriptæ legis usurpaverunt.

³ Ἀρα καὶ ἀγράφως πολλὰ παρεδίδου τότε.

fast, and hold the traditions which you have learned, whether by word, or by our epistle. Hence it is plain that they did not deliver all things by epistle, but many things also without writing, and in like manner both those and these things are worthy of credit.¹ Wherefore let us reckon the tradition of the Church worthy of credit. It is a tradition, seek nothing further.”²—*T. xi. Hom. iv. in Ep. ii. ad Thess. n. 2, p. 615.*

On 2 *Tim. i. 13*, he says: “Not by letters only did he instruct his disciple in his duties, but before by words also; which he has shown often and in many other places, saying, *Whether by word, or by epistle, as from us.* Let us not therefore fancy that things regarding doctrine were spoken defectively; for many things did he also deliver to him without writing,³ of which therefore he now reminds him, when he said, *Hold the form of sound words which thou hast heard of me.*”—*T. xi. Hom. iii. in Ep. ii. ad Tim. n. 1, p. 724.*

On 2 *Tim. ii. 2*—“*And the things which thou hast heard of me by many witnesses, the same commend to faithful men: to faithful men, not to questioners (or, seekers), not to reasoners.*”⁴ *To faithful men.* To whom? to those who betray not the gospel which they should preach. *The things which thou hast heard, not which thou hast searched out.* For *faith cometh by hearing, and hearing by the word of God.* But what is *by many witnesses?* as if he had said: Thou hast not heard in secret, nor in a hidden manner, but in the presence of many, with boldness of speech. He said not, tell, but *commit*, as in the case of a treasure, that which is committed is deposited in safety.”—*T. xi. Hom. iv. in Ep. ii. ad Tim. n. 1, p. 732.*

CENTURY V.

ST. AUGUSTINE, L. C.—“But those things which we observe, not because written, but transmitted,⁵ things which are indeed

¹ Ἐντεῦθεν, δῆλον ὅτι οὐ πάντα δι' ἐπιστολῆς παρεδίδοσαν, ἀλλὰ πολλά καὶ ἀγράφως, ὁμοίως δὲ κα' κείμενα καὶ ταῦτά ἐστιν ἀξιόπιστα.

² Παράδοσις ἐστὶ, μηδὲν πλέον ζητεῖ.

³ Πολλὰ γὰρ αὐτῷ καὶ ἀγράφως παρέδωκεν.

⁴ Οὐ ζητητικοῖς οὐ συλλογιστικοῖς.

⁵ Quæ non scripta, sed tradita custodimus.

observed throughout the whole world, it is to be understood, that they are retained as commanded and decreed, either by the Apostles themselves, or by general (plenary) councils, the authority of which is most wholesome in the Church; as that the passion, and the resurrection, and the ascension of the Lord into heaven, and the coming of the Holy Spirit from heaven, be celebrated with an anniversary solemnity; and if there be anything else of the like nature which is observed by the universal Church throughout its whole extent.”—*T. ii. Epis. liv. n. 1, Januario, col. 185.*

“The custom of our mother the Church in baptizing infants is by no means to be despised, nor to be deemed in any way superfluous, nor to be believed at all were it not an apostolical tradition.”¹—*T. iii. De Genes. ad Litt. l. x. n. 39 (al. 23), col. 436.*

“It is not to be doubted that the dead are aided by the prayers of holy Church, and by the salutary sacrifice, and by the alms, which are offered for their spirits; that the Lord may deal with them more mercifully than their sins have deserved. For this, which has been handed down by the Fathers, the universal Church observes,”² &c. (See “*Prayers for the Dead.*”)—*T. v. Serm. clxxii. n. 2, col. 1196.*

“Do not therefore object against us the authority of Cyprian in favor of repeating baptism; but adhere with us to the example of Cyprian in favor of preserving unity. For that question about baptism had not then been as yet thoroughly examined with care; but the Church notwithstanding adhered to a most wholesome practice,—to amend what was evil in the heretics and schismatics themselves, but not to repeat what had been given; to make whole what was wounded, not to heal what was whole. Which practice, I believe (as) coming from apostolical tradition: as many things which are not found

¹ Nec omnino credenda nisi apostolica esset traditio. On the same subject he says, “This the Church always retained, always held; this she received from the faith of our forefathers; this does she persevere in guarding even to the end.”—*T. v. Serm. clxxvi. n. i. col. 1214.*

² Hoc enim a patribus traditum, universa observat ecclesia.

in their (the Apostles') writings, nor in the councils held by those who have come after, and which, nevertheless, because they are observed throughout the universal Church, are believed to have been transmitted and commended by none others than themselves (the Apostles)."¹—*T. ix. l. ii. De Bapt. Cont. Don. n. 12, col. 189-90.*

"We do not," you say, "find that any one who had been baptized amongst heretics was, by the Apostles, admitted without baptism, and received into communion." "But neither do we find this, that any one, on coming from the heretics amongst whom he had been baptized, was baptized again by the Apostles. But that custom is rightly believed to have been transmitted by the Apostles, which even then men on looking upwards did not see had been instituted by those who came after (the Apostles)."² And many such things there are which it would be long to ennumerate. Wherefore, if what they said was something,—they to whom Cyprian, wishing to persuade his opinions, says, Let no one say, what we received from the Apostles, this we follow,—with how much greater force do we now say: What the custom of the Church always held, what this dispute could not dissuade from, and what a general (plenary) council has confirmed, this we follow. Add to this, that the arguments on both sides of the dispute, as also the Scripture testimonies having been carefully examined, it may also be said: What truth declared, this we follow."—*Ibid. l. iv. n. 9, col. 224.*

"The universal Church holds that this has been handed down, seeing that little infants are baptized, who certainly cannot as yet *with the heart believe unto justice, and with the mouth confess unto salvation.* And yet no Christian will say

¹ Quam consuetudinem credo ex apostolica traditione venientem: sicut multa quæ non inveniuntur in litteris eorum, neque in conciliis posteriorum, et tamen quia per universam custodiuntur ecclesiam, non nisi ab ipsis tradita et commendata creduntur.

² Sed illa consuetudo, quam etiam tunc homines sursum versus respicientes non videbant a posterioribus institutam, recte ab apostolis tradita creditur.

that they are baptized in vain. And if any seek for the divine authority in this matter—though that which the universal Church holds, not instituted by councils, but always retained, is most justly believed to have been no otherwise transmitted than by apostolic authority¹—still are we able to conjecture with truth of what avail is the sacrament of baptism in infants, from the circumcision of the flesh, which the former people received.”—*Ib. l. iv. n. 30-1 (al. 23), col. 243.*

“ But now my mind is to urge against you the sentiments of the bishops who have gone before us, men who treated these divine words faithfully and memorably. [He then cites various fathers against the Pelagians, and observes:] what they found in the Church, they held; what they had learned, they taught; what they had received from the fathers, this they delivered to the children.”²—*T. x. l. ii. contr. Jul. Pelag. n. 19, 34, col. 973, 989.*

ST. ANASTASIUS, POPE, L. C.³—“ This, then, is my opinion, that the reading of this (Rufinus’ translation from Origen) has made it clear to the inhabitants of this city, that the author (Origen), by throwing a kind of dark cloud over pure minds, had in view, by his turnings and windings, to destroy the faith of the Apostles, which has been confirmed also by the tradition of the fathers.⁴ . . . If the translator of so many evil things coincide in them, and bring them forward as matters to be read by the people, he has effected nothing as the result of his labor, but by the judgment of his individual understanding, to (try to) subvert, on the ground of an unprecedented assertion, things which have been held, amongst Catholic Christians with true faith, as the alone (true), as primitive,

¹ Et si quisquam in hac re auctoritatem divinam quærat, quanquam quod universa tenet ecclesia, nec conciliis institutum, sed semper retentum est, nonnisi auctoritate apostolica traditum rectissime creditur.

² Quod invenerunt in ecclesia, tenuerunt; quod didicerunt, docuerunt; quod a patribus acceperunt, hoc filiis tradiderunt.

³ He succeeded Siricius in 398 and died in 401. Gallandius’ edition is used, t. viii. *Bibl. Vet. Scrip.*

⁴ Fidem apostolorum et majorum traditione firmatam.

from the time of the Apostles until now.¹ Far be this from the Catholic discipline of the Roman Church." [For continuation see under the head "*Primacy of successors of St. Peter.*"]—*Galland. t. viii. Ep. i. ad Joann. Jeros. n. 3-5, p. 247.*

ST. INNOCENT I., POPE, L. C.—“If the priests of the Lord but desired to guard entire the ecclesiastical constitutions transmitted by the blessed Apostles, there would be no diversity, no variety in ordinations and consecrations. But, while each one is of opinion that, not what has been transmitted, but what seems good to himself, is to be held, thence, in different places, or churches, there are seen different (customs) held or observed: and thus scandal is given to the people, who, being ignorant that the ancient traditions have been corrupted by human presumption, either think that the churches do not agree together, or that this contrariety was introduced by the Apostles, or by apostolic men. For who knows not, or notices not, that what was delivered to the Roman Church by Peter, the prince of the Apostles, and is to this day guarded, ought to be observed by all men,² and that nothing ought to be superinduced, or introduced which has not (that) authority, or which may seem to derive its precedent elsewhere,—clear especially, as it is, that no one has founded churches throughout the whole of Italy, the Gauls, Spain, Africa, and Sicily, and the interjacent islands, except those whom the venerable Apostle Peter, or his successors, appointed priests? Let them read whether in those provinces any other of the Apostles is found, or is recorded, to have taught. But if they read of no other, for they never can find any other, they ought to follow what is observed by the Roman Church from which there is no doubt that they derived their origin, lest whilst they court strange assertions, they be seen to set aside the source (head)

¹ Nisi ut, propriæ velut mentis arbitrio, hæc, quæ sola, quæ prima, quæ apud Catholicos Christianos vera fide jam exinde ab apostolis in hoc usque tempus tenentur, inopinatæ titulo assertionis, everteret.

² Quis enim nesciat aut non advertat, id quod a principe apostolorum Petro Romanæ ecclesiæ traditum est, ac nunc usque custoditur, ab omnibus debere servari.

of their institutions.¹ It is well known that your friendliness has often been at Rome, been present with us in church, and cognizant of the customs which prevailed both in consecrating the mysteries, and in the other secret (offices). We should assuredly consider this sufficient for the information, or the reformation, of your church, should it be that your predecessors have in any respect not held with, or held differently from, us, had you not thought that we were to be consulted on certain matters. On these we send you replies, not as thinking you in any respect ignorant, but that you may regulate your people with greater authority;² or, should any have gone aside from the institutions of the Roman Church, that you may either yourself admonish them, or not delay to point them out to us, that we may know who they are who either introduce novelties, or who think that the custom of any other church, but that of Rome, is to be followed.”³—*Ep. xxv. ad Decentium, n. 1-3, Galland. t. viii. p. 586.*

ST. CÆLESTINE I., POPE, L. C.—“Whereas certain persons, who pride themselves in the name of Catholic, continuing in the condemned opinions, or wickedness, of these heretics (Pelagius, &c.), presume to argue against the pious defenders of the faith, and while they do not hesitate to anathematize Pelagius and Cœlestius, yet traduce our teachers as though they had exceeded the requisite bounds, and profess that they do nothing more than follow and approve what the most holy see of Peter has, through the ministry of its prelates, decreed and taught against the enemies of the grace of God, it became necessary to inquire diligently what the rulers of the Church of Rome have decided on this heresy, in their days. [He then cites Innocent, Zosimus, and others; and proceeds to another source of evidence, the Liturgy.] Besides these inviolable

¹ Ne dum peregrinis assertionibus student, caput institutionum videantur omittere.

² Ut majori auctoritate tuos instituas.

³ Alterius ecclesiæ, quam Romanæ, existimant consuetudinem esse servandam.

decisions of the apostolic see¹ . . . let us also look to the sacraments of the sacerdotal supplications, which, (sacraments, or mysteries) transmitted by the Apostles, are uniformly celebrated in the whole world and in all the Catholic Church, that so the law of praying may establish the law of believing.”²—*Ep.* xxi. *ad Episc. Galliar.* n. 4, 12, *pp.* 333-5, *Galland. t.* ix.

“We are indeed placed at a distance from you, but by our solicitude we behold the whole close to us. The watchfulness (or charge) of the blessed Apostle Peter has all men present unto it. . . . The stream of our paternal and ancient belief is preserved pure by holy heirs; from them it flows, free from admixture, to their posterity, nor in that posterity has ever any filth tainted it.” The faithful stream retains what it derived from its source, seeing that that is seen in its course which it received at its birth.”—*Ib. Ep.* xxii. n. 6, *ad Synod. Ephes.* p. 338.

ST. NILUS, G. C.—“You ask me by your letter, whether we ought to believe that the Holy Ghost is consubstantial with the Father and the Son. So we hold, and believe, having been taught by the divine fathers.”—*L.* ii. *Epist.* cex. p. 229.

ANDREW OF CÆSAREA, G. C.—“Now I think it superfluous to treat at length of the credibility and authority of this book (the Apocalypse). For it is well known that those blessed men and fathers of ours, Gregory the Theologian, Cyril of Alexandria, and others more ancient than they, as Papias, Irenæus, Methodius, and Hippolytus, have, on more than one occasion, declared it to be divine and deserving of credit, and we have, on account of what is contained in their works, come

¹ Præter has . . . apostolicæ sedis inviolabiles sanctiones.

² Obsecrationum quoque sacerdotalium sacramenta respiciamus, quæ ab apostolis tradita . . . uniformiter celebrantur, ut legem credendi, lex statuat supplicandi.

³ Pura ab hæredibus sanctis paternæ et avitæ credulitatis vena servatur: fluit ab illis incorrupta per posteros, nec hanc in his aliquis unquam limus infecit. *Credulitas*—in Mai’s sixth volume of *Nov. Collect. Vet. Script.* p. 324, note 1, we have: “*Credulitatem* pro *fide firma* dicit Nicetas etiam in symboli explanatione.” He also refers to Salvian (*De Gubern.* l. iii. 2) and to Paulinus.

⁴ He succeeded St. Basil. The edition used is that given in the *Bibl. Max. SS. PP.* t. v.

to the same conclusion.”¹—*Comm. in Apoc. Proœm. p. 590, col. 2, Bib. Max. PP. t. v.*

ST. CYRIL OF ALEXANDRIA, G. C.—“The book of the Apocalypse which John the wise wrote, and which has been honored by the approval of the fathers.”²—*T. 1, l. v. De Ador. in Sp. et Ver. p. 188.*

“I am filled with wonder that certain persons doubt whether the blessed Virgin ought to be called mother of God, or not. . . . This faith the divine disciples have handed down to us, although they may not indeed make mention of the word (*θεότοκος*): so to think have we been taught by the holy fathers.”—*T. v. P. 2, Epist. i. ad Monachos, p. 3.*

“But as it is likely that some may needs think that this discourse of ours ought to be confirmed from the sacred and inspired Scripture itself, and in addition to this may say, that that holy and great synod (Nicaea), neither called the mother of our Lord the mother of God, nor determined anything whatever of the kind; come, and to the best of our ability, let us show plainly how the mystery of that dispensation which was devised in Christ, has been taught us by the divine Scripture, and also what the fathers have themselves declared, displaying the land-mark of the genuine faith,³ the Holy Ghost infusing into them the truth, *For it was not they that spake, as the Saviour declares, but the Spirit of God and the Father that spake in them.*”—*Ibid. pp. 4, 5.*

“Now if the multitude of those offended be so great, ought we not to bring into use all our skill to this duty of removing the scandals, and set forth the sound word (or, sense) of the faith before those who seek for the truth; and this will be done very rightly, if, having met with the writings of the holy fathers, we are careful to make much of them; and judging of ourselves whether we are in the faith, according to what is written (by them), we very exactly conform our sentiments

¹ E quorum monumentis occasione sumpta, nos ad hoc consilium venimus.

² Ταῖς τῶν πατέρων τετιμηται ψήφοις.

³ Τὸν τῆς ἀμωμήτου πίστεως ὄρον ἐκφέροντες.

to their correct and irreprehensible sentiments.”¹ [He then quotes the Nicene Creed.]—*T. v. P. 2, Ep. iv. Nestorio, p. 22.*

“As soon as he (Nestorius) had been ordained . . . he set himself eagerly to promulgate certain novel and unreasonable things, and which are far removed from that apostolic and evangelic faith, which our fathers ever preserved and handed down to us² as a pearl of great price.”—*Ib. Ep. ix. ad Celestin. pp. 36-7.*

“And in order that your holiness may know clearly what are the things which he says, and what our blessed and great fathers (have said), I have sent certain volumes containing portions of chapters which I have caused to be translated into Latin, as far as this could be done by those in Alexandria.”—*Ib. p. 39.* See also *ibid. ad Acacium, p. 44.* Also *ib. p. 64, E.*

“To hold these sentiments have we been taught by the holy Apostles and evangelists, and the whole of the inspired Scripture, and by the true agreement (confession) of the blessed fathers.”³—*Ib. Ep. Synod. p. 75.* See also *Ib. Ep. ad Joan. Ant. Ep. p. 105, E.*

“But *continue thou*, as St. Paul says, *in those things which thou hast learned*; avoiding foolish logomachies, and repudiating the old-wives’ words of heretics, and rejecting idle fables, hold fast the faith in simplicity of mind; establishing the tradition of the Church as a foundation, in the inmost recesses of thy heart,⁴ hold the doctrines which are well-pleasing unto God.”—*T. v. p. 2, Hom. viii. de Fest. Paschal. p. 94.*

“Upon reading these your sacred declarations, and finding

¹ Ἔσται δὲ τοῦτο καὶ μάλα ὀρθῶς, εἰ τοῖς τῶν ἁγίων πατέρων περιτυγχάνοντες λόγους, περὶ πολλοῦ τε αὐτοὺς ποιεῖσθαι σπουδάζομεν, καὶ δοκιμάζοντες ἑαυτοὺς, εἰ ἔσμεν ἐν τῇ πίστει, κατὰ τὸ γεγραμμένον, ταῖς ἐκείνων ὀρθαῖς καὶ ἀνεπιλήπτοις δόξαις, τὰς ἐν ἡμῖν ἔννοιας, εὐ μάλα συμπλάττομεν.

² Ἦν μέχρι παντὸς τετηρημάσιν οἱ πατέρες, παρέδοσαν τε ἡμῖν.

³ Καὶ τῆς τῶν μακαρίων πατέρων ἀληθοῦς ὁμολογίας.

⁴ Τῆς ἐκκλησίας τὴν παράδοσιν καθάπερ τι κειμήλιον ἐν τοῖς τῆς καρδίας ταμείοις ἐντιθεῖς. In the same homily (p. 102) he speaks thus of St. Athanasius: “As our father and bishop, the renowned Athanasius, that rule unswerving (or, from which we deviate not) of the orthodox faith (ὁ τῆς ὀρθοδοξοῦ πίστεως κανὼν ἀδιάστροφος) says in his writings.”

that we agree with you in sentiments, for there is *one Lord, one faith, one baptism*,—we gave glory to God the universal Saviour, congratulating with each other, that both our churches and yours have a faith that corresponds with the divine Scriptures, and with the tradition of our holy fathers.”¹—*Ibid.* p. 106. See also the extract given from *Ib.* p. 108, under “*Councils.*”

“Our sentiments, therefore, concerning our Lord’s incarnation, are those which were entertained by the holy fathers before us: for when reading their works we so regulate our mind that it follow in their traces, and bring nothing new to the orthodox doctrines.”—*Ib. ad Successum Ep. Diœces. Isaur.* p. 135. See also *Ibid.* p. 140, *E.*

“Those things are orthodox and irreprehensible which agree both with the divine writings and with the faith which has been set down by our holy fathers.”²—*Ibid. ad Theognos. et alios*, p. 153 *in fine.* See a similar passage, *Ibid. Ep. in S. Symb. ver. fin.* p. 191. Also *T. vi. L. ii. Adv. Nest.* p. 33, *E.* And the extract given under “*Authority,*” from *T. v. P. ii. Apol. Adv. Arian. Anath.* viii.

THEODOTUS OF ANCYRA, G. C.—See the extract given, from *Eph. Symb.* under “*Authority.*”

THEODORET, G. C.—See extract given, from *T. ii. Proleg. in Cant. Cantic.* under “*Private Judgment.*”

“Therefore, brethren, stand fast, and hold the traditions which you have learned, &c. (2 *Thess.* ii. 15). Have as the rule of doctrine the words which we have delivered unto you, which both when present we have preached, and when absent we have written to you.”—*T. iii. Interpr. in Ep.* ii. cap. ii. *Thess.* p. 537.

In the dialogue between *Orthodoxus* and *Eranistes*, the following principles are mutually acceded to: “*Orthodox.*—It were to be desired that we agreed with each other, and pre-

¹ Ταῖς θεοπνεύστοις γραφαῖς, καὶ τῇ παραδόσει τῶν ἀγίων ἡμῶν πατέρων, συμβαίνουσαν ἔχουσι πίστιν.

² Ὅρθά γὰρ ἔστι καὶ ἀδιάβλητα, καὶ ταῖς θείαις συμβαίνοντα γραφαῖς, καὶ τῇ πίστει τῇ ἐκτεθειῆθαι παρὰ τῶν ἀγίων ἡμῶν πατέρων.

served the apostolic teaching in its purity ; but as you have, I know not why, dissolved that unanimity, and now propose to us new dogmas, let us, without any contentiousness, if you please, mutually seek the truth. *Erastianes*.—We have no need of inquiry ; for we accurately hold the truth. *Orth.*—Every heretic thinks so ; yea, the very Jews and Gentiles fancy that they are defending true doctrines. . . . It behooves us, therefore, not to be enslaved to any pre-conceived opinion, but to seek for the true doctrine. *Er.*—I yield to your admonition. *Orth.*—As you have readily accepted my first advice, I further beg of you not to turn the inquiry upon human reasonings, but to seek for the footsteps of the Apostles, and prophets, and of the holy men who have come after them.¹ For this is the plan familiar to travellers when they have deviated from the king's highway ;—they carefully examine the paths to see whether there be any traces of the footprints of persons coming or returning. . . . And having found such they follow them up, as dogs do, and never leave them until they recover the right road. *Er.*—So let us do. . . . *Orth.*—Well, as we have agreed that this must be done, tell me, my friend, are we to acknowledge the one substance of God, Father, Son, and Holy Ghost, as we have been taught by the divine Scripture, both old and new, and by the fathers who assembled at Nicæa? . . . Following the decisions of the holy fathers, we hold that hypostasis and person are synonymous. [At the close of each of his celebrated three dialogues, after his citations from Scripture, he confirms his interpretation of those texts by copious extracts from the fathers.]—See *Dial.* i. from pp. 43-70 ; *Dial.* ii. pp. 127-170 ; *Dial.* iii. pp. 231-262.

The following are his remarks, appended to those extracts :
 “ *Orth.*—These men were the successors of the divine Apostles : while some of them heard their sacred voice, and enjoyed their admirable acquaintance (sight) ; and most of them were adorned with the martyr's crown. Does it then seem to thee the act of a holy man to move his tongue in reprehension

¹ Καὶ τῶν μετ' ἐκείνου ἁγίων ἐπιζητῆσαι τὰ ἴχνη.

(blasphemy) against such men? ¹ *Er.*—I dread to do this.”—*Dial.* i. p. 69. See also p. 70. “*Orth.*—To oppose such witnesses is the last degree of madness.” ² He repeats the same at p. 72, *Dial.* ii. And again, *Dial.* ii. p. 170, he uses the same words, after having cited the fathers in support of his second position. See also *Dial.* iii. p. 175, *in princ.* After citing the fathers as in the preceding dialogue, at the close of the third and last, *Orthodox* says: “Imitate, my friends, the bees, and fluttering in mind both over the meadows of the divine Scripture, and the fairest flowers of the fathers celebrated of all men, form, I pray thee, in thyself, the honeycombs of the faith.” ³—*Ib.* pp. 262-3.

“His (Nestorius) first attempt at innovation was, that the holy Virgin, who bore the Word of God, who took flesh of her, ought not to be confessed to be the mother of God, but only the mother of Christ; though of old, yea from the first, the preachers of the orthodox faith taught, agreeably to the apostolic tradition, ⁴ that the mother of the Lord is to be denominated, and believed to be, the mother of God. And now let me produce his blasphemous artifice and observation unknown to any one before him.”—*T.* iv. *Lib. Hieret. Fabul. c.* xii. p. 371. He repeats the same, *t.* iv. *Lib. Contr. Nestor.* p. 1044; and speaks of Nestorius as “repudiating the words of the holy fathers who, from the time that the Gospel was preached, presided over (or led) the faith of the orthodox.” ⁵—*Ib.* l. c.

“And the crowning point of unity is the harmony of faith; that no spurious doctrine has been received by you, but that you preserve that old and apostolic teaching, which a venerable and gray-headed antiquity has brought down to you, which the labors (the sweat) of virtue have nourished.”—*T.* iv.

¹ *Εὐαγέλιος σοὶ δοκεῖ καὶ κατὰ τούτων τὴν βλάβημον κινήσασθαι γλῶτταν.*

² *Τὸ γὰρ τοιοῦτοις μάρτυσι ἀντιτείνειν παραπληξιάς ἐσχάτης.*

³ *Ἐφηγον ἡμῖν ἐν θανάτῳ τὰ κηρία τῆς πίστεως.*

⁴ *Κατὰ τὴν ἀποστολικὴν παραδόσιν.*

⁵ *Τῆς τῶν ὀρθοδόξων καθηγησάμενων πίστεως.*

Epist. lxxv. Clericis Beroens. See other extracts under "*The Church the Expounder of Scripture.*"

Having quoted several of the fathers on a point of doctrine, he says: "But the day would fail me while enumerating (those who maintain the same doctrine), Polycarp, and Irenæus, and Methodius, and Hippolytus, and the other teachers of the Church: we therefore in a word say, that we follow the divine oracles, and all those holy men.¹ For by the grace of the Spirit they penetrated into the depths of the inspired writing, and themselves understood its meaning, and made that meaning plain to those that wish to learn."—*Quod post Humanit. Christus sit unicus Filius et Dom. &c.—Inter. Ep. t. iv. p. 1313 in fine.* See also *Ep. Theod. et Alior. Rufo, Ib. p. 1347.*

"We have had handed down to us, and have been taught, and we hold this Catholic and apostolic tradition and faith and confession, that one is the hypostasis—this the heretics themselves denominate substance—of the Father, and of the Son, and of the Holy Ghost."—*Hist. Eccles. l. ii. c. viii. p. 81; Vales. Cantab. 1720. (Ec. Ep. Synod. Concil. Sardic.)*

CAPREOLUS OF CARTHAGE, L. C.—See "*Authority.*"

CASSIAN, L. C.—Having quoted several of the fathers in opposition to the errors of Nestorius, he concludes thus: "Art thou then the reformer of the early prelates? dost thou condemn the ancient priests? art thou more excellent than Gregory? more to be followed than Nectarius; to be preferred before John, and all the priests of the eastern churches—priests who, though they have not the same reputation as those whom I have named, are of the same faith? And this, as far as regards this matter, is sufficient; because, when it is a question about faith, all men are the same as the greatest, in that they are united in fellowship with the greatest."—*L. vii. De Incarn. p. 102; t. vii. Bibl. Maxim. SS. PP.*

ST. XYSTUS III., POPE, L. C.—See "*Unity.*"

¹ Ἡμεῖς τοῖς θείοις λόγοις ακολουθοῦμεν καὶ τοῦτοις ἀπασὶ τοῖς ἁγίοις.

² Tu ergo emendator priorum antistitum.

VINCENTIUS OF LERINS, L. C.—For numerous passages on tradition, and for the context of the following example, see “*Authority of the Church.*” “These men exhibited beforehand to future ages in what way . . . the audacity of profane novelty may be repressed by the authority of sacred antiquity. Neither is this anything new ; seeing that this custom has ever prevailed in the Church, that the more religious a man was, the more promptly did he withstand novel inventions. Such examples are everywhere plentiful. But not to be prolix, we will select some one, and this in preference from the apostolic see, that all men may see more plainly than the sun’s light, with what force, what zeal, what endeavor, the blessed succession of the blessed Apostles ever defended the integrity of religion once received. In days past, therefore, Agrippinus of blessed memory, bishop of Carthage, the first of all mortal men, against the divine Scripture (canon), against the rule of the universal Church, against the sense of all his fellow-priests, against the custom and institutes of our forefathers, held that baptism ought to be repeated. . . . When therefore on every side men reclaimed against the novelty of the thing, and all the priests, in every direction, each according to his zeal, did oppose ; then Pope Stephen of blessed memory, prelate of the apostolic see, resisted, with the rest of his colleagues, indeed, but still beyond the rest ; thinking it, I suppose, becoming, that he should excel all the rest as much in devotion for the faith, as he surpassed them in authority of place.¹ In fine, in an epistle which was then sent to Africa, he gave a decree in these words, ‘Nothing is to be innovated, (nothing) but what has been handed down.’² For the holy and prudent man was aware that the nature of piety admits nothing else, but that all things be consigned to the children, with the same fidelity with which they have been received from the fathers ;³ and

¹ Quantum loci auctoritate superabat.

² Nihil innovandum, nisi quod traditum est.

³ Nihil aliud rationem pietatis admittere, nisi ut omnia, quæ fide a patribus suscepta forent, eadem fide filiis consignarentur.

that we ought rather to follow religion whithersoever it may lead, not lead religion whither it may please us: and that this is the characteristic of Christian modesty and gravity, not to transmit to posterity of our own, but to preserve the things received from our ancestors.¹ What therefore was the result of that whole business? What indeed but the usual and accustomed one? Antiquity to wit was retained, novelty exploded. But perhaps that invention of novelty was deficient in patrons. Nay, but it had such force of talent, such flow of eloquence, such number of defenders, such show of truth, such testimonies of the divine law,—but evidently understood in a new and evil manner—that to me all this conspiracy seems utterly incapable of being overthrown, had not that sole cause of so great a turmoil, the very profession itself of novelty, taken in hand, defended, praised, left it without support.”—*Adv. Hæres. n. 6.*

The context of the following will be found under “*The Church the Expounder of Scripture.*” “Whom (the fathers) we are to believe in this binding manner, that whatsoever either all, or the greater part, with (or, in) one and the same mind (or sense), plainly, frequently, unswervingly, as in a kind of council of teachers agreeing together, have confirmed by receiving, holding, and delivering it, let that be held as a thing undoubted, certain, and settled.² But whatsoever sentiment, any, although he be holy and learned, although a bishop, although a confessor and martyr, may have entertained beside all, or even contrary to all, let that be separated from the authority of the common, public, and general sentiment, and placed amongst his own proper, and secret, and private slight opinions; lest, with the utmost peril of eternal salvation, we do, according to the sacrilegious custom of heretics and schismatics, having forsaken the ancient truth of universal doctrine, follow the novelty of some one man. The holy and Catholic consent of which blessed fathers, lest any one think that he

¹ Idque esse proprium Christianæ modestiæ et gravitatis, non sua posteris tradere, sed a majoribus accepta servare.

² Id pro indubitato, certo, ratoque habeatur.

may rashly contemn, the Apostle says, in his first epistle to the Corinthians, *And God indeed hath set some in the Church, first Apostles*, of which himself was *one*; *secondly, prophets*, as Agabus, of whom we read in the Acts; *thirdly, doctors*, who are now called expounders (tractatores), whom this same Apostle sometimes also nameth prophets, for that by them the mysteries of the prophets are laid open to the people. These men, therefore, disposed of God, throughout times and places, in the Church of God, *whosoever despiseth* them when they concur in any one sentiment touching the understanding of Catholic doctrine, *despises not man, but God*;¹ from the truth-teaching unity of which men that none dissent, the same Apostle very earnestly entreats, saying, *But I beseech you, brethren, that you all speak the same thing, and that there be no schisms among you; but be you perfect, in the same mind, and in the same judgment* (1 Cor. i.)” [For continuation, see “Unity.”]—*Adv. Hæres. n. xxviii.*

ST. LEO I., POPE, L. C.—“It is not to be doubted that every Christian observance is taught of God, and that whatsoever has been received by the Church as a customary devotion is derived from apostolic tradition, and from the teaching of the Holy Spirit, who now also presides over the hearts of the faithful by His own appointments,² that so all men may both obediently observe and wisely understand them.”—*T. i. Serm. lxxix. (De Jejun. Pent. ii.) c. i. pp. 316-7.*

“That man perishes by his own obstinacy, and by his own madness withdraws from Christ, who follows that impiety by which he knows that many before him have perished; and who thinks that is for him religious and Catholic, which, by the judgment of the holy fathers,³ it is well known has been con-

¹ Quisquis in sensu catholici dogmatis unum aliquod in Christo sentientes contempserit, non hominem contemnit, sed Deum.

² Dubitandum non est omnem observantiam Christianam eruditionis esse divinæ, et quicquid ab ecclesia in consuetudinem est devotionis receptum, de traditione apostolica et de sancti Spiritus prodire doctrina, qui nunc quoque cordibus fidelium suis præsidet institutis.

³ Sanctorum patrum iudicio.

demned, both in the perfidy of Photinus, and in the folly of Manichæus, and in the madness of Apollinaris.”—*Ib. Serm. xcvi. Tr. i. Contr. Eutychn. c. 2. p. 373.*

“This Eutyches ought not to have deviated from Catholic tradition, but to have abided in that same belief which is held by all men.”¹—*Ib. Ep. xxvii. ad Flav. Ep. Cp. p. 792.*

“But lest any sinister suspicion concerning our disposition may trouble him (Anatolius), I remove all cause of difficulty, nor do I ask for anything which can either seem difficult, or doubtful, but I invite him to what no Catholic may refuse.² For known and manifest throughout the whole world are those who, whether in the Greek or in the Latin language, have shone in the preaching of Catholic truth . . . out of whose writings a similar and varied instruction is drawn, which as it destroyed the Nestorian heresy, so also did it cut up this error, which now shoots forth again. . . . But as both we, and our blessed fathers, whose doctrine we both venerate and follow,³ are in the concord of one faith, as the bishops of all the provinces protest, let the most religious faith of your clemency cause, that a written declaration from the bishop of Constantinople, such as becoms an approved Catholic priest, reach us, clearly to wit declaring that, if any one, in the matter of the Incarnation of the Word of God, either believe or assert anything different from what my profession, and that of all Catholics, proclaims, him does he separate from his communion; that thus we may show him (Anatolius) brotherly love in Christ. . . . But if, on the other hand, there be some who dissent from the purity of our faith, and from the authority of the fathers,⁴ let your clemency allow a general council within Italy.”—*Ep. exix. ad Theodos. Aug. c. 1-2, pp. 1006-8.* See also the next epistle *ad Pulcheriam August. p. 1010.*

“It is not lawful to differ, not even by one word, from the

¹ Quem a traditione catholica non decuerat deviare; sed in eadem quam tenetur ab omnibus credulitate persistere.

² Ad id quod nullus Catholicorum refutet, invito.

³ Beati patres nostri, quorum doctrinam et veneramur et sequimur.

⁴ A puritate nostræ fidei, atque patrum auctoritate dissentiunt.

evangelic and apostolic doctrine," &c., as given under "*Authenticity*," from *Ep.* lxxxii. *ad Marcian.* *Aug. c. i. p.* 1044. See also, under the same head, an extract from *Ep.* lxxxix. *ad eumd.* *Marc. p.* 1061, and the extracts from *Ep.* xc. and *Ep.* xciv.

"Laudably will you embrace that doctrine which has flowed unto us from the blessed Apostles and the holy fathers. . . . Your diligence ought to exhort unto the benefit of faith both people and clergy, and the whole brotherhood, in such wise as that you demonstrate that you teach nothing new, but that you implant in the breasts of all, those things which the fathers of venerable memory, with a uniform preaching taught,¹ with whom our epistle in all things agrees. And this is to be shown not merely by your own declarations, but also by actually reading to them the foregoing passages; that the people of God may know, that those things are taught them in our present instructions, which the fathers both received from their predecessors, and delivered to their successors. Whence, having first read the declarations of the afore-named priests, then afterwards let my writings be read unto them, that the ears of the faithful may have proof that we preach no other than what we have received from our forefathers.² In all things, therefore, both in the rule of faith and in the observance of discipline, let the pattern of antiquity be observed."³—*T. i. Ep.* cxxix. *ad Proter.* *Ep. Alex. pp.* 1254-5.

Of the above instructions given to the bishop of Alexandria, he says: "And for fear lest the above-named prelate may seem to introduce novelties and to establish his own opinions, let the writings of the venerable fathers who have presided over that same church (of Alexandria) be read; and let the people

¹ Quæ venerandæ memoriæ patres consona prædicatione docuerunt.

² Non aliud nos quam quod a majoribus accepimus prædicare.

³ Per omnia igitur et in fidei regula, et in observantia disciplinæ, vetustatis norma servetur. From the letters addressed to St. Leo, the following is from Flavian, bishop of Constantinople: "We have learnt from the divine Scriptures to despise foolish questions and to follow the Fathers (τοις πατράσιν ἀκολουθεῖν), and not to transgress the everlasting land-marks (boundaries)."—*Ep.* xxii. *c. i. p.* 752.

be made acquainted with what blessed Athanasius, what Theophilus, what Cyril, what also other Oriental teachers have thought concerning the Incarnation of the Lord.”—*Ib. Ep. cxxx. ad Marcian. Aug. c. 2, p. 1257.* See also *Ep. clx. ad Neon. Ep. Raven. c. i. p. 1405.*

SOCRATES, G. C.—“Eusebius, upon arriving at Alexandria, speedily with Athanasius, summoned a synod. . . . For they did not introduce into the Church some novel religious belief of their own invention, but what, from the first, both the ecclesiastical tradition had taught, and by the learned amongst Christians had been demonstratively unfolded. For, in this wise, did all the more ancient, who had expressed themselves on this subject, leave it stated for us in their writings.”—*II. E. l. iii. c. vii. p. 178.* See the remarkable extract given under “*Authority,*” from *Ib. l. v. c. x.*

ARNOBIUS JUNIOR, L. C.—Serapion, (the heretic) said: “I confess that I hold his (St. Augustine’s) statements as so assured, that the man who should think any declaration of his deserving of reprehension, would, out of his own mouth, prove himself to be a heretic.” Arnobius replied: “You have expressed my sentiment, for what I now produce from him I so believe, and hold, and defend, as though it were the most sacred writings of the Apostles.”—*Conflict. Arnob. et Serap. p. 233, t. viii. Bibl. Maxim. SS. PP.*

ST. GELASIUS I., POPE, L. C.—“If then you adhere to the ancient faith, and which has been transmitted to us by the holy fathers; if your sentiments, like ours, correspond with those which they entertained concerning the Incarnation of the Lord our Saviour, and if you in nothing deviate from the doctrine of the universal Church (for neither are we wiser than our fathers, nor is it lawful for us to take upon ourselves some novelty or other which is other than what our fathers learned and taught), this faith let us all mutually hold in sincerity of mind and truth of heart, and there is peace. Let us also keep inviolate the rules which the Church has received from those same fathers, and there is peace. Let this be a thing certain

and fixed, and there is no discord.”—*Supplement. Acacian. n. 13, pp. 687-8, t. x. Galland.*¹

SALONIUS, L. C.—“*Remove not the ancient land-marks which thy fathers set (Prov. xxiii.)* By the *ancient land-marks* he means the *land-marks* of truth and of faith which the Catholic doctors have *set* from the beginning. This, therefore, does he enjoin, that no one understand the truth of sacred faith and of evangelic doctrine otherwise than as it has been transmitted by the holy fathers.”—*Explan. Myst. in Prov. p. 406, t. viii. Bibl. Maxim.*

GELAZIUS OF CYZICIUS, G. C.—“This is the apostolic and unspotted faith of the Church, which (faith) delivered from heaven by the Lord Himself through the Apostles, the Church reverences (as) transmitted from father to son, and retains it now and for evermore, the Lord saying to His disciples, *Going teach all nations.* . . . It has seemed good to us all together that the word ‘*consubstantial*’ ought to be defined in the Catholic faith, in the same way as our holy fathers, who have lived since the Apostles, have delivered this faith.”—*Hist. Concil. Nicæn. l. ii. c. xxiii. xxiv. col. 224, t. ii. Labb.*

Not only then, agreeably to these various opinions, so fully expressed, has the authentic body of our Scriptures been preserved by tradition ; but, by the same rule, has the expounding of those Scriptures been invariably directed ; otherwise, how is it that the *washing of feet*, so expressly enjoined by our Saviour, has not been received and observed as a sacramental institution ? Why do we not abstain *from blood and from things strangled*, as the Apostles themselves ordained ? In the first case (*John c. xiii.*), having washed the feet of His disciples, Christ says to them : *If then I, being your Lord and Master, have washed your feet : you ought also to wash one another’s feet. For I have given you an example, that as I have done to you, so you do also.* The injunction is positive.—

¹ It has been doubted whether this treatise is by Felix III. or by Gelasius. The editors (Fratres Ballerini) of St. Leo’s works seem to have proved it to be by the latter pontiff.

In the second case (*Acts xv.*), when difficulties were raised by the Jews against the Gentile converts, in favor of the law of Moses, the Apostles met in council at Jerusalem; and after due deliberation, came to the following decision: *It hath seemed good to the Holy Ghost, and to us, to lay no further burden upon you than these necessary things; That you abstain from things sacrificed to idols, and from blood, and from things strangled.* Here also is the ordinance positive. But by tradition we know that, in the first case, no obligation of compliance was ever imposed on the faithful; and by tradition again we know that, in the second, the ordinance was understood to be temporary. Every difficulty is thus removed, and the authority of apostolical tradition clearly ascertained. From the same tradition we learn the lawfulness of infant baptism; the validity of baptism given by heretics; the observation of the Sunday and many other even fundamental doctrines and important matters of practice.

THE OFFICE OF COUNCILS.

PROPOSITION X.

The pastors of the Church, either dispersed, or convened in council, have received no commission from Christ to frame new articles of faith; but to define, explain, and propound to the faithful, what anciently was, and is, received and retained, as of faith in the Church, when debates and controversies arise about them. These definitions, in matters relating to faith only, and propounded as such, oblige all the faithful to a submission of judgment.

SCRIPTURE.

See the texts quoted in the section on "*Authority.*"

FATHERS.

ST. JULIUS I., POPE, L. C.¹—"If, as you (Arians) write, every council has an authority not to be shaken, and the judge is dishonored, if his judgment be sifted by others, consider, my beloved, who they are that dishonor the council, and who they that rescind foregone judgments. And lest I may seem, if I were now to examine each individual's acts, to press heavily upon certain persons; even the last of these acts—the very hearing of which would make one tremble—is sufficient to understand the rest which I pass by. The Arians, they who were, on account of their irreligion, cast forth by Alexander of blessed memory, the then bishop of Alexandria, were not merely repelled by the inhabitants of every city, but were also anathematized by all those who assembled together in the great council of Nicæa. For theirs was no common crime; neither did they sin against man, but against our very Lord Himself, Jesus Christ, the Son of the living God. And yet these men, repelled as they were by the whole world, and branded throughout the whole Church, are said to have been now received;—a thing which, I suppose, even you, on hearing, will think a fit matter for bitter grief. Who then are they that dishonor a council? Is it not they who set at naught the decisions (votes) of three hundred (bishops), and prefer irreligion to religion?"—*Epist. ad Eusebian*, n. 3, p. 4, t. v. Galland.

ST. ATHANASIUS, G. C.—"How then, do not these men act

¹ As the extracts given in this section are intended to relate to the *general* councils held during the five first centuries, the notices of councils which occur in St. Cyprian, Firmilian, Eusebius, and others, are omitted. The following extracts, however, from Tertullian, may be cited to show the antiquity of such assemblies, and that one of their recognized offices was to determine what writings were, and what were not, to be received as genuine parts of holy Scripture: "Aguntur præterea per Græcias illa certis ex locis concilia ex universis ecclesiis, per quæ et altiora quæque in commune tractantur, et ipsa representatio totius nominis Christiani magna veneratione celebratur."—*De Jejunis*, n. 13. Sed cederem tibi, si scriptura Pastoris, quæ sola mæchos amat, divino instrumento meruisset incidi, si non ab omni concilio ecclesiarum etiam vestrarum, inter apocrypha et falsa judicaretur, adultera et ipsa," &c.—*De Pudicit.* n. 10.

most unjustly, even in thought only to reclaim against so great and œcumenical a synod?¹ How, do they not act against all right, to dare to look with adverse eyes on decrees so laudably passed against the Arian heresy?"—*T. 1, Ep. De Decret. Nicæn. Syn. n. 4, p. 166.*

"If their belief were orthodox, they would be content with the faith laid down by the whole œcumenical synod held at Nicæa; and if they thought themselves slandered, and without cause denominated Arians, they ought not to exert themselves so, to alter what was written against Arius; lest what was written against him, should seem defined against them. . . . They who dare to contend against what has been well decreed, and take upon themselves to make written statements in opposition to those decrees, what else do they do but condemn the fathers, and stand up for the heresy against which they (the fathers) were, and against which they appeared?"—*T. 1, Epist. ad Episc. Ægypt. et Lybi. n. 5, p. 217.* See also *n. 8, p. 219* of the same epistle, given under "*Tradition,*" where see also the extract from *De Synodis, n. 13, 14.*

ST. PHEBADIUS, L. C.²—"For, what cause, or reason is there why what has been handed down to all the churches to be believed and taught, and which the apostolic men, our fathers, purified by the Holy Spirit, from a Catholic motive, set down, —as a kind of barrier in defence of the truth, by which they might obstruct every approach to pestilential doctrine,—in opposition to all heresies, and especially the Arian, should now

¹ *Ἀδικοῦσιν οὗτοι καὶ ἐνθυμούμενοι μόνον ἀντιλέγειν τῇ τοσάυτῃ καὶ οἰκουμένηκῃ συνόδῳ.* This principle is advanced in a variety of forms by St. Athanasius, in his writings against the Arians. "If, the devil having sowed this perverseness in these men, they feel confidence in the evil things which they have invented for themselves, let them clear themselves in those matters proved against them as declared heretics, and then it will be their time to find fault, if they can, with the decrees passed against them. For no one that has been convicted of murder or of adultery is at liberty, after the trial, to find fault with the sentence of the judge, why he spoke in this way and not in that."—*Ibid. n. 2, p. 165.*

² A Gaulish bishop who flourished about the year 357. He was much engaged in the Arian controversy. The edition used is that given by Gallandius, *t. v.*

be the object of no small labor and striving, that it may be removed, on the part of those who are favorable to what has condemned the Arian defilement?"—*Tract. de Orthodox. Fide Contr. Arian. c. 1, t. v. p. 258, Galland.*

ST. BASIL, G. C.—"I am persuaded that this will not meet with any opposition on your parts, and that the brethren aforesaid will be perfectly satisfied with this, that you make open profession of that faith set down by our fathers who assembled at Nicæa, and that you reject not anything there declared, but feel assured that the three hundred and eighteen who met there in harmony, spoke not but under the influence of the Holy Spirit."—*T. iii. P. 1, Ep. cxiv. Cyriaco, p. 297.*

ST. EPIPHANIUS, G. C.—"Synods create security on the point that falls under notice from time to time."—*Adv. Hæres. (74), p. 904.* For context, see "*Authority.*"

"Others there are who seem to act like children; daring, in opposition to existing customs,—separating from the orthodox, and forming a party to themselves,—even without any decision of an œcumenical synod, to rebaptize those who come unto them from the Arians; the matter not having been, as I have said, decided by the decree of a synod."—*Adv. Hæres. Expos. Fidei, p. 1095.*

ST. GREGORY OF NYSSA, G. C.—"Had it indeed been more suitable to use the terms invented by Eunomius," &c., as given under "*Tradition,*" from *T. ii. l. 1, Contr. Eunom.*

ST. GREGORY OF NAZIANZUM, G. C.—"In the holy synod of Nicæa, and in the number of the select, whom the Holy Spirit had united together,¹ he (St. Athanasius), as far as in him lay, stayed the distemper (of Arianism)."—*T. i. Orat. xxi. p. 381.*

"Seeing that many have approached to your piety to seek for full assurance concerning the faith, and that you have

¹ Οὐκ ἄνευ τῆς τοῦ ἁγίου πνεύματος ἐνεργείας ἐφθέγγαντο.

² Πρὸς γὰρ τὸ ὑποπίπτον ἐν καιρῷ καὶ καιρῷ αἱ συνόδοι τὴν ἀσφάλειαν ποιοῦνται.

³ Μηδέπω τοῦ πράγματος ἐξ ἐπικρίσεως, ὡς ἔφην, συνόδου τηθέντος.

⁴ Οὗς τὸ πνεῦμα τὸ ἅγιον εἰς ἑν ἡγάγεν.

therefore, from affection towards me, asked me for a brief statement, and rule of my sentiments, I have accordingly written to you, what in fact you knew before my communication, that I never have preferred, and cannot prefer, anything to the creed of the fathers who assembled at Nicæa, for the overthrow of the Arian heresy: of that faith I am, and shall, with God's help, continue to be, adding in explanation what was imperfectly said in that creed concerning the Holy Ghost,—from that question not being then mooted,—that we must recognize Father, Son, and Holy Ghost as of one divine nature (divinity), acknowledging the Spirit also as God. With men who thus hold, and teach, hold communion, as we do; but turn from those who hold otherwise, and account them aliens both from God and the Catholic Church.”¹—*T. 1, or. lii. ad Cledon. pp. 745-6.*

ST. AMBROSE, L. C.—“This was written (that Christ was a creature) in the synod of Ariminum, and with cause do I abhor that council, following, as I do, the declaration of the council of Nicæa, from which neither death nor the sword will be able to separate me.”—*T. ii. Ep. xxi. Valentiniano, n. 14, p. 862.* See also the extracts, given under “*Tradition,*” from *T. ii. l. iii. de Fide, c. xv. n. 128;* and *Ep. xiv. Theodosio, n. 7.*

ST. DAMASUS, POPE, L. C.—“When, in times past, the poison of the heretics began to spread itself, as it now does once more, and when especially the blasphemy of the Arians first sprang up, our forefathers, the three hundred and eighteen bishops, and they who were sent from the city of the most holy bishop of Rome (St. Sylvester), assembled in council at Nicæa, and raised up a wall against the weapons of the devil, and by this antidote repelled the cup of death. . . . Your uprightness perceives that that faith alone which was settled at Nicæa, by the authority of the Apostles,² is to be held fast with unswerving firmness: in this faith, with us, those of the

¹ Ἀλλοστρίους ἦγον, καὶ τοῦ θεοῦ καὶ τῆς καθολικῆς ἐκκλησίας.

² Quæ apud Nicæam apostolorum auctoritate fundata est.

east, who acknowledge themselves Catholics, as well as those of the west, glory."—*Ep.* 1, *Synod. t. vi. p.* 321, *Galland.*

"Bear diligently in mind, as well the faith transmitted by the Apostles, as that also especially which was delivered in writing by the holy fathers in the council of Nicæa; and setting your feet firmly on that faith, remain immovable."—*Ep.* ii. *Orient. Labbe, n. 1, col.* 866.

ST. SIRICIUS, POPE, L. C.—"In the council of Nicæa," &c., as given under "*Tradition*," from *Ep.* viii. n. 13.

CENTURY V.

ST. AUGUSTINE, L. C.—"Those things which we observe, things not written, but transmitted, which are indeed observed throughout the whole world, it is to be understood that they are retained, as commanded and decreed, either by the Apostles themselves, or by general councils, the authority of which is most wholesome in the Church."¹—*T.* ii. *Ep.* liv. n. 1, *Januario, col.* 185. For context, see "*Tradition*."

"With how much greater force do we now say: What the custom of the Church always held, what this dispute could not dissuade from, and what a general council has confirmed,² this we follow."—*T.* ix. l. iv. *De Baptis. Contr. Donat. n. 9, col.* 224. For context see "*Tradition*."

Speaking on the same subject as that treated of in the preceding extract, viz. the question of rebaptizing those who had been baptized by heretics, he says: "Nor should we ourselves dare to assert anything of the kind, if we were not supported by the most concordant authority of the universal Church; to which also he (St. Cyprian) would without doubt have yielded, if at that time the truth on this question, already made clear and declared, had been established by a general council."³ For

¹ Datur intelligi vel ab ipsis apostolis, vel plenariis conciliis, quorum est in ecclesia saluberrima auctoritas, commendata atque statuta retineri.

² Quod plenarium concilium confirmavit, hoc sequimur.

³ Nisi universæ ecclesiæ concordissima auctoritate firmati; cui et ipse sine dubio cederet, si jam illo tempore quaestionis hujus veritas eliquata et declarata per plenarium concilium solidaretur.

if he praises and exalts Peter for bearing with patience and friendliness the being corrected by one and that a later colleague, with how much greater readiness would he, with the council of his province, have yielded—the truth having been made manifest—to the authority of the whole world?”—*Ibid.* l. ii. n. 5 (*al.* 3), *col.* 184.

He says on the same subject, “This custom I believe comes (or, as coming) from apostolical tradition; as there are many things which are not found in their writings, nor in the councils of those who came later,¹ and which nevertheless, because they are held throughout the universal Church, are believed to have been transmitted and commended by none but they.”—*Ibid.* l. ii. n. 12, *col.* 189-90. For context see “*Apostolical Traditions.*”

ST. CYRIL OF ALEXANDRIA, G. C.—See the extract, from *T.* v. *P.* ii. *p.* 22, given under “*Tradition.*”

“But that we throughout follow the sentiments of the holy fathers, and especially of our blessed, and everywhere celebrated father, Athanasius, refusing to vary from them at all, even in the slightest manner, let your holiness be assured, and let no one else have any doubt. I should have added many passages borrowed from them, giving credit to my words by theirs, were I not afraid of the length of my letter, which might thereby become tedious. And in no wise do we suffer to be shaken by any one, the faith defined, or the symbol of faith settled, by our fathers, who assembled, in their day, at Nicæa. Neither do we allow ourselves, or any other to alter a word there set down, or even to omit a single syllable, mindful of that saying: *Remove not the ancient land-marks which thy fathers have set. For it was not they that spoke, but the Spirit Himself of God and the Father.*”—*T.* v. *P.* 2, *Ep. ad Joan. Antioch. Episc.* *p.* 108. See also *Ib. in S. Symbolum,* *p.* 175, *D. E. and T.* vi. *L.* 1, *ad Nestor.* *p.* 20, *D.*

“That Christ presided invisibly at the holy and great synod

¹ Sicut multa quæ non inveniuntur in litteris eorum, neque in conciliis posteriorum.

(Nicæa), how can it be doubted?"¹—*T. vi. Ep. in S. Symbolum, p. 175.*

ST. ISIDORE OF PELUSIUM, G. C.—[Having mentioned a great variety of errors on the three persons of the Trinity, he says:] "We ought not to follow the decisions of men laboring under such disorders, but to derive our demonstrations from the judgment of men free from all disorder,² and to cleave to the holy synod which assembled at Nicæa, nothing adding (thereto), nothing diminishing; for that synod being divinely inspired, taught the true doctrine."³—*L. iv. Ep. xcix. p. 467.*

THEODORET, G. C.—"These things have been transmitted to us, not only by the Apostles and prophets, but also by those who have interpreted their writings, by Ignatius, &c. . . . and by the holy fathers who assembled at Nicæa, whose confession of faith we keep as a paternal inheritance, and we call those who dare transgress against the above, adulterate, and enemies of the truth."—*T. iv. Ep. lxxxix. Florentio, p. 1160.* For context see "*Church the Expounder of Scripture,*" where also see *Ibid. Ep. xc. Lupicino.*

THEODOTUS OF ANCYRA, G. C.—"These are the words of the fathers (the Nicæan creed), which lay down for us the faith regarding the only-begotten; guiding right, as a rule, every human thought. . . . Every one who thinks differently from this exposition (of faith), is an alien from Christianity, &c.," as given under "*Authority,*" from *Expos. Symbol. T. ix. Galland.*

CAPREOLUS OF CARTHAGE, L. C.—See the extract, given under "*Authority,*" from *Ep. ad Concil. Ephes. T. ix. Galland.*

VINCENTIUS OF LERINS, L. C.—"The Church of Christ, a sedulous and careful keeper of the doctrines deposited with her, changes nothing in them ever, diminishes nothing, adds nothing; she cuts not off things necessary, she puts not on things superfluous; what is her own she loses not, what is another's she usurps not. [See continuation under '*Author-*

¹ Προέδρος ἦν ἀοράτως τῆς ἀγίας . . . συνόδου ὁ Χριστὸς πῶς ἐστὶν ἀμφιβάλλειν.

² Ἀπο τῆς τῶν ὑγιανόντων κρίσεως λαμβάνειν τὰς ἀποδείξεις.

³ Ἐκείνη γὰρ θεόθεν ἐμπνευσθεῖσα, τ' ἀληθὲς ἐδογματίζειν.

ity.'] In fine, what else has she ever endeavored by the decrees of councils, but that what before was simply credited, should be more diligently believed; that what before was preached more sparingly (slowly), should afterwards be preached more instantly; that what before was more securely revered, the same afterwards should be more carefully cherished? This, I say, and nothing else, has the Catholic Church, provoked by the novelties of heretics, ever done by the decrees of her councils; nothing, to wit, but what she previously had received from her forefathers by tradition alone, that same she consigned thenceforward to posterity by writing also; by comprising a great sum of things in a few words, and oftentimes, for a more luminous understanding, by marking with the propriety of a new appellation, an old article (sense) of faith." ¹—*Adv. Hæres. n. xxiii.*

ST. LEO I., POPE, L. C.—See the extract, from *Ep. xc.* given under "*Authority.*"

ST. GELASIUS I., POPE, L. C.—See the extract, from *T. x. Galland. p. 677,* given under "*Primacy of the Successors of St. Peter.*"

ŒCUMENICAL COUNCILS.

As the Christian faith spread, and churches were formed, no sooner was that faith endangered by innovation, the order of discipline disturbed, or other controversies excited, than recourse was had to synods, or councils. In these, the convened ministers of religion, by deliberation and a united effort, were enabled to oppose the progress of error, and to re-establish, or to maintain, concord and the order of discipline. But it was not before the fourth century, when Constantine had embraced

¹ Hoc, inquam, semper, neque quicquam præterea, hæreticorum novitatibus excitata, conciliorum suorum decretis catholica perfecit ecclesia, nisi ut, quod prius a majoribus sola traditione susceperat, hoc deinde posteris etiam per scripturæ chirographum consignaret: magnam rerum summam paucis litteris comprehendendo: et plerumque propter intelligentiæ lucem, non novum fidei sensum novæ appellationis proprietate signando.

the Christian belief, and the Arian controversy had convulsed the Christian world, that a general meeting of distant prelates was deemed necessary, or could have been accomplished, though necessary. At all times provincial synods had met; an intercourse among the churches was maintained, the apostolic faith, through a succession of pastors, was preserved inviolate; and error was successfully opposed. The following is a brief account of the four general councils held during the fourth and fifth centuries.

CENTURY IV.

COUNCIL OF NICÆA, G. C.—In the year 325, the first general council met at Nice, or Nicæa, in Bithynia. It was composed of three hundred and eighteen bishops.

Arius stated his opinions before the council, which condemned them as heretical, and drew up a creed, or profession of faith, as a summary especially of the true doctrine on the points which Arius had assailed.

The council also considered the case of Miletius; determined the time for the due celebration of Easter; and passed several canons of ecclesiastical discipline.

Into the creed was introduced the term *consubstantial*; thus, “marking with the propriety of a new appellation, an old article of faith,” as St. Vincent of Lerins remarks. Whereas, to signify that nothing new, beside the word itself, was introduced, or intended, St. Athanasius, who was present, notices that the creed is thus prefaced: “Behold, what is the faith of the Church.” He adds: “They (the fathers at Nicæa) wrote indeed respecting Easter, ‘It has seemed good, as follows;’ for it did then seem good that there should be a general compliance: but as regards the faith they wrote not, ‘It has seemed good,’ but, ‘Thus believes the Catholic Church;’ and at once confessed how they believed, thereby to show that their sentiment was not novel, but apostolical, and that what they wrote down was not a discovery of their own, but the same as the Apostles had taught.”—*De Synod. n. 5, T. i. p. 575.*

Many of the preceding extracts, given in this section, speak in direct terms of the inviolable authority of the council of Nicæa. Every succeeding general council ratified the decrees of that synod; and the local synods that allude to its doctrinal, or even disciplinarian, decisions, speak of them, as was to be expected, in terms similar to those which we have seen employed by the fathers. Thus the council of Ariminum, held in 359, says: "It is unbecoming, and against all right, to change anything in those things rightly and justly decreed and established publicly at Nicæa . . . the doctrine and prudence of which have been made known, and proclaimed in the ears and understandings of all men. . . . Suffer us to abide in those decrees and institutes of our forefathers, who, as we have said, did all with wisdom, and prudence, and the Holy Ghost."—*Labbe, T. ii. col. 795-9.* So also the council of Alexandria, held in 362. See the synodal epistle, *Labbe, T. ii. col. 813, A. D.* And in the second council of Alexandria, held in 363, Britain is named amongst the other countries that had received the decrees of Nicæa.—*Labbe, T. ii. col. 825, II.* See also *Concil. Aquil. (A. D. 381).*—*Labbe, T. ii. col. 990, B.*

COUNCIL OF CONSTANTINOPLE, G. C.—In 381, the second general council met at Constantinople. It was composed of one hundred and fifty bishops of the eastern church, who confirmed the Nicene creed, to which several additions were made in further explanation of the faith of that creed; in opposition to the novelties of Macedonius who denied the divinity of the Holy Ghost; in explanation of the doctrine of the incarnation of our Lord, and in manifestation of the true Church which they defined as being "One, holy, Catholic, and apostolical." This enlarged creed still commonly bears the name of the Nicene creed, as being substantially the same, as the synodal epistle testifies: "Having then met together at Constantinople, in accordance with the letter of your piety (Theodosius), we renewed in the first place our unanimity with each other, and then pronounced certain brief decrees, both confirming the faith of the Nicene fathers, and anathematizing

the heresies which have sprung up against it. In addition to this, we have also established certain canons for the right ordering of the churches; all which things we have subjoined to this our letter."—*Ep. Synod. Theod. Labbe, T. ii. col. 946.* And again in the conciliar epistle to Damasus, Ambrose, and the bishops of the west: "We have suffered persecution, . . . for the sake of the evangelic faith which was ratified at Nicæa, in Bithynia, by the three hundred and eighteen holy and godly fathers. For it is needful that this faith be approved of both by us, and by you, and by all those who do not pervert the word of the true faith; seeing that it is the most ancient, and accordant with our baptism, and teaches us to believe in the name of the Father, and of the Son, and of the Holy Ghost."—*Ib. col. 964.* So also in the *first* of the seven canons of the council.

CENTURY V.

COUNCIL OF EPHEBUS, G. C.—This, the third general council, assembled at Ephesus, in the year 431. It was composed of more than two hundred bishops, amongst whom St. Cyril of Alexandria, who represented Celestine, bishop of Rome, bore the principal part. As St. Athanasius against Arius, so St. Cyril was the most active in opposition to Nestorius, bishop of Constantinople, against whose errors especially this council was convened. Nestorius asserted two persons in Christ, and affirmed that the Blessed Virgin ought not to be called Theotocos, mother of God, (lit. bringer forth of God), but Christotocos, mother of Christ.

In condemning the errors of Nestorius, the synod did not promulgate a new creed, nor make even any additions to those creeds already in existence, but contented itself with ratifying that of Nicæa,¹ which, in the acts of the council, is spoken of

¹ In consequence of a deception practised on some of the faithful by the Nestorian party, who palmed a creed of their own on the unsuspecting, as the creed of Nicæa, a canon was passed, in accordance with an application made by the presbyter Charisius, declaring it "to be unlawful for any one to bring forward, or to write, or to compose another creed (faith) besides that defined by the holy Fathers who, with the Holy Spirit, assembled at

in terms of the highest veneration, by the various fathers assembled at the council. Thus St. Cyril: "This man, as soon as he was ordained, and ought to have aided unto good, by his exhortations, both the people who lived there and the strangers . . . made it his endeavor to utter certain absurd and irrational things, and which are as far as possible from that apostolic and evangelic faith, which our fathers in every way preserved, and transmitted to us as a most precious pearl."—*T. ii. Concil. col. 342.*

"And why (says John, Bishop of Antioch, to his friend Nestorius), if your mind entertains the same opinion as the fathers and doctors of the Church—for this we have heard said concerning you by many persons who are our mutual friends—why does it grieve you to make known a pious sentiment by a suitable word?"—*Ib. col. 390.* See also the various declarations of the fathers, when the letter of St. Cyril, explaining the orthodox faith, was read: that Cyril's letter but "set forth more fully what the Nicene fathers had declared more briefly."—*Labbe, t. ii. col. 462-3, et seqq.* See also the letter of Capreolus of Carthage, given under "*Authority.*" I append the account given of this council by St. Vincentius of Lerins, who wrote but three years after its decrees were published.

VINCENTIUS OF LERINS, L. C.—"We said also that, in ecclesiastical antiquity itself, two things were earnestly and studiously to be observed—things to which they who would not be heretics ought in every way to cling. The first is, if there be anything of old decreed by all the priests of the Catholic Church by authority of a general council; the second is, that if any new question should arise, wherein that (decree) be not found, recourse is to be had to the sentiments of the holy fathers, (but) of those only who, in their respective times and places, persevering in the unity of communion and faith, were

Nicæa."—*T. iii. Labb. col. 690.* The full account of this transaction, and of the occasion and meaning of this decree, which has been much misunderstood, or misrepresented, will be found in the sixth action of the council, *Labbe. t. iii. col. 671-90.*

approved (probable) masters ; and that whatsoever they should be found to have held in one sense and consent, should be, without any scruple, judged to be the true and Catholic doctrine of the Church, which, lest we might seem to advance rather of our own presumption than from ecclesiastical authority, we adduced the example of the holy council, which, nearly three years since, was celebrated at Ephesus in Asia, under the consulship of the most illustrious Bassus and Antiochus. In which council, when the question was discussed about authorizing rules of faith, lest there might haply some profane novelty creep in there, as happened in the perfidy of Ariminum, this seemed, to all the priests who had assembled there, nearly two hundred in number, the most Catholic, the most faithful, and the best thing to be done, that the sentiments of the holy fathers should be brought forward, of whom it was certain that some had been martyrs, others confessors, whilst all had been, and had remained, true Catholic priests ; in order, to wit, that out of their consent and verdict, the religion of ancient doctrine might be duly and solemnly confirmed, and the blasphemy of profane novelty be condemned.¹ Which having been so done, that impious Nestorius was lawfully and deservedly judged to be adverse to Catholic antiquity, but blessed Cyril to have agreed with holy and sacred antiquity. And to the end that nothing might be wanting which procureth credit, we set forth also the names and number of those fathers (although we did not remember the order), according to whose conspiring and concordant sentiment, both the sayings of the sacred law were expounded there, and the rule of divine doctrine was established. Neither will it be superfluous, for strengthening the remembrance, to repeat them here also.

“ These, therefore, are the men whose writings were cited in that council, either as judges or as witnesses. [He then names,

¹ Ut scilicet rite atque solemniter ex eorum consensu atque decreto antiqui dogmatis religio confirmaretur, et prophanæ novitatis blasphemia condemnaretur.

of the Eastern Church, *St. Peter of Alexandria, St. Athanasius, St. Theophilus, St. Cyril of Alexandria, St. Gregory of Nazianzum, St. Basil, St. Gregory of Nyssa,* and continues:] But that not Greece alone, or the east only, but that also the western and Latin world, might be proved to have been always of that sentiment, some letters of *St. Felix Martyr, of St. Julius, bishops of Rome,* which they wrote to certain men, were also there read. And that not only the head of the world,¹ but also the other parts (the sides), might give testimony to that judgment, from the south they brought forward the most blessed *Cyprian, bishop of Carthage, and martyr;* from the north, *St. Ambrose, bishop of Milan.* These, therefore, are all who, equal to that sacred number of the Decalogue, were produced at Ephesus as masters, counsellors, witnesses, and judges:² that blessed synod holding their doctrine, following their councils, believing their testimony, obeying their judgment, without being wearied, without presumption, without favor, gave sentence concerning the rules of faith.³ And although a much greater number of fathers might have been alleged, yet was it not necessary; because it was not fit that the time of business should be occupied with a multitude of witnesses, and no one doubted that those ten did think little other than all the rest of their colleagues.

“After all these things, we also added the sentence of blessed *Cyril,* which is contained in the ecclesiastical acts themselves (of that council). For when the epistle of *St. Capreolus, Bishop of Carthage,* had been read, who aimed at and entreated nothing else, but that, novelty being overthrown, antiquity should be defended, *Bishop Cyril* spoke and gave his definition in this sort—which it does not seem out of place to insert also here—for thus he says at the end of the acts: ‘And this epistle,’ he said, ‘of the venerable and very religious *Capreolus, Bishop of Carthage,* which has been read, shall be con-

¹ Et ut non solum caput orbis, verum etiam latera.

² Magistri, consiliiarii, testes, iudicesque.

³ De fidei regulis pronunciauit.

signed to the faithful keeping of our acts: his sentiment is clear; for he desires that the old dogmas of the faith be confirmed, but that new dogmas, superfluously invented, and impiously spread abroad, be reprobated and condemned.' All the bishops said, with acclamation, 'These are the words of all; this we all say; this is the wish of all.' What then were the words of all? what the wishes of all? but that what was of old delivered might be retained, what was lately invented be rejected. After that, we admired and highly commended the so great humility and holiness of that council; that so many priests, almost the greater part of whom were metropolitans, of such erudition, and of such learning, that they were almost all sufficient to have disputed concerning doctrines, whose very assembling might therefore seem enough to have added confidence to attempt and decree something of themselves, yet did they innovate in nothing, presumed in nothing, arrogated nothing to themselves; but in all ways were most careful not to deliver anything to posterity, which themselves had not received from their fathers;¹ and not only disposed well of the business then present, but left an example to those who should come after them, that they, too, namely, should reverence the doctrines of sacred antiquity, but condemn the inventions of profane novelty. We also inveighed against the wicked presumption of Nestorius, for that he boasted of himself as the first and the only one to understand the sacred Scripture, and that all those had been in ignorance, who, before him, in their office of teachers, had handled the divine words;² that is, all the priests, all the confessors and martyrs, of whom some had explained God's law, whilst others agreed with or believed them so explaining: in fine, he asserted that the whole Church even now doth err, and always had erred, she having, as seemed to him, followed, and

¹ Omnimodis præcaverunt, ne aliquid posteris traderent, quod ipsi a patribus non acceperant.

² Quod sacram scripturam se primum et solum intelligere, et omnes eos ignorasse jactaret, quicumque ante se magisterii munere præditi, divina eloquia tractavissent.

following ignorant and erroneous doctors.”¹—*Adv. Hæres. n. xxix.-xxxii.*

COUNCIL OF CHALCEDON, G. C.—The fourth general council assembled at Chalcedon, in the year 451. It was composed of more than five hundred, some say of more than six hundred, bishops. It was convened to oppose the errors of Eutyches, who was archimandrite of a monastery at Constantinople. In avoiding the errors of Nestorius, he fell into an opposite extreme, and taught that in Christ the human nature was so absorbed by the divine, that in Christ there was really but one nature, and that the nature of God. This heresy was the parent of numerous other heresies which, for a long period, disturbed the churches.

This council promulgated another creed, in which the doctrines of the three previous general councils were confirmed, and a further explanation was given of the orthodox doctrine of the Church on the incarnation of our Lord. In the definition of faith, given in the fifth action, they say: “We have by our common decree driven away the doctrines of error, and have renewed the unerring faith of the fathers, having proclaimed to all men the creed of the three hundred and eighteen, and having added (written down in addition), as of the same household, those fathers who received that same form of true religion, as were the hundred and fifty who afterwards assembled in the great city of Constantinople, who themselves also confirmed (sealed) the same faith. We therefore define,—we also preserving the order and all the forms concerning the faith of the holy synod which formerly took place at Ephesus, of which Celestine of Rome, and Cyril of Alexandria, were the leaders,—that the exposition of the right and blameless faith by the three hundred and eighteen holy and blessed fathers who were assembled at Nicæa . . . has the first place (shines first) . . . and that those things should be maintained

¹ Totam postremo etiam nunc errare et semper errasse asseveraret ecclesiam, quæ, ut ipsi videbatur, ignaros, erroneosque doctores et secuta esset et sequeretur.

which were defined by the hundred and fifty holy fathers at Constantinople, for the removal of the heresies which had then sprung up, and for the confirmation of the same one Catholic and apostolic faith.”—*T. iv. Labb. col. 562-3.* And earlier, in the second action, when it was proposed to settle the question of faith, and the imperial moderators had said: “We wish you to know, that the most godly and religious lord of the universe (the emperor), and we, preserve the orthodox faith transmitted by the three hundred and eighteen, and by the hundred and fifty, and by the other holy and illustrious fathers; the most reverend bishops acclaimed: ‘No one makes (any) other exposition; we neither attempt, nor do we dare to expound (otherwise): for the fathers have taught: and the things set down by them are preserved in writing; we cannot speak beyond these things.’”—*Ib. col. 338.* And when the creed of Nicæa had been read, the bishops again acclaimed: “This is the faith of the orthodox; in this we all believe; in this were we baptized; in this do we baptize; the blessed Cyril has taught thus.”—*Ib. col. 341;* and similar acclamations follow the reading of the creed of Constantinople, and the letters of St. Cyril and of Pope Leo.—See *col. 341, 368,* where, after Leo’s letter, they cry out, “We all believe in this manner; the orthodox so believe; anathema to him who believes not so; Peter has spoken these things through Leo; the Apostles so taught.” After various transactions, and before the council separated, they addressed an allocution, as it is termed, to the emperor, wherein they praise his zeal and that of Leo: they show that, in their council, they had trodden in the steps of their predecessors; refuting new errors, as they arose, by new definitions, without innovating in faith: at great length they explain the doctrine of the incarnation; they vindicate the celebrated epistle of the Roman bishop from the charge of novelty, with which it had been attacked, and attest its conformity with the holy Scriptures, the symbol of Nice, and the doctrine of the fathers: “Were all men satisfied,” they say, “with the form of faith, and troubled not the path of true

religion by innovation, it would be the duty of those of the Church to devise nothing in addition to the creed, for demonstration. But because many deviate from the right path into the ways of error, devising for themselves in deceitfulness a certain new pathway, it is necessary that we also convert them by the discoveries of the truth, and oppose a refutation to their inventions, not as producing ever something new for true religion, as if something were wanting to the faith, but as devising things profitable in opposition to their innovations."—*Labb. t. ii. col. 822.*

These four councils were celebrated in the east, where the errors which they combated, had arisen; but delegates from the Roman see assisted at them, and their decisions, when canonically passed and presented, were accepted by the western churches, not as new articles, but as agreeing with what, in the sum of doctrine, they had before *implicitly* believed, but which, till error called for refutation, had not been thus explicitly expounded.

EXTENT OF THE INERRANCY OF THE CHURCH.

PROPOSITION XI.

It is no article of the Catholic faith, that the Church cannot err, either in matters of fact not relating to faith, or in matters of discipline, things alterable by the circumstances of time and place; or in matters of speculation or civil policy, depending on mere human judgment, or testimony. These things are no revelations deposited in the Church, in regard of which alone she has the promised assistance of the Holy Spirit.



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