

THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE.

After the Epiftles to the Churches, now follow his Epiftles to particular perfons, as to Timothee, to Titus, who were Bishops; and to Philemon.

Of Timothee we read *Act. 16.* how S. Paul in his vifitation took him in his traine at Lyftra, circumciding him before, becaufe of the Iewes. He was then a Difciple, that is to fay, a Chriftian man. Afterward the Apoftle gaue him holy Orders, and confecrated him Bishop, as he teftifieth in both thefe Epiftles vnto him. *1. Tim. 4. v. 14.* and *2. Tim. 1. v. 6.*

He writeth therfore vnto him as to a Bishop, and
1. Timoth. 3. himfelf expreffeth the fcope of his firft Epiftle, faying:
Thefe things I write to thee, that thou maieft know how thou oughteft to conuerfe in the Houfe of God, which is the Church. And fo he instructeth him, (and in him, al Bishops) how to gouerne both himfelf, and others. And touching himfelf, to be an example and a fpectacle to al forts, in al vertue. As touching others, to prohibit al fuch as goe about to preach otherwife then the Catholike Church hath receiued, and to inculcate to the people the Catholike faith: to preach vnto yong and old, men and women: to feruants, to the rich, to euery fort conueniently. With what circumfpection to giue orders, and to what perfons: for whom to pray: whom to admit to the vow of widowhood, &c.

This Epiftle was written, as it feemeth, after his firft imprifonment in Rome, when he was difmiffed and fet at libertie. And therupon it is, that he might fay
1. Timoth. 3. here: *I hope to come to thee quickly,* to wit vnto
1. Tim. 1. Ephesus, where he had defired him to remaine. Although in his voiage to Hierufalem, before his being at Rome, he faid at Miletum to the Clergie of Ephesus,

vpon probable feare: *And now behold I know, that you shal no more see my face.* Act. 20. v. 25. 38.

Where it was written, it is vncertaine: though it be commonly said, at Laodicia. Which seemeth not, because it is like he was neuer there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death. Col. 2, 1.

Chapter 1

He recommendeth vnto him, to inhibit certaine Iewes who iangled of the law as though it were contrarie to his preaching. 11. Against whom he auoucheth his ministration, though he acknowledge his vnworthines.

Paule an Apostle of IESVS Christ according to the commandment of God our Saviour, and of Christ IESVS our hope: ² to Timothee his beloved sonne in the faith. Grace, mercie, and peace from God the Father, and from Christ IESVS our Lord.

³ As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldest denounce to certaine ⁴not to teach otherwise, ⁵nor to attend ⁶to fables and genealogies hauing no end: which Ministers ⁷questions rather than the edifying of God which is in faith. ⁸ But ⁹the end of the precept is charitie from a pure hart, and ¹⁰a good conscience, and a faith not feined. ¹¹ From the which things certaine straying, are turned into vaine-talke, ¹²desirous to be Doctors of the Law, not vnderstanding neither what things they speake, nor of what they affirme. ¹³ But we know that the Law is good, if a man vse it lawfully: ¹⁴ knowing this, that ¹⁵the Law is not made to the iust man, but to the vniust, & disobedient, to the impious & finners, to the

ματαιολογίαν

Ro. 7, 18.

^a S. Augustin faith: He that list to haue the hope of Heauen: let him look that he haue a good conscience. To haue a good conscience, let him beleue and worke wel. For that he beleueth, he hath of faith; that he worketh, he hath of charitie. *Præfat. in Pf. 31.*

wicked & contaminate, to killers of fathers & killers of mothers, to murderers, ¹⁰ to fornicatours, to lyers with mankind, to man-ftealers, to liers, to periured perfons, and what other thing foeuer is contrarie to found doctrine, ¹¹ which is according to the Ghospel of the glorie of the bleffed God, which is committed to me.

¹² I giue him thanks which hath ftrenghned me, Chrif IESVS our Lord, becaufe he hath efteemed me faithful, putting me in the minifterie. ¹³ Who before was blafphemous and a perfecutour and contumelious. But I obtained the mercie of God, becaufe I did it being ignorant in incredulitie. ¹⁴ And the grace of our Lord ouer-abounded with faith and loue, which is in Chrif IESVS. ¹⁵ A faithful faying, and worthie of al acceptation, that Chrif IESVS came into this world to faue finners, of whom I am the cheefe. ¹⁶ But therfore haue I obtained mercie: that in me firft of al Chrif IESVS might fhew al patience, to the information of them that fhall beleue on him vnto life euerlafting. ¹⁷ And to the King of the worlds, immortal, inuifible, only God, honour & glorie for euer and euer. Amen.

Mat. 9, 13.

Mr. 2, 17.

πρὸς ὑπο-
τύπωσιν

¹⁸ This precept I cōmend to thee, ô Timothee: according to the prophecies going before on thee, that thou warre in them a good warfare, ¹⁹ hauing faith and a good confcience, ^{a)} which certaine repelling haue made flip-wrack about the faith. ²⁰ Of whom is Hymenæus & Alexander: whom I haue [♠]deliuered to Satan, that they may learne not to blafpheme.

ἐπὶ σέ

ANNOTATIONS

3 Not to teach otherwife.) The proper marke of Heretikes and falfe Preachers is to teach otherwife or contrarie to that which they found taught and beleueed generally in the vnitie of the Catholike Church before their time: al doctrine that is odde, fin- gular, new, differing from that which was firft planted by the

Teaching oth-
erwife then the
doctrine receiued,
is a fpecial marke
of Heretikes.

^a Euil life and no good confcience is often the caufe that men fal to Herefie from the faith of the Catholike Church. Againe, this plainly reproueth the Heretikes falfe doctrine, faying, that no man can fal from the faith that he once truely had.

Luthers teaching otherwife.

Apofles, and defcended downe from them to al Nations and Ages following without contradiction, being affuredly erroneous. The Greek word which the Apofle here vfeth, expreffeth this point fo effectually, that in one compound terme he giueth vs to wit, that an Heretike is nothing els but an after-teacher, or teacher otherwife. Which euen it-felf alone is the eafieft rule euen for the fimple to difcerne a falfe Prophet or Preacher by, fpecially when an herefie firft beginneth. Luther found al Nations Chriftian at reft and peace in one vniforme faith, and al Preachers of one voice and doctrine touching the B. Sacrament and other Articles: fo that whatfoeuer he taught againft that which he found preached and beleued, muft needs be another doctrine, a later doctrine, an after-teaching or teaching-otherwife, and therfore confequently muft needs be falfe. And by this admonition of S. Paul, al Bifhops are warned to take heed of fuch, and fpecially to prouide that no fuch odde Teachers arife in their diocefes.

Al heretical doctrine is fables.

4 To fables.) He fpeaketh fpecially of the Iewes after-doctrines and humane conftitutions repugnant to the lawes of God, whereof Chrift giueth warning *Mt. 23.* and in other places, which are contained in their Cabala and Talmud: generally of al heretical doctrines, which indeed, as we may fee in the Valentini-ans, Manichees, and other of old: by the Brethren of loue, Puritans, Anabaptiftes, and Caluiniftes of our time. For which caufe Theodoret entitleth his book againft Heretikes, *Hæreticarum fabularum Of Heretical fables.*

Curious queftioning in religion.

4 Queftions.) Let our louing Brethren confider whether thefe contentions and curious queftionings & difputes in religion, which thefe vnhappie herefies haue ingendered, haue brought forth any increafe of good life, any deuotion, or edification of faith and religion in our daies, and then fhall they eafily iudge of the truth of thefe new opinions, and the end that wil follow of thefe innouations. In truth al the world now feeth they edifie to Atheifme and no otherwife.

Charitie the very formal caufe of our iuftification.

5 The end charitie.) Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, confummation, and perfection of al the law and precepts. And yet the Aduerfaries are fo fond as to preferre faith before it, yea to exclude it from our iuftification. Such obftinacie there is in them that haue once in pride and ftubbornes forfaken the euident truth. Charitie doubles which is here commended, is iuftice it-felf, and the very formal caufe of our iuftification, as the workes proceeding therof, be the workes of iuftice. *Charitas inchoata* (faith S. Auguftin) *inchoata iuftitia: charitas prouecta, prouecta iuftitia: Charitas magna, magna iuftitia: Charitas perfecta, perfecta iuftitia eft. Charitie now beginning, is iuftice beginning: Charitie growen or increafed is iuftice growen or increafed: great Charitie, is great iuftice: perfect Charitie, is perfect iuftice. Li. de nat. & grat. c. 70.*

7 Defiours to be Doctours.) It is the proper vice both of Iudaical & of Heretical false Teachers, to professe knowledge and great skill in the Law and Scriptures, being indeed in the sight of the learned most ignorant of the word of God, not knowing the very principles of diuinitie, euen to the admiration truly of the learned that read their books, or heare them preach.

Heretikes great boasters, but vnlearned.

9 The law not made to the iuft.) By this place and the like, the Libertines of our daies would discharge themfelues (whom they count iuft) from the obedience of lawes. But the Apostles meaning is that the iuft man doth wel, not as compelled by law or for feare of punishment due to the transgressours thereof, but of grace and mere loue toward God and al goodnes, most willingly, though there were no law to command him.

Libertines alleadge Scripture.

20 Deliuered to Satan.) Hymenæus and Alexander are here excommunicated for falling from their faith and teaching herefie: an example vnto Bishops to vse their spiritual power vpon such. In the primitiue Church, corporal affliction through the ministration of Satan was ioyned to excommunication. Where we see also the diuels readines to inuade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent power of Bishops in that case. Wherof S. Hierom (*ep. 1. ad Hefiod. c. 7.*) hath these memorable words: *God forbid (saith he) I should speake finiftrously of them, who succeeding the Apostles in degree, make Chriftes body with their holy mouth, by whom we are made Chriftians: who hauing the keyes of heauen, doe after a sort iudge before the day of iudgement: who in sobrietie and Chaftitie haue the keeping of the spouse of Chrift. And a litle after, They may deliuer me vp to Satan, to the destruction of my flesh, that the spirit may be faued in the day of our Lord Iesus. And in the old Law whofoeuer was disobedient to the Priests, was either cast out of the camp and so stoned of the people, or laying downe his neck to the sword, expiated his offense by his blood: but now the disobedient is cut-off with the spiritual sword, or being cast out of the Church, is torne by the furious mouth of diuels. So saith he. Which words would God euery Chriftian man would weigh.*

Excommunication of Heretikes, and the effect therof.

The Priests high authoritie of Excommunication.

The terrible effects therof.

Chapter 2

By his Apostolike authoritie he appointeth publike praiers to be made for al men without exception: 8. also men to pray in al places: 9. and women also in seemly attire, 11. to learne of men, and not to be Teachers in any wife, but to seeke saluation by that which to them belongeth.

I desire therefore first of al things that ¹obsecrations, praier, postulations, thankes-giuings be made for al men, ²for Kings and al that are in preeminence: that we may lead a quiet and a peaceable life in al pietie and chaſtitie. ³ For this is good and acceptable before our Sauour God, ⁴ who wil al men to be faued, and to come to the knowledge of the truth. ⁵ For there is one God, ¹one alſo Mediatour of God and men, man Chriſt IESVS: ⁶ who gaue himſelf a redemption for al, ‘whoſe teſtimonie’ in due times is confirmed. ⁷ Wherin I am appointed a Preacher and an Apoſtle (I ſay the truth, I lie not) Doctour of the Gentils in faith and truth.

a teſtimonie
2. *Tim.* 1, 11.

⁸ I wil therfore that men pray in euery place: lifting vp pure hands, without anger and altercation. ⁹ In like manner women alſo in comely attire: with demurneffe and fobrietie adorning themſelues, not in plaited haire, or gold, or pretious ſtones, or gorgeous apparel, ¹⁰ but that which becommeth women profeſſing pietie by good workes. ¹¹ Let a woman learne in ſilence, with al ſubiection. ¹² But to teach ¹I permit not vnto a woman, nor to haue dominiõ ouer the man: but to be in ſilence. ¹³ For Adam was formed firſt; then Eue. ¹⁴ And Adam was not ſeduced: but the woman being ſeduced, was in preuarication. ¹⁵ Yet ſhe ſhal be faued by generation of children: if ‘they’ continue in faith and loue and ſanctification with fobrietie.

1. *Pet.* 3, 3.

1. *Cor.* 14, 34.

Gen. 1, 27. 3, 6.

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ANNOTATIONS

The praier and petitions in the Maſſe, deduced out of the Apoſtles wordes by S. Auguſtin & other fathers.

1 Obſecrations.) This order of the Apoſtle S. Auguſtin (*ep.* 59.) findeth to be fulfilled ſpecially in the holy celebration of the Maſſe, which hath al theſe kinds, expreſſed here in foure diuers words pertaining to foure ſorts of praier. The difference wherof

^a Euen for heathen Kings and Emperours by whom the Church ſuffereth perfecution: much more for al faithful Princes and Powers and people both ſpiritual and temporal, for whom as members of Chriſtes body, & therfore ioyning in praier and oblation with the Miniſters of the Church, the Prieſtes more properly and particularly offer the holy Sacrifice. See *S. Auguſtin de orig. anima li.* 1. c. 9.

δεήσεις
προσευχάς

ἐντεύξεις

εὐχαριστίας
Theo. in
hunc. loc.

he exactly seeketh out of the proper signification and difference of the Greek words. And he teacheth vs that the first kind of prayers which here be called, *Obsecrations*, are those that the Priest faith before the consecration: that the second called, *Praiers*, be all those which are said in and after the Consecration, and about the Receiuing, including specially the *Pater noster*, wherewith the whole Church (faith he) in a manner endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to vse the *Pater noster* in the Masse. *Sic docuit, &c. So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say, Pater noster &c. Li. 3. cont. Pelag. cap. 5.* where he alludeth to the very words now vsed in the preface to the said *Pater noster* in the said Sacrifice, *audemus dicere, Pater noster.* The third sort called here in the text, *Poftulations*, be those which are vsed after the Communion, as it were for dimissing of the people with benediction, that is, with the Bishops or Priests blessing. Finally the last kind, which is *Thankes-giuings*, concludeth al, when the Priest and people giue thanks to God for so great a mysterie then offered & receiued. Thus the said holy father handleth this text. *ep. 59. to Paulinus.*

PATER NOSTER in
the Masse.

S. Epiphanius also infinuateth these words of the Apostle to pertaine to the Liturgie or Masse, when he thus writeth to Iohn Bishop of Hierusalem. *When we accomplish our praiers after the rite of the holy Mysteries, we pray both for al others, and for al thee also. ep. 60. c. 2. ad Io. Hierosolim. apud Hieronymum.* And most of the other Fathers expound the foresaid words, of publike praiers made by the Priest, which are said in al Liturgies or Masses both Greek and Latin, for the good estate of al that be in high dignitie, as Kings and others. See *S. Cryf. ho. 6. in 1. Tim. & S. Ambr. in hunc loc. Prosper de vocat. li. 1. c. 4.* So exactly doth the practise of the Church agree with the precepts of the Apostle and the Scriptures, and so profoundly doe the holy Fathers seeke out the proper sense of the Scriptures, which our Protestants doe so prophanely, popularly, and lightly skim ouer, that they can neither see nor endure the truth.

Praier in the
Masse for Kings
and others.

4 Who wil al men.) The perishing or damnation of men must not be imputed to God, who delighteth not in any man's perdition, but hath provided a general medicine and redemption to saue al from perishing that wil accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so would haue al saued by his conditional wil and ordinance: that is, if men wil themselves, by accepting, doing, or hauing done vnto them al things requirit by God's law. For God vseth not his absolute wil or power towards al in this case. But he that list see the manifold senses (al good and true) that these words may beare, let him see S. Augustin, *ad articul. fibi falso impof. resp. 2. to. 7. Ench. c. 103. Ep. 107. Do. cor. & grat. c. 15. and S. Damascene li. 2. de orthod. fide. c. 29.*

God wil no mans
perdition but the
saluation of al.

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5 One Mediatour.) The Proteftants are too peeuiſh and pitifully blind, that charge the Catholike Church and Catholikes, with making more Mediatours then one, which is Chrift our Sauour, in that they deſire the Saints to pray for them, or to be their patrones and interceſſours before God. We tel them therfore that they vnderſtand not what it is to be a Mediatour, in this ſenſe that S. Paul taketh the word, and in which it is properly and only attributed to Chrift. For, to be thus a Mediatour, is, by nature to be truly both God and man, to be that one eternal Prieſt and Redeemer, which by his Sacrifice and death vpon the Croſſe hath reconciled vs to God, and paid his bloud as a ful and ſufficient ranſom for al our finnes, himſelf without need of any redemption, neuer ſubiect to poſſibilitie of finning: againe, to be the ſingular Aduocate and Patrone of mankind, that by himſelf alone and by his owne merits procureth al grace and mercie to mankind in the fight of his Father, none making any interceſſion for him, nor giuing any grace or force to his praier, but he to al: none asking or obtaining either grace in this life, or glorie in the next, but by him. In this fort then (as S. Auguſtin truly faith, *Cont. ep. Parm. lib. 2. c. 8.*) neither Peter nor Paul, no not our B. Lady, nor any creature whatſoeuer, can be our Mediatour. The Aduerſaries thinke to baſely of Chriſtes mediation, if they imagin this to be his only prerogatiue, to pray for vs, or that we make the Saints our Mediatours in that fort as Chrift is, when we deſire them to pray for vs. Which is ſo farre inferiour to the ſingular mediation of him, that no Catholike euer can or dare thinke or ſpeake ſo baſely vnto him, as to deſire him to pray for vs: but we ſay, *Lord haue mercie vpon vs, Chrift haue mercie vpon vs:* and not, *Chrift pray for vs*, as we ſay to our Ladie and the reſt. Therfore to inuocate Saints in that fort as the Catholike Church doth, can not make them our Mediatours as Chrift is, whom we muſt not inuocate in that fort. And as wel make we the faithful yet liuing, our Mediatours (by the Aduerſaries arguments) when we deſire their praier, as the departed Saints.

How there is but one Mediatour, Chrift, & what it is to be ſuch a Mediatour.

The different manner of praying to Chrift, and to Saints.

How there be many Mediatours, as there be many Sauours, and Redeemers, euen in the Scriptures.

But now touching the word, *Mediatour*, though in that ſingular ſenſe proper to our Sauour, it agreeth to no mere creature in Heauen or earth, yet taken in more large and common fort by the uſe of Scriptures, Doctours, and vulgar ſpeech, not only the Saints, but good men liuing, that pray for vs and help vs in the way of ſaluation, may and are rightly called Mediatours. As *S. Cyril li. 12. Theſaur. c. 10.* proueth, that Moyſes according to the Scriptures, and Ieremie, and the Apoſtles, and others be Mediatours. Read his owne words, for they plainly refute al the Aduerſaries cauillations in this caſe. And if the name of Sauour and Redeemer be in the Scriptures giuen to men, without derogation to him that is in a more excellent and incomparable manner the only Sauour of the world: what can they ſay, why there may not be many Mediatours, in an inferiour degree to the only and

Aug. li. 9. de Ciu. ca. 15. De fid. ad Pet. c. 2.

Kyrie eleiſon, Chriſte eleiſon.

Iud. 3, 9. 2. Eſd. 9, 17. Act. 7, 35.

lingular Mediatour? S. Bernard faith, *Opus est mediatore ad Mediatorem Chriftum, nec alter nobis vtilior Maria*; that is, We haue need of a mediatour to Chrift the Mediatour, and there is none more for our profit then our Ladie. Bernard Serm qui incipit, *Signum magnam apparuit &c. Poft. Ser. 5. de Affumpt.* S. Bafil alfo in the fame fenfe, writing to Iulian the Apoftata, defireth the mediation of our Ladie, of the Apoftles, Prophets and Martyrs, for procuring of God's mercie and remiffion of his finnes. His words are cited in *Con. Nic. 2. Act. 4. pag. 110. & 111.* Thus did and thus beleueed al the holy Fathers, moft agreeably to the Scriptures, and thus muft al the children of the Church doe, be the Aduerfaries neuer fo importunate and wilfully blind in thefe matters.

*S. Chryf. Ho. 9.
in 1. Tim.*

12 I permit not.) In times of licentioufnes, libertie, and herefie, women are much giuen to reading, difputing, chatting, and iangling of the holy Scriptures, yea and to teach alfo if they might be permitted. But S. Paul vtterly forbiddeth it, & the Greek Doctours vpon this place note that the woman taught but once, that was when after her reaſoning with Satan, ſhe perſuaded her husband to tranſgreſſion, and ſo ſhe vndid al mankind. And in the Eccleſiaſtical Writers we find that women haue been great promoters of euery fort of hereſie (wherof ſee a notable diſcourſe in S. Hierom *Ep. ad Crefibp. cont. Pelag. c. 2.*) which they would not haue done, if they had according to the Apoftles rule, followed pietie and good workes, and liued in ſilence and ſubiectiō to their husbands.

Women great talkers of Scripture, and promoters of hereſie.

Chapter 3

Of what qualitie they muſt be, whom he ordaineth Biſhops, 8. and Deacons, 14. and the cauſe of his writing to be, the excellencie of the Catholike Church, and of Chrift, who is the obiect of our religion.

Tim. 1, 6.

A Faithful ſaying. If a man deſire a Biſhops office, he deſireth ^aa good worke. ² It behoueth therefore ^aa Biſhop to be irreprehenſible, the huſband ^aof one wife, ſober, wife, comely, chaſt, a man of hoſpitalitie, a Teacher, ³ not giuen to wine, no fighter, but modeſt, no quareler, not couetous, ⁴ wel ruling his owne houſe, ^ahauing his children ſubiect with al

^a He faith, *hauing children*, not *getting children*. *S. Ambr. Ep. 82.*

chastitie. ⁵ But if a man know not to rule his owne houle,
how shal he haue care of the Church of God? ⁶ ¶Not ^{a)} a νεόφυτον
neophit: left puffed into pride, he fal into the iudgement
of the Diuel. ⁷ And he muft haue also good testimony
of them that are without: that he fal not into reproch
and the snare of the Diuel.

⁸ ¶Deacons in like manner chaft, not double-tonged, σεμνούς
not giuen to much wine, not followers of filthie lucre:
⁹ hauing the myfterie of faith in a pure confcience. ¹⁰ And
let these also be proued firft: & fo let them minister, hau-
ing no crime.

¹¹ The women in like manner chaft, not detract-
ing, sober, faithful in al things. ¹² Let Deacons be the
hufbands of one wife: which rule wel their children, and
their houfes. ¹³ For they that haue ministered wel, shal
purchase to themfelues a good degree, and much confi-
dence in the faith which is in Christ IESVS.

¹⁴ These things I write to thee, hoping that I shal
come to thee quickly. ¹⁵ But if I tary long, that thou
maiest know how thou oughtest to conuerse ¶in the houle
of God, which is the CHVRCH of the liuing God, ¶the
pillar and ground of truth. ¹⁶ And manifestly it is a
great sacrament of pietie, which was manifested in flesh,
was iustified in spirit, appeared to Angels, hath been
preached to Gentils, is beleued in the world, is assumed in
glorie.

ANNOTATIONS

The great charge, and
great merit, of Ec-
clesiastical functions.

¹ A good worke.) *Nothing* (saith S. Augustin) *in this life,*
and specially in this time, is easier, pleasanter, or more acceptable
to men, then the office of a Bishop, Priest, or Deacon, if the thing
be done only for fashion sake, and flatteringly: but nothing before
God more miserable, more lamentable, more damnable. Again,
There is nothing in this life, and specially at this time, harder,
more laborious, or more dangerous, then the office of a Bishop,
Priest, or Deacon: but before God nothing more blessed, if they
warre in such sort as our Captaine commandeth. *August. ep. 148.*

^a *Neophytus* is he that was lately christned or newly planted in the
mystical body of Christ.

2 A Bishop.) That which is here spoken of a Bishop (because the words Bishop & Priest in the new Testament be often taken indifferently for both or either of the twaine, as is noted in an other place) the same is meant of every Priest also: though the qualities here required, ought to be more singular in the Bishop than in the Priest, according to the difference of their degrees, dignities, and callings.

The Apostles under the name of Bishop instructeth Priests also.

2 Of one wife.) Certaine Bishops of Vigilantius Sect (whether upon false construction of this text, or through the filthiness of their fleshly lust) would take none to the Clergie, except they would be married first, *not beleeving* (saith S. Hierom *aduert. Vigilant. c. 1.*) *that any single man liueth chastly, shewing how holily they liue themselves, that suspect ill of every man, and wil not giue the Sacrament (of Order) to the Clergie, vnles they see their wiues haue great bellies and children wailing at their mothers breasts.* Our Protestants though they be of Vigilantius Sect, yet they are scarce come so farre, to command every Priest to be married. Neuertheles they mislike them that wil not marrie, so much the worse, & they suspect ill of every single person in the Church, thinking the gift of chastitie to be very rare among them; & they doe not only make the state of marriage equal to chaste single life, with the Heretike Iovinian, but they are bold to say sometimes, that the Bishop or Priest may doe his duty and charge better married, then single: expressly against S. Paul, who affirmeth that the unmarried thinke of the things that belong to God, and that the married be diuersely distracted and intangled with the world. The Apostles then, by this place we now treat of, neither commandeth, nor counseleth, nor willeth, nor would haue Bishops or Priests to marrie, or such only to be receiued as haue been married: but, that such an one as hath been married (so it were but once, and that to a virgin) may be made Bishop or Priest. Which is no more then an inhibition that none hauing been twice married or being *bigamus*, should be admitted to that holy Order. And this exposition only is agreeable to the practise of the whole Church, the definition of ancient Councils, the doctrine of all the Fathers without exception, and the Apostles tradition. Which sense S. Chrysostom wholly followeth upon the Epistle to Titus (though here he follow not wholly the same sense) *Hom. 2. in Epist. ad Tit.* S. Ambrose also *upon this place* & most plainly and largely in his *82. Epistle post med.* giuing the cause why *bigamus* can not be made Bishop or Priest, in fine affirmeth not only the Apostles but the holy Council of Nice to haue taken order that none should be receiued into the Clergie, that were twice married. S. Hierom *Epist. 83. ad Oceanum c. 2. & epist. 2. c. 18. ep. 11. c. 2.* expressly writeth that the Clergie is made of such as haue had but one wife, at least after Baptisme: for he thought that if one were often married when he was yet no Christian, he

The Heretikes opinion concerning Priests marriage.

1. Cor. 7.

S. Pauls place, of one wife, excludeth bigamos from holy Orders.

THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE

Who are counted <i>bigami</i> .	<p>might notwithstanding be ordered Bishop or Priest. But S. Ambrose <i>ep. 82</i>. S. Auguftin <i>de bono Coniug. c. 18</i>. S. Innocentius the first <i>ep. 2. c. 5, 6. to. 1</i>. S. Leo <i>ep. 87</i>. S. Gregorie, and after them the whole Church, exclude thofe alfo which haue been twife married when fo-euer. Whereof S. Auguftin giueth a goodly reafon and example in the place alleaged. S. Leo <i>ep. 87</i>. addeth further, and proueth that the man is counted <i>bigamus</i>, and not the hufbād of one wife, in refpect of holy Orders, not only if he hath had two wiues, but if his one wife were not a virgin. Which being obserued in the high Priests of the old law, muft needs be much rather now. See alfo the book <i>de Eccleftiafticis dogmatibus c. 71</i>. in S. Auguftines workes.</p>	<i>li. 2. ep. 25.</i>
The heretical Clergie nothing regardeth the Apoftles prefcriptiō of one wife.	<p>And by thefe few you may fee how shamefully the ftate of the new heretical Clergie of our time is fallen from the Apoftolike and al the Fathers practife and doctrine herein. Who doe not only take men once or twife married before, but (which was neuer heard of before in any perfon or part of the Catholike Church) they marrie after they be Bishops or Priests, once, twife, and as often as their lufts require. Whereas it was neuer lawful in God's Church to marrie after Holy Orders. Neither is there one authentical example therof in the world. For thefe of whom Nice Council fpeaketh, were married before, & were but tolerated only to vfe their wiues: the Fathers in the fame Council prouiding exprefly at the fame time, that none from thence-forth should marrie after they came to holy Orders, <i>and that according to the ancient tradition of the Church</i>, as Socrates and Sozomenus declare in moft plaine words. See Suidas <i>in the word Paphnufius</i>. And in what countrie fo-euer they haue been permitted to haue carnal dealing euen with their wiues whom they had before, it was not according to the exact rule of the Apoftles and Churches tradition, by which al that be in holy Orders, should wholly abftaine, not only from marrying, but euen from their wiues before married. Whereof thus writeth S. Epiphanius <i>haref. 59. cont. Catharos. The holy preaching of God receiueth not, after Chrift, them that marrie againe after their wiues departure, by reafon of the great dignitie and honour of Priefthood. And this the holy Church of God obserueth with al finceritie. Yea she doth not receiue the once married perfon that yet vfeth his wife and begetteth children: but only fuch an one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as abftaineth from his one wife, or is a widower, fpecially where the holy canons be fincerely kept. But thou wilt fay vnto me, that in certaine places Priests, Deacons, and Subdeacons doe yet beget children, (belike this holy Father neuer heard of any Bishop that did fo, and therefore he leaueth out that order, which he named with the other in the former part of the fentence) but that is not done according to order and rule, but according to man's mind, which by time flacketh, and for the great multitude (of Chriftian people) when</i></p>	<i>Leuit. 22.</i>
None euer married after holy Orders.		
They that were made Priests of married men, abftained from their wiues.		<i>Socrat. li. 1. c. 8.</i> <i>Sozom. li. 1. c. 22.</i>
S. Epiphanius.		
Marriage of Priests is contrarie to the ancient canons.		

there were not found fufficient for the minifterie, &c. the reft of his words be goodly for that purpofe.

Eufebius alfo *Euang. demonft. li. 1. c. 9.* faith, that fuch as be confecrated to the holy minifterie, fhould abftaine wholly from their wiues which they had before. S. Hierom *Apolog. ad Pammach. c. 8.* proueth, that fuch of the Apoftles as were married, did fo, and that the Clergie ought to doe the fame by their example. Yea in his time he teftifieth (*Cont. Vigil. c. 3.*) that they did liue fingle in a manner through the world euen in the Eaft Church alfo. *What, faith he, fhall the Churches of the Eaft doe, what they of Ægypt, of the See Apoftolike: which take to the Clergie, either virgins, or the continent and vnmarried, or fuch as, if they haue wiues, ceafe to be husbands?* And againe he faith in *Apol. ad Pammach c. 3.* (See alfo *c. 8.*) *If married men like not wel of this, let them not be angrie with me, but with the holy Scriptures, with al Bishops, Priests, Deacons, & the whole companie of Priests & Leuites, that know they can not offer Sacrifices, if they vfe the act of marriage.* S. Auguft. *de adult. Coniug. li. 2. c. 20.* maketh it fo plaine a matter that al Priests fhould liue chaft, that he writeth, that euen fuch as were forced (as many were in the primitiue Church) to be of the Clergie, were bound to liue chaft, yea and did it with great ioy and felicitie, neuer complaining of thefe neceffities and intolerable burdens, or impoffibilities of liuing chaft, as our flefhly companie of new Minifters and Superintendents doe now, that thinke it no life without women. Much like to S. Auguftin before his conuerfion, when he was yet a Manichee, who (as himfelf reporteth *Confef. li. 6. c. 3.*) admiring in S. Ambrofe al other his incomparable excellencies, yet counted al his felicities leffe, becaufe he lacked a woman, without which he thought (in time of his infidelitie) no man could liue. But after his conuerfion thus he faid to God of S. Ambrofe: *What hope he had, and againft the tentations of his excellencie what a fight he felt, or rather what a comfort and folace in tribulation, and his fecret mouth which was within his hart, what fauourie and fweet ioyes it tafted of thy bread, neither could I coniecture, neither had I tried.*

See Tertullian *li. 1. ad vxorum* S. Cyprian *de fingul. Cleritor. the firft Councel of Nice can. 3. conc. Toles. 2. can. 3. conc. Aurelian. 3. of Carthage the fecond cap. 2. of Neocæfarea cap. 2. of Ancyra cap. 10.* and you fhall find that this was generally the Churches order euen from the Apoftles time, though in fome places by the licentioufnes of many, it was fometime not fo religiously looked vnto. Whereby you may eafily refute the impudent clamours of Heretikes againft Siricius, Gregorie 7, and others, whom they falſely make the Authours of the Clergies fingle life.

6 Not a Neophyt.) That which is fpoken here properly & principally of the newly baptized (for fo the word Neophyt doth fignifie) the Fathers extend alfo to al fuch as be but newly retired

Eufebius.

S. Hierom.

S. Auguftin.

See S. Leo *ep. 92. c. 3.*

S. Ambrofe.

Tertullian.

S. Cyprian
Councels.

None rashly to be
admitted to the
Clergie.

from prophane occupations, ciuil gouernment, warfare, or fecular ftudies, of whom good trail muft be taken before they ought to be preferred to the high dignitie of Bifhop or Prieft. Though for fome fpecial prerogatiue & excellencie, it hath in certaine perfons been otherwife, as in S. Ambrofe and fome other notable men. Tertullian (*li. de præfcript.*) noteth Heretikes for their lightnes in admitting euery one without difcretion to the Clergie. *Their Orders* (faith he) are rash, light, inconstant: now they place Neophytes, then fecular men, then our Apoftates, that they may tie them by glorie and preferments, whom with the truth they can not. Nowhere may a man fooner prosper and come forward, then in the camp of rebelles, where to be only, is to deferue much. Therefore one to day a Bishop, to morrow fome-what els: to day a Deacon, to morrow Lector, that is, a Reader: to day a Prieft, to morrow a lay man, for to laie men alfo they enioyne the functions of Priests. And S. Hierom *ep. 8. ad Oceanum c. 4.* faith of fuch, Yesterday a Cathecumen or newly conuerted, to day a bishop: yesterday in the theatre, to day in the Church: at night in the place of games and maifteries, in the morning at the altar: a while agoe a great patrone of ftage-plaiers, now a confecratour of holy virgins. And in another place, Out of the bofome of Plato and Ariftophanes they are chofen to a Bishoprike, whose care is, not how to fuck out the marow of the Scriptures, but how to footh the peoples eares with flourishing declamations. *Dialog. cont. Lucifer. c. 5.*

Heretikes admit al forts
without exception.

The three holy Orders,
only bound to chaftitie.

8 Deacons.) Vnder the name of Deacons are here contained Subdeacons, as before vnder the name of Bifhops, Priests alfo were comprehended. For to thefe foure pertaineth the Apoftles precept and order touching one wife, & touching continencie and chaftitie, as by the alleaged Councils and Fathers (namely by the words of S. Epiphanius) doth appeare. For they only be in holy Orders, as feruing by their proper function about the Altar and the B. Sacrament: in respect whereof the law of chaftitie pertaineth to them, and not to the foure inferiour Orders of *Acolyti*, *Exorciftæ*, *Lectores* and *Oftiarij*, who neither by precept nor vow be bound to perpetual chaftitie, as the others of the holy and high Orders be bound, both by precept and promife or folemne affent made when they tooke Subdeaconship.

Leo. ep. 92. c. 3. Greg. 6. li. 1. ep. 42.

The 4. inferiour orders
not bound to chaftitie.

Al the feuen Orders an-
cient, euē from Chrif
and the Apoftles time.

Al thefe degrees and orders to haue been euer fince Chriftes time in the Church of God, it might be proued by al antiquitie. But for as much as the Apoftles purpofe is not here to reckon vp al the Ecclefiaftical Hierarchie, it need not be treated of in this place. But we wifh the learned to read the *3. 4. 5. 6. 7. 8. 9. chapters of the 4. Councel of Carthage*, whereat S. Auguftin was prefent: where they fhall fee the exprefse callings, offices, and manner of ordering or creating al the faid forts, and fhall wel perceiue thefe things to be moft ancient and venerable. Let them read alfo Eufebius hiftorie, the *35. Chapter of the 6. booke*, where for al thefe orders he

reciteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely *ep. 55. nu. 1.* Where see the notes vpon the same. *S. Hier. ep. 2. c. 6.* Of Subdeacon there is mention in S. Augustin *ep. 74.* and *ep. 20. de epistolis 22. in edit. Parif. S. Epiph. hær. 59. S. Cyprian ep. 74. S. Ignatius ep. 9. ad Antiochenos,* and in the *48. canon of the Apostles. Conc. Toles. 2. can. 1. & 3. Conc. Laodicen. cap. 23. Epist. Epiph. apud Hiero. 60. c. 3.*

15 In the house of God.) *All the world being Gods, yet the Church only is his house, the Rectour or Ruler whereof at this day, (faith S. Ambrose vpon this place) is Damasus.* Where let our louing Brethren note wel, how cleare a case it was then, that the Pope of Rome was not the Governour only of one particular See, but of Christs whole house, which is the Vniuersal Church, whose Rectour this day is Gregorie the thirteenth.

15 The pillar of truth.) This place pincheth all Heretikes wonderfully, and so it euer did, and therefore they oppose themselves directly against the very letter and confessed sense of the same, that is, cleane contrarie to the Apostle: Some saying, the Church to be lost or hidden: some, to be fallen away from Christ these many Ages: some, to be driuen to a corner only of the world: some, that it is become a fewes and the Seat of Antichrist: lastly the Protestants most plainly & directly that it may and doth erre and hath shamefully erred for many hundred yeares together. And they say herein like themselves, and for the credit of their owne doctrine which can not be true in very deed, except the Church erre, euen the Church of Christ, which is here called the house of the liuing God.

But the Church which is the house of God, whose Rectour (faith S. Ambrose) in his time was Damasus, and now Gregorie the thirteenth, and in the Apostles time S. Peter, is the pillar of truth, the establishment of all veritie: therefore it can not erre. It hath the Spirit of God to lead it into all truth til the worlds end: therefore it can not erre. It is builded vpon a rocke, hel gates shal not preuaile against it: therefore it can not erre. Christ is in it til the end of the world, he hath placed in it Apostles, Doctours, Pastours, and Rulers to the consummation & full perfection of the whole body, that in the meane time we be not caried about with euery blast of doctrine: therefore it can not erre. He hath praied for it, that it be sanctified in veritie, that the faith of the cheefe Governour thereof faile not: it is his house, his spouse, his body, his lot, Kingdom and inheritance giuen him in this world: he loueth it as his owne flesh, and it can not be diuorced or separated from him: therefore it can not erre. The new Testament, Scriptures, Sacraments, and Sacrifice can not be changed, being the euerlasting dowrie of the Church, continued and neuer rightly occupied in any other Church, but in this our Catholike Church: therefore it can not erre. And therefore all those points of doctrine, faith, and

S. Ambrose calleth the B. of Rome Rectour of the whole Church.

The heretikes say directly contrarie to the Apostle, that the Church is not the pillar of truth.

That the Church is the pillar of truth & can not erre, is proued by many reasons.

Io. 14, 16.

Mat. 16.

Mat. 28.

Eph. 4.

Io. 17.

Luc. 22.

Pfal. 2.

Eph. 5.

worship, which the Arians, Manichees, Protestants, Anabaptistes, other old or new Heretikes, vntruly thinke to be errours in the Church, be no errours indeed but thēfelues moft shamefully are deceiued, and fo fhall be ftill, til they enter againe into this houfe of God, which is the pillar and ground of al truth: that is to fay, not only it felf free from al error in faith and religion, but the pillar and ftay to leane vnto in al doubts of doctrine and to ftand vpon againft al herefies and errours that il times yeald, without which there can be no certaintie nor fecuritie. And therfore the holy Apoftles, and Councils of Nice and Conftantinople, made it an article of our *Creed*, to beleue the CATHOLIKE and APOSTOLIKE CHVRCH. Which is, not only to acknowledge that there is fuch a Church, as heretikes fallfely fay; but that that which is called the Catholike Church, and knowen fo to be, and communiceth with the See Apoftolike, is the Church: and that we muft beleue, heare, and obey the fame, as the touch-ftone, pillar, and firmament of truth. For, al this is comprifed in that principle, *I beleue the Catholike Church*. And therfore the Council of Nice faid, *I beleue in the Church*, that is, I beleue and truſt the fame in al things.

πιστεύω εἰς τὴν ἐκκλησίαν.

Neither can the Heretikes efcape by flying from the knowen viſible Church, to the hid congregation or companie of the Predefinite. For that is but a falſe phantaſtical apprehenſion of Wicleffe and his followers. The companie of the Predefinite maketh not any one Societie among themſelues, many of them being yet vnborne, and many yet Infidels and heretikes, & therfore be not of the one houfe of God which is here called, *the pillar of truth*. And thoſe of the Predefinite that be already of the Church, make not a feueral cōpanie from the knowen Catholike Church, but are baptiſed, houſeled, taught, they liue and die in the common Catholike viſible Church, or els they can neither receiue Sacrament, nor ſaluation. S. Paul inſtructeth not Timothee how to teach, preach, correct, and conuerſe in the inuiſible ſocietie of the Predefinite, but in the viſible houfe of God. So that it muſt needs be the viſible Church which can not erre.

It is the viſible Church
that is the pillar of
truth and can not erre.

Whence the Church hath
this priuiledge neuer to
erre.

S. Auguſtin.

Lactantius.

If any make further queſtion, how it can be that any companie or ſocietie of men (as the Church is) can be void of error in faith, feeling al men may erre: he muſt know that it is not by nature, but by priuiledge of Chriſtes preſence, of the holy Ghoſts affiſtāce, of our Lordes promiſe and praier. See S. Auguſtin vpon theſe words of the *118. Pſalme Conc. 13. Ne auferos de ore meo verbum veritatis vſquequaque*. Where he hath goodly ſpeeches of this matter. For the ſame purpoſe alſo theſe words of Lactantius are very notable: *It is the Catholike Church only, that keepeth the true worſhip of God; this is the fountaine of truth, this the houſe of faith, this the Temple of God: whither if any man enter not, or frō which if any man goe out, he is an alien & ſtranger from the hope*

of euerlasting life and saluation. No man muſt by obſtinate contention flater himſelf, for it ſtandeth vpon life and ſaluation, &c. S. Cyprian faith, *The Church neuer departeth from that which ſhe once hath knowen. Ep. 55. ad Cornel. nu. 3.* S. Irenæus faith, *That the Apoſtles haue laid vp in the Church as in a rich treaſurie, al truth. And, that ſhe keepeth with moſt ſincere diligence, the Apoſtles faith and preaching. li. 3. c. 4. & 40. & li. 1. c. 3.* It were an infinit thing to recite al that the Fathers ſay of this matter, al counting it a moſt pernicious abſurditie to affirme, that the Church of Chriſt may erre in religion.

S. Ciprian.

S. Irenæus.

Chapter 4

He prophecieth that certaine ſhould depart from the Catholike faith, willing Timothee therfore to inculcate to the people thoſe articles of the faid faith. 7. Item to exerciſe himſelf in ſpiritual exerciſe, 12. to get authoritie by example of good life, 13. to ſtudie, to teach, to increaſe in the grace giuen him by holy Orders.

2. *Tim. 3.*
3. *Pet. 3.*
Iude v. 18.

And the Spirit manifeſtly faith that in the laſt times certaine ſhal depart from the faith attending to ſpirits of errour, and doctrines of diuels, ² ſpeaking lies in hypocrifie, and hauing their conſcience feared, ³ ſforbidding to marrie, to abſtaine from meats which God created to receaue with thankes-giuing for the faithful, and them that haue knowen the truth. ⁴ For ^aeuery creature of God is good, and nothing to be reiecte that is receiued ¹with thankes-giuing. ⁵ For it is ¹ſanctified by the word of God and praier.

1. *Tim. 1, 4.*
Tit. 3, 9.

⁶ Theſe things propoſing to the Brethren, thou ſhalt be a good Miniſter of Chriſt IESVS, nourished in the words of the faith and the good doctrine which thou haſt attained vnto. ⁷ But fooliſh and old wiues fables auoid: and exerciſe thy ſelf to pietie. ⁸ For ^bcorporal

^a We ſee plainly by theſe words ſuch abſtinence only to be diſallowed as condemneth the creatures of God to be naught by nature and creation.

^b Some (faith S. Chryſoſtome) expound this of faſting, but they are deceiued: for faſting is a ſpiritual exerciſe. See a goodly cômẽtarie of theſe words in *S. Aug. li de mor. Eccl. Cath. c. 33.*

exercife is profitable to little: but pietie is profitable to al things: hauing promife of the life that now is, and of that to come. ⁹ A faithful faying and worthie of al acceptation: ¹⁰ For to this purpofe we labour and are reuiled, becaufe we hope in the liuing God which is the Sauour of al men, fpecially of the faithful. ¹¹ Command thefe things and teach.

¹² Let no man contemne thy youth: but be an example of the faithful, in word, in cōuerfation, in charitie, in faith, in chaftitie. ¹³ Til I come, attend vnto reading, exhortation, doctrine. ¹⁴ Neglect not the grace that is in thee: which is giuen thee by prophecie, with impofition of the hands of priefthood. ¹⁵ Thefe things doe thou meditate, be in thefe things: that thy profit- ing may be manifeft to al. ¹⁶ Attend to thy felf, and to doctrine: be earneft in them. For, this doing, thou fhalt faue both thy felf and them that heare thee.

ANNOTATIONS

Al Heretikes are
Apoftataes from the
faith.

1 Shal depart.) It is the proper defcription of Heretikes, to forfake their former faith, and to be Apoftates, as the Greek word importeth; to giue eare to particular fpirits of errour & deception, rather then to the Spirit of Chrift in his Church, to follow in hypocrifie and fhew of vertue the pernicious doctrine of Diuels, who are the fuggefters and prompters of al Sects, and are lying fpirits in the mouths of al Heretikes and falfe Preachers: men that haue put their confcience to filence & made it fenfles to the Holy Churches admonition: the Apoftle noting once before alfo in this fame Epiftle, that Heretikes haue no confcience, which is the caufe both of their fal and of their obduration in herefie.

ἀποστήσονται

cap. 1, 19.

The old Herefies
againft matrimonie.

3 Forbidding to marrie.) He fpeaketh (faith S. Chryfoftom) of the Manichees, Encarites, & Marcioniftes. *ho. 12. in 1. Tim.* S. Ambrofe *vpon this place*, addeth to thefe the Patritians alfo. S. Ireaæus *li. 1. c. 30.* S. Epiphanius *hær. 45. 26. 61. 30.* S. Hierom *1. cont. Iouin. c. 1. & ep. 50. c. 1. & 3.* S. Auguftin *hær. 24. 40.* and generally al antiquitie affirme the fame both of them, and alfo of the Heretikes called Apoftolici, Ebionitæ, and the like. Their herefie about marriage was, that to marrie or to vfe the act of matrimonie, is of Satan, as S. Irenæus witneffeth *li. 1. c. 22.* and that the diftinction of male and femal, & the creation of man and woman for generation, came of an il God. They taught their hearers, faith S. Auguftin, that if they did vfe

Aug. hær. 46.

women, they should in any wife provide, that they might not conceive or bear children. Clemens Alexandrinus (*li. 3. Strom. in principio*) writeth that such admit no marriage nor procreation of children, lest they should bring into the world creatures to suffer misery and mortality. And this is the damnable opinion concerning marriage, noted here by the Apostles.

For the second point consisting in the prohibition of meats or use of certain creatures made to be eaten, the said Hereticks or divers of them (for they were not all of one sect touching these points) taught, that men might not eat certain sorts of meats, specially of beasts and living creatures, for that they were not made (say they) of the good God, but of the evil. And wine they called the gall of the Prince of darkness, and not to be drunk at all, and the vine, whereof it came, to be of the Devils creation. And divers other creatures they condemned as things by nature and creation polluted and abominable. *August. hær. Manich. 46. & hær. 25. Tatian. & toto de libro nor. Manich. to. 1.* Lest these were the Hereticks and their heresies which St. Paul here prophesieth of, that forbid marriage and meats as you have heard, for which they and their followers were condemned in divers Councils.

Is it not now an intolerable impudence of the Protestants, who for a small similitude of words in the ears of the simple, apply this text to the facts of the Church, & of the chastity of Priests and Religious? As though either by appointing or using some daies of abstinence from certain meats, the Church or any Catholike man condemned the said meats: Vnles the Rechabites *Hierom. 35.* or the Nazarites *Num. 6.* or the Niniuites *Ion. 3.* or Moyses *Exod. 34.* or Elias *3. Reg. 19.* of holy Anna the widow *Luc. 2.* or Iohn Baptiste *Mat. 3. & 9.* or Christ himself *Mt. 4.* commending, using, & following a prescribed number of fasting-daies, or God himself that in the very beginning, in Paradise, prescribed abstinence from the fruit of one certain tree, and after appointed so many fasts in the Law, vnles he therefore, condemned his owne creatures, & the rest, those creatures from which they abstained.

No, there be many good and lawful causes to forbid some, or to abstaine from some meats: as, for obedience, as in Paradise: for signification, as the Iewes: for that they have been offered to idols, as in the Epistle to the Corinthians: for chastening the bodie and penance, for health also: and only those causes are vnlawful for which the Manichees and other Hereticks abstained.

Concerning marriage likewise, they may as well charge God or the Church for forbidding the father to marrie the daughter, or the brother the sister, or other prohibited persons in the law: as well might they charge Christ and the Apostles for prohibiting the man to marrie, during his wifes life: and appointing widowes that serue the Church to liue vnmarried, and not admitting a married woman as well as a widow, nor her that hath had more husbands, as well as her that hath been married but once; as they charge the Church

The old Heresies about abstinence from meats.

The Catholikes impudently charged with the said old heresies. Abstinence from certain meats is no condemnation of the meats.

Divers good causes of abstinence.

Forbidding certain persons to marrie is no condemnation of matrimony.

Catholikes esteem matrimonie more then the Protestants doe.

for not admitting married persons to the altar, and for forcing them and Religious persons to keep their promise of chastitie. No, the holy Church is so farre from condemning wedlock, that she honoureth it much more then the Protestants, accounting it an holy Sacrament, which they doe not, who onely vse it to lust as the Heathen doe, and not to religion.

But it is an old deceitful practise of Heretikes to charge Catholike men with old condemned heresies. The Eutichians slandered the Council of Chalcedon and S. Leo to be Nestorians, & to make two persons in Christ, because they said there were two natures. *Vigilius li. 5. cont. Eurychon.* Arius charged Alexander his Bishop of Sabellianisme, for auouching the vnitie of substance in Trinitie. *Socrat. li. 1. c. 3.* Iulianus accused S. Augustine of the heresie of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians challenged him for condemning marriage. *Retract. li. 2. c. 53.* And that our Protestants bragge not too much of their goodly inuention, Iouinian the old Heretike, their Maister in this point, accused the holy Doctours and Catholikes vpon this same place, to be Manichees, and to condemne meats, and marriage, as both S. Hierom and S. Augustine doe testifie. And they both answer to the Heretike, that the Church indeed & Catholikes doe abstaine from some for euer, & some for certaine daies, & euery Christian man lightly al the 40. daies of Lent fast: not for that they thinke the meats vn-cleane, abominable, or of an ill creation, as the Manichees doe: but for punishment of their bodies and taming their concupiscences. *Hiero. li. 2. cont. Iouin. c. 11. Aug. cont. Adimantum c. 14. Li. de mor. Cath. Ec. Hiero. in c. 4. ad Galat.* And as for marriage, the said Doctours answer, that no Catholike man condemneth it for vnlawful, as the old Heretikes did, but only preferreth virginie and continencie before it, as a state in it-self more agreeable to God & more meet for the Clergie. See S. Augustine against Fauustus the Manichee. *li. 30. c. 5. 6. and hæc. 25. in the name Apostolici* S. Hierom *ep. 50. c. 2. & 3.* Al this the Catholikes continually tel the Aduersaries, and they can not but see it. Yet by accustomed audacitie and impudencie they beare it out still.

Aug. li. 2. c. 5. de nupt. & concupisc.

The Protestants answered long agoe by S. Hierom and S. Augustine.

Blessing of the table or of meates, specially by a Priest.

4 With thanks-giuing.) By the most ancient custom of the faithful both before Christ and sithence, men vse to bless their table and meates, by the hand and word of a Priest, if any be present, otherwise by such as can conueniently doe it. And in husbandmens houses where they haue no other meanes, they should at least bless God's gifts and themselves with a *Pater noster* or the signe of the Crosse: not only to acknowledge from whom they haue their continued sustenance, but also to bless their meate and sanctifie it. For the Greek word vsed of S. Paul, by Ecclesiastical vse, when it concerneth meates, signifieth not only thanks-giuing, but blessing or sanctifying the creatures to be receiued, as being al one with εὐλογία, and in English we call it grace, not only that after meate, which is only thanks to God but that before meate

μετὰ εὐχαρίας

which is alwaies a benediction of the creatures, as it is plaine in the prefcript and vſual formes of grace. For which cauſe a Prielt ſhould euer doe it rather then a lay man or any of inferiour order in the Clergie. In ſo much that S. Hierom (*ep. 85.*) reprehendeth certaine Deacons whom he ſaw fay grace or bleſſe the meat & the companie, in the preſence of a Prielt. Who alſo recordeth (in the life of S. Paul the holy Eremit) the great curteſie and humilitie of him and S. Antonie, yealding one to the other the preeminence of bleſſing their poore dinner. For to bleſſe is a great thing, and a Prieltly prerogatiue as the Apoſtle witneſſeth, declaring the preeminence of Melchifedech in that he bleſſed Abraham. Read the note following.

Heb. 7.

5 Sanctified.) Al creatures be of God's creation, none of the Diuel, or of any other cauſe and beginning, as the Manichees blaſphemed: and therefore none are il, abominable, or vnclane by creation, nature, and condition, but al good and made for mans vſe, though al be not alike holy nor equally ſanctified. God made feuſen daies, but he ſanctified only one of them. He made al places, but he ſanctified none but the Temple and ſuch like deputed to his ſeruice, as the Arke, the altar, and the reft which were by ſacred vſe both holy themſelues, & gaue alſo holines & ſanctification to things that touched them or were applied vnto them. So our Sauour faith, that the Temple ſanctified the gold, and the altar the giſt; and generally al creatures ſeuered from common and profane vſe, to religion & worſhip of God, are made ſacred thereby. So the places and daies of God's apparition or working ſome ſpecial wonders or benefits toward the people, were holy, as Bethel, Sinai, and others. And much more thoſe times and places of Chriſtes natiuitie, Paſſion, burial, Refurreccion, Aſcenſion: which is ſo plaine a caſe, that the hil where he was tranſfigured only, is called therefore by S. Peter, *the holy mount*.

Mat. 22.

2. Pet. 1.

Theſe therefore be holy memories and monuments of al forts ſanctified, beſides that creatures, (as we ſee here) be ſanctified alſo by the word of God and prayer, that is to ſay, by benediction and inuocation of our Lordes holy name vpon them, ſpecially by the ſigne of the Croſſe, as S. Chryſoſtom noteth on this place, *ho. 12. in 1. ad Tim.* by the which the aduerſarie power of Satan vſurping vniuſtly vpon God's creatures through man's finne, and ſeeking deceitfully in or by the ſame to annoy man's body or ſoule, is expelled, and the meats purged from him and made holeſom. S. Gregorie (*lib. 1. Dialog. c. 4.*) recordeth that the Diuel entered into a certaine religious woman by eating the herbe lettuce vnbleſſed. And S. Auguſtin *li. 18. de ciu. Dei c. 18.* ſheweth at large, what waies he hath by meats and drinkes and other vſual creatures of God, to annoy men: though his power be much leſſe then it was before Chriſt. But ſtil much deſire he hath on al fides to moleſt the faithful by abuſing the things moſt neer and

To bleſſe is a preeminence of the better perſon.

No creature il by nature, yet one more ſanctified then another.

Holy times and places, & euery thing deputed to the ſeruice of God holy.

Creatures hallowed by the ſigne of the Croſſe.

The bleſſing of our meat what a vertue it hath.

neceffarie vnto them, to their hurt both bodily and Ghoftly. For remedie whereof, this fanctification which the Apoftle fpeaketh of, is very foueraigne, pertaining not only to this common and more vulgar benediction of our meats & drinkes, but much more (as the proprietie of the Greek word vfed by the Apoftle for fanctification, doth import) to other more exact fanctifying & higher applying of fome creatures, & bleffing thē to Chriftes honour in the Church of God, & to man's fpiritual & corporal benefits.

ἀγιάζεται

Holy bread.

For as S. Auguftin writeth *lib. 2. de pec. merit. c. 26.* beſides this vſual bleſſing of our daily food, the Cathecumens (that is, ſuch as were taught toward Baptiſme) are fanctified by the ſigne of the Croſſe, and the bread, (faith he) which they receiue, though it be not the body of Chriſt, yet it is holy, and more holy then the vſual bread of the table. He meaneth a kind of bread then hallowed, ſpecially for ſuch as were not yet admitted to the B. Sacrament: either the ſame, or the like to our holy bread, vſed in the Church of England and France on Sundaies. And it was a common vſe in the primitiue Church to bleſſe loaves, and fend them for ſacred tokens from one Chriſtian man to another. And that not among the ſimple and ſuperſtitious (as the Aduerſaries may imagine) but among the holieſt, learnedſt, and wifeſt. Such hallowed breads did S. Paulinus fend to S. Auguftin and Alipius, and they to him againe, calling them bleſſings. Read S. Hierom in *the life of Hilarion (poſt medium)* how Princes and learned Biſhops & other of al forts came to that holy man for holy bread, *panem benedictum*. In the primitiue Church the people commonly brought bread to the Prieſts to be hallowed. *Author op. imp. ho. 14. in Mt. The 3. Councel of Carthage cap. 14.* maketh mention of the bleſſing of milke, honie, grapes, and corne. See the *4. Canon of the Apoftles*. And not only diuers other creatures vſed at certaine times in holy Churches ſeruice, as waxe, fire, palmes, aſhes, but alſo the holy oile, Chryſme, & the water of Baptiſme, that alſo which is the cheefe of al Prieſtly bleſſing of creatures, the bread and wine in the high Sacrifice, be fanctified. For without fanctification, yea (as S. Auguftin affirmeth *tract. 118. in Ioan.*) without the ſigne of the Croſſe none of theſe things can rightly be done.

Aug. Ep. 31. 34. 35. 36.

The ſigne of the Croſſe vſed in bleſſing.

Can any man now maruel that the Church of God by this warrant of S. Paules word expounded by ſo long practiſe & tradition of the firſt Fathers of our religion, doth vſe diuers elements and bleſſe them for man's vſe and the ſeruice of God, expelling by the inuocation of Chriſtes name, the aduerſarie power from them, according to the authoritie giuen by Chriſt, *Super omnia dæmonia, ouer al Diuels*: and by *praier*, which importeth as the Apoftle here ſpeaketh deſire of help, as it were by the vertue of Chriſt, to combat with the Diuel, & ſo to expel him out of God's creatures, which is done by holy exorcifme, and euer beginneth, *Adiutorium noſtrum in nomine Domini*, as we ſee in the bleſſing of holy water and the like fanctification of elements? Which exorcifmes, namely

The Churches exorcifmes.

Luc. 9.

	of children before they come to Baptisme, see in S. Auguftin <i>li. 6. cont. Iulian c. 5. & de Ec. dogmat. c. 31. De nupt. & concupifc. li. 1. c. 10.</i> & of holy water, that hath been vfed thefe 1400. yeares in the Church by the inftitution of Alexander the firft, in al Chriftian countries, and of the force thereof againft Diuels, see a famous hiftorie in Theodoret <i>li. 5. c. 21.</i> and in Epiphanius <i>hær. 30. Ebionitarum</i> See S. Gregorie to S. Auguftin our Apoftle, of the vfe thereof in hallowing the Idolatrous temples to be made the Churches of Chrif. <i>apud. Bedam li. 1. c. 30. hift. Angl.</i>	Holy water.
	Remember how the Prophet Elifeus applied falt to the healing & purifying of waters, <i>4. Reg. 2:</i> how the Angel Raphael vfed the liuer of the fifh to driue away the Diuel, <i>Tob. 6, 8:</i> how Dauids harp and Pfalmodie kept the euil fpirit from Saul, <i>1. Reg. 16:</i> how a peece of the holy earth faued fuch a man's chamber from infestation of Diuels, <i>Aug. de Ciuit. dei. li. 22. c. 8:</i> how Chrif himself, both in Sacraments, & out of them, occupied diuers fanc- tified elements, fome for the health of the body, fome for grace and remiffion of finnes, and fome to worke miracles by. See <i>S. Hierom againft Vigilantius c. 1.</i> how holy Relikes torment them. In the hiftorie of Iulianus the Apoftata, how the figne of the Croffe; in the Actes (<i>cap. 19.</i>) how the name of IESVS yea and of Paul putteth them to flight.	The force of fanc- tified creatures.
Theodoret li. 3. c. 3.		The holy land.
		Relikes.
		The Croffe.
		The name of IESVS
	Furnish your felues with fuch examples and grounds of Scrip- tures and antiquitie, and you shal contemne the Aduerfaries cauil- lations, and blafphemies againft the Churches practife in fuch things, and further alfo find thefe facred actions and creatures, not only by increafe of faith, feruour, and deuotion, to purge the impuritie of our foules, and procure remiffion of our daily infir- mities, but that the cheefe Minifters of Chriftes Church, by their foueraigne authoritie granted of our Lord, may ioyne vnto the fame, their bleffing and remiffion of our venial finnes or fpiritual debts: as we fee in S. Iames, remiffion of al finnes to be an- nexed to the vnction with holy oile, which to the Catholikes is a Sacrament, but to the Proteftants was but a temporal ceremonie, and to fome of them not of Chriftes inftitution, but of the Apoftles only. In their owne fenfe therfore they should not maruel that fuch fpiritual effectes should proceed of the vfe of fanc- tified creatures, whereas venial trespaffes be remitted many waies, though mortal ordinarily by the Sacraments only. S. Gregorie did commonly fend his benediction and remiffion of finnes, in and with fuch holy tokens as were fanc- tified by his bleffing & touching of the Apoftles bodies and Martyrs Relikes, as now his Succeffours doe in the like hallowed remembrances of religion. See <i>his 7. booke, epiftle 126:</i> and <i>9. booke, epiftle 60.</i> Thus therfore and to the effects aforefaid the creatures of God be fanc- tified.	Remiffion of venial finnes annexed to halowed creatures.
Ia. c. 5.		S. Gregorie.
	If any man obiet that this vfe of creatures is like coniuration in Necromancie, he muft know the difference is, that in the Churches fanc- tifications and exorcifmes, the Diuels be commanded, forced,	The difference betweene the Churches ex- orcifmes & other coniurations.

THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE

and tormented by Chriftes word & by praier: but in the other wicked practifes, they be pleafed, honoured, and couenanted withal: and therfore the firft is godly and according to the Scriptures, but Necromancie abominable and againft the Scriptures.

Grace giuen in the Sacrament of Orders.

14 The grace.) S. Auguftin declareth this grace to be the giift of the holy Ghoft giuen vnto him by receiuing this holy Order, whereby he was made fit to execute the office to his owne faluation and other mens. And note withal, that grace is not only giuen in or with the Sacraments, by the receiuers faith or deuotion, but by the Sacrament, *per impofitionem*, by *impofitiō of hands*. For fo he fpeaketh *2. tim. 1.* which is here faid, *cum impofitione, with impofitiō*.

Confecration of Priests by impofition of handes.

14 With impofition.) S. Ambrofe *vpon this place*, implieth in the word *impofition of hands*, al the holy action and facred words done and fpoken ouer him when he was made Priefft: *Whereby (faith he) he was defigned to the worke, and receiued authoritie, that he durft offer Sacrifice in our Lordes fteed vnto God.* So doth the holy Doctour allude vnto the words that are faid now alfo in the Catholike Church to him that is made Priefft: *Accipe poteftatem offerendi pre piuis & mortuis in nomine Domini*: That is, *Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord.* For the which S. Hierom alfo (as is noted before) faith, that the ordering of Prieffts is, *by impofition of hands and imprecation of voice*.

In Efa. 6, 58.

Holy Orders a Sacrament.

14 Of Prieffthood.) The practife of the Church giueth vs the fenfe of this place, which the ancient Councel of Carthage doth thus fet downe. *When a Priefft taketh orders, the Bishop bleffing him and holding his hand vpon his head, let al the Prieffts preſent lay alfo their hands on his head by the Bishops hands, &c.* Who feeth not now, that holy Orders giuing grace by an external ceremonie and worke, is a Sacrament? So al the old Church counteth it. And S. Auguftin (*cont. ep. Parmen li. 2. c. 13.*) plainly faith that no man doubteth but it is a Sacrament. And left any man thinke that he vfeth not the word Sacrament properly and precifely, he ioyneth it in nature and name with Baptifme. Againie who feeth not by this vſe of impofition of hāds in giuing Orders & other Sacramēts, that Chrift, the Apoftles, and the Church may borow of the Iewish rites, certaine cōuenient ceremonies & Sacramental actiōs, feeing this fame (as the Heretikes can not deny) was receiued of the manner of ordering Aaron and the Prieffts of the old law or other Heads of the people? See *Exod. 39. Num. 17, 23.*

Conc. Carth. 4. c. 3.

Beza in cap. 6. Act.

Men alfo are called Sauours without derogation to Chrift.

16 Saue both thy ſelf.) Though Chrift be our only Sauour, yet the Scriptures forbear not to ſpeake freely and vulgarly & in a true fenſe, that man alfo may ſaue himſelf & others. But the Proteſtants notwithstanding follow ſuch a captious kind of Diuinitie that if a man ſpeake any ſuch thing of our Lady or any Saint in heauen, or other meane of procuring ſaluation, they make

it a derogation to Chriftes honour. With fuch hypocrites haue we not adaies to doe.

Chapter 5

How to behaue himfelf towards yong & old. 3. To beftow the Churches oblations vpon the needy widowes, 9. and not to admit the faid Churches widowes vnder threefcore yeares old. 17. In diftribution to refpect wel the Priests that are painful: 19. & how in his Confiftorie to heare accufations againft Priests. 22. To be ftrait in examining before he giue Orders. To be chaft, and to remit fomewhat of his drinking water.

A Seniour rebuke not: but befeech as a father: yong men, as brethren: ² old women, as mothers: yong women, as fifters, in al chaftitie.

³ Honour widowes, which are [♂]widowes indeed. ⁴ But if any widow haue children or nephewes; let her learne firft to rule her owne houle, & to render mutual dutie to her parents. For this is acceptable before God. ⁵ But fhe that is a widow indeed and defolate, let her hope in God, and continue in obfecrations & ^a)prayers night and day. ⁶ For she that is in delicioufnes, liuing is dead. ⁷ And this command that they be blameleffe. ⁸ But if any man haue not care of his owne and efpecially of his domefticals, [♂]he hath denied the faith, and is worfe then an infidel. ⁹ [♂]Let a widow be chofen of no leffe then three-fcore yeares, which hath been the [♂]wife of one hufband, ¹⁰ hauing teftimonie in good workes, if fhe haue brought vp her children, if she haue receiued to harbour, if she haue washed the Saints feet, if she haue miniftred to them that fuffer tribulation, if she haue followed euery good worke. ¹¹ But the yonger widowes auoid. For when they fhall be [♂]wanton in Chrift, [♂]they

^a Becaufe of this continual prayer which ftandeth not with coniugal & carnal actes of matrimonie (as the Apofle fignifieth *1. Cor. 7, 5.*) therefore were thefe widowes to liue in the ftate of perpetual continencie.

wil marrie: ¹² ♣hauing damnation, becaufe they haue made void ♣their firft faith. ¹³ And withal idle alfo they learne to goe about from houle to houle: not only idle, but alfo ful of words & curious, fpeaking things which they ought not. ¹⁴ ♣I wil therfore the yonger to marrie, to bring forth children, to be houle-wiues: to giue no occafion to the aduerfarie for to fpeake euil. ¹⁵ For now certaine are turned backe ♣after Satan. ¹⁶ If any faithful man haue widowes, let him minifter to them, and let not the Church be burdned: that there may be fufficient for them that are widowes indeed.

¹⁷ The Priests that rule wel, let them be efteemed, ^a)worthie of double honour: efpecially they that labour ♣in the word and doctrine. ¹⁸ For the Scripture faith: *Thou shalt not moofel the mouth to the oxe that treadeth out the corne;* and, *The worke-man is worthie of his hire.* ¹⁹ ^b)Againft a Prielt receiue not accufation, but vnder two or three witneffes. ²⁰ Them that finne, reprove before al: that the reft alfo may haue feare.

Deut. 25. 1. Cor. 9.

Mt. 10, 10.

²¹ I teftifie before God and Chrift IESVS, and the elect Angels, that thou keep thefe things without preiudice, doing nothing by declining to the one part. ²² Impofe hands on no man ^c)lightly, neither doe thou communicate with other mens finnes. Keep thy felf chaft. ²³ Drinke not yet ♣water; but vfe a litle wine for thy ftomake, and thy often infirmities. ²⁴ Certaine mens finnes be manifeft, going before to iudgement: and certaine men they follow. ²⁵ In like manner alfo good deeds be manifeft, and they that are otherwife, can not be hid.

^a Double honour & liuelihood due to good Priests.

^b Here the Apoftle wil not haue euery light fellow to be heard againft a Prielt. So S. Aug. for the like reuerence of priethood, admonifeth Pancarius that in no wife he admit any teftimonies or accufations of Heretikes againft a Catholike Prielt. *ep. 212.*

^c Bifhops muft haue great care that they giue not Orders to any that is not wel tried for his faith, learning, and good behauiour.

ANNOTATIONS

Ambr. in hunc loc.

Luc. c. 2, 37.

3 Widowes indeed.) S. Ambrose calleth them widowes and defolate indeed, that might marrie, but to make themfelues better and more worthy of God, refufe marriage, which they know to be but once bleffed, imitating holy Anne, who in fafting and praiera ferued God night and day, neuer knowing but one hufband. Such professed widowes then are to be honoured and fuccoured. Neither doth he fpeake only of the Churches widowes (of whom fpecially afterward) but of al that by profeffion kept their widowhood, exhorting them to paffe their time in praier and fafting, *v. 5.* Which was an honourable and holy ftate, much written of and commended in the primitiue Church, namely by S. Ambrose and by S. Auguftin, who wrote bookes intituled thereof, and make in next to virginities. *Ambr. de uiduit. Auguft. de bono uiduitatis.*

8 He hath denied.) Not that by this or by any other deadly finne (except incredulitie or doubtfulnes in beleefe) they lofe their faith: but that their facts be not anfwerable to their faith and to Chriftian religion, which prefcribeth al fuch duties.

9 Let a widow be chofen.) Now he fpeaketh more particularly and fpecially of fuch widowes as were nourifhed and found by the oblations of the faithful and the almes of the Church, and did withal fome neceffarie feruices about women that were to be professed or baptized, for their instruction and addreffing to that and other Sacraments, and alfo about the ficke and impotent: and withal fometimes they had charge of the Church goods or the difpofition of them vnder the Deacons: in refpect whereof they alfo and the like are called *Diaconiffæ*. Eufebius *li. 6. c. 35.* reciteth out of Cornelius Epiftle, that in the Church of Rome there is one Bifhop, 40. Priests, fixe Deacons, feuen Subdeacons, Acouthi 42, Exorciftes, Lectors, & Oftiarij 52, widowes together with the poore 150, al which God nourifheth in his Church. See *Act. Apoft. c. 6. S. Chryfoftom li. 2. de Sacerdotio propius finem. S. Epiphanius in hærefi 39. Collyridianorum.* Now then, what manner of women fhould be taken into the fellowfhip of fuch as were found of the Church, he further declareth.

9 The wife of one husband.) If you would haue a plaine patterne of Heretical fraud, corruption, and adulteration of the natiue fenfe of God's word, and an inuincible demonftration that thefe new Gloffers haue their confciences feared and harts obdurate, willingly peruerfing the Scriptures againft that which they know is the meaning thereof, to the maintenance of their Sects: marke wel their handling of this place about thefe widowes of the Church. S. Paul prefcribeth fuch only to be admitted as haue been the wiues of one hufbād, that is to fay, once only married, not admitting any that hath been twife married. By which words the Catholikes proue firft, that the like phrafe vfed before of Bifhops and Deacons, that they fhould be the hufbands of one wife, muft

Widowhood.

Widowes called *Diaconiffæ*, and their office.

Thefe widowes muft haue had but one hufbād: wherof many Catholike conclufions are deduced.

1.

c. 3, 2.

- needs signifie that they can not be twife married, nor admitted to thefe and the like functions, if they were more then once married
2. before. Secondly, we proue by this place againft the Aduerfaries, that the ftate of widowhood is more worthy, honourable, decent, and pure in refpect of the feruice of the Church, and more to be relieued of the reuenues thereof, then the ftate of married folkes. And that not only (as the Aduerfaries perhaps may anfwer) for their greater neceffitie, or more leifure, freedom, or expedition to ferue, in that they be not cumbered with hufband and houfhould, but in refpect of their vidual continencie, chaftitie, and puritie. For els fuch as were widowes with intention and freedom to marrie afterward, might haue been admitted by the Apoftle, as wel as thofe that were neuer to marrie againe.
 3. Thirdly, we proue that fecond marriage not only after admiffion to the almes or feruice of the Church, but before alfo, is difagreeable & a figne of incontinencie or more luft and flefhlines then is agreeable or comely for any perfon belonging to the Church: and confequently, that the Apoftle in the laft chapter treating of the holy functions of Bifhops, Priefts, Deacons, and of the Churches refufing generally *bigamos* or twife married perfons, muft needs much more meane that no man twife married fhould be receiued to holy Orders: and further, that as none were admitted to be widowes of the Church, that euer intended to marrie againe, fo none fhould euer be receiued to minifter the Sacraments (which is a thing infinitely more, and requireth more puritie, and continencie, then the office or ftate of the faid widowes) that intended to marrie againe. To receiue the body of Chrift (faith S. Hierom *in Apolog. pro lib. cont Iouin. ep. 50. c. 6.*) is a greater and holier thing then praier, and therfore Priefts that muft both continually pray and alfo be occupied about the receiuing or miniftring the holy Sacrament daily, muft liue continently.
 4. Fourthly, we proue that it is not vnlawful to annexe, by precept or the parties promife, fingle life or chaftitie to a whole State or Order of the faithful: becaufe the Apoftle & the whole Church in his time ioyned to this State of the Churches widowes perpetual continencie.
 5. Fifthly, we proue hereby that to refufe and not to accept the twife married or fuch as wil not liue fingle, into the State of widowes or holy Orders, is not to contemne or forbid fecond marriage, or once & often marrying, with the Manichees according to the doctrine of Diuels, as the Proteftants (and before them the old condemned Iouinianiftes) doe blafpheme the Church. For then did S. Paul allow and teach doctrine of Diuels, who refufeth a twife married woman, and bindeth others by their entring into this State, neuer to marrie againe: as no doubt he did the Clergie men much more in the *3. chapter before*. Thus loe we Catholikes conferre & confter the Scriptures, and for this meaning we haue al the Doctours without exception. What fhift then haue the Heretikes here? For marrie and remarrie they muft, let the

Scriptures, & al the Doctours in the world fay nay to it. In truth they doe not expound the word of God, but fly from the euidence of it, fome one way & fome another.

*Beza vpō
this place.*

And of al other, their extremeft and moft fhameful tergieration is, that the Apoftle here forbiddeth not the admiffion of fuch widowes as haue been twife married, but only them that haue had two hufbands at once. Which was a very vnprobable and extorted expofition before, concerning Bifhops and Deacons, *c. 3.* and (as S. Hierom faith *ep. 83.*) *malo nodo malus cuneus*: but here that an exception fhould be made only againft widowes that had two hufbands together (which was a thing neuer lawful nor neuer heard of) that is a moft intolerable impudencie, and a conftruction that neuer came to any wife mans cogitation before; & yet thefe their fanfies muft be God's word, and *bigamus* or *bigamia* muft againft their old natures, and vfe of al Writers, be al one with *Poligamus* and *Poligamia*. They giue an example of fuch widowes, in women diuorced iuftly from their hufbands in the old law. As though S. Paul here tooke order for the Iewes widowes only, or that had been fuch a common cafe among the Iewes alfo, that the Apoftle needed to take fo careful order for it. Finally, they let not to fay that if the Apoftle fhould be vnderftood to refufe a widow twife married at fundrie times, it were vnreafonable and iniurious to fecond marriages, which haue no more indecencie or figne of incontinenzie (fay they) then the firft. Thus bold they are with the Apoftle and al antiquitie.

The Caluinifts
moft abfurd
expofition of the
Apofles wordes.

καταρηῖα

11 Wanton in Chrift.) Widowes waxing warme, idle, and wel fedde by the Church, luft after hufbands, as alfo Apoftate-Priefts and Superintendents marrie, fpecially after they haue gotten good Ecclefiaftical liuings. Which is to waxe wanton in Chrift, or againft Chrift *κατὰ Χριστοῦ*. The Greek word fignifieth to caft off the raines or bridle, that is, the bond or promife of continencie which they had put vpon them.

11 They wil.) *In the chaftitie of widowhood or Virginitie* (faith S. Auguftin) *the excellencie of a greater giuft is fought for. Which being once defired, chofen, & offered to God by vow, it is not only damnable to enter afterward into marriage, but though it come not actually to marriage, only to haue the wil to marrie is damnable.* *Aug. li. de bono. viduit. cap. 9.*

There very wil to
breake the vow
of chaftitie, is
damnable.

κρίμα

12 Hauing damnation.) It fignifieth not blame, check, or reprehention of men, as fome to make the fault feeme leffe, would haue it: but iudgement or eternal damnation, which is a heauy fentence. God grant al married Priefts and Religious may confider their lamentable cafe. What a grievous finne it is, fee S. Ambrofe *ad virginem lapfaam cap. 5. & 8.*

12 Their firft faith.) Al the Ancient Fathers that euer wrote commentaries vpon this Epiftle, Greek and Latin, as S. Chryfoftom, Theodoret, Oecumenius, Theophylatus, Primaſius, S. Ambrofe, Ven. Bede, Anfelme, & the reft: alfo al others that by occaſion

*Breaking of their
firft faith, is* (by
the content of al
antiquitie) when
they breake their
vow of chaftitie.

vfe this place, as the 4. *Council of Carthage cap. 104.* & the 4. of *Toledo. cap. 55.* S. Athanasius *li. de virginitate.* S. Epiphanius *hær. 48.* S. Hierom *cont. Iovinianum li. 1. c. 7.* & in *c. 44. Ezech. Prope finem.* S. Auguftin in exceeding many places: al thefe expound the Apoftles words of the vow of Chaftitie or the faith and promife made to Chrift to liue continently. *What is to breake their firft faith?* faith S. Auguftin. *They vowed, and performed not. In Pf. 75. prope finem.* Againe in another place, *They breake their firft faith, that ftand not in that which they vowed. Li. de Sancta virgin. c. 33.* Againe he and al the Fathers with him in *Carthage Council before named:* *If any widowes, how yongue fo euer they were left of their husbands deceafed, haue vowed themfelues to God, left their laical habit, and vnder the teftimonie of the Bishop and Church haue appeared in religious weed, & afterward got any more to fecular marriage, according to the Apoftles fentence they fhall be damned, becaufe they were fo bold to make void the faith or promife of Chaftitie which they vowed to our Lord.* So faith he and 215. Fathers moe in that Council.

Why this vow is called
faith or fidelitie.

And this promife of chaftitie is called, *faith*, becaufe the fidelitie betwixt married perfons is ordinarily called of holy Writers, *faith*: and the vow of chaftitie made to God, ioyneth him and the perfons, fo vowing, as it were in marriage, fo farre, that if the faid perfons breake promife, they are counted and called in the laft alleaged Council, *God's adulterers.* In the 3. *to the Romanes* alfo and often els where, faith is taken for promife or fidelitie. And that it is fo taken here, the words *irritam fecere* (to fruftrate and make void) doe proue: for that terme is commonly vfed in matter of vow, promife, or compact. *Gen. 17. Num. 30.* This promife is called here *prima fides* (the firft faith) in refpect of the later promife which vow-breakers make to them with whom they pretend to marrie. So faith S. Auguftin *lib. de bono viduit. c. 8. & 9.* and Innocentius 1. *ep. 2. cap. 23. to. 1. Conc.* And this is the only natiue, euident, and agreable fenfe to the circumftance of the letter. And the vaine euafion of the Heretikes to faue the Apoftate-Monkes, Friers, Nunnes, and Priefts from damnation for their pretended marriages, is friuolous: to wit, that *firft faith* here fignifieth the faith of Baptifme or Chriftian beleefe, and not the promife or vow of Chaftitie. But we afke them if this faith or Baptifme be broken by marriage or no. For the text is plaine that by intending to marrie, they breake their faith, and by breaking their faith they be damned, if they die without repentance. In truth which way fo euer they writh themfelues to defend their facriledge or pretended marriages, they lofe their labour and ftuggle againft their owne confcience and plaine Scripture.

Why the firft faith.

The heretikes expofition
of this firft faith,
impoſſible and againſt
the text.

S. Paul meaneth
not that widowes
profefſed ſhould marrie.

14 I wil the yonger.) He ſpeaketh of ſuch yong ones as were yet free. For ſuch as had already made vow, neither could they

otherwise
Ageruchia ep. 11.

without damnation marrie, were they yong or old, nor he without finne command or counfel them to it. Neither (as S. Hierom proueth to Gerontia, and S. Chryfoftom *vpon this place*) doth he precifely command or counfel the yong ones that were free, to marrie, or abfolutely forbid them to vow chaftitie: God forbid fay they. But his fpeech conteineth only a wife admonition to the frailer fort, that it were farre better for them not to haue vowed at al, but to haue married againe, then to haue fallen to aduoutrie and Apoftafie after profeffion. Which is no more but to preferre fecond marriage before fornication: and a good warning, that they which are to profeffe, looke wel what they doe. S. Pauls experience of the fal of fome yong ones to marriage, caufed him to giue this admonition here: as alfo that before, that none fhould be receiued to the Churches almes vnder threefcore yeares of age. Not forbidding the Church for euer, to accept any vowes of widowes or virgins til that age, as the Heretikes fallfely affirme: but fhewing what was meet for that time and the beginning of Chriftianitie, when as yet there were no Monafteries builded, no prefcript rule, no exact order of obedience to Superiours: but the profeffed (as S. Paul here noteth) courfed and wandered vp and downe idly, as now our profeffed virgins or Nunnes doe not, neither can doe. Of whom therefore, where difcipline is obferued, there is no caufe of fuch danger. Befides that widowes hauing had the vfe of carnal copulation before, are more dangeroufly tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of fuch pleafures. See S. Ambrofe *lib. de viduit.* prouing by the example of holy Anna who liued a widow euen from her youth til 80. yeares of age, in fafting and praying night and day, that the Apoftle doth not here without exception forbid al yong widowes to vow, yea he efteemeth that profeffion in the yonger women much more laudable, glorious, and meritorious. See his booke *de Viduit in initio.*

It is better for the fraile fort, that are in dāger of falling, to marrie rather then to vow.

Yong women may be profeffed and taken into religion.

15 After Satan.) We may here learne, that for thofe to marrie which are profeffed, is to turne backe after Satan. For he fpeaketh of fuch as were married contrarie to their vow. And hereupon we cal the Religious that marrie (as Luther, Bucer, Peter Martyr and the reft) Apoftatae. More we learne, that fuch yong ones haue no excufe of their age, or that they be vehemently tempted and burne in their concupifcences, or that they haue not the guift of Chaftitie. For notwithstanding al thefe excufes, thefe yong profeffed widowes if they marrie, goe backward after Satan, and be Apoftataes, and damned except they repent. For as for the Apoftles words to the Corinthians, *It is better to marrie then to burne*, we haue before declared out of the Fathers, and here we adde, that it pertaineth only to perfons that be free and haue not vowed to the contrarie. As S. Ambrofe *li. ad virg. lapf. c. 5.* S. Auguftin *de bono vid. c. 8.* and S. Hierom *li. 1. cont. Iouin. c. 7.* expound it.

1. Cor. 7.

To marrie after the vow of chaftitie, it to goe after Satan.

THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE

The heretikes only
remedie againſt con-
cupiſcence is marriage.

The Heretikes of our time thinke there is no remedie for fornication or burning, but marriage, and ſo did S. Auguſtin when he was yet a Manichee. *Putabam me miſerum &c. I thought* (faith he *li. 6. Confef. c. 13.*) *that I ſhould be an vnhappy and miſerable man if I ſhould lacke the companie of a woman, and the medicine of thy mercie to heale the ſame infirmitie I thought not vpon, becauſe I had not tried it: and I imagined that Continencie was in a mans owne power and libertie, which in my ſelf I did not feele: being ſo foolish not to vnderſtand that no man can be continent vnles thou giue it. Verily thou wouldeſt giue it, if with inward mourning I would knocke at thy eares, and with found faith would caſt my care vpon thee.*

The vow of chaſtitie law-
ful, poſſible to be kept,
more grateful to God.

By al which you may eaſily proue, that chaſtitie is a thing that may lawfully be vowed, that it is not impoſſible to be fulfilled by praier, faſting, and chaſtification of mens concupiſcence, that it is a thing more grateful to God then the condition of married perſons: for els it ſhould not be required either in the Clergie or in the Religious. Finally that it is moſt abominable to perſuade the poore virgins or other profeſſed to ſuch ſacrilegious wedlocke, which S. Auguſtin auoucheth to be worſe then aduoutrie. *de bono vidu. c. 4. 11.* Iouinian was the firſt that euer made marriage equal with virginie or chaſt life, for which he was condemned of hereſie. *Aug. in argumento li. de bono Coniugal. De pec. merit. li. 3. c. 7. Li. de hæref. hæc. 82.* He was the firſt that perſuaded profeſſed virgins to marrie, which S. Auguſtin faith was ſo clerely and without queſtion wicked, that it could neuer infect any Prieſt, but certaine miſerable Nunnes. Yea for this ſtrange perſuaſion he calleth Iouinian a monſter, ſaying of him thus *Retract. cap. 22. The holy Church that is there* (at Rome) *moſt faithfully and ſtoutly refuted this monſter.* S. Hierom called the ſaid Heretike and his Complices, *Chriſtian epicures. li. 2. cont. Iouin. c. 19.* See S. Ambroſe *ep. 82. ad Vercellenſem epiſcorum in initio.* But what would theſe holy Doctours haue ſaid, if they had liued in our doleful time, when the Proteſtants goe quite away with this wickednes, and cal it God's word?

Many good and wor-
thie Biſhops, that
haue not the giſt of
preaching and teaching.

17 In word and doctrine.) Such Prieſts ſpecially and Prelates are worthy of double, that is, of the more ample honour, that are able to preach and teach, and doe take paines therein. Where we may note, that al good Biſhops or Prieſts in thoſe daies were not ſo wel able to teach as ſome others, and yet for the miniſterie of the Sacraments, and for wiſedom and gouernement were not vnmeet to be Biſhops and Paſtours. For though it be one high commendation in a Prelate, to be able to teach, as the Apoſtle before noted: yet al can not haue the like grace therein, and it is often recompenced by other ſingular giſts no leſſe neceſſarie. S. Auguſtin laboured in word and doctrine, Alipius and Valerius were good Biſhops, and yet had not that giſt. *Poſſid. in vit. Aug. c. 5.* And ſome times and countries require Preachers more

then other. Al which we note, to difcouer the pride of Heretikes, that contemne fome of the Catholike Priefts or Bifhops, pretending that they can not preach as they doe, with meretricious and painted eloquence.

23 Water.) You fee how lawful and how holy a thing it is, to faft from fome meates or drinkes, either certaine daies, or alwaies, as this B. Bifhop Timothee did: who was hardly induced by the Apoftle to drinke a litle wine with his water in refpect of his infirmities. And marke withal, what a calumnious and ftale cauillation it is, that to abftaine from certaine meates and drinkes for punifhment of the body or deuotion, is to condemne God's creatures. See an homilie of S. Chryfoftom *vpon thefe words, to. 5.*

Chapter 6

What to teach feruants. 3. If any teach againft the doctrine of the Church obftinately, he doth it of pride and for lucre. 11. But the Catholike Bishop muft follow vertue, hauing his eye alwaies to life euerlafting and to the comming of Chrif. 17. What to command the rich. 20. Finally, to keep moft carefully the Catholike Churches doctrine, without mutation.

Whofoeuer are feruants vnder yoke, let them count their Mafters worthie of al honour; left the name of our Lord and his doctrine be blaſphemed. ² But they that haue faithful Mafters, let them not contemne them becauſe they are Brethren, but ſerue the rather, becauſe they be faithful and beloved, which are partakers of the benefit. Theſe things teach and exhort.

ἑτεροδιδασκαλεῖ

³ If any man ^{a)} teach otherwiſe, and conſent not to the found words of our Lord IESVS Chriſt, and to that doctrine which is according to pietie, ⁴ he is proud, knowing nothing, but ⁴ languifhing about queſtions and trifles of words: of which riſe enuies, contentions, blaſphemies, euil ſuſpicions, ⁵ conflicts of men corrupted in their mind, and that are deſtroyed of the truth, that eſteem gaine to be pietie. ⁶ But pietie with ſufficiencie is great gaine.

^a See the *annotation before cap. 1, 3. 4.*

7 For we brought nothing into this world: doubtlesse, *Iob. 1, 21.*
neither can we take away any thing. 8 But hauing food, *Mat. 6, 25.*
and wherewith to be couered, with these we are content.
9 For they that wil be made rich, fal into tentation and
the fnare of the Diuel, and many desires vnprofitable and
hurtful, which drowne men into destruction and perdi-
tion. 10 For the root of al euils is couetoufenes; ^{a)}which
certaine defiring haue erred from the faith, and haue
intangled themfelues in many forrowes.

11 But thou, ô man of God, fly these things; and
purfue iustice, pietie, faith, charitie, patience, mildnes.
12 Fight the good fight of faith: apprehend eternal life,
wherin thou art called and haft confessed a good confession
before many witneffes. 13 I command thee before God
who quickneth al things, and Chrif IESVS who gaue
testimonie vnder Pontius Pilate a good confession, 14 that
thou keep the commandment without spot, blamelesse
vnto the comming of our Lord IESVS Chrif. 15 Which
in due times the Bleffed and only Mightie wil fiew, the
King of kings and Lord of lords, 16 who only hath im-
mortalitie, and inhabiteth light not accefsible, whom no
man hath feen, yea neither can fee, to whom be honour
and empire euerlafting. Amen. *Io. 18, 37.*

17 Command the rich of this world not to be high
minded, nor to trust in the vncertaintie of riches, but in
the liuing God (who giueth vs al things abundantly to
enioy) 18 to doe wel, to become rich in good workes, to
giue eafily, to communicate, 19 to heap vnto themfelues
a good ^{b)}foundation for the time to come, that they may
apprehend the true life. *Apoc. 17, 14. 19, 16.*
Io. 1, 18.

20 Ô Timothee, keep the [♠]*depositum*, auoiding the
[♠]profane nouelties of voices, and oppositions of [♠]falsely *κακοφωας* S. Chryfoftom.

^a As in the *1. chap.* lacke of faith and good conscience, so here
couetoufnes or desire of these temporal things, and in *the end of*
this chap. presumption and boasting of knowledge, are causes of
falling from the faith: heresie often being the punishment of former
finnes.

^b Almes deedes and good workes laid for a foundation and ground
to attaine euerlafting life. So say the Doctours vpon this place.

called knowledge. ²¹ Which certaine promifing, haue erred about the faith. Grace be with thee. Amen.

ANNOTATIONS

4 Languishing.) Euen thefe be the good difputes of our new Sect-maifters; and the world hath too long proued thefe inconueniences here named, to be the fruits of fuch endles altercations in religion as thefe vnhappie Sects haue brought forth.

20 *Depofitum*.) The whole doctrine of our Chriftianitie being taught by the Apoftles, & deliuered to their Succeffours, and comming downe from one Bifhop to another, is called the *Depofitum*, as it were a thing laid into their hands, and committed vnto them to keep. Which becaufe it paffeth from hand to hand, from Age to Age, from Bifhop to Bifhop without corruption, change, or alteration, is al one with Tradition, and is the truth giuen vnto the holy Bifhops to keep, and not to lay men. See the notable difcourfe of Vicentius Lirinensis vpon this text: *li. con. profan. hæ. Nouationes*. And it is for this great, old, and knowen treafure committed to the Bifhops cuftodie, that S. Irenæus calleth the Catholike Church *Depofitorium diues, the rich treafure of truth. lib. 3. c. 4.* And as Clemens Alexandrinus writeth *li. 2. Strom.* this place maketh fo much againft al Heretikes who doe al change this *Depofitum*, that for it only fuch men in his daies denied this Epiftle. The Heretikes of our daies change alfo the truth, and fay it is the old truth. But they leap 14. or 15. hundreth yeares for it ouer mens heads to the Apoftles. But we cal for the *Depofitum*, and aske them in whose hands that truth which they pretend, was laid vp, and how it came downe to them. For it can not be Apoftolical, vnles it were *Depofitum* in fome Timothees hand, fo to continue from one Bifhop to another vntil our time and to the end.

Depofitum, is the Catholike truth defcending from the Apoftles by fucceffion of Bifhops, euen vnto the end.

The Proteftants can fhew no fuch *depofitum*.

20 Profane nouelties.) *Non dixit antiquitates* (faith Vincentius Lirinensis) *non dixit vetuftates, fed prophanas nouitates. Nam fi vitanda eft nouitas, tenenda eft antiquitas: fi prophana eft nouitas, facrata eft vetuftas*; that is, *He laid not, ANTIQVITIES: he laid not, ANCIENTNES: but PROPHANE NOVELTIES. For if noueltie is to be auoided, antiquitie is to be kept: if noueltie be profane, ancientnes is holy and facred.* See his whole booke againft the profane nouelties of herefies.

We may not meafure the newnes or oldnes of words and termes of fpeaking in religion, by holy Scriptures only: as though al thofe or only thofe were new and to be reiected, that are not exprefly found in holy writ: but we muft efteeme them by the agreablenes or difagreablenes they haue to the true fenfe of Scriptures, to the forme of Catholike faith and doctrine, to the phrafe of the

Profane nouelties of words how to be tried and examined.

old Chriftians, to the Apoftolike vfe of fpeech come vnto vs by tradition of al Ages and Churches, & to the prefcription of holy Councels and Schooles of the Chriftian world: which haue giuen out (according to the time and queftions raifed by heretikes and contentious perfons) very fit, artificial, and fignificant words, to difcerne and defend the truth by, againft falshood.

Catholike termes not exprefly in the Scriptures, but in fenfe, are no fuch nouelties of words.

Thefe termes, *Catholike*, *Trinitie*, *Perfon*, *Sacrament*, *Incarnation*, *Maffe*, and many more, are not (in that fenfe wherein the Church vfeth them) in the Scriptures at al, and diuers of them were fpoken by the Apoftles before any part of the new Teftament was written, fome of them taken vp ftraight after the Apoftles daies in the writings and preachings of holy Doctours, and in the fpeech of al faithful people, and therefore can not be counted Nouelties of words. Others befide thefe, as, *Consubftantial*, *Deipara*, *Tranfsubftantiation*, & the like, which are neither in exprefse termes found in Scriptures, nor yet in fenfe (if we fhould follow the iudgement of the fpecial Sects againft Nicene Council, for the firft; the Neftorians againft the Ephesine Council, for the fecond; the Lutherans and Caluinifts againft the Lateran and the later Councels, for the third) thefe words alfo notwithstanding, by the iudgement of holy Church, and Councels approued to be confonant to God's word, and made authentical among the faithful, are found and true words, and not of thofe kind which the Apoftle calleth *Nouelties*.

Heretical nouelties of words.

Thefe words then here forbidden, are the new prophane termes and fpeeches inuented or fpecially vfed by heretikes, fuch as S. Irenee recordeth the Valentinians had a number moft monftrous: as the Manichees had alfo diuers, as may be feen in S. Auguftin. The Arians had their *Similis fubftantiæ*, and Chrift to be *ex non exiftentibus*: the other heretikes after thofe daies had their *Chriftiparam*, and fuch like, agreeable to their Sects. But the Proteftants paffe in this kind, as they exceed moft heretikes in the number of new opinions: as their *Seruum arbitrium*, their *fole faith*, their *fiduce*, their *apprehenfion of Chriftes iuftice*, their *imputatiue righteoufnes*: their horrible termes of terrours, anguifhes, diftreffes, diftruft, feares and feeling of hel paines in the foule of our Sauour, to exprefse their blafphemous fiction of his temporal damnation, which they cal his defcending to hel: Their *markes*, *tokens*, and *badges Sacramental*, their *Companation*, *Impanation*, *Circumpanation*, to auoid the true conuerfion in the Eucharift: their prefence *in figure*, *in faith*, *figne*, *fpirit*, *pledge*, *effect*, to auoid the real prefence of Chriftes body. Thefe and fuch like innnumerable which they occupie in euery part of their falfe doctrine, are in the fenfe that they vfe them, al falfe, captious, and deceitful words, and are *nouitates vocum* here forbidden.

ὁμοιούσιον

Χριστοκον

The Proteftants prophane nouelties of words.

And though fome of the faid termes haue been by fome occafion obiter without il meaning fpoken by Catholikes before thefe Heretikes arofe, yet now knowing them to be the proper fpeeches of Heretikes,

in Pf. 132.

Chriftian men are bound to auoid them. Wherein the Church of God hath euer been as diligent to refift Nouelties of words, as her Aduerfaries are bufy to inuent them. For which caufe fhe wil not haue vs communicate with them, nor follow their fafhion and phrafe newly inuented, though in the nature of the words fome-time there be no harme. In S. Auguftines daies when Chriftian men had any good befallen them, or entred into any man's houfe, or met any freind by the way, they vfed alwaies to fay, *Deo gratias*. The Donatiftes and Circumcellians of that time being new-fangled, forfooke the old phrafe, and would alwaies fay, *Laus Deo*: from which the Catholike men did fo abhorre (as the faid Doctour writeth) that they had as leefe met a theefe as one that faid to them, *Laus Deo*, infteed of *Deo gratias*. As now we Catholikes muft not fay, *The Lord*, but, *Our Lord*: as we fay, *Our Lady*, for his mother, not, *The Lady*. Let vs keep our forefathers words, and we fhall eafily keep our old and true faith that we had of the firft Chriftians. Let them fay, *Amendment*, *abftinence*, *the Lordes Supper*, *the Communion table*, *Elders*, *Minifters*, *Superintendent*, *Congregation*, *fo be it*, *praife ye the Lord*, *Morning-Praier*, *Euening-Praier*, and the reft, as they wil: Let vs auoid thefe Nouelties of words, according to the Apoftles prefcript, and keep the old termes, *Penance*, *Fafting*, *Priefte*, *Church*, *Bishop*, *Maffe*, *Mattins*, *Euenfong*, *the B. Sacrament*, *Altar*, *Oblation*, *Hoft*, *Sacrifice*, *Alleluia*, *Amen*, *Lent*, *Palme-Sunday*, *Chriftians*, and the very words wil bring vs to the faith of our firft Apoftles, and condemne thefe new Apoftataes new faith and phrafes.

20 Falfely called knowledge.) It is the propertie of al Heretikes to arrogate to themfelues great knowledge, and to condemne the fimplicite of their Fathers, the holy Doctours, and the Church. But the Apoftle calleth their pretended skil, a knowledge falfely fo called, being in truth high and deep blindnes. *Such* (faith S. Irenæus *lib. 5. c. 17.*) *as forfake the preaching of the Church, argue the holy Priefts of vnskillfulnes, not confidering how farre more worth a religious idiote is, then a blafphemous and impudent fophifter, fuch as al Heretikes be*. And againe Vicentius Lirinensis fpeaking in the perfon of Heretikes faith, *Come, ô ye foolish and miferable men, that are commonly called Catholikes, and learne the true faith which hath been hid many Ages heretofore, but is reuealed & shewed of late, &c. See his whole booke concerning thefe matters.*

Catholikes muft
abhorre from
heretical phrafes
& words.

Heretikes arrogate
knowledge falfely
fo called.

