

### 1: St. Optatus - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

*The doctrines of the Trinity, the authority of the Bible and tradition, the nature of Christ, salvation, original sin and grace, and the sacraments are all extensively treated in these pages. - Back cover.*

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### 2: Optatus, Saint | Catholic Answers

*Optatus was a convert, as we gather from St. Augustine: "Do we not see with how great a booty of gold and silver and garments Cyprian, doctor suavissimus, came forth out of Egypt, and likewise Lactantius, Victorinus, Optatus, Hilary?" (De Doctrina Christ., xl).*

Optatus probably began as a pagan rhetorician. His untitled work against the Donatists is an answer to Parmenianus, the successor of Donatus in the primatial see of Carthage. Jerome *De viris illustribus*, tells us it was in six books and was written under Valens and Valentinian. We now possess seven books, and the list of popes is carried as far as Siricius. Similarly the Donatist succession of antipopes is given II, IV, as Victor, Bonifatius, Encolpius, Macrobius, Lucianus, Claudianus the date of the last is about 350, though a few sentences earlier Macrobius is mentioned as the actual bishop. The plan of the work is laid down in Book I, and is completed in six books. It seems, then, that the seventh book, which St. Jerome did not know in 393, was an appendix to a new edition in which St. Optatus made additions to the two episcopal lists. The date of the original work is fixed by the statement in I, xiii, that sixty years and more had passed since the persecution of Diocletian. Thus the first books were published about 300, and the second edition about 350. Doctrine[ edit ] St. Optatus deals with the entire controversy between Catholics and Donatists. He distinguishes between schismatics and heretics. The former have rejected unity, but they have true doctrine and true sacraments, hence Parmenian should not have threatened them and consequently his own party with eternal damnation. This mild doctrine is a great contrast to the severity of many of the Fathers against schism. It seems to be motivated by the notion that all who have faith will be saved, though after long torments,—a view which St. Augustine has frequently to combat. Donatists and Catholics were agreed as to the necessary unity of the Church. The question was, where is this One Church? Optatus argues that it cannot be only in a corner of Africa; it must be the *catholica* the word is used as a substantive which is throughout the world. Parmenian had enumerated six *dotes*, or properties, of the Church, of which Optatus accepts five, and argues that the first, the *cathedra* episcopal chair belongs to the Catholics, and therefore they have all the others. The whole schism has arisen through the quarrel as to the episcopal succession at Carthage, and it might have been expected that Optatus would claim this property of *cathedra* by pointing out the legitimacy of the Catholic succession at Carthage. But he does not. You cannot deny that you know that in the city of Rome upon Peter first the chair of the bishop was conferred, in which sat the head of all the Apostles, Peter, whence also he was called *Cephas*, in which one chair unity should be preserved by all, lest the other Apostles should each stand up for his own chair, so that now he should be a schismatic and a sinner who should against this one chair set up another. Therefore in the one chair, which is the first of the *dotes* Peter first sat, to whom succeeded Linus. Tell us the origin of your chair, you who wish to claim the holy Church for yourselves". Optatus then mocks at the recent succession of Donatist antipopes at Rome. Optatus argues, especially in book V, against the doctrine which the Donatists had inherited from St. Cyprian that baptism by those outside the Church cannot be valid, and he anticipates St. His statement of the objective efficacy of the sacraments *ex opere operato* is well known: Thus in baptism there must be the Holy Trinity, the believer and the minister, and their importance is in this order, the third being the least important. In rebuking the sacrileges of the Donatists, he says: For what is an altar but the seat of the Body and Blood of Christ? Peter sinned most grievously and denied his Master, yet he retained the keys, and for the sake of unity and charity the Apostles did not separate from his fellowship. Thus Optatus defends the willingness of the Catholics to receive back the Donatists to unity without difficulty, for there must be always sinners in the Church, and the cockle is mixed with the wheat; but charity covers a multitude of sins. Literary appreciation[ edit ] The style of St. Optatus is vigorous and animated. He aims at terseness and effect, rather than at flowing periods, and this in spite of the gentleness and charity which is so admirable in his polemics against his "brethren", as he insists on calling the Donatist bishops. He uses Saint Cyprian a great deal, though he refutes his mistaken opinion about baptism, and does not copy his easy style. His descriptions of events are admirable and vivid. It is strange that Dupin should have called him *minus nitidus ac politus*, for both in the words he employs and in their order he almost incurs the

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**3: saint optate : Définition de saint optate et synonymes de saint optate (anglais)**

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**4: Optatus of Milevis, Against the Donatists () Book pp**

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### 5: Symbolism, Theological | [www.enganchecubano.com](http://www.enganchecubano.com)

*A history of doctrines of the Early Church, written and arranged with exceptional clarity by a leading patristic scholar. Canon Kelly describes the development of the principal Christian doctrines from the close of the first century to the middle of the fifth, and from the end of the apostolic age to the council of Chalcedon.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Nevertheless, one vital section of the Latin Church remained throughout its history a reluctant witness to the reception of that growth of Roman power. The Catholic Church of Latin North Africa consistently maintained an ambivalent attitude of simultaneous respect for Rome as a see whose apostolic credentials were most impressive, combined with a considerable sensitivity about its own autonomy and traditions. It is the purpose of this study to consider the position of one of the lesser lights among the African churchmen, Optatus, bishop of the Numidian town of Milev or Milevis fl. Further, it is the contention of the study that, due to the circumstances in which he lived and wrote, the 1 For earlier bibliography, see J. More recent studies include: Marschall, *Karthago und Rom. Die Stellung der nordafrikanischen Kirche zum apostolischen Stuhl in Rom.* Simonis, *Ecclesia Visibilis et Invisibilis. Untersuchungen zur Ekklesiologie und Sakramentenlehre in der afrikanischen Tradition von Cyprian his Augustinus. Ein Beitrag zum Verstlindnis der Kirche bei Cyprian.* It may even be said that with Optatus the African tradition reached a turning point in its history but that, as A. Taylor observed of the year in German history, it failed to turn. The African attitude failed to develop much further in its view of Rome during the years of Augustine and Aurelius of Carthage. It could be profuse in its words of respect, as in the *Epistola familiaris*,<sup>2</sup> or proud and even harsh as in the Apiarius affair and the question of African appeals to Rome. Therefore, it is necessary first of all to survey briefly the ideas of Tertullian and Cyprian on the place of Rome in the world Church. In seeking a short way with all heretics, Tertullian brilliantly takes up and develops the argument formulated by Irenaeus in his *Adversus Haereses*. This argument, devised principally with the spurious traditions of the Gnostics in mind, combines the elements of the monepiscopate from Ignatius with the idea of apostolic succession from Clement of Rome. Christ undoubtedly entrusted his teachings to these same Apostles who in tum passed them on to the Churches they founded. OSEL 44, ff. You are not currently authenticated. View freely available titles:

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*The East and the Roman See 3Â· Western Doctrines: Hilary and Optatus 4Â· Western Doctrines: Augustine 4|2 5. Baptism 3. Ecclesiology in the East 2.*

History of early Christianity The role of the bishop[ edit ] The Didache , dating from AD 70 to , [3] states "Appoint for yourselves therefore bishops and deacons worthy of the Lord". Ignatius of Antioch spoke in "praise of unity" in a Letter to the Ephesians, saying "He, therefore, that does not assemble with the Church, has even by this manifested his pride, and condemned himself. Ignatius stresses the hierarchical relationship between God and the bishop more strongly to the Magnesians urging them "to yield him all reverence, having respect to the power of God the Father , Further elements of the hierarchical relationship are mentioned by St. Clement of Alexandria , referring to advice in the "holy books: The liturgies are "to be celebrated, and not carelessly nor in disorder," and the selection of persons was also "by His supreme will determined" see Letter of Clement to the Corinthians, ch. Clement emphasized that the relationship between God , Jesus, the apostles , and the orders given to the apostles, are "made in an orderly way". Jurgens states that Clement cites Isaiah In chapter 43 of the cited "Letter" Clement refers to the way "rivalry By conferring the fullness of the sacrament of Holy Orders on the apostles, they were given the authority to confer the sacrament of Holy Orders on others, thus consecrating more bishops in a direct lineage that can trace its origin back to the Twelve Apostles and Christ himself. This direct succession of bishops from the apostles to the present day bishops is referred to as apostolic succession. Rome was truly the center where all converged if they wanted their doctrine to be accepted by the conscience of the Church. They could not count upon success except on one condition -- that the Church of Rome had received their doctrine -- and refusal from Rome predetermined the attitude the other churches would adopt. There are numerous cases of this recourse to Rome To establish such procedures he appealed to the cathedra of the Roman Church and to Scripture Mark Cornelius[ edit ] Pope Cornelius gave a detailed accounting of the structure of the Church at the time he was pope, and enquired in a seemingly rhetorical way, "[He], then, did not know that there must be one bishop in the Catholic Church. Yet he was not unaware â€” how could he be? The timing of the claim is significant, for it was made during the worst of the tumults of the 3rd century. There were several persecutions during this century, and they hit the Church of Rome hard. The prestige of the city itself was no longer sufficient; but in the doctrine of apostolic succession the popes had an unassailable position. Peter and Paul[ edit ] Irenaeus compiled a list of papal succession, including the immediate successors of Peter and Paul In the 2nd century AD , the assertion of the primacy of the Church of Rome may be indicated in St. Since Peter was the only apostle no mention of Paul to have worked in the West, thus the only persons to have established churches in Italy, Spain, Gaul, Sicily, Africa, and the Western islands were bishops appointed by Peter or his successors. This being the case then, all congregations had to abide by the regulations set in Rome. Primacy of Peter the apostle[ edit ] Main article: Primacy of Simon Peter According to numerous records of the early Church Fathers, Peter was present in Rome, was martyred there, and was the first bishop of Rome. Great Fire of Rome. A History of the Popes, is that Jesus had essentially appointed Peter as the first pope, [16] though the respectful title "pope" meaning, "father" developed at a later time. Roman Catholic doctrine maintains that the universal primacy of the bishop of Rome was divinely instituted by Jesus Christ. This was derived from the Petrine texts, and from the gospel accounts of Matthew The Church built its identity on them as witnesses, and responsibility for pastoral leadership was not restricted to Peter. Similarly, the foundation upon which the Church is built is related to Peter in Matthew As a result, the Petrine texts of the New Testament have been subjected to differing interpretations from the time of the Church Fathers on. Early belief in the Church is that Jesus granted Peter jurisdiction over the Church. In "Who is the Rich man that is Saved", St. Clement of Alexandria writes of "the blessed Peter, the chosen, the pre-eminent, the first of the disciples, for whom alone and Himself the Saviour paid tribute, [who] quickly seized and comprehended the saying" Ch. Tertullian , [18] while examining Scriptural teachings, legal precedents, and dogma surrounding monogamy and marriage post AD , says of Peter, "Monogamist I am led to presume him by consideration of the Church, which, built upon him Cyprian

of Carthage [2] prepared an essay discussing, inter alia, Mt. Irenaeus of Lyons believed that St. Peter had been the founders of the Christianity in Rome where they served as bishops and appointed successors. Paul was highly responsible for bringing the Christian Faith to parts of the world other than where Christ had worked His Ministry before He had ascended in Heaven: According to Duffy, Paul was an important figure of Christianity, but nonetheless was "not its founder". The church adopted the same geographical layout as the Roman Empire: The bishops of important cities therefore rose in power. Decretals[ edit ] The bishops of Rome sent letters which, though largely ineffectual, provided historical precedents which were used by later supporters of papal primacy. Not until Pope Symmachus would a bishop of Rome presume to bestow a pallium woolen garment worn by a bishop on someone outside Italy. Optatus[ edit ] Saint Optatus clearly believed in a "Chair of Peter ", calling it a gift of the Church and saying, as summarized by Henry Wace, that "Parmenian must be aware that the episcopal chair was conferred from the beginning on Peter, the chief of the apostles, that unity might be preserved among the rest and no one apostle set up a rival. Neither do other Apostles proceed individually on their own; and anyone who would set up another chair in opposition to that single chair would, by that very fact, be a schismatic and a sinner". However, it should be noted that, because of the controversy of this claim, the pope did not personally attend this ecumenical council that was held in the capital of the eastern empire, rather than at Rome. It was not until that Leo the Great more clearly articulated the extension of papal authority as doctrine, promulgating in edicts and in councils his right to exert "the full range of apostolic powers that Jesus had first bestowed on the apostle Peter". It was at the Ecumenical Council of Chalcedon in that Leo I through his emissaries stated that he was "speaking with the voice of Peter". At this same Council, an attempt at compromise was made when the bishop of Constantinople was given a primacy of honour only second to that of the Bishop of Rome, because "Constantinople is the New Rome. It is important to note, however, that the three main apostolic sees of the early Church i. Antioch, Alexandria, and Rome [ citation needed ] were claimed an origin related to Peter, hence the term Petrine Sees. And his disciple, St. Mark the Evangelist, founded the church in Alexandria. Constantinople became highly important after Constantine moved his capital there in AD. This power, then, is inviolable on the grounds that it was established by God himself and so not bound to any individual. Leo I , with the aid of Roman law, solidified this doctrine by making the bishop of Rome the legal heir of Peter. According to Leo, the apostle Peter continued to speak to the Christian community through his successors as bishop of Rome. Eastâ€”West Schism The dispute about the authority of Roman bishops reached a climax in the year , when Michael I Cerularius tried to bolster his position as the Patriarch of Constantinople, seeming to set himself up as a rival of Pope Leo IX , as the popes previously had forbidden calling Constantinople a patriarchate. This event resulted the separation of the Churches. Patriarch Joseph of Constantinople abdicated, and was replaced by John Bekkos , a convert to the cause of union. In spite of a sustained campaign by Bekkos to defend the union intellectually, and vigorous and brutal repression of opponents by Michael, the vast majority of Byzantine Christians remained implacably opposed to union with the Latin "heretics". His son and successor Andronicus II repudiated the union, and Bekkos was forced to abdicate, being eventually exiled and imprisoned until his death in He is to this day reviled by many in the Eastern Church as a traitor to Orthodoxy. Reformation[ edit ] The primacy of the Roman Pontiff was again challenged in when Martin Luther began preaching against several practices in the Catholic Church, including abuses involving indulgences. The Church of England also broke away from the Catholic Church at this time, for political reasons and driven by theological principles. First Vatican Council[ edit ] The doctrine of papal primacy was further developed in at the First Vatican Council where ultramontanism achieved victory over conciliarism with the pronouncement of papal infallibility the ability of the pope to define dogmas free from error ex cathedra and of papal supremacy , i. The most substantial body of defined doctrine on the subject is found in Pastor aeternus , the Dogmatic Constitution on the Church of Christ of Vatican Council I. This document declares that "in the disposition of God the Roman church holds the preeminence of ordinary power over all the other churches". Vatican I defined a twofold primacy of Peter â€” one in papal teaching on faith and morals the charism of infallibility , and the other a primacy of jurisdiction involving government and discipline of the Church â€” submission to both being necessary to Catholic faith and salvation. The result is the body of teaching about the papacy and

episcopacy contained in the Dogmatic Constitution on the Church, *Lumen gentium*. Vatican II reaffirmed everything Vatican I taught about papal primacy and infallibility, but it added important points about bishops. Bishops, it says, are not "vicars of the Roman Pontiff. This episcopal college is responsible for the well-being of the Universal Church. In a key passage about collegiality, Vatican II teaches: Together with their head, the Supreme Pontiff, and never apart from him, they have supreme and full authority over the Universal Church; but this power cannot be exercised without the agreement of the Roman Pontiff". Chapter 3 of the dogmatic constitution on the Church of Vatican Council I *Pastor aeternus* is the principal document of the Magisterium about the content and nature of the primatial power of the Roman Pontiff.

7: [www.enganchecubano.com](http://www.enganchecubano.com) of Milevis-Bishop of Milevis, Father of the Church

3Â· *Western Doctrines: Hilary and Optatus* 4Â· *Western Doctrines: Augustine* 4|2 5. *The West and the Roman Primacy*  
4|7 THE LATER DOCTRINE OF THE SACRAMENTS

The first is typology, which involves the rich Christian symbolism growing out of the comparison of the New Testament with the Old. The second is sacramentalism: Both of these developed out of the Pauline "mysterion," which can be defined as the secret hidden in God from eternity and now revealed through Christ Rom Thus the Pauline "mysterion" is intimately connected with the economy of salvation. But it also contains the twofold idea of its hiddenness and of its visible manifestation in Christ and the Church. This rich theological idea is found also in Johannine writings. Throughout the Fourth Gospel the figure of Moses and the events of Exodus stand in typological comparison with Christ and the spiritual events of His life 1. The manna in the desert is sign of the true bread from heaven given by the Father 6. Moses lifting up the serpent in the desert prefigures Jesus lifted up on the cross 3. The Revelation to John, describing the Christian liturgy as a heavenly cult centered around the Lamb, takes place in a heavenly temple while angels ascend and descend in constant communication between heaven and earth. In this imagery, taken over from Jewish apocalyptic literature, there is a connection between the heavenly and the earthly. Epistle to the Hebrews. To explain this relationship, theologians turned to the dualism of sensible sign and spiritual reality, as witnessed by the use of typically Jewish symbolism in the Letter of Clement I to the Corinthians and in the Pseudo-Barnabas. The Epistle to the Hebrews is the earliest canonical document to make use of this dualism in an explicit way. The contrast between the heavenly and the earthly, the spiritual and the tangible, the perfect and the imperfect runs throughout the Epistle see Cambier, " Although indirectly influenced by Greek thought, the dualism of the Epistle is not one that contrasts the concrete "shadows" of the sensible world with the abstract "realities" of the world of ideas. It is rather a dualism relating the Old Testament events and institutions to Christ and His unique salvation event. The former are sensible, imperfect "shadows" of the latter. Christ then instituted a new, spiritual cult. The arrangements of the old dispensation were only an imperfect "figure" of this perfect heavenly cult. Much the same can be said of the Greek Fathers. The examples that he gives to illustrate this definition indicate that his thought is much more deeply rooted in Scriptural typology: Circumcision, which God imposed on Abraham, is the sign of circumcision of the heart mentioned by Paul in Philippians 3. The typology, having quickly become traditional among the Fathers, centers around the major Old Testament personages and events: Adam and paradise, Noah and the flood, Isaac and his sacrifice, Moses and the Exodus, Joshua and the crossing over into the Promised Land. Noe prefigures salvation in Christ. In the Eucharist the true manna of the desert is consumed *ibid*. The Jewish religious institutions also prefigured Christian mysteries. In the Alexandrian writers, such as Clement, Origen, and Cyril, this typology develops very often into exaggerated allegory, while it is masterfully handled by Athanasius, Gregory of Nyssa, and John Chrysostom. But typology is not restricted to the Alexandrian school. The Greek Fathers also made use of non-Biblical imagery for their sacramental theology. Clement of Alexandria informs us that Christians had several other "seals" sphragides or symbols, which today would be classified as sacramentals. He mentions the dove, the fish, the ship Paed. In the West the idea of the sacred military oath sacramentum was applied to Baptism, and exerted considerable influence on subsequent sacramental thought. Tertullian, Cyprian, Arnobius, and Optatus were especially responsible for this development see Michel, " Furthermore, the controversy over donatism focused attention on the external rites themselves and forced the Church to elaborate her sacramental theory. The change of perspective from East to West can be seen in Saint Augustine. He borrowed his theory of signs from Origen: But the way he illustrates this definition shows how he differs from Origen. The traces of an animal are the sign of its passage. Smoke is the sign of fire. The sound of the trumpet indicates the movement of an army. These examples are taken not from Bible history, but from natural symbolism. So, also, in applying this theory to the Sacraments, it is the natural religious symbolism of the rites that reveals the hidden meaning. Joannis ad Parthos 6. Bread and wine "are called Sacraments, because in them one thing is seen, another understood" Sermo ; Patrologia Latina Here Augustine merely

develops in an explicit way the implicit natural symbolism of the Sacraments. Therefore, in Augustinian thought the Sacrament is seen as a natural religious sign evoking the idea of a religious thing, of which it is the image. As regards the dualism of sensible sign and spiritual reality, Saint Thomas provides a synthesis of sacramental theology. The sign, precisely as sign and not as event, can signify past, present, and future. The Christian Sacrament, therefore, signifies: The "sacraments" of the Old Testament merely prefigured those of the New without effecting what they symbolized, for they did not contain the reality, namely, Christ Himself or His priestly power. This document employs a dualism contrasting the natural with the supernatural. The birth, growth, and death of the natural living organism becomes an analogy for the supernatural life of the individual living in the Church. Holy Orders and Matrimony are described more functionally: Denzinger, *Enchiridion symbolorum*, ed. Western sacramental theology, by focusing its attention on the natural signs—water, bread, oil, baptizing, feasting, anointing—tended to interpret the meaning of the Sacraments more or less exclusively in terms of their natural significance. In modern theological investigation, however, the attempt to rediscover the full riches of Biblical and patristic symbolism indicates the growing awareness of the Church as a divine mystery in the Pauline sense. As for the Sacraments, the analysis of the phenomenon of religious experience has shown that religious symbolism engages the whole person totally and existentially; the Sacraments are not merely "signs" to the intellect of an abstract theory, but rather a concrete means of personal encounter with a transcendent Deity. The Sacraments, then, are efficacious symbols that make the glorified Christ present to man here and now in a very human way.

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*St. Optatus. From the Catholic Encyclopedia. Bishop of Milevis, in Numidia, in the fourth century. He was a convert, as we gather from St. Augustine: "Do we not see with how great a booty of gold and silver and garments Cyprian, doctor suavissimus, came forth out of Egypt, and likewise Lactantius, Victorinus, Optatus, Hilary?"*

Matrons, boys and virgins were compelled by the Donatists to do Penance. The Five Endowments of the Church belong to Catholicism, not to the schism. The donatists have been guilty of shamelessly scraping the heads of Priests, and of Murders, of giving the Eucharist to Dogs, and of casting away the Holy Chrism. Which and where is the Catholic Church? It is spread all over the world. We have shown who were the Betrayers, and have pointed out the origin of the Schism in such a manner that we have almost seen it take place before our eyes. It is now our business to show as we promised that we would do in the second place which is the One Church, called by Christ His Dove and His Bride. The Church cannot be amongst all the heretics and schismatics. This, I suppose, can only be because, in your pride, you strive to claim some special holiness for yourselves, so that the Church may be where it pleases you, and may not be where it pleases you not. And so, in order that she may be with you in a little piece of Africa, in a corner of one small region, is she not to be with us in another part of Africa? Is she not to be in Spain, in Gaul, in Italy, where you are not? If you maintain that she is with you only, is she not to be in Pannonia, in Dacia, Moesia, Thrace, Achaia, Macedonia and in all Greece, where you are not? In order that you may be able to argue that she is with you, is she not to be in Pontus, Galatia, Cappadocia, Pamphylia, Phrygia, Cilicia and in the three Syrias, and in the two Armenias, and in all Egypt and in Mesopotamia, where you are not? And is she not to be throughout innumerable islands and so many other provinces which can hardly be counted, where you are not? Why do you strive to stand in the way of so great a largesse? Permit the Son to possess that which has been granted to Him; permit the Father to fulfil that which He has promised. Why do you put bounds, why set limits? There is nothing in any part of the earth which has been withheld from His dominion, since the whole earth has been promised by God the Father to the Saviour. The whole earth has been granted to Him together with its nations. And, still, you endeavour to persuade men that the Church is amongst you alone, taking away from Christ that which He has wondrously performed His promises. What presumption is yours! Christ invites you, with all others, into the company of the Heavenly Kingdom and exhorts you to be co-heirs with Him; and you strive to rob Him of the inheritance given Him by the Father, allowing Him a part of Africa and refusing Him the whole world, which the Father has bestowed upon Him. Why do you desire to make the Holy Ghost appear a liar, who in the forty-ninth Psalm tells of the goodness of Almighty God, saying: Once more this is mentioned, where the Holy Spirit exhorts us in the hundred and twelfth Psalm with the words: But that He might show that this has been said not to you alone, but to the Church which is everywhere, He continued: Is it not His Church alone, which is within the covenant, that may praise Him? You have shut the mouths of all the Christian nations. You have imposed silence on all the peoples who desire to praise God from moment to moment. He proves from the Cathedra Petri that the Cathedra which is the first endowment of the Church belongs to Catholics, not to Donatists. So we have proved that the Catholic Church is the Church which is spread throughout the world. If you do not know this, learn. If you do know, blush. Ignorance cannot be attributed to you it follows that you know. Those who do not know may sometimes be pardoned. The Succession of Bishops of Rome. The Donatist Bishops and their meetinghouses in Rome. But you allege that you too have some sort of a party in the City of Rome. So it follows that your colleague Macrobius must confess that he sits where once sat Encolpius; and if Encolpius himself could be questioned, he would say that he sat where before him sat Bonifacius of Balla; and if Bonifacius could be asked, he would in his turn reply that he sat where Victor of Garba sat, whom some time ago your people sent from Africa to a few wanderers. How is it that in that City they were all Africans and strangers who are known to have succeeded one another? Is not craft here manifest? Is this not the spirit of faction the mother of schism? This Victor of Garba was sent first, I will not say as a stone into a fountain for he could not ruffle the pure waters of the Catholic people, but because some Africans who belonged to your party, having gone to Rome, and wishing to live

there, begged that someone should be sent from Africa to preside over their public worship. So Victor was sent to them. He was there as a son without a father, as a beginner without a master, as a disciple without a teacher, 72 as a follower without a predecessor, 54 as a lodger without a home, as a guest without a guest-house, as a shepherd without a flock, as a Bishop without a people. For neither flock nor people can that handful be termed, who amongst the forty and more Basilicas in Rome, had not one place in which to assemble. Accordingly they closed up 55 a cave outside the City with trellis-work, 56 where they might have a meeting-house at once, 57 and on account of this were called Mountaineers. Victor would not have been able, had he been asked where he sat, 59 to show that anyone had been there 60 before him, nor could he have pointed out that he possessed any Cathedra save the Cathedra of pestilence 61 ; 73 for pestilence sends down its victims, destroyed by diseases, to the regions of Hell which are known to have their gates against which we read that Peter received the saving Keys Peter, that is to say, the first of our line, 62 to whom it was said by Christ: Thus do you repudiate the blessedness deserved by him who walked not in the counsel of the wicked, and did not stand in the way of sinners, and sat not on the Chair of Pestilence. They also walked in the way of sinners, when they strove to divide Christ, whose garments not even the Jews would rend, though the Apostle Paul cries out and says: That would have been to turn back on their way, for on the way we have to walk, not stand still. But, since your fathers would not come back, it is certain that they stood in the way of sinners. They, whose steps had been impelled by mad wickedness, were held back, bound and benumbed by the spirit of strife; and, that they might not be able to return to better things, themselves placed the shackles of schism upon themselves, so that with obstinacy they stood in their error, and were not able to come back to the Peace which they had deserted. Nor 75 did they listen to the Holy Spirit speaking in the thirty-third Psalm: Your fathers also sat on the Chair of Pestilence, which, as we have said above, sends down to death those whom it has beguiled. For it has been written in the Prophet Ezekiel: The soul which sins, alone shall be punished. You ought to seek it as God has commanded, though, until now, you have neither been willing to seek it yourselves, nor to accept it, when it was freely offered to you. For who is there in so many Provinces that has heard of whom you have been born, 83 and if there be anyone who had heard this who is there that does not marvel at your error? Who is there that does not condemn your wickedness? Wherefore, since it is clear, yea, clearer than the light itself, that we are with so many peoples who cannot be numbered, and that so many countries are with us; whilst you see that you are to be found only in a portion of one country; and that you, by your errors, are separated from the Church; in vain do you claim for yourselves alone this name of the Church with her Endowments, which are rather with us than with you. Now these Endowments are connected one with another, and are distinct, but in such a way, that it 78 may be understood that one cannot be separated from another. For they are numerically distinct, but with one act of the mind we see them joined in their Body, 84 as are the fingers on the hand each of which we perceive to be removed by spaces from the others. Therefore he who possesses one, must possess them all, since not one of them can be apart from its fellows. So, of the above-mentioned Endowments, the Cathedra is, as we have said, the first, which we have proved to be ours, through Peter, and which draws to itself the ANGEL 86 unless, perchance, you claim him for yourselves, and have him shut up somewhere or other. Whatever is without the Seven Churches is alien. Now perhaps you will see that the Endowments of the Church cannot be with you, for you cannot claim for yourselves alone the SPIRIT of God, 94 nor can you shut up 95 in a small corner of Africa Him 82 whose Presence we recognise though we see it not. He can be heard, but He cannot be seen. And yet, through your lust for calumny, you have been pleased to blaspheme and say: For you have reminded us that we read in the Gospel: As for you personally, I have no idea to what sect you previously belonged. But your quotation was unfortunate. I think that perhaps you are already sorry that you made it. Is it we who have compassed any seas? Is it we who have set sail to foreign ports? Is it we who have brought in a Spaniard or a Gaul? Have we consecrated a foreigner, not known to our people? Concerning the Fons, the Sigillum and the Umbilicus. For, as they alone do not possess the SEAL, that is to say the Catholic Creed, in its integrity, they cannot open the true Fountain. If the Navel be a member of the body, from the fact that it is a member, it cannot be amongst the Endowments. To be an Ornament, it must not be part of the body. The Endowments of the Church are with Catholics; not with Donatists. The Endowments then are seen to be Five. Since these Endowments belong to

the Catholic Church which is in so many countries already mentioned by us , they cannot be wanting to us here in Africa. Understand, however late, that you are disobedient sons, that you are boughs broken off from the tree, that you are branches cut off from the vine, that you are a river separated from its source. For that stream which is small and which is derived from another cannot be the source. Nor can the tree be cut off from the branch, since the tree, which has been planted and is alive, has its own roots; whereas the branch, which has been cut off, withers and dies. Now do you see, my brother Parmenian, now 86 do you recognise, now do you understand, that by your arguments you have fought against yourself? For it has been proved that we are in the Holy Catholic Church, who have too the Creed of the Trinity ; and it has been shown that, through the Chair of Peter which is oursthrugh it the other Endowments also belong to us. Again, ours is the Sacerdotium, which you have affected to regard as in our case of no account by way of some excuse for your error and hatred in re-baptising after usthough this you do not after your own people, even when they have been proved guilty of sin; for you have maintained that, if the priest be in sin, the Endowments are able to work alone. Catholics possess the Sacraments. Now I should like you to tell me this. Why have you thought well to speak only of the Endowments of the Church, and have said nothing about her holy members and her inward organs, which without doubt are in the Sacraments and in the Names of the Trinity ? These Names are met by Faith and its profession, recorded upon the Acts of the Angels ; here are sown heavenly and spiritual seeds, so that, for those who are born again, a new nature may be procreated from a holy germ, and he who had once been born to the world may, where the Trinity meets Faith, be spiritually new-born to God. I perceive that all these things have been left unmentioned by you, on purpose, lest in them all, the true principles of Baptism might be recognised, in which there is nothing that the human minister may, after your fashion, claim for himself. For this reason you determined to occupy yourself with the Endowments alone, which you have denied to Catholics, vainly striving to claim them for yourselves exclusively, having clutched them, as it were in your hand, or shut them up in a box. You determined rather to speak of the Endowments alone, and have passed over in silence all these things without which spiritual faith and reparation cannot exist. And although the Endowments belong to the Spouse, not the Spouse to the Endowments, you dealt with the Endowments as if life were given by them, not by the inward organs, which we understand to be rather in the Sacraments than in the Ornaments. The Church is rightly called Paradise, but it belongs to the wide world. Nor do I pass over the fact that you have said openly that the Church is as we believe a Paradisea thing which without doubt is truea garden in which God sets His little trees.

### 9: History of papal primacy - Wikipedia

*Get this from a library! The doctrine of grace up to the end of the Pelagian controversy: historically and dogmatically considered. [Ernest Jauncey].*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: The Church and the Roman world alike were unprepared for this change. The whole heritage of the Church impelled it to mistrust and curse the Empire which had persecuted it intermittently for three hundred years and in whose social and political values it saw nothing but the vanity, the corruption, and the burning malice of Antichrist. Rome was Babylon, the scarlet whore of the Apocalypse, the kingdom of Satan, the serpent between whom and man God had put eternal enmity. The doctrine of tradition, as formulated in disputes of the second and third centuries, held that the right understanding of the Scriptures was transmitted from one generation of the faithful to the next. Different theories appeared concerning the precise instrument which preserved apostolic doctrine; but all schools agreed that tradition existed only within the Church, and that the world and worldly government had no power to receive or transmit tradition. Pre-Constantinian ecclesiology, therefore, was deeply stamped with the alienation believers generally felt from the persecuting Empire; and ecclesiology after Constantine preserved as a first principle the premise that the Empire was external to the Church, and wholly alien to ecclesiastical tradition. The Empire had no part in the definition or the teaching of doctrine. They knew that Constantine had turned to their benefit the same powers that the persecutors had used against them, and that rulers after him might revive the earlier policy. Indeed, pagan emperors and imperial usurpers still arose. The Fathers saw yet another threat equally as great if not greater than that of a pagan revival: A formidable task confronted the Fathers: A solution was found, slowly and falteringly, in the long, intricate series of controversies that spanned the midfourth century. The Fathers discovered that, if they could neither resist the encroachment of a benevolent Empire upon ecclesiastical liberties by force, nor yield to that advance, they had to fight legal claims with legal counter-claims. The Fathers generally granted that, in ecclesiastical matters, the em2 Vita Const. On Constantine, see especially Morris, Thought, vol. For another viewpoint, see Dorries, Selbstzeugnis, Hilary of Poitiers, Tractatus in psalmum You are not currently authenticated. View freely available titles:

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