

Chapter 11

The Chriftian Iewes reprehend the forefaid fact of Peter in baptizing the Gentils. 4. But he alleaging his forefaid warrants, and shewing plainly that it was of God, 18. they like good Catholikes doe yeald. 19. By the forefaid perfecution, the Church is yet further dilated, not only into al Iewrie, Galilee, and Samaria, but alfo into other Countries: ſpecially in Antiochia Syriæ the increafe among the Greekes, is notable, firft by the forefaid difperfed, 22. then by Barnabas, thirdly by him and Saul together: ſo that there beginneth the name of Chriftians, 27. with perfite vnity between them and the Church that was before them at Hierufalem.

*præputium
habentes.
Act. 10, 9.*

And the Apoftles and Brethren that were in Iewrie, heard that the Gentils alfo receiued the word of God. ² And when Peter was come vp to Hierufalem, they that were of the Circumcifion reaſoned againſt him, ſaying: ³ Why didſt thou enter in to men vncircumcifed, and didſt eate with them? ⁴ But Peter began and declared to them the order, ſaying: ⁵ I was in the citie of Ioppe praying, & I ſaw in an exceſſe of mind a viſion, a certaine veffel deſcending as it were a great ſheet with foure corners let downe from heauen, & it came euen vnto me. ⁶ Into which I looking confidered, & ſaw foure footed beaſtes of the earth, & catel, & ſuch as creep, & foules of the aire. ⁷ And I heard alfo a voice ſaying to me: Arife Peter, kil and eate. ⁸ And I ſaid: Not ſo Lord; for common or vncleane thing neuer entred into my mouth. ⁹ And a voice answered the ſecond time from heauen: That which God hath made cleane, doe not thou cal common. ¹⁰ And this was done thrife: and al were taken vp againe into heauen. ¹¹ And behold, three men immediatly were come to the houſe wherein I was, ſent to me from Cæſarea. ¹² And the ſpirit ſaid to me, that I ſhould goe with them, doubting nothing. And there came with me theſe fix Brethren alfo: and we went into the mans houſe. ¹³ And he told vs, how he had ſeen an Angel in his houſe, ſtanding and ſaying to him: Send

to Ioppe, and cal hither Simon, that is furnamed Peter,
 14 who shal ſpeake to thee wordes wherein thou shalt be
 faued and al thy houſe. 15 And when he had begun to
 ſpeake, the Holy Ghoſt fel vpon them, as vpon vs alſo
 in the beginning. 16 And I remembered the word of our
 Lord, according as he ſaid: *John indeed baptized with
 water, but you ſhal be baptized with the Holy Ghoſt.*
 17 If therefore God hath giuen them the ſame grace, as to
 vs alſo that beleeued in our Lord IESVS CHRIST: who
 was I that might prohibit God? 18 Hauing heard theſe
 things, they ^aheld their peace: & glorified God, ſaying:
 God then to the Gētils alſo hath giuē repentāce vnto life.
 19 And they truly that had been diſperſed by the
 tribulation that was made vnder Steuen, walked through-
 out vnto Phœnice & Cypres & Antioche, ſpeaking the
 word to none, but to the Iewes only. 20 But certaine
 of them were men of Cypres and Cyrene, who when
 they were entred into Antioche, ſpake to the Greekes,
 preaching our Lord IESVS. 21 And the hand of our Lord
 was with them: and a great number of beleeuers was
 conuerted to our Lord. 22 And the report came to the
 eares of the Church that was at Hieruſalem, touching
 theſe things: and they ſent Barnabas as farre as An-
 tioche. 23 Who when he was come, and ſaw the grace
 of God, reioyced: and he exhorted al with purpoſe of
 hart to continue in our Lord: 24 becauſe he was a good
 man, and ful of the Holy Ghoſt and faith. And a great
 multitude was added to our Lord. 25 And he went forth
 to Tarfus, to ſeeke Saul: 26 whom when he had found,
 he brought him to Antioche. And they conuerſed there
 in the church a whole yeare: and they taught a great
 multitude, ſo that the Diſciples were at Antioche firſt
 named [♠]CHRISTIANS.

27 And in theſe daies there came Prophets from
 Hieruſalem to Antioche, 28 and one of them riſing, named
 Agabus, did by the Spirit ſignifie a great famine that

The name of
CHRISTIANS.

^a Good Chriſtians heare & obey gladly ſuch truths as be opened
 vnto thē from God by their cheefe Paſtours, by viſion, reuelation,
 or otherwiſe.

should be in the whole world, which fell vnder Claudius. 29 And the Disciples according as each man had, purposed euery one to fend, for to ferue the Brethren that dwelt in Iewrie: 30 which also they did, sending to the Ancients by the hands of Barnabas and Saul.

ANNOTATIONS

24 Multitude added.) As before (*c. 10.*) a few, so now great numbers of Gentils are adioyned also to the visible Church, confisting before only of the Iewes. Which Church hath been euer since Christs Ascension, notoriouly seen and knowen: their preaching open, their Sacraments visible, their discipline visible, their Heades and Gouvernours visible, the prouision for their maintenance visible, the persecution visible, their disperfion visible: the Heretikes that went out from them, visible: the ioyning either of men or Nations vnto them, visible: their peace and rest after persecutions, visible: their Gouvernours in prison, visible: the Church praieth for them visibly, their Councels visible, their gifts and graces visible, their name (Christians) knowen to al the world. Of the Protestants inuifible Church we heare not one word.

The Church visible.

26 Christians.) This name, *Christian*, ought to be common to al the Faithful, and other new names of Schifmatikes and Sectaries muft be abhorred. *If thou heare* (saith S. Hierom) *anywhere, such as be said to be of Christ, not to haue the names of our Lord IESVS CHRIST, but to be called after some other certaine name, as Marcionites, Valentinians,* (as now also the Lutherans, Caluinists, Protestants) *know thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist.* Lactantius also (*li. 7. Diuin. instit. c. 30.*) saith thus: *When Phrygians, or Nouatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, who hauing left the name of Christ, haue done on the names of men.* Neither can our new Sectaries discharge themfelues, for that they take not to themfelues these names, but are forced to beare them as giuen by their Aduerfaries. For, so were the names of Arians & the rest of old, imposed by others, and not chofen commonly of themfelues: which notwithstanding were callings that proued them to be Heretikes. And as for the name of Protestants, our men hold them wel content therewith. But concerning the Heretikes turning of the argument againft the peculiar callings of our Religious, Dominicans, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders & persons so named, were of diuers faithes & Sectes, or differed in any necessarie point of religion, or were not al of one Christian name & Communion: and it is as ridiculous as if

Names of Sectaries and Heretikes.

Protestants.

Diuers religious orders are not diuers Sectes.

Hierom. cont. Lucifer. c. 7. in fine.

it were objected, that some be Ciceronians some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambridge men, & (which is most like) some Rechabites, some Nazareites.

*Ierem. 35.
Num. 6.*

Neither doth their objection, that we be called Papistes, helpe or excuse them in their new names. For besides that it is by them scornfully invented (as the name Homoufians was of the Arians) this name is not of any one man, Bishop of Rome or els where, known to be the authour of any Schisme or Sect, as their callings be: but it is of a whole state and order of Governours, and that of the cheefe Governours, to whom we are bound to cleave in religion and to obey in all things. So to be a Papist, is to be a Christian man, a child of the Church, and subject to Christs Vicar. And therefore against such impudent Sectaries as compare the faithful for following the Pope, to the diuersitie of Heretikes bearing the names of new Maisters, let vs euer haue in readiness this saying of S. Hierom to Pope Damafus: *Vitalis I know not, Meletius I refuse, I know not Paulinus; whoeuer gathereth not with thee, scattereth: that is to say, whoeuer is not Christs, is Antichrists.* And againe, *If any man ioyneth with Peters Chaire, he is mine.*

*to. 2. ep. 57.
& 58. ad Damaf.*

We must here further obserue that this name, Christian, giuen to all beleeuers & to the whole Church, was specially taken to distinguish them from the Iewes & Heathens which beleued not at all in Christ: and the same now feuereth and maketh known all Christian men from Turkes and others that hold not of Christ at all. But when Heretikes began to rise from among the Christians, who professed Christs name, and sundry articles of faith, as true beleeuers doe, the name *Christian* was too common to feuer the Heretikes from true faithful men; and thereupon the Apostles by the Holy Ghost imposed this name, *Catholike*, vpon the Beleeuers which in all points were obedient to the Churches doctrine. *When heresies were risen* (saith S. Pacianus *ep. ad Symphorianum*) *& endeououred by diuers names to teare the doue of God and Queene, and to rent her in peeces, the Apostolical people required their surname, whereby the incorrupt people might be distinguished, &c.* and so those that before were called Christians, are now surnamed also Catholikes. *Christian is my name*, saith he, *Catholike my surname.* And this word, Catholike, is the proper note whereby the holy Apostles in their Creed taught vs to discern the true Church from the false heretical congregation of what sort soeuer. And not only the meaning of the word, which signifieth vniuersalitie of times, places, and persons, but the very name and word itself, by Gods prouidence, alwaies and only appropriated to the true beleeuers, and (though sometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, giueth so plaine a marke and euidence, that S. Augustine saith: *In the lappe of the Church the very name of Catholike keepeth me.* *cont. ep.*

Papistes, Catholikes, and true Christiāns, all one.

Not to be with the Pope, is to be with Antichrist.

The name of CHRISTIANS.

The name of CATHOLIKES.

CREDO ECCLESIAM CATHOLICAM.

fund. c. 4. And againe *tract. 32. in Io.* We receiue the Holy Ghoſt if we loue the Church, if we be ioyned together by charitie, if we reioyce in the Catholike name and faith. And againe *de ver. rel. c. 7. to. 1.* We muſt hold the communion of that Church which is named Catholike, not only of her owne, but alſo of al her enemies. For, wil they nil they, the Heretikes alſo and Schifmatikes themſelues, when they ſpeake not with their owne fellowes but with ſtrangers, cal the Catholike Church nothing els but the Catholike Church: for they could not be vnderſtood vnles they diſcerne it by this name, wherewith ſhe is called of al the world. The Heretikes when they ſee themſelues preuented of this name Catholike, then they plainly reiect it and deride the name, as the Donatiſtes did, calling it an *humane forgerie* or *fiction*: which S. Auguſtine calleth wordes of blaſphemie, *li. 1. c. 33. cont. Gaudens.* and ſome Heretikes of this time cal them ſcornefully cartholikes, and cacolikes. Another calleth it, *this moſt vaine terme Catholike.* *Beza in præf. no Teſt. an. 1565.* Another calleth the Catholike religion, a *Catholike Apoſtaſie* or *defection.* *Humfrey in vit. Iuel. pag. 213.* Yea & ſome haue taken the word out of the Creed, putting *Chriſtian* for it. But againſt theſe good fellowes let vs follow that which S. Auguſtine (*de vitil. cred. c. 8. to. 6.*) giueth as a rule to direct a man the right and ſure way from the diuerſitie & doubtfulnes of al errour ſaying: *If after theſe troubles of mind then thou ſeeme to thy ſelf ſufficiently toſſed and vexed, & wilt haue an end of theſe moleſtation, folow the way of Catholike diſcipline, which from Chriſt himſelf by the Apoſtles hath proceeded euen vnto vs, and ſhal proceed from hence to the poſteritie.* See the *Annotation. 1. Tim. 3, 15.*

The Proteſtants
deride the name
CATHOLIKES.

In the Catechiſmes
of the Lutherans.