

## Chapter 1

*Of what qualitie the Priests and Bishops muft be: 9. namely learned, confidering the Iudaical feducers of that time. 12. That the Cretenfians muft be roughly vfed, to haue them continue found in faith.*

**P**aul the feruant of God, and an Apoftle of IESVS Chrift according to the faith of the elect of God and knowledge of the truth: which is according to pietie. <sup>2</sup> Into the hope of life euerlafting, which he promifed that lieth not, God, before the fecular times: <sup>3</sup> but hath manifested in due times his word in preaching, which is committed to me according to the precept of our Sauour God: <sup>4</sup> to Titus my beloued fonne according to the common faith, grace and peace from God the Father, and Chrift IESVS our Sauour.

2. Tim. 1, 9.

<sup>5</sup> For this caufe left I thee in Crete, that thou fhouldeft reforme the things that are wanting, and fhouldeft ordaine Priests by cities, as I alfo appointed thee: <sup>6</sup> If any be without crime, the husband of one wife, hauing faithful children, not in the accusation of riot, or not obedient. <sup>7</sup> For a Bifhop muft be without crime, as the fteward of God: not proud, not angrie, not giuen to wine, no ftriker, not couetous of filthy lucre: <sup>8</sup> but giuen to hofpitalitie, gentle, sober, iuft, holy, continent: <sup>9</sup> embracing that faithful word which is according to doctrine, that he may be able to exhort in found doctrine, and to reprove them that gaineſay it.

1. Tim. 3, 2.

<sup>10</sup> For there be many difobedient, vaine-fpeakers, and feducers, eſpecially they that are of the Circumcifion. <sup>11</sup> Who muft be controuled. Who ſubuert whole houſes, teaching the things they ought not, for filthie lucre. <sup>12</sup> One of them ſaid, their owne Prophet, *The Cretenfians alwaies liers, naughtie beafts, flouthful bellies.* <sup>13</sup> This teftimonie is true. For the which caufe rebuke them ſharply, that they may be found in the faith, <sup>14</sup> not attending to Iewish fables, and commandments of men, auerting themſelues from the truth.

Epimenides.

Rom. 14, 20.

<sup>15</sup> Al things are a)cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their mind and confcience. <sup>16</sup> They confesse that they know God: but in their workes they deny, whereas they be abominable and incredulous and to euey good worke reprobate.

## ANNOTATIONS

5 Ordaine Priests.) Though Priests or Bishops may be nominated and elected by the Princes, people, or Patrons of places, according to the vse of the time and diuerfitie of Countries and fashions, yet they can not be ordered and consecrated but by a Bishop who was himself rightly ordered or consecrated before, as this Titus was by S. Paul. And here it seemeth that he did not only consecrate them whom the people had elected before, but himself also made choise of the persons, no mention being here made of any other election popular. Which though it were long vsed in the primitiue Church, yet for diuers causes and specially for continual tumultes, partialities, and disorders which S. Augustin much complaineth of in his time, was iustly taken away, and other better meanes of their defignement appointed. See *Conc. Laodic. cap. 12. 13.* S. August. *de adult. coniug. li. 2. c. 20. Ep. 110.* and *Pofsid in vita Aug. c. 8.*

And that the ordering of Priests or imposition of hands to that purpose, belongeth only to Bishops, and to no inferiour Priests or other persons, it is plaine by the Apostolike practise set downe in the Scriptures, namely in the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, who seemeth somtimes to say that in the primitiue Church there was no great difference betwixt a Bishop and Priest, yet he euer excepteth giuing holy Orders which preeminence he attributeth to Bishops only. *ep. 83.* as he doth also Confirming the Baptized by giuing them the holy Ghost through imposition of hand and holy Chrisme. *Dial. cont. Lucifer. c. 4.* Note also that Aërius was of old condemned of heresie, for holding that there was no difference betwixt a Priest and a Bishop. *Epiph. hæc. 75. August. hæc. 53.* Note lastly the fraudulent translation of the Heretikes, alwaies turning for *Priests*

Priests must be consecrated by Bishops only.

The popular election of the Clergie taken away.

The preeminence of a Bishop about a Priest.

To put no difference between them is Aërius heresie. Heret. translation.

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<sup>a</sup> He speaketh not of the Churches abstaining from meates sometimes, which is not for any vncleānes in the creatures, but for chaftening their bodies: but he meaneth the Iewish superstition, who now being Christians, would not cease to put difference of cleane and vncleane according to their old law. See S. Augustin. *Cont. Fauft. li. 31. c. 4.*

(which here is euident to be a calling of Order and office) *Elders*, laying, *That thou ordaine Elders*. Which in our vulgar tongue signifieth the age, and not the Office properly: and al this for hatred of Priests.

6 Of one wife.) To that which is said vpon the like words *1. Tim. 3.* adde this testimony of S. Epiphanius *li. 3. to. 1. cont hærefes in fine. Holy Priesthood*, faith he, *for the most part proceedeth of virgins: and if not of virgins, yet of them that liue a sole or single life: but and if the single and sole persons suffice not to the Ministerie, of such as containe from their wiues, or after once marrying remaine widowes. For, him that hath been married twife, it is not lawful to take to Priesthood, &c.* If you list to see the causes why bigamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same Authour *li. 2. to. 1. hæref. 59.* S. Ambrose *li. 1. Offic. c. 50.* and vpon *1. Tim. 3.* S. Augustin *de bono Coniugal. c. 18.* S. Hierom *ep. 50. c. 5. ad Pammachium*, and *against Iouinian li. 2. c. 19.* S. Leo *Ep. 87.* and other ancient Authours.

And if the studious Reader peruse al antiquitie, he shal find al notable Bishops and Priests of Gods Church to haue been single, or continent from their wiues, if any were married before they came to the Clergie. So was S. Paul, and exhorteth al men to the like *1. Cor. 7, 7.* So were al the Apostles after they followed Christ, as S. Hierom witneffeth, affirming that our Lord loued Iohn specially for his virginitie. *Apol. ad Pammach. c. 8. & li. 1. cont Iouin. c. 4.* S. Ignatius *ep. 6. ad Philadelph.* faith of the said Iohn, and of Timothee, Titus, Euodius, Clement, that they liued and died in chastitie, reckning vp of the old Testament diuers notable personages that did the same: as Elias, Iesus Naue (otherwise called Iosue) Melchisedech, Elifæus, Hieremie, Iohn Baptift. No man is ignorant that al the notable Fathers of the Greek and Latin Church liued chaste: Athanasius, Bafil, Nazianzen, Chrysoftom, Cyprian, Hilarie, (who entred into holy Orders after his wiues death) Ambrose, Hierom, Augustine, Leo, Gregorie the Great. Certaine other notable Fathers had once wiues, but no holy men euer vsed them; much lesse married after they were in holy Orders.

A maruelous thing, that so many heretofore should haue the guift of chastitie then, and now so few, if the Protestants say true, that skarse one among them in our Age of al their sectes, euen of their principal Superintendents, hath had it.

*Bigami* excluded from holy Orders, and the causes thereof.

The notable men of both Testaments, that liued continently from wiues.

Only the Protestants com-  
plaine that they haue not the guift of chastitie.