

## Chapter 3

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

*Tim. 1, 6.*

**A** Faithful faying. If a man defire a Bifhops office, he defireth <sup>a</sup>a good worke. <sup>2</sup> It behoueth therefore <sup>a</sup>a Bifhop to be irreprehenfible, the hufband <sup>a</sup>of one wife, sober, wife, comely, chaft, a man of hofpitalitie, a Teacher, <sup>3</sup> not giuen to wine, no fighter, but modeft, no quareler, not couetous, <sup>4</sup> wel ruling his owne houfe, <sup>a</sup>hauing his children fubieft with al chaftitie. <sup>5</sup> But if a man know not to rule his owne houfe, how fhall he haue care of the Church of God? <sup>6</sup> <sup>a</sup>Not <sup>b</sup>a neophit: left puffed into pride, he fal into the iudgement of the Diuel. <sup>7</sup> And he muft haue alfo good teftimonie of them that are without: that he fal not into reproch and the fnare of the Diuel.

νεόφυτον

σεμνούς

<sup>8</sup> <sup>a</sup>Deacons in like manner chaft, not double-tonged, not giuen to much wine, not followers of filthie lucre: <sup>9</sup> hauing the myfterie of faith in a pure confcience. <sup>10</sup> And let thefe alfo be proued firft: & fo let them minifter, hauing no crime.

<sup>11</sup> The women in like manner chaft, not detracting, sober, faithful in al things. <sup>12</sup> Let Deacons be the hufbands of one wife: which rule wel their children, and their houfes. <sup>13</sup> For they that haue miniftred wel, fhall purchafe to themfelues a good degree, and much confidence in the faith which is in Chrif IESVS.

<sup>14</sup> Thefe things I write to thee, hoping that I fhall come to thee quickly. <sup>15</sup> But if I tary long, that thou maieft know how thou oughteft to conuerfe <sup>a</sup>in the houfe of God, which is the CHVRCH of the liuing God, <sup>a</sup>the pillar and ground of truth. <sup>16</sup> And manifetly it is a

<sup>a</sup> He faith, *hauing children*, not *getting children*. *S. Ambr. Ep. 82.*

<sup>b</sup> *Neophytus* is he that was lately chriſtned or newly planted in the myftical body of Chrif.

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 affumped in glorie.

## ANNOTATIONS

1 A good worke.) *Nothing* (faith S. Auguftin) *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.* Againe, *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 fort as our Captaine commandeth. Auguft. ep. 148.*

The great charge, and great merit, of Ecclesiastical functions.

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 then in the Priest, according to the difference of their degrees, dignities, and callings.

The Apofle vnder the name of Bishop instructeth Priests also.

2 Of one wife.) Certaine Bishops of Vigilantius Sect (whether vpon false construction of this text, or through the filthines of their fleshly luft) would take none to the Clergie, except they would be married first, *not beleeuing* (faith S. Hierom *aduert. Vigilant. c. 1.*) *that any single man liueth chaftly, shewing how holily they liue themselues, that suspect il 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 il of every single person in the Church, thinking the gift of chaftitie to be very rare among them; & they doe not only make the state of marriage equal to chaft single life, with the Heretike Iouinian, but they are bold to say sometimes, that the Bishop or Priest may doe his duety and charge better married, then single: expressly against S. Paul, who affirmeth that the vnmarried thinke of the things that belong to God, and that the married be diuersely distracted and intangled with the world. The Apofle then, by this place we now treat of, neither commandeth, nor counseleth, nor wifeth, 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

The Heretikes opinion concerning Priests marriage.

1. Cor. 7.

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

but once, and that to a virgin) may be made Bishop or Priest. Which is no more then an inhibition that none hauing been twife married or being *bigamus*, should be admitted to that holy Order. And this exposition only is agreeable to the practife of the whole Church, the definition of ancient Councils, the doctrine of al the Fathers without exception, and the Apostles tradition. Which sense S. Chrysoftom wholly followeth vpon the Epistle to Titus (though here he follow not wholly the same sense) *Hom. 2. in Epist. ad Tit.* S. Ambrose also *vpon this place* & moft 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 Apostle but the holy Council of Nice to haue takē order that none should be receiued into the Clergie, that were twife married. S. Hierom *Epist. 83. ad Oceanum c. 2. & epist. 2. c. 18. ep. 11. c. 2.* exprefly 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 might notwithstanding be ordered Bishop or Priest. But S. Ambrose *ep. 82.* S. Auguftin *de bono Coniug. c. 18.* S. Innocentius the first *ep. 2. c. 5, 6. to. 1.* S. Leo *ep. 87.* S. Gregorie, and after them the whole Church, exclude those also which haue been twife married when fo-euer. Whereof S. Auguftin giueth a goodly reason and example in the place alleaged. S. Leo *ep. 87.* addeth further, and proueth that the man is counted *bigamus*, and not the husband of one wife, in respect 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, must needs be much rather now. See also the book *de Ecclesiasticis dogmatibus c. 71.* in S. Auguftines workes.

*li. 2. ep. 25.*

*Leuit. 22.*

And by these few you may see how shamefully the state of the new heretical Clergie of our time is fallen from the Apostolike and al the Fathers practice and doctrine herein. Who doe not only take men once or twife married before, but (which was neuer heard of before in any person 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 thereof in the world. For these of whom Nice Council speaketh, were married before, & were but tolerated only to vse their wiues: the Fathers in the same Council prouiding exprefly at the same time, that none from thence-forth should marrie after they came to holy Orders, *and that according to the ancient tradition of the Church*, as Socrates and Sozomenus declare in most plaine words. See Suidas *in the word Paphnufius.* 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 Apostles and Churches tradition, by which al that be in holy Orders, should wholly abstaine, not only from marrying,

Who are counted *bigami.*

The heretical Clergie nothing regardeth the Apostles prescription of one wife.

None euer married after holy Orders.

They that were made Priests of married men, abstained from their wiues.

Socrat. li. 1. c. 8.  
Sozom. li. 1. c. 22.

but euen from their wiues before married. Whereof thus writeth S. Epiphanius *haref. 59. cont. Catharos. The holy preaching of God receiueth not, after Chrif, 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, Prief, 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 Priefs, 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 Chrifian people) when there were not found fufficient for the minifterie, &c. the reft of his words be goodly for that purpofe.*

S. Epiphanius.

Marriage of Priefs is contrarie to the ancient canons.

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, Priefs, Deacons, & the whole companie of Priefs & 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 Priefs 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*

Eufebius.

S. Hierom.

S. Auguftin.

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

S. Ambrofe.

fight he felt, or rather what a comfort and solace in tribulation, and his secret mouth which was within his heart, what favour and sweet joys it tasted of thy bread, neither could I conjecture, neither had I tried.

See Tertullian *li. 1. ad uxorum* S. Cyprian *de singul. Clericor.* the first Council of Nice *can. 3. conc. Toles. 2. can. 3. conc. Aurelian. 3. of Carthage the second cap. 2. of Neocæsarea cap. 2. of Ancyra cap. 10.* and you shall find that this was generally the Churches order even from the Apostles time, though in some places by the licentiousness of many, it was sometime not so religiously looked unto. Wherby you may easily refute the impudent clamours of Heretikes against Siricius, Gregorie 7, and others, whom they falsely make the Authors of the Clergies single life.

6 Not a Neophyt.) That which is spoken here properly & principally of the newly baptized (for so the word Neophyt doth signify) the Fathers extend also to all such as be but newly retired from prophane occupations, civil government, warfare, or secular studies, of whom good trial must be taken before they ought to be preferred to the high dignity of Bishop or Priest. Though for some special prerogative & excellencie, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertullian (*li. de præscript.*) noteth Heretikes for their lightness in admitting every one without discretion to the Clergie. *Their Orders (saith he) are rash, light, inconstant: now they place Neophytes, then secular men, then our Apostates, that they may tie them by glorie and preferments, whom with the truth they can not. Nowhere may a man sooner prosper and come forward, then in the camp of rebelles, where to be only, is to deserve much. Therefore one to day a Bishop, to morrow some-what else: to day a Deacon, to morrow Lector, that is, a Reader: to day a Priest, to morrow a lay man, for to laie men also they enjoyne the functions of Priests.* And S. Hierom *ep. 8. ad Oceanum c. 4.* saith of such, *Yesterday a Catechumen or newly converted, to day a bishop: yesterday in the theatre, to day in the Church: at night in the place of games and maideries, in the morning at the altar: a while agoe a great patron of stage-players, now a consecrator of holy virgins.* And in another place, *Out of the bosome of Plato and Aristophanes they are chosen to a Bishopricke, whose care is, not how to suck out the marrow of the Scriptures, but how to foote the peoples eares with flourishing declamations.* *Dialog. cont. Lucifer. c. 5.*

8 Deacons.) Under the name of Deacons are here contained Subdeacons, as before under the name of Bishops, Priests also were comprehended. For to these foure pertaineth the Apostles precept and order touching one wife, & touching continencie and chastitie, as by the alleaged Councils and Fathers (namely by the words of S. Epiphanius) doth appeare. For they only be in holy Orders, as serving by their proper function about the Altar and the

Tertullian.  
S. Cyprian  
Councils.

None rashly to be  
admitted to the  
Clergie.

Heretikes admit  
all forts without  
exception.

The three holy Or-  
ders, only bound  
to chastitie.

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

B. Sacrament: in respect whereof the law of chaſtitie 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 chaſtitie, as the others of the holy and high Orders be bound, both by precept and promiſe or ſolemne aſſent made when they tooke Subdeaconſhip.

The 4. inferiour orders not bound to chaſtitie.

Al theſe degrees and orders to haue been euer ſince Chriſtes time in the Church of God, it might be proued by al antiquitie. But for as much as the Apoſtles purpoſe is not here to reckon vp al the Eccleſiaſtical Hierarchie, it need not be treated of in this place. But we wiſh the learned to read the 3. 4. 5. 6. 7. 8. 9. chapters of the 4. *Council of Carthage*, whereat S. Auguſtin was preſent: where they ſhal ſee the expreſſe callings, offices, and manner of ordering or creating al the ſaid forts, and ſhal wel perceiue theſe things to be moſt ancient and venerable. Let them read alſo Eufebius hiſtorie, the 35. *Chapter of the 6. booke*, where for al theſe 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. Pariſ. S. Epiph. hæ. 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.*

Al the ſeuē Orders ancient, euē from Chriſt and the Apoſtles time.

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

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

15 The pillar of truth.) This place pincheth al Heretikes wonderfully, and ſo it euer did, and therefore they oppoſe themſelues 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 ſtewes 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 themſelues, 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.

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

But the Church which is the houſe of God, whoſe Rectour (ſaith S. Ambroſe) in his time was Damafus, and now Gregorie the thirteenth, and in the Apoſtles time S. Peter, is the pillar of truth, the eſtabliſhment of al veritie: therefore it can not erre. It hath the

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

*Io. 14, 16.*

Spirit of God to lead it into al truth til the worlds end: therefore it  
*Mat. 16.* can not erre. It is builded vpon a rocke, hel gates shal not preuaile  
*Mat. 28.* against it: therefore it can not erre. Chrift is in it til the end of  
*Eph. 4.* the world, he hath placed in it Apoftles, Doctours, Pastours, and  
 Rulers to the confummation & ful perfection of the whole body,  
*Io. 17.* that in the meane time we be not caried about with euery blaft  
 of doctrine: therefore it can not erre. He hath praied for it, that  
*Luc. 22.* it be sanctified in veritie, that the faith of the cheefe Gouvernour  
*Pfal. 2.* thereof faile not: it is his houfe, his spoufe, his body, his lot,  
*Eph. 5.* Kingdom and inheritance giuen him in this world: he loueth it as  
 his owne flesh, and it can not be diuorced or sepearated from him:  
 therefore it can not erre. The new Testament, Scriptures, Sacra-  
 ments, 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 al thofe points of doctrine, faith, and  
 worship, which the Arians, Manichees, Protestants, Anabaptistes,  
 other old or new Heretikes, vntruelly thinke to be errours in the  
 Church, be no errours indeed but thēfelues moft shamefully are  
 deceiued, and so shal be ftil, til they enter againe into this houfe  
 of God, which is the piller and ground of al truth: that is to say,  
 not only it felf free from al error in faith and religion, but the  
 piller and stay to leane vnto in al doubts of doctrine and to stand  
 vpon against al heresies and errours that il times yeald, without  
 which there can be no certaintie nor securitie. And therefore the  
 holy Apoftles, and Councils of Nice and Conftantinople, made it  
 an article of our *Creed*, to beleue the CATHOLIKE and APOS-  
 TOLIKE CHVRCH. Which is, not only to acknowledge that there  
 is such a Church, as heretikes falsly say; but that that which is  
 called the Catholike Church, and knowen so to be, and communi-  
 cateth with the See Apostolike, is the Church: and that we must  
 beleue, heare, and obey the same, as the touch-stone, piller, and  
 firmament of truth. For, al this is comprised in that principle, *I*  
*beleue the Catholike Church.* And therefore the Council of Nice  
 said, *I beleue in the Church*, that is, I beleue and trust the same  
 in al things.

πιστεύω εις  
 τή ἐκκλησίαν.

Neither can the Heretikes escape by flying from the knowen vifible  
 Church, to the hid congregation or companie of the Predestinate.  
 For that is but a false phantastical apprehension of Wicleffe and  
 his followers. The companie of the Predestinate maketh not any  
 one Societie among themselues, many of them being yet vnborne,  
 and many yet Infidels and heretikes, & therefore be not of the one  
 houfe of God which is here called, *the piller of truth*. And thofe  
 of the Predestinate that be already of the Church, make not a feueral  
 cōpanie from the knowen Catholike Church, but are baptized,  
 houfeled, taught, they liue and die in the common Catholike vifible  
 Church, or els they can neither receiue Sacrament, nor saluation.  
 S. Paul instructeth not Timothee how to teach, preach, correct,

The meaning  
 of this article, *I*  
*beleue the Cath.*  
*Church.*

It is the vifible  
 Church that is the  
 piller of truth and  
 can not erre.

and conuerse in the inuifible focietie of the Predefinate, but in the vifible houfe of God. So that it muft needs be the vifible Church which can not erre.

If any make further queftion, how it can be that any companie or focietie of men (as the Church is) can be void of errour in faith, feeling al men may erre: he muft know that it is not by nature, but by priuilege of Chriftes prefence, of the holy Ghofts affiftãce, of our Lordes promife and praier. See S. Auguftin vpon thefe words of the *118. Pſalme Conc. 13. Ne auferos de ore meo verbum veritatis vſquequaue*. Where he hath goodly ſpeeches of this matter. For the fame 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 houfe of faith, this the Temple of God: whither if any man enter not, or frõ which if any man goe out, he is an alien & franger from the hope of euerlaſting life and ſaluation. No man muft 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.

Whence the Church hath this priuilege neuer to erre.

S. Auguftin.

Lactantius.

S. Cyprian.

S. Irenæus.