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Caput II De Seculo II Christiano

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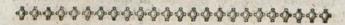
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aspernantium strages, Vrbis euersio, et eorum per orbem dispersio. Admirari etiam decet diuinam providentiam, qua agnos inter lupos et leones, hoc est, Christianos inter tyrannorum persecutiones, conseruarit, suamque Ecclesiam sanguine sundatam latius propagarit atque amplificarit.



PERIODVS I CAPVT II

DE

SECVLO II CHRISTIANO

6. I

am late per orbem uniuersum disseminata Religione Christiana, numerus Christianorum ualde auctus fuerat. In primis cum Philosophi etiam eruditissimi CHRISTO nomen darent, sidemque Christianam aduersus gentilium calumnias strenue assertum irent. Quanquam inter hos etiam multi nouarum haeresium fuerunt simul autores.

§. 2. Doctores et Scriptores huius acui praccipuos nominare saltem libet; cum corum uitae et scripta in omnibus sere historiae compendiis memorentur. Illi sunt Ignatius, Episcopus Antiochemus, Polycarpus, Smyrnensis Ecclesiae Episcopus, Instinus Martyr, Tatianus, Melito Asianus, Athenagoras, Atheniensis Philosophus, Hegesippus, ex Hebraeo Christianus, Theophilus, Antiochenus Episcopus, Irenaeus, Ecclesiae Lugdunensis Presbyter, Clemens, Presbyter Alexandrinus, Tertullianus, Carthaginensis Afer, primum causfidicus,

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fanctissimus, septem Epistolas in uinculis exarauit ad Smyrnaeos ad Polycarpum, ad Ephesios, ad Magnesios, ad Philadelphenses, ad Trallianos, et ad Romanos. Has is. vossivs et vsserivs pro genuinis habent. Ceterae, quae eius nomen prae se ferunt, pro supposititiis habentur. Vid. pearsonii in Prolegom. ad Vindic. Ignatii Epist. p. 21, seq. et evsser. Lib. III, c. 36, Hist. Eccl. conf. dvpini Bibliotb.

Nou. Tom. I, p. 57, fqq.

§. 4. POLYCARRYS post martyrium Ignatii Epistolam ad Philippenses exarauit, quam Vserius Oxoniae an. 1644, Maderus Helmstadii an. 1653, et Steph. le Moyne Lugduni Batauorum, Graece et Latine euulgarunt. Meminit eius Eusebivs Lib IV, ε. 14, Hist. Eccl. conf. TENZELII Disert. de Polycarpo. Σύγχρονος eius fuit Papias, Episcopus Hieropolitanus, cuius librorum mentionem facit IRENAEVS Lib. V, adu. Haeret. c. 33, qui Chiliasmi autor habetur, sed tamen BARONIVS in Martyrol. d. Februario XII, p. 131, eundem propterea non inter haereticos censendum putat. Conf. DVPINI Biblioth. Nou. Tom. I, p. 76, seqq.

6. 5. IVSTINVS MARTYR Palaessinus, ex Philofopho Platonico Christianus, sub Antonino Pio storuit: opera eius uaria prostant. Sed pro genuinis duae eius Apologiae pro Christianis, duplex eius Oratio ad Graecos, et Dialogus cum Tryphone Iudaeo, ha-

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of had hit inter si Hills Il Ver. H. gold . Man fort fielded sit goods felt i Mines & . Juight of and history is the flow little and de frace a silling I the to flather it. - for gefield in homewhile, at they sign and raise and in more redy to juite I had and for the of the more from get for the of and . for it of history when the angle of the surficient of the formal the surface of the

7 Melito fard enfis fort iur rigner Roife in Ind Orient furtransur, im fij un the country langform. In the last to the State of the surface of the forther of the surface of the following surfaces, that were failured in inform joury glass for fall. To work a cuspore look. Euro Pape 2. 48 des 10 pt sind to the surface look. Euro Pape 2. 48 des 10 pt sind to en lindren art gofferen Sentis Athenagord Athenicalis Philosophis in Athenagord depreces Seperationen frulge legationen) pro anem y 8p. am. 1770: Ohri fi aur es dit M. J. Tottl. Lindre, Longo fallfo 1444. igh. 8. Die Aprilar in say in inamy afer. It Alfrid in Selfor in the Correction of the fire glaf life in Selfor in the surfice of the surfice of the state of the surfice of the surficient of the surfice of the surficient of the surficient. ajaju i tipitt voutra thermogenen, sattefle Eufebio, vings juigitte not Aparafi sugafish-th pollowing ful while of sparafi sugafishbentur, uid. EVSEB. Lib. IV, cap. 15, conf. ABR. SCVL-TETI Medulla Patr. Lib. I, et GVIL. CAVE Hift. Lit. fol. 37, Segg.

6. 6. TATIANVS, ex gentili Christianus orthodoxus, sed post obitum Iustini M. haereticis annumeratus, Orationem ad Graccos scripsit, quam EVSEBIVS Lib. IV, c. 29, Hift. Eccl. laudat, uid. scvlteti Medulla Patr. Lib. II, c. 6, et HOORNBECKII Mifcell. Sacr.

P. 79, DVPINI B. N. Tom. I, p. 97.

6. 7. MELITO ASIANVS quae scripfit, ab EVSE-BIO Hift. Eccl. Lib. IV, c. 26, memorantur. Hodie fragmenta tantum quaedam superfunt, quae HALLOIxIVS Tom. II, c. 835, recenser. Librum eius de Tranfitu B. Virginis, NATALIS ALEXANDER Sec. II, P. I, p. 63, pro spurio haber. Vid. CAVE Hift. Lit. fol. 43.

S. 8. ATHENAGORAS, fub M. Aurelio Antonino, et Lucio Vero, uel etiam Commodo, Imperatoribus, clarus, Apologiam pro Christianis, et Tractatum de Resurrectione mortuorum, scripsit. Quae uiri sublimis opera an. 1685. hic Lipfiae cum notis publicauimus. Conf. DVPINI Bibl. Nou. Tom. I p.98.

5. 9. HEGESIPPVS , Imperatoris Commodi aetate floruit, Libros V Actuum Ecclefiafticorum scripfit, quo. rum fragmenta EVSERIVS Hift. Eccl. Lib. 11, c. 23, exhiber. Hic cum Pseudo-Hegesippo, qui postea Libros V de Bell. Ind. confarcinauit, non confundendus est. Vid. DVPINI Bibl. Non. Tom. I, p. 84.

6. 10. THEOPHILYS MITTOCHENYS, fub M. Antonino Vero, Imperatore, clarus, tres Libros ad Autolycum, de Fide Christianorum, aduersus eiusdem calumniatores exarauit. Qui Oxonii an. 1684 cum notis prodierunt. Conf. EVSEE. Lib. IV, c. 24, uid.

scyl'r. Medull. Patr. Lib. IV. Reliqua eius scripta interierunt.

6. II. IRENAEVS, Polycarpi auditor, varia scripst, teste evsebio Hist. Eccl. Lib. V, c. 20, 24 et 26, superfunt eius Libri V aduersus Haereses, quos Latine tantum habemus. Franciscus Fenardentius fragmenta quaedam ex Graecis scriptoribus, suae editioni addidit. Conf. Photii in Bibl. Cod. CXX, et scvlt. Med. Patr. Lib. III, CHEMNIT. Orat. de Lect. Patr. p. 2, et DVPIN. S. c. p. 107, seq.

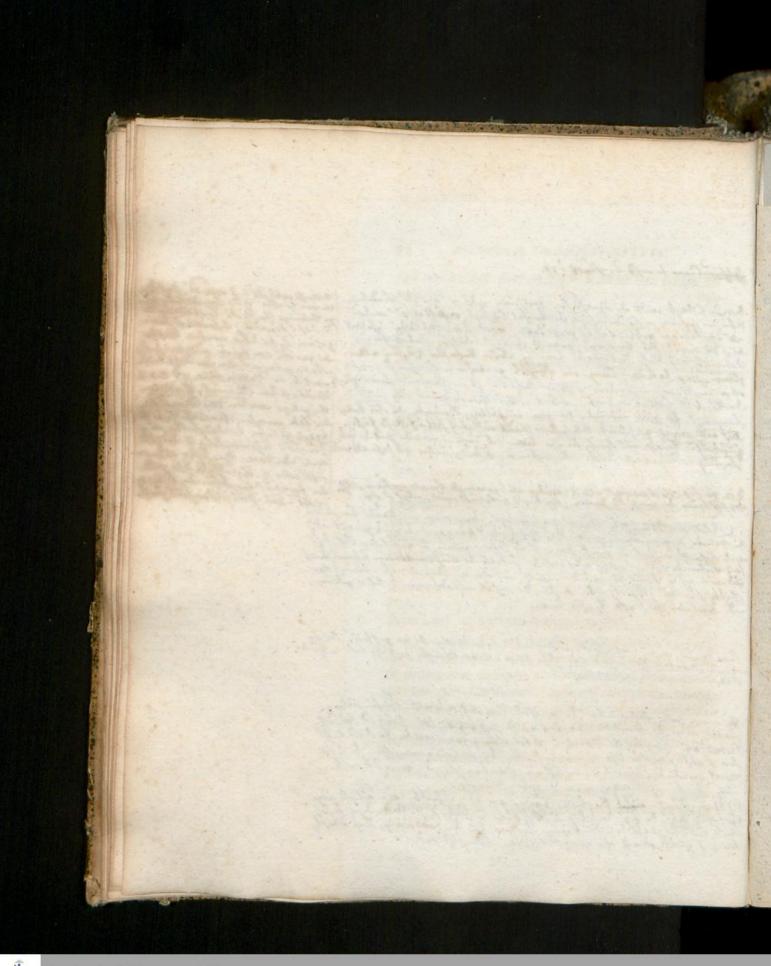
φ. 12. CLEMENS ALEXANDRINVS, sub finem huius seculi clarissimus, Origenis praeceptor, πολυμαθές ατος, Libros IIX Stromatum uaria eruditione refertos, Protrepticon ad gentes, quo eas ad sidem Christianam inuitat, Paedagogum tribus libris constantem; quibus Christianos in sanctis moribus informat, Hymnum in laudem D. N. I. C. Orationem περί των, τὶς ο σωζομένος πλούσιος, Oxonii an. 1683, cum aliis desideratis hactenus editam, reliquit. Vid. EVSER. Lib. III, c. 23, CAVE Hist. Lit. p. 55, SCYLTETI Med. Patr. Lib.V, et DYPIN. l. c. p. 119, seqq.

Mic. Rigaltius cum notis publicauit Pariflis. De naeuis eius conjule scvlt. Medull. Patr Lib. VII; CHEMNIT. l. c. p. 3, et DVPIN. l. c. p. 126, feqq.

6. 14. De omnibus iam nominatis Patribus notandum est, istos suis non caruisse nacuis. Cum enim if

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maximam partem ex Platonis aut aliorum Philosophorum scholis nuper prodiissent, omnes errores, quibus antea imbuti fuerant, non statim exuentes, quosdam Christianae doctrinae hinc inde admiscuerunt. Quemadmodum et haereses multas primorum seculorum, ex prauis Philosophorum sententiis enatas esse constat, Col. II, 8. Aequitas interim poscit, ne uiros cetera pios, et non sponte errantes, statim in haereticorum censum referamus.

S. 15. Summam DOCTRINAE huius feculi IRENAEVS Lib. I, c. 2, exhibet, quae Symbolo Apostolico fere congruit. Vid. TERTVLL. de Vel. Virg. f.
192. Nimirum eandem sidei regulam, Scripturam S.
nobiscum agnoscebant, sideique nostrae Euangelicae
capita prositebantur. Id quod ex ipsorum scriptis
Centuriatores Magdeburgici Cent. II, c. IV, p. 29 58,
et b. d. bebelivs Antiquit. Eccles. Euangel. Secul. II,
art.3 prolixe probarunt. Cons. forbesti Instruct.
Histor. Theol. Lib. I, c. 3, SPANHEMII Epitom Isag.
ad Hist. Eccles. Secul. II, n 111, p. 604, et DVPINI
Biblioth. cit. cap. 1, p. 344, seqq.

§. 16. CONTROVERSIAE, quibus Christiani hoc aeuo maxime exercitati fuerunt, aliae a gentilibus; aliae a Iudaeis, aliae ab haereticis, aliae ab ipsis inuicem motae sunt. Gentiles iis nefanda crimina obiiciebant, αθεότητα, seu atheismum, coenas Thyesteas, concubitus incestuosos et promiscuos, contemtum Imperatorum, crimen rebellionis et alia, quae in Apologiis suis, Iustinus Martyr, Athenagoras, et Tertullianus, diluunt atque resutant. Vid. b. D. KORTHOLDI Libr. de Calumn. quibus ueteres Christiani aspersi sint. Iudaei, IESV M esse uerum Messiam negantes, legis Mosaicae observationem urgebant. Conf. IVSTINI Rechenb. H. E.

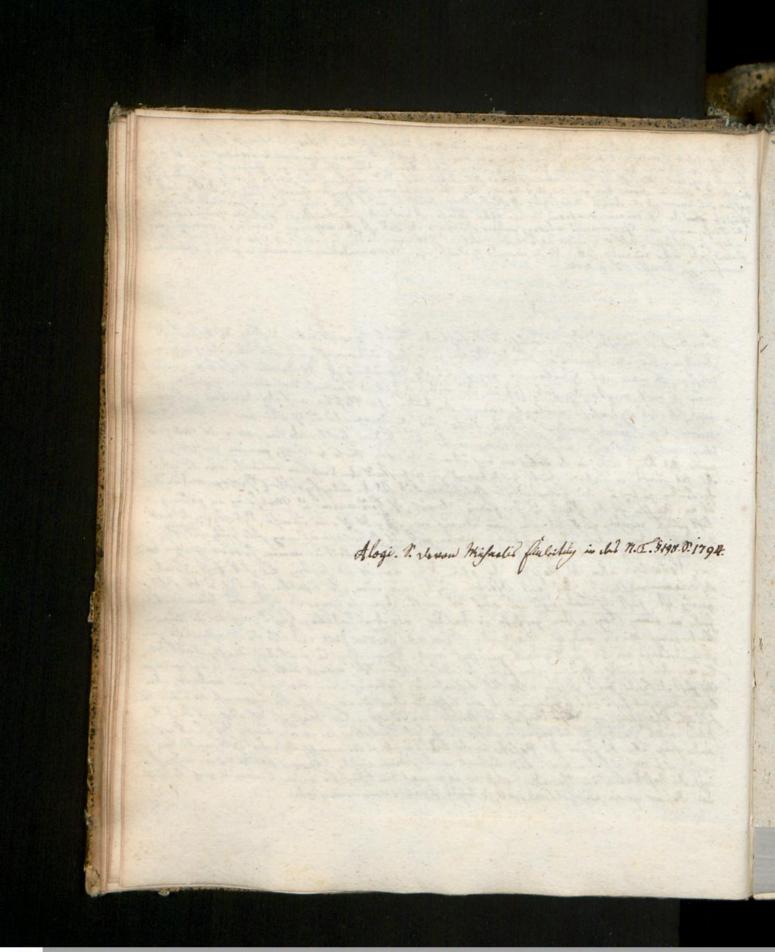
Dialog. cum Tryphone. Haeretici, ut Gnostici, Valentiniani, Hermogeniani, Montanistae, et alii plures, praecipua doctrinae Christianae capita uellicabant, teratologias fuas, ex gentilifmo petitas, Christianismo admifcere molientes, quod ex Irenaeo, Clem. Alexandrino, et Eufebio pater. Victor, Episcopus Romanus, Episcopis in Afia Orthodoxis, lirem non necessariam super Patchate, quando illud celebrandum, mouit. Quae controuerlia magno animorum motu, usque ad concilium Nicaenum, agitata est. Vid. E V S E B. Hift. Ecclef. Lib. V, c. 23 et 24, ita, ut, qui die XIV Aprilis Pascha celebrandum statuerint, Quartadecimani uelut haeretico uocabulo diffamarentur.

6. 17. HAERETICI famofiores in haerefiologiis passim notati, hoc seculo fuerunt Saturninus, Bafilides, Carpocrates, Adamiani, Caiani, Sethiani, Ophitae, Valentinus, et eius affeclae, Cerdo, Marcion, eiusque discipuli, Lucanus et Apelles, Gnostici, Docetae, Melitonii, Tatiani, Encratitae, et horum sequaces, Montanus, et eins asseclae, Hermogenes et Praxeas. Horum omnium historiam, post ueteres scriptores, ITTIGIVS in Differtat. de Haerefiarchis primi et secundi seculi, descripsit; cuius lectionem hie studiosae iuuentuti merito commendamus. Nos pauca tantum de illis annotabimus.

6. 18. SATVENINVS, Antiochenus, (quem Epiphanius et Theodoretus SATVRNILVM appellant,) e schola Menand i ortus, unum Patrem omnibus incognitum statuit, Angelorum creatorem: CHRI-STVM non uerum hominem fuisse, sed formam tantum humanam habuisse: duo hominum genera, unum natura bonum, alterum natura malum agnouit, refurrrectionem negauit, etc. Vid. EPIPHANIVS Haeref.

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Haeref. XXIII, AVGVSTINVS de Haeref. c. III, PHI-LASTR. Haeref. XXXI.

6. 19. BASILIDES, Alexandrinus, Hadriano imperante, ingeniofior Saturnino uideri uolens, statuit, a Patre ingenito primo omnium natum esse, τον Νούν, ab hoc τον λόγον, α λόγω Φεόνησιν, α Φρονήσει σοΦίαν et δύναμιν, α δυναμει autem et σοΦία, Angelos et Archangelos, qui primum coelum fecerint. Ab his uero alios natos esse Angelos, et ab iis iterum alios. Vid. IRENAEVM Lib. 1, c. 23, EVSEBIVM Lib. IV, c. 7, EPIPHANIVM Haeres XXIV, et ITTIGIVM l. c. c. 2.

6. 20. CARPOCRATES, Carpocras Epiphanio di-Aus, Alexandrinus, Philosophus ante Platonicus, statuit, mundum ab Angelis productum esse; IESVM ex Iosepho et Maria genitum pro nudo homine habuit. Praeter magiam et incantationes, omne genus libidinis non permittebat tantum, sed et mandabat, ut uiam ad persectionem, sola opinione hominum discerni bona et mala assirmans. Vid. IREN. Lib. I, c. 24, EVSEB. Lib. IV, c. 7, EPIPHAN. Haeres. XXVII; AVGVST. de Haeres. c. VII, ITTIG. cap. VII.

6. 21. ADAMIANI, iuxta THEODORETVM Lib.1, c. 6, a Prodice seducti, in conventibus suis Adams nondum lapsi nuditatem imitabantur, et in culpam aliquam lapsos societate sua eiiciebant, sieut Adamus Paradiso eiectus est: nuptias quoque improbarunt, cum interim promiscuas libidines sibi permitterent. Vid. EPIPH. Haeres. LI, DAMASCEN. Haeres. c. LI, et ITTIG. c. IV.

§. 22. CAIANT, seu CAINIANT, uel CAIANT-STAE, a Caino fratricida sic appellati; quia Cainum magnis honoribus dignum censuerunt, Vid. CLEM.

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et Sodomitas, et pessimos quosque suos cognatos dixerunt, teste IRENAEO Lib. I, c. 35. Iudam quoque proditorem magni secerunt, quod proditione sua hominum salutem procurasset. Vid. EPIPH. Haeres. XXXVIII, et ITTIG. c. III.

. §. 23. SETHIANI, seu SETHITAE, ita dicti sunt, quod Sethum, Adami silium, ipsum Christum suisse affirmarint. Vid. EPIPHANIVM Haeres. XXXIX, AVGVSTINVM de Haeres. c. XIX, ITTIGIVM c. IV.

9. 24. VALENTINVS, Philosophus in Aegypto Platonicus et Pythagoricus, in petitione Episcopatus reiectus, hacresiarcha sactus cit, multaque deliria do XXX Aconibus, et corum ridiculis syzygiis sparsit; CHRISTVM corpus suum ex coelo attulisse, et per Mariam instaraquae per sistulam transiisse, somniauit. Finxit et tria hominum genera, carnale, animale, et spirituale; Resurrectionem huius carnis negauit. Videnten. Lib. I, c. 1 et 5, TERTVLL. Libro aduersus Valentinianos, EVSEB. Lib. IV, c. 11, EPIPHAN. Haeres. XXXI, AVGVSTIN. de Haeres. cap. 9, et 1TTIG. 5, et de Valentiniani assectis, c. 6.

§. 25. CERDO uel CERDON Valentiniani σύνχεονος, e Syria oriundus, duo finxit cum Simone Mago Deos, unum bonum, alterum malum; illum superiorem et incognitum omnibus, hunc mundi creatorem: Superioris filium esse Christum, quem non ueram carnem, sed carnis phantasma assumisse, nec reuera passum esse, resurrectionem corporis etiam negauit. Vid. IREN. Lib. I, c. 28, et Lib. III, c. 4, EPIPH. Haeres. XLI, AVGVST. de Haeres. c. XXI.

5. 26. MARCION, Synopensis Ponticus, Episcopi filius, Philosophus ante Stoicus, Cerdonis discipulus,

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eb stupratam uirginem communione Christianorum exclusus, haeresin a magistro suo haustam, Antonini Pii tempore sparsit. Polycarpus eum primogenitum Satanae dixit. Vid. IREN. Lib. III, c. 3, EVSEB. Lib. IV, c. 14. Duos Deos, bonum et malum, finxit; Vetus Testamentum a malo Deo profectum respuit: Nouum uero pro lubitu mutilauit, expunctis praesertim istis locis, quae de uera Christi generatione et carne agunt, cuius etiam refurrectionem negauit, coniugium reiecit; Cainum, Sodomitas, Aegyptios et omnes gentes sceleratas faluatas; contra Abelem, Enochum, Noachum, et Patriarchas cum Prophetis damnatos fuisse, dixit. Vid. IREN. Lib. I, c. 29, TERTVLL. Lib. adu. Marcionem, EVSEB. Lib. IV, c. 11, EPIPHAN. Haeref. XLII, AVGVST. de Haeref. c. XXII, ITTIG. c. VII.

§. 27. LVCANVS et APPELLES, Marcionis discipuli, foeda Marcionis dogmata propagarunt, aliisque sceleratis sententiis interpolarunt. Lucanus inter alia statuit, neque carnem, neque animam, sed tertium quid resurrecturum esse. Vid. TERTVLLIANVM de Resurrectione c. II. Apelles, scortator, reuelationes Philumenae scorti sui iactauit, Moss libros reiecit. Vid. ORIGEN. Lib. V contra Celsum, EPIPHAN. Haeres. XLIV, EVSEB. Lib. V, c. 13. Plura de blasphema hominis doctrina tradit ITTIG. cap. VIII.

9. 28. GNOSTICI, από της ψευδωνύμου γνώσεως, quam iactabant, appellati, ex Simonis Magi, Menandri, Saturnini, Bafilidis, Carpocratis, et Valentini, disciplina colluviem quandam monstrosarum sententiarum collegerunt; quare illos av gystinys Fabulones uocat. Variis deinde modis nominibusque inter se distincti, nominatorum iam hacre-

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ticorum deliria interpolarunt. Historiam illorum contexuit 1TTIGIVS l. c. c. IX.

6. 29. DOCETAE seu DOCITAE tradiderunt, Christum donnoca πεφοπένω, seu opinione natum esse. Vnde et Phantasiastae appellati. Vid. 1771G. c. X. Antropomorphi etiam dicti, quod Christi corpus speciem tantum humanam referre, somniarent.

§.-30. MELITONII, a Melitone dicti, DEI imaginem in corpore, non in anima, quaerendam esse docuerunt, quod Deum corporeum esse somniarent. Vid. ITTIG. c. XI.

6. 31. TATIANI, a Tatiano Syro, Iustini M. difcipulo, appellati, coniugium opus Diaboli dixerunt: Adamum saluatum esse, negarunt. Abstinentiam ab esu carnium et potu uini requirebant, inde et Encratitae appellati. In Eucharistia loco uini aquam adhibebant, Aquaris inde cognominati. Vid. IRENAEVM Lib. I, c. 3 et 31, Lib. III, c. 39, EVSEBIVM Lib. IV, c. 29, EPIPHANIVM Haeres. XLVI, AVGVSTINVM de Haeres. cap. XXV. Ceterum Tatianus ille primum harmoniam Euangelistarum adornauit. Vid. EVSEB. Lib. IV, c. 29, et ittis. c. XII.

§. 32. MONTANISTAE, a Montano, qui se Paracletum illum spiritum ueritatis mentitus erat, appellati, damnarunt coniugium: lapsis pacem denegabant: ieiunia noua et inustata introducebant: martyria ambibant, nec persecutionis tempore sugam esse licitam statuebant. Iastabant etiam uisiones propheticas. Vid. EVSEB. Lib. V, c. 14, 16, seqq. EPIPHAN. Haeres. XLIIX, AVGVSTIN. de Haeres. XXVI, ITTIG. c. XIII. Dicti quoque a patria Montani Peputiani et Cataphryges.

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§. 33. HERMOGENES, Afer, materiam Deo coaeternam statuit, ex qua Deus omnia postea fecisset. Quem Tertullianus libro peculiari confutauit, eiusque asseclas Materiarios nuncupauit.

6. 34. PRAXEAS, a quo Praxeani et Patripassiani nominantur, hacresin in Asia primum, deinde Romae sparsit: aduersus quem peculiaris Tertulliani disputatio extat. Hermogenis errorem amplexus, Christum ascendendo corpus suum in sole depositisse, et Patrem in Christo passum esse delirauit. Vid. 1771G.

§. 35. Harum si haeresium quaeras originem, multa ex Gentilium-philosophia derivari possent. Varia de hoc apud TERTVLLIANYM loca extant. Vnumtantum hic ex libro de Praescript. c. VII, f. 232, adscribemus: Ipsae denique haereses, inquit, a Philosophia subornantur. Inde Aeones, et formae, nescio quae, et trinitas hominis apud Valentinum: Platonicus suerat. Inde Marcionis Deus melior de tranquillitate; a Stoicis uenerat. Et ut anima interire dicatur, ab Epicureis observatur, etc. Tandem subdit: uiderint, qui Stoicum et Platonicum et Dialecticum Christianismum protulerunt.

particularia, ob controuersias exortas habita fuisse, ex Eusebio constat: ut in Asia ob Montani et Cataphrygum haeresin, apud evseblum Lib. V, c. 16, item ob controuersiam de die, quando Pascha celebrandum, deque iciunio ante Pascha usitato, apud evseblum Lib. V, c. 23 et 24, ubi Episcopi Rom. Victoris Ecclesias Asiaticas excommunicantis ambitio et audacia notatur, quam Irenaeus et Polycrates maxime improbarunt; ut BARONIVS erubescere debuerit, quod inde Episcopi

Romani autoritatem probare non dubitarit ad Annum Christi CIIXC, n. 10 et n. Vid. Cent. Magd. Cent. II,

c. 9, Ct DVPINI Biblioth. p.330, fegg.

§. 37. ECCLESIAE REGIMEN hoc tempore penes Episcopos et Presbyteros, populo tamen in arduis rebus non excluso, fuisse, ex Cypriano et Eusebio constat. Episcopi tantum praerogativa ordinis gaudebant: unde et meo swrse, antifites, apud IVSTI-NVM M. Apol g. II, p. 76, 77, appellantur. Tales in praecipuis tune Imperii Romani urbibus feu metropolibus refidebant, ut Hierofolymis, Antiochiae, Romae, Alexandriae et Byzantii. Quorum nomina EVSEBIVS pallim Hift. Eccl. Lib. III. c. 2, 35. Lib. IV, c. 5, 6, Lib. V, c. 12, item in Chronico ad Annum CIIX et CXII, allegat. Conf. NICEPHORI Chronolog. p. 159, et CAMERARI'I Append. p. 160, item Cent Magd. Cent. II, c. 7 et 10. Nulla tantum adhuc Episcopi Romani potestatis praerogativa fuit; etsi Victor illam ambiret, fol ally et Tertullianus fedi Romanae ueteri stylo ufus, Ponspeluftificatum maximum tribueret, de Pudic. c. I. Ambitio-Andreafa quippe Metropolitanorum, Archiepiscoporum, Pamasting triarcharum et Primatum nomina hoc aeuo in Ecclesia ignota erant. In Ecclesiis particularibus, regimen uel directio ordinis, erat penes Presbyterium, hoc est, collegium ex Presbyteris et Diaconis constans. Conf. DO DWELLI Differtat. Cyprian. IX.

9. 38. Episcopi a Clero et plebe eligebantur, quod EXPRIANVS Lib. I, Epist. 68, ex traditione diuina et Apostolica observatum fuisse scribit. Inde ordinationes eorum per xapotoviav, seu electionem, suffragiis sactas scribitur. Munus Episcoporum fuit docere populum, administrare Sacramenta et curare disciplinam Ecclesiasticam; ne praui mores inolescerent. Episcopos x Pres byles orum

Sando Pifel of Slavershire in Enhalter Suffelds, in fire fill of villagening you beneftly begoods growth and halfeld was in forlage of the state of the Contract of the sand o Ecof. Lola que confat ex Episcopir et populo, musto por sullo propose in mando de Secreta grando inunto fel. XV. 20. by Grain mication i lor. V. t. of Cyprianus Ep. 5%. Eugeb. H. E. Leb. VIII. 4:30. 1160 25 what ice qui ourand habent seposa not all it do Normany 2. World, funder the brush, the more Dogo toayon nest. Judy alfor Jihn Both, all Epife a. Busbyl manus documed. Trigger aby Hahn for of wift ale. misfin that to by its Offermation de Confolita waroff, it Smere ipen morningly, manife bis fight by ifor warm, fail is this Ell. Maruf hij by letty lefter the Wolk, mariefo sonfafor sis Vijeiplin, mount to and of Boffill als Party y. B. apli Dispose or hereof fin de hours vienesser un the for side if inder foly for sine for revent yourself is view, thoughly august Ale , wil of the honor to blewof wift and ruse to sent fally H. Cyprianus. Giorianus Sp. 72. August. lib. H. contra Vonabum f. Sonshiplas. Ping 11. Sp. 32. ale Bravilas, de St. Liffof in Africa sing thongs fill life. Ther he eltofly of the man are winghed for fing abor hong to then are, fif were In Hooging for frithe labor of the long who viney surton, irone frie Horfless with Martyrian suggether father, only some is Beat fafe broughest who is of which My yours, other in the for My Lein wer, at Brifting the wer, at Brifting the Testalle 1.47. went all Epifer out Obrogher fright Pout fumor. 4.38. Ath. 1.26. tol. 6. 9-5. Xagolovia è llectio per fufragia populi que mane extensa opendebatur. Xopodabia alm fill di Gardan leging wafred the goldes. Dioayfie Go. ad Corinthios your Expediente.

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tes que ex yeat lifno ad christia, 5. 10. Di gobiens new gotholage warren, gobole, bibellofor, Pringer -. tes que ex gent lifes ad christia, 8.10. Di gobient new gotholago vacore grothe biblleford, Dings ... qui vet ob ignorantiam non potre ou f. Antight. " in 2 fes fort de Pountag mont of suit, in runt vel ob incurian notwerent northlay in figure. No year, world an Pountag, win is fully infanter puot in vera fiche christian ou Debball off offer world, number Dudaifanter world on moram educare. I deo alii, qui ou Debball off offer world, newhow I gray god with and nelionis effect judicie inparter bounding big Ind Techellism aft wirking. We gray god justo perentum vocatificat, ut non ten, often a ffring to seas by in they figirly in wo you have Lum de Baptifus teperenter in falleys northward, it ain to both kind smith winds. toutisfel et ouram educationgerif gelf in Pop Lon Rig de Patribur Stationes with in pretate et vera fide are our his vigral. balay de fatheyt. Je bustangs of Syrings, parentibus fufriperent, dichi kiales de lie de lives aux de last y pingo, mus of fich diffiches II. compatres, compatrino, suscepto finish of all wound & grelpte & how, by Bigo wonforlish behange of the stand of the old of Plin. Eps. ha in the adopting much, his offeel & Plin. Eps. ha in the film has been then high all followed.

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uxores etiam habuisse, ex EVSEBIO Lib. IV, c. 23, constat. Diaconi curam pauperum et aegrotorum praecipue gerebant; quidam etiam sacra obibant munia. Diaconissarum ministerium sun in baptismo soeminarum,

in cura aegrotorum et captiuorum.

6. 39. DISCIPLINA ECCLESIASTICA quoque multo adstrictior fuit, quam cum Ecclesia magistratus Christianos nacta esset. De ca ex Tertulliani Apologetico, et Cypriani Epistolis in primis constat. Conf. CAVE Librum de Primo Christianismo. #Qui grauiori peccato inquinati fuerant, eos e communione fua eiiciebant. Exemplum apud EVSEBI-VM Lib. IV, c. 11, extat. Conf. PLINIVM Lib. X, Ep. 97. Per poenitentiam tamen et subsecutam exomologefin Ecclesiae reconciliabantur. Vid. SPA'NHEMIE Isag. Hift. Sec. 11, n. 4, p. 65. Morum fanctitas tum Christianos a Gentilibus distinguebat. Hodie, quae Iustinus Martyr et Tertullianus in Apologetico de ucteribus Christianis praedicant, in paucis admodum deprehendes. Conf. DVPINI Biblioth. Tom. I, p. 353, Jegg. 349.

§. 40. RITVS, ex acuo Apostolico deriuati, pauciores erant. Diem Dominicam, festum Paschatos et Pentecostes quotannis solenniter celebrabant. Vid. TERTVLL. de Cor. Milit. c. III. Preces in conuentibus sacris ad DEVM sundebant, hymnos simul canentes, ut plin. Epist. cit. testatur. Iciuniis uacabant solennibus ante Pascha; quod tamen non suit dierum XL. Signaculum crucis, quo frontem subinde signabant egressuri, aut aliquid acturi, TERTVLLIANVS de Cor. Milit. c. III, memorat. Oraturi ad Orientem sese conuertebant: quia oriens CHRISTI sigura esset in scripturis, ut TERTVLLIANVS habet,

C 5 cap

cap. III, aduersus Valentinianos. Alios ritus, quos superstitio postea peperit, huic aeuo ex supposititis scriptoribus tribuunt Pontificii, quos doctiff. DAL-LAEVS passim refutauit. Vid. Librum eins aduersus Latinorum de cult. religios. obiect. Traditionem, et Cent. Magdeb. II, c 6. De ritibus in baptismo et S. · Euchariftia ufiratis uid. SPANHEMII Epitom. Ifag. ad Histor. Eccles. N. T. Sec. II, n. 4, et DVPINI Biblioth.

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Tom. I, p. 349, Segq.

6. 41. PERSECVTIONES feculo hoc tres fuerunt truculentae. Primam iuxta EVSEBIVM An. Christi CIIX excitauit Traianus, Imperator, uulgo optimus dictus, quae usque ad Annum Christi CXVII durauit. Vid. EVSEBIVM Lib. III, c. 10, et 36, BARON. ad Annum Christi CX; n. 10, et PLIN. Epist. 97, Lib. X, cum Vollii annot. Caufa eius allegatur, quod ipfis Christianorum airasola, h. e. solennes conuentus, (quae et comenticula appellantur,) suspectae essent : Ideoque publicis edictis uetabantur. Vid. Epift. PLI-NII cit. et TERTVLLIANI Apolog. c. II, conf. H. GRO-TII Epift. ad Gallos, quae Steph. Curcellaeo inferibitur, CXCIX. Altera (quae quarta uulgo audit,) sub Hadriano Christianos pressit, nec ita cruenta, ut prior fuit. Ideo forte eriam a LACTANTIO de Mort. Perfec. omissa est. An Quadratus et Aristides, pro Christianis interpellando, Caesaris animum mitigarint, non fatis conftat. Vid. EVSEBIT Lib. IV, c.3 et g. Memorat illam svipitivs severvs Lib. Il Hift. Sacr. Tertia (quinta alias) fub Antonino Pio coepit, et imperantibus, Aurelio Antonino, Philosopho, et Lucio Vero, fratribus, continuata fuit. Vid. EVSEB. Lib. IV, c. 3, 12, et 18, TERTVLLIANVM in Apologet. c.V. Apologias pro Christianorum innocentia exara-

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the in colenda religione persurbatentus nec obeandem vexapentur. 8. 43.) Mantes it folgs. Expriance board & to file flasher. 2. No brange to the thirt. Cypr. office our fifth ad Martyres S. confessores & lower light norther of unspring sign. runt supra memorati Apologetae, Iustinus Martyr, Athenagoras, et Melito, conf. EVSEBTVM Lib. V, c. 1, qui illustres Martyres, Lugduni pro CHRISTI gloria occumbentes, memorat.

§. 42. Hac persecutionum tempestate, non tantum nomen Martyris; (h. e. qui pro Christiana ueritate Jen) uel mortem subiit, uel tormentorum sacuitiam tolera dine uit, aut superauit,) frequens erat; sed et alia nomina in Ecclesia innotuere Christianis tributa: ut Lapsorum, qui persecutionis tempore CHRISTVM abnegarunt, aut in grauiora peccata lapfi peccarunt. Vid. CYPRIANI Serm. de Lapfis, et EVSEBII Lib. VI, c. 41. Prioris generis Lapsi iterum quatuer nominibus distingui solebant: Aliqui dicebantur Sacrificati, qui idolis gentilium facrificauerant, aut de facrificiis eorum participauerant: Aliqui audiebant Thurificati, qui more gentilium thus adoleuerant: Aliqui uocabantur Libellatici, uel quod libello praesidi prouinciae exhibito negarent, fe Christianos esse; uel quod libellum aere redemissent securitaris, ne ad martyria traherentur. In hos Cyprianus in Epistolis suis inue-Alii denique Traditores appellati funt, quod metu cruciatuum territi, uel facros codices, vel Christianorum libros ethnicis inquisitoribus comburendos traderent. Vid. T. PFANNERI Objernat. Ecclef. II.

§. 43. Deinde et aliqui Stantes uocabantur, qui in fide Christiana persistentes, nullo martyrii metu ab eadem se abstrahi patiebantur. Et hi distinctis nominibus uel Consessores, uel Martyres, dicti sucrunt. Illorum nomen inde est, quod propter consessionem fidei uel carceres uel tormenta etiam tolerassent. Vid. TERTYLLIANI Librum ad Martyres. Si in carcere forte ante martyrium obirent, etiam Martyrum elo-

gio honoratos fuisse, ex CYPRIANI Epist. XXXVII patet. Conf. DODWELLI Dissert. Cyprian. XI et XII, in quibus tamen nonnunquam nimis profane de

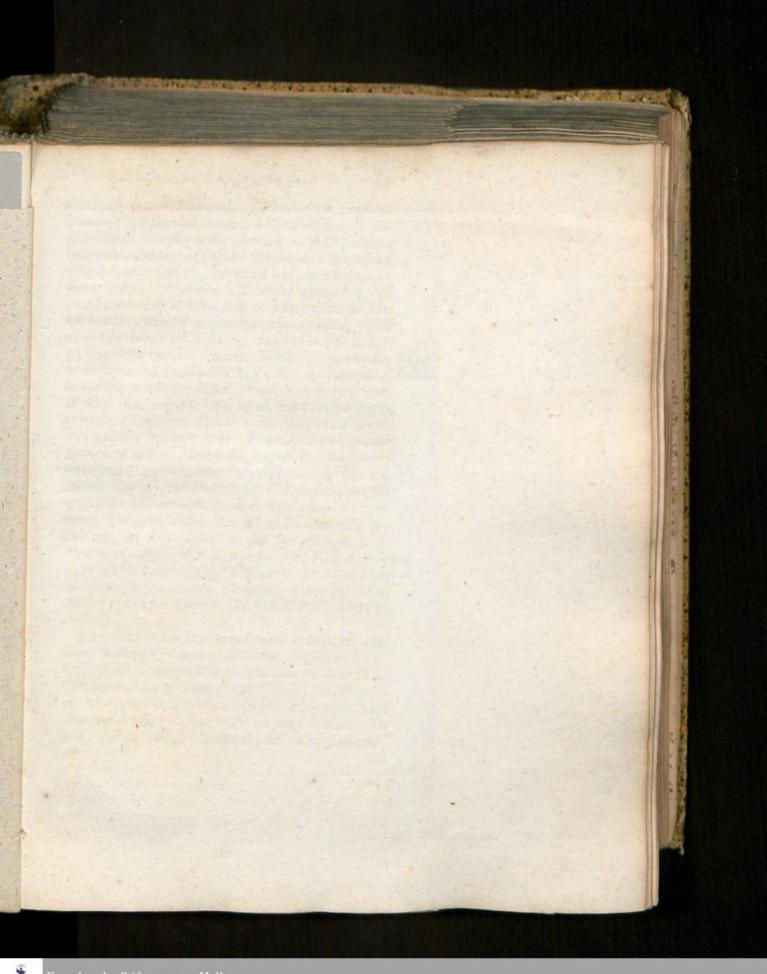
Martyribus philosophatur.

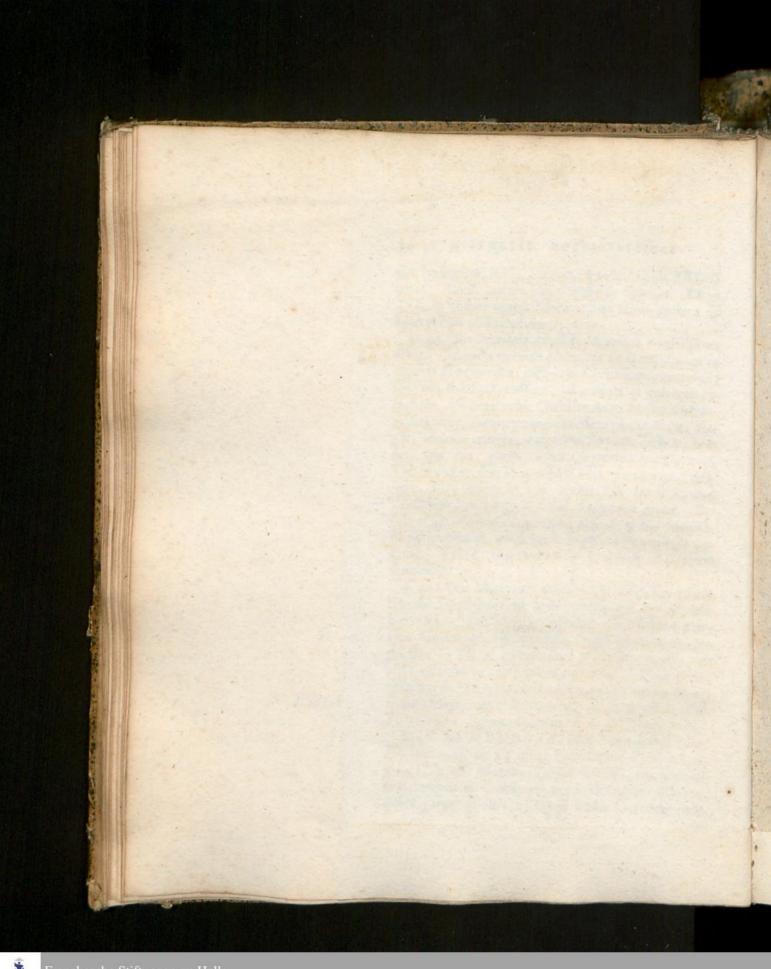
§. 44. Perfecutionis modi et tormenta crudelissima erant. Primum quidem blanditiis ad Gentilismum et cultum Deastrorum pellicere Christianos tentarunt; sed cum hae frustra essent, ad uincula et carceres rapiebant. Si uero et his Christianorum constantia frangi nequiret, tormenta exquisitissima parata erant; plagae, uiolenti tractus, cathedrae ferreae, secures, trabes, tympana, gladii, retia, sigmata, cruces, rogi. Vid. evseb. Lib. V, c. 1, Hist. Eccl. tertul. Apologet. XII, prudentii Hymn. Lib. III et V, περί Στεφάνων, et arnobii Lib. I aduersus gentes. Bestiis etiam, ut leonibus, pardis, ursis ac tauris dilaniandi obiiciebantur, quod genus supplicii θηριομαχία uocatur. Vid. c. sagittarii Tract. de Martyrum eruciatibus.

5. 45. Ossa Martyrum collecta Christiani superstites honeste sepeliebant, ut de Polyearpi et Iustini M. ossibus evsee. Lib. IV, c. 154 testatur. Diem etiam martyrii Sanctorum, instar natalis, celebrabant, corumque nomina in sacris conuentibus recitabant sideles, ut alios ad similem constantiam excitarent. Quae pietas neterum in Martyres, labentibus seculis ansam superstituoso Martyrum et Reliquiarum cultui praebuit. Vid. DODWELLI Dissert. Cyprian. V de Diptychis.

6. 46. Ad MEMORABILIA huius seculi etiam spectant alia: ut 1) quod Philosophia Platonica uiguerit, in qua Maximus Tyrius excelluit, nec imperiti eius suerunt ex Christianis conuersis Iustinus Martyr, Athenagoras, et alii: 2) Quod studia literarum soue-

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rint Imperatores, Hadrianus, Antoninus Philosophus, Seuerius: 3) Quod Traianus, a Romanis magnis elogiis ornatus, magnis uitiis laborarit, et in Christianos tyrannus extiterit: 4) Quod Christianis nulla adhuc templa fuerint publica; habuerint licet conuenticula ac domos DEI, uid. ARNOB. aduersus gentes Lib. VI, LACTANT. Lib. V Inflit. c. 7, et TERTVIL. de Idolol. c. VII. Graecis upcabantur προσευπτήρια. Vid. EVSEUII Lib. VIII, c. 22, et VALESII Not. in h.l. 5) Quod Barcochebas, impostor Indaeus, se pro Messia filip uenditarit; sed fraude detecta, a Iudaeis Barchosba, Julio h. e. filius mendacii, dictus. Conf. EVSEBIVM Lib. IV Hift. Eccl. c. 6 et 8. 6) Quod dira Christianorum persecutio Ecclesiam fecerit auctiorem, teste TER-TVLLIANO Apologet. c. 50. Plures efficimur, quoties metimur a nobis. Semen est sanguis Christianorum: 7) Quod legio Christianorum Fulminatrix fub M. Aurelio Antonino An. Chr. CLXXIV, Romano exercitui grauissima siti laboranti, precibus suis pluuiam impetrarit; barbaros uero hoftes fulminibus immiffis postrauerit, ut IVSTINVS M. fub fine Apologet. c. II, TERTVLL. Apologet. c. V, EVSEB. Lib. V, c. 5, promis CASSITT in Excerpt, Xipb. teltantur: 8) Horribiles terrae motus Antiochiae, Caesareae et Neapoli facti, apud Evsteivm Chronic, An. Chr. CXIV, XXIIX, et XXX.

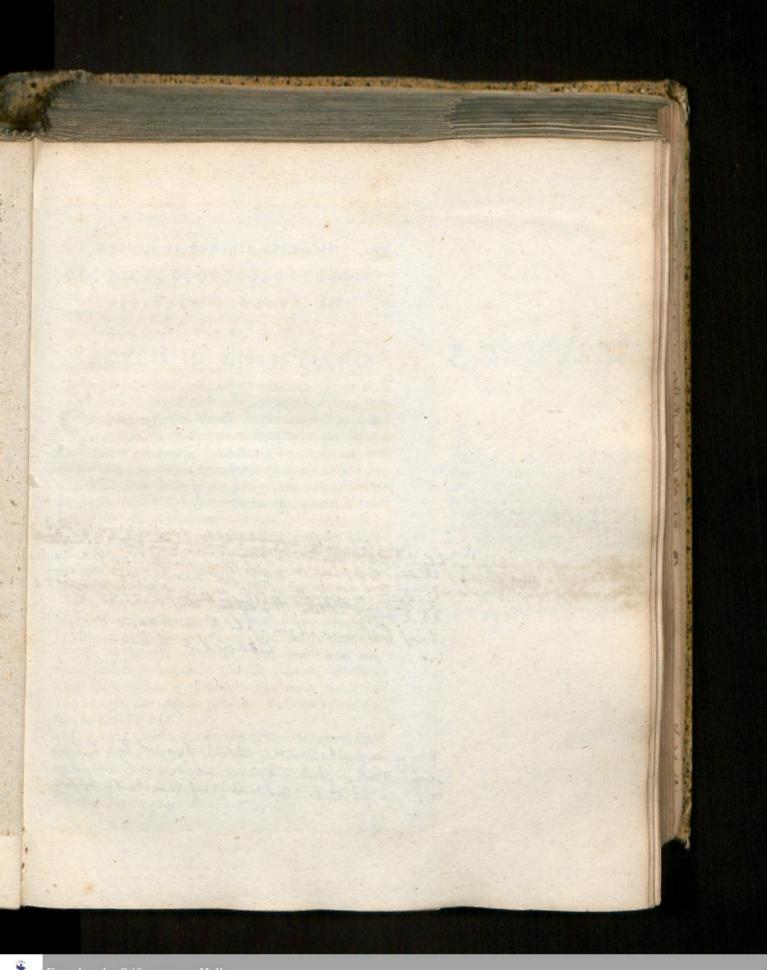
§. 47. Nobis hic iterum observare et uenerari conuenit divinam providentiam, qua Ecclesiam souit, auxit atque propugnauit tum aduersus Iudaeorum in Christanos odium, tum aduersus gentilium Philosophorum strophas et tyrannorum uim atque arma, tum denique aduersus tot hacreticorum male sanorum deliria, quibus religio Christiana uel contaminabatur,

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uel apud imperitos diffamabatur. Eluxit etiam DEI bonitas, quod Christianos inter tot agones persecutionum delaffatos uelut refocillarit, indulgendo Ecclefiae halcyonia. Nam Luciano Commodo Antonino imperante, pax uniuerfae per orbem Ecclesiae concessa fuit, teste EVSEBIO Lib. V, c. 21. Fas etiam fuerit contemplari hic et imitari ueterum Christianorum innocentiam, morumque fanctitatem, quam ipforum Apologiae passim loquuntur. Quid? et doctrinae puritas, rituumque simplicitas ac disciplinae sanctioris reigio, quae tum uiguit maxime, a nobis in exemplum trahi debet. Contra uero detestanda Satanae uafrities, qua per tot nouas haereticorum fectas monstrofas, duo Christianismi ueri fulcra, sidem seu doctrinam fanam, uitamque fanctam subruere molitus est. enim praecipua Religionis Christianae Capita respicias, nullum fuit, cui non haerefis aliqua opponeretur, aut impugnaretur; accedente Gnosticorum colluuie, quae omnem fimul uitae puritatem confpurcare aut tollere machinabatur. Nec praetermittendus Victoris, Episcopi Romani, inconsultus zelus atque typhus, quo incensus Ecclesias Orientales, ob dissensum leuem, circa Paschatis tempus, anathemate ferire non dubitauit. Vid. EVSEBII Hift. Ecclef. Lib. V, c. 23, fegg. SOCRATIS Lib. V, c. 21. Fallor, aut hoc primum ambitionis et dominatus Sedis Romanae uestigium suit, quod in historia Paparus annotari meretur.



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