

that his office originated with himself and that in defiance of evangelical and apostolic tradition he was not in succession to anyone else. One who was not ordained in the Church cannot conceivably have or maintain any authority over the Church.

4. The testimony of divine Scripture shows that the Church cannot be outside, that it cannot be split or divided against itself, but that it possesses the unity of a single indivisible house. Of the passover lamb (which signifies Christ) it is written: 'In one house shall it be eaten; you shall not take any of the flesh outside the house' [Exod. 12: 46]. We see the same thing in the command given to Rahab who is a type of the Church: 'You shall gather your father and your mother and your brothers and all your father's household to you in your house; and any who goes outside the door of your house, his blood will be on his own head' [Josh. 2: 18-19]. In this figurative event it is shown that those who are to live and to escape the destruction of the world must be gathered into one house, namely the Church; and if anyone goes outside from that gathering, in other words if anyone even though he has received grace in the Church later goes away and leaves the Church, his blood will be on his own head: in other words he will have only himself to blame for his destruction. Paul makes this clear by enjoining that a heretic is to be shunned as perverse, a sinner and self-condemned. He is speaking of the man whose blood is to be on his own head, the man who has not been expelled by the bishop but who has deserted the Church of his own free choice, the man who for his heretical presumption stands self-condemned.

5. The Lord shows us that this unity has a divine basis by his saying: 'I and the Father are one' [John 10: 30]. It is to this unity that he relates his Church in the saying: 'There will be one flock and one shepherd' [John 10: 16]. If there is one flock, how can someone be counted as belonging to the flock when he is not one of the flock? Or how can he be regarded as a shepherd of the flock, when the true shepherd is still there presiding in the Church of God on the basis of an ordination in succession and he on the other hand is in succession to no one but originates with himself? Thereby he makes himself a stranger and profane, an enemy of the peace of the Lord and of the unity of God, not dwelling in the house of God, that is the Church, where only those who are in harmony and of one mind can dwell. In the Psalms the Holy Spirit says: 'God who makes those who are of one mind dwell together in a house' [Ps. 68: 6].

There is a final demonstration that it is firm and unbreakable mutual love that maintains this Christian unity of mind, in the

dominical sacrifices themselves. The Lord called bread his body (bread which is made up of a union of many grains), thus showing that we, his people, whom it signified, have been made a unity. Similarly he called wine his blood (wine which is made by gathering together what has been pressed out from a multitude of grapes), thus indicating that we, his flock, are bound together by the mingling of vast numbers united into one. If Novatian really is united to this bread of the Lord, and if he is also mingled in the cup of Christ, then there is a possibility that he will have the grace of the one baptism of the Church as well – but it must first be clearly established that he maintains the unity of the Church.

33 Augustine

On Baptism V, xxvii, 38 – xxviii, 39

[CSEL 51, 293-7]

38. The description of the Church in the Song of Songs – 'A locked garden is my sister, my bride; a sealed fountain, a well of living water, an orchard with choice fruits' [Song of Songs 4: 12-13] – must be interpreted as referring to the holy and the righteous; these words cannot refer to the greedy or to the fraudulent, to robbers or usurers, to drunkards or to the envious. These men admittedly share the same baptism with the righteous, but they do not share the same love with them. All this, as I have often said before, is to be found fully set out in the letters of Cyprian himself; it is from these that we have learned it and from these that we teach it. I should like to be told how these people, whom Cyprian describes as having renounced the world in word alone and not in deed and yet being within, have got into the locked garden and the sealed fountain. If they too are there, they too must be the bride of Christ. But is this what the one without spot or wrinkle is really like? Is the beautiful dove besmirched in some of her members [see Eph. 5: 27; Song of Songs 2: 14]? Or are they the thorns in the midst of which she is like a lily, as the same song declares [Song of Songs 2: 2]? She is a closed garden and a sealed fountain precisely in so far as she is a lily – namely in the persons of those righteous people who are Jews secretly by circumcision of the heart [see Rom. 2: 29] (for 'all the beauty of the king's daughter is within' [Ps. 45: 12]), who moreover constitute the fixed number of the saints predestined before the foundation of the world. The multitude of the thorns, whether their separation be concealed or open, lies outside, beyond this number.

'I have proclaimed and spoken', he says, 'they are multiplied beyond number' [Ps. 40: 5]. It is this number of the righteous, those called according to his will [Rom. 8: 28] (and referred to in the text: 'The Lord knows those who are his' [2 Tim. 2: 19]) who are the locked garden, the sealed fountain, the well of living water, the orchard of choice fruits.

Of this number some live spiritual lives and follow the supreme path of love; if anyone is overtaken in a fault, they instruct him in a spirit of gentleness and look to themselves lest they also be tempted; and if they themselves happen to be overtaken in a fault, that disposition of love receives a set-back but is not extinguished; it rises up, burns strongly once again and resumes its original course. They have learnt to say: 'My soul became drowsy through weariness; strengthen me in your words' [Ps. 119: 28]. And if there is anything where their knowledge is amiss, God will reveal it to those who remain in the burning ardour of love and do not break the bond of peace.

Then there are some who are still living their lives at the carnal or natural level. They vigorously pursue their own advancement. So that in time they may become ready for the food suited to spiritual men, they are nourished on the milk of the holy mysteries. Things which are obviously corrupt practices even in the eyes of people at large they avoid by reason of their fear of God. They take great care and trouble to diminish by degrees their love of earthly and temporal things. They give careful study to the rule of faith and hold firmly to it. If they do deviate from it, they are soon put right by the authority of what is catholic; but because of their carnal understanding they are liable to find all sorts of extraordinary ideas in its words.

Then there are yet others in that number who are still living evil lives, and as yet still belong to heretical bodies or even to gentile superstitions. But in their case too, 'God knows those who are his'. For in that ineffable foreknowledge of God, there are many who seem to be outside who are really inside, and many who seem to be inside who are really outside.

All these people – those, if I may so put it, who are inwardly and secretly within – go to make up the locked garden, the sealed fountain, the well of living water, the orchard of choice fruits. And of the gifts which heaven bestows on them some are theirs exclusively (such as unceasing love in this age and in the age to come life eternal) while others are shared with evil and wicked men (including, among all the other gifts, the holy mysteries).

39. The next point which we must consider – the ark built and

captained by Noah – will now be even easier and more straightforward to deal with. Peter says: 'In Noah's ark a few, that is eight persons, were saved by water. Baptism now saves you in a similar way, not as a removal of dirt from the body but as the appeal of a good conscience' [1 Pet. 3: 20–1]. So then those who have been baptized but whose renunciation of the world is a matter of words only and not of deeds may appear outwardly to men to be within the fold of catholic unity, but how can they belong to the mystery of the ark of which Peter speaks when they lack 'the appeal of a good conscience'? How can those who make a false use of holy baptism and continue to the very end of their lives in profligate and dissolute ways be 'saved by water', even though they may seem to be within? How, too, can those whom Cyprian himself records as having been simply admitted into the Church with the baptism that they had received among the heretics not be 'saved by water'? It is the same unity of the ark that saves them and there no one is saved except by water. For Cyprian himself says: 'The Lord in his mercy is able to grant forgiveness to those who were simply received into the Church and then died in the Church and not to hold them back from the gifts that belong to his Church.'* If they are not 'by water', how can they be 'in the ark'? If they are not 'in the ark', how can they be 'in the Church'? So if they are in the Church, they must be in the ark and if they are in the ark, they must be by water.

It must therefore be the case that some of those who are baptized outside are by the foreknowledge of God classed as really having been baptized inside; for it is here that the water has begun to be of saving help to them. (After all one cannot speak of their being saved in the ark without their being saved by water.) And on the other hand some of those who looked as if they had been baptized inside are by that same foreknowledge of God classed as really having been baptized outside. Those who misuse baptism die by water and that can only happen to someone who is outside the ark.

It is then perfectly clear that when we speak of people being 'inside' or 'outside' the Church, we need to think of it as a matter of the heart and not of the body. Everyone who is 'inside' in heart is saved in the unity of the ark by the same water, by which everyone who is 'outside' in heart (whether or not he is 'outside' in body) perishes as an enemy of that unity. It is not some different water but the same water which saves those who are in the ark and destroys

* Cyprian, *Letter* 73, 23. Augustine establishes as a rule what Cyprian admitted as an exception.

those who are outside it; in the same way it is not some other baptism but the same baptism by which the good catholic is saved and the bad catholic or the heretic perishes.

34 Cyril of Jerusalem

Catechetical lecture 18, 22-7

[Ed. J. Rupp (Munich, 1860), pp. 324-30]

Translation of W. Telfer in *LCC* 4, 185-8: revised

22. The faith we profess contains in due order the words 'and in one baptism of repentance for the remission of sins, and in one holy catholic Church, and in the resurrection of the flesh, and in eternal life'. I dealt with baptism and repentance in my opening lectures. And I have dealt with 'and in the resurrection of the flesh' in what I have just been saying about the resurrection of the dead. Now we must deal with the rest; first with 'and in one holy catholic Church'. It is a subject about which there is a great deal to say, but I shall speak of it quite briefly.

23. The Church, then, is called catholic because it is spread through the whole world, from one end of the earth to the other, and because it teaches fully (*katholikōs*) and without any omission every doctrine which ought to be brought to men's knowledge, concerning things visible and invisible, in heaven and on earth. It is called catholic also because it brings into religious obedience every sort of men, rulers and ruled, learned and simple, and because it brings a universal (*katholikōs*) remedy and cure to every kind of sin whether perpetrated by soul or body, and possesses within it every form of virtue that is named, whether it expresses itself in deeds or words or in spiritual graces of every description.

24. The Church is well named *Ekklesia* because it calls everyone out (*ekkaleisthai*) and assembles them together, according as, in the book Leviticus, the Lord says, 'And assemble thou (*ekklesiason*) all the congregation to the doors of the tabernacle of witness' [Lev. 8: 3]. We should note that this is the first time that this word for 'assemble' (*ekklesiason*) occurs in Scripture, at the point where the Lord places Aaron in the office of high priest. In Deuteronomy, also, God says to Moses, 'Assemble to me the people, and I will make them hear my words, that they may learn to fear me' [Deut. 4: 10]. The word *Ekklesia* is recalled again in the passage about the tables of the Law, 'And on them was written according to all the words which the Lord spake with you in the mount out of the midst of the

fire on the day of the assembly (*ekklesia*)' [Deut. 9: 10]; which is the same thing as saying, in plainer words, 'on the day when God called you and gathered you together'. And the psalmist says, 'I will give thee thanks in the great assembly: I will praise thee among much people' [Ps. 35: 18].

25. So, then, in the old dispensation, the psalmist sang, 'Bless ye God in the assembly, even the Lord, from the fountains of Israel' [Ps. 68: 26]. But since then the Jews have fallen out of favour because of their conspiring against the Lord, and the Saviour has built up from among the gentiles a second assembly or Church, our holy Christian Church, and spoke of it to Peter, saying 'And upon this rock I will build my Church, and the gates of hell shall not prevail against it' [Matt. 16: 18].

David prophesied clearly concerning the two churches, of the first, that it is cast off, 'I have hated the church of the evil doers' [Ps. 26: 5]; and in the same psalm of the second church that is abuilding, 'Lord, I have loved the beauty of thine house' [Ps. 26: 8]; and straightaway after, 'In the churches, will I bless thee, O Lord' [Ps. 26: 12]. For since the single church that was in Judaea was cast off, henceforth the churches of Christ abound in all the world. These are they of which it is said in the Psalms, 'Sing unto the Lord a new song, and his praise in the church of the saints' [Ps. 149: 1]. In agreement with these passages is that where the prophet said to the Jews, 'I have no pleasure in you, saith the Lord of hosts', and immediately afterwards, 'For from the rising of the sun even unto the going down of the same, my name shall be great among the gentiles' [Mal. 1: 10-11]. It is of this holy Catholic Church that Paul writes to Timothy, 'that you may know how you ought to behave in the house of God, which is the church of the living God, the pillar and ground of the truth' [1 Tim. 3: 15].

26. Now the word *Ekklesia* has different applications, as when it is used in Scripture of the crowd that filled the theatre at Ephesus, saying, 'And when he had thus spoken, he dismissed the assembly' [Acts 19: 41], or when one applies it, quite properly and correctly, to heretical gatherings since there is a 'church of the evil doers', I mean the conventicles of the Marcionites, Manichees and others. And because of this variety of use, there has been given to you the article of faith 'and in one holy Catholic Church', so that you should flee their wretched gatherings, and ever keep within the holy Catholic Church in which you are regenerate. Should you ever be staying in some strange town, do not just ask, 'Where is the Lord's house (*kyriakon*)?', seeing that all those sects of the ungodly would have their dens called Lord's houses. And do not be content to ask,