

A LITERAL AND LITERARY TRANSLATION OF
CEREALIS EPISCOPI CONTRA MAXIMINUM ARIANUM LIBELLUS

A dissertation submitted to the
Faculty of the College Department
of St. Meinrad Seminary
in partial fulfillment of the requirements for
a Bachelor of Arts Degree.

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April, 1963

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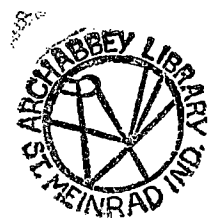


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Introduction

Like many authors of Early Christian times, not much is known about Cerealis. And what we do know concerns two events within a span of seven, or four, years, depending on the source. If one excludes Cerealis' Libellus, there are only two sources for our knowledge of Cerealis.

The big source is a short article on Cerealis in Genadius' De Viris Illustribus.¹ From this article one learns that Cerealis was an African bishop. From the context, and from the adjective "Afer," it is evident that Cerealis was a native-born African. However, there is no indication as to whether he was a Negro, or white. We also learn that Cerealis must have been well versed in the Scriptures, because he was able to answer Maximin,² the Arian bishop, in his Libellus, with many testimonies from the Bible.³ As was said, this is our best-known source for knowledge about Cerealis' life. Thus, we do not know the date of his birth, nor anything about his early life, or even the date of his death. As Dom Ceillier says, he was without distinction until he became bishop.⁴

Although the second source of our knowledge is very short, I think it is more valuable than the first source mentioned. From it we learn explicitly that Cerealis was a bishop, that he was Bishop of Castellum-Ripensis, that Castellum-Ripensis was in the Afrian province of Mauretania

Caesariensis, and that Cerealis was present at a conference held by the order of King Huneric at Carthage on the first of February, 484. Implicitly, we find out that Cerealis was a young bishop, both in age and in the occupation of his See, and finally, we find the only source for dating Cerealis' Libellus. Indeed, this source is only a list, according to their respective provinces, of the Catholic bishops whom King Huneric convoked at Carthage for a conference on February 1, 484. The author of this list, to whom we are deeply indebted, is Victor, Bishop of Vita, in the African Province of Byzacena.⁵

Some of the points sifted from Victor need enlarging upon. There were many towns in Africa with the name Castellum (Castile), so it is impossible to know the precise town of which Cerealis was the bishop. However, the province of Mauretania Caesariensis was in northeastern Africa, embracing the coast of the Mediterranean Sea for about 500 miles, and extending back into the continent of Africa about 180 miles. It was located between the present-day Rock of Gibraltar and Carthage, beginning 200 miles east of the former, and having its western boundary about 250 miles west of Carthage. On a map of today, Mauretania Caesariensis would occupy the northern fifth of Algeria.⁶

The fact that Cerealis was listed in the second last place among the 120 bishops of Mauretania Caesariensis has led to the conjecture that Cerealis was one of the youngest

bishops present for the conference, and also that he had been a bishop for only a short time.⁷ The matter of dating the Libellus will be taken up later.

There are short articles on Cerealis in various Patrology texts, encyclopedias, and general biographies. But it is evident that all of them have drawn their information from the two sources mentioned above, as well as from the Libellus, especially from Cerealis' own introduction to the same work.

There has been some debate as to the date of the Libellus. The dates held for its writing range from 478⁸ to 485,⁹ with Bardenhewer putting forth the year 480.¹⁰ There can be no doubt that these dates originate from Victor's list, since it is the only source for dating the work. As mentioned before, these 120 bishops were assembled by Huneric, who ruled from 477 to 484. Of the three possible dates mentioned above, only Bardenhewer's has any reasons backing it. It will be remembered that Bardenhewer theorized that since Cerealis was numbered second last in the list, he was young both in age and in the occupation of his See. For no apparent reason, Bardenhewer then picks a span of four years between Cerealis' appointment and the conference at Carthage, thus dating the Libellus c. 480. At least, all agree to a certain extent, thereby making 480 a plausible guess.

Although Bardenhewer says that the Libellus is written in the literary genre of a dialogue,¹¹ I would be more inclined to call it a debate, because it consists of a challenge

by Maximin in the Introduction, and then the actual answering or rebuttal by Cerealis in the Libellus itself. A dialogue is defined as "a literary composition in which persons are represented as reasoning on, or discussing, a subject."¹² There is none of this in the Libellus.

Maximin's challenge furnishes the method of proof used in the work. For Maximin asked Cerealis to establish the catholic faith as the true faith by the use of two or three quotations from Holy Scripture to overcome each of the eighteen objections or difficulties which Maximin gave. Cerealis, however, brought forth 141 quotations in the whole work. And the reader will find upon reading the translation that all these quotations form a skeleton for the work. After the statement of the objection, Cerealis begins each chapter with a quotation from the Bible, which is usually explained somewhat. And then there follows another quotation, another explanation, etc., until the objection has been overcome by numerous quotations. The whole Libellus is constructed in this manner. One point to be remembered is that many times Cerealis paraphrases Biblical quotations. He also applies Old Testament quotations quite freely to the Trinity as a whole, and to the three Persons individually. By means of these quotations, Cerealis supplied written proof for the Catholic doctrine of the Trinity. In fact, in two books I found the title of the work to be De Fide Sanctae Trinitatis.¹³ One interesting point to note is that even though

this work was written c. 480, it is very much in step with our times, due to the recent emphasis on Biblical and Scriptural studies. Also, the present-day ecumenical movement places much stress on the Bible, and especially on Scriptural proofs of our Faith, rather than on cut and dried dogmatic proofs, which tend to alienate our separated brethern.

A short summary of the work should be given. From Cerealis' Introduction to the work, we learn that after Cerealis had answered some questions about some villages near his diocese which had recently been burned, he was accosted by an Arian bishop, Maximin. Maximin declared to Cerealis that God had burned the cities because of the sins of the Catholics. Cerealis replied that God should rather abandon them (the Arians), because of their lack of faith. Maximin thereupon challenges Cerealis to prove that the catholic faith is the true faith, and gives Cerealis eighteen difficult point of doctrine, to be proven by quotations from Scripture. The Libellus itself is made up of Cerealis' answers. The last few sentences of the work find Maximin vanquished, admitting defeat.

This thesis is a literal and literary translation of the Libellus, as found in vol. 58 of Migne's Patrologiae Latinae Cursus Completus. The necessary comments are placed in the footnotes, the bulk being made up of Scripture references. Since the original work does not contain the location of the quotations in the Bible, all 141 had to be

traced, in order to enhance the usefulness of the work. Any errors in the text are also pointed out in the footnotes, as well as interesting grammatical constructions. As a further benefit, a select vocabulary is given after the footnotes, pointing out unusual and rare words. Except where there was a danger of dogmatic error, all translations of the Scripture quotations are my own. Finally, this is the first English translation of the Cerealis Episcopi Contra Maximinum Arianum Libellus.

CEREALIS EPISCOPI CONTRA MAXIMUM ARIANUM LIBELLUS

INTRODUCTION

When Cerealis, bishop of Castellum, and a man of the holy catholic faith, came to Carthage, the news of his arrival disturbed the king, for he was very close to those cities which had been burned in hatred of God. He was questioned by the proper authorities concerning the veracity of certain rumors. After he had given an orderly explanation, Maximin, an Arian bishop, came up to Cerealis and said: "Do you see what your sins cause? Because of them God has abandoned you."

But Cerealis fired back: "Why has He abandoned us, instead of you, who destroy souls under the guise of the name Christian - you who do not belong to the true faith?"

Maximin sneeringly said: "If you belong to the true faith, let me propose objections to your faith. Two or three proofs to overcome each objection will suffice to prove the veracity of your faith."

Cerealis happily replied: "I shall bring forth not two or three proofs, but many."

Maximin then proceeded to give his list: "First of all, prove these points by your teaching:

"The Son is equal to the Father.

"God the Father, God the Son, and God the Holy Ghost are one, as far as unity is concerned.

"How was the Son sent by the Father?

"How does the Father glorify the Son?

"The Son is omnipotent.

"Why did the Son say: 'The Father is greater than me?'

Or why is it said: 'The Father handed over the Son?'

"The Son's power has full freedom.

"Disprove the statement of those who see the origin in the Father, and thus say that it is the causer~~who~~ begets.

"Disprove the statement that the Father ordered the Son to create.

"The Holy Spirit is God.

"The Holy Spirit is the Creator.

"The Holy Spirit is Life-giver.

"The Holy Spirit is omnipotent with respect to both His own power and His will.

"How can the Trinity be one?

"The Son is invisible.

"Disprove the statement: 'From the Father, (through) the Son, and (in) the Holy Spirit all things are made.'

"Explain this question: 'Why is the Father named first, then the Son?'

"Disprove the statement: 'The Father has subjected all things to Him (the Son).'"

Chapter I

Cerealis: The Apostle Paul teaches as follows that the Son is equal to the Father, saying: "Think the same thing within yourselves, which was in Jesus Christ, who, since He was by nature¹⁴ God, did not consider it robbery to be equal to God" (Phillipians 2).¹⁵ He who is by nature God cannot be the less, and He did not steal what He did not have, because He always was God by nature. John says in his Gospel: "Therefore the Jews wanted to kill Him, because He not only violated the Sabbath, but He also called God His own Father, making Himself equal to God" (John 5).¹⁶ Likewise, the Lord Himself said; "He who sees me, sees also the Father."¹⁷ And also in the Gospel: "The Father and I are one."¹⁸ He said "one" here to mean equality, because they are equal, who are one. Moreover, He therefore said "we are," because the other is the Son. Yet the Father and Son are one. For God is not divided, as the Son says: "I am in the Father, and the Father is in me."¹⁹ Because, indeed, not only the Father and the Son, in addition to the Holy Spirit, are one, as you will see demonstrated below, but "one" pertains to the union of the Father and the Son, and moreover "one" pertains to the Lord alone, because He is also the Father, and the Son, and Holy Spirit. And our Lord Himself says in the Gospel: "All things which the Father has, are mine."²⁰ The Son, too, Himself says to the Father in the Gospel: "All

things that are mine are yours, and all of your things are mine."²¹ And again: "He who does not honor the Son, does not honor the Father."²² Again in the Gospel: "He who hates me, hates my Father, too."²³ Again, in the Epistle of John: "He who denies the Son, also does not have the Father; but he who acknowledges the Son, has both the Son and the Father."²⁴ Again, in Solomon: "For He is the brilliance of eternal light, and the spotless mirror of the majesty of God, and the image of His goodness" (Wisdom 7).²⁵ He said this concerning the Son. Again in the Gospel: "Just as the Father has life in Himself, thus He has given to the Son to have life in Himself, too."²⁶ However, when He says, "He has given," "He has begotten" is meant. Otherwise, if the Father gave life to the Son, after He was already born, then the Son was born without life. So how does He Himself speak in the Gospel: "I am the way, the truth, and the life?"²⁷ In like manner, the Apostle, in the Letter to the Hebrews, says thus concerning the Son: "Who, since He is," he says, "the brightness of His glory, and the image of His substance, managing also all things by the word of His power" (Hebrews 1).²⁸ Therefore, may the brightness of His glory, and the image of His substance seize the brightness, that is, the truth?²⁹ Moreover, the image of God is called the equal of God. Likewise the Apostle Paul says to the Colossians concerning the Son: "In Him dwells corporeally all fullness of Divinity."³⁰ If all fulness of Divinity dwells in Christ, then how is the

Son less?

Chapter II

That God the Father, God the Son, and God the Holy Spirit are one is taught as follows. The Lord Himself says in the Law: "Hear, O Israel, the Lord, your God, is one God."³¹ And the Apostle says: "There is no God, except one."³² And again he says: "one God, one faith, one baptism" (Ephesians 4).³³ The Apostle James says in like manner: "You believe that there is one God, you do well; even the devils believe and tremble" (James 2).³⁴ The devils tremble violently at this belief which they were unwilling to accept as true. The Lord says: "I am God and there is not another besides me."³⁵ Likewise in Psalm 27: "Who is God besides the Lord, or who is God besides our God?"³⁶ And they confess that the Son is also God. Let them show me how He is one, unless the Father, the Son, and Holy Spirit are one.

Chapter III

How the Father has sent the Son, is taught as follows. The sending of the Son is the Incarnation of the Son; and the Apostle Paul shows who has been sent, whether the Son of God or the Son of man, saying: "God sent His Son, born of a woman, born under the Law, so that He might redeem those who were under the Law" (Galatians 4).³⁷ Therefore, He who was born of a woman, He who was Himself sent, was also under the

Law, just as He said; for God established the Law. The same Apostle also says concerning Christ: "He emptied Himself, taking the nature of a slave" (Phillipians 2).³⁸ When He emptied Himself, at that time He sent Himself; for even the Son Himself says: "I have come to seek and save that which had perished."³⁹ He does not say here "I have been sent," but "I came." For the Holy Spirit also sent Him. This, as He taught, is written in Isaias, the prophet: "And now," he said, "the Lord has sent me, and His Spirit" (Isaias 48).⁴⁰ The Son likewise says: "The Spirit of the Lord was upon me, by reason of which He has annointed me, and has sent me to preach the Gospel to the poor, etc."⁴¹ Therefore the Holy Spirit is greater than the Son, if he who sends is greater, because the Holy Spirit sent the Son of God. God indeed is everywhere, because He says: "I fill heaven and earth."⁴² And elsewhere He says: "Heaven is my seat; moreover, the earth is the footstool of my feet."⁴³ How, then, is the Son sent? or how does the Father send Him, if everywhere, in heaven and on earth, God is one? First, learn where not only equals, but also greater ones are sent by lesser ones, as we have read that an angel was sent by Tobias, and Christ was sent by Pilate to Herod. Do you think⁴⁴ the angel humiliated himself for going where he was sent by Tobias? or did Christ humiliate Himself because He was sent by Pilate to Herod? Your wish to know how the Son is everywhere, and yet He is not where He is sent. Listen to what the Son Himself says:

"No one has ascended into heaven, except He who has descended from heaven; the Son of Man, who is in heaven."⁴⁵ For He did not say, "who was in heaven," but "who is in heaven," and yet He was speaking on earth; but the man then on earth was also God. For if He was not God on earth, how did the angels wait upon Him, as has been written: "And the devil left, and the angels came, and waited upon Him."⁴⁶

Chapter IV

How the Father glorifies the Son is taught as follows. For the Son also glorifies the Father, as has been written in the Gospel, when the Son says to the Father: "I have glorified you over the earth."⁴⁷ The Son also says again: "Father, glorify Your Son, so that Your Son may also glorify Your."⁴⁸ The Holy Spirit Himself also glorifies the Son, because it has been written: "He will glorify me, because He will learn from me, and announce to you."⁴⁹ If therefore the Holy Spirit glorifies the Son, the Holy Spirit is never greater than the Son. And the Son says in a psalm: "A sacrifice of praise will honor me."⁵⁰ Therefore a sacrifice of praise is understood to be the holocaust of the Passion; in the Passion, therefore, man is glorified, for God is always glorious. You wish to know how the Son was not only always glorious, but also how He was and is the God of glory. The Apostle Paul says concerning the Jews: "For if they would have known, they would never have crucified the Lord of

glory."⁵¹ Therefore, in view of this, only the man, who was able to die, was also able to be glorified. For learn what the Son says about how He sanctifies Himself, when He says: "In truth, I make myself holy."⁵²

Chapter V

That the Son is omnipotent is taught as follows. One reads in Solomon: "Your omnipotent word, O Lord, springing forth from Your royal throne, sprang forward into the middle of the land of destruction" (Wisdom 18).⁵³ Thus, he who occupies a royal throne is also a king. Also in the Apocalypse: "The Son of God, who is and who was omnipotent God, says this."⁵⁴ In the Gospel: "All things whichever the Father does, these the Son also does in like manner" (John 5).⁵⁵ Also in the Gospel: "Just as the Father raises the dead and gives them life, thus the Son gives life to whom He wishes."⁵⁶ In Isaias the Son says: "Behold, I will cast my hand over you and they will be ravaged who have plundered you, and you will know that I am the all-powerful Lord, and that He who sent me is the all-powerful Lord."⁵⁷

Jeremias the prophet says: "He is great, and He does not have a limit, this eminent and immeasurable one who is our God; and there is not another."⁵⁸ And so that it may be clear that it is said about Christ, there follows: "Afterwards he was seen on earth, and He lived with men."⁵⁹ Likewise the Apostle: "We, however," he says, "proclaim Christ,

the power of God, the wisdom of God."⁶⁰ Also when he speaks about the Jews: "The Fathers of whom," he says, "And by whom Christ is according to the flesh, who is above all the Blessed God unto ages."⁶¹ Amen.

Chapter VI

It is now brought out why the Son could say: "The Father is greater than me,"⁶² or why it could be written that the Father handed over His Son. It has been written in the Psalms, with the Son saying to the Father: "From the womb of my mother You are my God" (Psalms 21).⁶³ Therefore, from the mother's womb, God is His Father, and therefore the Father is greater. The Son Himself also says in the Psalms: "O Lord, I am Your Servant, I am Your servant and the Son of Your female slave" (Psalms 115),⁶⁴ that is, of Mary. He Himself is a slave, and for that reason the Father is greater. Likewise: "God, my God, look upon me: why have You forsaken me?" (Psalms 21).⁶⁵ And again: "Save me from the lion's mouth."⁶⁶ These pertain to (Christ as) man; for He also says: "I have the power to lay down my life, and I have the power to take it up again; no one takes it from me, but I put it away from me, and I take it up again."⁶⁷ In the Psalms: "I have slept and I have taken rest, and I have arisen, because the Lord has received me."⁶⁸ And the Apostle, because the Son gave Himself up, says thus: "He has loved me," he says, "and has given Himself up for me."⁶⁹ And again the

Apostle says: "He loved His Church, and gave Himself up for her, cleansing her in the bath of water by means of⁷⁰ the word."⁷¹ Paul, also, in the Epistle to the Ephesians: "As Christ has also loved us and given Himself up for us."⁷² In like manner He Himself says in the Psalms: "I have willed to do Your will, my God."⁷³ (The humanity of Christ) speaks in the Psalms: "My God," when He said above: "From the womb of my mother You are my God."⁷⁴ And, moreover, following later, when He said: "So that I may do Your will, my God," He added, "I willed;"⁷⁵ because He will^{ed} it, He did it; for He it is about whom it is written: "All which He willed, He did."⁷⁶ He Himself willed to be born, He will^{ed} to die, He willed to suffer all, both to be hungry and to be thirsty, and to be exhausted, and moreover, just like a man. But now, do you wish to know how He is the Son of God? Isaias says: "The Eternal God, who made the ends of the earth, did not work nor burn Himself out," etc.;⁷⁷ He says this about the Son, about whom also has been written: "All things have been made through Him."⁷⁸ For nothing bad or laborious could God suffer, to whom it is said in Psalm 20: "Evils will not come near You, and the javelin will not approach Your tent."⁷⁹

Chapter VII

Concerning the freedom of the Son's power, it is taught as follows. In the Gospel He says: "Father, I will that where I am, they also may be with me" (John 17).⁸⁰ He did

not say in the Gospel, to the leper, "I ask," but "I will, be cleansed" (Matthew 8).⁸¹ Likewise in the Gospel, when Peter begged that he might walk on the top of the water, Jesus says to him: "Come."⁸² He did not ask, but He said, "Come." In like manner He said to the Canaanite woman: "I have not been sent except to the sheep which have been lost from the house of Israel" (Matthew 15).⁸³ The woman was a Gentile, but because He willed, He bestowed a favor and restored her daughter to health. Yet He had said He was not sent to her. For Christ had not been appointed to the Gentiles, but to the Jews; then He said: "'O woman, great is your faith; may it be done for you as you wish.' And her daughter was healed from that hour."⁸⁴ Why did He bestow a favor on her, to whom He had said He was not sent? Therefore you see that He did that which He willed, and not that which another commanded. Likewise, in the Psalms it says about Christ: "Everything which the Lord willed, He did in heaven, and on earth, in the sea all the depths."⁸⁵ It does not say "whatever He asked."

Chapter VIII⁸⁶

Now, against the proposed argument: He who generates is greater, he who is generated is lesser. These things are perceived in time; however, there is no time in the Christ, through whom all things are made. For it is admitted that he is not everlasting from time who is generated before time, as we read that Adam was begotten by no one, and nevertheless

both he and his sons were both like and equal, because both were men. Greater and lesser results from time, because one grows old, and the other grows up. But with God there never was time.

For time itself was made by the Son, and indeed nothing is temporal in God. Take away time, therefore, and show me someone greater and lesser. In what manner the Son is lesser than not only His Father, but also than the angels, the Apostle Paul says to the Hebrews about Him: "Now," he says, "we have seen Jesus made a little less than the angels."⁸⁷ Why? It follows: "On account of the suffering of His death" (Hebrews 2).⁸⁸

Chapter IX

Against the objection: It is the causer who begets; they are considering the beginning. Power is not of the Father, where there is no will. For the Father has begotten, neither by willing nor by non-willing, but by nature. Rather, if He, willing, has begotten, then the will itself of the Father is the Son, as we read. Because He is the word and power and wisdom, He is also the will of the Father. If at any time He was not the Son, there was no Father, because the Father could not have been if He had not had a Son.⁸⁹ But just as the Father is eternal, thus also the Son is eternal, concerning whom it has been written: "In the beginning there was the Word, and the Word was with God; and the Word, which

was in the beginning with God, was God" (John 1).⁹⁰ He is not contained by time, nor does He have a beginning, nor is He bounded by ages. Even in the Psalms the Son says to the Father: "I am always with You."⁹¹ For if the Son was always with the Father, how is the Father the causer, who was never before? Likewise it is said concerning Him: "Before the mountains were made, and the earth and world fashioned, You are from ages to ages."⁹² If therefore the Son is the will of the Father, let someone tell me how the Father is the causer, without whom the Son never was, because the Father without a will simply could not be. That He is called the Father, He is so named on account of the Son, and He is called God from God. But because the Son said so, and the fact that He is called the Son, He is so named on account of the Father. For "I am in the Father, and the Father is in me,"⁹³ is not separated. And so there is one God. But if the Son is less than the Father, why did He say "the Father is in me?"⁹⁴ A lesser can never fully embrace the greater.

Chapter X

Against the objection, that the Father has ordered the Son to create, the answer is as follows. Indeed the Father Himself has created, for it has been written: "Let us make man to our image and likeness" (Genesis 1).⁹⁵ By these words they are declared to be equal-workers, so as to show that there is one God. There follows in the Scripture: "And God

made man to His image and likeness."⁹⁶ He did not say "gods made," when he had said, "Let us make man;" but he said: "God made man to His image and likeness." Likewise, if the Father did not create, then how does the Son say: "My Father works constantly even until now, and I work?"⁹⁷ In like manner, if the Father did not create, then how do the Apostles say to the Father: "O Lord, You are the one who made heaven and earth, the sea and all things which are in them, who said through the mouth of Your holy son David: 'Why did the Gentiles complain, and the people consider vanities? The kings of the earth stood up, and rulers came together into one place against the Lord, and against His Christ' (Psalms 2).⁹⁸ For, in truth, Herod and Pontius Pilate, together with the Gentiles, and the whole of Israel, came together into this city concerning Your Holy Son Jesus Christ, whom You anointed, and they did just as Your Hand and Your counsel had fixed beforehand" (Acts 4).⁹⁹ Thus, they too were speaking about Christ to the Father, who said: "You are, O Lord, who made heaven and earth, the sea and all the things which are in them."¹⁰⁰ Read in the Acts of the Apostles, and you will find that that thought is expressed to the Father concerning the Son.

Chapter XI

That the Holy Spirit is God is brought out as follows. Peter said to him who kept some of the money of a farm: "Why

is it that Satan has filled your heart to lie to the Holy Spirit?"¹⁰¹ And afterwards he added: "You have not lied to men, but to God" (Acts 5).¹⁰² It is written in the Acts of the Apostles also that when Peter is thinking about a vision and is perplexed, that the Holy Spirit says: "Behold, men seek you; arise and go down, and accompany them, without doubting, because I have sent them to you. And coming to Cornelius, Peter said: "I know that God is not a respecter of persons'" (Acts 10).¹⁰³ For he was sent to this Gentile by the Holy Spirit, because up to this time the Gospel was not proclaimed to the Gentiles, but to the Jews alone. Similarly, in the Gospel: "Jesus, however, full of the Holy Spirit, returned from the Jordan."¹⁰⁴ But is He not God who fills God? Therefore God was in Christ, and filled with God, Christ returned from the Jordan. The Apostle also says: "Do you not know that your bodies are the temple of the Holy Ghost who is in you?"¹⁰⁵ Paul continues: "Therefore, glorify God in your body."¹⁰⁶ Likewise in Solomon: "The Spirit of the Lord has filled up the world."¹⁰⁷ And Isaias the prophet says: "And the Lord said to me: 'Go, say to this people: "You will hear with the ear, and you will not understand,"'" etc.¹⁰⁸ That one whom Isaias calls God, the same one the Apostle calls the Holy Spirit. If God is a spirit, how is the Holy Spirit not God; if the Holy Spirit is not God, how does the Apostle Paul say: "There are differences of gifts, but the same Spirit: and there are varieties of

labors, but one God, who works all things in all, who allots special things to each one according as He wishes" (I Corinthians 12)?¹⁰⁹ He is the Holy Spirit about whom the prophet Isaias says: "The Spirit," he says, "of wisdom and understanding, of counsel and fortitude, of knowledge and justice, and of fear of the Lord."¹¹⁰

Chapter XII

That the Holy Spirit is also creator is brought out thus. In Job we read: "It is the divine Spirit who made me."¹¹¹ In the Psalms: "Send forth Your Spirit and they shall be created" (Psalms 103).¹¹² In the Gospel: "Mary was found, having (her child) by the Holy Ghost."¹¹³ To her had been said: "The Holy Spirit will come upon thee, and the power of the Most High will overshadow you."¹¹⁴ In the Psalms: "By the word of the Lord the heavens were established, and by the Spirit of His mouth all their excellence" (Psalms 32).¹¹⁵ If the Holy Spirit made the Son of God in the womb of a virgin, what was lacking to God because He did not create? In the Gospel it says: "If anyone has not been reborn of water and of the Holy Spirit, he cannot see the Kingdom of God."¹¹⁶ Why it is greater to bring forth again than to create. Lo! the Holy Spirit regenerates when we are reborn through Him in Baptism.

Chapter XIII

It is brought out as follows that the Holy Spirit is the life-giver. The Apostle says: "The letter kills, but the Spirit gives life."¹¹⁷ In like manner in the Gospel: "It is the Spirit who gives life, but the flesh is useful for nothing" (John 6).¹¹⁸ In Ezechiel, the prophet commanded the dry bones of the sons of Israel and said: "I will put my Spirit in you, and you will live."¹¹⁹ Likewise, the Apostle says: "But if His Spirit, who raised Jesus Christ from the dead, dwells in you, He will also vivify your mortal bodies, through His Spirit dwelling in you" (Romans 8:11).¹²⁰ & 121 Therefore mortal bodies are vivified by the Holy Spirit.

Chapter XIV

That the Holy Spirit is omnipotent with respect to both His own power and His will is taught thus. The Apostle says: "Revelation of the Spirit is given to one for profit, the expression of wisdom is given to another through the Spirit, to another the expression of knowledge according to the same Spirit, faith in the same Spirit to another, to another the gift of healings in the one Spirit, to another the gift of miracles, prophecy to another, the judgment of spirits to another, to another varieties of languages: however, one and the same Spirit works all these, dividing special things to anyone according as He wishes" (I Corinthians 12).¹²²

Behold that the one and the same Spirit works as He wishes, not those things which are commanded to Him. The

Lord Himself says in the Gospel: "The Spirit breathes where He wishes" (John 3).¹²³ In the Acts of the Apostles the Spirit orders Philip to join himself to the eunuch of Queen Candace. The Spirit likewise says: "Separate for me Barnabas and Paul for the holy work to which I have called them."¹²⁴ Behold the Holy Spirit separates and calls Apostles. In like manner, concerning Apostles: "They tried to go into Bithynia,¹²⁵ and the Holy Spirit did not allow them."¹²⁶ Look! He commands the Apostles. Similarly, it says in Solomon: "The Holy Spirit is Wisdom to me, that is, in Christ. The Holy Spirit is unique, versatile, fine, immovable, undefiled, true, tranquil, loving the good, having power over all things, knowing all things beforehand, and He who pervades all understanding spirits, a profound ornament."¹²⁷ Behold such is the Holy Spirit. Likewise in the Gospel: "And Jesus returned into Galilee in the power of the Spirit."¹²⁸ In the power of the Spirit Christ walks. Likewise in the Acts of the Apostles we read that the Apostles spoke just the proclamation made known to them. The Spirit told the Apostles how they were to speak. In like manner the Apostle Paul declares those things which the Holy Spirit bestows, when he says: "But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, mildness, temperance."¹²⁹ And we read in John the Apostle: "God is love."¹³⁰ If God is love, what is the Holy Spirit whose property is love? For thus reads the text above: "That the fruit of the Holy Spirit is

love."¹³¹

Chapter XV

Concerning the Trinity and divinity of the Word. If there is not a Trinity, why has it been said: "Go, baptize all nations, in the name of the Father, and of the Son, and of the Holy Spirit?"¹³² If there is not a unity, why was it said "in the name," and not "in the names?" If there is not a Trinity, why does the Lord say: "I am the God of Abraham, the God of Issac, and the God of Jacob?"¹³³ If there is not unity, why does He use the word "God" three times, instead of saying "gods?" If there is not a Trinity, why do the Seraphim say in Isaias by way of praise: "Holy, Holy, Holy, Lord God of hosts" (Isaias 6).¹³⁴ In that text there is expressed both the Trinity and unity, because they say "God" and not "gods." If there is not a Trinity, why does the Apostle say: "From Him, and through Him, and in Him are all things?"¹³⁵ If there is neither Trinity or unity, why the following, "glory to Him," and, if there are many gods, why not "glory to them?" But if some wish to understand this concerning the Father, then let them not attack the Son, since, just as the Father generated the Son, through the Son, all things have been made. Therefore God is not counted, is not increased, lacks nothing, because He is not lessened. If the Son is certainly God, He does not acknowledge that the above are in Him, but He says to the devil tempting Him: "You shall not

tempt the Lord, your God" (Matthew 4).¹³⁶ And the Apostle Thomas says, when he gently touches the places of His wounds: "My Lord and My God."¹³⁷ The Trinity is inseparable, assuredly! But neither has it been said where it is not. The Father, and the Son, and the Holy Spirit are everywhere at the same time, and they are neither separated by places, because God is not corporeal, nor is God counted, because He is not subject to numbers, and so, our God is one. For although there is a Father, and a Son, and a Holy Spirit, no Christian will be able to say that there are three Gods, because divine nature is in no way separated from itself. Number indeed gives the succession, but equality is not lost, for the second follows the first, and the third is connected to the second. But since degrees cannot exist among equals, yet they may be subjected as far as numbering is concerned, and hence there will be but one, since there is not a second. To be sure, a second holds the rank of a lesser thing, and the lesser implies a second, and a second suggests an inferior, and an inferior designates an unequal. Take away the difference, and you will not have that which you may number. The Prophet says: "There is no numbering His Wisdom."¹³⁸ If His Wisdom is not numbered, how is the Son numbered, who is the Wisdom of the Father, as the Apostle says? And so the Son is named second after the Father, though wisdom may not be numbered simply because He is the Wisdom of the Father.

Chapter XVI

That the Son is invisible is taught as follows: "No one knows the Son except the Father, and no one except the Son knows the Father, and he to whom the Son has been willing to reveal."¹³⁹ The Apostle Paul has written concerning Christ: "He is the invisible firstborn of all creation."¹⁴⁰ Also: "Jesus Christ came into this world to make sinners safe, of whom I am the first; for this reason then, I have obtained mercy, namely, that Christ Jesus might show firstly in me every patience in the formation of those who shall believe in Him for the attainment of eternal life; now to the immortal King of ages, to the invisible God alone may there be honor and glory unto ages of ages."¹⁴¹ Therefore, the Son is invisible, who came to save sinners. If the Son is seen, the Father is also seen, because it has been written: "He who sees me, sees also the Father."¹⁴²

Chapter XVII

Against the objection: from the Father, through the Son, all things are made in the Holy Spirit. Listen, because you will find it said that not only from the Father, but also from the Son, and the Holy Spirit, all things are made. The Apostle speaks thus to the Ephesians concerning the Son: "But practicing truth in love, may we be increased in all things through Him, who is the head, Christ, from whom the

the whole body is joined and constructed."¹⁴³ Behold, about the Son; now hear also about the Holy Spirit: "If one shall not have been reborn of water and the Holy Spirit, he cannot see the Kingdom of God."¹⁴⁴ And, again, we read in the Gospel: "Everyone who has been born of the Spirit is thus."¹⁴⁵

Chapter XVIII¹⁴⁶

Against the objection: that the Father brings forward evidence for the Son. Christ Himself says in the Gospel: "I am the one who brings forward evidence concerning myself."¹⁴⁷ Thus He testifies concerning Himself. The prophets have brought forth proof for the Son; you don't think, do you, that the prophets are greater than the Son? But although I have shown that He has given testimony to Himself, it will not be the type given by my adversaries: "I am," says the Son, "the one who hears witness concerning myself."¹⁴⁸

Chapter XIX

Against their objection: "Why the Father is mentioned first, then the Son." Listen! The Son is named first by the Father. The Apostle says to the Galatians: "Not by men, nor through man, but through Jesus Christ and God the Father."¹⁴⁹ Likewise to the Thessalonians he says: "But our Lord Himself, Jesus Christ and God our Father, who has loved us, and has given eternal comfort, etc."¹⁵⁰ See - the Son is named first! Listen again - even the Holy Spirit is named in first

place. The Apostle says: "One body and one Spirit, just as you have been called in one hope of your calling, one God, one faith, one baptism, one God and the Father of all."¹⁵¹ Behold he has mentioned the Spirit first, and the Father afterwards. But I ask you, do you think because we read in Leviticus that Jacob is named in the first position within one sentence, Isaac in second place, Abraham in third, that we must say for that reason that Jacob was better than Isaac, or that Isaac was greater than his own father Abraham, in that text: "And I will remember the covenant with Jacob, the Lord says, and the Covenant with Isaac, and the covenant with Abraham."¹⁵² If men are not prejudged, why does ranking bring a disadvantageous decision in God's case, if perhaps the Father in some passages is ranked higher than the Son, or if the Son is placed in a better position in relation to the Holy Spirit or in relation to the Father.¹⁵³

Chapter XX

Against their objection: "The Father has subjected all things to Him (the Son)." The Apostle, when writing to the Corinthians, says concerning the Son: "He must reign," he says, "until He places all His enemies under His feet" (I Corthians 15).¹⁵⁵ And to the Philipians: "Whence we also long for the Lord Jesus Christ, our Savior; Who will transform the body of our lowliness, forming it to the body of His glory, according to the operation, by which He subjects

all things to Himself."¹⁵⁶ In like manner the Apostle says that the Son will hand the Kingdom over to God, His Father; for it has been written about Christ: "When He has handed over the Kingdom to God the Father."¹⁵⁷ Therefore, is the Son greater in relation to¹⁵⁸ the Father, because He Himself will hand over the Kingdom to His Father?

These are the quotations which I have been able to quote at such length and which I have picked out; but many things have been omitted because of my desire to move on quickly. The reader can find them. But let the reader grasp at least this: that the Lord God is by no means subjected to number, by no means to be separated: for that which is very small is not God; and also, let the reader hold that both the Son and the Holy Spirit are acknowledged to be God.¹⁵⁹ Moreover, this is true perfection, when comparison with another not only does not subjugate, but the possibility of increase does not even remain. God is a spirit, not flesh; He is intellect, He is not piled-up material;¹⁶⁰ He is an inner light, not poured-out matter. Therefore, the Father is not divided, nor the Son nor the Holy Spirit, because they are not such as to yield themselves to being cut. Nevertheless the Father is a Father, the Son is a Son, the Holy Spirit is a Holy Spirit; and they are nowhere without each other: because God can be understood, but not separated. They have not been pressed together in a mass, because they are not like copper; they have not been divided, because they are not

without each other. This is the true and catholic Faith, which Christ taught and handed down, which the Apostles taught, and which all the holy patriarchs and prophets, full of grace, prophesized. With the help of the Father, and the Son, and the Holy Spirit, I have answered your objections from the New and Old Testaments.

But now I propose other proofs for the Catholic Faith, which is spread everywhere. To these points you must respond. In the Book of Wisdom: that, just as God by wisdom, (who is the Son of God), so the Holy Spirit also has known the counsels of the Father. In the same book: that the Son is all-powerful, through Whom all things have been made. Again, in the same book: that the Holy Spirit is omnipotent, even as the Son, who is called the strength of God.¹⁶¹ In the same book: it says that Christ is visible according to humble human nature assumed by Him, but it also proclaims that according to the divine nature He is not visible, but invisible. For that which is seen (in Him) is man, but that which is not seen is acknowledged as God. In the same book it is said that the Son of God is of the substance of the Father. In the Canticle of Canticles, where Christ is said to be a King, when the Church speaks to Him. In Ecclesiastes: that the great deeds of God are innumerable. Hence we teach that they are blasphemers who by separating the Trinity, also believe that we must teach that the Trinity is involved in stages and numbers.¹⁶²

To repeat, it is taught in Psalm 117, concerning Wisdom, who is the Son of God, that the Holy Spirit has also known the counsels of the Father: "But who knows Your intention, unless You have given Wisdom, and have sent the Spirit from the most high places?"¹⁶³ In the same book, that the Son is all-powerful, through whom all things have been made: "For it was not," he says, "impossible for Your all-powerful hand, which has created all things, and the earth from formless matter."¹⁶⁴ In the same book: that the Holy Spirit is omnipotent, even as the Son is:¹⁶⁵ scattered by the Holy Spirit of Your power, and persecuted by their own deeds.¹⁶⁶ In the same book concerning the Holy Spirit, the He is incorruptible: "For Your Spirit in all things is incorruptible."¹⁶⁷ In the same book, it says that Christ is visible according to the humble human nature assumed by Him, but it proclaims He is not visible according to the divine nature, but invisible, saying: "Seeing Him whom they formerly denied, they recognized the true God."¹⁶⁸ In the same book: that the Son of God is of the substance of the Father: "For them You have fed Your people the bread of angels, and You have given them, without effort, the bread prepared from heaven, having in it every delight, and every sweet taste; for You showed Your substance and pleasantness which You have in the Son."¹⁶⁹ In the Gospel according to John: that the Holy Spirit is invisible: "The Spirit of truth, whom the world cannot receive, because the world does not see Him,

nor does it recognize Him; but You will recognize Him, because He will remain with you, and He will be in you."¹⁷⁰

In Canticles it says that Christ is a King when it speaks of the Church: "The King has conducted me into His bedroom, let us rejoice exceedingly and let us take delight in You."¹⁷¹

In like manner, we shall make likenesses of gold to you, with separations of silver,¹⁷² until such time as the King is in His bedroom. In Ecclesiasticus: that the great deeds of God are innumerable. Hence, we teach that they are blasphemers towards the Trinity of God, who, by separating the Trinity, think that we must teach that the Trinity consists in stages and numbers; but who has tracked down His great power, and who has categorized His greatness? In Psalm 27, also concerning Wisdom who is the Son of God, it has been said: that there is no reckoning of His wisdom: "Great is our Lord, and great His excellence and there is no reckoning of His wisdom."¹⁷³

Not able to answer those propositions, Maximin, the Arian, kept delaying from day to day. But Cerealis said to a man who was present and from whom he wanted an answer: "With the help of God, I have responded to the questions proposed by him; why doesn't he answer my propositions?"

But when the man, from whom Cerealis wanted an answer, met the above-mentioned Maximin, he did not speak. So he said to Cerealis: "Go into your own Church, because when I met Maximin, he was unwilling to answer. From this it is

understood that he was not able to, since he was silent and unwilling to respond to your propositions. Already God has judged between you."

FOOTNOTES

1. Gennadius was a priest of Marseilles who wrote between 467 - 480. He is considered an historian of extensive knowledge, accurate judgment, and honorable purpose. Otto Bardenhewer, Patrology, translated by Thomas Shahan, p. 8.

2. There seems to be some confusion as to the actual spelling of the name of the Arian bishop. In the Libellus, Cerealis spells it "Maximinus," which would best be translated as Maximin. However, Gennadius spells it "Maximianus," and Ernest Cushing Richardson, in his translation of Gennadius' De Viris Illustribus, spells it "Maximus." Since one would be inclined to favor Cerealis' spelling, I have spelled the name as "Maximin" in this thesis. Cf. Gennadius, "De Viris Illustribus," Patrologiae Latinae Cursus Completus, edited by J.P. Migne, vol. 58, p. 755. Also, Gennadius, "Lives of Illustrious Men," translated by Ernest Cushing Richardson, Nicene and Post-Nicene Fathers, edited by Philip Schaff and Henry Wace, vol. 3, p. 401.

3. Gennadius, De Viris Illustribus, idem, vol. 58, p. 755. Also, Gennadius, "Lives of Illustrious Men," idem, vol. 3, p. 401.

4. Remy Ceillier, Histoire Generale Des Auteurs Sacres et Ecclesiastiques, vol. 10, p. 468.

5. Victor Episcopus Vitensis, "Notitia Provinciarum Et Civitatum Africae," edited by Michael Petschenig, Corpus Scriptorum Ecclesiasticorum Latinorum, vol. 7, p. 131.

6. Ernest Rhys, editor, Atlas of Ancient and Classical Geography, in Everyman's Library series, p. 52, 53.

7. Otto Bardenhewer, Geschichte Der Altkirchlichen Literatur, p. 549.

8. Rausch, "Cerealis," Kirchenlexikon, vol. 3, p. 14.

9. J. P. Migne, Patrologiae Latinae Cursus Completus, vol. 58, p. 755.

10. Otto Bardenhewer, idem, p. 549.

11. Idem, p. 427.

12. The Winston Dictionary, p. 196.

13. Rausch, idem, p. 14; Antonio Ferrua, "Cereale," Enciclopedia Cattolica, vol. 3, p. 1314.

14. The Latin text has in forma, which is best translated "by nature." Confraternity Edition, Holy Bible, p. 258.

15. Phillipians 2:5.

16. John 5:16, 18.

17. John 14:9.

18. John 10:30.

19. John 14:10.

20. John 16:15.

21. John 17:10.

22. John 5:23.

23. John 15:23.

24. I John 2:23

25. Wisdom 7:26.

26. John 5:26.

27. John 14:6.

28. Hebrews 1:3.

29. The mood of the verb in this sentence (teneat) is in the subjunctive, more precisely, in the deliberative subjunctive, expressing the impossibility of the thing's being done, i.e., the Son, since He was God, could not seize or take this equality with God the Father.

30. Colossians 2:9.

31. Deuteronomy 6:4. "The Law" is a translation of the Hebrew word תורה, which is translated as law, but which also is used to indicate the first five books of the Old Testament, the Torah.

32. I Corinthians 8:4.

33. Ephesians 4:5.

34. James 2:19.

35. Isaias 46:9.

36. This verse is not from the seventeenth Psalm, but is rather to be found in Psalms 17:32.

37. Galatians 4:45.

38. Philippians 2:7.

39. Luke 19:10.

40. Isaias 48:16.

41. This verse is found in the Gospel of St. Luke 4:18. It is also found in the Book of Isaias 61:1.

42. Jeremias 23:24.

43. This quotation is found in Acts 7:49, but it is originally found in Isaias 66:1.

44. The Latin has nunquid; see select vocabulary for the meaning.

45. John 3:13.

46. This quotation is not taken from John 8, but is rather found in St. Matthew 4:11.

47. John 17:4.

48. John 17:1.

49. John 16:14.

50. Psalms 49:23.

51. I Corinthians 2:8.

52. John 17:19.

53. Wisdom 18:15.

54. Apocalypse 2:18.

55. John 5:19.

56. John 5:21.

57. This is most probably a cumulative text, composed of Isaias 1:25 and 33:1. There is no such verse, as it stands, to be found in the Bible.

58. Like the preceding quotation, there is no such verse like this one to be found in the Bible. The most probable source is Jeremias 10:6.

59. Baruch 3:38.

60. I Corinthians 1:24.

61. Romans 9:5.

62. John 14:28.

63. Psalms 21:11.

64. Psalms 115:7.

65. Psalms 21:2.

66. Psalms 21:22.

67. This verse is not found in the Gospel of St. John 20, but rather in John 10:18.

68. Psalms 3:6.

69. Galatians 2:20.

70. The Latin has a misprint at this point, having "n" rather than "in." Augustinus Merk, S.J., Novum Testamentum, p. 645.

71. Ephesians 5:25, 26.

72. Ephesians 5:2.

73. Psalms 39:9.

74. Psalms 21:11.

75. The Latin must have a misprint here, because it has "voluit," rather than "volui," which is necessary for the meaning intended by the author. Another reason for holding that the text should read "volui" is that the same Scripture quotation is referred to above, and there the text has "volui."

76. Job 23:13.

77. Isaias 40:28.

78. John 1:3.

79. Psalms 20:12.

80. John 17:24.

81. Matthew 8:3.

82. Matthew 14:29.

83. Matthew 15: 24.

84. Matthew 15:28.

85. Psalms 134:6.

86. This chapter is not included in the list given to Cerealis by Maximin. Possibly Cerealis included it because he felt it needed clarification, because of other difficulties in his time of which we are ignorant.

87. Hebrews 2:7.

88. Hebrews 2:9.

89. There is a condition contrary to fact expressed in this sentence, using the Pluperfect to indicate past time. An interesting point is that the main clause has a verb in the Perfect tense and in the Indicative mood, rather than the usual Pluperfect subjective form, because a perfect Indicative form can be used in the main clause to express necessity, propriety, possibility, duty. Allen and Greenough, New Latin Grammar, p. 329, par. 517, c.

90. John 1:12.

91. Psalms 72:23.

92. Psalms 89:2.

93. John 14:10.

94. John 14:10.

95. Genesis 1:26.

96. Genesis 1:27.

97. John 5:17.

98. Psalms 2:1.

99. Acts 4: 24 - 28.

100. Psalms 145:6.

101. Acts 5:3.

102. Acts 5:4.

103. Acts 10:19 -20, 34.

104. John 4:1.

105. John 6:19.

106. John 6:20.

107. Wisdom 1:7.

108. Isaias 6:9. Concerning the form of the quotation, this is an example of a quotation within a quotation, within a quotation. Margaret Nicholson, A Dictionary of American-English Usage, p. 469.

109. I Corinthians 12:4, 5, 11.

110. Isaias 11:23.

111. Job 33:4.

112. Psalms 103:30.

113. Matthew 1:18.

114. This verse is not to be found in the Gospel of St. Matthew, but in Luke 1:35.

115. Psalms 32:6.

116. John 3:5.

117. II Corinthians 3:6.

118. John 6:64.

119. Exechiel 37:5.

120. Romans 8:11.

121. This is the only instance in the whole "little

book" where the book of the Bible, the chapter number, and the verse number are given in the text.

122. I Corinthians 12:7 - 11.

123. John 3:8.

124. Acts 12:2.

125. Bithynia: a region of Western Asia, along the Southwestern coast of the Black Sea, directly east of the Bosphorus, in the northwestern part of present-day Turkey.

126. Acts 16:7.

127. Wisdom 7:22, 23. In the Vulgate edition of the Bible, as revised by Clement VIII, the last part of this verse reads: "et qui capit omnes spiritus, intelligibilis, mundus, subtilis." Thus, the verse should read: "and He who pervades all spirits, intelligent, pure, profound." Biblorum Sacrorum, Aloisius Gramatica, p. 605.

128. Luke 4:14.

129. Galatians 5:22,23.

130. John 15:9.

131. Galatians 5:22.

132. Matthew 28:19.

133. Exodus 3:6.

134. Isaias 6:3.

135. Romans 11:36.

136. Matthew 4:7.

137. John 21:28.

138. Psalms 146:5.

139. Matthew 11:27.

140. Colossians 1:15.

141. I Timothy 1:17.

142. John 14:9.

143. Ephesians 4:15, 16.

144. John 3:3.

145. John 3:8.

146. Like chapter 8, this point is not in the list given to Cerealis by Maximin. Very likely the same reason given for the inclusion of chapter 8 holds here, too, i.e., because of a difficulty in Cerealis' time of which we are ignorant.

147. John 8:14.

148. John 8:18. Christ means that His own works bear witness to Him, namely, that the Father has sent Him. Cf. Gospel of St. John 5:36.

149. Galatians 1:1.

150. II Thessalonians 2:16.

151. Ephesians 4:4.

152. Leviticus 26:42.

153. "A" is used in the Latin text referring to a relationship of one object to another. It is a classical usage, found in Cicero. Also, there seems to be a misprint in the Latin in this sentence. "Filius" is the subject, but the verb is "taxatum," which is wrong because of the neuter ending, which does not agree with the case of the subject. Most probably, the text should read "taxatur," to coincide with the same form of the same verb used in the preceding clause.

154. This chapter is by far the longest of the twenty, taking up almost two columns in Migne. In order to make the sense clearer, the chapter has been broken up into smaller paragraphs, for in Migne the whole chapter is one paragraph.

155. I Corinthians 15:25.

156. This verse is not found in the first chapter of Philippians, but rather in Philippians 3:21.

157. I Corinthians 15:24.

158. "A" is used in the Latin here in the same way as above, in the last sentence of the chapter 19, i.e., referring to a relationship of one object to another object.

159. Another possible reading, given in Migne, would be translated as: "but that both the Son and the Holy Spirit, are perfect God."

160. "Globatio:" this is the only place, or, at least, the first place this noun is used in Latin literature. Alexander Souter, A Glossary of Later Latin to 600 A.D., p. 162.

161. At this point, there is a statement in the Latin text which looks heretical at first glance: "quia Spiritus sanctus etiam Filius, qui dicitur virtus Dei." However, longer deliberation seems to indicate that the word "omnipotens" is to be understood, for two reasons. First, in the preceding sentence, Cerealis states that the Son is omnipotent, and so the "etiam" in this following sentence could indicate that the Holy Spirit is also omnipotent. Moreover, the fact that the Son is called "virtus Dei" would back up the assumption that "omnipotens" is to be understood, for, since God's strength is perfect, it must be all-powerful (omnipotent), and since the Holy Spirit is God (cf. chapter 11 of this work), He must be omnipotent.

162. In this paragraph, as he states in the beginning, Cerealis proposes proofs for the faith, which Maximin must tear down. In the next paragraph, the one coming up, Cerealis again quotes from the Scripture to back up his propositions. Notice that Maximin, when giving his list in the Introduction did not do so. After these quotations, it will be up to Maximin to disprove the points.

163. This quotation is found neither in Psalm 117, nor even in the Book of Psalms, but rather in Wisdom 9:17.

164. Wisdom 11:17.

165. Cf. footnote 161.

166. This is a reference to the Book of Wisdom 11:21. The verse has been changed somewhat in the Confraternity Edition, and other modern translations of the Bible, but in the original Douay version of the Bible the reading is the same. Cf. The Holy Bible, Douay - Rheims Version, p. 46.

167. Wisdom 12:1.

168. Wisdom 12: 27.

169. Wisdom 16: 20, 21.

170. John 14:17.

171. Canticles 1:4.

172. "With separations of silver" means that statues of Christ will have silver in important places, or significant places, to accentuate these places, and to give the statue as a whole more beauty and meaning.

173. This quotation is not from the 27th Psalm, but rather from Psalms 146:5.

SELECT VOCABULARY

Acceptor, oris, m. one who grants or approves a thing.

Aeternum, i, n. end.

Afer, fra, frum, adj. African.

Circumfusus, a, um adj. poured out, poured around.

Converso, avi, atum, l. to abide, live with.

Depraedor, atus, l. to plunder, ravage.

Duntaxat (more correctly, dumtaxat), adv. only, simply.

Exilio, exilui, 4. to spring out, to spring forth.

Exterminium, ii, n. destruction.

Exuro, ussi, ustum, 3. to burn out, burn up, consume.

Globatio, onis, f. piled-high material.

Jucundo, l. to please, take delight.

Jugulo, avi, atum, l. to cut the throat, kill, destroy.

Longanimitas, atis, f. long-suffering, patience.

Minoratus, a, um, adj. less.

Nunquis (nunquid), adv. interrogative. Used in a direct interrogation, where there is no corresponding term in English.

Praefinio, ivi, (ii), itum, 4. to determine beforehand, fix beforehand.

Praejudicium, ii, n. preceeding judgment, sentence, or decision; disadvantage.

Praejudico, avi, atum, l. to prejudge, judge beforehand.

Proprius, a, um, adj. first.

Societas, atis, f. association, union.

Stylus, i, m. mode of expression, mode of composition.

Suadeo, si, sum, 2. to exhort, urge, persuade.

Subter, adv. below.

Tantisper, adv. meanwhile, in the mean time; for so long
a time, so long.

Taxatio, onis, f. A rating, valuing, ranking.

Taxo, avi, atum, 1. To rate, rank, value.

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