

**ON FAITH AND THE CREED: DOGMATIC
TEACHING OF THE CHURCH OF THE
FOURTH AND FIFTH CENTURIES: BEING A
TRANSLATION OF THE SEVERAL TREATISES
CONTAINED IN THE COMPILATION
ENTITLED DE FIDE ET SYMBOLO**

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**On Faith and the Creed: Dogmatic Teaching of the Church of the Fourth and Fifth Centuries:
Being a Translation of the Several Treatises Contained in the Compilation Entitled De Fide Et
Symbolo by Charles A. Heurtley**

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CHARLES A. HEURTLEY

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De fide et Symbolo :

BY THE
REV. CHARLES A. HEURTLEY, D.D.
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AND CANON OF CHRIST CHURCH, OXFORD.

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PREFACE.

THE third of the following Treatises ought properly to have been placed first in order, being the earliest in date. That it has not been so is owing to the circumstance that a different principle of arrangement was originally intended, and was not abandoned till the printing had proceeded too far to admit of the necessary alteration.

The whole of the Treatises except the last are comprised, as regards their date, within the limits indicated in the Title-page, ranging between A.D. 348 and A.D. 451, thus including the latter half of the fourth century, and the former half of the fifth. The Commentary on the Athanasian Creed is probably of a later date, though, for any evidence external or internal to the contrary, it may have been written before the close of the fifth century. Be this as it may, it contains no dogmatic statements, as neither does the Athanasian Creed on which it comments, for which a parallel may not be found in one or other of the Treatises which precede it. A Collection of Documents "On Faith and the Creed" would have been incomplete without a Commentary on the Athanasian Creed.

These Creeds and Expositions of the Creed must be presumed to comprise all that the Church of the fourth and fifth centuries regarded as of necessity to be believed in order to salvation. Yet the Translator has been struck, while prosecuting his work—sentence by

sentence, with the absence of all reference to the greater part of those articles which, in the Creed of Pope Pius IV., are appended to the Constantinopolitan Creed, and are there represented to be an integral portion of the Catholic Faith, outside which no man can be saved (*extra quam nemo saluus esse potest*). The same may be said of the two new dogmas authoritatively declared to be *de fide* under Pope Pius IX. The reader will look in vain in these pages for Purgatory, for the Invocation of Saints, for the Cultus of the Blessed Virgin, for Image-worship, for the acknowledgment of the Church of Rome as the Mother and Mistress of all Churches, and of the Bishop of Rome as the Vicar of Jesus Christ and infallible*.

It might be said, indeed, that three of these Treatises being intended for Catechumens, some at least of the subjects referred to lie beyond their range. This may be the case with one or two of those subjects. But there are others, such as the Cultus of the Virgin, the Invocation of Saints, and Image-worship, which, if they had been practised by the Church of the fourth and fifth centuries, as they are by the Church of Rome of the present day, could not have been left unnoticed even in the most elementary instruction.

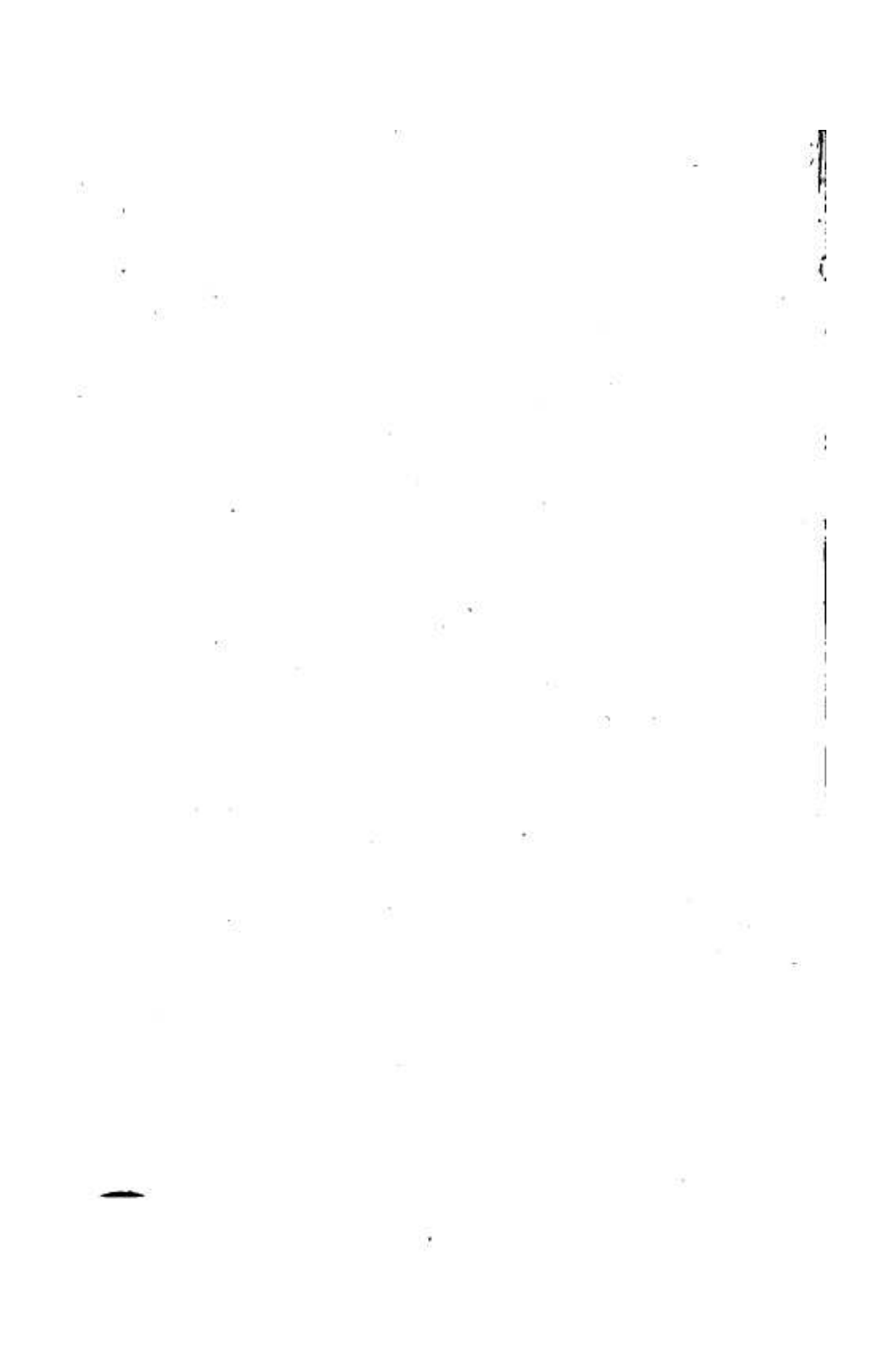
CHRIST CHURCH, OXFORD,

Jan. 20, 1886.

* On the last mentioned point compare note *f*, p. 188, below.

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ST. AUGUSTINE.

ST. AUGUSTINE was born at Tagaste, a small town of Numidia, on Nov. 13, 354. His father, Patricius, was a Pagan, though he eventually became a Christian; his mother, Monica, whose name his Confessions have made familiar throughout Christendom, was a Christian and a woman of eminent piety. When a young man he was carried away by the Manichæan heresy, but having been gradually extricated from it, as well as from a vicious course of life into which he had fallen, he was led, under the influence of St. Ambrose, to embrace the Christian faith, and was baptized by him at Milan, on Easter Eve, 387. On his mother's death, which occurred shortly afterwards (his father had died several years before), he repaired to Rome, and thence, after a stay of a year and a half, to his native town in Numidia. In 391 he was ordained Presbyter, and in 395 consecrated Bishop of Hippo, where he remained for the rest of his life, and where he died Aug. 28, 430, the town being at the time closely besieged by the Vandals.

Of the two following Treatises (On Faith and the Creed and The Sermon to Catechumens) the former is a Discourse which St. Augustine delivered in 393, while yet a Presbyter, before a Council of the whole