

THE AFRICAN DOCTRINE OF THE CHURCH UP TO
TIME OF AUGUSTINE .

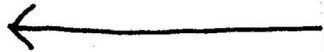
CYPRIAN
OF CARTHAGE

"De Unitate" (AD 251)

THE CHURCH OF GOD IS ABSOLUTELY

ONE

∴ IT CANNOT EXIST AS TWO
SEPARATE ENTITIES IN
THE SAME PLACE AT THE
SAME TIME



THERE IS NO SALVATION OUTSIDE THE CHURCH

("extra ecclesia nulla salus"), SINCE THERE IS ONE

GOSPEL, ONE CHURCH WHICH PROCLAIMS IT, ONE LORD OVER IT.

(THIS IS KNOWN THESE DAYS AS THE EXCLUSIVIST POSITION)

BECAUSE OF THESE TWO POINTS:

- HERETICAL OR SCHISMATIC SACRAMENTS ARE

INVALID, and do not convey grace: ORDINATIONS, BAPTISM
AND EUCHARISTS, celebrated by heretics and schismatics are
void of benefit.

∴ ∴ (see videth Cyprian's
points)

SO WAS CAECILIAN REALLY A BISHOP?

THIS WAS THE POINT OF DIVISION IN THE DONATIST CONTROVERSY.

MORE THEOLOGICAL WORK NEEDED TO BE DONE BECAUSE

LITURGY DIDN'T BACK UP CYPRIAN'S ARGUMENT. FOR
CENTURIES, THE CHURCH HAD REGARDED BAPTIZED HERETICS AS
VALIDLY BAPTIZED, PROVIDED THAT THEY HAD BEEN BAPTIZED IN
THE NAME OF THE TRINITY IN WATER. IF SO, ON JOINING THE
CATHOLIC CHURCH THEY DIDN'T NEED TO BE RE-BAPTIZED.
THAT WAS ALSO THE CASE FOR ORDINATION; IF THE "ORDINANT" WAS A
∴ ∴ = reprobate heretic or schismatic.

DONATISTS INSISTED ON REBAPTIZING OR REORDAINING
THOSE WHO HAD BEEN ORDAINED OR REBAPTIZED BY
APOSTATES, THUS "PURIFYING" THE CORRUPTED SACRAMENTAL
SYSTEM.

THE DONATIST CONTROVERSY IN A NUTSHELL

THE BAD/GOOD OLD DAYS. --> PERSECUTION THROUGH DEATH

AD 250 CYPRIAN OF CARTHAGE: THEOLOGIAN

AD 284 - 313 THE GREAT PERSECUTION BY EMPEROR DIOCLETIAN

--> DURING WHICH

--> NOT MANY MARTYRS: ^{1 BOOK BURNING} SCHURCH DESTRUCTION
--> MANY Lapsed - INCLUDING (VILAINS) CLERGY

AD 313 CONVERSION OF CONSTANTINE
BATTLE OF MILVIAN BRIDGE - CONSTANTINE EMPEROR
EDICT OF MILAN: CHRISTIANITY AND OTHER FAITHS ALLOWED

TRAITOR

"TRADITORES" - THOSE WHO HANDED CHRISTIAN BOOKS TO BE BURNED: ONE WAS FELIX, BISHOP OF APTUNGA.
--> GIVES US THE WORD "TRAITOR"

IN 311 FELIX TAKES PART (LATER) IN CONSECRATION OF

CAECILIAN, BISHOP OF CARTHAGE

UPROAR!

"CAECILIAN WAS VALIDLY ORDAINED, EVEN IF FELIX WAS A BADDIE"

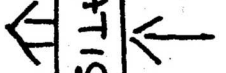
"CAECILIAN WASN'T A REAL BISHOP, BECAUSE HE WAS ORDAINED BY AN APOSTATE"

CATHOLICS



By about 380 AD split was "ostabiskad"

DONATISTS



URBAN
POSH ROMAN EX-PATS
MINORITY
(LAMB-BACK SPIRITUALITY)

RURAL
INDIGENOUS
MAJORITY
(RIGORIST SPIRITUALITY)

AUGUSTINE TO THE RESCUE

ONE Christians, even after baptism, are SINNERS. The Church contains both SAINTS and SINNERS, and it's impossible to separate the two (Wheat and the TARES).

THE CHURCH OF THE WORLD is "PRE-JUDGEMENT", nobody can do the judging but GOD.
YET...

TWO THE CHURCH IS TRULY HOLY, not by virtue of the perfection of CHRISTIANS, but because of the perfection of CHRIST.

THREE SCHISM and LAPSING ARE BOTH SINS. But SCHISM IS THE MORE SERIOUS AS IT BREAKS THE BODY OF CHRIST.

FOUR THE VALIDITY OF SACRAMENTS IS INDEPENDENT OF THE QUALITY OF THOSE ADMINISTERING THEM — so we don't need to doubt our own baptism or ordination, just because the minister turns out to be a bad die.

FIVE SACRAMENTS HAVE AN OUTER PART (the RITE in SPACE and TIME) AND AN INNER PART (the GRACE of SALVATION and HOLINESS). IT IS POSSIBLE TO LOSE AND RETAİN the inner part (through sin and later repentance), WITHOUT THE NEED TO RE-RUN THE OUTER PART — SO REBAPTISM / REORDINATION IS UNNECESSARY. THIS IS SO FOR THOSE BAPTISED AS INFANTS, for example.

SIX THE DONATISTS, because they were confined to North Africa, could hardly claim to be Catholic (Catholic ← "kata holos" = "across the whole"), just a local, semi⁵⁴umatic aberration.