

The fourth  
persecution.  
The cause and  
occasio of this  
persecution.  
Fabianus  
Bishop of  
Rome.

was moued a terrible persecution against the Christians, which Orofius notably to be the viij. persecution. The first occasion of this hatred and persecution of this tyrane counted against the Christians, was chiefly, as is before touched, because of the treasures of the Emperour which were committed to Fabian the bishop.

Enfeb. Lib. 6.

This Fabian first being a varved man, as Platina writeth, was made Bishop of Rome after Anterius aboute mentioned by the miraculous appointment of God, which Eusebius doth thus describe in this first booke: When the brethren (sayth he) were together in the Congregation, about the electio of their Bishop, and had purposed among them selves upon the nomination of some noble and worthy personage of Rome, it chanced that Fabianus among other was chosen preter, who of late before was newly come out of the countrey to inhabit in the Citie. This Fabian, as is sayd, thinking nothing lesse then of any such matter suddenly cometh a done sleing from abroad, and sitteth upon his head. Whereupon all þe Congregation beyng moued, wyth one minde and one voyce, dyd chiose hym for their Bishop. In the which function he remainyng the space of xiiij. yeares, as Eusebius writeth, Damafus, Marianus, and Sabellicus say, xiiij. Yeares unto þe tyme of Decius. Who, whether for that Philippus had committed to him his treasures, or whether for the hatred he bare to Philippus, in the beginning of his raigne caused him to be put to death. Sendyng out moreover his Decemation into al quarters that al which professed the name of Christ, should be slayne.

The miraculous  
election of  
Fabianus.

Fabianus  
Martyr.

To this Fabian he ascribed certaine ordinaunces, as of consecrating new oyle once every yeare, and burnyng the olde, of accusations against Bishops, of appealing to the sea Apostolick, of not marryng within the first degree, of communicating thye a yeare, of offering every Sondag, with such other things moe in his. iij. Epistles decretall; the which Epistles, as by divers other euidences may be supposed to be vntreuly named upon hym, gyyng no signification of any matter agreeing to that tyme: so do I finde the most part of the iij. Epistle, worde for word standing in the Epistle of Sixtus p. 3. which foloweth almost 200. yeares after him, beside the vntreuly doctrine also in the ende of the sayd Epistles containyng, where he contrary to the tenour of the Gospell, applyeth remission of finnes (onely due to the blood of Christ) unto the offerings of bread and wyne by men and women every Sondag in the Church.

The ordinaunces  
of  
Fabianus  
pre-sented.  
Oyle and  
creame.  
Accusing of  
Bishops.  
Appealing to  
the sea Aposto-  
licall.  
Marryng not  
within the first  
degree.

Falfe doctrine  
decreted.

Origene.

To this Fabianus wrote Origene De orthodoxia sua fidei, that is, of the rightnes of this sayth. whereby is to be understode, that he continued to the tyme of Decius, some say also to the tyme of Gallus. Of this Origene partly mention is touched before, declaring how bolde and feruente he was in the dayes of Seuerus, in assisting, comfortyng, exhortyng and killing the Martyrs that were imprisoned & suffered for the name of Christ, with such danger of his owne life, that had not bene the singular protectio of God, he had bene sloued to death many tymes of the Heathen multitude. Such great conuicte of men and women was daily to his house to be catechised & instructed in the christi-an sayth by him, that fouldours were hyred of purpose to defend the place where he taught them. Agayn, such search sometymes was set for him, that vntreuly any shyfting of place or countrey could couer him. In those laborious traualles and assyes of the Church, in teaching, writing, confuting, exhortyng, and exhortyng, he continued about the space of 42. yeares, unto the tyme of Decius and Gallus. Divers and great persecutions he sustayned, but specially vnder Decius, as testifieth Eusebius in his first booke, declaring, that for the doctrine of Christ he sustained bands and torments in his body, rackings with barres of iron, dungeons, besides terrible theatres of death and burning. All this he suffered in the persecution of Decius, as Eusebius recordeth of him, and maketh no relatid of any further matter. But Suidas and Nicephorus following the same, sayth further concerning him, that the sayd Origene, after diuers and sundry other torments, which he manfully and constantly suffered for Christ, at length was brought to an altar where a foule filthy Ethiopie was appointed to be, and there this option or choise was offered vnto him, whether he would sacrifice to the idole, or to haue his body polluted with that foule and ougly Ethiopie. Then Origene (sayth he) who with a Philisophicall mynd, cuer kept his chastic vndefiled, much abhorring þe filthy villany to be done to his body, contended to their request. Whereupon, the iudge putryng incense in his hand, caused him to set it to the fire vpo the altar. For the which impietic, he afterward was excommunicated of the Church. Epiphanius writeth that he beyng vrged to sacrifice to Idols, and takyng the bouges in his hand, wherewith the Heathen were wont to honoure their Gods, called vpon the Christians to cary

Ex Enfeb. lib. 6.  
Cap. 3 of  
The persecuti-  
ons of  
Origene.

Ex Suida of  
Nicepho. Lib.  
5. Cap. 32.

The fall of  
Origene.

Origene ex-  
communicated.

them in the honour of Christ. The which fact the church of Alexandria mistaking, reuoced him from their communica-  
on. Whereupon Origene dyuen away with shame and sor-  
row out of Alexandria, went into Jewry, where beyng in  
Hierusalem among the congregation, and there requested  
of the Iudices and Ministres (he being also a Iudicall) to  
make some exhortation in the church, refused a great while  
so to do. At length by importunate petition being constrain-  
ed therunto, toke vp, and turning the booke, as though he  
would haue expounded some place of the Scripture, only  
read the verie of the 49. Psalm: but God sayd to the iu-  
dicer, why dost thou preach my iustifications, & why dost  
thou take my testament in thy mouth, &c. Which verie be-  
yng read, he shut the booke, and late downe weepynge and  
wailing, the whole congregation also weepynge & lament-  
yng with him, Suid. Niceph. Euge what became of Origene  
it is not found in history, but onely that Suidas addeth, he  
died and was buried at Tyrrus. Eusebius affirmeth, that he  
departed vnder the Emperour Gallus, about the yeare of  
our Lord 255. and the 70. yeare of his age, in great miserie  
(as appeareth) and penetic.

The repen-  
taunce of  
Origene.

In this Origene diuers blemishes of doctrine he noted  
whereupon Hierome some tymes doth inuicidly against him.  
Albeit in some places agayne he doth extoll and commend  
him for his excellent learning, as in his Apologie agaynst  
Ruffan in his Epistle to Pammachus and Ocean, where he  
prayseth Origene, although not for the perfection of his  
faith and doctrine, nor for an apostle, yet for an excellent in-  
terpreter, for his wit, and for a Philosopher. And yet in his  
Prologue vpo the Homilies of Origene vpon Ezechiel, he  
callet him an other maister of the church, after the Apo-  
stles. And in an other Preface vpon his questions vpon  
Genesis, he witnesseth to himselfe the knowledge of the scrip-  
tures, which Origene had, also with the enuy of his name.  
Athanafius moreover callet him singular, and laborious,  
and bieth also his testimonies against the Arrians, Socra-  
tes, Lib. 6. cap. 13.

Blemishes  
noted in  
Origene.

Origene  
commended  
for his lear-  
ning.

Ex. Socrat.  
Lib. 6. cap.  
13.

After Origene, the congrue order of history requireth  
next to speak of Heraclas his Elsher, a man singularly com-  
mended for his knowledge, not only in Philisophy, but also  
in all such faculties as for a christiā diuine doth appertain.  
This great towardsness of wit and learning when Origene  
percecued in him, he appointed him aboute all other, to bee  
his Elsher or vnder teacher, to helpe in his schole or Uni-  
uersitie of Alexandria, in the raigne of Antoninus Caracalla,  
some of Seuerus. And after in the 7. yeare of Alexander, Ori-  
gene departing vnto Cesarea, he succeeded in his come to  
gouerne the schole in Alexandria. Further also, in the time  
of Gordianus, after the decease of Demetrius, bishop of Alex-  
andria, this Heraclas succeeded to be Bishop of the said Ci-  
tie. Eusebius, Lib. 6. cap. 29. In the which function he ministered  
the terme of xviij. yeares, Eusebius, Lib. 6. cap. 35. Of this He-  
raclas writeth also Origene himselfe, that he, although he-  
yng Iudicall, yet ceased not to read ouer and peruse þe booke  
of the Gentils, to the intent he might the better out of their  
owne bookes confute their error, &c.

Heraclas  
Bishop of  
Alexan-  
dria.

Enfeb. Lib.  
6. cap. 29.

After Heraclas succeeded Dionysius Alexandrinus, in the  
bishopshe of Alexandria, like as he succeeded him in þe schole  
before. Which Dionysius also writeth of the same Heraclas  
vnto Philemon a Iudicall of Rome, thus sayyng: Hunc ego cano-  
nem & typum a beato Heracla Papa nostro accepi, &c. that  
is, This Canon and type I receaued of blessed Heraclas  
our Pope, &c. This Heraclas was no Martyr, which dyed  
3. yeares before Decius, about the yeare of our Lord, 250.  
After whom succeeded next in the same seat of Alexandria,  
Dionysius Alexandrinus, who also suffered much vnder the  
tyranny of Decius, as hereafter shall be shewed (Christ wil-  
ling) when we come to the tyme of Valerian.

Heraclas  
called Pope  
yet no By-  
shop of  
Rome.

An. }  
250. }  
Ex Nico-  
pho.  
Lib 5. cap.  
29.

Nicephorus in his fifth booke, and other which write of  
this percutio vnder Decius, declare the horribleness ther-  
of to be so great and so innumerable Martyrs to suffer in  
the same, that he sayth it is as easie to number the sandes of  
the sea, as to recite the peticular names of them, who this  
persecution did denoue. In the which percutio the chief-  
est doers and tormenters vnder the Emperour, appeare  
in the history of Vincentius to be these: Optimus the vnder  
Consull, Secundianus, Verianus, and Marcellianus, &c. Al-  
though therefore it be hard here to inferre all and singular  
persons in order that dyed in this persecution: yet such as  
remaine most notable in stories I will briefly touche, by  
the grace of him for whose cause they suffered.

Perfec-  
tors.

In the former tractation of the first persecution, mentid  
was made before of Alexander bishop of Hierusalem, and  
of his troubles suffered vnder Seuerus, and how afterward  
by the miracle of God he was appointed bishop of Hieru-  
salem, where he continued a very aged man, about the  
terme of 40. yeares gouernour of that Church, in the tyme  
of

Alexander,  
Bishop of  
Ierusalem,  
Martyr.