

at once and alike segregated into this ministry, and ordered together *Acts 13*. It is a poor reason then to say or think, St. Peter not to be above St. Barnabas neither, because of this society and fellowship unto which he was received together with St. Paul.

11. *I resisted him.* ] Wicked Porphyry (as St. Jerome writeth) chargeth St. Paul of envy and malepart boldness, and St. Peter of error, *Proœm. Comment in Galat.* Even so the like impious sons of Cham, for this, and for other things, gladly charge St. Peter, as though he had committed the greatest crimes in the world, for, it is the property of Heretics and ill men, to be glad to see the Saints reprehended and their faults discovered, as we may learn in the writings of St. Augustine against Faustus the Manichee, who gathered out all the acts of the holy Patriarchs, that might seem to the people to be worthy blame. Whom the said holy Doctor defendeth at large against him, as both he, and before him, St. Cyprian, find here upon this Apostle's reprehension, much matter of praising both their virtues: St. Paul's great zeal, and St. Peter's wonderful humility: that the one in the cause of God would not spare his Superior, and that the other, in that excellent dignity, would not take it in ill part, nor by allegation of his Supremacy disdain or refuse to be controverted by his junior. Which of the two they count the greatest grace and more to be imitated. *For neither Peter* (saith St. Cyprian) *whom our Lord chose the first and upon whom he built the Church, when Paul disputed with him of circumcision, challenged insolently or arrogantly took any thing to himself, saying that he had the Primacy, and therefore the later Disciples ought rather to obey him.* ep. 71 ad Quintum. nu. 2. And St. Augustine ep. 19. c. 2 in fine.

*That* (saith he) *which was done of Paul profitably by the liberty of charity, the same Peter took in good part by holy and benign godliness of humility, and so he gave unto posterity a more rare and holy example, if at any time perhaps they did amiss, to be content to be corrected of their juniors, than Paul, for to be bold and confident: yea the inferiors to resist their betters for defending the truth of the Gospel, brotherly charity always preserved.* By which notable speeches of the Doctors we may also see, how frivolously the Heretics argue hereupon, that St. Peter could not be Superior to St. Paul, being so reprehended of him: whereas the Fathers make it an example to the Superiors, to bear with humility the correction or controlment<sup>44</sup> even of their inferiors. Namely by this example St. Augustine (*li. 2 de bapt. c. 1.*) excellently declareth, that the Blessed Martyr St. Cyprian, who walked away touching the rebaptizing of them that were christened of Heretics could not, nor would not have been offended to be admonished and reformed in that point by his fellows or inferiors, much less by a whole Council. *We have learned, saith he, that Peter the Apostle, in whom the Primacy of the Apostles by excellent grace is so preeminent, when he did otherwise concerning circumcision than the truth required, was corrected of Paul the later Apostle. I think (without any reproach unto him) Cyprian the Bishop may be compared to Peter the Apostle. Howbeit I ought rather to fear lest I be injurious to Peter. For who knoweth not that the principality of Apostleship is to be preferred before any dignity of Bishop whatsoever? but if the grace of the Chairs or Sees differ, yet the glory of the Martyrs is one.* And who is so dull that cannot see, that the inferior, though not by office and jurisdiction, yet by the law of brotherly love and fraternal correction, may reprehend his superior? Did ever any man wonder that a good Priest or any virtuous person should tell the Pope, or any other great Prelate or greatest Prince in earth, their faults? Popes may be reprehended, and are justly admonished often their faults, and ought to take it in good part, and they do and ever have done, when it cometh of zeal and love, as of St. Paul, Irenaeus, Cyprian, Jerome, Augustine, Bernard: but of Simon Magus, Novatus, Julian, Wyclif, Luther, Calvin, Beza, that do it of malice, and rail no less at their virtues than their vices, of such (I say) God's Prelates must not be taught nor corrected, though they must patiently take it, as our Saviour did the like reproaches of the malicious Jews, and as David did the malediction of Semei. *a Reg. 16.*

11. *Reprehensible.* ] The Heretics hereof again infer, that Peter then did err in faith, and therefore the Popes may fail therein also. To which we answer, that howsoever other Popes may err in their private teachings or writings, whereof we have treated before in the Annotation upon these words, *That thy faith fail not:* it is certain that St. Peter did not here fail in faith, nor err in doctrine or knowledge. For it was *conversationis non praedicationis vitium*, as Tertullian saith, *de praescript. nu. 7.* It was a default in conversation, life, or regiment, which may be committed of any man, be he never so holy, and not in doctrine. St. Augustine and whosoever make most of it, think no otherwise of it. But St. Jerome and \*many other holy Fathers deem it to have been no fault at all, nor any other thing than St. Paul himself did upon the like occasion: and that this whole combat was a set thing agreed upon between them. It is a school point much debated betwixt St. Jerome and St. Augustine *ep. 9. 11. 19 apud August.*

Luke 22:32

\* See. St. Chrysostom, Theophylacte, etc.

The Heretics maliciously derogate from St. Peter.

Paul's reprehension of Peter, teacheth us the zeal of the one, and humility of the other.

It proveth nothing against Peter's superiority, that he was reprehended.

The Superior may be reprehended or admonished of the inferior.

Heretics reprehension of Catholic Bishops is rather railing.

St. Peter's error was not in faith, but in conversation or behavior.

---

<sup>44</sup>controlment: calling into account, question, or censure.