397 Christian (*Christianus*)

Augustine in his little book, *De vita Christiana*,[[1]](#endnote-1) which he wrote to his sister, says that a Christian is that one who imitates Christ in all things. Because certainly he receives the name in vain, who does not imitate Christ. And it follows, in whose breast piety is placed, who does not know how to hurt anyone, but in all things as much as possible bears assistance. That is a Christian.

Again, Augustine, *Sermo Domini de monte*, sermon 2,[[2]](#endnote-2) in this which Christ taught all his disciples to say by praying, Our Father, that they could not truly and reverently say it, unless at the same time they recognized each other to be brothers.

Again, Augustine, *De duodecim abusionibus*, c. 7,[[3]](#endnote-3) no one rightly is said to be a Christian, unless he who makes himself equal to Christ by his habits. And Chrysostom, *Homilia* 9,[[4]](#endnote-4) the proof of Christianity does not refer to the name, but to the confession of faith. Because not only the name of Christ makes one a Christian, but also the truth of Christ. Because many walk in the name of Christ, but few in the truth of Christ. Jerome, *Epistola* 37,[[5]](#endnote-5) it is grand to be a Christian, not to seem to be one. But I do not know how one pleases the world, who displeases Christ. Wherefore Augustine, *De spiritu et anima,* c. 13,[[6]](#endnote-6) Christ called me by his name, so that his memory would always be with me. He anointed me with the oil of gladness by which he was anointed, but that by this anointing and by Christ I would be a Christian. Chrysostom, *Homilia* 19,[[7]](#endnote-7) if he seems to you to be a Christian man, immediately consider, if his confession of faith agrees with the Scriptures, and then he is a true Christian. Because if not, he is a false Christian.

1. Augustine, *De vita Christiana* 1 (PL 40:1033): quod nomen ille frustra sortitur, qui Christum minime imitatur.

6 (PL 40:1037): cujus in pectore sola pietas consistit et bonitas, qui neminem novit nocere vel laedere, sed omnibus opem ferre. Christianus ille est. [↑](#endnote-ref-1)
2. Augustine, *De sermone Domini in monte* 2.4.16 (PL 34:1276): quoniam simul dicunt Deo, Pater noster: quod non possunt vere ac pie dicere, nisi se fratres esse cognoscant. [↑](#endnote-ref-2)
3. Augustine, *De duodecim abusionibus* 7 (PL 4:876): Christianus enim nemo recte [Col.0876C] dicitur, nisi qui Christo moribus coaequatur. [↑](#endnote-ref-3)
4. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* hom. 19 ex cap. 7:16 (PG 56:739): Indicium Christianitatis non ad nomen Christi retulit, sed ad confessionem: quia non nomen solum Christi Christianum facit, sed etiam veritas Christi: quia in nomine Christi multi ambulant, in veritate autem ejus pauci. [↑](#endnote-ref-4)
5. Jerome, *Epistola* 58.7 (PL 22:584): ESSE CHRISTIANUM grande est, non videri. Et nescio quomodo plus placent mundo, qui Christo displicent: [↑](#endnote-ref-5)
6. Augustine, *De spiritu et anima* 17 (PL 40:792): Nomine etiam suo vocavit me, ut memoriale suum semper esset apud me. Unxit me oleo laetitiae quo ipse erat unctus, ut ab uncto essem unctus, et a Christo dicerer christianus. [↑](#endnote-ref-6)
7. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum,* Hom. 19 ex cap. 7:16 (PG 58:739): Si ergo videris hominem Christianum, statim considera, si confessio ejus conveniat cum Scripturis, verus est Christianus: si autem non est quemadmodum Christus mandavit, falsus est. [↑](#endnote-ref-7)