

# WILLIAM PERKINS HIS PROBLEME

OF

The forged Catholicisme, or Vniversallitie of  
the Romish Religion.

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*And it is a counter-poyson against* IODOCVS  
COCCIVS his Thesaurus Catholicus,

AND

An Introduction to young Students in the reading of the Fathers.

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## The Probleme, or Position.

*It is impossible for any Popish Divine in the world to shew out of the true Monuments of the Councils and Fathers, and out of their naturall sense and meaning, that the faith of the present Church of Rome, is truly Catholike in those points, wherein it dissenteth from the Reformed Churches of the Gospell.*

### The explanation of the Probleme.



**B**y the faith of the *Romane Church*, I meane the doctrine concerning the way and meanes of salvation, propounded in the Council of Trent, in the *Romane Catechisme* to the parish priests, and in the *Misall* and *Breviary*, which are reformed and printed by the command and authoritie of *Pope Pius* the fifth.

*Catholike*, I take in that sense which *Vincen- tus Lirinensis* doth in his booke against heresies, cap. 3. There must be an especiall care (saith he) in the *Catholike Church*, that that onely bee believed and taught, which hath bene held in all places, at all times, and of all professors; for that is truly and properly called *Catholike*, as the very force and derivation of the word it selfe doth declare, comprehending all things truly, universall. And againe, chap. 25. Hee rightly and truly a *Catholike*, who hath resolved with himselfe to believe and profess that onely, which he knowes the *Catholike Church* in ancient times did universally hold: And what novelty or unknowne doctrine he shall perceive any one afterward to bring in, either varying from, or contrary to all the *Saints and Fathers*, let him know that that doctrine hath no reference to religion any way, but rather doth wholly belong to temptation. So *Saint Augustine* writing of Baptisme against the *Donatists*, in his 4 booke, chap. 24. *Whosoever the Church hath universally, and continually professed*, (having not the institution thereof from some of the Councils) that wee must assuredly believe to have had his original from another meane but the ordination of the *Apostles*.

Now let us consider what *S. Augustine* and what *Vincentius* held to be ancient. It is twelve hundred yeares since either of them

**A**lived, wherefore what could seeme ancient unto them, but such things as were received in the *Apostles times*, and the age next succeeding? They doubtlesse, thought not those things ancient, which had their first ingresse into the Church in their time, or about a hundred or 2. hundred yeares before, much lesse did they hold that of antiquity, which was neither found out, nor received into the Church, till after their dayes. Therefore not all antiquity of doctrine is to bee approved, but that onely which *Lirinensis*, *Augustine*, *Ambrose*, *Ierome*, *Cyprian*, &c. held to be of and from antiquity, and which they commended unto their posteritie; as also that universallitie is to be accounted true, and onely that, which tooke place in all Churches in the *Apostles times*, and in the ages next going before *Vincentius* and *Augustine*.

### Preparatives to the demonstration of the Probleme.



**B**efore I come to the confirmation of my position, I must of necessity give advertisement of three things, the better to cleare the way for the defence ensuing. The first shall concerne the authority of the *Fathers*, and their divers manners of writing. The second shall discover their counterfeite works, and such as are doubted of. The third shall explaine the reasons why the *Apostles religion* is now so depraved.

### 1. The authoritie of the Fathers, and their manner of writing.

The ancient writers doe teach and defend,

send, that the Canonical Scripture is of it selfe the perfect rule and square in all controversies of faith. *Tertullian* against *Hermogenes*: I doe adore the fulnesse and perfection of the Scripture. *Athanasius* also in his Synopsi affirms, that those doctrines which are contained in the Scriptures, are sufficient unto faith. *Basil* in his treatise of faith, it is a manifest offence of arrogancy and infidelity, either to reject any part of that which is written, or to add any other thing which is not written. *Augustine* against *Petilianus* Letters, lib. 3. cap. 6. whether it concerne Christ, or his Church, or any other thing belonging to our faith, or life, I will not say if we doe preach: but even as the Apostle himselfe saith afterwards, if an Angel come from heaven with any other doctrine than that you have heard out of the Legal and Evangelicall Scriptures, let him be accursed: The same *August.* in his 49. tract upon *Iohn*: Whereas our Saviour Christ did many things, and yet all of them are not written: those things were chosen out to be written, which were thought to be sufficient for the salvation of beleevors. *Vincentius Lyrin.* chap. 41. The Canon of holy Scripture, sufficeth unto all things even abundantly. *Salvian* in his third booke of providence, saith, that the bookes of the Gospel containe doctrine replete with all manner of perfection. *Scotus* likewise, in his prologue before the 1. booke of sentences, q. 1. saith, it is evident that the Scripture doth sufficiently containe all things necessary for the pilgrimage to heaven. *Cambracensis* upon the sentences: We must have recourse only unto the Scriptures, that we may obtaine salvation. *Bedarm.* of the unwritten word of God, lib. 4. cap. 11. I say that all those things were written by the Apostles, which are necessary for all men, and which they publicly preached unto all men.

The ancient Writers will have their sayings and testimonies well examined, and so farre forth only to be received as they doe agree with the rule of our faith, and the writings of the Prophets and Apostles. So speaketh *Dionysius Alexandr.* of *Nepos*: In many other things I doe embrace and love *Nepos*: but surely the truth is to be preferred and respected before all. If any man doe speake well, we ought to give him his due praise and approbation without all envie, but if he speake any thing that is not sound, we must both examine it, & rry it thoroughly. So Saint *Augustine* also, I will not binde you unto mine authority, that you should therefore thinke any thing necessary to be beleevd, because I asseme it. And againe, I have learned to give this honour and reverence unto those bookes alone which are now called Canonical, that I doe infallibly belevee that no author of them all, or any of them did ever erre in any of his writings. For others, I doe so reade them, that (how bold or learned (or ever they be) I doe not thinke this or that to be true, because they so held it, but so farre as they are able to persuade me, either by those Canonical authors, or by probable reason, that it is not opposing the truth. Besides, I am not tyed unto the

authority of this Epistle, because I hold not *Cyprian* letters for Canonical, but I doe examine them by Canonical Scriptures: and whatsoever I finde therein containinge unto them, I approve with his praise: and whatsoever is therunto opposed, by his leave I must reject. And in another place: I take those parts of Scripture which are most plaine, we reform all these things that containe the rules of our faith and manners; namely, Hope and Charity. *Cyprian* saith also faith is as a man asseme any thing without authority of Scripture, his auditors doe thus stand only, respect it. *Basil* also teacheth, that it is necessary for us to heare the Fathers and writers of the Church in matters of faith, unless they doe disguise their sayings by Scripture.

The Fathers in many pointes of Divinity have spoken very untily. At first, when they were moved thereunto in their heat of disputation. So *Basil* speaking of *Gregory* of *Neocesaria*: They could not understand (quoth he) that this (namely, that the Father and the Sonne, are one in person) was spoken in contention and controversie of disputation with *Aetius*, not positively, nor dogmatically. Secondly, because in their exhortation they oftentimes were too rhetorical, either in the favour of others, or to affect their authority the more. This Saint *Hierame* confesseth of himselfe, excusing something that hee had spoken untily, We did play the Rhetorician (quoth he) and gave somewhat to our declamations. So *Theodoret*. I do not accounte those things a rule of doctrines & decrees, which are flatteringly and rhetorically spoken in the Church. Which thing may farre more truly be affirmed of the rabble of the Canonists and Schoolemen. Let one of them describe all the rest. One cryeth that all actions of inferiours shall be judged by the Pope, but the Pope only by God. Another saith, that none can judge the chiefe Chayre: A third saith, that God only can depose Popes: A fourth is not ashamed to aver, that though the Pope should carie beapes of stones to hell with him, yet no man ought to reprehend him. Thus these wretches never consider that these allegations that they clasp together are either of the Popes owne coining, enlarging the borders of their garments: or of some of those that made it their trade to flatter them. Thirdly, because they speake more carelessly, while Controversies were not moved. As *Augustine* doth acknowledge: that while the Pelagians stirred not, the ancient Fathers spake the more negligently about original sinne, and free-will. His words are these: He (meaning *Ciriosostome*) disputing in the Catholic Church, did thinke his words would be no otherwise conceived: there was then no such question made concerning this thing, you had not as yet raised your contention, and therefore he spake more carelessly. *Bedarmine* himselfe confesseth that the writers speake sometimes properly and wisely, and sometimes untily and heedlessly. Fourthly, because they oftentimes borrowed their forme of speech from the vulgar, and therefore have

Ad Ctesiphon  
lib. 4. 31.De doctr. Crisost.  
lib. 2. 9.

In Psal. 95.

In d. 1. 1.  
S. 1.In d. 1. 1.  
S. 1.

2.

Dial. 3.

Thomas de Cisterciensis  
lib. 1. 1. 1.  
S. 1.

3.

Contra Iulian.  
Pelagian. lib. 1.

4.

Eph. ecci. bish.  
17. 23.Ad Paulinum  
Epist. 112.  
Epist. 19.

Census loc. comm.  
1.1.1. cap. 6.

written in many places thereafter. *Melchior* Census shall be a witness. We cannot deny (saith he) that even the gravest Authors, especially in describing the miracles of the Saints, have both barked upon flying reports, and also delivered them in writing unto posterity. Wherein truly (if I might judge) they either nuzzled themselves, or the rude and vulgar sort of the faithfull in too great measure; because they knew that the common sort did not easily believe all those miracles, but also desired most earnestly to believe of them. And they thought it the more tolerable, because they knew that the most famous Authors do hold that it is the true law of a history to write such things as the common report confirmed to be true. — Which things I may perhaps both rightly and truly ascribe of Gregory and Bede. After this manner in the bookes of antiquity, that is often tearmed by the names of Catholike and Apostolike, which was so esteemed by the vulgar sort of the faithfull. Fifty, because the Fathers being overcome by the multitude, were now and then carried into superstitions, as the force of the tide violently carrieth away the boats: and hereupon it ensued, that they concealed some things for feare. There are many such faults as this (saith one) which I dare not so freely reprove, because of avoiding the offence of some other holy, or perhaps turbulent persons. Sixty, because sometimes they speake of things historically and in forme of rehearfall, not positively, and by way of assertion. Witnesse Saint Hierome: The ancient Fathers are sometimes enforced to speake against their own thoughts, only because that they must be faine to asseme so against the positions of the heathen.

Again, it is one thing to speake scholastically or disputatively, and another thing to speake dogmatically or doctrinally. So also a later writer: We must make how Authors do speake, whether out of opinion, or out of assertion, or out of the vehemency of sorrow, comforting themselves. And so he proceedeth expounding the saying of Saint Ambrose, spoken of Valentinian dying without Baptisme: The grace which he is intreated for, he did not lose. So Abbot Joachim: A man may speake what he thinketh out of conjectures, but not as though hee understood certainly any thing thereby. And those testimonies of antiquity which say that Enoch and Elias are the two witnesses, he calleth them opinions fallible, no knowledge or understanding. So Bartoll the Civilian is said to defend Pope Clements the fit his institution, concerning the Popes power over Kings, rather triflingly and for fashion sake, than truly and out of his owne conscience, because he is wholly uncertaine, and never affirms one place position one way or other; as also because his place of abode was under the jurisdiction of the Church of Rome. Here another. We must not hold all the Popes opinative allegations (being not decretally spoken) to be of the same value with their expresse determinations, as they themselves do testifie. For Innocentius himself upon the

A Chapter Literas, &c. (when there was a question made, concerning which the small sentence of Pope Clement was alleged) held not Clements judgement for a determination, neither would he himselfe determine thereof. — For is were too hard a matter, and not to be borne, that the judgement of the learned should be tied to every answer & opinative allegation of the Popes: for they have not always the assistance of the Spirit. Bellarmine speaking of Celestine and Innocentius teaching expresse contraries, saith, That neither of them decided any certainty in that controversie, but both spake out of their judgement to the greatest probability. And that there are many things in the decretall Epistles, which imply not any matter of faith, but only discover the Popes opinions concerning those things. Why therefore may not we avouch the same of the Fathers?

Therefore the Fathers of later ages oftentimes expounded the sayings of their predecessors out of the holy Scriptures, or else did flatly reject them. Witnesse hereof Saint Augustine in the controversies with the Pelagians: Iulian did cite Basil: Sin is not a substance, but an accident, therefore easily removed out of the will, so that no karma or token thereof remain. Saint Augustine expoundeth this place according to the analogy of faith: It is easieser to mans will, but unto Gods mercy. And this sufficed against the Manichees, who held that it was impossible. And whereas some Fathers, viz. Irenaeus, Iustine, Clement, & Tertullian held, the law of nature had power to save the Gentiles without Christ: Saint Augustine expressly confute them all. Nay which is more, the Fathers themselves would either plainly retract and call in againe such things as they had unjustly committed to others ears, or else they would correct them by writing the contrary in another place.

The Fathers have errors, yea and that sometimes very grosse ones, they themselves acknowledge it very plainly. In the Doctors bookes (saith one) which the Church authentically useth, there are sometimes found errors, sometimes heresies, yet this is no sufficient cause to condemn either booke or author: Let a reader of judgement peruse them, and he shall prove me no liar. Another: The Fathers whilst they laboured with all their industry to subvert one error, have oftentimes either fallen, or at least seemed in some sort to fall into another: not unlike to husbandmen who striving to make straight the crooked trunk of a younger tree, often doe exceed the meane so farre, that they make it bend as much the other way. Heare also a third of approved judgement: The writings of great authors are not altogether perfect: for sometimes they slip and shrink, as one saith, under their load: and otherwhiles they dally with the assistance of their owne invention, and affect popularity.

2. A Catalogue of the counterfeit, doubtfull,

August. ad Iovin.  
ep. 112.

Apolog pro I.  
contra Iovin.  
c. 4.

Olivo Frising.  
l. 4. c. 18.

In Reuelat.

Pag. 148.

Duaren. de sac.  
eccl. ministr. 1.  
c. 40.

Catharinus de  
certitud. gratie  
assertion. 13.

Anselm. in Com.  
ment. in 2. ep. ad  
Cor.

Sext. Senen. in  
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biblioth.

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1. 1. 2. c. 6.



or corrupted workes of the Fathers; together with some errors which the proffer of them have sprinkled in their workes.

*The booke of the Apostles constitutions*—

Held for apocryphall in the decretalls, dist. 15, cap. *Sancta Romana*, and in the *distin.* 106. cap. *Canonis*. *Iſidor.* also doth affirme the same. It is further condemned by the sixth Council of *Constantinople*, cap. 2. *Epiphanius* *heret.* 30. is the first that ever made mention of them.

*Saint Iames his Masse*—

It containeth prayers for such as live in Monasteries, and such was there none in *S. Iames* his time. Besides many wordes never heard of in the Apostles time, as *εὐχαριστία*, *εὐαγγέλιον*, &c. and the word *κοινωνία* for the manner of massing; and herein is laid downe a forme of the Communion, not received in the Apostles times, as out of the *Acts* and *Iustine* may easily be convinced. And if this were the true Liturgy of *Saint Iames*, it should bee a portion of holy Scripture, it would also have beene more famous in the Primitive age of the Church, but no mention was of it, untill almost 600. yeares after Christ.

*Saint Peters Masse*—

False altogether and forged.

*The Ethiopians Masse*—

Ascribed to *Saint Matthew*, but falsely, whereas it speaketh of the Epact and Golden number, both which were long after invented. And the saying of *Gregory* the great is commonly knowne, that the Apostles did consecrate by the sole pronouncing of the Lords prayer.

*Saint Markes Masse*—

Containing prayers for the Pope, Readers, Singers, Subdeacons, &c. which orders were after instituted.

*The booke of Saint Andrewes passion*—

Never spoken of in the most approved Authors, *Eusebius*, *Hierome*, *Gemadius*, &c. to omit the blasphemies therein contained, as *All hail holy crosse*, &c.

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Of the same kinde and respect with the other.

*Clement of Rome his workes*—

Vnder this mans name many fictions are patronized: there is one Epistle of his extant unforged, namely, to the *Corin.* as the same author testifieth in the fore-alledged booke, cap. 14. *Rufinus* in his preface before *Clements* Recognitions, and the first Council of *Nisa*, cap. 6. doe make mention of one Epistle of *Clement* unto *Iames* the brother of the Lord: but now there goe three under that title. But that these are all counterfeit, it hereby appeareth, because *Iames* was dead seven yeares before *Peter*: and *Clement* was not Bishop of *Rome* untill after *Peter*, as it is evident almost out of all histories. Besides his

A fifth Epistle teacheth communie of wives and good; and the 2. doth most foolishly advise *Iames* to take heed that there be found no Mice living among the pieces of the Lords body; and that they be not putrified by the negligence of the priests.

B Besides, his eight bookes of Apostolike constitutions, are of no greater esteeme than these other. *Eusebius*, *Hierome*, nor *Gemadius* mention any such workes. Again, the author himselfe discovereth himselfe in one place, where he affirmes the vernal *Aequinoctiall* to fall on the 19. day of the 12. moneth, which is called *March*: but in the time of Christ and his Apostles it was reckned alwayes to fall on the 25. day of the same moneth, and not on the 22. untill the second Council of *Nice*. This *Charles Bovius* was well able to discern, but never to excuse. The Fathers indeed doe sometimes quote the Apostles constitutions, but (as *Basil de Spiritu sancto*, cap. 27. confesseth) they were unwritten, at least by *Clement*, for his name was not annexed untill after times.

*Dionysius Areopagita, Saint Pauls scholler.*

His booke of *caelest. hierarchia*, de ecclesiastica hierarchia, de divinis nominibus, and some of his Epistles are forged.

Ann. 69.

C Many learned authors, as *Erasmus*, *L. Valla*, *Cajetane*, and others, writing upon the 17. chapter of the *Acts*, do absolutely deny these workes to be his: the reasons are these. First: Though he were *Pauls* scholler, by him converted, yet in these workes he is so unmindful of the benefit of his conversion, and friendship held with his master, that hee never vouchsafeth to name him, but graceth *Hierothem*, an obscure fellow for his master.

2. Secondly, he writes of many orders, as Popes, Bishops, Priests, Monks, &c. of all which it is well knowne, that *Dionysius* his age acknowledged not one, but onely Bishops.

3. Thirdly, *Eusebius* and *Hierome*, in his Catalogue never make any mention of these workes; nor any before *Gregory* the great, who though he cite these Epistles, yet doth not hold them to be this *Dionysius* his workes.

*Ilyricus* hath other good reasons for this purpose, whereof,

D 1. The first, because that swelling, obscure, improper, and intricate style which this *Dionysius* useth, was not in use at *Athens* in the Apostles times; but at least 300. yeares after began to take place in *Greece*, and also at *Rome*.

2. Secondly, the latter translation saith, that he writ this *Hierarchie* unto *Timothy*, whom hee calleth his sonne, which in the use of the Scriptures and the Church, is as much as to say his Scholler: Whereas *Timothy* had for a long time a most excellent teacher, that elect vessel of God, *Paul* himselfe, and in *Pauls* time was himselfe a famous Doctor and Bishop: so that hee was more like to be *Dionysius* his master, than his Scholler.

3. Thirdly,

canon loc. comm.  
l. i. c. p. 6.

written in many places thereafter. *Melchior Canus* shall be a witness. We cannot deny (saith he) that even the gravest Authors, especially in describing the miracles of the Saints, have both backed upon flying reports, and also delivered them in writing unto posterity. Wherein truly (if I might judge) they either misled themselves, or the rude and vulgar sort of the faithfull in too great measure; because they knew that the common sort did not only easily believe all those miracles, but also desired most earnestly to beare of them. And they thought it the more tolerable, because they knew that the most famous Authors do hold that it is the true law of a history to write such things as the common report conformeth to be true. — Which things I may perhaps both rightly and truly ascribe of *Gregory* and *Bede*. After this manner in the books of antiquity, that is often rearm'd by the names of Catholike and Apostolike, which was so esteemed by the vulgar sort of the faithfull. Fifthly, because the Fathers being overcome by the multitude, were now and then caried into superstitions, as the force of the tide violently carrieth away the boats: and hereupon it ensued, that they concealed some things for feare. There are many such faults as this (saith one) which I dare not so freely reprove, because of avoiding the offence of some other holy, or perhaps turbulent persons. Sixty, because sometimes they speake of things historically and in forme of rehearsal, not positively, and by way of assertion. Witness *Saint Hierome*: The ancient Fathers are sometimes enforced to speake against their own thoughts, only because that they must be faine to asseme so against the positions of the heathen.

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*Clement of Rome his workes* —

Vnder this many name many fictions are patronized: there is one Epistle of his extant unforged, namely, to the *Corin.* as the same author testifieth in the fore-alleged booke, cap. 24. *Rufinus* in his preface before *Clements* Recognitions, and the first Council of *Nisa*, cap. 6. doe make mention of one Epistle of *Clement* unto *James* the brother of the Lord: but now there goe three under that title. But that these are all counterfeit, it hereby appeareth, because *James* was dead seven yeares before *Peter*: and *Clement* was not Bishop of *Rome* untill after *Peter*, as it is evident almost out of all histories. Besides his

A fifth Epistle teacheth communie of wives and goods, and the 2. doth most foolishly advise *James* to take heed that there be found no Mice living among the pieces of the Lords body; and that they be not purrified by the negligence of the priests.

B Besides, his eight bookes of Apostolike constitutions, are of no greater esteem than these other: *Eusebius*, *Hierome*, nor *Gennadius* mention any such worke. Again, the author himselfe discovereth himselfe in one place, where he affirmes the vetnall *Aquino* shall so fall on the 22. day of the 12. moneth, which is called *March*; but in the time of Christ and his Apostles it was reckned alwayes to fall on the 25. day of the same moneth, and not on the 22. untill the second Council of *Nice*. This *Charles Bovius* was well-able to discern, but never to excuse. The Fathers indeed doe sometimes quote the Apostles constitutions, but (as *Basil de Spiritu sancto*, cap. 27. confesseth) they were unwritten, at least by *Clement*, for his name was not annexed untill alter times.

*Dionysius Areopagita, Sains Pauls scholler.*

His bookes de celest. hierarchia, de ecclesiastica hierarchia, de divinis nominibus, and some of his Epistles are forged.

Ann. 69.

Many learned authors, as *Erasmus*, *L. Valla*, *Cajetane*, and others, writing upon the 17. chapter of the *Acts*, do absolutely deny these workes to be his: the reasons are these. First: C Though he were *Pauls* scholler, by him converted, yet in these workes he is so unmindful of the benefit of his conversion, and friendship held with his master, that hee never vouchsafeth to name him, but graceth *Hierothem*, an obscure fellow for his master.

2. Secondly, he writes of many orders, as Popes, Bishops, Priests, Monkes, &c. of all which it is well knowne, that *Dionysius* his age acknowledged not one, but onely Bishops.

3. Thirdly, *Eusebius* and *Hierome* in his Catalogue never make any mention of these workes; nor any before *Gregory* the great, who though he cite these Epistles, yet doth not hold them to be this *Dionysius* his workes.

*Ilyricus* hath other good reasons for this purpose, whereof,

1. The first, because that swelling, obscure, improper, and intricate style which this *Dionysius* useth, was not in use at *Athens* in the Apostles time; but at least 300. yeares after began to take place in *Greece*, and also at *Rome*.

2. Secondly, the latter translation saith, that he writ this *Hierarchie* unto *Timothy*, whom hee calleth his sonne, which in the use of the Scriptures and the Church, is as much as to say his Scholler: Whereas *Timothy* had for a long time a most excellent teacher, that elect vessel of God, *Paul* himselfe, and in *Pauls* time was himselfe a famous Doctor and Bishop: so that hee was more like to bee *Dionysius* his master, than his scholler.

3. Thirdly,

3. Thirdly, presently after *Dionysius* his conversion, *Paul* taught long at Corinth, and longer at Ephesus, both which places are neighbours unto Athens, so that if this *Dionysius* had bin desirous to be instructed, hee might have had *Paul* himselfe as it were in his owne house for the space of two whole yeares, and never have bestowed his time with *Hierobemus*, a man unknowne in the Church.

4. Fourthly, in the end of his Hierarchie, speaking of the baptisme of infants, he saith, that he reacheth that doctrine which his masters received from the Apostles themselves. Hereby he sheweth himselfe to have been no scholler of the Apostles; and he calleth them, his masters in the plurall number, to imply that that doctrine came from the Apostles unto him by succession from many intercedent teachers.

5. Fifthly, how is it possible but *Dionysius* should have often written unto *Timothy* to know if he had heard *Paul* teach any otherwise of these things, seeing *Timothy* lived so long and friendly with him, and was so well learned?

6. Sixtly, this Author talketh oftentimes of the distinction of the quire & the Church, and of other places of the Church, whereas in the Apostles time, and an hundred yeares after, the Christians had no churches of such buildings, but had their Prayers, Sermons, and meetings in their houses.

7. Seventhly, *Saint Iohn* the Apostle lived after *Dionysius*, and abode for the most part at Ephesus and in Asia the lesser, where *Timothy* also lived, who is said to have bene very familiar with him: how then durst *Dionysius* presume to instruct *Timothy*; having to worthe a master? and not rather begge of him with a thousand increaries, to set him downe the opinions of *Iohn* and *Paul* concerning this or that matter?

8. Eighthly, this Author in his booke *De divinis nominibus*, alledgeth *Clemens* a Philosopher disputing concerning Logicke, and affirming that the principall modell or examples of things, or the Idæe or formall causes are relatives. Now there never was any other *Clemens* a Philosopher, but he of Alexandria, whose bookes are now extant, who lived 100. yeares after Christ: and this allegation seemeth to be extant in the end of the 8. booke of his *Stromata*, where hee saith that causes, especially the formall causes are relatives.

9. Ninthly, in his 4. booke *De divinis nominibus*, hee alledgeth *Ignatius* his Epistles: which notwithstanding were written after *Dionysius* his death, as the history of both their lives doe leave testimony. This Author in his Hierarchie citeth *Saint Iohn* Gospell, and the Revelation, as if that they had bene long agoe written, and held as parts of holy Scripture. But if wee shall give credit to histories

treating hereof, both these workes were not set forth by *Saint Iohn* untill a little before his owne death, namely, about 14. yeares after the death of *Dionysius Areopagita*.

10. Tenthly and lastly, amongst his Epistles there is one unto *Polycarpe*, whom hee writes unto as a Doctour and a Bishop. Now writers affirme, that *Dionysius* suffered in France in the yeare of grace 96. And *Polycarpe* otherwhere in the yeare 166. and of his age 86, so that *Polycarpe* must needs be a very beardless youth when *Dionysius* suffered martyrdom. Thus saith *Iliricum*: As for his *Astysica Theologia*, *Sixtus Senensis* is of opinion, that it was not knowne in *Athanasius* his times. *Bibliothecap. 4.*

## L I N Y S.

The bookes which beare his name concerning *Peter* and *Pauls* passion, are written by some jangling trifler.

*Martial of Burdeaux.*

Ann. 160.

Found of late in France, calleth himselfe impudently Christs Apostle, and is never named of *Eusebius*, *Hierome*, or *Gennadius*.

## A B D I A S.

All the Workes extant under this mans name are fictions: he is called a counterfeit and a liar, by *I Molanus*, lib. 1. de fide Hæreticis servanda, cap. 6. Looke Jewels Reply against *Harding* artic. 1. sect. 5.

## I G N A T I V S.

Seven Epistles of his doth *Hierome* and *Eusebius* lib. 3. cap. 35. and 36. reckon for true, but now they are increased unto twelve: whereof there are five counterfeit, and these are 1. ad *Mariam* 2. ad *Tersentes* 3. ad *Hieron.* 4. ad *Antiochenos* 5. ad *Philippenses*: and out of these the Papists have many allegations. But admit they were of his doing, yet there are many things since thrust in, which are none of his: as that where hee saith ad *Philippenses*, That they must fast the fourth & sixth daies of the weeke, after the Lords passion week: and forbidder the fast of the Lords day, and of the Saturday except one. Whereas, as *Augustine* Epi. 86. ad *Casilanum* sheweth, that it is lawfull to fast on the Lords day; and *epist.* 19. ad *Hieronimum*, that it was the custome at Rome, and in sundry other Churches to fast on the Saturday. Again, where he saith, that whosoever eateth of the lowes passe over, is partaker of their guilt of killing of Christ; whereas *Epiphanius* alledgeth an Apostolike canon directly opposite: and the Ecclesiasticall history doth teach the contrary. Besides, in his epistle ad *Smirneses* he takes upon him to correct (or rather contradict) *Salomon*: *Myssonne* (saith he)

*L'hi de baptismo infantum ait en se dicere, que sancti præcipere se ex traditione antiqua ad Ecclesiam derivarunt.*

lie, *Prov. 24. 8.*) Honour God and thy King: but I say (quoth this counterfeit *Ignatius*) Honour God as the author of all things, and the Bishop as the highest of Priests, and after him wee must honour the King. *Theodoret* in his third Dialogue doth mention a place out of this Epistle concerning the error of *Alexander*, which notwithstanding at this day is not to be found therein: and *Tritemius* hath left it out: also *Bellarmine* saith, that the Greeke copies are corrupt.

His Epistle to the Ephesians is either counterfeit, or at least corrupted: *Theodores* Bishop of *Cyprus* in *Eraniste*, *Dialog. 1.* and *Gelasius* in his booke against *Eutyches*, of Christs two natures, doe cite a testimony out of this Epistle, which is not to be found in the copies now extant.

PAPIAS of Iernsalem.

*Eusebius* bish. *Eccles. lib. 3. cap. 36.* censur this Author to have written strange and fabulous matters concerning Christ, to mistake and misconstrue the Apostles disputation, and to be the first brocher of the error of the Chiliasts or Millenaries.

PROCORVS.

The history of *Iohn* the Divine under this mans name, is done by a later writer, which the word *apocryphus*, *consubstantiall*, doth testifie, being used by him, and yet not of use untill after times.

HEGESIPPVS.

The history extant at this present in *Bibliotheca Patrum* is falsly fathered upon him: for in his 3. booke and 5. chapter, he saith, that Antioch which was before accounted as the third City in fame of all the Romane Empire, beganne then to bee reckoned in the fourth place, when Constantinople the city of the *Bizantines* began to increase. Now the true *Hegesippus* lived before *Constantine*, namely, in the yeare of Grace 160. Againe, *Tritemius* saith, that *Hegesippus* wrote an Ecclesiasticall history from the passion of our Lord unto his owne time: but these booke containe the histories of the *Machabees*, the Iewes warres, and the destruction of Ierusalem. Look more in the preface of *Renatus Laurentinus*.

IVSTINE.

He is an expresse Chiliast in his dialogue with *Triphon*. His booke of questions and answers is falsly imposed upon him; for in the 82. and 86. questions he mentions *Origen*, and in the 127. *Irenaeus*, and the *Manichees*, who were not untill after his death.

The booke of *Marius* death, or translation into heaven is doubted of. *Tritemius* fathers

it upon *Melito* of Sardis, but erroneously: it is held by the Pope for apocryphall, *diff. 15. cap. Sancta Romana*. *Hierome* never names it. *Bedae* res: it is full of errors, and falsly ascribed to *Melito*, in *retract. Alorum*, cap. 8. So holdeth *F. Suarez* upon *Thomas*.

IRENEVS.

Was an expresse and professed Chiliast. Witnesseth *Euseb. lib. 5. cap. 39.*

THEOPHILVS of Antioch.

Saint *Hierome* disallows the commentaries upon the Proverbs, and the Gospel, that goe under his name, *Sext. Sentent. Biblioth. lib. 4.*

TERTULLIAN.

Saint *Hierome* denies him to have bene a man of the Catholike religion, for hee self to be a Manicist, yea even an arch-heretike; he wrote these works against the Catholikes: 1. *liber contra Psychicos*: 2. *De Monogamia*: 3. *de Ieiunio*: 4. *De sine in persecutione*: 5. *De praecuratore*: 6. *De exhortatione ad castitatem*. And in these booke hath hee sowne many seeds of Popery: *Gelasius* censured all his booke for apocryphall, *diff. 15.* His booke *de penitentia*, *Erasmus* thinketh not to be his. His booke *de corona militis*, he wrote when he was a Montanist, and therein declareth a new Prophecie.

ORIGEN.

Full of errors. *Hierome* calleth his writings poisonfull. *Eusebius* also and *Rufinus* complaine that his writings were most foully depraved by heretikes: his counterfeit works are these: 1. his Homilies upon *Iosiah*, full of solacismes; not reckoned in Saint *Hieromes* catalogue: 2. his three tractates upon *Iob*, where hee recites them of heresie that say there is one God and three persons: 3. two homilies upon the 38. Psalm: four homilies of his later explanation of the *Canticles*: 5. one treatise of the *Lamentations*: 6. his commentaries upon the Epistle to the *Romanes*, not faithfully translated by *Rufinus*: 7. his booke *de penitentia*, *Gelasius* calleth apocryphall, *diff. 15.* 8. his homilies upon divers passages of Scriptures, of these if any were written by *Origen*, they were depraved by *Rufinus*: 9. the homily upon the first words of Saint *Iohns* Gospel, in that there is mention of the *Manichees* and *Arrians*, which heretikes arose in the Church after *Origen*s time.

CYPRIAN.

In admiring of *Tertullian*s too much, sometime hee approves the Montanists: These works following are certainly none of his: 1. His

Anno 120.

Anno 170.

Anno 200.

Anno 130.

Anno 150.

Anno 240.

Anno 160.

1. His treatise of *Sina* and *Sion*. 2. Of the finding *John Baptists* head, there he talkes of *Papine* French King. 3. His exposition of the Creed mentioneth the *Arrians*: *Hierome* ascribeth it unto *Ruffinus*. 4. His booke of Priests singlens, it is full of barbarous words, unknowne to the Latine tongue, as *Inordinabiliter, contubernalliter, conjugatus, abfentare*: all which favour of a Glossist, or a Casuist. 5. His twelve Sermons of the cardinall workes of Christ, are done by an unknowne Author, as *Pameline* and *Sixtus Senensis Bibliotheca lib. 4.* do affirme. 6. His Sermon of Christs Baptisme doth directly contradict *Cyprians* knowne opinion of the rebaptizing of heretikes. 7. His booke of the prais of Martyrdome, affecteth quirkes and conceits. 8. His booke of the double martyrdome, talketh of the *Tukes*, who saw not the world till very neare a thousand yeares after *Cyprian*. 9. His bookes of twelve abuses, *Tritemius* and *Pamelinus* (both learned Papists) do hold that worke as counterfeite. 10. His treatise of the starre, the Sages, and the Innocents death. 11. His Sermon against the Jewes. 12. His booke of *Genesis* and *Sodome*, held to be *Tertullians* & *Sixtus Senensis Bibliotheca lib. 4.* 13. His passion was written by *Pant* the Deacon in the yeare 807. as *Sigebert* (an ancient Chronicler) recordeth. 14. His booke of *Dicers*. 15. his prayer for the Martyrs. 16. his prayer for good Friday. 17. The booke of *Cyprians* repentance. *disf. 15. cap. Sancta Romana*. In this booke hee is said to have bene a Magician, which is untrue, for our *Cyprian* was by profession a Rhetorician, as *Hierome* in his Catalogue, and in his commentary upon the third chapter of *Iocaz* affirmeth; but he maketh no mention of his Magick, nor *Cyprian* himselfe, in the description of his conversion, *lib. 2. epist. 2.* nor *Pantian* his Deacon in the life of *Cyprian*. 18. His booke of the unity of the Church is corrupted by the Papacy to prop up *Peters* primacy, for these words, and gave his sheepe to him to be fed: and these, he ordained one chaire: and these, *Peters* primacy was given, to shew one Church, and one Chaire: as also, Who so forsaketh *Peters* Chaire upon which the Church is founded: These words I say are not to be found in most of the old manuscripts. Looke the catalogue of *T. James* His workes of discipline, and of the good of chastity to *Novatus* the heretike, that hope of pardon is not to be denyed to them that are fallen, these are all thought not to be *Cyprians*.

## METHODIUS.

His booke of the creation is not named in *Hierome. I. Simlerius* in his *Bibliotheca* doubteth of it.

## GREGORY of Neocæsaria.

His Homilies of the Annunciation, &c. are

A suspected, because the lives of the Saints, their lessons and hymnes upon their feasts, were not in use untill *Charlmaines* time, in the year 807. when they were first instituted. *Paulus Amelius* in his first booke of the acts of the Frenchmen, *Sigebert* also upon the yeare 807.

## ARNOBIUS.

Anno 290.

His bookes against the Gentiles, are in number but seven, as *Hierome* recordeth in his epistle unto *Marinus*, the eighth now published is not of the same authors, as *Sixtus Senensis* holdeth in his *Bibliotheca lib. 4.* And yet that learned Doctour *Fulke* of blessed memorie, is of opinion that it was made either by *Arnobius* himselfe, or by *Mitautius Felix*. The commentaries upon the Psalmes that beare his name, are of a farre more moderne forge: witnesse *Bellarmino de amiff. grat. & statu peccati lib. 4. cap. 9.* For they mention the Pelagian heretic.

## The Council of Neocæsaria.

Anno 310.

The Collector of the Councils doth attribute unto this Council no more but fourteene canons, not foure and twenty, as *Gratian* saith.

## EUSEBIUS Caesariensis.

Anno 330.

C The Papists doe cavill at *Eusebius* Ecclesiasticall history, but unjustly. For admit hee were an *Arrian*, and too earnest a defender of *Origenes*; yet his history is of it sufficient credit. *Eusebius* did contrive his Ecclesiasticall historie with great praise, saith *Hierome*: and *Basil* calleth him *zōnites*, worthy to be credited.

## LACTANTIUS.

His verses of Christs passion are counterfeits; or they contradict all *Lactantius* his true writings in these words.

*Kneele, and adore the crosses sacred wood.*

Besides, in *Saint Hieromes* catalogue they are never named in the number of his workes, though others be named which now are not extant.

D His worke of the resurrection is ascribed unto *Venantius* in the Vaticā copie, as *Thomasius* affirmeth: His *Phœnix* seemeth to have bene made by a Christian Author, as the said witnesse also averreth.

## The Donation of Constantine.

These matters concerning *Constantine* are in my judgement apocryphall, as also many other great and tedious charters ascribed unto *Clement* and *Anacleto* Popes, saith *Cusanus* in his booke of *Concordia Catholica lib. 3. cap. 2.* *Constantine* bequeathed Italie unto his sonnes by wil and testament saith *Nauclerus lib. 2. generat. 11.* This donation is recorded by

Anno 350.

Anno 260.

by no approved author of any antiquitie. Nay, the ancient bookes of *Gratian* have no such distinction, as *Antonine* confelleth, 2. part *Hystor. Titul. 8. cap. 2. fol. 8.* that chapter (saith he) is not in the ancient decrees, and therefore we can neither be certaine what *Constantine* did give, nor how much. So testifieth also *Melchior Can. loc. comm. 1. 10. c. 5.* Moreover, the Popes owne decrees concerning this donation, differ greatly one with another, for in the 96. distinction, chapter *Constantinus*: it is said, that the city of Rome, and all Italy, together with the Empire of the West, was given unto *Sylvester*. But in *Sexius* his decretals, l. 1. tit. 6. de *Electiōe. ca. fundamentum*, there mention is onely made of the gift of the citie. *Nauclerus* in his second volume, and 12. generat. writeth thus: Of what quantity or value were *Constantines* gifts to the Church of Rome, it is not yet agreed upon by them that treat of it. The text in the chapter *Constantinus*, doth affirme, that he gave to *S. Sylvester*, and the Church of Rome, the citie of Rome it selfe, Italy, and all the Provinces of the Empire of the West, as it is recorded in the 96. distinction, chapter *Constantinus*. Others contemne that text as chaffe, and as proving nothing which deserveth credit. For after this, *Constantine* left the inheritance of the foresaid kingdomes, unto his sonnes, and they remained long after under the sway of the Emperours, and Catholike Kings; by right of succession. Which is not slenderly confirmed by the chapter *Fundamenta, de Electiōe, lib. 6.* which describing the donation of *Constantinus*, mentioneth the citie of Rome as the onely gift, never speaking of Italy, or the other Provinces. No more doth the Canon *firmum 12. q. 1.* which text saith, that *Constantine* having attained unto the truth of religion, sent letters unto all parts of his Empire, commanding them not onely to become Christians, but also to build Churches for publike devotion; and ordained livings to bee given for their maintenance, built the great Church of *S. Peter* at his owne cost and charges, and erected his chaire, giving most sumptuous gifts thereunto, in so much that he resigned his Imperiall seate, to the benefit of *S. Peter* and his successors. This part also is confirmed the more by this, that whatsoever now belongs unto the Patrimony of the Church of Rome, is wholly found to have bin bestowed thereunto by succeeding Princes of after times: others thinke otherwise; let the truth prevaile. Again: Of this gift and grant there is nothing extant in any author, save in the Decretals: no, nor in the most ancient volumes of them neither, as witnesseth *Antonine*, Bishop of Florence, in his Chronicles, which I doe greatly wonder at, since that *Isidore*, who lived 800. years agoe, (a grave author, and one truly holy) doth plainly say in his historie, that he, (viz. *Constantine*) left the city of Rome under the

A Pope. Thus farre *Nauclerus*.

The Canons of the first Council of Nice.

All above twenty are forged. *Theodoris* in his first book and 8. chapter, doth acknowledge 20 of them concerning Church government, but no more. It is therefore false to hold 70 of them to bee from the Fathers. Besides, in the vulgar tomes these canons are corrupted, the true ones are extant in *Ruffinus*, as *Cyriel* witnesseth in his Epistle to the Council of Carthage, which is extant in the first tome of the Councils, in the acts of the Councils of Africa.

The Epistle of this Council of Nice to *Sylvester*, is counterfeited: for therein *Macarius* is said to bee the Bishop of the church of *Constantinople*, which was not as then in the whole world. *Sylvesters* rescript, or answer to them, is a bird of the same feather, as also the 80. Arabian canons.

The Council of Sinnessa.

Mentioned by no ancient writer at all, therein it is said, that *Diochlesia* talked with *Marcelline*, which is false. *Sigonius de Regno occidentali, lib. 1.* The Preface unto this Council, extant in the first tome of the Councils, is done by none knowes whom, and therefore of no moment in antiquitie.

The second Council of Arles.

Most manifestly depraved, and besides, of uncertaine time. It is said to have beene under *Constantine* and *Sylvester*, and yet therein is mention made of the *Bonofaci*, cap. 17. and of the first Council of *Vasa*, chap. 28. which was held under Pope *Leo* the first.

EVSEBIUS.

His Chronicle is corrupted, *Peter* (saith he) the first Bishop of the Christians, when hee had founded the church at *Antioch*, went to Rome, where he preached the Gospel 25. years, continuing Bishop of that city so long. But in this 3. booke, and 6. chapter, he saith, that *Peter* preached in *Pontus, Galatia, Cappadocia, and Asia*, and towards the end of his life, being placed at Rome, was there crucified. Look e also the fourth chapter.

The Council of Sardica.

The third, fifth, and seventh Canons thereof are suspected, for in them the appeale unto the Pope is allowed, and it is decreed that hee may send his *Legato a latere*, who in his name may make agreement in other Provinces. But *Augustine* in his Epistle unto *Celestius*, saith thus, Wee finde it not decreed in any Council of the Fathers, that any should be sent as from the side of your holiness. And the same Father against *Crispianus*, lib. 3. cap. 34. acknowledgeth no Council of *Sardica*, which is not hereticall. And to this agreeeth *Cardinall Cassianus de concordia Cathol. lib. 2. cap. 25.* Besides, these canons are directly opposite unto the 5. canon of the

T Council

Ann. 328.

Ann. 330.

Council of Nice. Now some doe thinke these canons not counterfeited, but to be understood of a priviledge granted above ordinary, unto Pope *Inulin*, and that they were abrogated by the second canon of the generall synode of *Constantinople*.

*The Councils of Rome under Constantine and Sylvester.*

Counterfeited altogether: and not mentioned at all by Hist. writers.

### ATHANASIUS.

*Euagrius* in his 3. booke chap. 31. saith, that the Nestorians, and Eutychians published many of *Apollinaris* his booke, cloaking them under the name and the credit of *Athanasius*: The workes falsly imposed upon him are these:

1. *The booke of divers questions of the holy Scripture, unto King Antiochus*, for herein great *Athanasius* is cited: quest. 23. and *S. Gregory Nazianzen* is named twice: quest. 117. &c. 129. *Dionysius* his *Mystica theologia* also is there alleged, which was unknowne in *Athanasius* his time, *Severus* *Ephraem* lib. 4.

2. The 16. question of the worship of the crosse, in the 4. action of the 7. Council, is attributed to one *Leontius*, that lived about *Athanasius* his time.

3. The treatise of Theologicke definitions. There *Gregory Nyssenus* is cited.

4. The disputation concerning faith held at Laodicea betweene *Arius* and *Athanasius*. The author of that worke sheweth, that this *Arius* was not that Arch-heretike, but another. *Cassiodorus* thinketh it done by *Vigilius* the Martyr.

5. The commentaries upon *Pauls* Epistles under *Athanasius* his name, they are *Theophrastus* his.

6. The exhortation to the Monkes.

7. The booke of the passion of the Image of Christ crucified in Terich in Syria, for this happened in the year 764. *Sigebert*.

8. The epistle to Pope *Marcus* for the copies of the Nicene Council, (because the copies of *Alexandria* were burned by the *Arians*), together with *Marcus* his answer: this burning of booke was under *Constantinus*. *Athanasius* epist. ad oribodoxos. But at that time was *Marcus* dead, *Bellarmine* de Pont. lib. 2. cap. 25.

9. The second epistle unto *Scrapion*, of the holy Ghost. These are all forged.

*These workes of Athanasius are suspected, as not his.*

1. The treatise of Christs incarnation.

2. Of the healthfull comming.

3. A sermon against heresies.

4. The 16. oration unto *Maximus*.

5. An epistole to *Adarcollinus* of the interpretation of the *Psalmes*.

6. The sermon of virginity.

7. Testimonies of holy Scripture.

8. The sermon of our Lords passion.

Herein are the questions unto *Antiochus* cited, which are not this authors: hee forbids othes.

9. An epistle to *Scrapion*.

10. An epistle to all the brethren through Egypt, &c.

11. A sermon of Christs mother. Therein is *Nestorius* hereie cōfuted, therefore it was written after the Council of *Ephesus*.

12. A sermon upon that of the Gospell: Whosoever shall say, &c.

13. The disputation in the Council of Nice against *Arius*.

14. An epistle to the solitary livers: it is partly an epistle, partly a fragment of another worke. And some things are there promised, which now are not extant there. The author of *Commelinus* edition.

15. The worke of the life of *Antony*. This was lately added unto the others, it is justly suspected; for it is idle and rising in many things.

16. An homily of the fower.

17. The declaration of *Leuiticus*.

18. The epistle to Pope *Felix*, wherein he saith, the church of Rome is *sacer vertex in quo omnia vertuntur*. But this allusion neither is, nor can be made in Greeke, therefore it was rather written in Latine. Besides, there are many things herein disagreeing from *Athanasius*, as when he saith that the Gospell was first preached at Rome, and that it was decreed in the Council of Nice, to appeale to the Bishop of Rome in all causes. *Inel*.

19. The epistole to Pope *Liberius* in the name of the Councils, is foolish in the allegations of Scripture, and therefore not to be attributed unto *Athanasius*.

### DOROTHEVS of Tyrus.

Ann. 350.

The synopsis that beares this mans name, is both falsly ascribed unto him, and also of it selfe full of fained tales. Amongst the 72 disciples, hee numbred the Eunuch of the Queene of *Ethiopia*, and maketh *Julia*, a woman, a Bishop: and he maketh that *Cesar* that is mentioned in the Epistle to the *Philippians*, the 4. chapter, namely *Nero*, a Bishop also. *Bellarmine*.

### DAMASVS.

Ann. 370.

The little epistle of his in the second tome of *Hieromes* workes, *Erasmus* doth suppose to be falsely ascribed unto him: the epistle also to the Bishops of *Numidia* is forged: for in *Damasus* his time, the Bishop of Rome had nothing to doe with the churches of Africa: to whom notwithstanding this author prebonds his edicts, and threatmeth those that transgresseth them.

### EPHREM.

His workes in *Syrian* (the tongue wherein hee

Ann. 380.



hee wrote them) cannot now be gotten, but either in Greeke or Latine.

**GREGORY of Nazianzen**

His instructive oration of the soules is corrupted by heretikes: *Ambr.* l. 1. c. 19. His orations also, and those of *Amphibrotus*, *Chrysostome*, *Cyprian*, *Alexandria*, and *Andreas of Certe*, upon the feast of the Purification, set downe by *Lippomanus* and *Surinus*, are altogether false booke: for this feast had his institution but in infinitesimall time: Looke *Daresius* his *Enchirid.* lib. 7.

**GREGORY of Nazianzen**

The Tragedy under his name doth not savour at all of his style, nor observeth strictly the Iambicke verse according to his customs: The Author seemeth to imitate *Euripides*, *Enk.*

**CYRIL of Ierusalem**

His Catechismes are suspected. *Iosias Simler* in his Index saith, that of the Greeke books which the state of Aufpurg bought of *Antony* the President of Corfo, are named 18 Catechismes of *John* Bishop of Ierusalem; for those who were newly baptised, and y. which interpret the Mysteries and Ceremonies, wherefore it would be looked upon, lest perhaps they be *Johns* (who was long after *Cyril*) and yet are of set purpose imposed upon the other to procure the greater authoritie. In his *Bibliotheca*, his epistle unto *Augustine* of *Hieroms* miracles, is a fiction. It is well knowne that he died before *Hierome*. And this epistle condemneth *Sabinian* for ascribing two will unto Christ.

**BASIL.**

These works of his are either doubted of, or surely corrupted.

1 His booke of the Holy Ghost: in the midst whereof are some things inserted, which *Erasmus* holdeth dissonant from *Basil*s phrase and forme of writing.

2 His ascetica or contemplatives are not in the catalogue of his monuments in *Nazianzen* his Monodia or funerrall poeme. *Eusebius* first of the Armenian Monkes is thought off some to be the author of them, *Sozomen* lib. 3. cap. 12.

3. The rule under his name is suspected. *Nazianzen* never mentions it, and there is also another fathered upon him which hath but 35. chapters. Therein are many things dissenting from *Basil*s other writings.

4 The little booke of *Basil*s life under *Amphibrotus* his name, is a false birth, full of fables, and contrarie to approved histories. Looke *Inels* Reply to *Harding* art. 1. sect. 33.

5. The epistle to *Quintus* the noble Roman, is of no found in the booke.

**PRUDENTIUS.**

The prayers at the end of his *Psalm* are not his labours; *Cyprian* did see them printed by themselves without name of author, they do plainly contradict the 7. ode of his *Cathemerina* in these words:

In that sleep region doe I crave no ravine, &c. A very impious saying, and not to be ascribed to *Prudentius*. Looke *Illiricus* his catalogue set forth in the year 1598. pag. 186.

**AMBROSE**

These works are partly thrust upon him by *Philben*.

1. Ninety and two short sermons to the people: some of them are found amongst *S. Augustines*, as these:

<i>Ambrose</i> his	<i>Augustines</i>
25.	9.
38.	73. de tempore.
69.	31. de sanctis.
7.	19. de verbis Domini.
9.	25. de verbis Apostoli.
37.	77. de tempore.
68.	16. de sanctis.
1.	34. de sanctis.
2.	33. de sanctis.

2 His sermon of *Agnes*: it endeth thus: Thus much I *Ambrose*.

3. His sermon of *Augustines* baptism: he there adorne him with a blacke cowle, and falsly maketh him the author of monkery.

4 His booke of *Salomon*.

5 The preparative prayers to the Masse; are not of *Ambrose*, there is adoration of the sacrament.

6 The booke of the Apology of *David*.

7 Two bookes of the calling of the Gentiles: falsly ascribed unto *Ambrose*, or to *Prosper* of *Aquaint*, who in his veries against the ingratefull, oppugnes the universall grace and redemption, which the foresaid bookes doe maintaine.

8 The booke to the devout Virgin.

9 The booke to the fallen Virgin; it is a declamation, and almost all extant in *Hieromes* epistle to the Mother and Daughter, *Hospius*.

10 The booke of *David*s expostulation or complaint.

11. The booke of widows, directly opposite to his commentaries upon the *Romines*, cap. i.

12 The Commentaries upon the Hebrewes, are likelier to be made by *Remigius* or *Anselme*.

13 That *Heerophanus* story was translated by *Ambrose* out of the Greeke, is in *Erasmus* judgement, a thing not credible.

14 The commentaries upon the Revelation, *Six Senens* lib. 4.

15 The booke against the Arians, touching faith, ascribed to *Marcellinus* in the Latine edition of his workes, translated by *Rufinus*.

16. His Millall mentions the feast of the Assumption, which was not instituted untill long time after him.

17 The worke of the life of *Gerontius* is none of his, for it hath many things repugnant to his true workes.

18. His 84. epistle is *Prosperus*, *Seneca*.

### HIEROME.

*These following workes in the common judgments of all men, are no children of this Father.*

The Hebrew traditions upon the three bookes of the Kings and Chronicles, condensed by *Senensis*, lib. 4. & *Lyra*.

The prefaces unto  
 { Baruch.  
 The two Bookes of Machabees.  
 The Psalter in number two.  
 The Proverbs of Solomon, two also.

Foure homilies upon the Canticles.  
 Hebrew places upon the Acts, they doe cite *Hierom* himselfe, cap. 27.

The commentaries upon the Lamentations of *Jeremy*, *Senensis*, lib. 4. they are of *Rebannus*, *Marinus* his doing, or else of *Bede*, as *Eraf.* thinketh.

His commentaries upon *Mark*, with their preface, *Senensis*, lib. 4.

The prefaces unto *Luke* and *Iohn*.

The commentaries upon the Psalms, Censured by *Lindan*, *Camus*, *Erasmus*, and *Bruno*.

The preface and commentaries upon *Iob*, *Senensis*, lib. 4.

The third booke of his commentaries upon the Prouerbs, in the 31. chapter *Gregorius* is cited.

The commentaries upon the Epistles of *Paul*, *Senensis*, lib. 4.

The Epistle to *Demetrius*, is *Pelagius* his worke, *Gregorius*, *Arimin* 2. d. 26. qu. 1. art. 3. It is manifest to bee out of *Saint Augustinus* booke de *Gratia Christi* & originali peccato, chapter 37. and 38. wherein the words which *Pelagius* affirmed hee wrote unto *Demetrius*, are rehearsed, and are very like to these here alleadged. It is plain also out of *August.* epistle to *Juliana*, mother to *Demetrius*, where the words of *Pelagius* are rehearsed which are contained in this epistle.

The Epistles unto  
 { *Gerontius* his daughter.  
*Marcella*.  
 A banished virgin,  
*Aureus* being sicke.  
 touching a perfect man.

The instruction of a friend in the knowledge of Gods Law.

A Of three vermes.

A sermon of *Adrianus* assumption, unto *Paula* and *Eusebium*.

Of honouring our parents.

Of the seven degrees of the Church, unto *Rastus* Bishop of *Narbon*.

Of the praise of Virginitie, unto *Maritimus* his daughter.

Of Gods attributes in the Scriptures.

An explanation of the Creeds, unto *Damasus*.

An exposition of our faith, unto *Cyril*.

To *Presedius* the Deacon, concerning the Paschall taper.

Of the keeping of Easter.

An objurcation against *Sasanna* being fallen.

An objurcation unto *Enagrus* for *Leuita*.

An exhortation to a Souldiour of the world.

Of the ten temptations of the Israelites.

An explanation of the 40. & 127. psalmes.

To *Dardanus* concerning the Kindes of musicke.

1 the resurrection of Christ.

4. sermons of 2 the nativity of Christ.

3 the Epiphany.

4 the Lent.

Ten sermons upon Easter euen, touching the euing of the Lambe.

To *Eusebium* of *Paters chaines*.

Of the keeping of vigils.

Exhortations to *Pammachius* & *Oecumenus*.

To a secular penitent.

Of the diversities of Leprosies.

Of the two sonnes, the prodigall, and the thrifty.

The rule of monkes, gathered by *Eupus de Oliveira*.

A dialogve under the names of *Hierome* and *Augustine*.

An homily of the body and blood of our Lord.

Another upon *Saint Mathewes* Gospel.

An Apologie for *Origen*. Neither his, nor *Pamphilus* the Martyr.

A Catalogue of some ecclesiastike writers.

An epistle to *Tyrastus*, upon the death of his daughter.

To *Oecumenus*, touching sufferance of reproches.

The answer to *Damasus* his epistle.

To *Paula* and *Eusebium*, of the verus of the Psalms.

To *Damasus*, concerning the offering of the altar.

A rule for the monkes, of 41. chapters.

*Chromatius* and *Idolodorus* to *Hierome*, with the rescript thereunto.

Of *Maries* nativity.

*Eusebius* his epistle to *Damasus*, of *Hieroms* death.

*Augustine*, of *Hieroms* worthinesse.

*Hieromes* life, by an unknowne Author.

*Suspected*.

*Suspected.*

Two epistles to *Augustine*, one beginning *Quam in urbe*: the other, *Anno præsenti*.  
An epistle to *Apronius*.  
Another to *Theophilus*, *Beatitudo tua*.  
Another to *Celantia*.  
*Comitis liber*, called by *Micrologus*, cap. 15.  
*Lectionaria*, beareth *Hieromes* name, *Honorius*, lib. 1. c. 88. but it is some far later Author's.  
Here note, that in the 16. distinction, cap. *Sancta Romana*. *Hieromes* judgement is allowed concerning *Origen*, *Rufinus*, and in all things wherein he reprehendeth them,

DAMASVS

His *Pontificall* is of suspected authority, the Venecian edition of the Councils, confesseth that it disagreeth from all approved and received histories: the first tome, page 617. & 684. and the second tome, pag. 463.

CHRYSOSTOME

*Sixtus Senensis* in his *Bibliotheca*, lib. 4. reckoneth all these works as falsely imposed upon this Father.

One Homily upon *Genesis*, the 1. chap. beginning *Dignitas humana*. &c.

Another upon the same chapter, beginning *Deus institutor*, gathered out of *Augustine* fragments: there are two whole chapters taken out of this booke, *de Ecclesiasticis Dogmatibus*, namely the 31. and 32.

Another upon the same chapter, *Subetur Adam*.

Three upon the third chapter of *Genesis*: 1. beginning *Deus sine initio*. 2. *Quoties mecum temporis*. 3. *Christiano cum hoste*.

One upon the 15. chap. *Fides est religio*.

One upon the 25. *Peritabat Rebecca*.

One upon the 37. *Fili autem Iacob*.

One upon the 17. of *Exod. Stabat Moyses*.

One upon the 11. of *Iudg. Deus qui voluit*.

One upon *Kings*, 1. 13. *Dominus Deus cum David*.

One upon 2. *Kings*. 7. *Imitatores Christi*.

One upon 2. *Kings* 17. *Perdidi Absolon*.

One upon 3. *Kin*. 17. of *Eliat. Gloriosus olim*.

Another upon the same. *Cum gesta peccata*.

One upon 4. *Kings* 2. of *Elias* his ascension, beginning, *Apud quasdam veteres*. This *Bede* in his questions upon the booke of *Kings*, thinketh to bee *Chrysostomes*, but the style fauours of that homily which is put amongst *Hieromes* false children, for Easter daies, beginning *Exultate colum*, and it is all amongst *Ensebius Emesenus* his sermons.

One Homily upon 4. *Kings* 5. *Cum Naam*.

One upon 4. *Kings* 6. *Of Helizans. Erif frequenter*.

Two Homilies upon *Iob*, cap. 1. *Verumtamen fratres and Abiletem incertamen*.

Two prefaces upon the *Psalmes*: *post No*.

*sem and Omnis Scriptura.*

One homily in *Psalmes* 1. *Beatitudo est eternum*.

One upon the 2. *Quemadmodum qui in Solern*.

Two upon the 9. *Creatoris omnium*: and *Deus generis nostri*.

One upon the 13. *Quemadmodum cum Dominus*.

One upon the 14. *Est pulcher Psalmus*.

One upon the 22. *Circulo consecrato*.

One upon the 24. *Victoris arda*.

One upon the 25. *Filistucia*.

One upon the 26. *Ex plenitudine verbi*.

One upon the 29. *Celebrius confessionis*.

One upon the 33. *Sermo diuinus*.

One upon the 37. *Sepe a nobis*.

Upon the 38. *Psalm*, one Homily beginning, *Et quomodo potest Psalmus*.

On the 39. one, *Nec hunc quidem Psalmum*.

Two upon the 40. *Nulli quidem*: and *Etiam si Prophetia*.

Two on the 42. *Hic Psalmus est*: and *Coha ret priori*.

Upon the 68. one *quorazionibus*.

Upon the 71. one *Dominus virtutum*.

The 84. one *Omnis qui se agnoscat*.

The 90. one *Psalmus nonnegnum*.

The 93. one *Adversus Iudeos*.

The 95. one *Egregium vereque mirandum*.

The 96. one *Stans a vipera*.

The 106. one *Spiritus Sanctus*.

The 115. one *Narratur quod apicula*.

The 118. one *Benignitas dei*.

The 118. one *Veritatem predicandam*.

The 121. one *Dominus noster*.

The 142. one *Iudicia Domini sicut abyssus*.

Upon the 1. of *Eiey*, one *Si vo'keris*.

Upon the 9. one *Christus unum cum Patre*.

Upon the 42. one *Vita innotata*.

Upon the 62. one *Quoniam tempus venit*.

Upon the 1. of *Ieremy*, one, *Magnam remedia iustitiam*.

Upon the 3. of *Daniel*, of the three Children, one, *Trium puerorum sermo*.

Upon the 13. of *Sulanna*, one, *Divine lecti ones*.

Upon *Zachary* 6. one, *Nobiles genere*.

The imperfect work upon *Matthew*, even the *Carholikes* themselves thinke to be *Chrysostomes*; but some deny it, because it fauours of *Arianisme*: but yet it is generally commended for the variety of learning therein contained.

Three Homilies upon the 1. of *Matthew*, beginning  
One upon the 4. *O incomparabilis*

Three upon the 5. beginning  
One upon the 6. *Sicut in superioribus Series lecturam*

One upon the 7. *Omnibus notans*.

- Two upon the 9. *Christum in.*  
*Multa tempestates.*  
 Vpon the 14. one *Hodie nobis.*  
 Vpon the 15. one *Miratur.*  
*Videtur.*  
 Vpon the 18. three *Exercitia.*  
*Magnum.*  
 Vpon the 19. two *Infer.*  
*Quoniam.*  
 Vpon the 20. two *Postquam.*  
*Proximo.*  
 Vpon the 21. two *Puto.*  
*Si ad arborem.*  
 Vpon the 22. two *Omnis malitia.*  
*Frequenter.*  
 Vpon the 26. two *Ad hodiernum.*  
*Secundum Salvatoris.*  
 Vpon the 27. two *Euangelica.*  
*Sufficiens.*  
 Vpon the 1. chap. *Animal.*  
 of Markes, five *Nunc veniamus.*  
*Videte.*  
*Quoniam.*  
*Instruxerat.*  
 Vpon the 5. one *Interrogat.*  
 Vpon the 8. one *Insuperior.*  
 Vpon the 9. one *Iurat.*  
 The 10. one *Quoniam.*  
 The 11. three *Iste qui.*  
*Ingréditur.*  
*In Euangelio.*  
 The 13. one *Euangelica.*  
 Vpon the 1. of Luke, one *De soli.*  
 Vpon the 2. one *Ioseph autem.*  
 The 10. one *Tum dixit.*  
 The 15. one *Omnium.*  
 The 16. one *Quoniam dixerat.*  
 The 19. one *Si per Christum.*  
 Vpon the 1. of Iohn, one *De Ioanne.*  
 Vpon the 4. one *Innumera.*  
 The 11. one *Grandi fratres.*  
 The 14. one *Domini Christum.*  
 The 20. Two *Maria.*  
*Idoc ergo.*  
 Vpon the 1 Corinth. 13. one *Apostolus Paulum.*  
 Vpon the 1 Corinth. 15. one *In beatorum fratres.*

Thus were Sixty.

*Chrysostome's Masse* is a forged thing. It containeth prayers for *Alexius* the Emperour, who lived long after *Chrysostome*; and for one *Nicobalus* either Pope or Patriarch of Constantinople. The copies differ exceedingly. In the commemoration of the Saints, *Chrysostome* himself is named. Therefore it was not done by him, but patched together by divers after his time under his name, and that at divers editions: chiefly, that which is there spoken of the Adoration of Christs Image, is a mere invention. For *Chrysostome* in his true writings, calls painting a superstitious arte, *hom. 50. upon Matthew*. And the 2 Council of Nice, which did scrape together all ancient authorities for Image wor-

A ship, yet never cites this Liturgy of his. His homily of the birth day of *Peter* and *Paul*, is of the same sort, *Sermon*. Some of the homilies to the people at Antioch, are patched together out of divers places and Authors, is namely in the 66. these words, *Who is adorned with purple* —, and *standeth ready to pray unto the Saints*: these words are read in *S. Augustines Sermons*, intircled, of *S. Paul*: The last Epistle to *Theodorus*.

### AVGVSTINE.

These workes following are forged in the common judgement of all men.

In his first Tome.

A fragment of the rule of the Clergy.

The second rule: and concerning a Heremites life.

*Erasmus* holds, that the third rule is also forged, which is called the rule of men: or unto the servants of God. And *Polydore* judgeth these three Workes to be none of Saint *Augustines*.

In the second Tome, these Epistles are counterfeit.

An Epistle which was the 111. in the place whereof *Erasmus* put the Epistle unto *Fortunatianum*.

C The 132, Epistle unto *Demetrius* the virgin.

Sixtyene of his Epistles to *Boniface*, & contra: from the 181. unto the 199.

The Epistle to *Cyrill* of Hierusalem, touching *Idiomas* praises.

*Innocentius* his Epistle, the 93. amongst *Augustines*, *Erasmus* holdeth faulced.

All the Epistles above 248. the Popish Divines of Louaine have lately added.

In the third Tome.

The booke of Ecclesiastical opinions, it is held to be of *Gennadius*: *Walfrid* de *Reb. eccl.* chap. 20. *Thomas Aquinas*, catena in 1 cap. *Mat.* But those things which are interred from the 21. chapter, unto the 52. are of some more late author, who seemed to have some smacke of Pelagianisme.

One booke unto *Petrus* of faith, *Bertram* in his booke, Of the body & blood of Christ, ascribeth it unto *Fulgencium*.

The books, Of the wonders of the Scriptures: their author talkes of the account made by the *Cicla*, lib. 2. Chap. 4. therefore they were not written untill 600. years after Christ.

The booke, Of the spirit and soule: it citeth *Boethium*, chapter 37. *Tricemius* fathers it upon *Hugo* de *Sancto Vithore*.

The Questions of the Trinity.

The work of the Patriarchs benedictions, in the fourth Tome, counterfeit.

The booke of the 3. quest. of *Dulcinum*.

The

The booke of 22. quest. and question 65.  
The questions of the old and New Testa-  
ment.

The worke of the Incarnation of the word.  
Of the Trinitie and Voicie of God.  
Of the Essence of the Divinitie.  
Of Faith concerning things invisible.  
Of true and false Repentance. Herein is  
*Augustine* himselfe cited.

Of healthfull Instructions.  
Of Friendship.

*Doubted of.*

The booke of Continence.  
Of Patience,  
Of the goodnesse of widowhood.  
Of 33. questions.

In the fift Tome, *forged.*

The booke of the contention of the  
church and the synagogue.

*Suspected.*

The Oration of the 5. heresies.  
Against *Felicianus*, of the Vnitie of Tri-  
nity.

The Treatise of Stoickes and Epicures.

A Treatise upon these words: *I am that I*  
*am.*

In the 7. Tome, *forged or suspected*——

The worke against *Fulgentius* the Dona-  
tist.

The booke of *Hypogostica*.  
Of Predestination and Grace.  
Of Gods Predestination.

In the 9. Tome, *forged.*——

Exposition upon the Revelation.

Of loving of God.

His *Soliloquia*.

His Manuall.

Of the triple habitacle.

Of the ladder of Paradise.

Of twelve degrees of abuses.

Of contrition of heart.

Of the Glasse.

Of a Christian life.

Of *Maries* assumption.

Of the contempe of the world.

Of the vanity of the times.

Of obedience and humility.

Of the good of discipline.

Of the visitation of the sick. *Bellarmino de*  
*extrema unctione, lib. 1. cap.*

Of visiting the sick.

Of the comfort of the dead, two bookes.

Of the praise of charitie: a Treatise.

Of sobriety and chastity.

A sinners looking-glasse.

Of the conflict of vertues and vices.

Of the uprightness of Catholike conver-  
sation.

Of the first mans creation.

Of the tree of knowledge of good and evil  
Of Antichrist.

Vpon the hymne *Magnificat*.

*Doubted of.*

A booke of the Lords husbandrie, or of  
Wednesday.

A booke of meditations.

A sermon of the Deluge.

Of the time of Barbarisme.

Of the foure vertues of Charity.

Of the profit of fasting.

Of the combere of the soule.

Of the destruction of the city *Hiernsalem*.

Of the good of discipline.

Of the medicine of repentance, one booke,  
and of the profit of repentance.

In the 10. Tome, *conuersionis sermones.*

A sermon of the revelation of *Sieuen*.

Sermons to the heremiticall brothers.

The 1. 14. 18. 19. 20. 22. 28. 34. 38. 47. 52.  
54 56. 57. 58. of his sermons *de verbis Do-*  
*mini.*

The 21. 25. 26. 34. 35 *de verbis Apostoli.*

Of his booke of 50. Homilies. the 2. 3. 4.  
7. 9. 10. 15. 22. 23. 30. 31. 41. 45. 46.

Of his sermons *de tempore*, the 9. 10. 11. 28.  
24. 28. 33. 37. 38. 39. 43. 47. 48. 51. 59. 62.  
wherein he saith, that not to fast in Lent is a  
sinne, but that in his purer works he denieth.

O. the 118. Epistle to *Iannarius*, chapter  
the 4. 63. 68. 77. 95. 96. 97. 99. 113. 114. 115.  
For the Articles of the Creed in Saint *Angu-*  
*stines* time were not so disposed, I meane in  
that order they are here set downe. For he in  
his booke of the Creed to the Caruchunien-  
ists, omitteth the deicension into hell, and  
the life everlasting. *Chrysostome*, Tome 5. (*de*  
*Symbolo*, omitteth the communion of Saines)  
117. 118. 120. 121. 125. 128. 130. 132. 136.  
137. 138. 152. 156. 157. 158. 159. 161. 167.  
169. 174. 176. 181. 183. 188. 195. 199. 207.  
211. 223. 224. 226. 228. 229. 238. 239. 241.  
242. And others also are by the Protestants  
thought to bee thrust in, as the 91. 215. 251.  
255.

Of his sermons *de Sanctis*, the 1. 57. 10. 11.  
15. 19. 20. 22. 26. 27. 30. 31. 32. 34. 35. 37. all  
above 50. the Paris Divines have added. The  
Protestants thinke all the rest to bee bastards,  
neither *Augustines*, nor *Fulgentius* his, because  
amongst other things the author of them,  
serm. 35. maketh mention of *Isidore*, that li-  
ved 100. years after *Augustine*.

Of his sermons, *de diversis* 35——all above  
43. were added by them of *Louaine*, we thinke  
them all false-copied.

*Palladius* his *historia Lausiacae*, is nothing  
but a fardle of old wiver tales as may easily  
appeare to the reader: and therefore of no  
esteem at all.

## THE DECRETALL EPISTLES.

These Epistles decretall which passe un-  
der the names, *Clement*, *Eusebius*, *Telepho-*  
*rus*, *Higinus*, *Anicetus*, *Soter*, *Calixtus*, *Urban*,  
*Pontian*, *Anterius*, *Pabian*, &c. and *Sylvestre*, are  
all forged: and that for fixe reasons. First, all  
these epistles had one and the same author,  
for they are all written in the same style  
and some of writing: and the same phrases are  
often repeated in divers epistles. Now it

*Ann. 120.*

*Ab ann. 80.  
ad 300.*

is a thing impossible, for so many Bishops to speake all just after one forme, though they should labour to imitate one another. 2. Many things of these Epistles are written so farre from the true phrase of the Latine, that they are meerey barbarous: as this: *Episcopi sunt obediendi, diligendi, & immo opere venerandi, & non deirahendi vel lacrandi*: and this, *Pater omnes sum venerandi, non respuendi, aut insidiandi, &c.* 3. These epistles in their quotations of holy Scripture doe follow Hieromes translation, which none of the Popes that these decrees are sathered upon, ever sawe: for it was not then extant. 4. There is not one epistle almost of them all, but containeth some things expressly against the credit of all Historical truth, for they speake of the Primacy and rule of the Church of Rome, ordination of Bishops, and of their immunities, of the accusation & degradation of priests, and of appealing to the sea of Rome, whereas in the three first ages, because of the multitude of persecutions, little respect (as *Syluius* saith) was had unto the Church of Rome. 5. So saith *Cusanus* in his booke of *concordia Catholica*, lib. 3. cap. 2. and *Bellarmino* de *Pontifice*, lib. 2. c. 14. conselleth, that some errors have crept into these Epistles, and that hee dares not affirmethem to be infallibly true, whose name they beare: & *Isidore* in his preface before the Councils, doth not mention them all, *Eusebius* speaks only of the epistles of *Clement* & *Victor*, which yet are not now extant. *Damasus* writing of his predecessors, never saith word of these epistles. No more doth *Hieron*.

Besides, the decretall epistles of the Popes (extant in the tomes of the Councils) from *Syluester* unto *Gregory* the first, & to lo ward, are all either counterfeite, or justly suspected.

This is plainly shewed by the grosse absurditie of their stile, in the most of them, by their unapallidging the Scriptures, & their desire of rule over the Catholike Church. For at this they doe asyme, namely, to erect and protect the supremacy of the Church of Rome. Chiefly these following.

1. *Markus* Epistle unto the Bishops of Egypt. He saith that the Romane Church did never erre, nor ver hereafter shall erre. But that opinion of the immobilitie of the Romane faith, was not admitted into the world untill in these latter times. *Catherinus* in *Gal.* 2.

2. *Inlinus* his first Epistle unto the Bishops of the East for *Athanasius*. This disagreeeth quite from the true copie which is in *Secretes* l. 2. c. 15. and in *Socomen* l. 3. c. 8. His second also is foolish and frivolous.

3. *Liberius* his answer to *Athanasius*, and his Epistle unto all Bishops.

4. *Felix* his Epistles to the Synod of *Alvandria*.

5. *Stevens* unto *Damasus*, and another of *Damasus* unto *Steven* Bishop of Africa, wherein there are these words of new Latine *Charitativus, compassibilis, ordinabilis, pra-*

A. *suus frater, innotissimus*, for *inducastis*. Such like is that of his. [*ad Episcopos Numidiae*] and another [*ad Episcopos Illyricos*.]

6. *Syriscus* his first Epistle unto *Himerius* Bishop of Tarracon. The barbarousness of the style maketh it suspected, as in these words. *In epistulis autem suis tales personas reverendendas, ut tantum facimus continna lamentatione deflentes purgatorio penitudinis igne possim decognere*. Besides, he imperiously commandeth the Bishop of Tarracon to publish his decrees to be observed of all the Bishops: But the Church of Rome as then had no such jurisdiction. Of no greater value is his Epistle to the Millaners; nor the 3. and 4. to the B. of Africa,

B. 7. Two Epistles of *Anast-sus*. The date, and the Consuls hereto subscribed, disagree from all true histories. In the first you shall finde these words. *Quasi ad caput charitativè mittere non dubiteris*. And hee commandeth with Apostolike authority, *standum esse ad Evangelium*.

C. 8. The Epistles under *Innocentius* the first his name, are justly called in question, because there are in them many traditions, which unto the Divines of those times were altogether unknowne. And besides there are whole Paragraphes put into them which are extant as well in the latter Popes writings, as in the former. The third Epistle to *Exuperius*, maketh mention of five bookes of *Salomon*: the 22. speaketh of the Bishops *Miser*, which the Church then knew not. And the Epistle unto the Council of Carthage is very foolish and idle.

The Epistles also of *Innocentius* which are the 91. and the 93. among the Epistles of *S. Augustine*, are counterfeite. *Erasmus*.

Ann. 433.

D. 9. *Sixtus* the third his Epistle unto the Eastern Bishops, hath these words: *Valentinianus Augustus nostra auctoritate Synodum congregavit*. Most foolishly! *Valentinian* could call a Council by his owne authority, and needed no Popes assistance, the Epistle therefore is forged. In his third Epistle, *de his doctores* &c. these words, [*Semper tamen Purgatorij locum excipio, in quo anime hominum corporibus saluta ad tempus expiantur*] are thrust in by some other, for they have no coherence at all, either with the precedent, or consequent clause: for *Sixtus* saith, there is but two places, Heaven and Hell; and that out of the kingdom of God there is no salvation.

10. *Hilarius* his Epistles.

11. *Anast-sus* his Epistle unto *Anast-sus* the Emperour, hee warrmeth him to obey the Apostolike admonition. viz. the Popes decrees; whereas the Popes of those times obeyed the Emperours decrees, *non vultis*.

12. Pope *Iohn* the first his 2. Epistle is opposite unto the history of that time.

13. *Felix* the IV. his Epistles, the second wherof beginneth thus. *Quoniam importabilibus verbis garrulasti*.



viz. under *Mauritius* ann. 595. Looke *Durandus* his *Enchiridion*. Out of the credit of this Homily consider the value of the rest.

**JOHN CASSIANVS, and FAXS  
TVS RHEGIENSIS.**

Both these authors bookes *Gregorius* in a Council of 70. Bishops did econdemne. And with reason. For the first wrote against *Prosper*, & the second against *Pulgentius*, concerning the Predestination of the Saints, and the good of perverance. Besides, *Prosper* was condemned by *Petrus Diaconus*, lib. de *Incar. Hermis* da Pope in his Epistle in 5. Tom. *Biblioth. Ado in Chronicis*; and *Trithemius* in *Faustis*. And therefore *Driedo* and *Ruardus Tapperus* in approving *Faustis* his writings doe shew themselves halfe Pelagians.

**THEODORETVS.**

His 12. bookes, *De corruptione Græcarum officiorum*, are suspected, because *Nicæphorus* in his catalogue of *Theodorets* labours never nameth them. And these bookes make for the Invocation of Saints, which *Theodore* upon the second of the Colossians, doth commend.

His Epistles also unto *Leo* and *Remigius* are doubtfull.

His booke *De Sanctis* hath some things inserted by others.

**LEO.**

These workes of his beate a counterfeit name.

A Sermon upon *All-Saints* day, either wholly forged, or at least in the title. For this Feast had his original from *Boniface* the 4. about the yeare of our Lord 610. long after *Leo*. *Petrus de Natalibus* lib. 10. cap. 1.

His 5. Sermon of Lent, is *Augustines* 63. *De Tempore*, and his eight Sermon is *Augustines* 33. *de Tempore*.

Some of his Epistles, as the 84. and the 92. are now where extant, but in *Græcian*, who (like a notorious falsifier) thrust many workes upon the Fathers which they never were authors of. And it is a strange thing that *Leo* should offer to send his imperious Edicts through Europe, Asia, and Africke, when as hee was constrained of necessity to make a supplication unto the Emperour for the calling a Council within Italy. And hereby it is plaine, that his 84. and 46. Epistles are either counterfeit or at least corrupted: because hee arrogateh the fulnesse of power in forraine and far distant regions, and enjoineth *Anatolius* Bishop of Constantinople to execute his commission in the beginning of the 46. Epistle. But the Fathers of the six general Council, expounding and confirming that which formerly had bene defined in

the first Council of Constantinople, and in the Council of Chalcedon, say thus in the 36. chapter: Renewing the Decrees of the 190. Fathers that met in this royall ciue of Constantinople, & of the 630. Bishops which assembled at Chalcedon, will likewise determine, that the Sea of Constantinople hath equal privileges and honours with the Sea of Elder Rome, and in all Ecclesiasticall matters be honoured with the same honour and reverence as it, being next unto it.

The second Epistles of *Iohn Pope*, and *Infinian*, extant in the Code, lib. 1. tit. 4. de *Summa Trinitate*, are of doubtfull credit. For first, *Infinian* saith there, that hee hath laboured, that all the Priests of the Eastern Consecration should be obedient unto the Church of Rome. But all histories say, that this was *Phocas* his deed. *Ado Viennensis*, chronicle ad annum 604. *Ioh. Carotenensis* in Chron. *Platina* de *Romano imperio*. It is also ascribed unto *Michael Palæologus*. Besides, in this Epistle the Pope is called the head of all Churches. But the contrary is to be seene in *Gregory* the fourth his *Registrum*, epist. 1. 34. 36. 38. Thirdly, this Epistle and the other of *Iohn*, are not extant in the old Manuscripts; witness *Adrian*, *Pareg*, lib. 5. cap. 23.

*Articus* his Epistle in the end of the Council of Chalcedon is a counterfeit. Looke *Infinian* his *Animaduersum in Bellarmine* de *Pontif. Rom.* lib. 1. cap. 24. & lib. 2. cap. 25.

The Epistle of the said Council unto *Leo* is such another. Newly found (as is pretended) in the Library of the Friars preachers at Coleciæ.

**GELASIVS.**

The booke of the two Natures, *Bellarmino* denieth to be written by *Gelasius* the Pope, *De Pontif.* lib. 4. cap. 10. And *Heliodorus* *Canus* loc. commun. lib. 6. cap. 8. yet they hold it the worke either of *Genaudius*, or *Gelasius* Bishop of Caesarea.

**VIGILIUS.**

His epistle unto *Theodosius*, *Anthemius*, *Soverus*, *Eucychian* hereticks, wherein hee professeth himselfe to be of their opinion, is censured to be a counterfeit, by *Baronius*, *Ann.* 7. upon the yeare 538. and after a sort by *Bellarmino* de *Pontifice* lib. 4. cap. 10. But the epistle is described by *Libriarius*, and is extant in the 32. chapter of his *Breviary*, and is also in the Chronicle of *Willelmus*. The same doth testifie that it was written after *Vigilius* his ordination, and therefore *Bellarmino* erreth in holding the contrarie.

**ANDREAS CRETENSIS.**

His *Encomium de dormitione Sancte Mariæ*, cap. 6. maketh mention of the feast of the Assumption

Ann. 435. &  
490.

Ann. 440.

Ann. 450.

Ann. 450.

Ann. 456.

Ann. 500.



Assumption of *Murie*, which was not instituted untill the year of our Lord, 595. many years after this authors death: therefore these orations seeme forged.

### THE COUNCILL OF AGATHA

The canons of this Council which are cited in the Decretals *De consecrat. dist. 1. chap. Missus*, are no where extant.

### EUSEBIUS EMISSENVS.

The Homilies under this name were not written by *Eusebius* of Emesa in Greece, but by a certaine frenchman, as appeareth in the homily unto *Blandina*. *Fulke*. *Beilarmine* confesseth this also, *De extrema unione lib. 1. chap. 5.* Look also in the same *Beilarmine* de *sacram. Eucharist. lib. 2. cap. 29.*

The sermon of the feast of the Nativity, beginning *Nativitas Domini*, extant amongst *Fulgentius* his works, is ascribed unto *Augustine*, and is his 15. sermon de *Tempore*. And in some Manuscripts it is fathered upon *Severinus*.

### GREGORY THE GREAT.

The booke of his Dialogues is doubted of: it is stuffed full of Italian wonders, and is not consonant unto the rest of *Gregories* writings, neither in matter nor forme, *Geminus*.

His booke of the Sacraments, and of *Anthemes*, *Pamelius* set forth, but it is not mentioned in any author, but onely in *Macrologus* in the 24. chapter.

In the 2. Council of Nice, an Epistle is ascribed unto *Gregorie* the Great, concerning Image worship, which was indeed the 3. *Gregories*: for *Gregory* the great prohibited adoration of Images.

### CAESAR OF ARLES.

The homily of the words of the Apostle, *Sic enim opus minister, &c.* which is ascribed unto this author, is *Augustines* 41. de *sanctis*.

### THE 6. SYNOD.

The canons of this Council in *Trullo* are condemned by the Papists as forged, but in the second Nicene Council they are commanded to be observed, and are by *Gracian* himselfe approved, *dist. 16. cap. 6. sextum*. *Master Beza* citeth an old gloss of *Balsamon*, taken out of a very old Manuscript. The words in English are these. And this is also a general Council: For although the Bishops of the West, namely, the *Latines* and *Italians* (to whom this Council in some canons gives a sore blow) do urge it very earnestly that it is no universal Council, nor that the Popes Delegate was there present: because that there is another 6. Council held under *Constantine* surnamed long bearded, (as it is

reported) and that this was held long after by the command of *Iustinian* *Rimosthenus*. But I, not in during this; and looking nearer into the coherence of this matter, and into the canons orderly following, written in these words: The holy and general Council defineth thus and thus: letting passe the moderne canons, which are neither subscribed by the Kings nor the Fathers, that held the Council: taking under examination the most ancient copies of these Canons. I found amongst the names subscribed unto this Council in *Trullo*, that there were present in that Council, both the Popes Deputies, one, *Basilins*, Primate of *Certina* in *Crete*, and another who was Bishop of *Ravenna*, and not onely them, but also other of the Popes Legates being Bishops of *Thessalonica*, *Sardinia*, *Heraclia* in *Thrace*, and *Corinth*. Thus much *Balsamon*, and *Bartholomew Caranza* writeth thus. In the volume of the Councils printed at *Colaine*, there are nine Canons ascribed unto the sixth Synod, whereas we know that the 6. Synod which was called under *Constantine*, set forth no Canons, but afterward under *Iustinian*, there were 127. Fathers gathered together in the Emperours Pallace at *Constantinople*, and they set forth the 102. following Canons. This is affirmed by the Fathers of the 7. Council held at *Nicea* under *Constantine* the sonne of *Leo*, and *Irene* his mother in 5. Act of the said Council, and more at large in the 6. Act, tom. 1. In both places citing the 82. of these Canons. Besides *Nicholas* the 1. maketh mention of these canons, in his Epistle unto *Michael* the Emperour, as also *Anastasius* Abbat, and librerie keeper unto the sea Apostolike, in the preface of the 8. Synod, saying: Seeing that the 6. Council set forth none at all, but onely the Creed: it is certaine that the Canons by them alleged, were set forth privately and by themselves long after the 6. Council. Moreover, the Fathers of both Empires called together at the Council of *Florance* do cite these 102. Canons in the 5. session. *Gratian* also in the decreeteth some of these Canons, and ascribeth them unto the 6. Council. Thus much *Marthida*, *Dist. 6. cap. Sextum*. *Adrian* the Pope saith: I receive the 6. holy council with all the Canons. And the same *Adrian* in his Epistle unto *Tarasius* hath these words: In the Divine and lawfully published Canons of the 6. Council, &c.

*Sirius* granteth that the 9. Canons fathered upon the 6. Council tom. 2. *Conciliar*, are counterfeit.

### BEDD:

His  *Martyrologium* some thinke to be corrupted by sundry additions.

### THE 3. COUNCILL OF NICE.

This Council, being wholly for Image worship, idolatry, and idolatrous, and therefore rejected by the Bishops of the West, as witnesseth *Aventine* in his *Annals* 14. The decrees of the Grecians (quoth he) for Image worship, were abolished by the council

Ann. 520.

Ann. 570.

Ann. 600.

Ann. 670.

Ann. 720.

Ann. 784.

Council of Frankford. *Ado* also, in the sixt age, *Hewden*, &c. *Albert Paphius* refuseth to hold the Coleine edition of this Council for true: there are therein many palpable falsehoods.

### CAROLVS MAGNVS.

There is a booke of his against the Council of Nice, which the Papiſts doe ſay is forged, but without any ground at all. For *Hincmar* Archbiſhop of Rheims in his booke against *Hincmar* Biſhop of Landuna maketh mention of this booke, and ſaith hee read it when hee was a boy in the Emperours Palace, and cited almost word by word the 28. chapter *lib. 4.* Besides *Auguſtine Scenobius*, keeper of the Laterane library at Rome, doth teſtifie in publike Writing, that the copie of this booke is there extant written in old *Lombard* letters. Thus much out of the most learned *Holinſian*.

### DAMASCENE.

His Sermon of our Ladies ſleepe, is called in question; for it citeth *Euthymius*, who lived long after *Damaſcene*, under the Emperour *Alexius*.

The little booke of the body of Chriſt ſet forth under his name by *Turrianus* the Ieſuit, out of Cardinall *Sforza's* library, is (to ſpeake in a word) worthy of no credit at all, for his writings by reaſon of their ſhamefull errors have no great reſpect amongſt us.

### LD'OVICVS PIVS.

*Gherſmaines* ſonne. His donation, wherein he gives Rome, and the Popes election unto his Pope and Citizens of Rome, *diſt. 63. cap. Ego Ludovicus*, &c. is a weere forgery. For *Pafchal* being forced by the people to take the Pope dome upon him without the Emperours authority, cleareth himſelfe by his legate unto the Emperour *Ludovicus Pius*, and layeth all the fault upon the Clergie and people. Th' Emperour was herewith ſatisfied, but he ſent a ſharpe and ſevere command unto the people to beware ever after to offer like injury unto the Imperiall majeſty. *Sabellicus* *Ennead 8. lib. 9.* *Platina* in *Pafchalis* his life. *Molanus* the Civilian thinks that ſome librariſt of the Popes tooke paines to force this Donation, and therefore that that juſt ſuſpition may diſannull the credit thereof.

Besides, the Canon *Diſt. 63. cap. Ego Ludovicus*, is contrary to the Canon *Diſt. 63. cap. Cum Hadrianum*. For if *Lodwick* the firſt, have given away his freedome of the Popes election, why ſhould *Lodwick* the 2. his nephew think himſelfe any way wronged therein?

*Otho the Emperours oath.*

In the decree, diſtinction 63. chap. *ubi de*

*mine*, there is an oath (ſet downe taken by this Emperours legates in his name, unto *Iohn* then Pope. Now all this is as true as that the ſea burneth. For *Otho*, coming unto Rome, as the Sovereigne Lord and commander of the Pope, depoſed *Iohn* from that dignitie for his villanies, all the whole city, clergy and lairie approving and applauding his juſtice in this doing. Witneſſe, *Luitprandus*, & *Paulus Diaconus*, *hiſt. lib. 6.* as alſo *Theod. a Niemo*.

### ANASTASIVS.

There is a booke of the lives of the Popes under this mans name, wherein are divers errors ſet downe, nor juſtifiable by any ancient or grave authours teſtimony in the world: many Chronicle ſlippes, ſome contrarieties, and ſome impoſſibilities. *Baronius* thinks it done by divers, at leaſt by two ſeverall authors: It is in ſome places altogether depraved by the forged additions and detractions of others, by reaſon of the extreme ignorance of former ages. The firſt part is fathered upon *Damaſus* by *Platina*, *Trithemius*, & *Omniprius*: It ſwarmerh wich abuſd barbariſmes and ſoleciſmes. Thus much *Albiuus*.

### PASCHASIVS.

His booke of the body and blood of our Lord, is depraved by malignants. For the tale of Chriſts body viſibly appearing in forme of an Infant (in the 24. chapter, in *Bibliotheca Patrum*.) is foisted in by ſome garrulous Monke. For it is oppoſite unto all the reſt of *Pafchalus* his doctrine of the manner of Chriſts preſence in the ſupper: and beſides, differeth as much from his phraſe and ſtyle. This *Holinſian* hath noted in his 5. booke de ſacramentis.

### SIMEON METAPHRASTES.

A triviall Pedant in Conſtantinople, hee writ the lives of the Saints, more truly to bee intituled, *The Legends of ſies*.

### ANSELMVS.

His two bookes de *Imagines mundi*, are by ſome impured unto *Honorius*: Simler, in *Bibliotheca*. In his commentaries upon *Matthew*, *Bellarmino* de *Euſchariſt. lib. quarto chap. 9.* ſaith that the Greekes (or their favorites) have thruſt in a place, namely upon the 27. chapter thereof, concerning the time of Chriſts firſt inſtitution of the Sacrament.

**Bernards counterſeit, or  
at leaſt ſuſpected works  
are theſe following.**

Of the ſolkarie life to the brethren de-  
mouſte dei.

Meditations

Ann. 110.

Ann. 880.

Ann. 810.

Ann. 950.

Ann. 1080.

Meditations and prayers upon the most sweet  
Of the inward house. of the heart's secret  
Of the order of our life; as I have said  
Of his ladder of Paradise; not rejected by the  
Evainills. In the most secret of the  
The former of honest life.  
It leaden on making glad  
Divers sermons, which mark in the Anti-  
waspeccion. Among the first  
A sermon of the Lords Supper.  
A booke of Conscience.  
A Sermon of Andrew.  
The description of Clarewell.  
An epistle of Bernard Spenser.  
Six Sermons of Gilbert Sparrow the Canon  
ticke. Bernard wrote these, and died  
the rest Gilbert added after his death.  
Of Marias lamentation. commonly called  
Bernards doctrine. amongst the people  
An homilie of the disciples that were so  
Emasile.  
A booke of the love of God.  
Another of the nature and dignity of di-  
vine love.  
A booke of Christs passion, upon the text,  
I am the true Vine.  
An oration in meeter unto the members  
of Christs body.  
Another of the Passion.  
A third unto Christ and Mary.  
A fourth of the Nativity of Christ.  
A forme of the private confession.  
The manner to live well, unto his sister.  
A second booke of Conscience.  
A deprecation unto Mary.  
Of mans miseries.  
Sermons of the spirituall conflict.  
Of 12. degrees of humility.  
A sermon upon the Sunday next after  
twelfth day.  
Fifteen Sermons of the Supper, Peter  
Martyr saw them under another mans  
name.  
An homily upon the text: The kingdome  
of heaven is like unto a Merchant.  
An epistle unto Matthew Bishop of Alba.  
A meditation upon Salve Regina.  
A Sermon in Advent of the 12. Burchens.  
The life of S. Malachi.

JEFFREY ARTHUR of  
Montenith.

His four bookes of the Brittilh affaires, are thus censured by *William of Newbery*: There is (saide hee) a certaine writer of late come forth, telling many ridiculous tales of the Brittaines, extolling them (with impudent foolerie) farre above the Macedons and Romanes: hee is called *Jeffery*, furrnamed *Arthur*, because the olde Brittilh tales of *Arthur* are by him augmented, and with a litle rhetoricall paint, published as histories of authentical credit. Nay besides and above this, he hath published for most impeachable

and impregnable verities and prophecies, containing most delectable divinations of one *Admetus*, in which he hath also added much of his own fummings, in his translation of them into Latine. Again, how egregiously impudent is he in farcing in fictions into his book which he calleth the Britifh history, no man that readeth it, (unleffe wholly ignorant of antiquity) can chuse but perceive. For hee that knoweth not the truth of things, quickly giveth way to the current of illuding fables, and fabulous illusions. I omit to recapitulate his fictions of the Brittaines gests before *Cæſar*'s conquest: ſtreames flowing either from his owne invention, or els derived by him (as through a leaden conduit) from other mens braines; and his booke, as immovable verities. Thus much Newberry, somewhat impudently, conſidering his owne workes are ſubject to the ſame caviere that beſo roughly thundereth upon *Arthuru*: for he himſelf ſometimes leaves the true tract of histories, to ſerch in triſling fables into the body of his history of the affaires of England.

FRANCIS.

That Epistle of his unto all his brethren  
is a forgery. *Bellarmine, Mass. lib. 2. cap. 10.*

# BON AVENTURE

The Pickers of the B. Virgin is feckely factured upon him, for he in his commentary upon *Lumbard*, saith, that wee must beware lest in honouring the Mother, wee diminish the honour of the Sonne.

IACOBY'S PORAGINE

149. **LEONARDUS Bishop of Genoa**: his book called the golden Legend, hath nothing in it but whole myriades of most shameful and ridiculous lies.

NICEPHORVS CAL  
LISTVS.

An author fraught with fables, he telleth  
a tale of Christs Image, sent of him unto *G-*  
*baganus*: But *Enselmus* found no such thing  
in the treasuries of *Edeffa*: *libro primo bist. in*  
*fine.*

All ancient authors, uncited of some succeeding writer, and unauthorized by some good author, are either really forged, or by the Church unallowed: and therefore of more doubtfull credit: and such is *Ludgarm* of *S. Swibert's miracles*, &c.

Also all bookes 1. that have their originall  
frō some Romish librarist. 2. that are extant  
onely in the *Vatica* or *Laterane* library. 3. or  
onely in the Monkes cloysters, all such wee  
justly suspect.

What ſoeuer any olde writer hath unfildy

let downe, concerning any matter of faith, were it written before any heresie was risen up about that matter, it is to be fitly and favourably expounded: but if it were written after any such heresie, it is flatly and fairly to be rejected.

### III. The causes of the Corruption of the Apostolike Religion.

**T**HE doctrine of religion is by many, wrung, and wrested unto the opinions of the Heathen. So doth Cassander testifie in the appendix of the defence of his booke *de officiis viri*, We cannot (quoth he) deny, but that the ancient Christians (with a wonderfull consent) have affirmed that of the lawes of their religion, which both the Romans, and other nations in elder times have affirmed of their lawes: viz. that they were partly written, and partly unwritten, *ἡ μὲν ἕξ ἡμέρας*. The Greeks themselves doe use these words even *Clem. Alexand. Basil. Epiphanius & Dionysius*. And the Fathers (leitt the doctrine of the Church should seeme too harsh,) doe twine it towards naturall reason, and physycall arguments: and in the questions of sinne, free will, and faith, they argue more like Philosophers then divines: as for example, *Athanastius* in his booke against Idols, and *Clement* in the 2. of his *Stromata*.

The councils of the supererogation are nothing else, but the Philosophers *ἡ τῆς δοξῆς*, or *decorum*. The doctrine of Purgatory came into the Church out of the Heathen writers: for the Philosophers and the Poets were the first that ever wrote of the paines of Purgatory after death: as *Plato* in his 10. booke, *de Republica*; *Virgill* in his 6. of *Aeneas*; and *Ovid* in his *Metamorphosis*, l. 15. The *Platonists* (saith *Augustine de civit. Dei* lib. 21. cap. 13.) although they will have no sinne unpunished, yet all those punishments they will have to tend unto reformation, whether they bee inflicted by law divine, or humane; in this life or after death.

2 The rites and customes of the heathen

(with some little change) have bin brought into the forme of Gods worship, and that by Christians. It was a custome with many to banquet upon Martyrs solemnities, and this was terched from an olde ethnick custome.

*August. confession. l. 6. c. 2.* *Gregory Thaumaturg* changed the Gentiles solemnities, into the Martyrs feasts: *Gregory Nissenus* in his life, saith thus: *Hee suffered the celebrations of the Martyrs memories, lest the unskillfull multitude should (through desire of vaine delight) persist in the adoration of their goodly idolatry.* *Theod. de Evang. verit. cognit. l. 3.* saith, for the *Boetia Diasia & Dymisia*, that is the feasts of *Isidore* and *Bacebus*; the people doe now make their banquetts to solemnize the memories of *Peter, Paul, Thomas, Sergius, Marcellus, Leontius, Anthonine, Maurice, and other such holy Martyrs*. Painting and Imagerie was an heathenish custome. *Enseb. l. y. c. 7. hist. ecc.* *Lasalle* to have incense, and light tapers unto the Images. *Cicero. offic. lib. 3.* yearly vigils were used of the Gentiles before they came into the Church, as appeareth by *Suetonius* in *Vespasians* life, c. 7 as also sprinkling of holy water: *Lucan. Satyr. 6.* which *Sozomene* expressly calls a heathenish custome. l. 6. c. 6. Also lighting of candles by day light: *Seneca. l. 4. epist. 15.* also shaving of crownes: *Apulejus de asuro usquo l. 11.* The priests of *Isis* (quoth he) had their haire shaven, and their crowns very smooth. *Ruffinus hist. l. 4. c. 29.* saith, that for *Scapis* his brieft plate, every one painted the crosse upon the posts, entries, windows, walls, and pillars: and that *Constantine* used this signe of the crosse in his ensigne, *Sozomene* testifieth, l. 1. c. 5.

3 The Church hath resumed the abolished customes and ceremonies of the Jewes: as the making of their holy vestiments according unto the Priests of *Moses* law, *Alexandus de offic. divin. alio Amalarus de offic. Eccl. l. 2. c. 22.* *Gratian de consecr. Dist. 1.* saith, that the consecrations, and holy unctions are to be made and performed according unto the prescript of *Moses*, and the imitation of the Levites. The licence & too free libertie which the Church used in these three things, hath bene the cause of all these corrupted fetters now predominant therein, and racking the chiefe and choise parts thereof.

# The Demonstration of the Probleme, or Position.

**T**He Demonstration of the Probleme shall bee shewed in these positions following, which I have composed of the chiefest places of divinity, which are now in controversie. And the scope of all them is this, to shew and prove, that the Religion at Rome now professed, is falsely called Catholike. And the summe of my Demonstration tends to shew, that the chiefest and proper heads thereof, either 1. were not received from the times of Christ, or his Apostles, or 2. if they were received thence, yet not as *Articles of faith*, but only as *Opinions* and probable *Conjectures*; or 3. that in all places the *Purest Churches* never held them in the same sense that the *Papists* held them in the Council of Trent.

## The places and heads of the controversies are these :

<i>Holy Scripture</i>	508	B	<i>Mixture of wine and water.</i>	550
<i>Traditions.</i>	511		<i>Keeping of the Sacrament.</i>	ibid
<i>The Mediatour.</i>	513		<i>Use of the latine tongue in the service.</i>	557
<i>The truth of the Humanity.</i>	ibid.		<i>Transubstantiation or real presence.</i>	559
<i>Defension into hell.</i>	514		<i>Adoration &amp; elevation of the sacrament</i>	564
<i>Free will.</i>	516		<i>Sacred rites pertaining to the Masse.</i>	ibid
<i>The remainders of Concupiscence</i>	519		<i>Penance sacramentall.</i>	565
<i>Venial sinne.</i>	520		<i>Satisfaction.</i>	ibid.
<i>Images.</i>	521		<i>Purgatory.</i>	568
<i>Reliques.</i>	ibid.		<i>Sacramentall confession.</i>	570
<i>Signe of the Crosse.</i>	523	C	<i>Confirmation.</i>	572
<i>Churches for prayer.</i>	525		<i>Chrisme.</i>	ibid
<i>Canonically hours.</i>	ibid		<i>Marriage.</i>	573
<i>Intercession, Invocation, and worshipp of</i>	ibid.		<i>Priests marriage.</i>	575
<i>Saints.</i>	ibid.		<i>Single life.</i>	ibid
<i>Prayers for the dead.</i>	530		<i>Extreame unction.</i>	580
<i>Iustification.</i>	533		<i>The primacy of the Bishop of Rome.</i>	ibid
<i>Merit.</i>	533		<i>Bulls or Indulgences.</i>	589
<i>Faith.</i>	530	D	<i>Of the power of Kings.</i>	590
<i>Fulfilling of the Law.</i>	540		<i>Cardinals.</i>	593
<i>Supererogation.</i>	ibid.		<i>Monkes.</i>	594
<i>Pilgrimage.</i>	541		<i>Mary the Virgin.</i>	596
<i>Fasting, Stations, Processions.</i>	542		<i>Faith daies.</i>	597
<i>Sacraments.</i>	544		<i>The Church.</i>	598
<i>Workes wrought</i>	546		<i>Succession.</i>	ibid
<i>The Ministers intention</i>	ibid.		<i>Antiquity.</i>	ibid
<i>The Character or seale.</i>	547		<i>Councils.</i>	599
<i>Baptisme.</i>	ibid		<i>Benedictions.</i>	600
<i>Sacrifice of the Masse.</i>	550		<i>The Clergy and laytie.</i>	601
<i>Communion under one kind.</i>	554		<i>Additions of some later Papisticall opi-</i>	602
<i>Private Masse.</i>	555		<i>ons.</i>	

## Holy Scripture.

THE auncient and Christian Church hath acknowledged the Iewes Canon of the olde Testament to bee true and perfect, excluding wholly from thence the Bookes of *T O B I E*, *Iudith*, *Wisdomes*, *Ecclesiasticus*, and the *Maccabees*. Testimonies. Besides these (saith Achemsius, in Synopsi.) There are other bookes of the olde Testament which are not canonically, but only read by the Catechumens, as the bookes of *Wisdomes*, *Ecclesiasticus*, &c. Of these (saith Cyril of Hierusalem, *Catech.*) readeth the 22. bookes, but meddle not with the *Apocrypha*, meditate diligently upon those Scriptures which the Church doth confidently read, and use no other. The Apostles and Bishops at the first sowing of the word, who left us these bookes, were farre wiser, far holier then thou art: therefore since thou art the sonne of the Church, do not break the bounds they have set thee in: and as I said before, study the 22. bookes of the old Testament. These are they (saith Cyprian, or Ruffinus in exp. *Symb.* of the Iewes Canon) which the Fathers have put into the Canon, by which we must lay the foundation of our faith: yet note this, that there are other bookes also called by the Fathers, *Ecclesiasticall*, not *Canonically*, and such is the *Wisdomes of Solomon*, and another of *Iesus Syrach*, as also the bookes of *Toby*, *Iudith*, & the *Maccabees*. In the new Testament, the booke called *Pastor*—, all which bookes they would have read in the Church, but not alledge for confirming any point of faith. *Epphan.* 1. de pond. & mens. after he hath reckoned up the Canon, thus censureth the bookes of the *Wisdomes of Salom.* and *Ecclesi.* They are fit and profitable, but not reckoned amongst those which are approved by the Church: and therefore they were neither laid up in *Arcon*, nor in the Arke of the Testament. The same words are in *Damas.* And *Nazianzen* doth certainly determine of the Canon in his verses of the true bookes of holy Scriptures. In English, thus.

In our old Testament two and twenty bookes are set, According to the number of the Hebrew Alphabet.

Looke also in the same *Nazian.* his Iambicke poeie unto *Selenus*, of good education. *Hierome* saith, in prolog. *Calcato in lib. Reg. The Wisdomes of Salomon*, *Iesus Syrach*, *Iudith*, and *Toby*, are not in the Canon. And in another place, *Pref. in L. Salo.* As the Church readeth the bookes of *Iudith*, *Toby*, and *Alaccha-bees*, and yet allows them not for canonical, so also we readeth these two (the bookes of *Wisdomes* and *Syrach*) for the edifying of the people, but not for confirmation of any Ecclesiasticall opinion. And in a third place, *Pref. in E. dram & Nehem.* ad *Dominiorem & Rogationem*: what bookes foeuer are not from the Hebrews, & among the 24. old ones, are wholly to be rejected. This opinion of *Hierome* doth

A *Lyra*, Prolog. in *Apocryph.* *Dionysius Carthusianus*, & *Hugo Cardinalis*, *Prolog. in Iosa.* follow. Let us take a testimony (saith *Gregory*, in *Iob.* 1. 19. c. 17.) out of the *Maccabees*, which although they be not Canonically, yet were set forth to edifie the Church. *Toby*, *Iudith*, and the *Maccabees*, (saith *Radulphus*, in *Leuit.* 1. 4. c. 1.) are not of any authority though they be read for the instruction of the Church. After the Authentike bookes (saith *Petrus Clunienensis*, *epist.* 2. l. 1.) there remains other six to be spoken of, viz. *Wisdomes*, *Syrach*, *Toby*, *Iudith*, and the two of the *Maccabees*, and these though they could not attaine to the credit & authority of the former, yet for their commodiousnes, & good worth, they have deserved admittance of the Church. *Cassian* in the end of *Hester*, saith, that seven chapters of *Hester*, the bookes of *Toby*, *Iudith*, *Wisdomes*, *Ecclesiasticus*, and the *Maccabees*, are all *Apocrypha*. *Charles Sigon.* *Comm. in Sever. Sulpitrium*, denies the *Maccabees* to be canonical, because of the dissonance of the style from the rest, and seemes to preferre the history of *Iustine* before it. *Hierome* saith, in *Prefat. in Iudith*: that the Nicene Councill reckoned *Iudith* amongst the holy Scriptures: therefore that Synod helde all the rest of the *Apocrypha* as unworthy of allowance in the Church; yet is not that certaine which *Hierome* affirmeth of this booke: for his words are, we readeth the councill to have reckoned it: but *Athanasius*, present at that Councill, utterly refused it. Also the Councill of *Laodicea*, in c. 59. decreed, that no part of the old Testament should be read in the Church, but only the Hebrewes canonically Scriptures. Indeed the 3. Councill of *Carthage*, in the 47. Canon, numbereth all the aforementioned bookes amongst the holy Scriptures: But I say that the Catalogue of the bookes of that Councill, is either counterfeit, or justly doubted of, for 1. this Canon which is reckoned for the 47. of this Councill, is in some bookes the 24. Canon of another Councill under *Boniface*, as *Syrinus* will testifie. 2. In this Canon are allowed 5. bookes of *Salomon*: whereas there are not so many. 3. The Canons in *Trullo* approve both the *Laodicean* Councill, & this, which should not have beene done if they had determined just contraries, the one making that *apocryphall*, which the other makes *Canonically*. 4. I think the Councill of *Carthage* held all bookes Canonically, which the ancient Fathers admitted to be read in the Church.

2. The booke of *Baruch* hath bin held *apocryphal*, both by the Fathers & Coucils even to the yeere 1439, at which time the *Florentine* Coucill canonized it: and yet did *Driedo* deny it to be Canonically after this *D. dogm. Eccl. lib. 1. cap. 4.*

3. *Hesters* last 7. chapters. *Daniels* hymne of the children, the history of *Susanna*, *Bel* and the *Dragon*, are all rejected as counterfeits by the Fathers. *Hierome* *pref. in Daniel.* calls the history

historic of *Susanna*, *Bel*, and the Dragon fables, and faith they beare not the authoritie of holy Scripture. And so he faith, *Euseb. Apollinaris*, and *Meisadius* doe all iudge.

The authour of the booke *de mirabilibus scripturis*, in *S. August. l. 2. c. 38* faith, that concerning the other denie of Lyons, and the transportation of *Abacuk*, in the tale of *Bel* & the Dragon, nothing is put in this ranke, because they are not contained in the diuine Scriptures. And *Sixtus Semonis*, *Biblioth. lib. 1. cap. 8.* reiecteth the 7 chapters of *Hester*, & the historie of *Susanna*, as additions.

4 The word Canonick is vsed by the Fathers in two senses, *viz.* absolutely, and respectiue, *enim & quod n.* That which is absolutely Canonick is the perfect rule both of faith and discipline. Respectiue Canonick is that worke, wherein are contained some sentences taken out of the writings absolutely Canonick, and some histories concerning the Church of God, and are therefore allowed to be read in the Church at publike meetings. And in this sense it is opposit onely to prophane and diuine, or, of diuine authority by *August. De ciu dei lib. 18. c. 36. cum c. 23. l. c. contra 2. Epist. Gaudemii* and *Fluorens. pref. in Machab.* And in this sense doth the Councell of Carthage in the afore cited canon acknowledge all those for Canonick Scriptures, which (faith it) wee haue receiued from the Fathers, to be read in the Church. And indeed, when as the Fathers doe cite these Apocrypha, they doe not allege them as properly Canonick, but onely as historical. *Ambrose lib. de bono mortis & lib. 2. in Lucam*, cite the 4 booke of *Ezra*, yet who is hee that holdeth this booke for Canonick? So is the third of *Ezra*, and *Hermes* his booke called *Paster*, oftentimes alledged by the ancient writers, and yet are Apocrypha. By the Canons of the Apostles, *Can. 84.* the 3 booke of the *Maccabees* is Canonick, but not by the Councell of Trent. *Bellarmino* faith, that the decrees of the Popes are by *Gratian* called holy Scriptures, but *non scripturæ*, that is, abusiuely, to distinguish them from prophane writings: and Canonick to distinguish them from the Fathers holy workes, which are neither rules for our faith, nor haue power to bind vs to beleue them. For although (quoth he) the Canons of Popes, and Councells are distinguished from, & set asunder the holy Scriptures, yet in their kinde, they both are & may be called holy and Canonick writings, — as *Innocentius cap. Cum Maribus. extra. de celebra. Missarum*, calleth that sentence of *Augustine* holy Scripture, (*beinjureth a martyr, that prayeth for a martyr.*) And in this sense doth *Damasus* call the Canons of the Apostles Canonick.

5 The ancient Fathers, and the most learned of their successors, doe hold the He-

brew and Greeke text of the holy Scriptures to be uncorrupted and pure. This not one denies. *Hier. in c. 6. l. 1.* decideth them that say that the Hebrew bookes are corrupted. The same Father will haue more credit given to the original, then to the translator, *Ep. ad Lucin. de ops. gen. interp. in c. 3. Alu. ep. ad August. 89. pref. in 4. Euan. Augustine* alio, *De ciu. Dei. l. 15. c. 13.* faith, *Thas when a diversity is found in the bookes, trust that language from whence it is knowne, to haue bene first translated.* So faith *Ludonius Vives* vpon this place of *Augustine*. And *Augustine* himselfe in diuers other places, *viz. Ep. 108. Tract. 3. in Ioan. de doct. Christi. l. 5. c. 11.* *Arias Montanus* faith plainly that the Iewes neuer corrupted the Hebrew booke which wee now haue; and if there were any change, yet was there not one word, one letter, one title which was not kept in the treasury called *Mazzoreth*, and therefore he calleth that *Mazzoreth* a faithfull custody.

6. The Fathers before *Gregory* the first, neuer vsed the vulgar translation, which is now said to be of *Fluorens* correction, by *Damasus* his command.

1. *Tertullian* against *Ad. uerian* vsed it not.

*Onera vestra inuicem sustinete, lib. 5. capite 4. Irritum faciam, l. 5. c. 5.*

*Non me pudet Euangelii, l. 5. c. 13.*

The Vulgar Edition

*Alter alterius onera portate. Prudentius prudentium improbo. Non erubescio euangelium.*

2. *Cyprian* vsed it not.

*Non secundoneus. Ad Quirinu. l. 1. num. 12. Quia prospexit redemptionem populo suo, lib. 3. num. 7.*

*In principio erat sermo. l. 2. num. 6.*

*An nunguid opulentiam bonitatis eius & sustentiam & patientiam contemnis? l. 3. n. 35.*

Vulgar Edit.

*Non sum dignus calcamenta portare. Quia visitauit & fecit redemptionem plebi sue. In principio erat verbum.*

*An dimisit bonitatis eius & patientie & longanimitatem contemnis?*

3. The Romane Clergie that liued in.

*Cyprian* age, vsed it not. *Donatus tibi omne debitu quia rogasti me. ep. 31. Predicatur in universo mundo.*

Vulgar Edit.

*Omne debitum dimisi tibi, quoniam rogasti me. Fides vestra annuntietur in universo mundo.*

4. *Arnobius* vsed it not. *Pueri nouissimi hora Conuent. in Psal. 67. — Et uenit. Psal. 106. — Ego autem intercessi.*

Vulgar Edit.

*Filioli, nouissima hora est. Sacerdos expulsi vos non eribaret. Ego autem rogavi.*

*— Filioli uenisti le nor. Indicabitur de uobis, in Mat. — Vento moueri, libid.*

Vu 3

Gladium

Gal. 6. 1 Cor. 1. Rom. 1.

Mat. 9. Luk. 1. John 1. Rom. 8.

Mar. 18. Rom. 1.

1 John 2. Luke 21.

*Gladium exereus, seruo principis sacerdotum amicum absidis.*

Vulgar Edit.

*Quo iudicio iudicaveritis, iudicabimini.*

*Arundinem vento quassatam.*

*Extendens manum exereus gladium suum, & percussit seruum principis sacerdotum amicum auriculam eam.*

6 Ambrose used it not.

*Inter mulieres. Comment. in Luke 8.*

— *Contingas mihi.* — ibid.

— *quid v. siamini.* ibid.

Vulgar Edit.

— *in mulieribus*

— *fiat mihi* —

— *quid induamini.* —

Luk. 1.

Luk. 12.

7 Augustinus used it not.

*De salina sua lutum fecit & inunxit oculos cæci. Tractat. in Iohann. 44.*

*Post panem, aut post panem intinxi eum. tract. in Iohann. 61.*

*Es testes sumus, & annunciamus vobis vitam æternam, quæ erat apud patrem, & manifestata est in nobis. Tract. 10 in 1. epist. Iohann.*

*Omnis spiritus qui non confitetur Iesum in carne venisse. tract. 6 in 1. Epist. Iohann.*

*Dilectio ex Deo est, ibid tract. 7.*

Vulgar Edit.

*Fecit lutum ex spino & linivit lutum super oculos ejus.*

— *Post buccellam.* —

*Es testamur & annunciamus vobis vitam æternam, quæ erat apud patrem, & manifestata est vobis.*

*Omnis spiritus qui solvit Iesum.*

*Charitus ex Deo est.*

8 Optatus used it not.

*Porte inferorum non vincunt.*

— *Conversi elidant vos.*

*Dicebat Iesus hanc similitudinem propter eos qui se sanctos putant, & contemnunt ceteros.*

Vulgar Edit.

*Porte inferi non prevalebunt.*

— *Conversi disrumpunt vos.*

*Dixit autem & ad quosdam qui in se confidebant tanquam iusti, & spernabantur ceteros.*

9 Fulgentius used it not.

— *Qui confiteatur, ad Thrasimundum. l. 1. c. 5.*

— *Conforme.* — lib. 2. cap. 18.

Vulgar Edit.

*Omnis spiritus qui solvit Iesum.*

— *Configuratam.* —

10 Primasius used it not.

*Oleo latitæ præ consortibus.*

*Quibus ad horam cessimus.*

Vulgar Edit.

*Oleo exultationis præ participibus.*

— *Neque ad horam.* —

11 Prosper used it not.

*Vi habereis renunciare his, de promiss. part. 3*

— *in eremo parate viam.*

*Cum impleteretur cursus, Iohannes dixit, quam me suspicamus esse non sum ego, sed ecce venit post me de cuius pedibus non sum dignus*

*solvere corrigeam calcamentorum ejus.*

Vulgar Edit.

*Vi responsam demus.*

— *in deserto.* —

*Quum impleat autem Iohannes cursum suum, dicebat, quomodo arbitramini esse non sum ego, ecce venit post me, cuius non sum dignus calcamenta pedum solvere.*

12 Leo used it not.

*Beati pauperes: beati qui lugent, Festum sancl.*

— *Hereditatis possidebunt terram.*

Vulgar Edit.

*Beati pauperes: beati mites quoniam ipsi possidebunt terram.*

Iohn 1.

A. R. 13.

Nath. 5.

7 Gregory often followeth that translation, even the errors of them that copied it out as *Luke 15. overit domum, for everitibum.* 34. in *Evangel.* Therefore the Latine translation fathered on *Hierome*, had not the good fortune, neither was it preferred in the Roman Church before other, till about the time of *Gregory the great*, who in that respect in the 20. bookes of his *Morals*, cap. 3. tearmes that translation new. Neither doth he in all things follow it, for in his 1. book of *Morals*, c. 19. he readeth not *Ipse conteret*, but, *Ipse observabit.* And after *Gregorius* time, that alone was not received for *Bede*, *Gildas* and others, followed other translations now and then. And *Bernard* *Serm. in Cant. 24.* readeth in *Gen. 4.* *Sire, ille offeras, & non recte dividis*, according to the *Septuaginta*: was not therefore only & wholly approved of, for the space of a 1000 yeres after *Christ*; neither can it be shewed by any decree of the Church, that the Latine edition should bee held for authentical, before the late Council of *Trent*.

8 It is probable that the vulgar translation which is made authentical among the Catholics, is not that which *Hierom* at *Damasus* his appointment did correct, for there are many errors in this, which *Hierome* did correct. The name of *Esay* in 1. cap. v. 2. of *Mark* Gospel, in the vulgar edition, *Hierome* thinkes was added by some copiers negligence, in *Comment. in Mat. c. 3.* And upon the 6. chap. of *Mat.* he corrected the word [*extermians*] which the vulgar translation keepeth. And whereas the vulgar edition hath. *Mat. 16. 23 vade post me, Hier. saith vade retro me.* Again in the epist. to the *Galat.* c. 1. they say, *Expugnabam illam*: but he saith *Comment. ibid.* *Devastabam illam*: and in the same chapter they say *acquiesce, he consuli.* And upon the 3. chapter: It is written (quoth he) in certaine bookes, *Quis vos fascinavit non credere veritati?* but because this is not in *Origens* copy, we let it pass. In the 5. chap. the vulgar saith, *Evacuati estis à Christo*: he saith, *à Christo opere cessastis*, justly reprehending the former interpretation: yea *Augustine* himselfe, though he doth greatly commend the translation of *Hier.* in his 10. epist. yet in more the 500 places he doth not follow this editio.

9 What the Fathers have spoken concerning the Churches allowance of the Scrip-

tures

Mat. 7.

Mat. 11.

Mat. 16.

Iohn. 9.

Iohn. 13.

1 Iohn 1.

1 Iohn. 4.

ibidem.

Math. 16.

Cap. 7.

Luk. 18.

1 Iohn. 4.

Philip. 3.

Hebr. 1.

Galat. 3.



tures, doe not belong to the Church that now is. That place of *Augustine, Contra epist. fund. cap. 5* [I would not beleve the Gospel unless I saw the authority of the Catholike Church moved mee] Gerion of Paris, *lib. de vita spiritali lectio. 2.* Coroll holdeth not to be meant of any Church, but only of the primitive Church which saw Christ's person, or his Apostles, & could have record of their doctrine and writing. That which is spoken of the Churches approbation of the Scriptures, saith *Durandus, lib. 3. dist. 24. quest. 1.* is meant of that Church only which was in the Apostles time, who were full of the holy Ghost, & besides saw Christ's miracles, and heard his doctrine: and therefore were convenient witnesses of all things that he either did or said: — so that the Gospels which that Church then received, cannot bee by us now refused, because of the diversity of the cause: whosoever thinketh otherwise, is an hereticke, of what state, or condition so ever he bee.

What ground has *Casimirus* then for his assertion to the Bohemians, *Epist. 2.* viz. that the authority of the Scriptures doe depend upon the approbation of the present Church, and they have no more power to loose and binde, then the Church will give them. And that speech of *Belarmine* is a foundation of Atheisme, If (quoth he *De effectibus sacram. lib. 2. ca. 25.*) we should take away the authority and create of this present Church and Council of Trent, the Decrees of all other Councils, nay even Christian faith is false might bee called in question. Again, the credit and certaintie of all opinions and doctrines dependeth upon the authority of the present Church.

10 The Canonickall scripture is a principle of Divinitie deserving credit of it selfe, and therefore not manifestable by any other exterior principle. The principles of Divinitie (saith *Petrus de Alliaco in lib. 1. Sentent. quest. 1. art. 3.*) are the very truths of the Sacred Canon. Moreover, the final resolution of Theologicall discourse appertaineth unto them, and from them the conclusions of all Divinitie are drawne. Gods will (saith *Ioachim Abbas in Apocyp. 1.*) is that wee acknowledge the letter of both the Testaments, presume not upon any other relation or opinion, further then the written word.

11 The holy Scriptures in all such things as are necessarie for our salvation doe manifestly, truly and infallibly expone and open themselves, serving for both glasse and text. The regular and diligent interpretation according to Scripture, (saith *Irenaeus lib. 4. cap. 36.*) is without danger of error, or blasphemie. Our meanings and allegations (saith *Orogen in Ierem. hom. 1.*) without these witnesses, the Scriptures have not any credit. And whereas it is said, In the mouthes of two or three witnesses shall every word stand, this rather belongs to the proofe of the interpreter, then to any certaine number of men whatsoever: That I may confirme the word of my understanding, taking the twowit-

nesses, to be meant of the Old and new Testament, and the three to be spoken of the Gospel, the Prophet, and the Apostle, for so shall every word bee confirmed. The Scripture expounds it selfe (saith *Chrysostome Hom. 1. in Genesim*) and suffers not the hearer thereof to erre. So saith *Augustine De doctr. Christ. lib. 2. cap. 6. and 16. 27. 28.* and so *Clement* also, for you ought not (saith he, *Epist. 5.* and he is cited *dist. 27. c. Relatum*) to take out any strange and impertinent sense, nor confirme it by confused allegations of the Scriptures, but seech the truest sense indeed out of the Scriptures themselves.

12 The infallible and determining judgment of all controversies of faith is in Christs owne person, or in the holy Ghost, (so farre as hee speaketh unto us in the Scriptures canonickall. He, saith *Tertullian De prescriptis*, speak at Gods right hand, but hee hath sent his deputie namely, the power of the holy Spirit to worke upon the hearts of the faithful.

We must have judges sought out, saith *Optatus contra Permenian*, but since earth affords no Iudgment of this matter, wee must seek a judge in heaven. But what need we knocke at heaven, since we have here a testament in the Gospel? A *Peccator*ly father, feeling himselfe nere death, and fearing the contentions of his sonnes after his death, calling some witnesses, hee transposeth his will out of his dying brest into last parchment. If so be now Contention doe arise amongst the brethren, doe they runne to their fathers grave? no, but seeke out his will and testament, and he who sleepeth in his tombe speaketh lively out of the silent parchment. Hee whose this testament is, is in heaven; therefore his will is to be searched out in the Gospel as his testament. This Controversie, saith *S. Augustine De nupt. & concup. lib. 2. cap. 33.* requires a Judge: then let Christ bee the Iudges: his himselfe speak who it was that his death did profit: — And with him let the Apostle also judge, because in the Apostle Christ speaketh. And *De grat. & lib. arbit. cap. 18.* let the Apostle Iohn live as a Judge between us.

## Tradition.

1 The Fathers by the name of Tradition doe sometimes understand the doctrine received in the primitive Church, taught by the Apostles, and recorded in their writings. If it be taught in the Gospel, saith *Cyprian Epist. 74. ad Pompeianum*, or contained in the Epistles or Acts of the Apostles, that Convent: from heresies should not be baptiz'd, but onely have imposition of hands, in signe of repentance; let this holy and Divine tradition bee observed.

2 They doe sometimes call that an unwritten tradition which is contained onely in the sense of the Scriptures, and not in the

words, and to this manner of speaking are referred all things gathered by analogy or proportion. *Augustine* saith *De Genesi ad litter.* 1. 10 cap. 23. *that Baptisme of children is an Apostolike tradition, yet De bapt. contra Donatist. cap. 24. hee proves it out of the Scriptures.* So holdeth he that deniall of rebaptization unto heretikes is a tradition unwritten according to the words, but written in sense and foundation. Wherefore one and the same tradition may bee both written and unwritten: written in sense, unwritten in words.

Tradition is by *Vincenitius Lyrinenfis* used for the whole summe of Catholike doctrine, founded and grounded upon and in the scriptures: not containing any doctrine of faith without, or besides the scriptures, because he holds the scriptures the perfect and all sufficient rule for us that can bee, yea moreover he addeth, that the tradition of the Church is to bee followed only in the chiefe questions, that are the foundations of the whole Christian faith and doctrine.

3 By the name of tradition are very often meant customes in things of liberty, or ecclesiastike rites, that is, rules concerning things and actions of comeliness and government only, not pertinē: any way to divine worship, or the articles of faith. And these for the more esteeme of order in the Church are called Apostolike, as the Grecian Idols for their more reverence were said to come down from *Jupiter*. *Ab. 19.* And *Epicurus* his booke *de organo iudicandi*, was called *Demetrius*, that is *à Iove lapsus*, fallen from *Jupiter*: and the porch in *Jerusalem* called *Salomons* after the common opinion. *Iohn 10. 23.* whereas indeed, *Herod* built it. *Eusebius* provienc, saith *Etiopie epist. ad Lucianum*, thinketh their fathers precepts to be the Apostles doctrines. And in *Agge. c. 1.* But the sword of God doth strike them for other things also, which they have invented and fained of themselves, as Apostolike traditions, being without all allowance and testimonie of scriptures. And in *Tertullian*, tradition is taken for any custome of what originall soever. *Doct thou not think*, saith he, *De corona milit. ca. 34. that it is lawfull for any Christian to invent and institute what doth agree with God, assist discipline, and helpe unto salvation?*

The Fast of wednesday and friday is called an Apostolike tradition, *Canon. Apost. 68.* and *Epiphanius* here, 75. and yet we finde it seldome or never observed in the Catholike Church, which sheweth that it was Apostolike only in name, and not indeed.

4 Some of the fathers inclining unto some heresies did make much of unwritten traditions. So doth *Iustinus Dial. cum Triphone*, defend the heresie of the Chilianists by Apostolike tradition: so was *Irenaeus* deluded with traditions, for he held that Christ did live 50. yeares, which he saith he received by tradition from the Apostles. So *Clement of Alexandria*. *Stromat. lib. 1.* saith, that Gods workemen have a

A double husbandrie, written and unwritten: and so marvel for this man will have the Gentiles saved by Philosophy. *Irenaeus lib. 3. cap. 2.* and *Tertullian De praescriptione*, doe both testifie that the old heretikes held the same opinion of Traditions, which nevertheless they both doe confute. So dreamed *Eusebius*, *de preparat. Evang. lib. 1. cap. 8.* that the Apostles taught something in words, and other some in writings: and some things more excellent they reserved for the perfect only. *Tertullian* himselfe being fallen into Montanisme, gave himselfe over unto new prophecies and traditions.

5 The ancient Fathers speaking of these Traditions, doe sometimes contradict themselves. So doth *Basil*, we preach (saith he) *in Iude Spir. san. cap. 27.* and observe some things out of the written word, and other some, which were before received by myssicall tradition from the Apostles. And saith, that both these have like force and efficacie unto godlinesse. But *Regul. morall. 8.* and *26. epist. 80.* he doth not flitke to say, that the Scriptures contained all things needfull to salvation.

So *Chrysostome* in 2. *Thes. homil. 1.* It is a tradition, inquire no further. But, in *1. 2. 5. hom. 1.* If we preach any thing without Scripture, our auditors will be most uncertaine what to thinke, now assenting, now doubting, and sometimes plainly rejecting as frivolous the words they heare. Thus contrarieth he himselfe. And againe, *Serm. de sancto et adorando Spir.* If you heare any say, I have the holy Spirit, and yet to speake not out of the Gospell, but of his owne fantasie, he speaketh of himselfe, and the holy Ghost is not in him. And a little after, If any of those that are said to have the holy Ghost, doe speake ought besides the Gospell of themselves, belevee them not, but follow my doctrine.

6 The Church now Romane doth not acknowledge the traditions which the ancient Fathers called Apostolike; and if it doe acknowledge them, yet it is not certaine that they are the Apostles. Thrice dipping in Baptisme is now out of use, talked of in *Tertullian*, *de coron. milit. cap. 3.* and *Basilis*, which also the Council of Toledo did disallow. Standing at prayers upon the Sundaeis betweene Easter and Whitsonide now is quite forgotten, yet it was an old tradition. In *Epiphanius*, by tradition no man may marrie after vow of singleness; and yet he alloweth those which burne, so many, thinking it lesse evill to have one vice then many, though Papists now doe controule him, making a nullitie of such marriages. Neither use they now a daies to cause the newly-baptized to tast milke & hony, nor to ease the baptized of discretion to fast the weeke after their baptism, nor to fast wednesday and friday, yet were all these Traditions. But let us heare *Cassanders* minde herein; There are three kindes of rites (saith he) whereof the first is of such as were not of such moments as to binde unto the strickt keeping of them: as those

• De fensio b  
belli de officio  
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were in *Tertullian* and *Hierome*, of tasting milk and hony after baptisme, — as also not kneeling on the Lords day, nor upon all the good daies betweene Easter and Whitsonide, but praying standing: which old custome both held Apostolike, and instituted in the Council of Nicæa, c. 20. as also confirmed by the divine custome of the Churches: for all this hath no signe or token of the use thereof remaining among us. For wee make no difference now betweene Sunday and weekeday, onely upon some solemne fasts the Deacon exhorts us to kneele. Also the fast of Wednesday & Friday was once most religiously observed; which dayes *Epiphani*. saith, were by the Apostles appointed for holy assemblies. But this Wednesday fast is now almost forgotten amongst the Romans, unlesse it be that some Provinces, and some private men doe upon this day abstaine from flesh. And the Friday fast is changed into onely abstinence from flesh, as also almost the whole Lent: which abstinence doth but yeld a vaine shew of the true and ancient fasting, since it brings unto many rather change of dainties, & greater excesse of luxury, then any restraint of bodily wantonnesse. Thus much *Cassander*.

Therefore the present Church of Rome can shew no consent of the catholike Doctors for those unwritten Traditions, which it hath set downe as necessary to salvation.

### The Mediatour.

**T**He ancient Fathers do teach Christ to be the Mediatour (as he is God & man) by a different act & operation, but in one and the same perfection proceeding from both the natures of Christ. For in his humane nature he wrought our salvation by suffering, dying, satisfying; and in his divine nature, by giving strength unto his humanitie to endure the death of the crosse, and perfect his satisfaction. The divine humanitie (saith *Augustin*, *homi. de onibus* c. 12.) & the humane divinity is our Mediatour. And in another place, *de consensu Evang.* l. 1. c. 35. Therefore is Christ called the Mediatour of God & man, betweene immortall God, and mortall man, God and man reconciling man unto God; remaining that which he was, & making that which he was not.

Christ's death (saith *Cyril*, l. 1. *de fide, ad Reginas*) is offered to be profitable unto us, but if he were not God, how could he, & he alone suffice for the price of all our redemption? but he onely in his death satisfied for all, because he is above all. Neither could wee be freed (saith *Augustine* againe, *Enchirid.* cap. 208.) by that one Mediatour of God and man, the man Christ, unlesse he were God.

2 Whereas the ancient Fathers sometimes affirme, that Christ is Mediatour onely as he is man; & Mediatour, by that, by which he is man; and Mediatour in his humane nature, and Mediatour according to his man-

hood: they doe not speake of the manhood onely and exclusively, but of the whole person, so considered as hee hath assumed mans nature and flesh upon him.

3 Whereas they deny Christ to be Mediatour as God, they speake of the godhead or of the Sonne of God absolutely considered, not of God as incarnate: that is, they speake of the bare Deitie, or of Christ as he is *verbum Patris*, the word of the Father. And there is not one of all the Fathers that saith, that Christ according to both his natures, is the Mediatour so, as his holy humanitie is the formall cause of his Mediatourship and the actions thereof: for the whole person compounded of God & man, according to both natures, is the beginning of all the operations of God-man.

Therefore it is a fiction of the Schoolemen to say, that Christ is the Mediatour onely according to his humanitie.

### The truth of the Humanity.

**T**He ancient Fathers when they call Christ's humanitie Deified, and Partaker of the Deitie, and supreme glory, in these and like phrales they expresse the personall Union; and they are to be understood with this caution, as *scilicet* these things agree with the nature of the humanitie, and do not infringe the properties thereof. Or, they speake thus in respect that the flesh is as the instrument of the Divinity, by which and in which it doth exercise the power and actions thereof. The Lords flesh (saith *Damasce*, *lib. 3. cap. 17.*) is enriched with divine efficacy because of the personall Union, neither yet doth it fall or depart from his owne proper nature, nor from the naturall properties thereof. And *Nazianzen* saith, *Orat.* 42. that the humanitie is endowed with divinity, and is God together with it: but this is in respect of the personall union, not essentially nor formally.

2 When the Fathers sometime say, that Gods omnipotencie is communicated unto the manhood of Christ, or to Christ as man, they must be expounded two waies: first, in respect that the man Christ is called omnipotent, because of the communication of the properties. Secondly, in respect that the proper workes of God are ascribed unto the flesh, as the Organ or instrument of the Divinity; So doth *Damasce*, *lib. 3. cap. 18.* and *Nicetas*, *Theaur.* lib. 3. cap. 38. use these sayings.

3 Some of the Fathers say, that Christ's Nativity was without miracle, as other mens ordinarily are. So affirmes *Ambrose* upon the text *Omne masculinū aperuit vulvum*, in *Comm.* in *Luc.* lib. 2. and also *Origen*, *Homil.* 14. in *Luc.* *Tertullian* in *five lib.* *De carne Christi*: *Cyprian* or *Ruffinus*, in *Symbol. Apost.* and *Leo Epist.* 84. c. 97. is not farre from this opinion also. It

is possible (saith *Durandus*, lib. 4. diff. 44. q. 6.) that by the operation of the Deitie, there was made a dilatation or enlarging of the naturall parts and passages in the Virgin *Mary*, without any breach or interruption: And to confirme this, hee citeth *Gregory* upon the second of *Luke*, Again Iesus came in when the doores were shut, but it is not said, that hee came through the doores being shut: — they might bee opened and shut againe in a moment, so as the Disciples might not perceive it.

4 The Fathers affirming the fulnesse of grace in Christ, doe meane of Christ as God, or of the whole person, nor of his soule. So meaneth *Athanasius* in his 4. sermon against the *Arians*, and *Nazianzene* in his Oration upon *Basil*.

5 The Fathers doe not with one consent affirme, that Christ had the fulnesse of knowledge from his conception, so as he could never have more. He received a soule (saith *Origen*, *de a. p. p. lib. 4.*) in nature and essence like unto one of ours. Therefore did *Luke* notifie his age (saith *Ambrose*, *de Incarnat. Dom. cap. 7*) because thou shouldst know that he spoke of his manhood: for it is the body, not the Deitie, that is the object of age. Wherefore, if he increased in the yeares of man, he also increased in the wisdom of man. *Augustine* is variable in this point, and yet that place of *Luke*. *Puerulus crescebat* — hee held to bee meane of Christs humanitie, *De Genes. ad litter. lib. 10. c. 18*. Growing up in age and wisdom (saith *Brno Herbigensis*, in *Symb. Apost.*) after his holy natiuitie, hee came to the age of thirte yeares.

6 That which the Fathers doe attribute unto the name of *Iesu*, or of *Christ*, is not properly ascribed to the bare name, but as it is invocated by men, or to the invocation of the name; often times I have scarce pronounced that name (saith *Nazianzene*, *ad Nemesium*), when the diuill presently halted away. The diuels gave place (saith *Origen*, *contra Cels. lib. 1.*) at the very calling upon the name of *Iesus*. And *lib. 3.* the sicke were cured by calling upon the Almighty God, and the name of *Iesus* over them.

*Hilarion* (saith *Hierome*, in *vita Hilari*) cast out diuels by invocating the name of *Iesu*.

### The descension into hell, (to deliver the Fathers.)

1 THE Fathers doe sometimes defend a veruall descension of Christ into hell and a veruall deliverance from hell, that is, by the merit and vertue of his passion and death, not a local. This *Augustine* (in *Psal. 83.*) doth acknowledge. And *Durandus*, *l. 3. Sent. dist. 2. q. 3.* denieth any other descension of Christ into the place of the damned, then

one veruall, or in the effect. *Thomas* also (*par. 3. quest. 52. art. 2.*) denies that Christ was really in any other place save *Limbo*, but in the place of the damned onely veruall, or in effect. In this sense many testimonies of the Fathers must be taken figuratively. In like manner they say that *Adam* and others were in hell, not locally, but according to their desert, yea and that before they died.

2 Those of the Fathers that defend a local descension and deliverance, doe not defend it as an article of the Creede, but as a probable opinion. This may be proved, because they seldome or never put this Article into their creeds and confessions of the faith. You must know (saith *Ruffinus*, in *exposit. Symbol.*) that in the Church of Rome, this article, hee descended into hell, is not put in the creed, nor in the creed of the Easterne Church, though it seeme to bee included in these words, dead and buried. Nay this Article is not in any creed or confession almost of all the Fathers. It is not in *Marcellus* his confession in *Epiphanius*, nor in *Ignatius* his confession, in *ep. ad Magnesianos*, vel *ad Ephesos*: nor in that of *Polycarp*, (*Epist. ad Philippenses*) nor in *Iustines*, (*in Apolog. 2*) nor in *Irenaeus* his, (*lib. 1. cap. 2.*) nor in *Tertullianus*, *lib. de Praescript. vel contra Praxeas*, though hee expounde the Apostles Creed: not in *Origen*, in *Proemio de a. p. p.* where he intreats of faith: not in *Gregories* of *Neocaesaria*: not in the Councils of *Nicea*, *Socras*, *lib. 1. cap. 5.* not in *Eusebius* his creed of *Casaria*, (*Theodores. lib. 1. cap. 12.*) not in the third creed rehearsed in the Nicene Council, *Socras*, *lib. 1. cap. 5.* not in *Athanasius* his creed. *Epist. ad Epilectum*. not in that creed which is in *Athanasius* his epistle touching the Councils of *Arimin* and *Seleucia*; not in the Synod of *Syrmas* creed, *Socras*, *lib. 2. cap. 25.* *Hilar. lib. de Synod. contr. Arian.* not in the Council of *Sardica*'s creed, *Theodores. lib. 2. cap. 8.* not in *Hilaries* exposition thereof: not in the creed of the Synod of *Antioch*, set downe by *Hilary*, *lib. de Synod. contr. Arian.* not in the creed of *Seleucia* a citie of *Isauria*, in *Socras*, *lib. 2. cap. 32.* *Epiphane. 73.* not in the Synod of *Illyria*, *Theodores. lib. 4. 8.* not in *Damasus* his creed, set downe by *Hierom*, *Tom. 2. operum*. *Theodores. lib. 5. chapter 10.* not in *Eusebius* *Pamphilus* his creed, *Socras. lib. 1. cap. 5.* not in *Hilaries* de *Synodus* *cont. Arianos*: not in *Basils* creed, in his *Aleetica*. not in *Nazianzenes*: not in that of *Villarine*, *l. 1. contr. Arian.* not in *Epiphanius* his *Aneoratum*: where the Catholike faith is rehearsed, not in *Theodores*, in *Dialog. Impatibilis*, where the Nicene creed is expounded: not in *Maximus Taurianensis*, where he expounds the creed: not in that which *Chrysologus* repeateth foure times. *Homil. 56. 57. 58.* not in that of the first Council of *Toledo*, not in the *Ephesine* creed, *Ann. 435.* not in that of the first Council of *Constant.* not in that of the 6. council of *Constant.* *Ad. 10.* Not in that of the Synod

Synod of Chalcedon, in Zonaras: nor in the Creed of the Fathers in *Cyric*, ad *Regius*, l. 1. nor in that of the third Council of Toledo: nor in that of *Gregory* the fifth, nor in *Spiridon*. *Nicoph. lib. 8. cap. 15.* nor in that which the Bishops of the East offered *Constantine*, *Nicoph. lib. 9. cap. 11.* nor in that which the Legats of the West offered the same Emperour. *Nicoph. lib. 9. cap. 10.* nor in the booke of faith upon *sermo Dionysii*, nor in *Augustine*, where he expounds the Creeds; although in his works; *lib. de fide et Sym. in libro 4. de fid. et Catechismo. Sermon. da tempor. 123. 125.* he doth explaine it five severall times: nor in the first exposition of the Creed, in *Gregory* *sometime*. 5. tome.

3. The Fathers by Christs descension into hell, do sometime understand his descending into these lower parts of the world. Christ not onely in his death; but also in his birth. *saith Bede Psal. 85.* he descend into hell. And in the 6. generall Council. *Act. 10.* is left out. He descended into hell, and there is put in; He descended out of heaven. And so it is also in the Nicene Council. *Ibid. Act. 17.* And in the Ephesine Creed. He descended from the heavens. In the 6. and 11. of Toledo, it is, Being sent from his Father hee came into this world.

4. The descension into hell sometimes is pur for buriall. As in *Athanasius* his creeds; and the latter exposition of the creed in *Chrysostome*. And in the creed of Toledo 4. there are these words, Hee descended into hell to free the Saints there captive, and having overcome the dominion of death, hee rose againe. And in *Hierome*, in *Præm. comment. in Isay.* Being buried, and rising againe—he is preached: He descended not onely into hell (*saith Radulphus Ardens*) *In vigil. ascen. hom. 2.* but also into the lower parts of the earth; that is, into the place of torment, breaking it up, and leading away captivitie captive.

5. The Fathers either knew not at all, or (if they knew) yet speake doubtfully of the severall places of hell: and therefore sometimes oppugne *Limbus Patrum* which is called a part of hell; and some times (but uncertainly) make for it. *Abrahams bosome* (*saith August. epist. 99.*) that is, the habitation of secret rest, is not to be held any part of hell. And *De remiss. peccat. lib. 1. cap. 28.* There is no middle place for any man to be (*saith he*) but with the devill; that is not with Christ. *Althoughe* (*saith he De Genes. ad iter. lib. 12. ca. 33.*) I confesse I have not yet found that the place where the righteous rested, (as *Abraham* and *Lazarus*) is called hell: neither where they are said to bee in hell—have I yet found, but I still doe seeke, and know not. Nor doe I finde in all the scriptures, (which are Canonically) that hell is taken in good part or sense, —and therefore I cannot see how *Abraham* can bee said or beleevd to bee in hell. Again, *Petrus* (*saith hee In Psal. 85.*) there is a lower

part of hell where the sinners are said: which were very wicked, for which *Abrahams bosome* in any of these places, who cannot certainly determine. And againe, *Petrus* betweene these two hells, —*saith Tertullian*, will have *Abrahams bosome* (wherein he thinketh the just soules are) be the last judgement, distinct from hell: Hell is one place; as I thinke (*saith he Contra Marcion. lib. 4. cap. 1.*) and *Abrahams bosome* another. And I call that region *Abrahams bosome*, which if it be not heavenly, yet is higher then hell, giving rest unto the soules of the righteous untill the consummation of all things doe reanimate their resurrection, with the life of the dead. Here also hee ascribeth this opinion of *Limbus* unto *Marcion*. *Marcion* (*saith hee*) thinketh otherwise, namely, he determineth both the reward of the creatour, whether it be of torment, or rest, in hell, unto those that keepe or breake the law and the prophets, but hee ascribeth heaven unto Christ; and to his God. And in *De animis. cap. 7.* What is that which is transported unto hell after the separation from the bodie, and unto what did Christ descend in his death? I thinke, unto the soules of the Patriarkes. Concerning the first man (*saith Augustine epist. 99.*) and our first parent, the whole church almost hath agreed in this, that Christ freed him from thence; which we must thinke was not beleevd upon no ground, whence soever it first came up, although wee have no authority of Canonically Scripture to authorize it at all. These perhaps, *saith Iulius of Toledo Prognost. lib. 2. cap. 4.* were the two hells, in one whereof the soules of the just were at rest, and in the other the wicked punished. *Bede in Psal. 85.* *saith he* the earth is the upper hell, and that the place of punishment after this life, is the lower hell.

6. Of the intent of Christ in his descension, the Fathers speake variably: most hold that he went to free the soules of the Saints out of the bonds and captivitie of death. I thinke it no absurditie *saith August. De civitate Dei. lib. 20. cap. 15.* to helieve, that the Saines of old that called Christ in faith, were in habitacles farre distant from the torments of the wicked, but yet that they were in hell, until that Christs blood and descending sheweth them free. But in *epist. 99.* more plainly, I do not finde (*saith he*) what good Christ did unto those just ones that were in *Abrahams bosome*, by his descending into hell, from whom according to the blessed presence of his Divinity, hee was never absent. Christ descended into hell *saith Clemens Alexan.* most plainly *Siribius. 6.* for no other cause but to preach the Gospel to the Gentiles, that they might learne the true faith and be saved; or justly bee condemned for ever. And thus also *Damasius in Orations de fidelibus defunctis* holdeth. But this opinion is condemned by *Philaster. cap. 74.* There are heretikes (quoth hee) that say that Christ descended

descended into hell, and there after his death told them all, that who so there confessed him: should be saved. Look *Augustine De heres. cap. 79.* concerning this, and *Gregory lib. 6. in dial. 15. epist. 15.* Christ descended into hell for us sinners, faith *Fulgensius ad Therasi- mon lib. 3. cap. 31.* Christ descended faith *Epi- phani. Heret. 46 contra Tassianos*, to give pardon unto those that erred not from acknowledging his deity, but were kept in hell for other errors: yea *Bellarmino* himselfe *De anima Christi lib. 4. cap. 15.* confesseth, that this in the belief of Christs descension is not of necessity, but of decency or conformity. Although (quoth hee) it be not necessarie that Christs soule should be present in the illumination of the fathers with divine vision: yet it seemes fit that it should bee present while that was doing. But the articles of our faith (good M. *Bellarmino*) be founded upon somewhat besides congruities, they stand upon necessity.

7 Those that will have the Fathers in hell untill Christs ascension, doe contradict themselves, or one another. Some, as *Rossinus* for one, will have them in paines. The King (saith he *In expof. Symbol.*) was said to be in prison also, but not as the rest were: they were there to suffer paines, but hee to release them. *Athanasius: De salutar. Christi advent.* saith, *Adams* soule and the rest that served God in the law of nature, were in sorrow, and cried out. By Christ, saith *Anastasin Sinaites, in Hexamer.* was *Adam* freed from his sorrowes, And *De re & fide dogmat. lib. 5.* The soules were freed out of the cloisters of hell where they were held in most miserable tyranny, perhaps not tyranny, yet guilty of the debt of a multitude of finnes. Presently upon Christs descension (saith *Cesarinus Homil. 3. de Paschate.*) that eternall night of hell had morning: the noise of the mourners was silent, the huge weights of the chaines were laid off, and the bands of the damned fell away all broken.

2 Other some will have them in a quiet repose without all molestation. So will *Hierome* have them, *Ad Paulum epist. 25. cap. 3.* and *Augustine De genef. ad lit. lib. 12. cap. 33.* So that *Abraham*, although hee was in that place of repose, yet is said to have beene in hell with *Lazarus*.

### Free-will.

1 Some of the Fathers speaking of free-will, in some places doe meane of the freedom which was in our nature before our fall: or of the freedom of glorie. So meaneth *August. Hypognost. 3.* (or whosoever was the auctor of that booke) when hee saith, unto *Adam* was that spoken, *Ezech. 15.* If thou wilt keepe thy commandements they shall keepe thee.

2 Other some things are spoken of the

A naturall freedom of our will from necessity, from which it cannot but be free. And in this sense they say, that we have a will absolutely free in all things, that is, an understanding minde, and will whereby we assent unto or dissent from our judgements, by which that which we doe, we do it willingly & willingly, not compelled. *Gregory Arim. lib. 2. diff. 29. in fine*, saith, It is sufficient to make a thing voluntary, if it be done by him that knoweth and is willing. The soule hath free-will, saith *Cyril Catechetic.* the devill may stirre it up unto sinne, but constrain it against the will he cannot. God made us of a free consent, saith *Hierome in Iovinian. lib. 4.* neither are we forced by necessity either to vertue or vice. And these speake of the libertie wee have in reasonable and sensible things, So doth *Augustine de perfect. infir. contra Calesium, and Celestium*, objecting that of *Saint Paul, facias quod vult*, As though (saith he) it were a great matter to desire to wedde, where the disputation is earnest concerning the assistance of Gods mercy. Neither let a man thinke, saith the Author in *Ambrosius words, De vocat. Gent. lib. 1. cap. 3.* because hee is drawne on by the Spirit of God, that he hath not free-will, for he lost not that when he yielded himselfe in will unto the devill, by whom indeed the judgement of his will was depraved, but not utterly taken away. So saith *Enthymius, in Luc. 15. cap.* of the prodigall sonne: He asked that part of the goods which fell unto him, that is, free-will, as if hee should say, urge me not necessarily to serve, for I have free-will.

C So *Bernard, De grat. et lib. arbit.* saith, Seeing then that consummation or perfection in glorie must be wrought upon us or even in us, but not of our selves; and that our creation was wrought, and that without us, there is onely reformation, which after a sort is wrought with us by reason of our voluntary consent, that shall be reckoned to our desert.

3 Some things also are spoken of free-will as of a good belonging to naturall life, or an externall morall good, or of outward discipline. And this manner of speaking the author of the booke in *Augustine* called *Hypognostic. useth lib. 3.* He is rightly said to be but halfe alive, saith he, for he had his vitall motion, that is, his free-will wounded. And so *Gregorie of Arimin. 2. diff. 26.* and after him *Cassianus de quadripartita Institut. lib. 1.* doe speake of goodnesse considered in the kind, object, and office; not of good from all circumstances.

4 Some of their sayings hercof are legall, in that they shew, nor what wee can doe, but what we cannot doe through sinne, and what we ought to doe in duty. The Pelagians (saith *Augustine, De grat. et lib. arbit. cap. 16.*) thinke themselves great scholars, when they object that God would not command what hee knoweth impossible to bee kept; who knoweth nor that? but therefore hee commands us some things which we cannot doe, because

we should know what we ought to beg of him  
 5 Other some are meane of the will being  
 freed, and therefore shew what our will may  
 doe in a worke truly good not of it selfe, and  
 it owne naturall power, but what it can do by  
 grace.

6 Most of the Fathers correct their owne  
 vnfit speeches of free will, (but chiefly *Augu-  
 stine*.) For indeed almost all of them speake  
 contraries, that none can tell their positieue  
 doctrines & sometime they extoll humane  
 power too much, and that first because if they  
 should directly haue affirmed the weaknesse  
 of the will, the Philosophers might haue scorned  
 them. 2. Because they would not giue  
 the reins vnto negligence. And sometimes  
 they beate downe the liberty of will on the  
 other side. *Chrysostome* doth often giue too  
 much to the power of the will after the fall:  
 and yet sometimes correct himselfe. A man  
 before hee sinneth, (saith hee, *Serm. 1. de  
 Aduentu*.) hath Free-will, to chooseth whether  
 hee will yeeld to the diuell, or no: but when  
 hee hath once taken that subiection vpon  
 him by sinne, then hee is no more at his owne  
 command. Thou hast nothing (saith *Basil.*  
*Serm. de humilit.*) lett thee oh man, to bee  
 proud of, whose glory and hope should be  
 to mortifie all thine owne affections, & seeke  
 the life to come in Christ: whose first fruites  
 we hauing reaped, do owe our life, and all we  
 are, vnto the gift and grace of God. For it is  
 hee that giueth vs both to will and to doe  
 according to his good pleasure.

7 The Fathers before *Pelagius*, while the  
 controuersies of Free-will were not stirred vp,  
 spake thereof very securely, like as *Pelagius*  
 did, chiefly, they that opposed the *Marconists*,  
*Valentinians*, or the *Nichenes*: with whom  
 whilest they contend about the heresie of the  
 necessity of all things, and of all euents, they  
 misse the way a little, in giuing too much to  
 Free-will, and too little vnto grace, at least in  
 shew. There were nought of any worth in  
 man, (saith *Iustine*, *Apolog. 1.*) vnlesse hee had  
 an equall power to turne vnto what part hee  
 list. God doth not force any (saith *Irenaeus*, *lib.  
 4 capite 71.*) but is alwaies well meaning, and  
 therefore hee counsellith all men vnto good.  
 But hee hath giuen man a free election euen  
 as well as the angels. We are all of one nature  
 (saith the same Father, *capite 72.*) able to  
 keepe good, and so to worke, and able to lose  
 good, and not to worke in it. There should  
 no law haue bene giuen, (saith *Tertullian*  
*Contra Marcion libro 2.*) vnto him that hath  
 not the due keeping of the law in his owne  
 power: and the same freedome of will  
 (which was in *Adam*) maketh vs victors of  
 the same deuil.

It is our parts to beginne, (saith *Hierome*  
*Contra Pelagium libro 2. capite 1.*) & Gods to  
 perfect: wee must doe what wee can, hee will  
 fulfill what we cannot. Vnlesse the Patriarke  
 (saith *Chrysostome*, in *Genes. homil 41.*) had

A first done his part, hee had not obtained so  
 great things of God: and therefore marke  
 not onely this, but in all things else; how  
 first hee sheweth the greatnesse of his vertue,  
 and so thereby deserues Gods assistance. And  
 againe: (*homil. 17. in Ioan.*) let vs here ob-  
 serue, that God in his blessings to vs, doth  
 not preuent our wils, but it must beginne in  
 our selues; and when hee seeth our mindes  
 prompt and ready to receiue grace, then hee  
 giueth vs many occasions of saluation. I said,  
 (saith *Augustine*, *de predest. Sancti libro primo, capite  
 tertio*) that it lieth in vs to beleue and to will;  
 and in God to giue the power of working  
 well; vnto the beleueing and willing. To pro-  
 pound or begin a good worke (saith *Hesychius*  
*in Lentis libro 2. capite 7.*) is in our power: but  
 to perfect and finish it according to the pre-  
 cept, is onely in Gods grace. After *Pelagius*  
 was risen vp, *Cassianus* held with him concern-  
 ing Free-will: (as *Prosper* saith of him, *contra  
 Collatorem*) for in one of his Collations, *Col-  
 latio 13, cap. 11.* hee affirmeth, that the grace  
 of God sometime preuenteth vs, and some-  
 times is preuented by vs. So held *Faustus Rhe-  
 genus*.

8 *Augustine* after *Pelagius* was risen, in all  
 his last writings, neuer acknowledgeth either  
 the exercise, or the actiue power of Free-will  
 in working true good, or in the first conuer-  
 sion of a sinner. Why doe wee presume so  
 much, saith hee, (*De natura & grat. capite  
 35*) of the power of nature? it is wounded,  
 maimed, vexed, and lost: let vs confesse it  
 free'y, and not defend it falsly: VVhere-  
 fore let vs seeke the grace of God, not to in-  
 forme, but to reforme it thereby. And in  
 the *Hypognost. 3. cap. primo*, it is said, that by  
 sinne man did lose both the abilitie of good-  
 nesse, and the goodnesse of possibilitie. The  
 will (saith *Augustine* in another place, *De  
 perfect. iustit.*) beeing ouercome by sinne,  
 nature hath lost her libertie. And againe,  
*de spirit. & lit. capite tertio*. Free-will hath  
 not any power but vnto sinne, if the way of  
 truth bee vnknowne: and when that which  
 is to bee done beginneth to appeare, vnlesse  
 also it doth delight, and bee beloved, there  
 is no doing, no vndertaking, no well liuing.  
 VVee are therefore willing, but God is hee  
 that worketh this willingness in vs: and  
 wee worke, but God giueth vs this abili-  
 tie to worke according vnto his good plea-  
 sure, *Augustine*, *De bono perseuerantie, capite  
 13*. It is certaine, that wee are willing when  
 wee are so; but it is hee that maketh vs so,  
 of whom it is said: It is God that worketh  
 this will in vs. It is certaine that wee worke  
 when wee doe so; but it is hee that giueth  
 vs this working power, by giuing our will  
 most efficient power, as if hee said, I will  
 cause you worke, *August. De grat. & lib. ar-  
 bit. capite 16*. Vnlesse hee first worke vs to bee  
 willing, & then worke with vs being willing,  
 we shall neuer bring to passe any good worke.

Wee must confesse, that wee haue Free-will both to good and euill: but in doing euill every man iust and vniust is free. (in choice :) but in doing good, none can bee free (in will and act) vnlesse hee bee freed by him that said: If the Sonne free you, you are truly freed, *Augustine de corrept. & grat. capite primo*. Holy thoughts, good purposes, godly counsels, and all motions of a good will are from God: because by him wee are able so to do some good, without whom we can doe nothing at all, *Author de dog. Eccles. cap. 7*. Wee lost our free election to loue God, by the greatnesse of the first sin, *Epist. 107*. Libertie without grace is no liberty, but contumacy, *Idem, Epist. 89 ad Hilar. Man* in his creation had great power of free will giuen him, but in his fall he lost it, *Idem de verb. Apoll. Sermon. 2*. And you shall very often finde these words in *August. Our bound will*, captured, destroyed, lost, &c. Of this opinion of *Augustine*, was *Prosper* also. Infidelitie (saith he, *contra Collatorem, capite 2*) tooke away our faith, bondage tooke away our libertie; neither can any part of vertue remaine there, where such a crue of vices haue broke in. *Adam* (saith *Fulgentius de Incar. & gra. cap. 13*) being created without necessity of sinning, when he lost his soules health in offending God, lost vtterly euen the power of thinking of all diuine things. Again, in another place, *cap. 12*. The power of thinking good thoughts, being lost in the first man, was recouered in the second. Wee beleue (saith *Maxentius de Fide, capite 32*) that our free naturall will, hath power in nothing, but in discerning & desiring worldly and carraill things onely, which seeme not glorious before God, though before men perhaps they doe: But in things belonging to saluation, it can neither thinke of them, chooseth, desire, nor finish them without the infusion and operation of the Spirit of God. And hee addeth: To will and to performe is Gods gift. *Bernard* teacheth, that it is one thing to chooseth, and another to chooseth good: To will (quoth he, *de grat. & libero arbit. lib. 1*) is in vs by Free-will, but not to performe our will; I say not, to will either good or euill, but onely to will: for to will good, is increase. (of grace hee meaneth,) and to will euill, is defect —. Free-will maketh vs willing, but grace maketh vs well-willing: from free-will we haue power to will: but to will well comes from grace.

9 *Augustine* in diuers places plainly affirmeth all the workes of the vnfaithfull to bee finnes, *de nupt. & concup. libro primo, capite tertio*, in *Iul. libro 4, capite 3*. De ciuit. Dei libro 5, capite 19. & libro 19, capite 25. in *Pal. 31*. In *prefat.* Our Free-will saith hee, *contr. 2. Epist. Pelag. libro 3, capite 8*, being now captiuated can do nothing but sinne. So *Hierome* in *Galat. capite 3*. Without Christ all vertue is vice. And *Gregorie* very rightly, *Moral. libro 2, capite 33*. The sonnes doe feast in the el-

dest brothers house, when all other vertues are entertained in faith, which if it be not the first begotten in our heart, all the rest can neuer bee good, though they seeme neuer so well. It is through the gift of God, whensoever we decline from sinne, saith the Councell of Arausic: But *Stapleton, De Iustific. libro 2. capite ultimo*, scourgeth this doctrine, and stickes not to iurme, that *Augustine* went a little beyond his bounds in this Controversie with *Pelagius*. But other moderne writers holding with *Augustine*, doe flatly deny, that a man by the power of nature can discern or distinguish of a morall good. So holdeth *Gregory of Ariminum* 2. *dist. 26. quæst. 1. art. 2.* *Ch. 2. dist. 29. quæst. 1. art. 2. Capreolus, in 2. dist. 1. 28. quæst. 1. art. 3. Cassianus de quadrup. iustis. libro 1. capite 15. & 32, &c.* Also these deny, that a man without faith, and the especiall help thereof, by natures power can doe a good morall worke, so as there be no sinne in the action or worke. Both *Gregory of Ariminum*, and *Capreolus* in 2. *dist. 28*. hold this: But *Cassianus de quadrup. iustis. lib. 1, cap. 36*. both teacher and defendeth, that the Fathers were of this minde. This also is *Marsilius* his opinion, in 1. *quæst. 20*. *Bellarmino* indeede confesseth, that *Scotus, Durandus, and Biel* (upon the 28. Distinction of *Lumbards* second booke) haue perhaps written more freely then is behooueful. *Sixtus Senensis* saith, *Prefat. in libro 5. Bibliob. that August.* Sometimes gives but too little unto mans Free-will: and *Chrysostome* on the contrary, seems to extoll it as much beyond the meane: \* *Bradwardine* in his booke *De causa Dei*, against *Pelagius*, \* *libro 3. capite 4*, teacheth that Free-will being tempted, cannot overcome any temptation by it selfe, without the assistance and grace of God. And this also in another place, *capite 5. ibid.* With what grace of the creation soever it be up-held, yet without some speciall grace of God, it cannot conquer any temptation at all. And againe, *c. 6. ibid.* That that speciall help of God, is Gods invincible will.

10 The Fathers say, that our will is assisted by God, according as we sometimes say, Such a man helped me to doe this, when as hee did all, and I nothing.

11 The Fathers hold a possibilitie of turning, whereby mans mind & will may by Gods ordinary dispensation, be turned to receive grace, when they are prevented and helped by the holy Spirit. To be able to haue faith and charity, saith *August. de pred. Sancti. c. 5*. is in mans nature. And againe, *contra Iulian. l. 2*. Mans nature is capable of Iustification by the grace of the holy Spirit. *Gregory of Arimin.* vnto that of *Augustine*: [There is nothing so much in mans power as to will], saith thus, *lib. 2. dist. 28*. Wee may say, that it is in our power not onely to will or chooseth bad things, but also good things; but with this difference, we may use our election unto euill without

\* Henr  
bills  
terday  
1510.  
\* Henr  
not Gid  
Cautia



without Gods especial helpe: but unto good, if he doe not chiefly assist us, we cannot. It is in mans power, saith *Augustine*, *Retract. lib. 1. cap. 22*, to change his bad will into better, but this power is none at all untill God give it. And *ibid. cap. 23*. We may will to believe, it is true; but with the same condition: they are both from him (*viz.* to will and to believe) because hee prepareth our will: and both from us, because they be not done against our wils. And in this sense are many sayings of *S. Augustine* to be understood. For he speaketh of the passive possibilitie, which belongs to the matter, not of the active, belonging to the forme, which is absent before the conversion, both according to the first and second act.

12. The Fathers acknowledge a co. operation with the Grace of God, even naturall, in respect of the faculties of the understanding and will: and also from the grace of God, in respect of willing that which is good. Hee that made thee without thy selfe, saith *Augustine*, *De verb. Apost. Sermon. 15*, doth not iustifie thee without thy selfe. And hee that made thee not witting, doth iustifie thee being willing, and without thy will there shall no righteousness be in thee. Therefore the Papists doctrine of Free-will, that it is but halfe dead, that is, bound from use or exercise, but not dead in respect of the active power of willing well, is not Catholike.

## Of the Remainders of Concupiscence.

1 **W**HERAS sometime in the Fathers wee finde it writter, that Concupiscence is no sinne after regeneration, it must be thus understood, because that God of his mercy doth not impute it. So that the Fathers doe onely deny that concupiscence is sinne unto the person in whom it is, but that it is sinne in it selfe. And of it selfe, and so remaineth after baptism, they neuer denie, but doe avert it so to bee. *Augustine* himselfe, *Contr. Iul. Pelag. lib. 5. cap. 3*, very plainly calleth that concupiscence sinne, against which the good spirit doth strive, because, saith hee, there is in it a disobedience against the rule of the minde. And againe, *De nupt. & concup. lib. 1. cap. 26*. This is to bee free from sinne (saith hee) not to be guilty of sinne. Besides, *Tractat. In Iean 41*. Let not sinne rule the flesh, let it not be in thee, for as long as thou livest, thou art sure to have sinne in thy members, but yet let it not rule in them. So *Ambrose*, *apud Aug. contra Iul. 2. c. 5*, calleth the remains of concupiscence in the regenerate, in-

**A** iquity, and *Hilary* calleth it *malitiam* in itselfe, *apud eundem lib. 2. cap. 8*. *Cicilianus*, in *Rom. capite 7. verse 8*, thicks not to say that concupiscence (whereof *Saint Paul* speaketh) is even to mortally sinne, in respect that it is a part of originall sinne.

2 The first motions of concupiscence, before consent, the Fathers hold to bee sinne. So holdeth *Bede*: Carnall concupiscences saith he, in *Psal. 9*, are the first death, & deaths entry. And in *Psal. 114*. Whosoever falls but in thought, offendeth God: and againe, in *Psal. 11*. The soule is killed three waies; with delectation alone, with delight joyned with consent, and with action. Sinne, saith *Radolphus*, in *Leuitic. lib. 8. cap. 4*, doth breede in a mans soule before consent, and now beginning to be brought forth, but is not consummate or perfected. And *Cassiodorus*, in *Psal. 119*, calleth those desires unlawful, to which wee doe not consent: and *Augustine* also before him, in *Psal. 118. Coni. 3*, doth the like.

3 When the Fathers say, that the first motions in concupiscence are not sinnes, unless we consent, we must not so understand them; as though they were not sinnes, in the truth of appellation, but because the guilt of these first motions, together with the guilt of concupiscence in it selfe, is taken away in our regeneration: So saith *Augustine*, *De peccat. origin. lib. 2. cap. 40*. The vicious desires also (unto which if we doe not consent, there is no guilt contracted) are all purged away in the same fountaine of regeneration. And againe, *Contr. Iul. lib. 2. cap. 10*. As for us, we should be alwaies without sinne, if this evill were once cured; and if we should never consent with it unto evill. But hee had said before, *cap. 9*, in sinne. How then doe we say, that this sinne is dead in baptisme, — and yet confesse that it dwelleth still in our members, and causes many desires in us against our wils, unto which wee resist by ag. consenting. — unless because it is dead touching that guilt where-with it held us, and yet untill it be cured in the consummation of buriall, it will rebell though it be dead. Although now it is not called sinne after the same manner, whereby it maketh a man guilty, but in that it was caused by the guilt of the first man, *Adam*, and by rebellion in it selfe, endeavours to bring us into guilt, unless wee be helped by Gods grace, through Iesus Christ. Look he third sermon in *Psal. 118*, hence it is that *Augustine* saith often, that wee need not say, forgive us our trespasses, for the involuntary motions of our concupiscence, because hee held them all forgiven in baptisme, *epist. 200. ad Albiac. libro de pers. iust. in Psal. 118. conc. 3*.

4 Sometimes they speake of the externall suggestions of Satan; and those indeede are no sinnes of ours, unless wee give our assent unto them, so saith *Gregory*, *Moral. libro 21. cap. 3*.

## Venial sinne.

**A** Venial sinne which is besides Gods Law, and not against it, and in his nature bindeth onely unto the guilt of temporall punishment, was not knowne among the Fathers for seven hundred yeares after Christ: Afterwards it got entrance and patronage. The reward, saith *Haimo In epist. dominica 8. post pentecosten*, of sinne is death: not of all sinnes, but onely of those that are criminall, and whereof *Iohn* saith, It is a sinne unto death.

**2** The Fathers acknowledge, that all sinne properly, and of it owne nature, deserveth eternall death by the just judgement of God. There is a daily repentance of good & humble beleevers, saith *August. epist. 108.* when knocking our breasts wee say, forgive us our trespasses, — for we do not begge forgiveness for those which we know are forgiven in baptism: but for them which (though but sinne all,) yet are often incident unto humane frailtie; and being drawne to a summe against us, would oppresse us as much as another heavy sinne: for what difference is it in shipwracke to be sunke with one furious billow, or to haue the water enter by little and little, and never respect it untill it sinke the shippe? And againe, *Tract. 12. in Ioh.* many little, or small sinnes unregarded, kill the soule. Besides: *Exposit. 1. in epist. Ioh.* many light sinnes make one heave oner. All sinne (saith *Naxianzus, O. at. 31.*) is the death of the soule. And who is he, saith the author *Astericorum*, that dare lay this sinne is little, what euer it be? I know not, saith *Hieronym. epistol. 14.* how we can call any sinne light, which is done in contempt of God. The reprooving sentence of the severe Iudge, saith *Bede, In Samuel, lib. prim. cap. 10.* doth not onely condemne those fires of capital sinnes, wherein the diuells his workes are manifest; but even all little ones, and these also which men may hold slender or light. Every sinne saith *Gregorie, In Ezech. lib. 1. hem. 2.* is heavy, because it withholdes the soule from ascending. To use idle speeches, saith *Sintus 3. De malis doct. & opor. suis*, or to call a man a foole, seeme small and slender faults: but hee addeth: If hee be guilty of hell that doth but call his brother foole; what sin can then be not deserving hel, I leave the reader to judge. All sin, saith *Gr. secundum de viis spirit. lib. 1.* in that it is an offence to God, against his eternall Law, is in his owne nature and indignitie, deadly, according to the rigour of justice, and severing a man from the life of glorie. Againes, No offence is venial in it selfe, but onely through Gods mercy, who will not impute all offences expressly unto death: when as in justice hee might so that it is punished, that sinne mortall, and venial in being so, are not intrinse-

**A** cally and essentially distinguished, but onely in respect of the diuine mecie, which imputeth the one unto death, and not the other; and thus holdeth *Reffertus, In refut. articul. 32 Lutheri*. That opinion, saith *Boym*, professeur of Louaine, is not to be reprov'd, which saith, that euery light sinne, excluding Christs blood, in their owne nature, barre us from heauen; this he proves by many texts of Scripture.

**3** The Fathers call sinne venial, not because it is so in it selfe, but because it is in the person of the righteous, unto whom is given remission of sin in Christ, through the grace of God. In this sense *Bede, comment. in 1. Ioh.* 5. saith: There are some small sinnes, which cannot take from the just, the merit of their iustice, nor diminish it. Sin, saith *Cyril, Catec. 2.* is heavy to the retainer, and light to the restorer: and *Cassianus, Collat. 12.* saith, that such sins are pardonable unto the righteous.

**4** Also that was called a venial sin, which had pardon in the censure of the Church: for greater sinnes were thought worthy excommunication, and for those was publike penance performed, but in these lighter, that is, venial sinnes, it was not so; and hereupon is venial, so often opposed unto criminall. There are some sinnes great and pernicious saith *Tertullian, de pudicitia*, and other some that we daily runne into, and to which wee are so incident, that if they were not pardonable, no man could be saved, but for these there is pardon in Christ the Mediatour. So *August. epistol. 89.* saith, There are some vices called crimes, and some, without which no man liueth. And *Cassianus, Homil. 1.* sinne is either capital, or small: Capital, as murder, sacrilege, &c. And *Bede in Psalm. 3.* opposeth venial sinne unto criminall, taking criminall for that which the magistrate punisheth. Now this that the Fathers speake of sinnes after the manner and respect of men, the Schoole-men haue transferred unto God, and so haue set downe a kinde of sinne which needeth not Christs blood to purge it.

**5** Thirdly, that is called a venial sinne, which obtaineth pardon in the event & consequent, though it be mortall in it selfe. So *Ambrose, de parad. cap. 4.* That fault is pardonable, which a confession of sinners doth follow. There are some sinnes (saith the author, *de vera & falsa penit. apud Aug. sup. 18.*) that are in themselves mortall, but by repentance are made venial. Now (saith *August. de Ciu. Dei, lib. 1. c. 27.*) since we know not the measure of our venial iniquitie (though it continue in us) surely we shall greater paines to profit in good, and become more serene in prayer. And the mortall sinne hereunto opposed, is the sinne that leadeth unto death; so saith *Paulus, epist. 3. ad Sponsianam*; and *Philon in Ierem. capite 2.* calleth those heauie sinnes, which draw man to destruction, and opposeth lighter sinnes thereto: So the author of the prayers

prayers in *Prudentius* at the end of his *Hamarig-lairb*:

*Upon kneeling still,  
Of all my finnes for pardon hope I will,  
Although my words and desires be nere so ill*

6 Fourthly, Sinne is called veniall, because it is excusable before men, through humane good will: so an officious lie is veniall: And *August. Enchir. cap. 22.* saith: Therefore it is a Sinne, but veniall, which benevolence excuseth. And they are called veniall respectively, in reference to greater crimes: So *Cassian. Collat. 22.* saith of veniall finnes, they seeme light and small unto men: and *Sermon 3. de malis delictis. & perit. fidei.* they seeme little and slender, and are esteemed lighter, and this is in respect of the greater.

## Images and Reliques.

1 There was no use of images received at all in the primitive Church, but only Symbolicall, and for ornament sake, and that in private places, for 380. yeares after Christ. *Irenaeus* objected against the Gnosticks, *lib. 1. c. 24.* that first they had the image of Christ painted, then that they crowned it, and worshipped it. Look also *Augustine de haer. 7.* and *Epiphanius, in haer. 27.* We worshipping images, saith *Origen, Contra Cels. libro 7.* for wee doe not binde our invisible and incorporeall God unto any figure. So *Arnobius*, or rather *Minutius Felix contra Gent. libro 8.* What image shall wee make for God? whose true image, if wee iudge according to truth, is man: and there hee bringeth in the heathen saying of us; Why, have they no altars, no temples, no knowne images? So *Eusebius, Histor. Eccles. libro 7. capite 17.* It was out of an heathenish custome, that the ancients did after this sort, honour those that they held to bee their fauours, (that is, with painted images.) Wee haue decreed, saith the *Eliber. Council, chap. 36.* that there should bee no pictures in the Church, lest that which we worshipp and reuerence, should bee painted upon the walls, *Epiphanius Epist. ad Ioann. Hierosolym.* kore a hanging in peece in the Church, because there was the image of a man painted thereupon, against testimonie of Scriptures. This minde of his *Hierome* approveth, who translated the Epistle into Latine. Hereupon some of the Papists doe reprehend *Epiphanius 1. Castro contra haer. lib. 8. titul. imago.* accuseth him of error, though he cleare him of heresie: he had zeale, but not according to knowledge, saith *Walshius de sacrament. tom. 3. capite 157.* Others do reject the latter part of this Epistle as counterfeite, namely *Damasene orat. de imaginib. Alan. Cope, and Sanders*, but without all prooffe

A of argument. First, they say this place is not cited in the Council of Nicea: what then? it is cited in the Council of Frankford, *Carolus libro 4. capite 15. 2.* They say *Epiphanius* did not reckon Image worshipp amongst the heresies: it is false, he directly affirmeth, *Haer. 79.* That it is the diuels invention to make pictures of men, and set them up to bee worshipped. And againe, *Haer. 35.* speaking of the Melchite decessians, he saith, they made them an image of *Adrian*, and worshipped it, wherein they were seduced: And amongst the heresies of the Carpocratians, *Haer. 27.* hee reckoneth that for one, to worshipping the Images of *Iesus, Peter* and *Paul.* 3. They object that of *Gregory lib. 9. in di. 4. cap. 9.* unto *Serenus*, that broke downe the images of the Saints, Tell mee brother what priest thou hast at any time heard, or seene doe that that thou hast done. But I would have them shew that *Serenus* did not alludge *Epiphanius* and other Fathers testimonies against Images.

2 About 400. yeares after Christ, images beganne to get entrance, not onely in private places, but even unto the Churches of the Christians: but the use of them was but historically, as *Augustine, De consecratione Eucharistiae, lib. 1. capite 10. Basil. Oratio in sancti Barlaam. Nissenus, Oratio in laudatione Prudentius, Hymus de sancti Cassiani, and Paulinus. epistol. duodecim.* doe testifie. For the bare and solitarie images of the Saints, or their single statues, were not erected untill fixe hundred yeares after Christ, which *Cassander in Consult. de arte. contrah.* doth plainly and freely confesse.

3 Superstition getting head, image worship got foundation; yet neuer amongst the learned and godly, neither were images set forth for publike worship, untill fixe hundred yeares after Christ. *Gregorie libro nono Institut. quart. epistol. 3.* denies that images are to bee worshipped. And *Sigonius, De regno Italicae lib. primo.* affirmeth, that they would entreat the Virgin *Maries* Image in solemne pompe, but hee makes no mention of any adoration of it, even untill the yeare five hundred ninetie and one, about which time, some Councils approved the images that were then set up in Churches, but did not teach that they were to be worshipped, and if that this worship got roote any where before this time, it was not amongst the teachers, but amongst the superstitious people. Pope *Sergius*, saith *Rapin in Anno 622.* in Saint *Peters* vestrie, found a great peece of the wood of Christs Crosse, which from that time forth, all the people upon the Exaltation day, doe kisse and adore, in the Cathedrall Church of Constantinople.

4 This same image-worshipp was first established publickly in the yeare seven hundred eighty eight; by the 2. Nicene Council. But on the contrary side, but a little before, a Counteill of Constantinople (wherein

there were three hundred and thirte Bishops, held under *Copronymus* condemned both the worship of images and Reliques. *P. Aemil. de Gest. Francorum*. The same did *Leo Constantines* father, & *Philippine*, *Patr. Diac. lib. 6. cap. 12*. And the Council of Frankford, (wherein was present *Charlemaine*, and the Roman legates) did condemn the second Nicene Council as hereticall. The Greekes false synode, saith *Regius. lib. 2. ad an. 794*. gathered for image-worship, is rejected by the Pope; yea this Council was condemned by all the Princes & Bishops of Brittain; *Charles* the French King (saith *Hoveden in continuatio. Bedae. ad an. 792*. in the booke of the Synode unto Brittain, directed unto him from *Constantinople*: wherein *6000* were many things for setting quite contrary unto our true faith, especially in that it was decreed by the unanimous consent of very neere all the Doctors of the Church 300. Bishops or more in number, that images are to be worshipped: which the Church of God doth wholly detest & execrate. Against which *Adrianus* wrote an epistle wondrously confirmed, by the holy Scriptures, and in the person of our Princes and Bishops, carried is with the same booke unto the French King. *Belarmine de imag. lib. 2. c. 20* confesseth, that the Council of Frankford, disallowed the Council of Nicea; but that (saith he) happened by reason of two errors: 1. Because it thought that the Nicene Council was called without the Popes authority; 2. Because it thought this Council had decreed image-worship to be *Latria*, that is worship due to God. Now, hear how hee is answered by *Suarez. in 3. Thomae. quest. 2. 5. disp. 10. c. 14*. I can hardly beleve, (saith he) that the Council of Frankford could proceed against the Nicene Council by error of fact; for it was gathered a little before under the same Pope *Adrian* that confirmed it, whose legates were present at the Council of Frankford (as the same authors doe confesse) how then can it be that all the Fathers of this whole Council should be ignorant of the doctrine and authority of this Nicene Council, having the Popes owne Legates to instruct them in both? Now *Cyprian in dialogis. Summorum. 3. consil.* and also *Suarez. loco praedicto*, doe answer, that the Council of Frankford defends the honour of images: and that it reproveth the Council of Constantinople, sometime by the Greekes called the seventh, which was assembled for abolishing of Images. So the Synod of *Seneca. cap. 14*. saith, that *Charles* in the Synode of Frankford did overthrow the erroneous madnesse of the *Iconomachi*: I answer, The Council of Frankford keepeth a mid-way: reserving some honour for Images, (and so must *Aemilius de gestis Francorum, libro 2*. note the end; be understood, when he saith, that Images have their reverence reserved) and therefore condemned the Council of Con-

stantinople, that utterly abolished them, and the Council of Nicea, that on the contrary did establish the adoration of them. In the Council of Frankford, saith *Plamain* in *Adriano*, both the Synode which the Greekes call the seventh (that is, that of Nicea) and also the heresie of *Felix*, concerning abolishing of Images, was taken away.

5. The Fathers generally doe not defend, but rather refuse this worshippe even after the Nicene Council. *Augustinus de civitate dei. cap. 24*. doth plainly reprove the worshippers of pictures, and sculchers. Note this propheetie, saith *Hieronymus Daniel 3*. They say their Gods are worshipped, and images adored, both which, the servants of GOD doe abhorre. Pictures, saith *Wulfriadus, Strabo de reb. eccl. capite 83* were not therefore to be troden under foote, and abolished, because we know they are not to be worshipped, nor adored. And the 6. Council of Constantinople forbade the picturing of the holy Ghost, under the forme of a Dove, or of the Willem under a starre, or of Christ under a Lambe: witnesseth *Caranza annot. ad canon. 82*. *Leo Armeninus* commanded all images to be broken downe by expresse edict, *Zonars. annal. tom. 3*. The Almaines and Armenians forbade the worship of images in their countries. *Nicer. Chroniar in annal*. And the moderne authors teach, that the Images of God are not to be made. *Abulensis in Deut. 4. quest. 5*. And *Burand. in 3. distict. 9. quest. 2*. saith, That it is a foolerie to make, or adore any Image of the Trinitie: where also he denies, that the images themselves are to bee worshipped, but only the figure in the image. And, in *Rational libro primo. capite 3*. Wee worshipping no images, neither call them Gods. And *Biel in can. Miss. lect. 49*. saith, That images are suffered in the Church, not to bee worshipped, but for other ends. So saith *Hales 3. part. quest. 30. art. ult. and Preceptis de traditionibus*. And *Tindar*, Bishop of *Aurelia; De cult. imag. libro 1*. saith, that image-worship is pernicious, and superstitious: adding, let not our religion consist in worshipping of humane workes, for they are better that make them, and yet we ought not to worship them, let not our religion be in our phantasies, And *Gerson; Incenditio Theolog. expositione primi precepti*. saith, Thou shalt not bow downe to them, nor worship them: betwene which distinguishing thou shalt not advance; that is, with bodily worship, by bowing knee or body to them; thou shalt not adore, that is, with the affect of thy minde. And a little before: wherefore images are forbidden to be made either to be bowed unto, or worshipped.

6. This Latine translation of the Bible never observed the distinction of *Imago & Idolum*, as wee may see in very many places of Scripture. viz. *Deut. 4. 16*. and *1. King. 11. 18*.

13. and 14. *Esa.* 40. 18. and 44. 13. *Ezech.* 7. 20. *imagines simulacra.* *Amos.* 5. 23. *imago idolorum.* By which saith *Hierome.* In *lib.* 37 speaking of idols, wee meane the images of the dead. So doth *Cardinall Palestrina* testifie, that image, picture, & idol are taken in one sense. *De sacris & prophetis vnguentis lib.* 1. capite 13. *Saint Hierome* (saith hee) writeth that where *Idola* was put in the text, *Aquila* translated it *Imagines*, or *figuræ*. And wee read in *Cicero.* *Imagines quæ vocantur Idola.* Images called Idols: and in *Plato Idola.* &c. Idols are the Images, which are in the wares, or glasses, painted or printed, or such like. So the Latine word *Simulacrum* they alwayes put for the Greeke word *Idolum*: for whereas in the Latine translation of the Psalme wee reade *simulacra gentium*, the Images of the Gentiles, the Greeke saith *εἰδωλα τῶν ἐθνῶν*. And hee addeth: The name of an Image, if wee marke, the propriety of the word, signifieth any impious and diuillish figure.

7 The Primitive Church bore a certaine honour and reverence unto the Reliques of the dead Saints, keeping and carrying them from place to place, and flocking unto them *Hieron. contra Vigil.* This honour began about 300. yeares after Christ, but they neither adored them nor bowed knee unto them for 600. yeares. For the Fathers used to put them under the altar, *Ambrosii lib.* 10. *epist.* 85. *sub fide*, but the Popists now put them in gables and gaderies, aboue the altar, and that to haue them adored. In elder times the reliques were buried in the earth, and in secret places. So *Cyri.* *contra Iulian.* *libro* 10. *Cyri.* the *Prémice* In *vita Euthymij*, hee removed the body of this holy man unto a Church hee had newly built, and laid it into a holy coffin, that should never after bee opened: and so saith *Prudentius* *Poësis* *perphanon hymn.* 31 of *Enallin.*

The sacred bones and dust of her that sleeps,  
Our mother earth in hallowed bosom keeps.

And a little after.

I lowest reverence these bones do best;  
And that same altar under which they rest.

And the multitude there present, saith *Ps.* *Eccl.* *Da perfectus.* *Vend.* 1. *lib.* 3. being full of joy, caried the bodies of the holy Martyrs unto carefull buriall. So *Constantine* made him a bridle, and armed his helmet with the nails that Christ was fastned to the crosse withall, *Ruffin.* *hist.* *lib.* 1. cap. 8.

8 At the places of these reliques (whilest the gift lasted) were sometimes miracles done, not by them, but by God to increase in us an honour to the godlinesse of their owners, not that wee should adore them, for in antiquitie, adoration was taken for humbling and prostrating the bodie.

## The signe of the Crosse.

1 THE Fathers used to arme themselves against the devill with the signe of the Crosse, not that they ascribed any such power unto the outward figure, but because they would make shew unto others of their belife in the crosse, that is, in the death of Christ, with this solemne ceremony, and use it as an Ilem or Watchword to stirre up their faith, which overcomes all evils. And the signe whereby *Constantine* was victor, was not the signe of the crosse, but the character of the name of Christ, which wee see in many ancient coinies of *Constantinus* and other Christian Emperours, in forme as is in the third here exprest: together with this inscription *in uirtute*, or as *Socrat.* *lib.* 1. cap. 1. *Nephorus lib.* 7. capite 29. and *Zonarus* in *Constantino*, haue it, *ἐν τῇ ἰσχύϊ*, that is, *in iussu Dei*, non signo, in this God, not this character. It is not requisite, saith *Chrysostome.* *Hom.* 5. 5. in *Matth.* to make a bare crosse with thy finger in thy forehead, but with a strong faith in thy heart: So that the crosse doth not signifie the figure of the crosse, but the passion of Christ crucified by a Metonymie. So saith *Origen.* in *Rom.* *lib.* 5. And the praises given unto the signe of the crosse, are but rhetorical tearmes, as when they call it an altar; it is a figurative speech borrowed from the ceremoniall law, and when they call it a ladder, it is a transcendente metaphor. And unto all the sayings of the Fathers where they call the crosse their redemption, hope, and salvation; I answer in a word, the speeches are relatives, all referred to Christs passion, or unto himselfe in that figure reprinted. For it is ordinary amongst them to put the continuance for the thing contained.

2 The Crosse was never adored by the ancients, much lesse adored with Divine honour: they allowed it a certaine veneration; namely a reuerent use; using it in testimonie of their faith, and with all extolling it as the signe of their unmoveable belife upon Christ crucified, before the Gentiles, yea even when they were threatened with torments. This end and use is not now amongst us: because we are not now amongst the Gentiles. Wee neither worship croses, (saith *Arnobius* *Contra Gentes.* 1. 8.) nor yet delire them: *Helene* (saith *Ambrose.* *De obitu Theodof.*) finding the title, adored the king (Christ he meane) but not the wood: because that is an error of the heathen, & an ungodly vanity. But about the 400. yeare after Christ, the Crosse began by little and little to be adored of some private men. So saith *Prudentius* *li.* *Apotheosis*

But now the scarlet red  
Of his Emperour in Christ his courts is spread:

X x 4

And



Distinction adoration & veneration. August. *ess.* de doctrina christi. lib. 2. c. 9. & *Caroli M. lib.* *canon.* *Concil.* *Nic.* 2.

And by this mightie Prince the crosse is worshipped.

So saith *Paulinus epist. 1.* He (the Bishop of Hierusalem) every yeare at Easter set forth the crosse for the people to worship, being himselfe the chiefe of the worshippers. So *Hierome* in his epitaph of *Paula*, saith, that she did prostrate her selfe in adoration before the crosse, as if shee saw the Lord there hanging. And *epist. 17.* and *Marcellum* he saith, *Paula* and *Enochium* do wish that they might but have leave to like the wood of the crosse. So the *Apamienfes anno. 540.* bringing forth the crosse, doe adore, and embrace it, *Evagr. last. eccle. lib. 4. cap. 25.* But afterwards the 2. Council of *Nicea*, *Actio 7.* denied that Christs Image was to be adored with divine worship.

3 The Transient or passing crosse, (that is, the crosse which they signed, or the signe of the crosse) was commonly used in the purer Churches, not the fixed crosse, that is, the crosse made of stone, wood, or metall, or yet, painted upon walles in churches or oratories for the first 400. yeares. The first altar, and the first crosse were let up in England by *Oswald* in the field where her conquered *Cadwall*, *Ann. 635. Polychronic. lib. 5. cap. 12.* Also in the consecration of the Sacraments the crosse was never called to use untill about the 400. yeare: for the first 300. yeares after Christ it was but held a signe of a mans outward profession, used in his ordinarie actions; but afterwards it was brought into the Lords supper; at first to signifie unto us the good wee receiue by Christ, *Augustine in Ioan. tract. 2. 18.* but afterward that by it the sacrament might be blessed and consecrated. But that Christ did consecrate the Eucharist on this manner. *Ambrosius* utterly denyeth, *De ecclesiast. offic. lib. 3. cap. 24.* ascribing it unto *Augustine*. Besides the signe of the crosse for many ages at first, was but a simple and bare ceremonie in the sacrament, but afterward that rite being changed *Ann. 1000.* it since hath bin alwaies used in an odde number. *Microlog. cap. 14.*

4 The ancient writers held the soule to be defended by the signe of the crosse either following *Montanus*, as *Tertullian De resurrect. carn.* The bodie is signed, that the soule may be defended: or else doubtfully: I doe thinke (saith *Augustine De peccat. meritis et remiss. libro 2. cap. 26.* that the Caruchmenists are sanctified by the signe of Christ, and prayer, with imposition of hands, after some certaine manner. Where note the words, I thinke, and, after some certaine manner, for these shew that *Augustine* doubted of that ceremonie, and besides you see hee held not the sanctification to be made by the crosse onely, but with prayer also.

5 At the signe of the crosse there have miracles bin done, because the name of Christ crucified was alwaies adjoynded, either in secret or expresse invocation, and then the

Saints had a power to worke miracles, (Our faith (saith *Tertullian*, in *Scorpiam*, contra *Gnosticos*.) is our defence, and if it be not stricken with distrust when we signe on this fashion, that is, by making this signe, we often do good unto the heathen, God giving us that power which the Apostle shewed when hee scorned the biting of the viper. And therefore wee see these miracles, and casting out of devills, are not to be ascribed unto the Crosse, but unto the faith of miracles, and invocation of Christ. How much this signe doeth terrifie the devils, (saith *Lactantius*, *De vera religione, libro quarto, capite 27.*) hee may loone know, that seeth how when they are adjoynded by Christ, they were forced to flie from the bodies they had possessed. And a little after: Christs followers can cast out the same filthie spirits, out of men, both by their masters name, and by the signe of his passion. This dimeth our course (saith Saint *Augustine*, *De Sanctis formis. 19.*)

—this doeth it together with the faithfull calling upon Christs name, namely, the famous memorie of the victorious crosse. Stand stoutly upon this signe (saith *Cyril*, *Cateches. 13.*) For when the church see the Crosse, they remember the crucifixion. To speake in a word, the Fathers give not these wonderful effects so much unto the signe of the crosse, as unto prayer and invocation of God. Look in the writings of all those that are of antiquitie, and see whether this be true. Look in *Nachmanus* unto *Oemerius*, *Origen* against *Celsus*, *libro tertio* & *actio*, *Theodorus* in his *Peter* and *Thalassius*: *Eusebius* in his *Prolog. Ecclesiastic. libro octavo capite septimo*: *Sulpicius* unto *Eusebius* the priest, *Epist. prim.* the Author of the Dialogues; in *Gregorie Dialog. libro primo, capite primo. Pillor* of the persecution by the *Vandals*, *libro secundo*: and *Paulinus* of the life of Saint *Martin*, *libro secundo*: all these will testifie my assertion. Nay the signe of the crosse, as the Fathers used it, was a certaine secret invocation of Christ crucified, so that it is a foolish and an idle forgetrie, to say, that it had that efficacy *ex opera operata*, by the bare making of it, seeing it had all the power from invocation.

6 Those crosses that were used in the Church for the first 400. yeares, had no Image at all of Christ crucified upon them. This assertion cannot be confuted by any approved testimonie of Antiquitie. And it seemeth that this image of the crucified did first grow in use publickly in or about the yeare of Grace 750. as it appeareth in the Council held in *Trullo*, To the end that that which is perfected (saith this Synod, *Canon. 82.*) may bee replenished unto publique view even in lively colours, wee command, that in stead of the old Lambe, the figure of that Lambe that taketh away the finnes of the world, Christ our God in the likeness of a man be set up and erected in Images, from this time forward,

## Churches for prayer.

**T**HE Fathers acknowledge Churches as houses of prayer, but binde us not to cometo the Church alwaies when we pray.

2 And they name their churches after their Martyrs names, for distinction sake, onely appointing the worship unto God, and not unto them. Wee honour them (saith *Augustine, de vera religione, capite 55.*) out of charitie, not out of dutie or bond: neither build we any churches unto them. And *Contra Maximinum Arrian, libro primo, titulo undecimo*: Should wee not be cursed and cast out from Christs truth and his Church, if wee should build any temple of timber and stones unto any Angell, although most excellent, because we should give that honour to a creature, which is due onely unto the Creator? If therefore we should commit sacriledge in building a Temple unto any creature, how is not he the true God, unto whom wee build no temple, but are ourselves the temple unto him? And here, as also often elsewhere, *Augustine* proveth the holy Ghost to bee God, because hee hath a temple. Which argument both *Basil, Epistola 141.* and *Ambrose de Spiritu Sancto, libro tertio, capite 13.* doe use.

3 The ancient consecration of the churches was with mere words and prayers, not with crossing, or such like rites. And dedication of churches began about the 300. yeare after Christ.

4 The Fathers of the first 200. yeares; never talke of adorning churches, but about *Constantines* time this errour got roote, and so custome bearing sway, the Fathers began to looke for ornaments for the church. Then first of all, saith *Otho Frising, libro quarto, capite tertio*, (in *Constantines* time) were publike Edicts given out for building of churches, that is, more stately roomes for temples; for before they used holy houses to pray in.

## Canonick houres.

**T**HE Fathers observed houres both diversly and freely: but that all should be bound unto the same & to so many houres, is a tyrannicall superstition. And *Walfridus* oftentimes repeareth, that it was a long time after the Apostles that these houres were instituted and ordained: Wee must know (saith he, *De reb. eccl. cap. 25.*) that there passed many ages after the revelation of the Gospoll, before these houres were ordained to bee the solemnities of certaine houres in the day and night as they are now. And the purer primi-

ative Church had not seven canonick houres: Neither *Athanasius, Basil*, nor *Hierome* do at any time mention the first houre: *Cassianus* indeed doth, saying it was ordained about his time. *De insti. Canob. lib. 3. capite 4.* and so doth *Soto* hold also, *de jure & iustit. lib. 10. quest. 5. articul. 1.* Wherefore *Barenus* saith falsely, when he affirmeth that *Chrysostome* and *Basil* doe often mention the foure houres of the day. Besides, the Fathers doe prescribe houres for the night as well as for the day: And besides the canonick houres, they set downe a night-service, and night-watches, as divers authors, viz. *Amalaricus, ecclesiast. offic. lib. 4. c. 2. ad cap. 11.* *Rupertus, De divin. offic. lib. 1. ad cap. 8.* *Radulphus, In Obseru. can. prop. 14.* *Cassianus, lib. 2. cap. 4.* the Council of *Agatha* as it is cited *Distin. 91. cap. Presbyter. Gregory* in the decretals *lib. tertio, tit. 41. cap. 1. de celebratione missarum.* and *Bede* also *lib. tertio in Esdras, capite 28.* do testifie. You must rise twice or thrice a night, saith *Hierome* to *Eustochium*. But they will have the midst of the night especially observed, and namely, *Athanasius De virginis. Basil quest. fusius explic quest. 37.* *Hierome, Ad Eustoch. De oib. Pauls.* and *Hugo de Sancto Victor in specul. ecclesi. cap. tertio, et de eccl. offic. lib. 2. cap. primo & 9.* These the Church of Rome doth not now follow, for three daies before Easter the Priests doe sing the night service and laudes at evening: and all the three nocturnes are sung together by the whole quire.

## Intercession, invocation, and worship of Saints.

**V** Nill 200. yeares after Christ, the intercession of the dead, and thereupon their invocation; was never heard of in the Church of God. Let any man give an instance to the contrarie.

2 Afterward, *Origen* for one, and others, with him, sell to dispute of the intercession of the Saints for us: but very doubtfull and inconstant was their doctrine hereof, untill foure hundred yeares were expired. Whither the Saints (saith *Origen lib. 2. in Epist. ad Rom*) that are with God do any thing for us, and labour, — It is also bee reckned amongst the secret and hidden mysteries of God; which may not bee committed to writing. And againe, Homily 3. in *Cantic.* speaking of these prayers, bee saith, though not peremptorily, As for those holy men which are departed out of this world, retaining as yet their love to those remaining here behind, it shall not be amisse to thinke of them, that they have a care of their welfare, and that they helpe them with their prayers. If thou have any care (or understanding, *lib. 6.*) of our labours, (saith *Nacianzen* unto *Gorgonius* soule

soule, in *Oratio de laudibus Gorgonia*. if it bee granted unto the divine soules to know and perceive things done here below, then receive thou my prayer: And in his first oration against *Julian*, he saith, Heare also O thou soule of Great *Constantine*, if thou have any sense, perceivance, or understanding [*et in adiut*] And in his oration upon *Basil*, he likewise saith, that *Basil's* soule is in heaven and there offereth sacrifice as I suppose: [*et in adiut*] And in his Epitaph upon his father, he saith; He doth now more good with his intercession, then he did in all his life with his doctrine, as I doe perswade my selfe. And by and by he addeth: If it be not too bold a part to speake thus. So *Hierome* in *Nepotianus* his Epitaph. Whatsoever I say (quoth he) seemeth mine, because he heareth not: and yet a little after he saith, that he is amongst the quires of Angels. So *Augustine* in his booke of the care for the dead, cap. 16. leaves it undetermined whether the dead martyrs do helpe us or no, and addeth, that these things passe our understanding. And cap. 13. he proveth by Scripture, and namely out of *Esaie* the 63. 26. that the Saints know not what is done here below. And in his comment upon the 108. *Psalm*, hee dares not grant that the dead doe know the paines and pleasures which happen unto their friends. The soules of the dead, saith the author of the booke de *Spiritu & Anima*, which is among *Augustine's* works, capite 29. are in place where they neither heare nor see the things which doe here happen unto men in this life. Yet they have a care of those that live on earth, though they know not at all what they doe; even as we have a care over the dead, though not knowing what they doe. Although the Saints doe pray for us (as the Apostles did for her, meaning the woman of Canaan) yet shall wee be sooner heard when we pray for our selves, saith *Theophilus*, in *Mattew*, cap. 15.

3 Besides, the ancient writers doe commonly affirme that the soules of the faithfull are reserved in secret habitacles, (out of heaven) not enjoying the sight of God, untill the last judgement. So holdeth *Irenaeus* libro quinto, in fine, in *Istine* Martyr quest. 60. & quest. 76. *Origen* homil. septim. in *Levit.* & lib. 2. per arch. *Cyprianus* homil. 39. in 1 Cor. and 28. in *Habr.* *Theodore* in *Habr.* 11. *Theophylact*, in *Habr.* 21. *Enchiridion*, in *Luc.* capite 26. and 23. *Arctas*, in *Apocal.* capite 6. *Psal.*, in *Apocal.* libro 7. capite 31. *Hilary*, in *Psal.* 138. *Prudentius*, *Hymne* de exequi. defunctor. *Ambrose* de *Cain* libro secundo, cap. 2. & de bono mortis. *Augustine*, *Retraill.* libro primo, capite 14. epist. 3. and *Enchiridion*. *Enchiridion* capite 108. de *Grossi* ad *lucanum*, libro 2. capite 25. de civit. Dei libro duodecimo, cap. primo. & in *Psal.* 36. And *Bernard* also, *Ser.* de omnibus Sanctis. versio. & *Sermon* quart. Here it must needs follow that the Fathers either doubted of the intercession of Saints, or else contradicted themselves.

A And in the same manner it may bee concluded that so they held *Limbus Patrum*, Invocation of Saints, and the glasse of the Trinitie.

4 Intercession of Saints, whereof the Fathers for many ages doe commonly speake, is a generall intercession for the Church, not for this or that particular man: and this intercession our Church doeth very willingly acknowledge. As for that particular intercession of particular Saints, for particular men, it was not so soone beleaved, but was first of all drawne out of dreames, and stifled out of revelations. *Enochius* in his historie, libro sexto, cap. 4. telleth, that *Peperina* (as it was reported) three dayes after her martyrdome, appeared to *Basilides* in the night, setting a crowne upon his head, and telling him that shee praised unto the Lord for him: And one *Apelle* in a revelation saw one of his dead brethren making intercession for him: this is recorded by *Polladius*, in *Histor. Patrum* cap. 52.

5 The Fathers teach that the Saints doe make intercession for us not onely openly, by prayer, but also mystically, namely by meriting. The merits of the mother, saith *Augustine* libro *De excellentia Mariae*, doe make intercession to obtaine her audience. That which we cannot bring to passe by our owne power, saith *Ier.* epist. 19. wee heare may bee obtained by the merits of the blessed and perpetuall Virgin. Beleeve (saith *Bernard*. *Augustinus*. *Sermo* secundo de *S. Mariae*) that whatsoever you pray for by Saint *Maries* merits, you shall obtaine it. So the author of the epistle unto *Paula* and *Eusebius* in *Hieromes* woordes of the assumption of *Mary*, saith thus of *Mary*: Let her commend us, with her merits, and ayd, and assist us with her prayers, that wee also may bee found worthy in her commendations. The Saints (saith the Master of the sentences, libro quarto, distinctio. 45. lier. G.) doe make intercession for us, both in their merits and in their affections. Yea the Fathers sometimes give but too much unto the Intercession of the Saints. So saith *Severus Sulpicius* of Saint *Martin*, epistola secunda, that that was his onely and his last hope, that what he could not possibly obtaine by himselfe, he should merit and deserve it by *Martin's* intercession. Wee trust and beleeve (saith *Leo*, *Serm.* 1. in natal. *Petr.* & *Paul.*) — that to obtaine Gods mercy, wee must have continuall aide and assistance by the prayers of our especiall patronis, that how much our owne sinnes doe weigh us downe, so much the Apostles merits may lift end raise us up againe, I trust (saith *Prosper*, lib. *De promiss.* & *predic.* *Domini Dei*) we have purely cleaned from all any sinnes by the prayers of the Saints. So *Gregory* of *Tervin*. Lib. quarto vita *Sancti Martini* in Prolog. saith, that the Saints by their intercession doe procure the everlasting punishments to be extinguished, and the language of our offences to be cured. And in the Fathers we shall finde the Saints our immediate intercessours



tercessours with God. For so *Adrian* the first, *Epist. ad Constant. et Trement.* saith that the Images of the Saints are to bee worshipped, because it is certaine, that they are the servants of God; and doe continually offer up their prayers and intercession into the Deitie for us, that doeh honour them here below.

6 There can bee no Invocation of the dead proved to have bene in the Church from Christ unto 350. years after. For in all the Workes of the Fathers, that wrote within this time, no man is able to shew any one sic and plain commandement or precept, nor any sincere example for invocation of Saints.

7 This Invocation beganne first to bee brought into use in the Catholike Church, about the Year of Grace 380. arising out of a custom of the vulgar sort, and some mens private devotions. For the Fathers of these times doe tell how the Saints were invocated; but doe not teach that they are to be invocated. Nay in their more serious disputations and Sermons they doe reprehend the invocation of the Saints. All your vowes, all prayers, all interpellations; and all our thanksgivings (saith *Origen* against *Celsus*, libro quinto) are to be dedicated unto God our Lord of all things; by and through the high Priest, greater then all Angels, the living Word, and God. And againe: This will straine all men from offering or daring to offer any prayers unto any person, but onely unto the Lord God, who onely is all-sufficient unto all, through the Saviour the Sonne of God. So *Athanasius* against the Arians, *Sermone tertio*; proveth Christ Iesus to bee God, because he is called upon; for a creature ought not to be worshipped. And so *Epiphanius*, *Hares*, 79 giveth a venerable respect unto *Mary*; but denieth her both adoration and invocation. And *Ambrose* in *Commentar. in Roman. prim.* plainly affirmeth, that hee thinketh them fooles, that doe adore and worship their fellow-servants. And *Basil*, in *Psalm. septim.* saith; As it is meete and fit wee should worship nothing but God, so ought we not to fasten our hopes upon any but upon God. As for *Hierome*, hee doth not so much as in one place helpe to build up this Invocation of Saints, but rather the contrarie. For writing against *Vigilantius*, in *Epistola ad Riparium*, he plainly averreth: Wee doe not worship nor adore, I doe not say, the Reliques of the Martyrs, but neither the Sunne nor the Moone, no nor the Angels, — lest we should be thought to serve the creature rather then the Creator. Wee neither affirme (saith *Cyril*, *Contra Julian* libro. 6.) that the Martyrs are Gods, neither have we accustomed our selves to adore them. And *Theodor.* libro secundo, capite primo. There is no man that knoweth not that the Scriptures denie adoration unto every created nature, and allow that to God onely. *Corystome* in his true writings, doth nei-

ther use nor defend this invocation, but rather disalloweth it. As for example, in his Homily, *De profectu Evangelij*: But thou needst not any patrone before God (saith hee) nor with long discourses to curry favour with others: but though thou dost come alone, without ever a pardon; and offer thy prayers unto God by thy selfe, yet shalt thou obaine thy petition: for God doth not consent unto our request so easily, when others pray for us, as when we pray for our selves, though we be full fraught with manifold evils: Et sic omnis religio (saith *Augustine*, *De vera Religione* capite 33.) be to worship the dead: wee are to honour them for imitation sake; but not to worship them for religion sake. And *Dionys.* *De libro 22. capite 10* hee saith: Wee doe not build temples unto our Martyrs, nor Gods; but wee doe rememberials for them as for men departed; whose soules doe live in rest with God. Nor doe wee set up any statues to sacrifice unto death, but wee offer our sacrifice unto onely God, both theirs and ours; At which sacrifice they are named in their order, as then of God; who have conquered the world by confessing of him, but they are not favoured of the Priest that sacrificeth. *De summa dei lib. 8. cap. 27*. Those that defended the law, saith *Theodor.* in cap. 2. ad *Coloss.* drawen the people unto the worship of Angels also; saying that the law was given by them. And this vice remained very long in *Phrygia & Pisidia*. Wherefore the Synod which met at *Laodicea*, the Metropolitane citie of *Phrygia*, did by a decree prohibit all men from praying unto Angels: And unto this day there are oratories of Saint *Micheall* to be seene amongst them and in their borders. And hereunto they did advise men out of their (exceeding) humilitie, alledging that the God of all things is both invisible and incomprehensible, and that none can come unto him, and therefore that they must use the helpe of the Angels to obtaine the favour of God by them. So *Augustine* *Confessionum lib. 10. cap. 42*. speaking unto God, saith: Whom shall I finde that can reconcile me unto my God? shall I make meanes unto the Angels? by what prayer, or what sacraments? Look also in the same Father in his booke *De moribus ecclesiasticis*, capite 34.

8 The invocation which was used in these times was properly a Dialogue or conference, as with those that were present; now they were present, either by a rhetoricall fiction (as who should say, I will conceive such an one to be present) or in opinion and conceit, for then it was commonly held that the Martyrs soules were alwaies present at the places of their Martyrdom, and some beleeved them to bee every where. I prove both these conditions thus: *Basil*, and *Nazianzen* (as also other Fathers (having occasio given them in their Panegyricall orations) did in their conclusions not invoke their friends de-

parted, but) as oratours use to doe, speake unto them by a figure called *Prosopopœia* (a feining of a person where none is) as though they were present; and make some wishes, but no prayers unto them: as when wee Englishmen playing at bowles, doe in our play bid one howle runne, or tubbe, &c. So speaketh *Nazianzen* unto the Paschever. O great and holy Paschever, expiation or cleaner of the whole world, for I talke with thee as with a living creature, &c. And *Inuok. 1. in Iulianum*. Heare O thou Ioyle of Great *Constantine*, or rather *Constantine*, for *Constantine* died when *Iulian* was about three yeares old. *Iacobi Bull. annot. 2. in hanc Orat.* if thou have any lenie: and a little after, What is this, O thou most diuine Emperour? For I am forced to expostulate with him, as if hee were here present, and heard me, though indeed he be with God. And in his second Inuocative hee calleth unto *Iulian* being dead and damned in hell. And after this manner *Dionysius Areopagita Hierarch. eccle. cap. 3. part. 5.* or the author of that worke under his name, hath a rhetoricall exclamation unto Christ being represented in the bread. And *Vidor* in his booke of the *Vandall* persecution, speaketh unto the Patriarches, Prophets, and Apostles: And *Hierom* in his epitaph of *Paula* saith: Farewell O *Paula*, and by thy prayers helpe the decrepite age of him that doth honour thee: In which words there is no invocation, but an *apostrophe* whereby he speaketh unto her being dead, as though shee were present with him. And the same Father in *Hierom* life, saith this of *Constantia*: Shee was wont to watch whole nights in his sepulcher, and speake to him as if hee were present, to further her prayers. And *Nysenus* likewise, *Orat. in S. T. beodanum*. Those that behold, saith hee, doe embrace — as though the body were living and flourishing, using the eyes, eares, mouth, and instruments of all the senses: And thus powring out the teares of love and duty unto the Martyrs, as though he were living and present, they offer up their humble prayers unto him, to bee an intercessour for them, interceding him at a souldiour, of God, and calling upon him as one that obtaineth when he pleaseth. So *Chrysostom* *Orat. in Babylon*. If any man, saith hee, doe but stand by these sepulchers, — the very sight of the coffin, invading his soule, doth penetrate it, and stirreth it up, moving therein such an affect, that hee deemeth them that lie therein buried, to be visibly present with him, and offering their prayers together with him. Now that it was commonly beleeyed, that the Martyrs soules were still present at their sepulchers, or whither they would, *Hierom* representation of *Vigilant* (who denied this) doth plainly testifie. Then, saith *Hierom*, *emendat. Vigilant. cap. 2.* doe affirme that, the soules of the Apostles and Martyrs are placed either in the *throne* belowe, or the place of re-

pose, or under Gods altar, and that they cannot bee present at their tombes, and where themselves please: and he answereth him thus: If the Lambe bee every where, then those that are with the Lambe must be beleeyed to be every where. And seeing the devils and evill spirits do wander all over the world, and through their too great celeritie are every where present, is it like that the Martyrs after the shedding of their blood should bee shut up in their coffins, and not be able to get out thereof? So *Maximus Taurinensis In natal. Martyr. Taurinensis*, saith: All the Saints are every where, and assist all men — and are alwaies with us, and stay still with us: that is, do both keepe and defend us while we are in our bodies, and also doe receive and entertaine us when we leave our bodies. And the like saying hath *Severus Sulpitius* of *S. Martin* *epist. 2.* Hee is present (saith he) with all that talke of him, and standeth by them all. But that this is very boldly affirmed, and weakly concluded, who seeth not? Though for excuse sake wee may say that these Writers used *abig.* for *Passim*, or *ubique*.

The Fathers in their prayers and communion accustomed to recite the names of the Martyrs and other Saints, desiring God withall to grant them this or that by their intercessions or intercessions. When we offer this sacrifice (saith *Cyril*, *Catech. 5.*) wee make mention of them that are departed before us, that God may receive our prayers by their intercession. Therefore at the Communion, saith *Augustine* in *Iohn tract. 84.* wee mention not them as we doe the others that rest in peace, or that wee should pray for them, but rather that they may pray for us. And such are the commemorations of the Saints in the Liturgies that are named after *Lambert*, *Basil*, *Chrysostome*, or that of the Church of Rome. But these publike prayers, (as also many other private ones) were but certaine vowes and desires, that the prayers which they beleeyed the Saints did offer up for the whole Church, might bee beneficiall unto them before God, as *George Cassander* did verie well observe. Such also is the vow of *Prudentius* in *lib. 1. de conspectu in fine hymni*, so concerning the punishment of *Romanus* the Martyr.

Would I might chance among the Goats to stand,  
and bee deserv'd by all on the right hand;  
And that as he increase the King should say,  
Romanus kneele, bring me that Kidde away:  
Be he a lambe, and cloathed with my weell, &c.

To The Fathers, especially those after the 400 yeares, have given in the Invocation of Saints, yea are guilty even of sacrilege, for they

they doe sometimes put their faith, hope, and trust in them. So erred *Paulinus* speaking unto *Felix* *In natal. 3.*

*Ofraigne, that God would pardon us our sinne By thy full prayers, and merits, —*

And againe, *In natali 6.*  
*Lifting his soule to heaven, and comforted With faith, he hopes he hath already sped, And to Saint Felix courts with hastie is carried.*

And a little after,  
*The God hath made for wearied soules a rest: Ease for the griev'd, and salve for hearts oppressed.*

And in another place *In natali. 8.*  
*Let us unto this pasture hast, Together with hope united, fast. — Wee pray thee Felix be Our right hand, still, and tower of safety.*

And to laith *Fortunatus* of *Marian*, in his life, lib. 2.  
*Reuerend, whom I with heart and voyce adore, Helpe me poore wretch, it's mercy I implore.*

And presently after:  
*O blessed Mediator be Betweene my griev'd Lord and me.*

And so *Leo*, *Ser. 1. de nat. Petr. & Paul. c. 7.* faith, that look how much our own sinnes do cast us downe, so much the *Apostles* merits doe raise us up. And *Gregor. hom. 32. in Evang.* Make these the protectours of you in your guilt, saith he, lib. 2. 22. *epistol. 21.* Wee hope in the vertue of Almighty God, and of *Peter* the prince of the *Apostles*. So *Ephrem*, *Fulgentius*, and *Damianus* doe all exceede all means in the prayles of the blessed Virgin. Hee hath magnified thee (saith *Damianus*, *de nativ. Marie. Sermo. 2.*) that is mightie, and unto thee is given all power in heaven and earth, and nothing is impossible unto thee to whom it is possible to elevate those that are desperate, unto hope of blessednesse. For how can that power hinder thy power, which rooke flesh of thy flesh? For thou comest unto that Golden altar of mans reconciliation, not onely as king, but even commanding; not as a servant, but as a Lady, and mistresse. And sometime they sticke not to say, that they doe know all things: as *Paulinus*, *natal. 6.*

*Thou knowest their mansions that in Christ is light. Seekest all, though hidde and absent from thy sight. And in the unknowing God, knowest every thing aright.*

So likewise holdeth *Proser de vita contempl. libro. 1. capite 4.* No secret (saith he) shall bee hidde from the perfect, who are to see God

himselfe, which is better then all these, with their pure hearts.

11. The use of invocation which in elder times had beene but private mens custome, about the 500. years began to become publicke: for then begunne *Petrus Graphius* to shuffle the invocation of Saints, amongst the prayers of the Church: for it is called his invention to name the virgin *Mary*, and to invoke her divine name in every prayer. *Nicoph. libro 15. capite 8.* And about the 600. years, *Gregory* the great commaunded a Litany to be publicly sung, wherein all the Saints were invocated. So that the commemoration of the Saints was at that time turned into inuocation.

12. This opinion of Inuocation of Saints had a large part of the original from dreams, visions, doubtful and uncertaine revelations, yea and was most of all confirmed by such means. It fell out, saith *Sigismund*, *De reg. Ital. libro. 1.* that which way loever the Image (of the Virgin *Mary*) was carried, the mortall pestilence of the ayre did depart, & good health followed, the which blessing all men giving a thanks; an Angell was heard out of heaven, speaking unto the blessed Virgin, in these words: Rejoyce O Queene of heaven, allelujah; because hee whom thou deservest to beare allelujah; is risen againe according to his word; allelujah; which speech, which *Gregory* heard, being forthwith inspired by the holy Ghost, hee thus concluded it: pray for us unto God, allelujah, ad am. 591. So one *Commodus* a Germane, penitent for his sinnes, coming unto Rome, *Hildebrand* then Pope, commaunded him to wear a crosse of mayle in stead of his shirt, and fastened in with five chains: giving him sealed letters, containing the catalogue of his sinnes and commanding him to goe visit all the holy places of the earth, to try if hee could obtaine any pardon or remission for his sinnes. When hee had continued in prayer from the first house of the day, untill the ninth, (as *Saids Steven* the kings tombe in *Hungary*) falling into a dead sleepe before the altar, the holy king appeareth unto him. Arise my friend (quoth hee) thou shalt obtaine the pardon of God by thy merits, or by the of mine; but goe unto my son *Emeritus* tombe, which is here hard by, and hee by his virginity hath deserved chiefe favour with God. Hee awaking out of his dream, invocareth the name of that Saint, & wither then thought, his chains wherewith hee was bound, burnt all his poyres his letters opened of themselves (the scale being broken up) wherein there was one sinne, no nor one letter to be read or seen. And from that time forward; the happell was had in such reverence, that now came unto it from the furthest countries, *Basilianus* lib. 1. decad. 2.

13. The power of Canonizing was never heard of with the fathers, until the year 880

and then *Adrian* took up this authority. And *Alexander* the third after him confirmed it in his decrees, cap. 1. *Extra. de reliquijs Sanctorum.*

14 The distinction of religious worship into *Dulia* (saint-worship) and *Latria* (God-worship) the Apostles never knew, nor the Greeke Fathers, nor the Latines for at least 400. yeeres after Christ. For the Scripture in divers places ascribeth *Latria* (in the greek translation) unto men: *Deut. 28. 48. Levit. 23. 8.* and in other places *Dulia* is attributed unto God, *Ruth. 16. 18* So *Augustine* granteth *Latria* unto men, *de civit. Dei. lib. 10. cap. 2.* and denieth them religious *Dulia. de virar. lib. 2. 55.* Wee honour the Saints (saith he:) with charity, not with service, that is *Dulia*. And here observe first, that *Augustine* denies *Dulia* unto Saints. And quest. 94. in *Exod.* hee giveth both *Latria* & *Dulia* unto God, *Latria* as to God, *Dulia* as to the Lord. Secondly, by *Latria* and *Dulia* hee distinguisheth religious worship from civill devotion: *De lib. 10. c. 1. & 4.* Thirdly, *Latria* is alwaies used in the Scriptures for service; as he affirmeth, much lesse that it should bee any thing more then *Dulia, de civit. Dei. l. 5. c. 15. & l. 6. c. 1. & l. 7. c. 32. & l. 10. c. 1. & 4.* Indeed *Dulia* polliceth, that is, service used in a civill sort, was alwaies received; and so ought to be still by all men, *Galat. 5. 13.* But that *Dulia* which is higher then civill worship, was not given to men for 400. yeeres after Christ. And no wonder: for *De civit.* is commonly a greater thing, and used for servitude without any wages, because he that serveth is in anothers power. But *Suidas* (saith *Isidorus* *Super lib. 10. c. 103.*) that the word *Latria* signifieth a service for hyre. Hereupon *Perusinus de trad. part. 1. confid. 7.* disproveth the name *Dulia* being taken for saint worship: because he will have it given unto God, not unto men, as they are Gods servants: unlesse you take the name of service metaphorically and not properly. So *Lawrence Vallu*, and *Lodwicks Olives*, in *August. de cin. Dei. libro. 10. capite 1.* doe both take *Latria* and *Dulia* for one thing, and in one sense. Wherefore this distinction was invented by men of the later ages, which indeede *Tollarnius* doth acknowledge. How bee it, let us rede upon *Luke. in cap. 4.* and in *Lambard*, and all his followers, in *Siruent lib. 3. dist. 9.*

15 That Christs Image is to be worshipped with *Latria*, is denied by many. As by *Henricus, Quodlibet. 1. q. 6.* (who saith it must be worshipped but with *hyperdulia*.) *Albertus Magnus, in Marial cap. 81.* *Francis Maira, in 3. sent. dist. 12. 9.* *Gabriel, sect. 49. in Canonum*, and *Perusinus* in his booke de *traditionibus part. 3.* The second Nicene Councill, *Athanas. & 3.* giveth worship unto Images, but denieth them *Latria*: and this *Latria* was not given unto Christs Image for 1000. yeeres after him. This doth *Catharinus* freely confesse in his booke de *Imaginum cultu*, where also hee

affirmes, that *Thomas* never read that counsell of Nice.

16 The Glasse (or *Idea*) of the Trinitie wherein the Saints are said to see our prayers, is a mere fiction, unknowne unto the Fathers for the space of many ages after Christ. *Augustine* in his booke of the care for the dead, cap. 13. affirmeth, that the soules of the departed never know what we doe here upon earth, and doth bring for proofe thereof that of *Isay* the 63. 16. *Abraham* hath not known us: and that of the Kings 2. 1. *King. 22.* I will gather thee to thy Fathers, — that thine eye see not the destruction which I will bring upon this place. And the Fathers of the first four ages after Christ, did commonly affirm, that the Saints were present with those that called upon them: and therefore heard them: yet was not this opinion approved of all the latter writers, for some of them doe deny, that the soules of the godly doe know our prayer in the word, or divine essence, as *Durandus dist. 39. quest. 3.* *Soq. ibid. quest. 3. art. 3. con. 8. & Caritate, in Thomas 3. art. quest. 10. art. 2.* but onely in their proper kinde by particular revelations.

17 The worshipp given unto the Saints, whereof the Fathers commonly speake, was a worshipp, of love, society, veneration, and honouring of them, in imitation, gratulation, esteeme, praise, and holy remembrance of them, belonging unto the second table: and not any religious worship or adoration: because that at first they were not worshipped with Churches, oblations, nor appointed service, as they were afterwards, and are at this day in the Church of Rome. This doth *Augustine* testifie in three severall places, viz. In *Psal. 88. De civit. Dei. 8. cap. 27. Contra Faust. libro. 2. capite 4. & 21.* and *Eusebius* likewise affirmeth it, *Hist. libro 4. capite 15.* And *Alexander Ale. 9. 92. memb. 1. art. 4.* disputerh, that God alone is simply to be called upon; and the Saints are rather of the number of those that pray continually, then of him that is prayed unto: and this did *Cassander* very well observe in him, In consultatione super *art. con. trover. dist. 21.*

18 The vowes which now daies are made unto the Saints, were altogether unknowne till *Lambard* his time: for he doth define a vow, *dist. 38. in A.* to be certaine testifying of a voluntary promise, which ought properly to bee made concerning God, and the things that belong unto God.

### Prayers for the dead.

Before 170. yeeres after Christ there were no memories of Martyrs kept in Churches: nor any prayers, offerings, or sacrifices for the dead, until 200. yeeres after the passio. The

The first mention of them is in *Terrullian*, and they had their beginning from tradition; as appeareth in his booke *de carne militem*: 9. Of these and other orders (saith hee) if you require the reasons, you shall finde no Scripture for them; tradition will be pretended for the increase, but none for the confirmor; and faith for the keeper herof.

2 The Fathers of the first 400. yeares were of opinion, that we must pray for all the dead; even for the faithlesse & the damned: yet are they uncertaine whether the dead may bee helped any thing by our prayers and almes-deeds, or no: and if in any place they set downe any certaintie herof, yet not in that sense the Papists now doe hold it.

The Sacrifices (saith *August. Enchir.* 1. 10) eyther of the Akar, or of almes-deeds, are propitiations for the dead which were not very wicked: and for the very wicked, they are meanes (saith hee doubtfully) to make their damnation the more tolerable.

And so holdeth *Prudentius, lib. Cathemerinon*, in hymno 5. *ad infernum certi patet*.  
*Yearly that night, wherein our Lord arose*  
*From the Acheron like lake, the cage of woes;*  
*The torments of his afflicted Ghosts doe stay,*  
*And all the damned crue keepe holy-day.*

And a little after:

*Then heli doth slumber in soft punishment:*  
*And all the soules in that vasse prison pent,*  
*Rejoyce in rest: the fire then hurts no more,*  
*Nor boyle the floods with sulphure, as before.*

Of these prayers *Chrysostome* speaketh very doubtfully, *Hom. 3. in Philip.* Say, I pray thee, (quoth he) what hope can remaine for them that goe from hence burdened with their sins, unto a place where they cannot bee disburdened of them? for whilst they were in this world, there was still hope and expectation that they would be converted, and become better men. — Let us help them so farre as wee may; let us procure them some ease, (though it can be but little) yet let us helpe them somewhat: — this yet affordeth some comfort unto them. And afterward he will have us to pray for all the dead, as we doe for all the living, for theeves and robbers, because perhaps there may bee some conversion of them. And in this manner doubteth hee in divers places, *vic. Hom. 69. ad pop. Antioch. & 70.* Again, *Hom. 21. in Act.* If we doe offer (saith he) continuall prayers, and give continuall almes for him, though hee be unworthy of them, yet God will bee more pacified towards us. — And *Hom. 32. in Mat.* Vnto thy dead sonne give his due, that therewith he may cleanse away his spots of sinne from him. So *Epiphanius Hares. 75.* confesseth these prayers to have no foundation in Gods word, but onely are appointed by the Church to be made, and that they doe

benefit the dead, although they doe not take away the guilt of the whole fault. *Dionysius, Orat. de sanctis* *apost.* bringeth in certaine examples, to prove that the prayers of the faithfull doe in some part helpe the unfaithfull, and such as are damned unto everlasting torments. And yet in the same place, speaking of the opinion, whether the soules of the Christians may by almes-deeds be released of their paines, *et alio* the seeing of the ungodly dur of hell, he saith thus: But we define or determine nothing, onely we reason of it in brotherly love. And a little after: Then is there no time to seeke helpe for every man shall beare his owne burden: but now is the time of aid, now is the time of intertary, now is the time of reconciliation.

*Augustine de curâ promort. c. 5.* is uncertaine whether prayers for the dead are of any efficacy or no: and if he beleeveth that his soule was helped by the Martyrs merites, this beleefe was a kinde of supplication, and helped him that way, if he had any help any way, And *cap. 1.* he affirmeth these prayers to be according unto the use of the Church: After the same manner he doubteth also in other places, *de Civit. 21. 27. &* And truly it is very likely that this kinde of prayer had his first spring from the Montanists, the inventors of Purgatory. Look *Terrullian* in his booke *de castitate & monogamia*. But there were some that disallowed of these prayers, as *Gratian* can testifie, *c. 1. 3. q. 2. cap. In present.* in one place citing *Hierome in Gal. 6.* saying thus: In this life we may help one another by prayers, or by good counsell: but when we come before the judgement seat of Christ, then neyther *Iob*, *Daniel*, nor *Noah* can speake for any man, but every man must carry his owne burthen. And *Petrus Claniensis, l. 1. ad Potrobrum* confesseth plainly, that there have beene some Catholikes that have doubted of this praying for the dead. And so *Augustine* saith, *Ser. 17. de verb. Apost.* He injureth a Martyr, that prayeth for him.

3 The prayers for the dead in their first beginning were but thanksgivings and praises, wherein the Martyrs names were yearly rehearsed. So *Cyprian* speaking of Martyrs, *Epist. 5. lib. 4.* saith, We offer continuall sacrifice for them. And *Epiphanius Hares. 75. contra Aerium*, Let us solemnize the memories of all the just, the Prophets, Patriarques, Apostles, Evangelists, Martyrs, Confessours, and Bishops: whom a little before hee affirmed to live with God. And in like manner saith *Chrysostome Homil. 12. in Act.* It is offered for the Martyrs, and for all the faithfull departed.

4 The Fathers prayed for the dead, not that they might have remission of their sins, as touching the temporall paines of Purgatory (for they prayed for all the dead in generall without exception; as *Cyril testifies, c. 9. Myst.*) wherefore their prayers were made for

other ends, and paimely, 1. to shew their zeale unto them, & their desire to commend them unto God. So doth *Ambrose* concerning his brother *Sagittus*, in a *sermone* upon this, (O Almighty God), doe I commend his innocent soule, where thou dost offer my sacrifice: Graciously and favourably accept of a brothers gift and a grieft sacrifice. Now lest we should suppose him to be in Purgatory, he had said before, He is entered into heaven, because hee, he laved on the word of God. And likewise upon the death of *Valentinian*, he saith, No day shall be passed by me in silence of you, no speech of mine shall passe without your honourable mention, no night shall bee spent without some prayer of mine bestowed upon you, and in all mine oblations shall I remember you often. But he had said before, Let us beleve that he is gone up out of the desert, that is, out of this barren and evill tilled earth, unto those sweete and pleasant delights, where being adjoynd unto his brothers company, he liveth in eternall felicity. As also of *Theodosius* hee saith thus, *Theodosius* liveth in the light, and glorieth in the armies of the Saints. And yet before he had prayed for him, also in these words: Graunt that consummate repose unto thy servant, *Theodosius*, that rest which thou hast prepared for all thy Saints. And in like manner *Augustine* being about to pray for his mother *Monica*, *Conf. libro 9. capite 13.* saith, I beleve O Lord that thou hast already fulfilled my request: but Lord approve my voluntary petitions. So *Matthew* of Westminster saith, that *Charles* about the yeare 797. wrote unto *Offaking* of Mercia, to command his subjects to make intercession for Pope *Adrian*: yet he addeth, having no doubt that his soule is in rest, but onely to shew our most deare love and affection unto him. 2. The Fathers prayed for the dead, to cherish the hope of the resurrection & the desire of hastening it on. So *Ambrose* *oras. de Valen.* saith, Wee pray thee Almighty God to raise up these two yong men (*Valentinian* and *Gratian*) with a timely resurrection, and recompence their untimely course of this life, with as timely a resurrection. 3. They pray for them, that their glory doe increase untill the day of judgement, and that then their sinnes bee not imputed unto them. So sayth *Crysostome*, *hom. 32. in Matt.* Dost thou thinke he departed in the corruption of sinne? Give him his own wherewith he may cleanse himselfe from the blot thereof. Dost thou thinke he departed in the purity of righteousness? Give him of thine, that his reward and payment may bee the more ample. And the Fathers used to offer their prayers in this manner: Graunt we beseech thee (O Lord) that this offering may benefit the soule of blessed *Leo*. Witnesse *Innocentius* the third, in his decretals, *cap. Cum Marthe, extra de celeb. mis.* 4. They pray for them that their damnation

might be the more tolerable. So saith *Aug.* in his *Euchiridion*, c. 110. & 112: They may thinke (if this please them), that the paines of the damned soules at some certaine times are somewhat mitigated: even so, that we must still understand, that the wrath of God, that is, their damnation, remaineth still unto them. In this sense *Paulinus*, *epist. 19.* prays for ease for a soule that was tormented in hell: and no marvell, since *Prudentius* lib. *Cathemer. hymno 9. de Pasch.* (before him) durst affirme that as such and such times

The torment of the afflicted Ghosts doe stay  
And all the damned crue keepes holy day.

*Damasceus* affirmeth, *Oras. de defunct.* that *Trajan* and *Falconella* were delivered out of hell by the prayers of *Gregory* and *Tela*. Wherefore these prayers were properly the vows of such as wished them happinesse, or else they were thanksgivings; and in these the Fathers regarded the fullness or end of the time, not the middelt of it: for they beleaved all the Saints to be kept in one common place of custody untill the last judgement, & therefore they wished the region of light and peace unto all good men. And albeit they thought the dead to be helped by the prayers of the living, yet they held not this benefit to fall unto them being in Purgatory, rather then in heaven or hell. 5. Their prayer for the dead was an admonition unto the living, of the goodness of God unto the dead, and of the future reward which they should obtaine in following their vertues. So saith the author of the booke called *Hierarchia Ecclesiastica*, c. 7. And therefore the Fathers prayed for the dead for other ends, then the Papists now adaies doe.

5 Offerings for the dead at the first were not sacrifices of expiation, but only Eucharistical, that is, thanksgivings, or banquets, and gifts and legacies of the dead unto the poore, given as almes, and as we here in England call them *Doules*: as also they were foundings of Churches and schooles, or yearly annuities bequeathed unto either of them.

When we celebrat the memory of the Saints (saith *Ephrem*, lib. *de pan cap. 2.*) if it bee the true *Ephrem* whole booke we have. Let us remember the sicke, the widowes, the Fatherlesse, the poore, and the travellers. And hereupon after the death of any one in the primitive Church, they sung *allelujah*. The breath was no sooner out of her mouth (saith *Hierome* in his Epitaph of *Fabiola*) but the report of it gathered the whole city together unto her funeral: — the *Palmaris* sounded and the *allelujah* resounding aloft, did shake the gilded roofes of the temple.

So *Epiphanius*, *Harf. 75.* and *Crysostome*, *Ad popu. Antioch. hom. 70. & hom. 4. in Heb.* affirme, that they used to carry lamps and tapers, and sing hymnes at the funerals of the dead.

dead, to signifie glory and prayse unto God, that had vouchsafed already to crowne the soule departed with felicity. Of this nature also was their offerings at marriages, at birth dayes, &c. being all instituted for memories and gratulations, though afterward about *Gregories* time, when superstition got head, they were all changed into redemptions of soules out of Purgatory..

Therefore Prayer for the dead, that they might bee freed from their veniall finnes, and from that temporall punishment for their mortall finnes, which they are to endure in Purgatorie, was never taught nor admitted by the Fathers:

## Justification.

**A** *Augustine*, and the rest of the Fathers that dispute against *Pelagius*, doe take *Iustus* for an inherent sanctity, or new obedience: *Grace* for the assistance of the holy Spirit: and to *justify*, for to make one from unjust, just. But indeed they hold with us, that this new obedience is not in this life perfected, and that we doe satisfie Gods judgements, and attaine unto everlasting life onely by the sole obedience of the death of Christ, *Looke in their expositions upon. 2. Corin. iii. cap. v. vers. 21.* For so saith *Augustine*, *De verbis Apostolorum, Ser. xvi.* That wee may bee Gods righteousnesse in him: marke here two things: Gods righteousness, and not ours: and that in him, and not in us, And in his booke, *De Spirit. & liter. cap. 26.* Justification befallerh not to the doers of the law, but goes before them that fulfill it. Or els it is so said, they shall be justified, as if it were said, they shall be taken for just, or accounted just. And *de fide & operibus cap. 14. Epist. 120. cap. 30.* Good works doe follow him that is justified, and not goe before him that is to be justified. And againe, *exposit. in choar. epist. ad Romanos*: Men being justified by beleefe, doe thenceforth beginne to live righteously. So *Hierome* likewise in *2. Corin. iii. 5.* saith: So Christ was offered for our finnes taking upon him the name of sinne, that wee might bee made the righteousness of God in him, not our owne, nor in our selves: And so saith *Christostome* *ibid.*: Hee made the just a sinner, thereby to make the sinners just. Nay, he said not thus, but farre more powerfully: For he assigneth not the acquity, but the substance, he said not, a sinner, but sinne: that we might be made, he said not, righteous, but righteousness, and that righteousness of God: for that righteousness is of God: seeing we are justified not at works (wherein it is necessary also, that there be not spot or staine) but of Grace. And againe, in his 17. Homily upon the tenth of the Romanes, he saith in like

**A** manner: If thou hast beleevd in Christ, thou hast both fulfilled the Law, and farre more than it commandeth: for thou hast already received a farre greater righteousness. And *Anselmus*, in *secund. ad Corinthios capite quint.* saith plainly: God made Christ sinne for us: that wee might be made the righteousness of God in him. Hee therefore was made sinne as we are made righteousness: neither is that righteousness ours, but Gods: (that is, it is not of our selves, but of Gods) nor in our selves, but in him: as he was made sinne, not his owne sin, but ours: neither was the sinne in himselfe, but in us. So *Bernard*, *Serm. ad milit. Temp. capite. 11.* saith: Furthermore, death is chased away by Christs death, and Christs justice is imputed unto us. And *Epistol. 190.* Man hath anothers justice assigned unto him, lacking his owne. One mans satisfaction is imputed unto all: And in his 61. Sermon upon the Canticles; Lord I will remember thy justice onely, for it is also mine: For thou art made righteousness unto me of God, Shall I be affraid that one cannot suffice for us both? it is no short raiment insufficient to couer two: thy justice is an everlasting justice, and will cover both thee and me also, and that largely, being most large, and most lasting. Nay some of the moderne writers doe acknowledge this imputative justice: as the *Antididion* of Colend, doth for one, and *Alberus Pignus* himselfe, *controvers. secund.* in these words: If we speake formally and properly, we are not justified by our owne faith nor charity, but by the onely justice of God in Christ, that onely justice of Christ being communicated unto us.

**C** **2** The Fathers howsoever they do speake differently, and undeterminatively of this place of justification: yet in their serious meditations, and when they were intrangled with temptations, they never added unto any justice by works, or unto any merits. Heare what *Ambrase* saith, *Epist. 74.* Let no man glory in his works, because no man is justified by his deeds: but he that hath justice, hath it freely, because after baptism he is justified: He is therefore saith that, freeth him through the blood of Christ, because happy is he that hath his finnes forgiven: & his pardon granted. And *Augustine* crieth out, *Confess. lib. 9. c. 13.* Woe also be unto the man of most commendable life, if you like his actions without the favour of mercy. Onely Christ (saith he *ad Rom. lib. 4. c. 4.*) did undergoe punishment for us without any evil desert, that we might attaine unto grace by him, without any good desert. And *Serm. 49. de Tempore. 4.* What is that? Enter not into judgement with the servant: Stand not in judgement with mee, nor exact of mee all that thou hast commanded me, and injoynd me: for thou wilt find mee guilty, if thou enter but in judgement with mee, wherefore I stand in need of thy mercy, rather

them of thy most easie judgement. And, *De grat. & lib. arb. cap. sept.* It that thy good decters be Gods gifts, then doth not he crowne thy good defects as thine owne deservings, but as his owne gifts. And, in *Psal. 67.* The ungodly is justified by faith without anie good defects of his workes. Besides, & *de spirit. & lit. cap. 13.* Wee doe gather out of many testimonies, that man is not justified by the precepts of good life, but by the faith of Iesus Christ. And such a speech hath *Basil* in his Commentaries upon the 114. *Psalme*: Eternall rest is prepared for those that haue resisted the diuill strongly in this life; not as a debt giue to their workes, but out of the bounteous grace of the most mighty and mercifull God. And in his Commentary upon the 32. *Psal.* It by himselfe the iudgme<sup>t</sup> of God were sufficiēt, & if he should deale with us severely according unto our merits, what hope were there remaining for any of us? which of us all should be saved? *Hilary* in like manner, *Psal. 91.* affirmeth that those workes of justice are not of themselves sufficient to merit perfect blisse, unless that Gods mercy even in this will and desire of justice, doe not impute the viciousnesse of mans motions and changes unto him. Let a man attaine unto perfection never so much (saith *Hierom.* in *Exech. lib. 14 cap. 46.*) yet shall he stand in need of mercy for all that: and cannot attaine unto the fulnesse of perfection by his merits in this life, but onely by Grace.

It is Gods purpose (saith *Primasius*, in *Roman cap. 8.*) to iustifie man, without any workes of the Law, or any other merits whatsoever, by faith alone: this is a wonderfull thing, saith *Saint Chrysostome*, *Sermon. 8.* *1. 2.* in *Roman. capite quart.* that he who became so famous for his worthy acts, could not be justified by his good workes, but by his faith: herein is the power of faith mightily manifested. And so (saith *Paulinus*, *epistol. desim. ad Sener.* Although wee are able to keepe his commandments (with his help) yet ought wee perforce to acknowledge our unprofitable service, because wee cannot impute unto our selues a iust execution of our duty, if wee keepe the commandments onely. And in the same sense (saith *Marcus* the Heremite in his booke *de Lega spirituali*: Whosoever wee bee that are thought worchie the washing of the new birth, wee doe not good workes for any retribution sake, but onely for the keeping of that puritie and cleanness which is committed unto us. And a little before, The kingdom of heaven is not a reward for any workes, but the meere grace of God prepared for his faithful servants. And *Gregorius* the great also, *Mor. libro. 9. capite 14. & libro. 21. capite 15.* doubts not to affirme, that all mans justice would be found to be iniustice, if God should use a strict judgement. And *libro. 5. capite 9.* This justice of ours being tried upon the touchstone of the diuine justice,

will be found iniustice, and it is like in the discussion of the Iudge, though it shew faire in the estimation of the doer. And *libro. 9. capite 14.* I grow strong unto life, not by merits, but by pardon. And *capite 28.* Note that the holy man saith not, my hands shined being most pure: but my hands shined as most pure; because as long as wee are bound under the punishment of corruption, though we take never so much paines in doing good workes, yet shall wee never attaine unto true puritie. And the same Father in his seaventh homily upon *Ezechiel. sub finem*, saith, Let us repose no hope in our teares, nor in our deedes, but in the mediation of our advocate: And in his Commentaries upon the first penitentiall *Psalme*: I doe not increase thee to save mee, trusting to mine owne merits, but presuming to obtaine that out of thine onely mercy, which I despair to doe out of mine owne deservings.

*Ensebus Emilianus* in like manner confirmeth our assertion thus: Though wee sweare in toyle of soule and body, saith he, and exercise all our powers in obedience, yet shall wee never attaine by any desert to get the kingdom of heaven, as a recompence for them. And *Bernard*, *Sermon. 10. de Annus.* Thou canst never merit the glory eternall, unless it be giue thee freely, — nor are mans merits of that value to claime heaven as their iust due. And *Sermon. in cant. 23.* It is sufficient for me unto all righteousness, to have him my fauourer, to whom only I have given cause of offence: all that he doth not impute unto me is as though it were not at all. Not to sinne is Gods justice, & mans justice is Gods pardon.

This also *Anselme* upon *Roman. 12.* directly affirmeth. Because all men (saith he) were infolded in sinne, therefore thenceforth salvation consisteth not in mans merits, but in Gods grace. And in his Meditations: My life doth retriue me, for if it be diligently examined, it appeareth wholly either sinne or barrennesse. And if there bee any fruit therein, it is either so fained, so imperfect, and some way so corrupted, that it cannot but either not please, or displease God. Truly it is either wholly in sinne and damnable, or barren & contemptible. But this of *Anselme* is most of all to be noted. In this death alone (saith he) place all thy trust; unto this death commit thy self wholly, with this death cover thy self wholly, and therein inwrappe thy self wholly: If God will judge thee, say, O Lord: I put the death of our Lord Iesus Christ betwix mee and thee and thy judgement; no otherwise doe I stand out with thee. If hee say, thou hast deserved damnation; say then, I put the death of my Lord Iesus Christ betwix me, and my euill deservings, I offer the merits of his most worthy passion, for the merits which I should haue had; and alas haue them not. And *Beckhamus* these confession hereof is not to be overpassed with silence,



de Insti. lib. 5. cap. 7. Because of the uncertainty of our owne justice (saith he) and the danger of vaine glory, it is most safe and sure to place all our trust upon the onely mercy and benigntie of God.

1. The Fathers sometimes speake unfully of the article of justification, and that because of three errors: 1. Because they speake of justification rather like Philosophers then Divines, bending their divinitie unto the likeness that morall Philosophy bore then amongst the Gentiles, thereby the more easily to gaine the more of them unto God. Looke in *Clements of Alexandr. Stromas. 2. 2.* Because they confound the Law and the Gospell, nor distinguishing the justice of the one from the justice of the other, as *Origen hom. 6. in Levi. saith*: It is Gods Law that walkech thee and purgeth thy sinnes. 2. Because they extolled mans naturall strength too much: for *Irenaeus, Tertullian, Clement, Iustine, and Epiphanius* held al that men were saved by the law of nature and by Philosophy.

4 The distinction of Iustification into the first and second, was not knowne amongst the Fathers for 1500. yeares after Christ, but is an invention of this age,

5 The Fathers doe often speake improperly of justification, according unto common use, putting sometimes the word of justification for sanctification, or the renewing of the whole man, both according unto nature and manners, and this they will have done by inward vertues and workes.

6 The Fathers affirme that workes do justifysonely declaratively, not effectively. Sp saith *Thomas* upon the 2. of *Iames*. The workes that follow faith are said to iustifie, not as justification is called an infusion of justice, but as it is called an exercise, a shewing, or a consummation. And then a thing is said to bee done, when it is perfected and made knowne.

7 The Fathers sometimes speake hyperbolically of workes, thereby to take away the carelesse of the vulgar, and set them on fire with a greater desire unto good workes, when this end does *Chrysostomes* words ad popu. *Ambros. Hamil. 3.* tend, when he saith that Almes doe free a man from death, (from hell he means) giveus eternall life, &c are advocaes for us: as also that of *Hilary, in Matth. Cap. 6.* we must of our selves deserve eternall life. And *Ambrose, de penit. 1. 2. c. 5.* saith in the same sense: Our sinnes are covered by our workes. So doth *Origen hom. 1. in Ezech.* Why dost thou thinke much to labour, contend, and endeavour, and by thy good workes to bee the cause of thine owne salvation & bliss?

1. Merit taken in his proper sense, for due and just desert, was never al-

lowed of the sound professors for a thousand yeares after Christ. So that to merit, in the Latine Fathers doth signifie to doe something which is acceptable and pleasing unto God, and worthy of account: and to obtaine or get any thing of God, even without any desert of ours. A sincere and peaceable prayer, saith *Cyprian*, deserved (or merited) the Lord, (that is, obtained his favour.) And *Symeon* in the life of *Origen* saith, Let him imitate *Origen* in deserving his fellowes; that is, in getting their good wills by doing them good turnes. And so saith *Ambrose, libro 2. in Luc. capite 22.* in the beginning: O Water, which deservedst to bee the Sacrament or mystic of Christ, which wastest all, and art now washed thy selfe! &c. So Pope *Cyprian*, in *Eusebius, lib. 6. cap. 4.* saith of *Novatus*, that hee was not confirmed of the Bishop by the signe, and addeth, *quia non erat dignus ut ei imponeretur* in which words *Refut. c. 33.* translateth thus: Vnde nec spiritum sanctum potuit promereri: wherefore hee could not deserve (that is, obtaine) the holy Ghost. So *Augustine Epist. 12.* writeth unto *Hierome*: I have not yet deserved thy writings: and elsewhere *Epist. 13.* would to God I could deserve to be embraced of thee. And *Serm. 49. de temp.* Let no sinner despaise of himselfe, since *Paul* deserved pardon: and *Tract. 3. in Ioan.* to the like effect hee saith, that we doe deserve God by faith, that is, we are acceptable unto him. And that of *Gregory* is most note worthe: O happy fault: which deserved to have such a redeemer.

2 Merit in the writings of the Fathers is not put for the worthinesse of the good work in the respect of the reward, but it is alway put for the good worke it selfe, pleasing unto God, and accepted of him, not of it selfe, and it owne worthinesse, but through the divine favour, and free acceptation of all good workes in Iesus Christ. And therefore it is so called, namely, a good worke, thereby to incite us the more to doe these good things. This doth Cardinal *Bellarmin* freely confesse, lib. 2. de grat. & lib. arbit. cap. 12. And that the word Merit is to be taken in this sense, it hereby appeareth, because all the Fathers doe ascribe all things unto grace wholly. As *Bernard, Serm. 63. in Cant.* saith, my Merit is Gods mercy; and the same word Merit, in his true and proper sense is by them opposed against grace; as the same *Bernard* useth it, *Serm. 67. in Cant.* There is no place for grace to enter where merit hath taken up all before: And besides, *Serm. 68.* It is sufficient unto merit to know that our merit is insufficient; wherefore these workes of grace are called merits by a metaphor, not properly, because they are the gifts of God: as life everlasting is called a wage: not properly, but metaphorically. And unto this end doth *Bernard* direct his doctrine in his first sermon of the Annunciation, saying, that

merits in very deede, do deserve nothing. Neither are mans merits of such worthinelle (quoth he) that life eternall should bee their due; for *Alas* God should any waies injure man, in not giving it unto him: for (to omit that all mens merits are wholly the gifts of God, and that man is rather a debtor unto God for them, the God any waies unto him) what are all our merits, being compared with that so admirable glory? And the distribution of rewards is of Gods grace, not the wage of merit, because (as *Fulgensius* saith very well, *ad Manlib. 1. cap. 10.*) It is very rightly called grace, because God doth not onely accumulate his gifts, upon his gifts, but also, because the bounty of the Divine retribution is shewed in such quantity, that it doth admirably and incomparably exceeding all merit, though proceeding from a will and operation both good and given of God. And even the same saying hath *Radolphus Ardens*, in *Dominica 18. post. Trin.* Because (saith he) we proceed from and by one grace, unto another, we can but improperly call them merits: for as *Augustinus* can bear witness, God doth crowne nothing, in us but his owne grace. And againe, in *innotand. Domi. Septimo* to the like effect: Let none thinke that God is as he were bound by covenant to performe his promise: for as he is free to promise, so is he free so paychically seeing our merits as well as our rewards are of his grace: For God crowneeth nothing but his grace in us, who if he would deale thus with us, no man living should be justified in his sight. And therefore the *Apollis*, this took more prints then all, (saith) The sufficing of his life are no worth of that hurst glory which shall be revealed: wherefore his bargaine is nothing else but a voluntary promise.

3. All our merits sometimes signifie the dignity and excellency of the thing merited: when *Thomas*, in *Epistola* *Evangel.* saith: All things are of the same merit, and the same painethood: So the Fathers say, virginity is of a greater merit than the better vertues, but indeed merit doth signifie the thing which we in England call deserveth: is, the worthinelle of the work in respect of the wages and recompence.

4. The merit of congruence, before justification, who hath it proceed or succeed out faith, is condemned by the Fathers. Why is it called grace (saith *Augustinus* in *serm. 1. ad Gal. 3. 1.*) because it is given gratis: Why is it given gratis because it cost no more. And in his *Reparationis*, *lib. 1. cap. 3. 1.* he moveth this opinion of merits, as least of merits, of congruence by two justifications: I find (quoth he, *lib. 6. quod. 1. contra. pagani.*) that in religion, salvation never was winning unto him that prepared worthy. — But I find againe, as though any man could be worthy by his own merits, but as *Apollis* saith: Not of our works, but of him that calleth us. And in

*Epist. 105.* he saith, To make a man just, merit hath not sufficient power. And againe, Righteousness in Scripture is never called hire. And in *Præfat. in Psal. 31.* Thou hast not done any good, and yet the forgiveness of thy sinnes is given thee: And likewise *Prosper*, *cap. 6. de object. Gal.* saith, The justified man (that is of unrighteous being made righteous) doth receive a gift without any good merit going before his justification. And *Spo.*, *lib. 2. de natur. et grat. cap. 4.* acknowledgeth that we have in us dispositions unto righteousness, but denyeth that they can properly be called merits. And *Scaphon*, *de peccat. orig. lib. 1. cap. 4.* saith, that Merit of congruence in respect of the first grace, is long ago abolished; nor is it allowed of by the most approved schoolmen, as *Thomas* in his Summe, nor admitted by his followers or latter writers at any time: Indeed *Gregory* of Arimin. *lib. 1. dist. 26. qu. 1.* doth expressly condemne it, as *Lycalis*, in *11. 1. 1. 1.* and *Thomas Waldensis*, *lib. 3. de Sacram.*

5. But Merit of condignity is condemned also by some others: as namely *John Augustinus* censure of *verb. 2. Epist. Sermon. 2.* in these words. Thou wast not worthy — whom he might glorifie being justified. — He crowneeth thee in his mercy and pietie: if thou have provoked him by any merits, examine then thy merits (saith God) and thou shalt finde that they are my gifts. *Augustinus* likewise, *de mensura car. 1.* saith more plainly then any: If a man should serve God with greatest fervencie, a thousand yeares long, yet should not all his desert be worth the staying one halfe day in heaven: Look in *Gregorius* of Arimin. *in 1. dist. 17. q. 1. 1.* *Dionand*, in *2. dist. 27. q. 1.* & in *9. dist. 8. q. 2.* *Waldensis*, *tom. 3. de Sacram.* *Burgensis*, in addition *Lycalis* super *Psalm. 35. Scote*, in *1. Sent. d. 27. q. 2.* thinke that our good works have no proportion with eternall life, and bee therefore accepted of God for reward. You must know (saith *Cusanus*, *cap. 19.*) that Christs death onely was of ability to merite everlasting life, because it being a consummate death, doth receive an eternall life: None of all the other Martyrs doe merite eternall life by their death, because all other death is of whom shewes, comes short of the Christs death, and is in many different from a consummate death, which onely doth merite eternall life (that is everlasting) life.

6. The merit of congruence, before justification, is also condemned by the Fathers. Why is it called grace (saith *Augustinus* in *serm. 1. ad Gal. 3. 1.*) because it is given gratis: Why is it given gratis because it cost no more. And in his *Reparationis*, *lib. 1. cap. 3. 1.* he moveth this opinion of merits, as least of merits, of congruence by two justifications: I find (quoth he, *lib. 6. quod. 1. contra. pagani.*) that in religion, salvation never was winning unto him that prepared worthy. — But I find againe, as though any man could be worthy by his own merits, but as *Apollis* saith: Not of our works, but of him that calleth us. And in

He Faith is sufficient to justify a man, and by accepting him, so wardly, or preparing him; but by apprehending Christ, and applying of him: which is, when we doe stay our lives upon the mercy of God and merits of Christ, holding God as favourable; unto whom Christ, by his intercession, by God (which is the way to the Father)

that whosoever beleeueth in Christ shall bee saved without workes, receiving by his only faith free remission of all his finnes. And *scribitur* upon *Leuiticus*, lib. 4. cap. 2. Grace is giuen out of mercy and compassion, and obtained by faith alone. And *Martinus Villanbar* these words in *Gen. 3.*

Belieued, and this sole faith he did confesse, *Was held a worthy crown of righteousness.* Thus we by *Abrahams* great reward are taught, By faith in God, true word what good is caught. As soon as ever a man beleeues (saith *Chrysostome* in *Rom. 3. hom. 7.*) he is forthwith justified, and in his commentaries upon the *Plek. cap. 1. 1. hom. 23.* after hee hath spoken of the promises made unto the Patriarches, hee addeth, These by their onely faith conceived an assured trust of these things, seeing them a farre off, foure generations ere they came to passe. So firmly were they perswaded of them, that they did as it were salute them coming. Thou seest that this receiving of theirs, was but an expectation and trust of them; if therefore to trust bee to receive, then may we also receive. And it is *Augustines* opinion in *Prosper, in Sent. 352.* that the faith of Christ, is to beleeve in him that doth iustifie the wicked: to beleeve in the Mediatour without whom no man is reconciled unto God; to beleeve in the Saviour who came to seeke and save that which was lost; to beleeve in him that said, You can do nothing without me. Now what it is to beleeve in him, that iustifieth the wicked, the same Father *Tract. 29. in Ioan.* layeth downe, saying, What is it then to beleeve in him? In beleeving him to love him, in beleeving him to depend upon him, in beleeving him to turne unto him, and to be incorporated into his bodie: And in other places, and that very often hee useth to affirme that to beleeve in God, is to cleave unto God, and to bend towards God. Looke in his enarration upon the 77. Psalm, in his 54. tractate upon *Ioan.* and in his 181. *Serm. de tempore.* Hee also in his 16. Tractate upon *Ioan* faith, Who so beleeueth in him, catech him, and is invisibly fedde; because invisibly regenerate: and in his 30. tractate upon *Ioan*: How shall I reach my hand unto heaven, and lay hold of him as he sitteth there? why, send but up thy faith, and thou hast hold of him. And *Ser. 33. de verb. Dom.* Behold, we beleeve in Christ whom wee have received through faith: and in our receiving him we know what to thinke upon: we receive but a little, and yet our hearts are fedde far therewith.

So *Bertram* in his booke of the bodie and blood of Christ, saith thus, This bodie is not to bee received, beheld, or eaten with the senses of the flesh, but with attention of a faithfull soule. And the decretals themselves *de consecrat. d. 2.* counsell us in this manner, Behold the holy body and blood of thy

Lord with faith, honour and admire it, touch it with thy minde, receive it with the hand of thine heart, and take it holy with the endevour of the inward man. And *Lambard* *Ser. lib. 3. diff. 10.* saith, Whoso saith all to bee otherwaie justified by the blood of Christ, namely, that wee are cleared from our sin by the faith of his death: and therefore saith the Apostle, the righteousness of God (in us) is through the faith of Iesus Christ: and by and by after hee saith, whom God hath made a propitius out by faith in his blood, that is, by the faith of his passion. If therefore we beheld him that died upon the crosse for us, with the eyes of faith, wee are loosed from the bands of the devill, that is, from our finnes.

2 That the justification of our soules by faith consisteth not in apprehension but in inward preparation and disposition, is a fantastike invention of the Schoolemen.

3 The Fathers doe hold faith onely to be requisite unto justification, even without the workes of grace. We must especially beleeve (saith *Augustine* *Serm. 181. de temp.*) the remission of finnes; for this is the onely remede which looseth man from the sentence of death eternall.

I am able to shew (saith *Chrysostome* *hom. de fide & lege nature*) that a faithfull man hath both lived in this life without workes, & hath attained unto the kingdome of heaven. And the theefe beleeved onely, and was justified, but I dare affirme that onely faith by it selfe hath saved *Ioan.* And *hom. 7. in cap. 3. Roman.* What is the law of faith? (saith he) to bee saved by grace. Here hee sheweth the power of God, in that hee not onely saved us, but also justified and glorified us, and that without use of any workes, exalting onely faith of us.

Wee have not beleeved of our owne accord, (saith *Theodoret* in *Eph. 2.*) but came being called, and when we are come, hee doth not exact puritie and innocency of life, but hath pardoned our finnes accepting of faith onely.

This it is to glorie in the Lord (saith *Amfil Serm. de hum.*) when a man is not puffed up with his owne righteousness, but acknowledgeth himselfe debtore of all true righteousness, and justified by faith alone in Iesus Christ.

They are justified before God (saith *Ambrase* in *Roman. 4.*) without any labour or toyle, by onely faith, no workes of penitence being hereto required, but onely that they beleeve.

*Origen* upon the 5. of the Romans, after hee hath alledged the example of *Paul*, saith: Therefore the just cause of mans glorying is in the faith of the crosse of Christ, which excludeth all glorying that proceedeth from the workes of the law.

*Augustine* against *Pelagius* his 2. Epistle lib.

*lib. 1. cap. 21.* faith, that of how great holinesse soever the Saints of either the new or old testament are said to bee, yet nothing saved them but faith in the mediator, who shed his blood for the remission of their finnes.

That a man should bee saved by his faith, that hath no good works, it may bee is not a thing out of custome, faith *Chrysostome in Rom. 4. hom. 8.* but to see a man who is noted for good works, not to be saved by them, but by faith, this is an admirable thing, and doth make a most manifest demonstration of the efficacy and power of faith. And *Heb. 14. in cap. 3.* Wee offer but one gift unto God, namely in believing his promises of things to come, & by this only way wee are brought unto salvation.

4. Whensoever the Fathers doe joyne faith and works together, in the matter of our salvation, they speake of an historiall and generall faith, which is onely a knowledge and universall assent, or otherwise of the externall profession of faith; or also of faith as it is the \* pathway to salvation: for although faith as it is the instrument or means to apprehend Christ unto righteousness, and salvation, be alone, and unjoynd with any other means: yet as it is the way unto salvation, it is not alone. Whence we acknowledge that faith alone is not sufficient unto salvation, and to live a good life by, but must have the assistance of good works and other virtues.

The helpe of repentance, faith *Lactantius de divin. inst. lib. 1. cap. 9.* is great: which whosoever doth cast away, doth barre him selfe of the way to salvation.

Some do purge away their finnes——by watching, faith *Chrysostome in Ioh. hom. 38.* thou must doe this an easier way, namely, by exercising patience unto all men.

By works of righteousness, faith *Eucherius in Reg. lib. 3.* we come to the kingdome of heaven: and, we cannot come to these everlasting joyes, but by faith, and works of justice. And againe, let them begin at faith and continue to the end of their journey in good manners, untill they come whither they intend. in *Gen. lib. 3.*

Let us make pittie our patron in this world, faith *Cassianus in Rom. 15.* thae it may deliver us in the world to come: for there is mercy in heaven, which is obtained by exercising mercy here upon earth.

Some hasten unto God by fasting, faith *Haimo, sup. Psal. 133.* others by almes, and others by other virtues. Let us hasten unto our countrey in heaven by doing good works, faith another, viz. *Idem. contemp. lib. 2. capite 15.* And *Robanus* faith there are many fruits of repentance by which a man may attain unto the clearing of his crimes.

5. Sometimes the Fathers joyning works to faith, doe speake of faith as it is a perswasion of the impunitie and freedome of sinners,

without penitence: or as it is an imperfect vertue, unto which other vertues are therefore to be joynd.

6. The Fathers doe acknowledge a speciall and unsalable certaintie of faith in God. I trust in God, faith *Remigius Alsfordensis in Psal. 10.* that is, All my faith is in Christ: By him onely I beleve to be justified and saved; he is my rocke, he is my refuge.

He that beleveeth with a strong affection, faith *Theophylact* doth extend his heart wholly unto God, and what then? hee is united to him. And his heart being enkindled, conceiveth a most certaine assurance to be made partaker of his desire: this doe all men finde true by experience.

If thou beleve that thy finnes cannot bee forgiven, faith *Bernard in Mar. 11. De Antioch. Ser. 1.* but by him whom onely thou dost sinne against, and who himselfe cannot sinne, thou dost well: but add this, that thou beleve that by him they may be forgiven, this is the testimonie that the holy Ghost doth set downe in thy heart, saying, Thy finnes are forgiven thee. And againe *epist. 107.* Who is righteous but hee that recompeneth Gods love with his love againe? And this is never done, but when the holy Ghost by faith revealeth unto man, Gods purpose from everlasting, concerning his future salvation. And *ser. 5. Dedica.* Here it is most plainly necessary that faith do succour us—that that which lieth hidden concerning us in the heart of the Father, may by his Spirit bee revealed unto us, and the same Spirit testifying unto us, may perswade our spirits, that we are the sonnes of God: and may perswade us by calling us, and justifying us freely by faith. And againe elsewhere. We know that we are translated from death to life by this quickening Spirit, and by a certaine and daily experiment (the same spirit enlightning us) we doe prove, that our prayers and contrition doe come from him, and ascend unto God, before whose eyes they doe finde mercy. And in his eight Sermon upon the Canticles. What soule amongst you all (saith hee) hath at sometimes felt the Spirit of the Sonne in his secret conscience, crying, Abba, Father: Let that, O let that soule presume boldly, that it is beloved with a Fatherly affection, that findeth it selfe affected with the same Spirit that affected the Son: trust to it (thou soule whatsoever thou art): trust unto it, & never doubt at any thing. And in his 69. Sermon hee hath these words. Nothing can forbid this soule to say, God is my beloved, which in that it feels it selfe to love, and to love vehemently, doubts not but that it is beloved, as ardently, and as vehemently: and of the singular intent, desire, care, labour, diligence, and study, that it sheweth in endeavouring so incessantly and earnestly to please God, doth undoubtedly acknowledge all these in it selfe, remembering that promise——therefore by it owne

proper affects, it knoweth how God is affected, and doubteth not that it is beloved againe, seeing it selfe doth love.

There is a certaine kind of glorying in a mans conscience (saith *Augustine*, in *Psalm* 149.) & this is, when thou knowest thy faith to be sincere, thy hope to be infallible, thy charitie to be unfained. And in his 75. Triclate upon *Isa.* he saith this saying: For now is he in us, and we in him, but this as now we doe but beleeve, but then we shall know also: although we know it already by beleeving; but then we shall know it by contemplating. And in another place, in his 13. booke of the Trinitie, chap. 1. and 2. hee saith, Every man that beleevech, seeth faith to be in his heart, and he that beleevech not, seeth that faith is not in his heart.

The minde that is replenished with the holy Ghost (saith *Gregorie*, *Dial. lib. 1. chapter. 1.*) hath most evident signes thereof, namely: vertues and humilitie: which if they doe perfectly concur in one mind; it is certaine that they doe bring assured testimonie of the presence of the holy Ghost. And in the sixt booke of his Register, chap. 187. The soule that chisteth for God, is first touched with feare, and, then with love. But when the feare is worne out with the continuall languishment of sorrow, that last entrencheth some securitie and hope of the presuming of pardon. And in his Morals, *lib. 31. cap. 23.* he saith, that the securitie of the righteous man, is fitly compared unto a lyon: who when he seeth any come against him, betakes himselfe to his wonted courage: so the other knoweth that hee shall overcome all adversaries, because he loveth him onely, whom against his will he can never fall from.

There is abiding in us (saith *Cyprian*, ad *Deme.*) a fortitude of hope, and a firmenesse of faith, and an upright and vigorous heart; (even amongst the greatest ruines of this declining world) and a patience alwaies rejoicing, and a soule alwaies secure of the favour of his God. And de *Carna. esse*. where. Our affection knowing it selfe cured and sanctified, washeth it selfe with teares. And in his (Gods) presence these well-shed teares doe, begges for pardon.

Let the hearts of the faithfull (saith *Zoe*, *Sermon. 10. de quadr.*) examine themselves, — that finding in themselves any fruits of charitie laid out, they may know without all doubt that God is in them. And *Serm. 8. de Epiphan.* He that will trie whether God doe dwell within him or no, — if he doe diligently examine the inward parts of his heart; and doe finde therein the love of God and his neighbour, assuredly, and without dissimulation, hee needeth nor doubt that God both governeth him and dwelleth in him.

Hee gave him for vs (saith *Ambrose*, de *Incob. & vis. beat. lib. 1. cap. 6.*) therefore there is no doubt that we need feare anything should

be denied us, there is no cause for us to doubt of the continuance of Gods munificence towards us. And againe *Serm. 2. de Psalm. 118.* Hee that hath a good conscience, is not troubled nor in doubt, but constantly assurmeth, We be the heires of God, and joynt-heires with Christ. And in one of the sermons upon our firs name, he saith; whosoever doth sicke fast unto that leaven Christ, shall also be converted into leaven, as well helpfull to himselfe, as convenient unto others, and certaine of his salvation, and secure of the calling and guiding of others.

By this, that the holy Ghost doth infuse charitie into us (saith *Anselme*, in *Rom. 8.*) hee declareth unto our hearts by an evident testimony that we are the children of God. And in 1 *Cor. 2.* We know by his spirit, that wee have both his gifts, and also received them of him. And againe, He that hath the feeling of faith in his heart, this man knoweth that Christ is in him, *1st 1 Cor. 13.*

Whensoever any man seeth himselfe to be affected either with his owne sins, or with others as we have said, saith *Basil Reg. contrait. 9. 196.* then [margin: *mac. 9. 12. 13.*] let him undoubtfully know, that he is free from sinne.

And *Cyrill* upon *Iohn lib. 10 cap. 3.* besides this generall knowledge doth also set downe another, namely, by which the faithfull having received illumination from the spirit, do with the eyes of their minde see God dwelling in them. This is not (saith he) the common and generall knowledge of the Saints, but another, farre more cleare, and more certaine; and farre differing from that other generall knowledge.

Let us bring faith and obedience (saith *Chrysostome*, in *Gen. cap. 29. hom. 54.*) and beleeve as confidently upon Gods promises, as though they were already performed: and againe in *Rom. 8. hom. 14.* Seeing we have the testimonie of that supreme essence, who giveth us what hee promiseth, and also commandeth us to aske, who can from henceforth doubt of this dignitie?

When these three are sealed in the minde (saith *Hales* *sup. 2. diff. 12. q. 20.*) light, gladnesse, and peace, it is a most sure experiment that the soule hath grabe.

Yea *Thomas Aquinas* 1. 2. q. 112. art. 1. and the most ancient of the schoolemen, doe rather deny the certainty of knowledge then of faith. I beleeve that I have faith (saith *Scotus* *lib. 3. diff. 13.*) and to affirme all the moderne writers. The Enchiridion of Colen teacheth that it is necessary unto justification for every one to beleeve certainly that his finnes are forgiven him. So *Catharinus* teacheth and defendeth that the faithfull may have assurance of faith concerning grace in this life. And *Calet*, in *Rom. 8.* saith, that the testimonie of the spirit is a gift by which I neither see, nor know; but I beleeve that I am the sonne of God. So *Marinarius* the Carmelite Frier in his

his oration unto the Councell of Trent, *Anno 1546*, saith, Let a man abhorre the fruitlesse confidence in his owne worth, and depend wholly upon Gods mercy: let him hold God to be alwaies present with him as a most mercifull Father, from whom he is alwaies to expect all joy, and all felicity, nor ought he ever to let this persuasion goe out of his mind, although he be molested with the most intolerable and infinite difficulties that the world, the flesh, and the devill can any waies inflict, to withdraw us from our trust upon God and his divine worship. And, Wherefore they never wander in the Labyrinth of doubt, that have obtained righteousness through Christ: but living in securitie of conscience, in peace of minde, in joy of heart, and taught by that Spirit which testifieth unto them that they are the sonnes of God, they dare be bold to say, *Abba Father*.

1. 7 Where the Fathers doe sometimes seeme to deny the speciall assurance of faith, they doe speake of presumption, or the carnall security wherein men doe dreaume of liberty and peace without temptation and hazard. Which of all the company of the faithfull (saith *S. August. de cor. et grat. cap. 13.*) dares presume that hee is of the number of the predestinate, as long as he liveth here, upon earth?

2. Sometimes they speake of the certainty of continuance unto the end without fall or defect: and in this sense saith *Augustine De civi. Dei lib. 21. cap. 12.* Who is hee that knoweth that he shall persevere in increase and acts of justice untill the end? unless he be instructed of this by revelation from him that instructeth all concerning this matter by his just and secret judgement, and deceiveth no man.

3. Sometimes they speake of the assurance of experience, which is alwaies after the event of the thing. Sometimes of the certainty of grace and salvation of others. Sometimes of assurance by speciall revelation, or privileged assurance, not the ordinary certaintie contained in the word & sacraments. Sometimes of the demonstrative assurance, begetting knowledge in the mind, by peculiar and proper principles, not of the assurance of faith. And sometimes of that certaintie which is without any signes or tokens, called the certaintie of Evidence.

8 The speciall and particular assurance of faith was never condemned for heretic, before the Councill of Trent condemned it.

### Fulfilling of the Law. Supererogation.

1 The Fathers doe affirme the law to be fulfilled, first by imputing the obedience of Christ by faith; and then, by be-

ginning to worke it, and endeavouring either according to ability, not perfectly: or in the perfection of parts, but not of degrees.

#### Testimonies.

All the commandments of God are accounted to be fulfilled, when whatsoever is not done, is purposed, *August. Retract. lib. 1. cap. 19.*

Then are we just (saith *Elia lib. 1. c. 2. contr. Pelag.*) when wee confesse our selves sinners, and our justice consisteth not in our proper merits, but in the mercies of God. Looke the first booke of *Bernardus lib. 1. c. 3.*

He that beleeveeth in Christ (saith *Theodor. in Rom. 10.*) doth fulfill the scope of the law. What will the law doe, (saith *Chrysostom. in Rom. 10. Hom. 17.*) make a man just: it cannot: for none did ever fulfill it.

Hee hath obtained the perfection of the law, (saith *Sedulius in Rom. 10.*) who beleeveeth in Christ; for seeing none is justified by the law, because none hath fulfilled the law, faith was set downe to suffice for all omissions in the whole law.

No man ever fulfilled the law (saith *Cassian. Exci. 16. 10.*) which consisteth in love, but hee alone that came not to dissolve the law, but to fulfill it.

2. Now, that there are two waies of fulfilling the law properly and perfectly without any breach, one in this present life, and another in the life to come, none that I ever heard of, but the schoolemen, did never teach. For the ancient Doctors doe acknowledge no perfection at all in this life, but onely that which consisteth in acknowledging our imperfection and enormities. So saith *S. August. cont. 2. ep. Pelag. l. 3. c. 7.* That vertue which is in a man which is just in this life is called perfect with this proviso, that unto the perfection thereof, there doe also belong both a true knowledge, and an humble confession of the imperfection thereof. And in *ep. 29. ad Piers.* Such Charity—as cannot bee increased in this life, is in no man: and as long as it may be increased, that which is lesse then it ought to be, is of corruption, by reason of which there is, not one just man upon earth that doth good & sinneth not. By which corruption it cometh to passe, that no living man shall be justified in Gods sight. And *de perfecta just. resp. ad Raibici. 17.* he saith: As long as there is any reliques of carnall concupiscence remaining—God is not wholly beloved, nor with the whole heart; for the flesh without the soule hath no concupiscence. But in his booke, *de Spiritu et litera* the last chapter, hee seemeth to hold a contrary opinion; for there he saith, that here there cannot bee so much love of God as is due unto a full & perfect knowledge, this is not for all that to bee accounted as a fault. But for the reconciliation of these two places, wee must know that there is two sorts of faults: the one when a thing is done directly opposite unto Gods will,

will,

will, and by him forbidding the other where that is done which God commandeth, but not altogether with the whole heart, as he commandeth: and this *Augustine* speaketh not of, but of the other in the latter quotation, & contrariwise of the former in the first.

We are not justified by works (saith *Paul* in *Rom. 3. 20.*) but by faith: because our small infirmity doth hinder our works.

The Saints themselves (saith *Bernard* in *Can. Ser. 73.*) had needed to pray for their sinnes, else they may have lation through mercy, and not in trusting to their own righteousness. And againe, in *Gen. 30.* How should that bee commandeth which could not possibly be fulfilled? And if you will have it to concerne onely the off. of Christ, I will not stand in contention, with you, that you graunt thus much to me, that it cannot, nor ever shall be fulfilled in this life, by any man.

We can hardly doe one good worke (saith *Radolphus* in *Exot. l. 2. c. 1.*) without intermixture of some sinne or other with it, and it is to be feared, lest when wee looke for a complete reward of devotion: the punishment for the fault therewith conjoynd, bee not exacted of us.

3 Supererogation, wherein a good worke of counsell done over and beyond the fulfilling of the law, is acceptable unto God, was a stranger unto the knowledge of the Fathers: For although they say that virginittie is offered more then due, and above the lawes; and that many doe exceede the commandements with their worke, and performe more in duty then the precepts doe bind them to yet, that the law is to keep, that the keepers are not transgressours, they doe not say: I affirme againe, they do not say so. But they will have supererogative workes done, not that there can bee any duty done which is beyond the morall law, but that the workes they holde may surpass, first the negative part: for so saith *Chrysostome*, *Hom. 8. in Rom. 4.* Not to steale or kill, is in every mans power: but to beleve that God can doe that which is otherwise impossible, this requires a minde elevated, and a more vehement affection towards God: For this is a signe of a worthy and noble love. He honours God that keeps his Commandements: but he much more that can argue and dispute through his faith: the other obeyeth God, but this doth ascribe him — his glory with greater measure and vehemency.

Secondly, they held supererogation above external acts, and in this sense *Chrysost. Hom. 3. in 1 Cor.* doth speake, when he determineth that the Philosophers had supererogation: Are not his precepts so easie (quoth he) that many have gone beyond them by philosophicall reason?

Thirdly, they held it as it exceedeth some one commandement. So is *Augustine* say-

ing understood of the virgins. *Ser. 8. at verb. Apost.* The virgins (quoth he) did labour for the beauty of the heart: What doest thou commend us? to abstaine from adultery, dost thou command us this? wee doe performe more in loving thee then thou commandest us: that is, in this commandement.

Lastly, as it exceedeth a commandement which is common unto other men. The Apostle *Paul* did spend more (saith *August. de opere Monach. 5.*) because (as himselfe witnesseth) he warred at his owne charger.

Virginity is a voluntary thing (saith *De s. Pauli lib. 1. c. 1. 2.*) and not of the necessity. *S. Paul* giveth not any precept, but onely counsell: So doe some of the other Fathers account virginity above the law: that is, above the ordinary observation of the law amongst other Christians, because they thought it to be an Angelicall state. But yet *Athanasius* libro de *virg. d. 1.* doth put virginity from amongst the counsels, and in the Precepts: What man, saith he, either in his life, or after his death, hath become the author of keeping virginity? — yet our Saviour Christ the King of all men, prevailed thus much in this kinde of commandments, that childre not being of maturity to receive the discipline of the Lawes, should profess virginity which is above the Lawes. And in his Apology to *Constantine*, That holy and heavenly command of eternall virginity is not kept nor fulfilled happily, but onely amongst us Christians.

4 This kinde of supererogation, which the Papists now teach, is in some sort reprooved by some of the Fathers.

None can restore so much as hee oweth (saith *Augustine*, *de concep. Virg. c. 21.*) onely Christ restored for all that are saved, more then hee ought. And *Thomas* in 2. 2. q. 154. art. 3. will have perfection to consist really and essentially in the keeping of the commandments, and instrumentally in the executing of the counsels: and for this purpose allegeth the words of *Abbot Moses*: Fastings, watchings, &c. are not perfection it selfe, but the instruments of perfection, because that the end of that discipline doth not consist in them, but they are the meanes to bring us unto that end.

## Pilgrimage.

1 Religious Pilgrimage got footing after *Constantine* time, about the yeare of grace 320. and yet was not as then used by al, but only by the vulgar: nor undertaken for any worship of God, or merit sake, but onely for confirmation of faith. It is a part of faith (saith *Hierome* *epist. 154.*) to worship the ground whereupon Christs feet did tread. *Servus Sulpicius* *hisor. libro secundo*, and

*Paulinus, epist. ad Sever. Iacob*, that his minds doe draw them to Hierusalem for no other cause, but only to see, and to touch the places wherein Christ was corporally present.

And before *Cyprianus* time, it is hold as a rare thing of *Alexander*, and a wonderfull, that he hasted unto Hierusalem, to worship and visite the holy places, as *Enochius* recordeth, *lib. 6. cap. 10.* But marke there that al this was done by a wilion.

2. Afterward, succeeding times changed these pilgrimages into part of Gods worship and religion; but yet, the most orthodoxall fathers in that respect, did alwaies condemne it. So *both Nyssenus* in an epistle of his, affirming that it addeth not a ierre unto piety, and that God is present to those that call upon his name, in every place alike. The Lord saith not saith *Aug. Ser. de Mort. 3. inter Ser. de Sord. goe into the East*, and seeke justice, or seyle into the West, to receive pardon: forgive thine enemy, and thou shalt be forgiven: Doe not seeke ought of thy selfe, without thy selfe. God doth direct thee unto thy selfe, and thine owne conscience.

*Hildebertus Cenomannensis* in an epistle to a certaine Count, doth affirme, that Pilgrimage is an inexcusable sin in them that are bound unto any ministry; and likewise that to pre-ferre things not necessary, before things necessary: and things not due, before duties: — and to wander about the world, no Doctour, no Scripture doth at any time, or in any place mention. And *Chrysostome Homil. 1. in Philom.* saith truly, that unto forgiveness of sinnes it is altogether needefulle to undertake any Pilgrimage.

3 But as for set Pilgrimages unto certaine Images, there was never Father dreamed of them for 600. yeares after Christ at the least.

### Fasting, Stations, Procession.

1 Concerning the Lent-fast, the Fathers are uncertaine: some say that it is a tradition of the Apostles, of which rank are *Hierome*, ad *Marc. epist. 54* and *Leo, Sermo in sexto & nono de Quadrages.* Others say, that Christ himselfe appointed this fast of Lent. *Ambrosius, Serm. 25.* saith, it was consecrated by Christ, and *Serm. 34.* A law given by God, a fast enjoined by Christ. And *Theophilus of Alexandria, Pse. epist. 1. ad siem.* calleth it an Evangelicall institution. *Cassianus, collat. 21. cap. 30.* saith, (a) That in the primitive Church their fast was alike throughout the whole yeare: and then devotion beginning to grow colde, and fasting to be neglected, the Priests commounded this fast of Lent. *Amalarinus, libro secundo, capite quinto,*

denieth that any man can truly assigne the first inventor of Lent. And *Irenaeus apud Ensch. libro quint. capite 26.* saith that it is but merely *arbitrarium* and *consuetudo*; & *homoquid*: a custome risen out of simplicitie, and some private institution.

2 The fast of Lent in the first ages of the Church, was a fast of great religion and holinesse, kept for the maintaining of more commodious and spirituall exercises of invocation and repentance, and used for a remembrance of Christs passion.

What should I stand to relate the often meetings together, (saith *Enschius, Hist. libro 2. capite 16.*) and the exercises of the men being placed together in one room, and the women in another, apart, and the severer order of discipline, which we as yet doe customably observe, and doe use to celebrate, especially upon the fast of our Lords passion, not onely in fasting and watchings, but in the diligent hearing of the holy Scriptures?

If we have done no good (saith *Enschius, Hom. 24. in Ebricitat.*) by so many admonitions, which I have never omitted to exhort you with, in all the time before, and now especially in these heaven weekes of fasting, wherein continually, night and day I have instructed you in the doctrine of the Gospel without all intermission, — &c.

This fast is not appointed us (saith *Epiphanius, in fine Panar.*) whereby to render any favour or good turne unto him that suffered for us, but to confesse and acknowledge his passion which he undertooke for us unto our salvation.

For this ende, (saith *Chrysostome, Hom. 19. ad pop. Antioch.*) have we our fastings, and our Lent; for this end have we so many holy meetings, and hearing, and hitherto read all our prayers, & all our doctrine, namely, that being by the diligent meditation of Gods precepts cleansed from all the spots of sinne, whereby we have beene any way stained for the whole yeare, trusting to our spiritual freedome, wee may receive that unbloody Sacrifice, like as godly and religious men ought to doe. And *73 Homil. ad pop. Antioch. de ieiun. Quad.* it is not only required of us (my dearest brethren) to meete here every day, & to heare continually of the same things, and to fast the whole Lent, &c.

3 This fasting of Lent was kept freely, without any bond of conscience, or any necessitie of command even unto the yeare of grace, 400. This is true both in respect of the limit of time, as well as of the sorts of meates.

Tellimonies. *Ambrose, de Elia & Ier. c. 22.* inviting us unto voluntary fasting, saith, Undergoe you the yoke of Christ, — hee doth not binde your necke with bands, but completh the minde to him with favour and grace: he doth not compell a man by necessity, but directeth the willing of good works.

Christians

It may be hee tooke this from Hier. who hath the like saying, *Epist. 22. ad Eusebium.*



Christians (saith *Augustine* *cons. Faust. Man. lib. 30 cap. 5.*) nor Hæretikes, but Catholikes doe abstaine both from some sorts of flesh, and also from some kindes of fruites, and that for the taming of the flesh, and to humble & with draw their soule from brutish and unreasonable motions, not that they thinke the meates, or fruites any waies unclean: and this use is observed either continually, which few doe, or at certaine times and daies, as almost all doe throughout the Lent, every one as much or as little as hee is willing, or as he is able. But whereas he saith (at least a Sermon under his name, *viz. 62. de temp.*) that it is a sin not to fast the Lent, this is not to be understood as if there were a law hereof, but in respect of the neglecting of the publike penance which was commonly renewed in this fast, So *Theodoret*, in *Epit. divin. Decret.* speaking of the eating of flesh, and drinking of wine, saith, that the Church doth not forbidde the use of them: and therefore some doe make lawfull use of these goods & pleasures allowed by the law, and other some againe doe abstaine frō them: but no man of right judgement or wisdom will condemne him that useth them; For to abstaine from them, as well as to eate them, is in his choice and power. And *Augustine* in *lib. 1. cap. 33. De moribus Ecclesie*, saith, that abstinence and feasting were both allowed by reason and charitie, nor is any man constrained to forebare the use of this or that meate, but it is left free to every man, as farre as every mans health doth permit him. And *Proper* de *vita contempl.* *lib. 2. cap. ult.* saith, that we ought to fast and abstaine, that we do not binde our selves to the necessity of fasting, lest thereby we should be brought to do a voluntary thing, not of devotion, but of compulsion.

Concerning fasting (saith *Primasius*, in *Roman. capite 14.*) there is no law set downe, but every man as hee can, or will. *Spiridion* did eate flesh freely, as *Sozomene* testifieth, *libro primo, capite undecim.* And it was *Monimus* that first prescribed lawes of fasting, which *Eusebius* affirmeth of him, *libro quin. capite 16.* *Telephorus* indeed commanded the Cleargie to fast the Lent, about the yeare 130. And *Ercombert* King of England, did first command the English men to keepe it in the yeare 642. *Sigebert*, in *Chron.* This man, saith *Florentius* a Monke of Worcester, (speaking of *Ercombert*) was the first of the Kings of England that commanded the 12 doles to bee destroyed, and the fast of fortie daies to be observed throughout all his kingdom.

4 This fast of Lent in divers Churches was diversly observed, both in the time, and also in the kindes of meates. Those that are at Rome (saith *Socrates libro quinto, capite 21.*) doe fast three weekes before the Easter, excepting Saturday & Sunday. Those that live

in Illyria, and all Greece, and Alexandria, doe beginne their fasts sixe weekes before Easter, calling that time their *Pascha*. Others, (besides these customes) beginning their fast seven weekes before Easter, and yet fasting but fiftene dayes onely, equally divided by spaces betwene, doe yet call the whole time, Lent: which breeds no small wonder in mee, that all these dissenting in the number of the dayes, should nevertheless call all their fasts by the same name.

The fast before Easter, though it were but of few dayes, yet was called Lent: perhaps because it consisted of forty hours of day and night, as it is in *Eusebius, libro quinto, capite 24.* and *Leo* in his fourth Sermon of Lent, saith, Let us fast on Monday, Wednesday, and Friday, and on Saturday let us watch at *S. Peters*. *Gregory* saith, *homil. 16.* That the Lent was a fast of sixe and thirty dayes. And it is a received opinion, that before his time the Lent began, not upon Wednesday, because that in the Decretals, in *capite quadragesim. de consecrat. dist. 5.* (which were made after him) the foure dayes before the first Sunday in Lent are added to make up the number of forty. This doth *Ambrose* testifie in his foure and thirtieth Sermon, and *Cassianus*, *Col. 21. g. 24. 27. 28.* & do teach, that the Lent used alwaies to begin upon the Sunday next after *Quinquagesima* Sunday. So likewise holdeth *Alcimus* de *divin. offic. capite 40.* and *Ordo Romanus* in *capit. de Septuagesim. and Micrologus capite 49.* I confesse there is a Sermon extant amongst *Saint Augustines De Tempore*, in *Feria quarta*, which is intituled, A Sermon upon the Wednesday in the beginning of the fast: but that Sermon is none of *S. Augustines*: and if it be, I say the title is added by some of later time, and that for the reasons before alleged.

The holy Church (saith *Epiphanius*, in *vita comp.*) did accustome to keepe all the Lent before the seven dayes of Easter, in fasting. Now after this fast of 40. dayes, the Church was wont to keepe fifty dayes of fast unto the Pentecost.

5 This fast of Lent was whilome very severely observed, in bread & water, without wines or fishes. For the Fathers used to eate drie things, that is, bread and salt, with water: so *Epiphanius* doth testifie, in *sine Pinar.* They fasted from flesh and wine. So witnesseth *Gregorie* of *Nysa* also, in his oration of loving the poore: and the fourth Council of Carthage, *cap. 85.* And *Hierom ad Lat.* saith, they abstained from oyle and apples: and in another place, in *Epiaph. Paula*, from wine, liquours, fish, honey, and egges. And *Chrysostome*, *Serm. de jejuni.* saith, that the Church abstained from flesh, and wines. *Micrologus*, *cap. 49* saith, We are not held to fast the Lent according to the Canons, if that we eate any thing before evening. And *Ambrose*, *Serm. 34.* opposeth the faster in Lent unto him

that hath dined. Wherefore the Popish fast of Lent, that forbiddeth flesh, and alloweth white-meates & fish, was not heard of amongst the Fathers. Let those that are to fast (saith *Molanus in pract. Theolog. tractat. 3. cap. 11. num. 69.*) remember that the Fathers abstinced from wine and delicacies. And againe, *de Canon. lib. 1. cap. 26.* If wee looke into the ancient severity and discipline, scarce any one now adays shall proove himselfe a true faster: for they fasted untill even; we use to take our dinners.

6 The fast of Lent was observed by some, oftentimes in the year, and not always before Easter: there was a fast of Lent imposed upon the penitents, to be observed after Pentecost, as *Mierologius* recordeth, *de observ. Eccl. cap. 13.* The Montanists fasted three Lents in the year. *Hierome* unto *Marcella, Epist. 54.* affirmeth it: and addeth, Wee according to Apostolike tradition doe fast one Lent in the whole year, as a time fit for us. And *Meibomius* of Constantinople decrieth of the penitents after abjuration: Let them fast two Lents in continued prayer, *Saint Francis*, and others kept three, five, six Lents.

7 The Stations amongst the Fathers were solemn and publick fasts, obferv'd in the Church on the day, from morning untill night. But the Stations of the Church of Rome at this present are not solemnized from morning untill night, nor of the same persons; but by others, and others successively obferving them: and now adays the fast is ended ere the Station doe begin, which is still celebrated after meat. Looke *Ambrose* his 25. Sermon.

8 Concerning the fflings upon the evens of great feasts, *Bernard* was the first that ever mentioned them, *Ser. de vig. I. S. Anbr.* and after him *Innocentius* the third, *De observ. jej. cap. 1. c. 22.*

9 That the fasting of Ember weekes is a Tradition of the Apostles, *Leo* doth testifie in two severall places, *De jej. 7. mens. Ser. 8. c. 2. de Peni.* But how un certaine this is, hereby appeareth, becaus Pope *Calixtus* the first, in his epistle unto *Remond* doth say, that he did institute the fast of Ember weekes. And *Tertullian*, *de jej. do.* testifieth, that hee thoughtes of his time did averie, that the Apostles did impose no burthen of fasting upon them, but onely the Paschall fast. And *Ambrose* in his 24. Sermon affirmes all fasts but the Lent fast, to bee voluntary and at free choice. They are of free choice, saith he, this is the law: unto them we are sturged up, but unto this we are compelled.

10 To fast upon Saturday is expressly forbidden by the Canon of the Apostles, *cap. 65.* and by *Ignatius* in his Epistle to the *Pliny* lippians, wherein he is called a murderer of Christ, thus fasteth upon Saturday or Sunday: yet the Romane Church doth now obferveth this fast.

11 Pope *Agapetus* (de consecrat. 3. distict. 1. in the year 533.) did first ordeigne Processions upon Sundays, as *Caranza* alprtestifieth. And the Arians of Constantinople had done the same before, which *Chrysostome* both imitated, and augmented in number and solemnity. So doth *Sozomenus* affirme, *bist. eccl. lib. 8. cap. 8.*

## Sacraments.

1 That there are seven Sacraments of the new Testament properly & truly so called, no Father for a thousand yeares doth either affirme or acknowledge. The sacraments, saith *Isidore*, (that lived 600. yeares after Christ, *lib. origin. 6. capite 19.*) are Baptisme and Chrisme: and the bodie and blood of Christ, *Pasca, de cana*, about the year 990, saith, The Sacraments of Christ in the Catholike Church are baptisme, and the body and blood of our Lord. *Hugo de sancto Victore* in his booke of the sacraments, doth set downe seven of them: but he excludeth penance, and taketh in holy water for one. Nay, some of the Fathers doe expressly affirme, that washing of the feet is a Sacrament, so holdeth *Cyprian de alt. peccat. Ambrose, libro 3. de Sacram. cap. 1.* and *Bernard. Serm. de cana Dom. Lunhard*, and his succeeding traine of schoole-men, were the first that ever directly affirmed, that there were seven sacraments.

2 The Fathers though they doe sometimes give the name of sacraments unto other ceremonies, yet doe acknowledge baptisme, and the Lords Supper to bee the true Sacraments, and the chiefe. Indeed they doe call other things Sacraments, but not in that respect and value that they call these two. So *Augustine. de Symb. 94. Catech. libro 2. capite 6.* saith, that the 2. Sacraments of the Church flowed out of the side of Christ. And *Epist. 1 & 2* bee saith, that the Sacraments are in number most few. And *Reperitur Turicensis, De vitioria verb. De libro 12. capite 11.* asketh this question: What are the chiefeest Sacraments of our salvation? he answereth, Sacred Baptisme, and the holy Eucharist of Christs body and blood, the double gift of the holy Ghost, the one given for remission of finnes, and the other for the dividing of the diyers and multiplied graces. There are some Sacraments, saith *Hugo de sancto Victor. l. de sac. part. 9. capite 6.* wherein our salvation doth principally consist, and is conveyed: Such are the water of Baptisme, and the receiving of Christs bodie and blood. There are other, which though they be not necessarie unto salvation, (because that may be had without them) yet they are helpfull unto sanctification. *Matthew* of Paris in his chronicle writing of *William* the Conquerour, saith, that it

was the opinion of the Fathers, and they had written that the sacraments which are used in the Church, namely, Baptisme, Chrisme, and the Lords Eucharist, haue their effect—by the co-operation of the spirit inuisible. *Alexander Hales*, part. 4. q. 8. art. 2. doth aucter plainly that Christ did by himselfe ordaine but onely two sacraments, Baptisme, and the Eucharist: and he proueth it by the flowing of water and blood out of the side of Christ.

3. The name of sacrament in the Fathers is sometimes taken largely, for any mystery, signe, or figure of some holy and spirituall thing. *Augustine* in his 5. epistle saith, Every signe of a holy thing is a sacrament. In this sense to *Alex. 1. epist. 1.* hoie water is a sacrament: as also in *Aug. 1. 2. de peccat. meritis. & remiss. c. 26.* holy bread, & in *Aug. 1. 19. cont. Faust. c. 14.* the signe of the crosse, &c. To speake all in a word, in this sense there are rather seuenety sacraments then seauen. But sometimes the word [sacrament] is taken properly for the visible signe and seale of the couenant of grace: and in this sense there are not seauen, but two sacraments in the Church. This double vnderstanding of the word [sacrament] *Bellarmine* himselfe doth acknowledge.

4. Neither doe all the Schoole men and canonists acknowledge seauen sacraments of the new Testament, called properly sacraments. For *Durandus* in his first edition of his worke vpon the sentences, 4. dist. 26. denied Matrimony to bee a sacrament, as *Capreolus* doth testifie, in 4. dist. 26. But afterwards in the same distinction, quest. 3. he mitigated his opinion, and put downe, that Matrimony is not a sacrament properly called so, and vniuocally, as the rest of the sacraments are, And so holdeth *Lumbard* himselfe, 4. dist. 26. As *Thomas*, 4. dist. 26. quest. 2. ad 4. doth testifie, And so also holdeth *Hosius*, in *Summa. lib. 1. titulo de sacram. non iteran: Bernardus Glossæ, cap. cum in ecclesiis, de Sim. & cap. honora. 3. q. 2.* And *Paludane* who auctereth this to bee the common opinion of the Canonists, in 4. dist. 26. qu. 1. Some doe also deny that Matrimony lawfully contracted betwene Christians, is a sacrament: so doth *Caicane* in a litle worke of his concerning Matrimony, qu. 1. and *Melchior Canus* in his Relection of Penitence part. 5. and at large, *de cor. com. lib. 8. c. 5.* where for his opinion he quotheth many testimonies out of the decretall Epistles, Councils, Fathers, and Schoole men. Of this opinion is *Francis a Victoria* in his *Summe de sacrum. numer. 2. 44.* and *Martinus Ledesma*, in 2. tom. 4. dist. 44. art. 8. Now many doe holde that Matrimony is not onely a sacrament of the new testament, (as the Councell of Trent, *Sess. 8. can. 1.* will haue it,) but that it is also a sacrament of the old Testament. So will *Hales* 4. dist. 26. art. 1. & 5. haue it, and *Bonaventura* also, 4. dist. 26. qu. 2. and (one that liued before the Schoollmen) *H. de S. Victor. l. 1. de Sac. part. 8. cap. 13. & lib. 2. part. 11. cap. 1.* and of

this minde are many of the later Writers, as *Rossius*, *Hosius* in *confess. Petric. cap. 55.* *Pighius* in *Controv. no. and Alphonsus a Castro*, in the word *nuptie*, here: 3. who defendeth this as the common opinion of the Divines; as also *Petrus a Soto*, lect. 2. de *Matrim. Catharinus* in the question of Matrimonic, expoundeth the word *Sacrament*, *Ephes. 5.* either of the incarnation of Christ, or of the first marriage of *Adam* and *Eua*: and addeth 3. by these topoposie questions (to confesse the truth) it is not so apparant by the Scriptures, that Matrimony is a Sacrament in that sense that the other fixe are called. But hee adjoyneth, Because of the universall consent of the Church, wee confesse Matrimonic to be a sacrament, and not onely because of that law, which commaundeth us to captivate our vnderstanding vnto the obseyance of Faith, but also because they doe inferre Reasons for it.

Ordination of Bishops is not truly and properly a Sacrament, saith *Lumbard*, 4. distinct. 24. and so doth *Alexander Hales*, *Thomas*, and *Bonaventura*. To whom, of the latter sort agree *Dominicus Soto* in 4. distinct. 24. quest. 2. artic. 3. & *de Iure & Infusis*, lib. 10. quest. 1. artic. 2. And *Iosephus Angles*, in 4. distinct. 24. artic. 11. There are some also that deny Deaconship, and the other lower Orders to be Sacraments properly: of which sort *Durandus* is, in 4. distinct. 24. quest. 2. who allegeth many reasons on this side. And *Caicane* in 1. tom. epist. tra. 11. intreating of the manner of giving and receiving Orders: & in 3. part. *Thomas* quest. 64. artic. 4. ad 3. with *Francis a Victoria*, who num. 2. 26. testifies, that this opinion of theirs is most probable. *Lumbard* himselfe, 4. distinct. 24. lib. 1. saith, that the Church in procelle of time, ordaineth herselfe Subdeacons and Acolytes. Looke *Francis a Victoria* in his *Summe*, num. 2. 26. *Thomas* vpon the fourth of the *Senten. distinct. 23.* quest. 1. artic. 4. saith, that the forme of Baptisme and the Eucharist, are extant in the Scriptures, but the formes of the other Sacraments are not so. And yet will hee say, that this is not

5 Our Sacraments are said to be of greater vertue then the Sacraments of the old law, not because theie did but signifie & put in grace, and the other did conferre and bestow it, but because the doctrine wherewith they belong, and the manner of reuection is more apparant, and because they concerne Christ already giuen to vs for vs. Looke *Augustinus* against the *Manichee Faustus* 4. 19. c. 14. & 15. And for the Schoole men, *Hales*, 2. part. quest. 1. art. 4. *Bonaventura*, 4. dist. 26. *Caicane*, 4. dist. 26. *Thomas*, 4. dist. 26. *Angles*, 4. dist. 26. *Art. 11.* the substance that circumsation did giue grace as operis operantur by the worke wrought. And amongst the later writers, *Ioseph Angles*, in 4. dist. 1. art. 3. holdeth the same, and so doth *Francis a Victoria*, de *Sac. num. 2.* adding farther more, that this is the doctrine of all the doctors.

## The worke wrought.

**T**Hat the Sacraments doe giue grace by the worke wrought, that is, that the action of the Minister, or the element of it selfe, and by it selfe, by a corporall vertue, doth actiually, effectually, and immediately giue grace, it hath not bene helde by the Church for whole twelue hundred yeares: but is a scholasticall fiction, approoued by the Councell of Trent.

**3** The Fathers say that the Sacraments doe giue grace, but not properly: (as the saw doth cut, not properly) but symbolically, in a mysticall respect, by reason of their signification and promise annexed vnto them; because when wee vſe them aright as the tokens of grace, God giueth that grace immediately. The man (saith *Hierome in Isa.*) doth but giue the water, but God giueth the holy Ghost, whereby wee are purged from filth, and our bloudy finnes are purged. In like manner *Augustine libro 15. de Trinit. capite 26.* saith. How then can it be that heis not God that giueth the holy Ghost? Nay rather how great a God is hee that giueth God? For neuer a disciple that he had, could giue the holy Ghost: they did pray that it might bee infused vpon those: vpon whom they laid their hands, but they infused it not themselves: which custome the Church doth now obserue it his ouerseers. And in his questions vpon *Leuiticus, libro 3. quest. 84. Moyses* (saith hee) in his ministry did sanctifie by visible sacraments, but the Lord by his invisible grace through the holy Spirit, wherein lies all the fruit and the worth of the visible sacraments; for without that sanctification of invisible grace, what are the visible sacraments good for? A little after: Therefore here we gather, that some haue had invisible sanctification and the benefit thereof without the visible sacraments, — but that visible sanctification which is performed by the visible sacraments, cannot be of any value without that other invisible sanctification. Who so thinkech (saith another, *viz. Author. 99. de Petri & Noho 108. quest. 90*) that Baptisme is after a carnall manner, this man is not spirituall: nor can hee obtaine the gift of God, that belongeth him selfe changed by water, nor by faith; for the water is seene, but that spirit which is not seene, woſkech faith in him. All though God doe giue the Sacrament of grace by wicked men (saith *Pascobus de corp. & sang. Domini, cap. 35.* Yee haue giuen not grace it selfe, but by him selfe to whom is restitution of sins. And to this assertion the scholmen themselves doe agree. We may not by any meanes by (saith *Bonaventura 4. dist. 1. q. 5.*) that there is grace essentially contained in the Sacraments, as water in a vessel, or me-

dicines in a boxe: to vnderstand them so, is erroneous; But they are saide to containe grace, because they do signifie it, and because grace is alwaies giuen in them (vnlesse there be a defect in him that receiues them) it must be so vnderstood, that grace is in the soule, & not in the visible signes. This also hee teacheth, q. 4. and herein hee is followed by *Secutus, Durand, Richardus, Occam, Marſilius, and Biel in 4. d. 1.* & of the later writers very many.

**3** Some Diuines doe deny that grace is giuen by the Sacrament of matrimonie, amongst whom the Master of the Sentences is the cheife, who denieth it in his fourth booke and 26 distinction: And so doth *Durandus* in his third question vpon the same distinction, with which many Canonists take part. And *Godfridus* for one, *tit. de Sacram. non iterandis*, in his summe. The Sacraments (quoth hee) are otherwise diuided, for there are some; wherein grace is giuen: — and other some wherein grace is not giuen, as Matrimonie contracted. *Hestius* in like manner, *lib. 2. tit. de sacram. non iterandis*, saith; This is the third diuision of Sacraments, because there are some that doe giue grace, — and other some wherein grace is not giuen, as Matrimony, eyther in contraction or consummation. Yea, the Extravagans also hold this opinion, *de simonia, cum in ecclesie corpore*. And *Bernard in Apparatu*, saith. We are forbidden to take any thing for the benedictions of those that marie, because by them grace is giuen, but to give or take any thing for matrimonie, is no sinne, — because though it be a sacrament, yet grace is not giuen thereby. Looke also in the Decretalls, *capite Honorantur, 32. quest. 2.* and in other Canonists, part of whom (*Charnius* doth alleage in his Epitome of the fourth booke of the Decretalls, *Part. 2. § 2.* and part are cited in the Censures of the Glosse of the Canon Law, in *Gratian. num. 16 36 55.* and in *Gregories decretals, num. 25. 29. in Sixtum, num. 11.*

## The Ministers intention.

**T**Hat opinion which holdeth Baptisme to be of no force without the mentall and actual intention of the Baptizer, was not knowne vnto *Iuocentius*, as *Angelus* testifieth in his Summe, where hee saith, That it is not necessary vnto true Baptisme, for the Baptizer to haue in his minde to doe that which the Church doth. The Priest (saith *Christophorus Hom. in Iohan. 85.*) tendereth both tongue and hands: So *Nicholas* the Pope saith vnto the Bulgare demands: You asseure, that there is a few amongst you, yee know not whether hee bee a Christian or a Pagan, who hath baptized many of you; Truly if hee have baptized the in the name of the Trinity, they

they are not to be rebaptized. There is no other intention of the minister required (saith *Catharinus tract. de Sacram. Missi. Sacram.*) but that hee intend to doe that outwardly which the Church doth, though he himselfe neither beleve that there is Church, nor that there is any spirittual effect of Baptisme. But this was some invention of the schoolemen who could not make new articles of faith, and if this opinion be admitted, I would faine know of the Papists, how they are able to shunne Idolatry in the worshipping of the Sacrament in their masses for they know that no man can be certaine of the intention of him that consecrath it,

### The Character.

**A**N unremovable character, which may be imprinted in the soule, and consist there without grace, even in a man damned, is never spoken of either in the Scriptures or Fathers. The first tradition of this Character (saith *Durandus l. 4. dist. 4. q. 1.*) we have from *Dionysius Areopagita*, who seemeth to agree with what we have said of the Character: for hee reciteth a certaine custome observed in the Primitive Church at Baptismes of men grown, namely the Bishop did lay his hands upon him or her that was to be baptized, signing them with the signe of the crosse, and commanding them to bee written amongst the names of the Christians, thenceforth to be with them admitted unto the other mysteries: and this exterior rite in Baptisme was the characterizing of them, nor did hee meane any other Character. *Scimus in Sent. 4. dist. 6. q. 9.* thinke it impossible to prove the Character either out of Scriptures or Fathers, but rather that wee must beleve it, because of the authority of the Church. And *Biel. in 4. dist. 6. quest. 1.* doubteth whether the Church have defined that there is such a Character: adding that there is but one authority (namely of Innocent the 3. cap. *Majestas. tra. de Baptismo*) which maketh for the Character.

The ancient writers by the terme Character doe sometimes understand the external forme, order and ceremonie of Baptisme, or Baptisme it selfe: and in their writings, to impresse or infix the character, is to baptize or to profess the faith in Baptisme. I attend unto the faith in the name of the Father, the Sonne, and the holy Ghost, (saith *Augustine. Ser. de gest. cum Emerito*, this is the Character of my Lord and Imperour, so calling this Character did hee command his disciples (for rather companions) that they should baptize in this name: whom they gathered into his tents, saying, Goe baptize all nations in the name of the Father, the Sonne, and the Holy Ghost. *Paul* did seare,

**A** because hee knew that this Character was commanded by God to be infixed upon all men—and a little before, What meane I when I say, the *Apollon* hath not sealed with his owne Character? *Demetrius* hath not baptized in *Demetrius* his name. And in his second booke against *Peramion* cap. 13, he saith, the Character is in the bodies: And cap. 108. hee calleth Baptisme it selfe, the Character, *lib. 2. contra he. Pessilon*.

**3.** The Character or seale of baptisme in the Fathers doth oftentimes signifie the gift & grace of the holy spirit. We are signed with the spirit, saith *Ambrose de spi. Sancti l. 1. cap. 6.* that we may keepe his splendor, & image, and grace which is still the spirittual seale. And of this opinion is *Theodore, Haymo, Primasius Anselmus*, and *Thobysias*, upon the 2 *Cor. 1. v. 21.* We as his sonne (saith *Chrysostome. hom. 2. in Eph.*) are signed with the holy Spirit.

### Baptisme.

**T**He Fathers held Baptisme to be absolutely necessarie in those that are of yeares of discretion. Testimonies.

The Catechumenist (saith *Ambrose. lib. de his qui inuasiunt. cap. 4.*) beleeveth—but unlesse hee be baptized—hee cannot obtaine forgiveness of sinnes: nor partake of the gift of spirittual grace. To obtaine the kingdome of heaven (saith *Augustine. lib. 4. de Bap. c. 21.*) the Catechumenist wanteth baptisme, even as he wicked that is baptized wanteth the true conversion: & *tract. 13. in Iuan.* How well soever the Catechumenist doth professe, yet beareth he the burthen of his sinnes, not can he lay it off, untill he attaine unto Baptisme. The same likewise beaverth in his 1. booke, *de anim. cap. 9.* From that moment (saith the Author, *de fide ad Per. cap. 3.*) wherein our Saviour said, unless a man bee borne againe, without the Sacrament of Baptisme no man can obtaine heaven, or everlasting life, saving those that being without Baptisme, shedde their blood for Christ in the Church. We beleve (saith the Author of the booke, *verbo domini. 74. in August.*) that the way of salvation is open unto the baptized. We beleve that no Catechumenist, though dying in good works, can be capable of everlasting life, except by martyrdom, wherein all the sacred things of Baptisme are fulfilled: *Nazianzen. de. Orm. 40. de Bap.* saith, that the Catechumenists are upon the threshold of piety, unto which they chuse by Baptisme: And againe, that some are deprived of Baptisme: either by infirmitie, or some sudden chance, where by they are not delivered from the enjoying of good thoughts, they are freed from it. This holdeth of many, to whom they deny, this contrition sufficient to obtaine the first grace, though there be in a desire of Baptisme.

2 Concerning infants, *Augustine, de orig. anime, l. 2. c. 12. & l. 3. cap. 9.* teacheth us this: Beleeve not, neither teach that infants dying before Baptisme, can bee capable of the remission of their originall sinne. Teach not this if thou wilt bee a Christian. And this hee teacheth, *viz. epist. 28. ad Hieron. & de natura & grat. cap. 8.* So doth *Fulgentius, de fide ad Pet. cap. 30* *Chrysostome, hom. 40. in 1 Cor. Ambrose, de Abraham. lib. 2. cap. ult. Isidore, lib. 2. de offic. cap. 24* *Gregory, lib. 7. epist. 53. and Innocentius I II. in cap. M. 10. de Bap.* We are not ignorant (saith the Author of the calling of the Gentiles, *lib. 2. cap. 8.* or rather, *24.*) how great a cause of foolishnesse it would be unto the heart of the faithfull, if in the Baptisme of Infants there were nothing to bee feared of others negligence, and of their mortality. This hold they. But some of these, & chiefly *Augustine*, and *Ambrose*, being out of their fervent disputations with the *Pelagians*, who denied originall sinne, and many others, doe sometimes abate much from the strictnesse of that assertion. For so doth *Ambrose* in his oration upon the death of *Valentinian* the younger, speaking unto the sisters of *Valentinian*. But I perceive you lament (saith he) because *Valentinian* did not enjoy the Sacrament of Baptisme. Tell me, what is there in you besides a will and a desire? But this desire hee had long since, to be — made a member of our head Christ, and signified, that he would forthwith be baptized of me. — Hath not he therefore that grace which he desired? hath not he what he required? And a little after. Doth this move you that these mysteries were not celebrated with solemnity? then are not the Martyrs crowned that suffered being Carcenists: for they should not bee crowned, unless they be entred into our mysteries: but if they be washed in their own blood, then did his (*Valentinians*) piety and good desire purifie him. And above in the same oration: I did lose him whom I hoped to have regenerated in the Gospell: But hee did not lose that grace hee to desired. That suffering doth sometimes fulfill the place of Baptisme, *S. Cyprian* gathered no small prooffe (saith *Augustine, de Bap. contra Donatist. lib. 4. cap. 22.*) from the unbaptized theefe, to whom our Saviour said, To day shalt thou be with me in Paradise, which thing I my selfe often times considering, doe find that the defect of Baptisme is supplied not onely by suffering, for the name of Christ, but also by faith and conversion of heart, if that peradventure the strictnesse of the times doe not allow conveniency for the celebration of this mystery of Baptisme: — therefore, how greatly available that of the Apostle is: with the heart we beleeve unto righteousness, and with the mouth we confesse unto salvation even without the visible sacrament of baptisme, was declared in that theefe: and is then invisibly fulfilled when the mystery of baptisme is

wanting by reason of instant necessity, and not of contempt of religion. And in the 23. chapter, thus: Even as in the theefe that through necessity lacked the corporall baptisme, his salvation was perfected, because through his godly faith hee had that baptisme spiritually: so when we have this piety ready, though we want that which the theefe wanted by reason of necessity, yet is our salvation established unto us. And in his question upon *Leuiticus, lib. 3. cap. 84.* he affirmeth, that hereby it is gathered, that some have bin invisibly sanctified without the visible sacraments. *Bernard Epist. 77.* having alleaged these foresaid testimonies out of *Ambrose* and *Augustine*, joyneth this: Beleeve me, from these two pillars (*Ambrose* and *Augustine*) I am very hardly withdrawne. I say, that with these I cōfesse my selfe either to know aright or to erre, beleeving that a man may bee saved onely by faith, and a desire to receive this sacrament, though death afterwards, or any other invincible power doe prevent and anticipate the fulfilling of this godly desire. And it is worthy observation, whether it was for this, that our Saviour when he said, who-soever beleeveeth and is baptized shall be saved, but of his herd and vigilancie did not repeate, Who-soever is not baptized, but onely, Who-soever beleeveeth nor shall be condemned. Hereby intimating unto us, that onely faith is sometimes sufficient unto salvation, and that without it nothing is sufficient. *Innocentius* the third in his Decretals in the chapter, *Apostolicam de presbytero non baptizato*, writeth thus unto the Bishop of *Cremena*: I answer thus unto your demand, that the Priest whom you wrote unto me to have died without the water of baptisme, because he continued in the faith of our holy mother the Church, and in the confession of the name of Christ, is absolved from his originall sinne, and hath attained the joyes of his celestiall country. This wee doe undoubtedly affirm. Look also in the chapt. *Debitum de Baptismo, &c.* In like manner *Gerſon* in the third part of his Sermon upon the nativite of the Virgin *Mary*, saith, It is evident that God doth not tye the mercy of his salvation unto the common lawes of Christian doctrine, or unto the sacraments themselves, in such manner, but that without prejudice of the said law, hee can sanctifie the children that are not yet come forth of the wombe, with the baptisme of his grace, and the vertue of the holy Ghost. Wherefore it is the duty of women with child — diligently to poure forth their prayers unto God, — that if the child yet unborn doe perchance die before it can bee partaker of the grace of baptisme, that Iesus Christ that most high Priest would vouchsafe to consecrate and bless it with his mercy, by preventing [all inconvenience] with the baptisme of his holy and blessed spirit. The Church (saith *Biel* in 4. distinct.

difficult 4. 2.) hath not yet set down any general help for the infants that are as yet in the wombe. But unto whom is the thought of the Lord revealed?—Hee therefore thought good to institute remedies against the malady of sinne in the Church, by ministering the Sacraments unto such as may be knowne by the Church: but the remedies for those that are not yet come into the world, those hath he reserved in his owne onely power, whom at his owne pleasure hee can both blesse and sanctifie without other exteriour remedie, as wereade in the Scriptures hee hath already dealt with some. Moreover, that which is but a privilege unto few, can hee impart unto whomsoever he will, who hath not bound his owne power unto the Sacraments. *Casertane* upon the third part of *Thomas* his summe, *quest.* 68. *art.* 1. and 2. averrith, that in the case of necessitie the desire of baptism by the parents is sufficient for the salvation of the children. And this hee there confirms by sundry reasons. And upon the same question, *art.* 11. hee proveth, that the child being in danger in the wombe may be saved by baptism, nor done indeed, but in the desire of the parents, with some blessing of the child, and offering of it unto the Deitie, with invocation of the Trinitie. And this is very earnestly defended by some of the later Writers, as *Talmanus Segehergenfis* lib. de 7. *Sacram.* cap. 1. *Thomas Eliensis Neopolitanus* in *clipeo adversus heres.* cap. de *Bap.* art. 3. and *George Cassander*, lib. de *bap.* *infantum*.

3 The Fathers after the same manner held the supper of the Lord to bee necessarie for infants unto salvation, by an Apostolike tradition. *Dionysius Aropagitus*, De *Eccles.* *Hierarch.* cap. 2. *part.* 3. after the receiptall of some rites of baptism, adjoyneth: Lastly, the Priest bringeth him being thus made perfect, unto the most blessed Eucharist: and giveth him the deifying communion of the consuming sacraments. And likewise *cap.* 7. *part.* 3. This also (if the bishops doe reach Divinitie unto unfit auditors) seemeth rightly ridiculous, that infants not yet being able to understand any divine thing, should be made partakers of sacred baptism, and of the highest signes of the most blessed communion.

Will not those [infants] say at the judgement: Wee have done no evil, nor have wee condemned Gods Sacraments to turne unto prophane corruption, it is another faithfulness that hath destroyed us, our parents to us have proved parricides?

4 That which your brotherhood saith, that they [Pelagians] doe teach of infants, (saith *Innocentius* 1. unto *Augustine*, *apud August.* *epist.* 193.) that they may be dignified with the reward of blessednes without baptism, is manifest foolish: for unless they do the flesh of the sonne of man, and drinke his blood, they shall not have life in them: This is: *disc.* *Ambro.*

his opinion, *Liber de his qui sacris mysterijs initiuntur.* cap. 7. and 8. and *Augustine*, lib. 1. de *peccat. merit.* & *remis.* cap. 20. as these words of his doe testifie: Dare any man affirme that this sentence belongeth not unto infants? and that they may have life in them without the participation of this body and blood? because hee doth not say, Whosoever eates not, as hee saith of baptism, whosoever is not borne againe; but, unless you eate, speaking as it were unto them who can heare and understand him, which infants cannot doe. But he that holdeth this, doth not observe that if this saying binde not all,—it is needlesse for the elder age to observe it. And in the same booke and 24. chapter, From whence but from an ancient and Apostolike tradition (as I thinke) by which they hold it as a doctrine grounded in the Church of Christ, that no man can attaine either to the kingdom of God or to everlasting life, without baptism or participation of the Lords supper.—If therefore so many and so great testimonies of Divinity doe all consent, that neither salvation nor life eternal is to be hoped for of any man, without baptism and the bodie and blood of Christ: in vaine doe we promise salvation unto infants without these. This *August.* doth almost every where affirme, *vid.* *epist.* 23. & 107. & *contr.* 2. *epist.* *Pelag.* l. 1. c. 22. & *cont. Iul.* l. 1. cap. 2. & l. 3. cap. 12. and to doth the Council of Toledo, can. 11. *Ordo Romanus*; *Alcuinus* de *divi offic.* cap. de *Sa. Pate.* and *Rabanus Maurus* in his first booke de *Instit.* *Cleric.* cap. 25.

4 The Fathers used some rites and ceremonies in Baptisme, which are now omitted in all places universally: the kissing of the child which was to be baptized. In *Cyprian*, l. 3. *cap.* 8. use of milke and honic: in *Tertull.* lib. 1. *cont. Marcion.* use of milke and wine: in *Hierome* in *Isa.* cap. 54. washing of the feet; which *Cyprian* saith, was instituted of Christ, to be observed for ever, lib. de *un.* *Christi.* *Augustine* reckoneth a great company of others now quite neglected, in his *Symbol.* ad *Carenum* lib. 4. *cap.* 1.

5 It was an use for the Baptizer to blow in the face of the Baptized; and also the party Baptized used to exorcisme the Devil whom he renounced. This testifieth *Cyprian*, errata the author of the booke *De duplici Martyrio*. Thou hast denounced perpetual enmity [with the devil] thou hast renounced all his pompes and pleasures; thou hast blowne them away, thou hast kissed them out, and sworne unto the doctrine of thy Redeemer.

And *Rabanus Maurus* lib. 1. *cap.* 27. de *Instit.* *Cler.* saith, that the wicked powers are exorcised; and blowne away by the baptized.

Then when he hath placed him [being attentive and teaching him his hands] towards the West, saith the Author of the *Hierarchie*, hee commandeth him to exorcisme Satan thence; and with this to rehearse the words of his abrenunciations. But the Romish Church hath

His commentaries upon both articles is most judiciously and fully set out of the late editions. Looke therefore in the edition of Paris 1511. or some other ancient one.

hath already long agoe abolished this custome and ceremonie.

6 In ancient times the water of baptisme was consecrated and blessed with prayers and ceremonies of oyle and the crosse, before the use and administration of it: and this they [erroniously] held necessary, because the water hereby might receive the vertue of regenerating. This is mentioned by *Cyprian* in his 70 Epistle: by *Ambrose* in his first booke de *sacramentis* ca. 5. et de *ijs qui mysterijs initiantur*, and by other authors, *Apud Aug. Tom. 9.*

7 In the beginning of the Church (the purest times) they used to baptize out of the church in wells and rivers. *Walfrid. Strabo de rebus eccles. l. 2. c. 6.* testifieth this in these words: Wee must know that at the first the beleivers were baptized simply in floods and fountains. So was the Eunuch in the Acts of the Apostles. But in proceſſe of time they ordained vessels for baptisme, called Fonts, but these at the first were used without the Church. You first entred the porch of the house of the font, saith *Cyril* in his first *Catech.* Thou buildest that Font that standeth betwene the two Churches, saith *Paulinus* in his 12. Epistle to *Severus*. Such a saying hath *Nazianzen* also in one of his orations. Then at length these vessels were appointed to be placed in the Parish Churches, by the decre-talls. *dist. 4. cap. 106.*

### The Sacrifice of the Masse.

A Sacrifice of Christ in the Masse, being proper, real, and propitiatorie for the living and the dead, in the hand of the priest, was not admitted into the Church for the space of twelve hundred yeares after Christ: for it was not knowne in *Luther*'s time, *lib. 4. dist. 12.* And it differeth in all respects from the Sacrifice that the Fathers speake of. For first, they held the Sacrifice without transubstantiation, as hereafter shall bee manifested: but this is not so held. Secondly, the Fathers Sacrifice was offered by the whole Church, being the oblation of all the faithful. We call (*saith Iustine, In dialogo cum Tryphone*) how many soever we be that are called after the name of Iesus Christ, — are made truly the Priests of God, as he himselfe testifieth, saying that every where hee would have pure and acceptable Sacrifices offered him. And this is also provable out of *Augustine, Contra Faustum, lib. 20. cap. 18.* Now the Popish Sacrifice is offered by the priest. Thirdly, the Fathers Sacrifice was sanctified by the faith of those that offered: Every mans Sacrifice (*saith Augustine, Contra Iovinianum, lib. 2. cap. 52.*) in such as — hee himselfe is that cometh to receive it: all things are pure unto the pure: yea in the very Missall the priest prayeth unto God to accept

A that Sacrifice as the Sacrifice of *Noah*: whereas on the contrary side the Popish Sacrifice doth sanctifie those that doe offer it. Fourthly, the Fathers Sacrifice was the whole action of the Supper: this new one is but the offering of the bread: To knit up all in a word; that was a typicall and figurative Sacrifice: this a substantiall one accounted, wherein Christ himselfe is offered unto God.

2 The fathers used to call the Supper of the Lord, or the whole action of the Supper, a Sacrifice: as they did also the whole forme of Gods religious worship: and that for divers respects, and in divers meanings. First, because there was therein an offering and giving of almes, bread, wine, &c. which are a spirituall Sacrifice, out of which the signes themselves in the communion of the Eucharist were taken, and the almes were bestowed upon the poore. But Christ (*saith Irenaeus, lib. 4. cap. 32.*) giving counsell to his Disciples to offer the first fruits of his creatures unto God, not as to one that stood in need thereof, but to shew themselves neither unfruitfull, nor ungratefull, tooke the creature of bread, and gave thanks, saying this is my body: And in like manner he consecrated the cup, which un-to is of a creature, to bee his blood, and taught us a new oblation of the new Testament, which the Church receiving from the Apostles, doth offer throughout the Univer-sall world, unto God that giveth us nourishment, being the first fruits of his gifts in the new Testament. Thus art rich and wealthy (*saith Cyprian, lib. de oper. & Elemos.*) and dost thou thinke that thou dost celebrate the Lords mysteries, when thou never regardst the almes basket? comming to these mysteries without Sacrifice, and taking part of that Sacrifice which the poore hath offered? Amongst those, one *Hilarius* (*saith August. Retract. lib. 2. cap. 11.*) being moved, spoke bitterly against a custome then used at Carthage, of singing hymnes out of the Psalmes at the Altar, either before the oblation, or after the offering was distributed to the people. It is lawfull to offer nothing at the Altar (*saith the fourth canon of the Apostles*) but fresh eares of corne, — and incense at the time when the holy oblation is celebrated. And the Romane Missall saith, Lord receive the prayers of thy people, with the oblations of their Sacrifices.

Secondly, they used the name of Sacrifice metonymically, because in these oblations there was a representation of that Sacrifice that was offered upon the crosse, or like a spectacle or shew wherein the Sacrifice of Christs body and blood accomplished on the crosse, is shewed and delineate unto the eyes of the faithful, described as it were in a tableland in this sense it is called *unbloody*: as a Tragedy which represented some bloody warre, is called an *Unbloody warre*. For signes and Images are called by the names of those things whereof



whereof they are signes and Images : so that by this it appears that an unbloody Sacrifice is no real Sacrifice. We offer (saith *Eusebius lib. 1. ca. 10. de demonst.*) an unbloody, and reasonable Sacrifice. And *Clement in his constitutions lib. 6. cap. 23.* saith, that all the bloodie Sacrifices of unreasonable creatures were by Christ changed into a reasonable, unbloody, & mysticall Sacrifice which is celebrated in remembrance of his death, by the signes of his bodie and blood. We celebrate an unbloody sacrifice by our duty in the Churches, saith the Council of Ephesus unto *Nestorius* in *Epist. Liturgic.* the offering is called the unbloody sacrifice of minde and soule.

And *Lambard* in the 4. of his *sermones*, diff. 12. denieth that that which the priest offereth, is truly and properly a sacrifice, or immolation, but he will have it so called, because it is a memoriall and a representation of the true and sacred immolation and sacrifice which was offered upon the altar of the crosse. And a little after, These annuall commemorations doe but onely represent that which was done long agoe: and to make us to bee moved, as if wee saw the Lord upon the crosse. In like manner *Thomas Aquinas. 3. par. q. 83. art. 1.* saith, that the celebration of the Sacrament is called immolation for two reasons: first of all, because as *Augustine* saith, Signes are called by the names of the things whereof they are signes, secondly, because by the Sacraments wee are made partakers of the death of Christ our Lord. There is not therefore any iteration of that sacrifice which was finished upon the crosse, and is held by the Fathers to bee the onely and singular sacrifice. So it is held by *Augustine* in three or foure severall places, viz. *Enchirid. ad Laurent. cap. 33. & de Trinitate lib. 3. cap. 13. & lib. 3. contra secundam epist. Pelag. cap. 6.* Thirdly, the Sacrament is called a sacrifice by a metonymie, because it is a commemoration, and also a representation unto God the Father of the Sacrifice of Christ offered upon the crosse. In this sacrifice (saith the author of the booke *de fide ad Pet. cap. 19.* there is a thanksgiving, and a commemoration of Christs bodie which hee offereth for us, and of his blood which he the same Christ shed for us. We offer no diversitie of sacraments, as the high Priest, (saith *Chrysostome Hom. 17. in Hebræos*) but still one and the same, or rather wee make a commemoration of a sacrifice. And *Ambrose lib. 4. de sacram. cap. 6.* saith, Therefore in memorie of his passion, and resurrection— wee offer unto thee as a sacrifice—his bread.— But this oblation is intentionall, not real, and it is by the Fathers so called, after *S. Pauls* phrase, as they call it unbloody. Look *Eusebius* his testimonie afore-cited lib. 1. de demon. *Eusebius* and *Clement*. And in this sense the faithfull in their prayers doe offer Christ as a sacrifice unto his Father for their finnes, in being wholly caryed away in

A their mindes and affections unto that onely and true sacrifice, thereby to procure and obtaine Gods greater favour unto them. Fourthly, it is called a sacrifice, because it is an application of the sacrifice offered upon the crosse, unto our selves by faith. By which we are as it were newly sprinkled with the blood of Christ. When thou seest God offered (saith *Chrysostome lib. 3. de sacerdot.*) the Priest bowed upon the sacrifice, and powring forth his prayers therupon, and all the communicants as it were purged with that precious blood, dost thou thinke thy selfe to be upon the earth, or amongst mortall men, or rather art thou not translated incontinently into the heavens, where being sighted of all carnall cogitations, thou dost with a pure and naked heart and soule, fall into contemplation of the celestially joyes? Christ once dyed upon the Crosse, and then was offered up in himselfe (saith *Lambard 4. diff. 12. tit. 17.*) but he is daily offered in the Sacrament, because there is therein contained a remembrance of that which was done but once. *Thom. Aquin. 3. par. 83. art. 1.* saith, that the celebration of the Sacrament is called a sacrifice, because by the Sacraments wee are made partakers of Christs death. In this sense was the celebration and participation of the Lords Supper, called the offering of the sacrifice, untill 800. yeares after Christ. *Regino Chron. lib. 2.* It remaineth now my sonne (saith *Adrian the 2. Pope* unto *Lutherus*) that you come unto *S. Peters* Confession, where we, by Gods help, will offer the saving sacrifice, not so much for the health of your body, as your soule, wherein you must partake with us, that by this participation of Christs body, you may deserve to be incorporated againe into the Church, from whome you seemed to be separated. And then the solemnitie of the Masse being ended, the Pope inviteth the King unto the Table of Christ, and taking the body and blood of the Lord in his hand, hee speaketh thus unto him: If thou dost know thy selfe guiltlesse of this forbidden—sinne of adultery,—come unto this table confidently, and receive this Sacrament of eternall salvation to the benefit of thy soule, and the forgiveness of thy sin. Fifthly, it is called a sacrifice, because of the sacrifice of prayers, praises, and thanksgivings, from whence the whole Supper is called the Eucharist. *Iustin. in Apolog. 2.* reciting the manner of celebrating the Lords Supper testified at that day amongst the Christians, saith thus: We all arise and offer our prayers, which being finished, bread, wine, and water is brought forth, and he that is chiefe, offereth his prayers and thanksgiving, as he can, and the people sing unto him. It becometh us (saith *Prudent. lib. 5. cap. 34.*) to offer our oblation unto God, and to shew our selves thankfull unto God the Creator: in pure doctrine, and faith without hypocrisie, in sinneles hope, in fervent love, offering the first fruits of all creatures unto

unto him: and this pure oblation the Church onely offereth unto God the Creator: offering it with thanksgiving. Lastly, it is called a sacrifice by a Synecdoche, because in the supper wee offer our selves unto God, so be consecrated unto him, and leave him in body and soule. This is the sacrifice of the Christians (saith *August. de Civ. Dei. lib. 10. cap. 6.*) We being many, are all one bodie in Christ, which also the Church doth frequent in the Sacrament of the altar which is knowne unto all the faithfull, wherein is shewed unto them, that shee is offered in that oblation, which shee doth offer. But it is merite (saith *Gregory. Dialog. lib. 4. cap. 59.*) that when we doe these things, wee doe sacrifice our selves unto God in contrition of heart; because wee, that celebrate the mysteries of the Lords Passion should imitate that which wee doe, for then shall it bee a true sacrifice unto God for us, when we make ourselves a sacrifice.

3. The Fathers when they vse the word sacrifice, doe speake after the Jewish manner, aluding unto the worship and sacrifices of the law. So that in difference of the offerings of the law, they call the very signes an unbloody sacrifice. Christ did first of all offer unto God the Father, bread and wine an unbloody sacrifice (saith *Phoebus. in Oecumenius.*) And *Damasce* citeth these wordes of *Atanasius*: Omitt not to burne oyle and waxe at the sepulcher, calling upon Christ the Lord, for they are acceptable unto God, and doe returne great recompense. For the oyle and the waxe are the burnt offering, and the offering of the unbloody sacrifice is the propitiation.

4. To sacrifice, and to offer in the Fathers is understood by a metaphor of the celebration, execution, and action of all ecclesiasticall matters tending unto the worshipp of God. *Origen* upon the epistle to the Romans 2.2. for, circumcise, saith, offer the blood of circumcision. And *Tertullian lib. 4. against Marcion*, calleth thanksgiving, oblation: And writing unto *Scapula*, for to pray for *Cesar*, hee putteth, to sacrifice for the Emperour. And he used this forme of speech the more freely, because it was imputed as a crime against the Christians, that they would not sacrifice, nor offer for the Emperour. So in like manner *Euseb. Demonstr. l. 1. cap. 10.* for to honour God, putteth, to sacrifice prayers and hymnes, And *Cyprian. lib. 2. epist. 3.* for, to celebrate the Communion, putteth, to offer the sacrifice of the Passion. And *Epiphanius Hares. 79.* for, to preach the Gospell, putteth, to sacrifice the Gospell: And *Cyprian* againe, 4. 3. 13. *epi. serm. 5. de Lapsis*, for, to celebrate the *Eucharist*, putteth, to offer the bread and the cup.

5. Sometimes, to offer sacrifice, and to offer the body and blood of Christ, is figuratively, to represent them in the Sacrament, not to offer any proper sacrifice, nor to offer properly, And in this sense they say that

A Christ is crucified, and dead in the Sacrament. But there is no Masse, no not the canon of the Masse at this day, that saith: that Christs bodie is really, properly, and substantially offered. But suppose it be a reall sacrifice, doe now but mark the blasphemies of the canon, which teacheth first, that Christ is out of the favour of his Father: secondly, that the Father accepteth Christs bodie as the libe out of the hand of *Abel*: thirdly, that Christ hath a mortall Mediasour: fourthly, that there must be an Angell to beare the bodie of Christ into heaven.

B 6. Most of the Fathers doe hold that *Atelchisiodecte* offered not bread and wine unto God, but unto *Abraham* expressly: So affirmeth *Tertullian Contra Iudeos*, *Ambrose de Sacram. lib. 4. cap. 3. & epist. ad Heb. cap. 7.* *Epiphanius Hares. 55.* *Chrysostome in Gen. hom. 36. & in Psal. 109.* the author of the questions of both the testaments, 9. 109. *Damasce de fide orthodoxa, libro 4. capite 14.* and *Lambard libro. 4. distinct. 8.* Besides, they make a similitude betwene him offering bread and wine unto *Abraham*, and Christ offering himselfe unto us partly on the crosse, partly in the supper. Melchisedeke never dreamed of offering Christ unto the Father in the supper.

C 7. The supper of the Lords called a true and full Sacrifice, not in that Christ himselfe is therein substantially offered, but in that, both in the truth of representation, and truth of the effect of the Sacrifice of the crosse, which wee obtaine in the communion, and likewise it is called true, because therein the Church doth truly offer her selfe unto God, as *Augustine* testifieth, *lib. 10. de civ. Dei. c. 20.* and also because it is the figure of the truth, that is, of Christ offered, whom the Sacrifices of the old Testament did shadow. *Hierome* in his commentaries upon *Amos. cap. 5.* saith, that to fast, to give almes, and to promise chastitie, are true Holocausts, that is, whole burnt offerings.

D 8. The Phrase (*Missa facere*) used in some of the Fathers, viz. *Amb. l. 5. ep. 33.* doth not signifie to say the Popish Masse, but to dismisse some out of the assembly. I remaining in my duty, began to dismisse them. Thus saith *Suetonius* in *Caligula. cap. 25.* And behold, after the Sermon the Catechumenists are dismissed (saith *Augustine, de temp. Serm. 237.*) [*is Missa (catechumenis)*] but the faithfull will remaine. And hereupon the communion was called *Missa* figuratively, because when it began, there was a dismissal of some. And this order held for 600. yeares, as *Isidore* testifieth, *Origen. l. 6. c. 19.* Now the Popish Masse observeth no such custome. Therein is no dismissal, nor doe all that remaine receive the communion; wherefore Masse indeed is the excommunication of the people. Vnto *Gregory* of *Tewin*, and *Pope Gregory* it is a new Phrase, and they out of propriety doe vse *Missa facere*, for to celebrate the

the Supper. The word *Missæ*, is but seven times (that I can finde) in all the Fathers that lived before those two, and that in a quite contrary sense.

9 Besides, *Missæ* in the Fathers signifieth publick meeting to the communion, and to prayers, or the solemne dismissal of that meeting, or even the forme of their religious worshipping. *George Cassander, pref. in præses suas*, saith, that the name of Masse and Collect, and to make Collects and Masses, is all one in signification with συναγωγή, to meet together, συναγωγή, to make congregations, and ἐκκλησία, to gather together. And he addeth, that as there can be no Masse where there is no Collect, so there can be no Collect where there is no Masse. So doth *Epiphanius* the translator of the Tripartite history say, that a Collect is a prayer which is rehearsed in some collected congregation, and a Masse, because there is dismissals of some from that congregation. *Leo, epist. ad Dioscorum*, distinguisheth between the Masse & the sacrifice, And the Mileitane Councell, *cap. 12*. taketh prayers and Masses both for one thing. So that the name of Masse had in those dayes a farre other signification than it hath now.

10 The table whercon the communion is celebrated, is called an altar, not properly, but by a figure and allusion: and hereupon sometime it is called an altar, sometimes a table. The table of my spouse (saith the Author, *lib. de calum. agr. Dom. in Augustino*) hath holy bread, and an holy cup. None say so (saith *August. con. lit. Petil. lib. 2, cap. 47*) but those that receive life from the Lords table, as *Peter* did. And, *ad Bonifac. Epist. 50*. They rushed in upon him with horrible violence, and furious cruelty, with clubs, and suchlike weapons, as he stood at the altar, — breaking downe the wood of the said altar most barbarously. And the Fathers deny (some of them) that they have any altar properly taken. *Celsus* (saith *Origen, libro 8. contra Celsum*), saith, that altars, and images, and temples, doe flye from us, lest they should be built. Our altar (saith *Clement Alexandrinus, Strom. 7*.) is an earthly gathering together of such as doe apply themselves to prayers. And a little after. A just soule is a truly sanctified altar. *Arnobius, l. 6, contra gentes*, saith, that the heathen did accuse the Christians, because they did not make them altars. About the 400. yeare the use of altars began, but not for sacrifice, but for the honour and memory of the Martyrs, as the 5. Councell of Carthage doth record, *capit. 14*.

11 Sometimes the Fathers doe use the word *sacrifice* abusively. So doth Saint *Ambrose* in his booke *Ad virginem lapsam*. If thou hadst died as others do (saith he) thy parents would have sorrowed a little, because of naturall affection: but they would have exulted in joy, that they had sent an unspotted virgin before them, a living sacrifice unto the

A Lord, and a propitiatrix for their finnes. And of his brother *Savynus*: Vnto the Almighty God do I offer this innocent soule, unto thee I offer this my sacrifice, accept of this brotherly gift, of this priestly duty: I doe send these my sacrifices before me.

12 The oblation for the dead, and the oblation of the dead, do differ greatly. The offering of the dead was money gathered of the living before their death, for the use of the poore. The other was money gathered by others, for to make commemorations for the dead, and to give thanks for them. *Origen* upon *Iob, libro tertio*, saith, that the Christians did use to give meate, and other gifts, at the memorials of the dead, for the use of the poore, and the clergy. *Augustine, de Confess. lib. 6 cap. 2*, saith, that his mother carried with her, potage, bread, and wine, unto the memorials of the Martyrs and Saints. But yet *August.* doth reprehend this custome in his 8. booke *De civitate Dei, c. 27*. Whosoever use to carry their banquets thither (saith he) which truly the better Christians do not observe, and in many places of the world there is no such custome) yet whosoever doe this — they will have them sanctified there, — in the name of the God of Martyrs.

13 The Fathers were of opinion, that the oblation in the Supper did benefit the damned, as *Augustine* saith, *Enchirid. cap. 1000*, to make their damnation more tolerable, which is also confirmed by *Innocentius III. in capite cum Maribus, de celebrat. Missæ*, in his decretals: And they held also, that it helped the Saints: witnesse *Ysidor, contach. 5. Cyprian, epist. 54, c. 37. August.* in his 22. booke, *de civitate Dei, cap. 10, & Chrysostome* upon the Acts, *hom. 21*, also they held that hereby their reward might be increased, *Chrysost. hom. 32, in Math.*

14 These phrases, to offer for the dead and to sacrifice for their sleep, used in *Tertullian*, and *Cyprian*, do signifie nothing else but to rehearse their names in the Communion, and to give thanks for them, and to shew other signes of joy, by banquets, doales, &c. Look in *Cyprian* ninth epistle of his first booke; and in his 14. Epistle of his third booke; as also in *Chrysostomes hom. de Martyribus*. In this sense the Lords Supper for 400. yeres after Christ, was called an oblation, or a sacrifice for the dead, because there was therein continued a commemoration for the dead.

15 The Fathers sometimes doe plainly disallow this proper, recall, externall and often offered sacrifice of the body and blood of Christ for the remission of finnes. *Lactantius, in Epitome divin. Instr. capite 2*, saith, that those things which are done with the hands, or without a mans selfe, are no true sacrifices. Truly I, saith *Iustine Martyr contra Triphton*, do account prayers and thanksgivings, if they be performed by worthy men, for the onely perfect and acceptable sacrifices unto God; for those onely are the things which

the Christians have received to execute. We have our sacrifices, saith *Cyril of Alexandria*, l. 1. *contra Julian*: namely, spiritual and mental; — for we offer unto God a sweet smell, all the virtues, faith, hope, charity, justice, continence, obedience, gentleness, perpetual praises, and other virtues. For this sacrifice, being not carnall, but pure & plaine, in the incorporall nature thereof is becoming unto God. And the offerings of mental fragraney are the meanes of a truly honest life. And a little after: Because we have served God better than they [the Patriarches] sacrificing spiritual things unto God, and using the spirit in stead of sensible fire, let not *Julian* accuse us by asking us, why wee bring not sacrifices unto the altar? And againe, We sacrifice mentally & spiritually the sweet favour of virtues, as it were consecrating them unto God. Christs blood (saith *Aug. contra Advers. leg. lib. 1. cap. 18*) being the singular and onely true Sacrifice, was shedde for us. And indeede the Fathers ascribe the power of getting Gods favour, and the effect which they hoped of the Sacrament, unto the prayers and almes then offered, not unto the operation of the act. The greatest helpe of soules (saith *Cyrill of Ierusalem*, *Mystag. 5.*) is the prayer of that holy and reverend mystery which is upon the altar. Wee entreate for the dead (saith *August. De cura pro mortuis*, cap. 18) either with the sacrifice of the altar, or of prayers, or of almes. And *Chrysostome*, *Hom. 3. in Philip.* saith, that the people lifting up their hands at the time of offering, did appease Gods anger in praying for the dead. Wee call upon God for them (saith *Bede in Psalm. 48.*) by solemnizing of masses, and by almes deedes. So that the Supper of the Lord is called a propitiatory sacrifice, because it representeth the Sacrifice of the crosse, and is the meanes that we making our solemne prayers, doe obtaine our petitions.

16 The Masse had this original: first, the Supper of the Lord was celebrated in most simple and plaine manner: secondly, it began to admit some increase of ceremonies, especially the offerings for the dead; which was but a gratulation for them, and a thanksgiving untill 200. yeares after Christ: thirdly, prayers for the dead got entrance into the Supper, about the 400. yeare, and then came in Purgatory, and then redemption of soules from thence, by Masses. About the 780. yeare of grace, *Gregories* Masse was publickly taken vp in the Churches of Italy, whereas before, *Ambrose* his Masse was of more generall use: fourthly, the disputations of the transubstantiation began about the yeare of grace 840. and was concluded in the Council of *Laterane* by *Innocent* the third: after which, came in the offering of the body and blood of Christ upon the Altar: and after that, followed the inclosing of them, carrying them about, and adoration of them.

Therefore when we doe reade these tropicall speeches of sacrificing, and offering, in the Fathers, we must not believe that they did admit any other propitiatory sacrifice, but onely the possession of Christ, being the onely sacrifice of the whole world, nor that they accustomed to celebrate the Popish Masse.

## Communion under one kinde.

THE Church of Rome for above 1000. yeares after Christ, used both the kinds in communion. This *Cassander* teacheth in his Defence of his booke intituled *de officio p[ro] viri*. The vse (saith he) of the blood of our Lord, together with his body in the ministring of the Sacrament, is both of the institution of Christ, and observed by the custome of the whole Church, for above a thousand yeares, and unto this day of the Easterne Churches. And although the use of one kinde came up about the yeare 1200. yet the most learned of those times never taught that it was necessary so to be observed. But this communion under one kinde (against all institution of Christ) was decreed, defined, and determind as a publike law in the Council of Constance, about the yeare 1414. *Cusanus*, *epistol. 3. ad Bohemos*, seemes to impute this change unto the Council of Laterane, *ann. 1215*. But *Biel*, *lect. 84. in Canonem*, saith plainly, that it was a question held in controverisie untill the decree of the Council of Constance. *Micrologus* writeth thus of the custome of the Church of Rome about the yeare 1080. It is not authentick (saith hee) that some doe dip the Lords body [into the chalice] and minister it unto the people thus moistened, as the perfect communion: for the Romane Order doth contradict this custome, because upon good-Friday it doth command us to consecrate wine that is not consecrated with the Lords prayer, and putting in of the body of the Lord, that the people may have a full communion. And Pope *Julio* writing unto the Bishops of Egypt doth absolutely prohibit this dipping of the Sacrament, and teacheth that the bread and the cup are both severally to be received as Christ ordained. Whereupon *S. Gelasius* doth command them to bee excommunicate that having received the body of the Lord, doe abstaine from partaking of the cup also: for hee in the said decree affirmeth, that such separation of these sacraments cannot be done but with mighty sacriledge, *De eccles. obser. c. 19. & de consecra. d. 2. c. compertum*. In *Peter Lombards* time, *ann. 1150*. the sacrament was received under both kinds, that it might appeare (quoth he, *l. Sent. 4. d. 11*) that Christ tooke upon him our whole nature, that hee might redeeme our whole nature: for the bread had reference unto the

body,

body, and the wine unto the soule: therefore it is celebrate in both the kinds, to signifie unto us Christs receiving of body and soule, and our freedome of body and soule. *Leo, ser. 4, de Quadrag.* saith, that it is a sacrilegious hypocritic of the Maniches: to receive the body and reject the blood. *Rhemigius* Bishop of Rhemes, that lived about the yeare 470. made these verses to be engraven upon the chalice, as *Hincmar* testifies in his life. *Hauriat hinc, &c.* in English thus.

Hence let the people in that sacred blood.

Which Christ did bleed, drinke out their soules best good.

These vowes, *Rhemigius*, Priest, doth pay his Lord.

And the said *Hincmar* doth record, that the same chalice was in his time afterward given unto the Normans for the redeeming of the Christian captives. The cup (saith *Haimo*, in 1. Cor. 10.) is called communion, as it were a participation, because all doe communicate therof. The Lord (saith *Robertus Maurus*, de Instit. Cler. lib. 1. ca. 32.) first consecrated the Sacrament of his body and blood, with benediction and thanksgiving, and delivered it unto his Apostles, which they in imitation of him so did, and taught their followers to doe the like: which now the whole Church over all the world doth generally observe. Onely the benediction of the Bishop, or Priest (saith *Amalarius*, lib. 1. de Offic. in prefat.) is sufficient to consecrate the bread and wine wherewith the peoples soules are to be fed unto salvation, as the Apostles did in the Primitive Church. And cap. 24, Christ tooke the bread into his holy and reverend hands: —.

And in like manner the cup, as *Cyprian* saith to *Cecilius*, We finde not our selves keepers of the precept, unlesse wee doe that same that the Lord did, and mingling the cup in like manner, we depart not from the divine commandement. Now though *Cyprian* doe conclude his saying about the mixing of wine and water; yet we may understand, that this is to be fulfilled of the whole institution of the Lord, wherein there is his command, and the Apostles observation; and of like effect unto this is that of *Walfrid*. in his booke *de diversisque speciebus communionis*, the 22. chapter, Whatsoever he be (saith *Anselm*, super 1. Cor. 11.) rich, meane, or poore, clergy-man, or lay-man, that shall receive this body, and drinke this blood of Christ unworthily, shall be guilty of the body and blood of the Lord: hee eateth and drinketh it unworthily, that celebrateth this mystery in any other order than Christ delivered it himselfe. The prescription of the forme (saith the Author *de cana in Bern.*) is in bread and wine — and the kinds of bread and wine are both set forth, to shew, that there is full and perfect refreshing in receiving the body & blood of Christ. By all these proofes (saith *Albertus Magnus* de offic. Missæ, c. 5.) it is gathered, that Christ

delivered his body under the one forme of bread, and his blood under the other forme of wine, and taught it to be thus celebrated. And seeing Christs actions are our instructions, he delivered these two most certainly for us to observe, and therefore we give the body under one kinde, and the blood under another. This Sacrament (saith *Thomas*, in 1 Cor. 11. lect. 5) is given under a double kinde for three respects. First, for the perfection thereof: because it being a spirituall refreshing, must have a spirituall meate, and a spirituall drinke. For the corporall feeding is not made without meate and drinke. — Secondly, for the signification thereof. For it is a memoriall of that Passion wherein Christs blood was separate and drawne from his body: and therefore herein the blood is offered severally from the body. Thirdly, because of the saving effect of this Sacrament. For it helpeth the salvation of the body, and therefore is the body offered; and it helps the salvation of the soule, and therefore the blood is offered. For the soule is in the blood, *Gen. 9.* And in his 6. Lecture he saith, that both (bread and wine) belong to the perfection of this Sacrament, as wel to shew the perfection of the refreshing, as for the representation of the passion, and also for the effecting of the salvation of body and soule. And this is also the opinion of *Hales*, 4. par. summe que, 35.

*membr. 1* and *Cassianus* de coena, l. 12. cap. 25.

2 The communicants used to carry home not onely the bread, but the wine also. This testifieth *Nazianzene*, in *Gorgon*. ad medium: and *Hierom*, ad *Rusticum*. And againe, where we finde the Fathers to make mention of the bread alone, it is a signe called *Synecdoche partis*, whereby part is put for the whole: for else they doe take the name of bread only for the bread dipped in the wine.

Wherefore the ministring of the Lords Supper under one kinde, is contrary to the ordinary custom of the whole and universall primitive Church.

## Private Masse.

1 A Kinde of private Masse wherein the Priest onely receiveth the consecrated formes, without communicating to others, was never known in the most ancient and purest antiquity, for the space of 800. yeares. The Supper of the Lord (saith *Hierome*, in 1 Cor. 11) ought to be common to all, for he gave the Sacraments equally unto all the disciples present. And in 3. cap *Sophon* he telleth how the people did communicate of the blood. *Chrysost.* hom. 3 in Eph. also condemnes this private Masse in these words: In vaine do we offer this daily oblation, in vaine do we stand at the altar, there is none that doth partake with vs. This I speake not to invite you to receive in any fashion, but to make

your selves worthy of these mysteries. And in 1. Cor. 11. homil. 27, thou dost not communicate of that which is common: for it was broken equally to all, and equally diuided. Some require a communion still in the Masse, and indeed to 1 confesse did Christ ordaine it (saith *Erasmus*, *epist. ad Iulium Pflugium*) and so in ancient times it was observed. Yea the Papists themselves confesse, that in the Primitive Church it was let downe, that the faithfull should communicate every day, as *Durandus*, in *rational. lib. 4. cap. 53.* and *Hugo Cardinalis* in *Luc. cap. 24.* doe both confesse. *Cusanus* in his 7. epistle to the Bohemians, saith, that all that were not prepared to receive the Eucharist, were put forth of the Church. And the Council of Mentz doth prohibit the Priests to receive alone, because they held it as an absurd thing to say, the Lord be with you, when there was none to answer. Look in *Reginald Poole* his 1. booke *de Eccles. Discipl. c. 191.* If any one doe not communicate, let him give place, saith *Grog. dialog. lib. 2. capit. 23.* And *Charlemaine* made a law, that all the faithfull should communicate, and attend at the Masse, without any other further intreaty, *Leg. Francia. lib. 1. cap. 132.* And it seemes, that about *Walfrid* time these solitary masses began, though he himselfe doth disallow of them. In the whole masse, saith he, *de rebus Eccles. c. 22.* we doe pray chiefly, and as it were by name for them that doe offer and communicate. And we may — say, that the rest persisting in the faith and devotion of these that offer and communicate, are partakers of the said oblation and communion. But although when the Priests only doe communicate in their masse, it may be understood that those doe partake with him, for whom these offices are celebrated, and whose person the priest doth execute in some Responses: yet we must confesse that that is the lawfull Masse, wherein there is present the Priest, the answerer, the offerer, and the communicant, as the forme of the canon, and the plaine course of the prayers do shew. The prayers (saith *Microlegus cap. 19.*) which are said after the communion, are not for them that ate to communicate, but for those that have already communicated: therefore whosoever doe desire to bee helped with the blessings of these prayers, let them not neglect to receive the communion before they be said. And *cap. 18.* hee saith to the same effect: And indeed in the yeare of grace, 1489. in the Church of Rome all were bound to communicate after the breaking of the bread. *Radolphus Ardens* in his homily upon Easter day saith, that there are two kinds of receiving, spiritual and sacramental, and of the latter he saith thus: Now standing my brethren, all Christians must communicate even sacramentally when they have time and place. And therefore in the Primitive Church all the Christians used to communicate eve-

ry Lords day: thus saith he, that lived about the yeare 1050.

2 Private Masses had their first originall amongst the friers in their cloysters. For *Gregory. 1.4. Indit. 14. epist. 43. alias c. 87.* doth forbid publike Masses to be said in one certaine Monastery, lest there should be any occasion of popular meetings in the private houses of the servants of God. And *1.5. epist. 46. alias c. 146.* he doth inhibit publike Masse to be said in a certaine place, and yet alloweth Masse to be said therein. Look also in the 71. epistle of his 7. Booke. *Odo of Cambray* in his exposition of the canon, saith, that whereas at the first they never had Masse, without convention of the people together for communion, afterward it grew to a custome in the Church, to have private and solitary Masses, especially in cloysters:

### Mixture of wine and water.

1 The mingling of the wine with water, was a general custome in all hot countries, for allaying the strength of the wine, as *Lyra* testifies in 1. Cor. 11. and hereby it is proved so to be, because the water was put in after the consecration, as appears in that Masse which is called *Chrysostomes*. But this was none of Christs institution, as the Fathers doe hold, for *Chrysostome* saith, that Pope *Alexander* was the first that mingled water with the wine, *Hom. 83. in Mat. Polid. 1.5. c. 9.* And *August 1.3. de consensu Evangel. capite 1.* saith, that these words, [I will drinke no more of the fruit of the vine] are to be understood of the cup of the Eucharist. And the Armenians for above a thousand yeares together, used pure wine without any mixture of water therewithall, as *Ortus Frisingensis* testifieth, *lib. 7. c. 32.* But out of a custome it grew to be a ceremony signifying a mystery. Afterwards the *Aquary* used only water, without any wine, against whom *Cyprian* proveth the use of wine, but not of water mixed with wine.

2 The schoole-men hold this mixture to be no essentiall part of the Sacrament, and namely *Thomas*, *part. 3. q. 74. art. 7.* and *Scotus*, in *sent. 4. dist. 11. q. 6.* the two chiefe, And likewise *Halci*, *Bonaventure*, *Richardus*, and *Dionid.* as *Ioseph Angles*, in *4. dist. 8. art. 6.* testifies in his comment upon the sentences, adding that this is the common opinion of the Doctors. Yea *Bellarmin* himselfe is not ashamed to confesse this, in *4. part. 4. Donke de Sac. Eucharist. cap. 10.*

### Keeping of the Sacrament.

1 The Bishops used to keepe the Sacrament, not for any adoration, but

publike bearing it about, but for their private use in the dayes next following.

Shall not the husband know (saith *Tertullian*, l. 2. ad uxorem:) what thou dost, secretly taste before thy meate? And if he doe know, hee doth beleve that it is but bread, not that which it is called. And hereto belongeth that of *Hieromes* relation, concerning the customs of the Romans of receiving every day, and that (as it is probable) in private houses, *epist.* 50 ad *Pammachium*, & *epist.* 28. ad *Lucinium*. Every one of the people (saith *Basil*, in *epist.* ad *Casaream Patri*. in *Alexandria* and *Egypt*.) hath the communion in his house, receiving it of the Priest that consecrateth and distributeth it.

2 But this reservation of the Sacrament was alwayes in private houses, not in the Church, as now it is amongst the Papists, who keepe it for curing the sicke, which was not done by the Fathers.

3 And this reservation was sometimes found fault withall by the Fathers. Our Lord (saith *Origen*, in *Levit. Hom.* 5) did not lay up the bread which hee gave to his Apostles. — nor did hee bid them reserve it untill the morrow. If there be any man (saith *Concilium Casaraugustanum*, *cap.* 3.) that is proved not to eate the Sacrament in the Church which he receiveth, accursed be he for evermore: and all the Bishops did cry out altogether, accursed be he, *Council. Tolet.* 1 *cap.* 14. If there be ought remaining of the sacrifice (saith *Clement* in his 2. *epistle* unto *Iames*.) let it not be reserved untill the morrow, but let it be rid away by the care of the Clergy. And *Hesychius* upon *Leviticus*, (saith, *lib.* 2. c. 8. that the remainder isto be burned with fire: others, that it was to be given to the children. Looke *Nicephorus* his 17. booke, and 15. chap.

## Use of the Latine tongue in the Service.

1 IN the purest Churches, for the space of 800. yeeres at least, the duties of Christianity, or divine prayers, &c. were never performed in a tongue unknown to the people. Both the Priest and the people (saith *Chrysostome*, *Hom.* 18. in 2. *Cor.*) say the same common prayers, and all doe say one thing. It becometh, saith *Isidore*, *De eccle. offic.* l. 1. c. 10. that when we sing, we sing altogether, & when we pray, that we pray altogether, and when the lesson is read, that silence be made, and that all doe hearken to it with attention.

And therefore the Deacon with a cleare voyce doth make silence, that there bee a unity kept amongst all, as well when they sing, as when the lesson is read, that whatsoever is preached unto all, may be equally heard of all. Let every one pray, saith *Origen* against

*Celsus*, *lib.* 8. unto the Lord in his native and mother tongue. Here is a difference of voyce saith *Hierome*, *Tom.* 1. *epist.* 17. but an unity of religion, & almost as many quiers of fingers, as there is diversity of nations. Let the onely Trinitie, (saith *August. Epist.* 178. be praised unto for mercy, of all both Latines, and Barbarians, let no tongue bow barbarous soever, bee made an alien from praising one God. And the *Ruthens*, *Armenians*, *Egyptians*, and *Ethiopians*, had all their divine service in their vulgar tongue: and the *Moravians*, in that Slavon tongue by a grant from the Pope. And the celebration of divine service was in the year 1215, granted by *Innocentius* the third, in *Concil. Lateran.* c. 9. unto divers places according to the diversity of the tongues: this is also confirmed out of the decretals of *Gregory* l. 1. *titul.* 3 l. 1. *Quoniam plerique*, &c. In the Primitive Church (saith *Lyra*, in 1. *Cor.* 14.) benedictions, and all other common [devotions] were performed in the vulgar tongue. And in the Council of Mentz, *capit.* 45 (about the year 813) it is permitted unto him that cannot otherwise learne the Catholike faith, and the Lords prayers, to learne them in his mother tongue.

2 If a strange tongue at any time were used in divine service, yet it was understood of the hearers. For so was the latine tongue, and although it were not the mother tongue, in all places and provinces of the Romane Empire, yet it was understood generally in them all for the space of 700. yeeres & more. In the Provinces of *Africa* they spake Latine: and the French men generally did all understand this tongue. In the 3. Council of *Terwin*, about the year 770. *cap.* 17, the Homilies are commanded to be translated into the more barbarous Romane or Dutch tongue, that they might bee the easier to bee understood. And it is credible, that the Britaines understood this tongue also. For marke what *Bede* *bis.* *Angl.* l. 1. c. 1. saith, *Britany* (quoth he) at this present doth search out, and professe one and the same knowledge of highest truth, & true highnes, in five several tongues, the English, British, Scottish, Pictish, and Latine, which now through the meditation of the Scriptures, is growne common to all other. And *Valerius Maximus*, *lib.* 2. *capit.* 1. doth testifie, that the Romane magistrates did seriously endeavour to have their language diffused abroad; because it was not lawfull for the Greekes to deale with the Romans concerning any thing, but in the Latine tongue, though they did it in Greece or Asia. And *Cassiodorus* that most excellent Antiquary, in his *Britannia* saith thus: If there be any man that will not beleve that our Britans used the provincial tongue of the Romans, surely he knowes not how earnestly the Romans laboured to have all the Provinces speake Latin, nor doth he marke what a sway the Latin hath already in our vulgar tongue,

to let passe the authority of *Cornelius Tacitus*, who saith, that in *Domitians* time the *Brittaines* studied for the eloquence of the Latine tongue. Thus he. Now afterward when the Empire began to incline, and the Latine became corrupted by the Gothes in Italy, yet the use thereof remained in matters of religion, as before, by reason of the old custome, which by greater reason should have beene abrogated. But now it is held laudable, yea necessary to worship in Latine, that is, in an unknowne tongue.

3 Any tongue whatsoever, even the Latine it selfe, unto those that understand it not: is barbarous: as *Ovid* in his *Tristia*, saith rightly, *Barbarus hic ego sum*, &c. in English thus:

*I am but barbarous in this strange land,  
For no man here my speech can understand.*

Looke *Chrysostome* and *Haimo* upon the 14. of the first to the Corinthians.

### Transubstantiation, or reall presence.

1 THE Fathers when they speake of the Supper, haue many and diuers termes which may signifie conversion. *Ambrose*, lib. 4. de *Sacram.* c. 4. doth use the word conversion: and *Leds* qui mysterijs initiatur, cap. 9. the terme of mutation. And *Cyprian* de cana, said, the bread is [mutatur] changed, not in shape, but in nature. *Origen* againe *Celsus*, lib. 8. saith, that the bread by prayer is made fieri the body: And *Gaudencius* *Tractat.* 2. de *Evangelio*, saith, that of the bread is made [efficitur] the body, and of the wine the blood. *Eusebius* *Emysianus*, lib. 5. de *Pal.* saith, that the priest by a sacred power doth convert [convertit] the visible creatures into the substance of the body and blood of Christ. And againe, that the bread doth passe (transire) into the nature of the Lords body. *Anselmus*, *epistol.* de corp. & sang. Dom. saith, that the bread doth (migrare) go into the body. And *Enbertus*, *epistol.* ad *Berengarium*, saith, that it is transfused (transfunditur) *Algerus*, *lib. de Sacram.* saith, that it is transferred and transposed (transfertur & transfertur) into the body. But the ancient Doctors, when they doe speake of this change and conversion of the bread, doe meane the change of the use and condition of the bread, and not of the substance. And therefore in the reading of them, we must distinguish the sacramentall mutation of these signes in signifying and sealing, from a substantiall mutation. And wee ought to hold directly, that they never knew of transubstantiation (utruum) for at least 800. yeeres after Christ, but rather condemned it. *Cyprian* (or whosoever was the author of the Sermon, de cana) saith, Bread retain-

ning the forme of bodily substance. And *Ambrose*, de *Sacr.* lib. 4. cap. 4. saith, They are what they were, and yet are changed into other. And *Theodoret*, dial. 2. The mysticall signes doe not leave their proper nature after consecration. And *Gelasius*, *con. Eutye*. The signes doe remaine in the propriety of their nature. And *Walfrid*, cap. 16. He delivered the Sacrament of his body and blood unto his disciples in the substance of bread and wine. And *Paschasius*, de corp. & sang. Dom. 10. aliau 38. Bread strengtheneth the heart of man, and wine comforteth, and therefore this myserie of our salvation is rightly celebrated in the same substance. The like unto this hath *Bertram*. And *Paschasius* againe, ca. 17, aliau 46. Therefore my sonne when thou comest to communicate of this mystery, open the bosome of thy minde, cleanse thy conscience, and give not thy selfe to receive that onely which the peece of bread contains, but that which faith receiveth, because that in Christ is contained the fullnesse of divinity. Hereby it is evident, that the canon of the Masse for 900. yeeres, was never held to be meant of Transubstantiation, nor was there in all that time any mouthly receiving of Christ true body dreamed of. Besides, *Druthmar*, that lived about the yeare 800. understood the words of the canon to be spoken of the spirituall changing of the bread into Christs body, and the wine into his blood. For these are his words upon this place of Scripture (*And taking the cup.* Mat. 26.) Thus the Lord commanded us to doe, changing spirituallly the bread into his body, and the wine into his blood, that by these two we might remember what he did for us, concerning his body and blood. And *Amalarinus* about the yeare 810. understandeth the words of the canon without either Transubstantiation, or reall presence, l. 3. de eccl. offic. cap. 23. And *Walfrid*, ca. 16. After the solemnities of the old Pasceover, he delivered the Sacrament of his body and blood, in the substances of bread & wine, and taught us to celebrate them in memory of his passion. *Nicetas* *Choniates*, *Thesaur.* l. 4. writing against the *Acadruzi*, that would not have myseries celebrated in corporall things, saith, That the institution, wherein our Saviour used bread and wine for the salvation and reformation of mankind corrupted, was not such as wanted bodily things. Wherefore the Fathers when they speake of the changing of the nature of the bread, doe meane the change of the propriety onely, whereby of bodily sustenance, by the power of the deity, it is made a food for the soule.

2 In ancient times it was the whole universall and orthodoxall consent of the Church, that that very bread which Christ broke, (and not any other thing under the figure of bread was his body. And this is the doctrine of *Trennus*, *Institio Martyr*, *Ternullia*, *Cyprian*, *Theodoret*, *Chrysostome*, *Ambrose*, and *Augustine*.



And therefore these never so much as dreamed of Transubstantiation. Which may be convinced by these seven reasons following. First, because the Eucharist was reserved in private houses for every one to receive: Being dismissed (saith *Cyprian* of one, *De spectantibus*), and bearing with him as the manner is, the Eucharist, &c. Secondly, because they used to send it by children unto the sick, as *Eusebius* testifieth in his 6. booke and 43. chapter. Thirdly, because it was used to be carried about in such meane manner, as namely, the body in a wicker basket; and the blood in a glasse, as *Hierome* testifieth of *Eusepius* Bishop, *apud Rusticum*. Fourthly, because the Bishops used to send it unto others [as it is probable] for salvations sake. Witness *Irenaeus*, *apud Victor*, *apud Eusebium* lib. 5. cap. 23. and *Nicophorus*, lib. 4. c. 39. Fifthly, because they used to give it unto Infants, as *Augustine* lib. 3. ca. 10. and almsit in every work of his doth testifie. Sixtly, because if there remained any parcels of the Eucharist unreceived, the young children that used the Church, were called to eat them up. This *Euagrius*, libro 4. capite 35. recordeth, and *Nicophorus* in like manner, libro 17. capite 25. Seventhly and lastly, because it was a custome in the ancient Church to burne the remainders of the Eucharist, as *Iysidorus*, libro 2. capite 8. upon *Leuiticus* doth asseure.

3 Afterwards began the disputations of Transubstantiation; but not as yet approved as an article of Faith, nor concluded of in *Lombard* his age, which was about the yeere 1145. for he, lib. 4. d. 11. saith, that if it be demanded of what sort this conversion is, whether formal, or substantiall, or of some other kinde, I cannot sufficiently define; yea the Church for a whole thousand yeeres taught no other then spiritual receiving of Christ; and all the Fathers of those times understood the words of the supper to be figuratively spoken. Wherefore it is a most impudent and faithlesse part of *Bellarmino* to cite 32. writers for the opinion of transubstantiation.

4 But in the yeere 1215, *Amos* the third determined the manner of this conversion, in respect of the name, calling it Transubstantiation: and for the thing it selfe, *Leo* the 9. determined it, in a conventicle held at Rome, ann. 1049. And *Nicolaus* the second also in his decretalls de consecratione, *Ego Berningarius*, in the yeere 1060. And yet *Berningarius*, abode in his true opinion of the Lords Supper, untill the day of his death, and therefore is said to have seriously detested that absurd recantation. *Hilabertus*, *Canonizatus* doth praise him. And *Emmanuel* condemneth him as a violator of this recantation, and inconsistent in his opinion. And indeed there is not a Papist in the world that will defend the recantation in *Gratian* let down by *Nicolaus*, because he saith that the body of Christ

is sensibly crucified with the teeth: And divers of the schoolemen (as *Biel*, in c. 1. dist. 8. 478. *Richardus de Media villa*, in 4. d. 8. q. 1) do. condemne it as an erroneous assertion.

5 Now the most learned schoolemen after *Innocentius* doe disagree both in the thing it selfe, and in the manner of explaining what the pronoun [*Hoc*] this, doth signifie and demonstrate properly in these words [this is my body] *Richardus de Media villa*, in 4. d. 8. art. 1. expoundeth it thus; This that is, something being under this sensible forme, is my body. Or thus, That which will be forth with present under this sensible signe which is scene, is my body. *Thomas Aquinas* 3. part. 9. 78. in corp. art. 1. *Hoc*, (this) that is, that which is contained in the general under these kinds, is my body. *Bonaventura* in d. 8. in 2. par. dist. art. 1. q. 1. thus. This; that is, the substance of bread: and he will have (y<sup>e</sup>) is; to signifie (is) is made, or (trans) is changed or (conversion) is turned. *Scotus* in 4. dist. 8. in 2. thus: (this) that is, this singular essence, or *ens* is my body. *Marfilus* in 4. quist. 6. art. 1. thus: (this) that is, that into which this bread is changed; is my body. *Occam* quist. 2. q. 19. thus: (this) that is, this body, which will be forth with under these formes, is my body. But *Peter of Aliacensis* in 4. sem. q. 5. art. 1. saith, that it is not necessary for the Priest that consecrateth rightly to demonstrate any thing by this word (this); for that he should understand anything by that word more than by a word that hath no signification, because this word is only given us as a signe, whereby we may know that what these words are rightly pronounced, the body of Christ is immediately under these signes, by Gods good pleasure. *Holsten* in 4. sen. q. 13. saith, that by this pronoun (*Hoc*, this) is signified that which remaineth under both the termes of transfiguration, and of bread which is only accidents sensible, and no substance. *Biel*, lib. 4. 8. in c. 1. dist. saith that (This) that is, this content, into which the bread is to be turned, &c. in some part of time which includeth the pronuntiation, and the terminating or finishing instant, is my body. *Caiet* in 3. p. q. 78. art. 1. saith, (this) is this singular substance, is my body. Now *Guillemus* is elder than the all, 1. 2. doth thus expound this word (this) that is, which hitherto was bread, henceforth it is my body, not bread; or thus, (this) that is, that I now give you, is my body; for this pronoun (this) in this place hath no relation to any thing before spoken, but is a demonstrative of the thing present.

6 These Phrases of the Fathers; (that Christs body is eaten: goeth into the mouth: is touched with the hands: his blood is drunke, &c.) are to be understood tropically, that is, symbolically: signifying the efficacie of sacramental receiving: and admonish us to embrace the body of Christ that is in heaven; with an unpolluted heart. For it is the Fathers doctrine, that the bread and wine

are truly and properly the signes of the body and blood of Christ. Our Lord (saith *Cyprian Tract. de unit. Christianitatis*) at the table where he tooke part of his last feast with the Apostles, with his owne hands gave them bread and wyne; but upon the crosse he gave his body to be wounded by the hands of the souldiers; that the sincere truth and true sincerity which he had more secretly imprinted in the Apostles, might declare unto the world how the bread and wyne were his body and blood; and upon what reasons the causes thus agreed with the effects, and diuers names or formes were reduced to one essence; and the things signifying and signified should be called both by the same names. Our Lord (saith *Augustine contra Adimant. c. 12*) did not stick to say, This is my body, when he gave the signe of his body. And againe, *Contra Maximinum*, Wherein [in which signes] we must not respect what they are, but what they represent: because they are signes of things: and being in essence one thing, are in signification another. *Origen* likewise upon the 15. of *Mat.* saith, that if all that goeth into the mouth descendeth into the belly, and so is cast forth into the draught: that meate also which is sanctified by the word of God and prayers, as farre as the materiall part thereof, goeth the ordinary course of other meate. So *Chrysostome* (or whosoever was the author of that Epistle) unto *Cassian* saith: Even as we call the bread before it be sanctified, bread, and when Gods grace hath sanctified it by the Priests meane, it loseth the name of bread, and is held worthy to be called the Lords body, although that the nature of bread doe remaine therein, and is not called two bodies, but one body of the forme. Christs flesh (saith *Maximus Dialog. 2. con. Nestor.*) is not called the body of God as the Church is: nor as the bread, which the whole Church partaketh in remembrance of his passion: but it is called the body of God, as is a mans proper vesture or apparall, wherewith he is arrayed. He, [Christ] (saith *Aug. De civit. Dei. l. 21. cap. 5*) in saying, he that eateth my flesh, and drinketh my blood, liveth in me, and I in him, doth shew what it is to receive his body not sacramentally, but truly, and drinke his blood: here make an opposition betwene sacramentall eating and true eating.

7 These words of Christ, [My flesh is meate indeed, *John. 6. 51.*] are by *Clement* (*Pedagog. l. 1. ca. 6. Tertullian de resurrectione carnis. Origen in Levit. lib. 9. Chrysostome in Luc. lib. 46. and August. in l. 1. de Gen. 25. and 26. taken in an allegoricall sense.*

8 And the words [This is my body] most of the Fathers take figuratively, and namely these: *Tertullian l. 1. con. Marc. Origen in two places, viz. in Levit. lib. 7. and in Mat. cap. 15. Cyprian de unit. Christianitatis, Natione de Paschate: Ambrose in three place, viz. de his qui myst. in ianitor. ca. 9. de Sac. lib. 1. cap. 5.*

A in 1. Cor. 11. *Hierome* in two, viz. in *Mat. 26* and in *Mark. 14. August.* in seven or eight, viz. *lib. 3. de doct. Christi. lib. 3. cap. 16. de Trinit. lib. 3. ca. 4. and 10. epist. 23. in Levit. 9. 57. cont. Adimant. ca. 12. and Psal. 98. Chrysost. in Psal. 22. Theod. dial. 1. Proseper in Sent. August.* And he is cited, *de consecr. d. 2. c. Hoc est. Bede in Luc. 22. & Bertram de corp. Ch. sang. Domini.*

9 But the Fathers speake not only figuratively of the Sacrament, but even sometimes hyperbolically thereof, to beget the greater reverence, and to pierce mens mindes, and follow the phrase of Scripture; and lest the supper should seeme a tragicke fiction. In this sense saith *Chrysostome* in 1. Cor. 10. *hom. 1. 4.* What is in the cup? that which flowed from his side. And againe, that which he suffered not upon the crosse, hee suffereth for thee in the offering, suffering himselfe to bee thrust through. And *hom. 21. ad populum Antioch.* Think what thou takest in hand. For it is a pernicious thing to use that tongue unto reproches, that hath ministred at such divine mysteries, and beene purpled with the colour of that blood, and made a sword of gold.

10 That which the Fathers speake of the bread and wine in the Lords Supper, the same they speake in like manner of Baptisme and the word of God. We are said (saith *Origen, Homil. 16. in Num.*) to drinke the blood of Christ, not only in the sacraments, but when we heare and receive his words. And in another place. Bind not thy selfe unto the blood of the flesh, but rather seeke after the blood of the word: and heare him that saith unto thee, This is my blood which is shed for you for the remission of your finnes. No man must any way doubt (saith *Augustine* in one of his Sermons, *ad infans.*) cited by *Bede* in 1. Cor. 10. that every faithfull Christian is made partaker of the body and blood of Christ, when he is made a member of him in Baptisme: nor that he is alienated from the communion of that bread and the cuppe, although he being in unity with Christ, bee taken out of this world before hee come to communicate of the said Sacrament; for he is not deprived of the participation and benefit thereof, since he hath already attained to that which that Sacrament doth signifie.

11 The Fathers by the forme of bread [*speciem*] doe still understand the substance, not the accidents without the substance. In this sense saith *Cyrill of Ierusalem, Mystag. 4.* under the forme of bread is given the body, and the blood under the forme of wine. I see not the forme of blood (saith *Ambrose, De Sacram. libro 2. capite 4*) but the likeness it hath. And *lib. de iis qui myst. in ianitor. 9.* If Elias his speech were of so great power, that it was able to fetch downe fire from heaven; shall not Christs words be of the power to change the formes of the Elements? To make the forme of visible bread (saith *Augustine*

*gustine, Serm. ad infantes*, recorded by *Bede* in 1. Cor. 10) many graines of corne are compact together:—and in the wine likewise, brethren, consider how it commeth to bee one liquor. Vnder that visible forme of oymment (saith *Theodore*, in 1. Cant.) they doe receive the invisible grace of that most holy spirit. And the same meaning sometime they have when they use these phrases, the figure, or outward shape of the bread. And they doe use these words, to turne our eyes from the external signes, unto the heavenly matter therein signified, upon which wee ought to fixe the eyes of our mindes. And hereupon *Chrysostome* saith, that there is nothing seene upon the table, but the body and blood of the Lord; and yet intends not to put accidents without a substance. Contrariwise, the word [nature] doth sometimes in the Fathers signifie the quality and condition onely, and not the essence of the thing. And in this sense *Cyprian de cana*, saith, the bread changed not in forme or shape, but in nature; by the words omnipotency is made flesh.

12 *Cyrill, libro 10. cap. 13. in Ioan.* and elsewhere. And *Hilary, li. 8. de Trin.* with some other Fathers will have Christ to be in us naturally, and corporally; and so they will have us to receive him. But they do not speake of the manner of our union with Christ herein, but of the limits of our union. They will have us united with Christ in one mysticall body, according to the truth of nature, and to bee joyntly truly and really with his flesh and spirit, and yet after a spirituall and uncorporall manner.

13 *Damasceus* commutation μεταποισις, 1. 4. c. 14. and *Theophylactes* transilementation μεταστοιχείωσις, is the change of the bread into another state or condition, not into another substance and being, because it is united to Christs body in a sacramentall union, and of a corporall food, made a spirituall. For after the same manner, they affirme that wee, καὶ αὐτὸ τὸ σῶμα αὐτοῦ ἐστίμεν ἀνακαταστήσαντες τὸν σαρκατικόν, that is, are really converted into that (Christs) flesh, *Chrys. hom. 45. in Ioan.* and are transilementated into him, *Theophylact. in Ioan. cap. 6* and yet they doe not faigne any abolishing of our substance for all this. And this same μεταποισις, is not alwaies a changing of substance but sometime a correction or changing of a thing into better; but howsoever, this transformation helpeth not the Papists a jot, for that which is transformed, remaineth not in regard of his exterior forme. Although the ancient Fathers (saith *Suarez* upon *Thomas*, tom. 3. quest. 75. disp. ut. 50. sect. 1.) used many words in the explanation of this mystery, yet they are all either generall, as are the words [Conversion, Mutation, Passing into, and changing] or they are properly applied to the accidentall change, as the word [Transfiguration] and such like. Onely *Theophylact* his word [transilementation] cometh nearer the

A explanation of the mysteries true property, and signifieth a change of the things even unto the first elements, unto the first matter; but yet that word is too unappliable, and too unfit for this mystery. For it may signifie the conversion of one element into another, or the resolution of a mixt body into the elements; but transubstantiation most properly, and most fully signifieth the conversion or commingration of one whole substance, into another whole substance.

14 The Fathers when they say, that the bread or wine remaineth no more, doe not meane simply; but in respect of his intent that is to receive them, when he receiveth them rightly: because then we must not thinke of the bread or the wine, but fixe both our mind and senses wholly upon Iesus Christ.

15 Where they deny, that the bread is a figure of the body, they speake of the bare signe, which is without fruite. There is not onely a certaine figuring of Christs flesh, saith *Theophylact, in Ioan. 6.* Hee said not, these are the signes of my body (saith *Euthymius, in Matth. cap. 26*) but, this is my body. Wee ought not therefore, to looke into the nature of that is set before us, but into the vertue.

C 16 To consecrate, is not to transubstantiate, but to dedicate a prophane thing unto an holy use. And that the consecration of the bread is included in these five words [this is my body] and of the wine in these [this is my blood] of suchlike. No Father did ever teach. *Cyprian, Serm. de cana* saith, that in his time they did consecrate with these words: Doe this in remembrance of me, this is my flesh, this is my blood: *Basil* and *Chrysostome* held, that it was done by prayers, as we may read in their Liturgies. Wilt thou know (saith *Ambrose, de Sacram. lib. 4. cap. 5*) what are the heavenly words of consecration? These are they: the Priest saith, make this oblation ascribed unto us, reasonable and acceptable for us—who the day before his passion tooke bread in his holy hands, — and giving thanks, blessed it, broke it, and gave to his Apostles, saying, Take, eat, &c. and so unto the end of the institution. But *Hierome, in 3. c. Soph.* saith, that to make the Eucharist, there is not onely a necessity of solemne prayer, but also of merite in the Priest. We call that only [the body and blood of Christ] saith *August. de Trin. lib. 3. cap. 4* which we taking from the fruits of the earth and consecrating with mysticall Prayer, doe receive in due order, for our sottes health; and as a memoriall of our Lords suffering for us. Presently after this prayer (saith *Gregory 1. 7*) *Indist. 2. epist. 63* we say the Lords prayer; because it was the Apostles use to consecrate the host of oblation at that prayer onely. Vnto Iesu Christ doe come himselfe, (saith *Hesychius lib. 2, in Levit. cap. 8*) at the

Priests prayer, and sanctifie the supper, and lay the foundation of the action, these can by no means any sacrifice of the Lord be made. it is not credible (saith Innocentius III. lib. 4, de myst. Missæ, cap. 6, that he distributed his body before he had consecrated. But it may be said that Christ consecrated by the divine power, & after wards shewed the forme that others should follow in their solemnizing, for he of himselfe consecrated by his owne power: but we, by that vertue which he hath given to the words. If any Priest (saith Scotus in 4. d. 8, q. 2. art. 2) should begin to say these words, This is my body, and omit the words that do goe before them: I say that in all such cases we may not worship [the Eucharist] simply, but with this condition, If it be truly consecrated. And of the consecration of the blood he speaketh in like manner; Wee are not infallibly taught, whether unto the forme of the consecration of the blood do belong any of the words which are after these words [of my blood] or any of them that follow untill these [do this:] therefore it is dangerous to averre any thing without sufficient authority be had for the confirmation. Likewise Biel, in 4. dist. 8, q. 3, concl. 3, saith, that the necessary and precise forme of consecrating the supper, is not sufficiently determined of in the Canonick Scriptures: which assertion he doth afterwards affirme by reason. The learned man D. Redman observing the tumultuous wrangling of the schoolemen about the words of consecration, was not afraid to affirme, that not one almost of all the whole schoole did rightly understand the word [Consecrate] *Histor. Martyr. Anglicana.*

17 The body of Christ in the Fathers writings, is threefold; *Reall*, that is, his body assumed; *Mysticall*, the Church; *Sacramentall*, the bread in the supper. The body of Christ taken from the altar (saith the decretalls de consecr. d. 2. ca. 79) is a figure, if we view the outward formes of bread and wine: but the truth, when we beleeve the body and blood of Christ to be truly there within. The flesh is a Sacrament of the flesh (saith Aug. in *Sent. Prof.*) and the blood of the blood. The bread is Christs body, not corporally but spiritually, saith *Elfricke* Archb. of Canterbury in his sermon in Saxon, wherein he distinguisheth the body crucified, and the sacramental body. And to make Christs body, is to consecrate the bread into the signe of his real body. Let the word come to the element (saith Aug. *tract. in Ioan.* 80) and it becommeth a Sacrament. This is the body which the Fathers say so often to be daily made, blessed, eaten, broken, divided, falleth to the earth, is handled, swallowed, & torne with the teeth: *Cyprian, sermone de Lapsis.* The nature of the bread and wine (saith *Bede in Epiph. D.*) is by the ineffable sanctification of the Spirit, translated into the Sacrament of the body and blood of our Lord. The flesh and blood of our

A Lord (saith *Hier. in Ephesi.* 1) is understood two waies, either for his spirituall, and divine flesh, and blood; whereof he said, my flesh is meate indeed, and my blood is drinke indeed, — or for the flesh which was nailed on the crosse, and that blood which was shed by the souldiers speare.

18 And the creation that the Fathers speake of was alwaies without transubstantiation. When the oyle is consecrated for the sicke (saith *Amalar. de eccl. offic. l. 1. ca. 12*) we conclude thus: By whom thou (O Lord) alwaies createst all these good things.

19 The Fathers say that we receive Christ in the bread, or under the forme of bread, as the bread is a signe of Christs flesh, and instrument of the soules nourishment: not as the receptacle of his body. And likewise they say that we in the water do receive the remission of our sinnes. *Lumb. Sent. 4. d. 3.* But this is as we say, that we have possession given us in writings, when as the writings do but assigne the same unto us: and so we receive Christ in the bread, as the signified in the signe, not the contained in the continent.

20 The Sacrament is honoured, received, and respected, as it is the expressive seale and signe of our mysticall union with Christ, by whose body wee are after an admirable manner, quickned. Hence it is called a mystery to bee trembled at, because by these creatures through the operation of the divine maiesty, we are made partakes of the body and blood of Christ. And hence it was that God hath shewen some miracles about this supper to make the institution more honourable, not to prove the real presence. And upon this, the Fathers had a care that none of it should fall to the ground, and revered all the ornaments of the Church, and suffered not the Catechumenists to communicate. And *Chrysost. in Ephe. hom. 3.* saith that it is a kings table, that the king himselfe is present, and Angels doe minister to him. By this he moved all to reverence, and hence he called it an oblation to be trembled at. *Vid. loc.*

21 The Fathers give but one place at once unto Christs body. Our Lord is above (saith Aug. *tract. 30. in Iob.*) but here also, and our Lord is truth. For his body wherein he rose againe, may be but in one place: but his truth is spread abroad every where. *Basil de Sp. S. cap. 22.* proveth the holy Ghost to be God, because he can be in many places at once. He ascended into heaven (saith Aug. *epist. 57. ad Dardan.*) sitteth at Gods right hand, from whence and from no other place he shall come to Iudgement. And againe, in that he is God, he is every where: but as he is man, he is but in heaven. And, doubt not that as God he is every where present — but his circumscripible body is in some certaine place of heaven. According to his humane substance, saith *Fulgen. l. 2. c. 17. ad Thrasimund,*

hee left the earth, when he ascended up to heaven. The flesh, saith *Vigilius contra Eriyc.* 2.4. whilst it was here upon earth, was not in heaven, and now that it is in heaven, it is no more upon the earth.

22 Lastly, when transubstantiation was once established, the most learned stucke to the opinion of consubstantiation, as most congruent unto Scripture: receiving the opinion of transubstantiation, either solely or chiefly, because the Church had so decreed. *Scotus in 4. dist. 11. q. 3. art. 1.* holds expressly, that the doctrine of Transubstantiation is not expressed in the Scriptures, adding this: It seemeth to move us chiefly [to hold transubstantiation] because we must hold of the Sacraments, as the Romane Church hath set downe in the Extravagants *de heret. c. Ad abolendam*, where note these words in Paris edition, ann. 1497, in the margin: the faith of this Sacrament is onely because of the determination of the Church. And in the same article, *resp. ad. arg. 3.* saith thus. We say that the Church hath resolved that this meaning [that the bread is transubstantiated] is the truest faith, in the creede of Laterane under Innocent the 3. beginning, *Firmius credimus.* &c. — where the truth of some things to be belceved is declared, and that more plainly, than either in the Apostles Creede, *Athanasius* his, or that of the Councell of Nice. Briefly, whatsoever is there said fit to be belceved, wee must hold to be of the substance of faith —. If you aske why the Church would make choice of so hard an understanding of this article, when the Scripture may be salved with an explication, both more easie, and in apparence more true; to this I say that the Scriptures are expounded by the same spirit that made them. And we must imagine that the Catholike Church explaineth this to us with the same spirit that it taught us our first faith, namely, the spirit of truth. This opinion, both in the same sense, and almost in the same words we may read in *Biel, lect. 41. in Canon. Miss.* with this addition moreover, that this ordination [of transubstantiation] was not known perhaps in the Church untill after the institution. And it is thought to have beene first revealed unto the holy Fathers, or found out by them through their labour in explaining of the Scriptures. Though Christs body (saith *Petrus de Allinco, in 4. s. en. q. 5. art. 2. Concl. 2*) as a quantity, and the bodily quantity thereof be in heaven, and in the Sacrament: yet is it not in the Sacrament as a quantative body, or a bodily quantity. And againe, *q. 6. art. 2.* That manner [of Consubstantiation] which saith the substance of bread doth there remaine, where the body of Christ begins to be, is possible and neither opposite to reason nor Scriptures: nay it is easier to understand, and more reasonable to conceive than any of those that separate the substance from the ac-

cidents, and make Christs body a non-substance. For this putteth no accidents without a substance, which is one of the difficulties in this question —. And therefore it seemes not any way inconvenient to follow the first way, if so be that the Church had so determined. And againe: The fourth, and more common opinion is, that the substance of bread remaineth not, but ceaseth simply to have a being: — & though this be not so probable out of Scripture, nor in my judgement, out of the determination of the Church: yet since it favoureth this opinion, as the common opinion of Doctors and holy men, therefore I also doe hold it. Thus he. It is most plaine (saith *Durandus, in 4. dist. 11. q. 1.*) that it is a rash part to say that Christs body by divine power cannot be in the Sacrament otherwise than by having the bread converted into his substance. And againe. But if that manner [which teacheth the substance of bread to remaine after consecration] were true, *de facto*, of the thing done, we should have many doubts taken away which fall about this Sacrament, in teaching the bread doth not remaine. For first, there is a doubt how any thing can be nourished by this Sacrament; and then how the formes may bee corruptible; or how any thing can have generation by them, all which doubts the other sense would cleare —. But because this way may not bee held expressly, since the Church hath determined on the contrary way, whom wee presume not to erre in such cases, therefore by holding expressly that side, we must answer unto the arguments on the contrary side. And in his third question. Saving the reverence of a better judgement, it may be thought that in the Sacrament there is a conversion of the substance of the bread into Christs body, and that in this manner: The forme of the bread being corrupted, the matter thereof is under the forme of Christs body, suddenly, and by the eternal power of God: as the matter of food or nourishment is under the forme of that which it feedeth by the power of nature. And afterwards: The foresaid manner of the conversion — is evidently possible; And the other [transubstantiation] is not intelligible, neither is the one more approved or reproved by the Church, than the other. Whereas the words of the Scriptures (saith *Cristiane, in 3. part. Thom. 1. 75. art. 1.*) are expounded two wayes; either properly, or metaphorically: the first error in this point was theirs that interpreted these words of our Lord [this is my body] metaphorically, which the Master of the Sentences in his fourth booke, and tenth distinction speaketh of, who in this point is reproved. And the force of his reproofe consisteth herein, that the Church understandeth these words properly, and it behoveth them to be verified properly. I say the Church: for indeed there is not any forcible motive in the

Gospel to make these words be taken properly. But *Iosaph Angles, in florib. Theolog. in 4. dist. 11. q. 4. de Eucharistia, art. 1.* admonisheth us of circumspection in reading this place of *Cassiana*. Seeing in certaine (saith *Form. in Mat. 26.*) that Christ's body is here, what neede we dispute whether the bread remaine or no? Thus he. Now before the Schoole-masters time, there was *ma. A. strike*; Arch-bishop of Canterbury, who in his fore-named Saxon Sermon which was wont to be read every feast of Easter in the English Churches, speaketh expressly against the same transubstantiation, and *Barnabie* likewise in his booke of the body and blood of Christ:

### Adoration and elevation of the Sacrament.

**T**He adoration in the Sacrament longeth unto Christ sitting in heaven, and is an inward worship of the heart, or lifting up of the minde being stirred up with these outward signes. The signes (saith *Aug. de catech. rud. cap. 26.*) are visible Sacraments of diuine things, but invisible things are therein honoured.

1 If the worship be referred to the Sacrament only, it is but a reverence; and no adoration, given as well to baptism as the supper, as testifieth *Aug. de doct. Christ. l. 3. cap. 9.*

2 *Honorius* the third, ann. 1220. was the first that euer instituted the adoration of the Sacrament. And after him *Urban* the 4. ordained a feast in honour of the body of Christ.

4 The elevation of the hoste was used, not that it should be adored, but to signifie the mystery of Christ taken downe from the crosse. *Amalar. lib. 3. cap. 26.* The Priests and Deacons elevation signifie the taking downe of our Lord from the crosse: the hoste and the cup signifie the Lords body. And the Liturgy of *Chrysostoma* doth not asseirme, that the elevation of the bread was used, that Christ therein should be adored: but the priest elevating the sacred bread crieth out, Holy, to the holy.

### The appurtenances of the Masse, at this day.

**T**He tapers that are now lighted in the Church on the day at Masse time, before and after the reading of the Gospel, are not approved by the Fathers. Wee light no torches on the day time, saith *Hierome* against *Vigilantium*; yet he confesseth that they were lighted in the Churches of the East, by some of ignorance, and by others that

A had zeale, but not according to knowledge, cap. 3. But *Tertullian, de Idolol.* saith, that this was the custome of heretikes. And *Lactantius* wisely reprehendeth it, *lib. 6. Instit. capite 2.* saying: They do light up lampes unto God, as though he lived in the darke: so doth the Councell of *Eliberis*, cap. 34.

2 The Primitive Church never used Incense. We buy no frankincense at all, saith *Tertullian* *apud* 42. We goe not into Arabia to seeke frankincense (saith *Augustine in Psal. 49.*) what is the sacrifice of praise that God requirerh at our hands? And *Psal. 70.* Offer wisely: thou hast thine offering within thy selfe: goe not abroad to seeke frankincense, but say, In me O God are thy vowes, the praises which I will give thee. *Ambrosius* in his 7. booke against the Gentiles, inferreth many reasons against the burning of Incense.

3 The vessels wherein our Sacraments are put and consecrated (saith *Walfrid, cap. 24. de reb. ecclesi.*) are cups and dishes, Pope *Zephyrine* ordained that the celebration should be performed with dishes of glasse: and *Urban* after him caused them and all other Church vessels to be made of silver: thus as in all the rest, so in this hath the Churches gravity and state in ceremonies, increased dayly with the times. Thus saith he.

4 The lianen vestures, [be they Albes, or Surplices] were at the first the rayments of noblemen, and for honours sake given unto Priests: but not unto any Monke, save onely in diuine service time, as *Erasmus* testifieth in the life of *Hierome*. *Theodoret. lib. 2. hist. ca. 27* relateth that *Constantinus* gave *Macarius* Bishop of Ierusalem a robe wrought with gold, for him to use in Baptisme.

5 The Priests ornaments (as *Walfrid* reporteth) grew up by little and little unto the height that they now be in. For first they said their Masses in common attyre: as they doe unto this day in some Churches of the East: But Pope *Stephen* ordained that the Priests should have holy vestures, to wear in no daily use saving in the Church. — It was decreed in the Councell of *Bracara*, that no Priest should celebrate Masse without a typer. Others added other vestures, in the Church, either in imitation of the habite of the ceremonial Priests, or to beare some mysticall signification. Thus saith *Walfrid. de reb. ecclesi. capite 24.* And indeede the gaudie shewes that are now used about the apparell of the Masse, were neither seene nor heard of in whole or part, for about 400. yeares after Christ.

6 And for 800. yeares after Christ, there were but eight vestures used in all the whole mysteries of religion: as the said *Walfrid, capite 24.* and *Amalar. l. 2. c. 2. de offic. ecclesi.* doe both testifie: whereas now there are fifteene, six Priestly vestures, and nine of the Bishops.

7 The clergy of antiquitie, as well in the Westerne as Eastern Church did use to haue

the head polled, but not shaven as the Papists have now, and which the Fathers reprove. The haïres of the head (saith *Clement Alexandrinus*, *pedag. lib. 3. capit. 11*) are to be cut, not with a razor, but with barbers sizzers. Shew you (saith *Optatus* to the Donatists, *l. 2. contr. Parm.*) where you are commanded to have the Priests head shaven: whereas contrariwise innumerable examples shew that it is unlawfull to bee done. We learne here (saith *Hierome* upon the *44. of Ezechiel*) that wee neither ought to bee shaven to the bare, with a razor, nor to be cut so neare, that wee seeme shaven: but let our haire grow so, that it doe cover our skinnie. As for the shaving used now a daies, the church thought not of it for many ages after Christ: the first mention that was ever made of the shaving of the crowne like a circle is in *Germanus* of Constantinople his Theoria; The shaving of the Priest (saith he) and the cutting of his haire round upon the crowne, is in signe of the crowne of thorne which Christ bare upon his head. This is so is spoken of by *Hugo Sancti* *Sacram. lib. 2. par. 3. c. 1. Lumbardus, lib. 4. dist. 24. Thomas, and Bonaventura*, being indeed all one with the shaving of the lay-penitents, as the Councell of Agatha, *cap. 2.* and the third Councell of Toledo, *cap. 12.* doe both record. As for the Priests moderne shaving, it is absolutely condemned by the fourth Councell of Toledo, *canon. 40.* in these words: Let all clerkes or readers, as the Levites and Priests, polling their haire alle their

cover above, leave but a circle like a crown below, [about their eares.] Not as the readers doe in some part of Galacia, who wearing their haire long, like laymen, do onely clippe a little circle in the top or crowne of the head: for this the heretikes in Spaine do use unto this day. The Greekes used no round polling, as *Bede* in two places testifieth, *viz. hist. Eccl. lib. 4. cap. 1. & lib. 5. cap. 22.*

8 The crowne in the Fathers signifies the Episcopall glory, dignity and reverence: or the hoarines of their haire, which to old men is as a crowne: Or it may be the Polling used in those dayes, not the wearing of the haire about the temples, and the crowne shaven as the center of the circle. And so must that Epistle of *Hierome* to a certaine Priest, be understood; the crowne upon the clerks head signifieth the kingdom they have in God. And that of *Aug. epist. 26.* I pray thy crowne to salute thy two brethen, My Lords *Alipius*, and *Eusebius*, in my name.

9 The Priests cut, and the Monkes, in ancient time (for all *Baronius* his talking, *anual. tom. 1. p. 621*) was both one: for both used to cut all their haire, leaving but a ring round about their eares, *Tolet. Conc. 4. cap. 40.*

10 The beginning of this cleargy clipping was thus: the people at the first were delighted with long haire: w<sup>ch</sup> afterwards the Cleargy used to cut for soberneffe and mo-

desty sake. And this in processe of time through a growne generall use, became a significant cere mony. So saith *Isid. de offic. eccl. l. 2. cap. 4.* the cutting of the haire, and leaving a circle below, I take to signifie priestthoode, & the rulls of the Church in them. And *Ambros. de of. l. 2. c. 5.* saith, We beare our crowne upon the lower part [of our head] when we do equalize with reason those necessities of the world, which we ought to governe. Thus of ceremony superstition is growne.

11 Organs were erected about the yeare 660, as *Paulinus* saith, in *Vitaliano*, about 820, as *Ammonius* saith, *de gest. Fran. lib. 4. cap. 114.* not untill after *Aquinas* his time, as *Vianore* witnesseth, in *lib. de orat. & hor. cano. c. 16.* As for Church-musick, in fest songs, *Gregory* in his 4 booke, *epi. 44. de gest. Syn. habita in urbe* disalloweth it.

12 In the ancient Church, such a more simplicity was accepted, that they never used any ceremony in their ordination of Bishops, but onely imposing of hands upon him. Afterwards erept in the ceremonies of delivery of a booke, and anoyning of the hands of the priest with chrisme. The Hierarchy under *Arcopostolus* his name speaketh of imposition of hands, but not of unction at all.

## C Penance sacramentall, and Satisfaction.

1 The Sacrament of penance arose from these beginnings; first, in the primitive Church, the publike penance with his rites was in use: not any private penance used, or at least not imposed: afterwards about *Gracianus* time, *anno 1130.* entered the disputations of the necessity of private confession, and satisfaction, getting footing, but not foundation untill *Peter Lombard*, and he was the first that darst averre it to bee a proper Sacrament. And the succeeding Schoolemen could not agree about the matter and forme thereof, for all his determination. But in the Councell of Latrane, *anno 1215.* they made a judicial proceeding of confessing and absolution.

2 The Fathers satisfaction was an ecclesiasticall and publike must imposed upon the offenders, as this, that they should be put in some separate corner of the Church, and there that in abstinence of meate, drinke, and rayment, and also in teares and sorrowes, they should at an appointed time acknowledge their offence; testifie their repentance; and thereby satisfie the Church whom they had offended, and which doubted of their repentance. This Saint *Augustine* testifieth, *Enchir. 65.*

3 The satisfactions which are said to bee made unto God, were no redemptions of

temporall paine, but actions and rites, whereby the sinner thought to satisfie Gods precept, commanding true and unfained repentance, and the fruits thereof, according to the manner and measure of the sinne: whereby the actions became not onely pleasing to the Church, but even to God also. In this sense *Radulph. Ardens. Inferia. 4. in ca. Teimij*, saith, Satisfaction for sins done, consisteth in three things; in satisfaction of worke, compunction of minde, and confession of mouth. And in this sense are almes called satisfaction, not that they are the price of our finnes before God, but because they are signes of true and unfained repentance. This the Fathers doe approve, and *Augustine* for one, *de Dogmat. eccl. ca. 54.* in those words: The satisfaction of repentance, isto cut off all causes of sinne, and not to dally with the entrance of their insinuations.

You shall mortifie your in-borne vices, (saith *Beade in Pf. 4.*) by bringing forth fruits worthy of penitence: every one afflicting himselfe for every sinne, as farre as true and worthy repentance doth exact. And how confession aboliseth our finnes, the Canon declareth, *c. Omnis qui. De penitētia, dist. 11.* I. in these words, Confession is made to shew repentance, not to obtaine pardon. And in the same distinction, *c. 1. Medicine*, the glosse expoundeth these words, [Almes doe redeeme finnes] thus, [do they them to be forgiven.] *Plaudamus, in 4. dist. 25.* denyeth that workes can satisfie for sinne, being otherwise due of themselves. And this phrase [redeeme your soules] is reproved by *Optatus, lib. 3. contra Parm.* And *Marke the Heremite*, in his book *de baptismo*, denyeth that our finnes can be abolished by prayer, fasting, gifts, humility, &c. but that such things are meanes to preserve us from relapse: and his reason for the first, is, because sins are taken away onely by the crosse of Christ. Here it is not amisse to recite a saying of *Lauspergus* a Carthusian, not so tedious as it is true and religions. I would not have thee thinke (saith hee) that thou canst doe penance for thy finnes: doe not dreame of it: Why? Because thy finnes are in number above the sands of the sea: too too many, and all too great. Thou art not able to satisfie for one, what canst thou do for many, for innumerable? thinke not therefore that thou canst doe workes satisfactory for thy finnes. For what alas canst thou account of these, in respect of the many mountaines of thine enormities? They that doe great good workes, and commit but small offences, they satisfie for their finnes: but whatsoever thou doest, refer it to Gods glory: and what good soever thou doest, thinke and resolve thou hast done it for his pleasure. Let the honour, the love, and the good will and pleasure of God, be the motives unto al thy good works. Do all things to please him, to win his favour, to purchase his friendship, o honour

A him, that fulfilling his pleasure, thou be not offensive to him. And yet thinke al thy workes of farre smaller moment than able to satisfie for thy finnes: for, for them thou must offer unto God the workes of Iesus Christ, his sorrowes, wounds, death, in the union of that love wherein hee endured all these for thee. These are the meanes of thy satisfaction; but whatsoever thou doe, or suffer, offer it not unto God for thy finnes; but for his love and good pleasure, either doe, or suffer, still wishing increase of grace from him, whereby thou maist performe greater, more and more acceptable workes. Wherefore let the love of God be the cause of thy good life, and the scope and leyell of all thy good workes. Thus said a Fryar.

B 4 Amongst the Latines; the word [*Satisfacere*] is sometimes used for to please another in executing of some office. I (saith *Tully, l. 1. epist. 1.*) in all duty and zeale, doe rather satisfie, or please all others, but not my selfe at all. Besides, satisfaction among men is the recompence made for an injury, either in retribution of dammage, or in obtaining of pardon by submission. And after this second way, are workes of repentance termed satisfactory before God, being reall supplications for pardon, which God in Christ approveth. It becometh the Deacon whom you write of, — to satisfie the Bishop that governeth him, with perfect humility, (saith *Cyprian, l. 3. cap. 9.* And *lib. 1. epist. 3.* they pray that Christ would be intreated with prayers and satisfactions. And I embrace with ready and perfect charity, those that turne from their sins with repentance, and confesse them with humble and simple satisfaction. And, *ad Demetrianum*, he exhorteth the faithful to satisfie God, whilest they have time here upon earth. But this can be nothing but to beseech Almighty God for remission of finnes, and to acknowledge them; and the effect of this satisfaction hee affirmeth to be the attaining of pardon. The acknowledging of sinne, and entreaty of pardon is a satisfaction not unto the strictnesse of the Judge, but unto his mercy, (as *Cyprian* saith very well in another place) that is unto Gods mercifull acceptance. And very rightly: for these acts of the penitent, doe include in themselves, a faith laying hold upon Christs satisfaction, by which they have their acceptance. And in this sense *Chrysostome, hom. de B. Philogonia*, saith, that if thou returne from thine old finnes wholly, and promise unto God truly, that thou wilt never turne againe unto them, God requires no more for a further satisfaction.

C D 5 So then the workes of Piety are called satisfactions, as they are referred unto our prayers. God taketh away the sinne (saith *Marke the Heremite, l. De baptismo.*) which wee intreate for by almes, prayers, and patience. Our sighes and sorrow (saith *Climacus, de memor. mortis, grad. 7.*) doe cry out unto



God, and our teares doe give the emballage of teare. Godsmercy is obtained by the intricacy of almes, saith *Raoul. Ardens, hom. in dom. 1. Quod.* So that satisfactions are such, by the meanes of obtaining in prayer. Wherefore it behooveth us to believe that we must repent (saith *Ambrose, de penitent. libro 1. ca. 3.*) and shall obtaine Pardon; and yet to hope for pardon out of faith, not as of debt: It is one thing to deserve, & another thing to presume: faith obtaineth as it were from covenant in writing; but presumption is needier the arrogant than the suppliant.

6 In processe of time the doctrine of satisfaction began to bee delivered and taught in unick and ill applied tearmes; as when the Fathers say, that hereby our finnes are redeemed, expiated, purged, and purified, &c. The Generall Lord of all (saith *Chrysostome, Homil. 1. de Genes.*) — desiring to purge away all that ever we have offended, hath found out a cure thereof, which is performed by fasting. Also he doth to cleane the whole man; saith *Prophet. lib. de promiss. & prad. part. 2. c. 7.* If we be contaminated with any spotte (saith *Leo, Ser. 7. de Collectis.*) by conversing in this earthly habitation, it may be wholly washed out by the power of almes-deedes. The man that hath undone himselfe, by his owne satisfaction may redeem himselfe, saith *Cassianus, Hom. 1. And Chrysologus, Hom. 42.* holdeth, that fasting doth open the gates of Heaven, and letteth us in unto God. Almes extinguisheth sin (saith *Maximus Taurinensis, Homil. de diversis.*) even as baptisme doth, and putteth out the fire of hell. So that almes is as a second fount of purgation for the soule. But here we must note, that the Fathers speak not in the papistlicall sense of remission of any temporall paines: but speake wholly and absolutely of the whole crime, and whole punishment together, so that they speake both in due and in other like causes, after a figurative metonymy, by which that is given to the meares, way, instrument, and occasion, which in it selfe is due and proper unto another. For it is the onely blood of Christ, which is the satisfaction and purgation of all the finnes of the world, as the Fathers themselves acknowledge. There is but one expiation for sinne (saith *Basil, In capite primo. 2. say.*) namely, that blood which was offered and in dede for the salvation of all the world. And *Ambrose in Luc. 22. c. Sermon. 46.* saith, that teares doe wash away and purge our finnes: and yet hee addeth in expresse tearmes: I reade of *Peters* teares, but not of his satisfaction. It is a common phrase with us to say, this journey hath made mee rich, and the pardoning of an injury is not the cause of the forgiveness, but the article and condition upon which the pardon is given. So said *Adrian* unto *Frederike*, who have given thee the ensigne of the Imperiall crowne, that is, our hands have consecra-

A red and crowned thee, *Sigon de Regum Italia, libro secundo.*

7 The Fathers say in like manner, that the works of penitence doe take away our finnes, but not by themselves, but onely in respect that they are annexed unto that faith which apprehendeth and layeth hold upon Christ, for the remission of finnes: (Looke the place of *Ambrose*, cited in the section of this article.) I doe not deny, (saith the same Saint, *De penit. lib. 2. c. 9.*) that sinne may be diminished by extending often our bounty unto the poore, but then must thy faith approve thine almes and expenses. Looke also his 1. booke, and 30. chapter of his offices.

B 8 Sometimes the Fathers use an hyperbollicall metaphor in their phrases. As oft as we give almes after our finnes, (saith *Gregory in Job 12 cap. 14.*) to often we doe as it were pay a price for our euill deeds. And *libro 6. in 1. Regum, cap. 15.* The third kinde, that is revenge (for sinne) is as anecessary medicine, that the impostume of guilt which we lance in our conversion, be purged by confession, and cured by the salve of affliction. Thus will the Fathers have almes to obtaine us iustice and salvation, but this is figuratively spoken, not properly: for such things as we bestow upon the poore, they say we lend unto God, after the Scripture phrase; and that hee becomes our debtour, who payeth backe the whole sinne with profit; an hundred fold, as *Chrysostome* saith, *Hom. 3. in Gen. And Gregory, 1. 7. epist. 20.* saith. Whatsoever is given unto the poore, if it be well considered, is not given, but lent: because that which is laid out, is doubtlesse returned with a multiplied gaine.

C 9 Again, our finnes are taken away after a double manner: first in respect of the guilt, and fault, and this is called Remission, being peculiar unto God alone: secondly, in respect of the exercise of sinne, which is termed purgation, wherein the exercise of sinne is ceased. To have our finnes absolved, and to have them remitted (saith *Hierome, In Isai. 40.*) are two severall things: for he that hath his finnes remitted, needes not absolution: — but hee that hath them absolved, hath them so because they are purged and loosed by punishment. And in this sense saith the same Father, *In Jerem. 2.* that finnes are purged by warnings. The expiation (saith *Rodolphus in Levit. lib. 12. ca. 2.*) belongeth unto Christ, but the cleansing to our selves. So that there is a double satisfaction in the Fathers, expiatory, which belongeth unto Christ alone, and emendatory, or approbatory, which they will have to belong unto our selves. Turne unto your Father with true satisfaction, (saith *Pacianus presbiter. de penit.*) running no further in croours, heaping no more unto your old sins, and in saying some lamenting and morosefull prayer, as this, We have offended, before thine eyes. In this sense

saith *Hugo, de Sancti Viore de sacramentis. l. 2. part. 1. c. 2.* that sinne is punished and corrected by satisfaction: and that satisfaction is the correction of the offence. *Encherius, in lib. Regum. l. 2.* saith, that both *Deu. de* guilt and ours (for the fault already pardoned) is purged and absolved by afflictions: because God doth endeavour to wipe away all spots of iniquity from his elect, by temporall afflictions. It is a worthy satisfaction to correct our offences, and having corrected them to beware of them, &c. saith *Bernard, De domo interior. cap. 1.* And in this sense they doe take redemption.

To The Fathers will have great sinnes taken away by publike penance, and small sins by saying of the Lords prayer, *August. Enchir. ca. 71.* And *Augustine* likewise will have this prayer to take away great sinnes also, *de civit. Dei. l. 2. c. 17.* So that this kind of speech is to be understood comparatively, that it should not bee thought requisite to use publike penance for all sinnes: The difference is in the exterior discipline, which setteth downe a diversity of penance in great and small offences. And if that veniall sinnes be taken away by the Lords prayer, to what end serveth the punishment of Purgatory after death?

11 Secret satisfaction for sinnes, was never used but in the corrupted estate of the church. Besides, satisfactio in the Fathers goes before absolution, by which the sinners by imposition of hands, received liberty to communicate, and remission of sins. But at this day it is otherwise in the church of Rome.

*Wherefore satisfaction, taken as the redemption of the temporall paines only, after the remission of the guilt of the sin, and following the absolution; was unknowne to the Fathers.*

## Purgatory.

1. **T**ertulliana Montanist, and Origen, were the first that ever talked of Purgatory in the Church: and yet Origen will have Purgatory to be in this life, *In Levit. l. 8. apud Cyrillum:* and also remaine even after the resurrection, *hom. 14. in Luc.* In sum, saith *Tertullian, de anima, capite 55 & ultimo*, since wee understand that prison that the Gospell speaketh of, to be hell: and doe interpret, that to pay the very last penny, every slender sin shall be there punished during the stay of the resurrection, none neede to doubt that the soule shall pay any thing in hell by the body also, after the fulfilling of the resurrection. This also the Comforter \* hath often commended. If any man doe admit his speeches, by the acknowledging of his promised graces — *Rossensis* against *Luther artic. 18*, confesseth, that Purgatory was long

A unknowne, and lately knowne and received into the Church: and so after men began to be afraid of the fire of Purgatory, in crept indulgences.

2 Afterwards the Fathers fell to speake, both of the manner of the paine, and of Purgatory it selfe, but not as of an article of faith, but onely of a probable thing probably. It is not incredible (saith *August. Enchirid. ca. 67, & 69*) that some such thing should bee after this life, it may bee demanded whether it be so or no, and it may either be known or unknown, that some of the faithfull, as their love to temporall things hath beene more or lesse, so are sayd either sooner, or later, by a certaine purging fire. And, *de civit. Dei, lib. 21. cap. 26.* But whether it be there alone, or there and here, or here alone, that these parts of the worldly building, pardonable from damnation, shall finde a burning fire of transitory tribulation, I do not dispute against it: it may bee, it is true. And, *de fide & op. cap. 16*, whether therefore some such judgements follow us in this life onely, or after this life also, it doth not (as I thinke) disagree from truth, if wee understand this sentence in this manner. Hierom, in *Isa. libro 28. capite ultimo, ad finem*, would have such things left wholly unto the knowledge and judgment of God: and yet he saith, that hee thinketh that there is a moderate and gentle sentence of the Judge concerning the burning away of the sinnes of Christians. Doest thou keave no punishment for the soules (saith one in *Boetius, in Prof. 4. lib. de Consolat. Philosophiae*) when the bodies are dead? Yes, and that great (saith another) part wherof is exercised in penall bitterness, and part (I thinke) in purgatory clemency.

3 But contrarywise, the Fathers doe expressly raze the foundation of the Popish Purgatory. There is no middle place (saith *Augustine lib. de pec. mor. & rem. cap. 28*) that a man may bee any where, but with the diuell, who is not with Christ. And the author of *Hypognost. l. 5* saith, we acknowledge no third place at all. When wee once depart from hence (saith *Cyprian, tract. ad Demetr.*) there is no more place of penance, nor no more effect of satisfaction. The guilt being taken away (saith *Tertullian, De Baptismo.*) so is the punishment. Sinne is so utterly abolished in the remission (saith *Crisostome, De penit. Serm. 3.*) that no print of it is left remaining, And, *in Genes. hom. 5.* Hee that hath not purged away his sinnes in this life, shall find no comfort in the life to come. — This is the time of aching, and of wrestling: and striving, that is for coronation and reward. And *hom. 69. ad pop. Ant.* The just y depart hence, are altogether happy, for they are gone to Christ, they are with the King, and there most neere him, not by faith, but face to face. And again, *hom. 16. in ep. ad Ro.* Death severeth not us from Christ, but joyne us unto that quiet

which

which is with him, and maketh us partakers of that glory. Heere onely is the place for mercy (saith *Bede*, in *Psalm* 6) after this world is place only for justice. After the departure of soule out of the body (saith the author of the question in *Iustine*, *quæst.* 75) presently distinction is made of the good and the evil: and both are led by angels to the places provided for them: the soules of the good unto Paradise, where they enjoy the blessed company of Angels, and of their Saviour Christ. The Saints are in honour, they rest in glory, and their departure from hence is into perfection, (saith *Epiph.* *Har.* 78. *sub. sum.*) The preachers of the Church (saith *Anselme* in 2. *Cor.* 5) departing from their bodies, are not deferred from the enjoying of their heavenly country, by spacious delays; as the old Fathers were; but instantly upon their leaving of the flesh, they doe rest in heavenly faith. What is it to thee (saith *Bernard*, *epist.* 266.) and thine earthly vestures, if at being about to goe to heaven, hast the robe of glory to put on instantly? And *Otho Frisingensis*, in his *Chron. lib.* 8. *ca.* 26. saith, that some affirme that there is a purgation place in hell, wherein the soules of those that are to be saved, are either punished with darknesse only, or with the fire of expiation also. If we looke upon him with a right faith, that for our sins hung upon a tree (saith *Lombard*, *Sen.* 3. *dist.* 19. *lit.* A.) we are loosed from the bands of the diuell, that is, from our sinnes; and we are so loosed, that hee shall finde nothing in us punishable after this life: because by that his death as the only true Sacrifice, what fault soever we had in us whereby the diuell might binde us to punishment, Christ so extinguished, that the diuell cannot prevaile over us by tempting, no nor in this life.

4 The ancient Greeke and Latine Fathers beleeved that the soules of the dead were kept all in one common receptacle out of heaven, until the resurrection: So holdeth *Lactantius*, in his worke of *divino premio*, l. 7. *capite* 21. And *Irenæus*, in *fine lib.* 5. *Tertullian* likewise against *Marcion*, *lib.* 4. *capit.* 35. and in his booke of *animæ*, *cap.* 5. where hee saith that every soule is sequestered in the lower places, untill the Iudgement day. So holdeth *Iustine*; and even the canon of the Masse, which prayeth for the region of light and peace unto all men. So that they admitted not this Purgatory.

5 The Fathers say that all sinnes, even mortall, are purged and remitted by this Purgatory fire. So saith *Origen* In *Hier. homil.* 13. If our sinne be mortall, wee cannot be purged with nitre, or borith, (which is a kind of hearbe) but with the spirit of justice, the spirit of burning and punishment. And *homil.* 24. in *Nüll* he saith, that all that we carry with us, is to be tried by fire or water. That prayer (saith the booke that is called *Dionys. Hierar.* *Ecclesiast.* *pag.* 3. *cap.* 7) doth intreate Gods

clemency to pardon the dead for all sinnes committed through humane infirmity. The offerings for the dead (saith *Theophilus* in *Luc.* 12.) are of no small value for those that dyed even in great sins. Some (saith *Bede*, in *Pf.* 37. commit greater venial sinns, and some lesler: and therefore it is meete—to have them put into the fire of Purgatory; now in the space betwene this and the judgement.

6 The Fathersteach also, that all are to be purged by fire, as well the Saints of God, as the infidels. All must come to the fire, all must come to this furnace, saith *Origen*, in *Exoth. homil.* 6. And, in *Psalm* 36. *hom.* 3. (as I thinke) It is necessary for us all to come to that fire. The sonnes of *Levi* (saith *Ambrose*, in *Psalm* 36) shall be purged with fire, and so *Ezechiel* likewise with fire, and *Daniel* also. But although that these shall be tried by fire, yet they shall say; wee have passed by fire and water. And in *Isaiah* 18. *cap.* 20. Whilest we live heere, let us keepe our humility, that when any of us doe come unto the judgement of God, and unto those fires which we are to passe thorough, he may say;—besides a little before: It behooveth all men to passe thorough these flames; whether it be *Iohn* the Evangelist, — or *Peter*.

7 The place wherein there is no water, which *Zachary* speaketh of, *cap.* 9. signifieth the paines eternall, after *Hierome*; and the depth of humane misery, after *Augustine* de *civitate Dei*, *lib.* 18. *cap.* 35.

8 The Fathers also speake very often of a purgatory in the last judgement, that is, of the paines which are to be suffered not immediately after death, but after the resurrection: for they affirme, that all men except Christ, are to be tried, and in some sort to be tried with the fire of burning in the day of judgement, I thinke (saith *Origen*, in *Luc. hom.* 14) that after the resurrection from the dead, we shall all need a purging, and purifying Sacrament, for none can arise againe without some staines. And this also he affirmeth in divers other places of his workes, viz. in *Psalm* 36. *homil.* 3. In *com. in epist. ad Rom.* *lib.* 8. in *fine*. In *Hier. hom.* 13. And *Lactantius*, de *divino premio*, *lib.* 7. *cap.* 21. saith, that there is a trial to be made by the fire, when God hath judged all men. Out of this which is already spoken (saith *Augustine*, de *civitate Dei*, *lib.* 20. *capite* 25) we doe plainly see, that there are some that in that judgement shall be punished with certaine purging fires. After the end of the world (saith *Ambrose*, in *Psalm* 118. *Serm.* 3) this shall bee the future baptisme, when iniquity shall be burned away by the furnace, that the just may shine as the Sunne in the kingdome of God. Look also the other places of this Father, viz. in *Psalm* 118. *Serm.* 20, in *Psalm* 36. *ad verba*, *Franea peccatorum*: As also *Hierome* upon *Isaiam* in *fine*, and also upon *Amos*, *capite* 3. who nevertheless upon the same later Prophet,

cap. 9. overthrowes the same point of Purgatory. Look also *Hilary*, in *Psalm*. 118. upon the words *Concupisui anima mea iustitiam*. And *Basil*, in *Isay*, cap. 4. upon the words *Exurgam iherusalem*.

9 Although *Gregory* by his apparitions and visions doe make for Purgatory, yet in his Dialogues, (or rather some others) he speaks not confidently, as the Papists doe, but with a plaine doubtfulness. Herein (saith he, *Dialogo*, lib. quarto, c. 58.) we must consider that it is a safer way for a man to doe that good himselfe in his owne life, which he hopes to obtaine at others hands after his death. And indeed *Gregory* in his unforged workes, doth flatly overthrow Purgatory. Because we are redeemed by the grace of our Creatour (saith he, *In Iob lib.* 13. cap. 20) we have this heavenly gift bestowed upon us, that when wee leave our carnall habitaile, incontinently we are carried unto our heavenly rewards, because seeing that our Maker and Redeemer breaking up the gates of hell, tooke thence all the soules of the elect, surely he suffereth not us to goe thither from whence he brought all the rest in his descension.

10 That place of *Paul* which speaketh of the triall by fire, 1. *Corinthians* 3. verse 13. 15 by the common consent of the ancient Fathers, was never spoken nor intended of Purgatory. For first of all by the builders, *August.* understandeth all Christians, *Enchirid.* 68. Others, the Ministers and Preachers of the Gospell, as doe *Ambrose*, *Sedulius*, *Anselme*, *Thomas*, *Lyra*, & *Caicane*, all upon this place. Secondly, by the name of *straw* or *stubble*, some doe understand mortall finnes as *Chrysostome* and *Theophilact*. Others, heresies, as *Ambrose*, upon this place, and *Hierome* in *Isay*. 5. Others, bad hearers, as *Theodoret* and *Oecumenius*: others, carnall affections, as *Augustine* in his booke *de fide & operibus*, the 16. chapter. Thirdly, by that day, they doe understand the day of the last judgement, no middle day; and so doth *Theodoret*, *Theophilact*, and *Anselme* understand it. Fourthly, by the fire some understand the tribulations of this life present: so doth *Augustine*, *de fide & operibus*, cap. 16. and so doth *Gregory* in his Dialogues, libro 4. capite 39. Others take it for the fire eternal, as *Chrysostome* and *Theophilact*: others for the fire that shall consume the world, and others for the fire of Gods judgement, which they affirme shal not purge and afflict, but prove and trye, as the Iesuites hold.

11 But the foundation of the Popish Purgatory, (namely, that the guilt being abolished, some penall satisfaction is to bee undergone) was never received by the learned teachers of the Church, for at least 1100. yeres after Christ. *Lambard* indeed teacheth, that there is paine of Purgatory to be endured after his life, but not after the full and plenary remission of the fault. For he will have

A such a fault as is remitted in part, to be referred for the tēporal paine to abolish, 1. 4. d. 20. Wherefore a Purgatory supposed to be between death and the last judgement, serving onely for the purgation of veniall finnes, by temporal paines, was unknowne to the Fathers of the first 600. yeres.

## Sacramentall Confession.

1 A Vricular confession, that is, the speciall recitation of all mortall sins, necessary for the remission thereof made in secret unto a Priest, began to be urged and commanded in the Church about 800. yeres after Christ, *Alcuine*, *De divin. offic.* ca. 13. in cap. *jejun.* taught it in these words: Being willing to forgive all that have offended against him, let him confesse all his finnes which he can remember. We find this thing needfull of reformation (saith the 2. Councell of *Chalons*, ca. 32) that many confessing their finnes unto the Priests, doe it not fully, nor perfectly. Wherefore, because that a man is made of two substances, soule and body, and sinneth sometimes by the motion of the minde, and other sometimes by the frailty of the flesh; both these kindes of sinne ought to bee very narrowly searched after, that a plenary confession may bee made thereof accordingly. Namely, that both the finnes that have been committed by the body, be confessed, as also by the sole cogitation. Wherefore he that is to confesse his finnes, is to bee instructed to make his confession of the eight principall finnes, without which, wee can hardly live in this world. The Priests must call those parties to confession, that are in danger of death, saith the Councell of *Mentz*, in *Gregory* the fourth his time, cap. 26. Now wee have in deede some examples of this private confession before these times, but no precept at all *Andoennus* in the life of Saint *Eligius*, libro 1. capite 7. saith, that hee—desiring to make himselfe a sanctified vessell unto God, and fearing lest some of his finnes might darken his soule, hee confessed all his acts from his very youth, before the Priest. But indeed this use had his first invention in Monasteries. Before all things (saith *Climacus*, in *Scala paradisi grad.* 4. circa ann. 580.) let us confesse our faults unto our worthy Iudge alone, and if hee command us, let us be ready to confesse them unto all men. And *Stodites* in his funerall oration upon the death of *S. Plato* c. 8. saith, And (which was more laudable) hee did often confesse his secretest thoughts and deeds unto one that was his superiour, which was a great signe of his religion. And truly the most strict manner wherewith hee did it, made him that heard his confession to be amazed with admiring of him.

But to speake truly, this univiersall law enjoying to confession, as to a necessary act of salvation, was not promulgate untill the Council of *Laterane* under *Innocent* the 3. Pope.

2 That this kind of confession had the institution from God, divers learned men have either denied, or doubtfully affirmed. *Chrysostome* refuteth it flatly, *Homil. 4. de Lazaro*. Take heed (saith he) how thou tellest thy defects unto a man, lest hee cast thee in the teeth withall: thou art not to confesse unto thy fellow-servant, that he may divulge it, but unto him that is thy Lord, to him that careth for thy soule, to him that is most courtous, to him that is thy physician dost thou shew thy wounds. And indeed this Father toseth this doctrine of confession in many places, *via. homil. 2. in Psal. 50. homil. 31. in Epist. ad Heb. homil. 5. de incomprehensib. nat. Dei. hom. 8. de pan. hom. de panis. & confessione*. And so doth *Cassian* in his *Collations*, 20. cap. 8. And *Augustine* also, *Confession. l. 10. c. 3*. And indeed private confession of great crimes was abrogated about the yeere 396, by reason of the discovery of an whoredome committed betweene a Deacon and a noble woman, as history doth testifie, (*Hist. tripart. lib. 9. c. 36.*) But if the Fathers had thought it to have been a divine ordinance, doubtlesse it should never have beene disannulled by them. And the glosse, *de Panis. dist. 5. cap. 1. §. In Pœnitentia*, saith, that it is better to say that it was instituted by a tradition of the Vniviersall Church, rather than by the authority of the old or new Testament. And *Gratian* himselfe doth stagger in this question, *De Pœnit. d. 1. q. 3. c. 89. Quamvis*, Vpon what authority, or upon what grounds of reason both these opinions of satisfaction or confession doe rely, we have briefly laid down; but which of them to sticke unto, I leave unto the readers choice: for there are both wise and religious men on both opinions. Here he allowes every man his judgement free, therefore he thought it not to be of divine institution. And, *Dist. eadem c. Convertimini*. Here may we understand that wee may obtaine pardon though our mouthes bee silent, and — our Lord doth shew that a sinner is not censured by the judgement of the Priests, but by the bounty of the divine grace. And yet farther, *Cap. Quis aliquando*. Hence it is most evidently apparent; that our sinnes may bee taken away without the confession of the mouth. *Pœnitentiane, De pœnit. & remiss. ca. Omnes utriusq; exco.* liketh that opinion very well, that saith that confession arose from a certaine generall tradition of the Church: and that the Greekes doe not sinne in not vsing of it, because this custome sprung not up among them. And *Scotus, In sent. 4. dist. 17. quest. 1.* is very doubtful to say it is of divine institution: Either wee must hold the first member, that is, that it is of divine institution published by the Gospell, — or if that bee not sufficient, wee must

say — thnt it is of the divine positive law published by Christ, unto the Apostles: and unto the Church, by the Apostles, without all Scripture, as the Church holdeth many other things from the Apostles mouthes without any Scripture. Amongst the writers of the Popes law (saith *Rhemus in argumentum in Tertul. de pœnitent.*) there are some, (and those famous men) which do draw this confession, which at this day we use unto the Priest, and every little circumstance thereof, from the institution of the Church: For first, Publike confession, that is, the act of penance done before the whole Church, as taken out of the old Testament, of publike seemes to have been made private: — for which it was necessary — to make certaine lawes for penances — for satisfaction, and observation of which lawes, it was fit (for the Layty especially) to make a Priest partaker of their secrets and counsell. And againe, This secret confession (as farre as we can conjecture) sprung out of that publike one, through mens voluntary piety; — for we reade no precept of old for it. And like unto this hath he another place, *in admittione de Tertullian. Dogmaris*, where he saith: Concerning secret confession, you shall scarcely find any of the Fathers speake of it as of a thing commanded. Thus said he. *Cæterum* upon the 90. of *Iohn* affirmes, 1. That Christ instituted but a voluntary confession, and therefore not as necessary to salvation, and 2. That Christ instituted no auricular confession.

3 By confession in the Fathers; is generally meant confession before God (onely) or a publike acknowledgement of some publike crimes incurring the censure of excommunication, and that in an ecclesiasticall convention: of the necessity of this they speake very often. Yea *Origen, in Psal. 37. hom. 2. & Cyprian, De lapsis. Sermon. 5.* do exhort the people to make a publike recitation of all their small, and secret sinnes, and of all their evill intentions. *Leval's, opt. 80.* mentioneth this custome, of writing downe the secrets of their consciences that made confession, into a little booke, & in rehearsing of it publicly in the audience of the people; and holds this fulnesse of faith to be laudable, which for the feare of God, sticks not to blush before men: but yet he disallowes the custome, and abolisheth it in these words: Let the guilt of the consciences be shewen onely unto the Priests in secret confession. And by and by after: Let that confession suffice which is first offered unto God, and then unto the Priest, who becommeth an Intercessor unto God for the sinne of the Penitents. But there is no prooffe to shew that this secret confession was univiersall, of all the sinnes; but it rather seemes to concerne such offences only as did trouble the conscience. Let us open the uncleannesse of our sonles leprosie unto the Priest, as the law commands us (saith *Bede In Iacob. 5.* And

wheresoever the fathers doe urge this same speciall confession, they doe not teach it to be necessary unto salvation, nor as a meane universally necessary unto the remission of sins, but propose it freely, and exact it as a good and commodious course for the obtaining of consolation for the soule: yea they make mention of confession unto *Laymen*: for such were the Fathers of the Egyptian Monkes, and yet they did absolve. *Theon* said unto *Serapion* confessing his sin of theft, Be of good courage sonne, thy confession absolveth thee from thy bondage, though I hold my peace.

*Therefore secret confession, wherein is necessarily required a reckoning of all a mans mortall sinnes, together with the circumstances that alter the kinde: and wherein the Priests alone that are the Confessors, doe sit as spirituall Iudges, and impose satisfaction upon the penitents according to the quality of the sinnes, was never received of the Church untill the later times.*

## Confirmation. Chrisme.

1 **T**He Chrisme, or anointing of the baptized, (which was used in antiquity) had his institution from *Sylvester*, as *Platina* saith in his life. Hee it was that first made a law of the use of Chrisme in Baptisme, which before, was either free, or none. *Athanasius Contra Arian. orat. 2.* telleth the *Arian*, that Christ was never anointed with externall oyle, and inuolue the spirit into us without any such ceremony: *Eusebius lib. 1, cap. 4.* saith, that the Christians are no more anointed by types & figures, but by the vertues themselves alone. And indeed in *Iustine* the *Martyr* time there was no use of Chrisme in baptisme. *Augustine Advers. Iudeos, cap. 4.* saith that Christ was he that changed the carnall (or real) unction into spiritual: And *Ierome Advers. Luciferianos, dialog. 4.* saith that confirmation by unction was rather instituted for the honour of Priesthood, than for any bond of necessity.

2 There be some of the Fathers, as *Cyprian* and *Tertullian*, which doe either fall flatly into Montanisme, or at least doe fowly erre, in ascribing more unto this Chrisme than unto the water of baptisme: for they will have it to consummate the worke that Christ hath begun in Baptisme: *Cyprian ep. 70, 72, 73.* And what they give to this unction, they give in like manner to the signe of the crosse. *Cyprian epist. 73.* saith, that the baptized are consummate, and perfected, by this signe. And *Tertullian de resur. carnis*, saith, that the flesh is signed that the soule may be fenced.

3 As for the use of oyle, in antiquity it was common and vulgar in bathes after washing, whence perhaps it crept into Baptisme. Yea

A they used to powre oyle into their water. *Celsus* prescribeth to sweate in the hote house, and there to annoint, and by and by to goe downe into the bath.

4 This Chrisme now, that the Fathers mention, is quite different from the Papists confirmatory unction. The Fathers was common oyle, and so often called and mentioned by that name: the Papists must have balsome therein mixt, *Fabianus epist. 2.* which is a substance new not to be had uncounterfeit. Looke *Plinius* naturall history, lib. 12. c. 25.

5 The Fathers used their Chrisme not only in the forehead, but in other parts of the body also. This holy oyle (saith *Cyrill Catech. 3. mystagog.*) — is the gift of Christ and of the holy Spirit, made powerfull by the presence of his divinity, wherewith the forehead, and the organs of the senses are figuratively annointed, and the body in like manner with this visible unction, but the soule is sanctified with the holy and quickning spirit. That it was used upon the nose, eares, and eies, the Trullan synode doth testifie, cap. 95.

6 This unction (in the Fathers times) belonged unto baptisme as an appendix and a ceremony, sometimes used before baptisme, sometime after, as it was in the East Church for many yeeres after Christ. By Chrisme are represented the gifts bestowed in baptisme, saith *Basil De spir. sancto. cap. 28.* Those that are to bee baptized are annointed like Champions, saith *Chrysostome In Coloss. 2. homil. 6.* Remember this mystery of holy Baptisme, (saith *Theodor. In Cant. c. 1.*) wherin those that are to receive it — being annointed with the Chrisme of spiritual unction, under that visible forme of annointing, do receive the invisible grace of the holy Spirit. *Nazianzen orat. 40. In sanct. Baptis.* saith, that in Baptisme, the soule and the body are sealed with the unction and the spirit. And so saith *Damascene, De fide lib. 4. cap. 10.* We admitte (saith the *Synod in Trullo, cap. 95.*) the Arians Macedonians, and Novatians — that give up a bill of their faith, and curse and abjure all heresie, and all doctrine which the holy Catholike and Apostolike Church alloweth not of; and first of all, signing their forehead eies, nose, mouth, & eares with holy Chrisme wee say, The seale of the gift of the holy Ghost. Holy baptisme, and unction (saith *Theophylact, In Naum. cap. 2.*) are great and solide monuments, unto which all are to make hast, that are not yet endued with the blessing of Christianity. Because Baptisme is a tipe of the buriall and resurrection of our Lord (saith *Theodorus Balsamus. ad c. 48. Syn. Trul.*) therefore those that are baptized are justly annointed with chrisme, that they may be buried and rise againe together with Christ. It is necessary (saith *Symeon of Thessalonica, De Mysterijs, li. 2.*) that every faithfull Christian be signed herewithall in his baptisme,

that he that is baptized, may have his baptisme most divine and consummate.

7 This unction (we speake of now) pertained unto baptisme in the West, untill above 300. yeeres after Christ. For then was there another confirmatory unction devised by *Meichades*, or as some say, before him by *Urban* the first. Howsoever it was before used, as we have said. After their baptisme he signeth his souldiours in their foreheade, saith *Tertullian. De prescrip. ch. 36. 40.* We are to know (saith *Bede in Psal. 28.*) that that unction which is done by the Bishops, with imposition of hands, as different from the other two, and called by the name of confirmation, is indeed all one with the second (to wit, whereby we become professors of Christ) but because of arrogancy, it is not granted unto every one of the Priests, no more than many other like things. *Ierome, Contra Lucifer. cap. 4.* saith, that neither Priest nor Deacon hath power to baptize without Chrisme, and the Bishops committment.

8 The anoynting in Baptisme was used by the Fathers as a significant signe of the preparation unto the fight and contention with the diuell: whereas now the unction that the Papists use, is a signe of a Sacrament distinct from Baptisme; and yet unto the same end and use. Your breasts are anointed (saith *Cyrill, Catech. 3. Mystag.* that being armed with the breastplate of righteousness; you may resist the diuels assaults more strongly. By Baptisme (saith *Nazianz. Orat. 40.*) thou hast fortified thy selfe, and hast provided thee of a most firme and during helpe, signing thy body and soule with the unction and the spirit. They that are to be baptized (saith *Cory. Iohanne, in Coloss. homil. 6.*) are annointed like champions, or as those that are to ruine a conrse. The anointing of the baptized with oyle — (saith *Germanus, in Theoria*, is to this end; that the diuell should not overcome us with his power of sinne and death. Looke also the saying of *Theophylact* cited s. 6. By the benefit of this unction (saith the Author do *unctione Chrismi apud Cyprian.*) both wisdom and understanding is given us from above, and counsaile and fortitude commeth downe upon us from heaven.

We come unto the fount (saith *Ambrose, de Sacram. l. 1. c. 2.*) thou entrest —; and art annointed as a champion of Christ, as one that art to undergoe the fight of this world, &c. The name of Christ (saith *Prosper. in sentent. Aug. Sem. 3. 42.*) is derived from Chrisme, that is from unction: Wherefore because of this, every Christian is sanctified, so that he may understand that he is not onely partaker both of priestly, and of kingly dignity, but also made a warrior against the diuell. By the anointing of Chrisme in Baptisme (saith *Rebennus Maurus. Inst. Cleric. l. 1. c. 28.*) the holy Spirit giveth vigor of heavenly grace unto all the faithful; therefore, saith he, that

A Chrisme is well used in baptisme. Now the Schoolmen will have Chrisme in confirmation used to the same effect and end. The perfection of confirmation (saith *Thomas*) is to make a man stand strongly in himselfe; and a little after: The child is made fit for the conflict, with this Sacrament. *In Sent. 4. dist. 7. q. 3.* And *Soto. In Sent. 4. dist. 7. art. 7.* saith, that by confirmation a man is made a Warrior.

9 The Fathers did not hold their Chrisme and imposition of hands to give grace by the worke wrought, or by doing of the bare action; but used it as a signe; signifying the powerfullnesse of the Spirit which is given in baptisme: Calling him out that is (thus) annointed, unto these sacred conflicts, in type or figure, saith the booke of the Hierarchy, *cap. 2. pars. 3.* The gift of the holy Ghost (saith *Origen, hom. 6. in Levit.*) is signified by the figure of oyle. Thy forehead and thine other senses are annointed, typically; saith *Cyrill, Catech. 3.* But this anointing was accounted of small effect, without the invocatiōs which they used therewithall, as the Fathers themselves doe testifie. The hands are put upon them by benediction, with invocation, and calling upon the holy Ghost, saith *Tertullian lib. De baptismo.* Imposition of hands (saith *Augustine De bapt. lib. contra Donat. cap. 16.*) what is it but prayer over the person? I doe not deny (saith *Hierome Adversus Lucifer.*) but that it is a custome in some Churches for the Bishops to go, and with invocation of the holy Spirit, put his hands upon those that are baptized by the Priests and Deacons, in smaller cities a farre off. But now adaies it is held a true doctrine, that this unction doth give grace; and confirme truly and properly, whereas in ancient times there was no sacramentall confirmation used without baptisme, and the Lords Supper.

10 It was once a custome to give the Infants this confirmatory Chrisme immediately after their Baptisme; as witnesse Innocent the first *epist. 1. Augustinus De eccl. dogmat. c. 52, Ordo Romanus, & Amalarius De eccl. off. lib. 4. cap. 29.* Now it must be differed (at least it is so in the generall practise of proper) for five, sixe, or seven yeeres after. Nay moreover they confirmed (the baptized) by giving the holy communion as *Alcuinus* himselfe *De offic. eccl. cap. de Sabb. Sanct. Pascha. 80.* testifie.

11 The Schoolmen cannot agree upon the original of this supposed Sacrament. *Alexan. Alei In Sent. 4. quest. 24. memb. 1.* will needes have it instituted by the Councell of *Meld.* (*Melden.*) *Bonaventura. In Sent. 4. dist. 7. ar. 1. quest. 1.* saith, it was net of Christs ordaining; and so saith *Marsilius in 4. quest. 1. 4.* *Molanus* saith, that concerning the terme of this Sacrament, it is no marvell if the Fathers make but small mention thereof, seeing *Synecimus* the first saith: I dare not set down the words, lest I should seeme to bewray a secret

mystery.) The Masters of the Church of Rome are the first that published the forme hereof in their booke called *Ordo Romanus*, were we reade these words: I confirme thee in the name of the Father, &c. *de Sacra. tract. 4. cap. 6. Bellarmine De sacram. confirmat. li. 2. cap. 10.* confesseth that the Fathers have not set downe the forme of confirmation, nor of divers other Sacraments, because they were already knowne unto every one: he had spoken more truly if he had said, unknown unto every one: for they doe set downe both the forme of Baptisme, and of the Supper in divers places: what reason had they then to keepe the formes of the rest from our knowledges? but this is but one of *Bellarmines* conuainces. Of the forme of confirmation (saith *Suarez. In 3. part. 7. tome. a.*) we finde nothing in Scripture: and if we betake our selves to tradition, we shall finde great ambiguity and variety hereof in the Fathers. Thus saith he. *Ergo.*

## Marriage.

**I**N the purest times the Canonick account of the degrees of consanguinity as it is called, was never heard of. For *Ambrose. l. 8. ep. 66.* saith, that brothers children are foure degrees distant in legall supputation, not canonick. But this legall supputation also crept into the Church by degrees, and was free without bond of law untill 1070. yeares after Christ, and then *Alexander* the 2. decreed that the degrees were to be reckoned after this canonick supputation, and that under paine of excommunication, *ca. 35. q. 5. cap. 2. Ad fidem.*

The forbidding of the fourth degree (and much more of the seventh) according to Canonick supputation, remained unknowne in the most pure and ancient Churches, unto at least 300. yeares after Christ. About the 300. yeere of Christ there was no degree at all prohibited, but only such as were expressly named in the written word of God. But afterwards, was marriage of consingermaines forbidden, as *Amb. l. 8. ep. 66.* and *August. also De ciuit. Dei. l. 15. c. 86.* with *Petrus Diaconus* do testifie. But this prohibition was abrogated by the lawes of *Honorius & Arcadius*, and by *Infinianus* also, though afterwards it was renewed in the Church by the Councell of *Epanne. c. 30.* about the yeere of our Lord 490. And afterwards *ann. 500.* began these prohibitions to extend unto the third degree inclusively; for the third Councell of *Aurelia. c. 10.* and the second of *Termin. cap. 22.* do forbid marriage of the brother or sisters children and so doth *Alisidor. cap. 34. circa. ann. 614.*

Thus stood these Prohibitions, in this third degree, for a long time, in the Latine

Church, but about the 600. yeere, the Popes *Gregory, Nicholas, &c.* decreed that all the degrees of consanguinity should be kept unto the seventh generation. *Gratian. 35. q. 2.* But afterwards, *Innocent* the 3. in the Councell of Lateran, *ann. Dem. 12 15.* limiteth this prohibition at the 4. degree inclusively, and alloweth all matches without this 4. degree. But by this allowance of his are many unlawful marriages made: for example, *Peter* and *Paul* are brethren, & their stocke descendeth thus: Here *Peter* may not be ioyned  
in marriage with *Leah*, though  
6. degrees distant, because that  
being the brother of *Paul*, he  
is a father unto all that descend in *Pauls* line, and ioine that respect unto *Leah* also.

*Iohn*

*Peter Paul*

*Rachel*

*Susanna*

*Joanna*

*Lea*

The Fathers doe sometime reprehend the second marriage of either person in case of Divorce upon fornication, but yet they do hold such marriages to be true and firme: this did hold for 400. yeeres after the incarnation. So that they held, that in case of adultery the marriage (amongst the faithfull) is dissolved, not only in respect of bed, but also of bond; wherefore they were not acquainted with the distinction of a double divorce. *Origen Homil. 7. in Matth.* saith, that these marriages (after separation) are against Scriptures, but yet not without cause hee alloweth them for avoiding of a greater evill, and holdeth them no otherwise permitted. And these doth *Ambr. in 1. Corinthian. 7.* allow unto a man: and so doth *Epiphanius* also, contra *Cathar. hares. c. 59.* *Hierome. epist. 30. ad Oceanum*, disalloweth them in *Fabiola*, but he goeth not so farre as to disanull the marriage which he himselfe excuseth. It was an use to ioyn a publike penance upon this act, and that was used also upon smaller faults. The Fathers used to note such second marriages as they held lawfull with penance; and they punished the husband that kept his wife after her adultery, with three yeeres penance *3. 2. q. 1. ca. Signu.* The Councell of Arles, *cap. 10.* counselleth the guiltlesse person of the two, to abstaine, but doth not compell or command him to it. And this the Church afterwards did for one while allow of and follow. For in one place of the Decretals, *3. 1. q. 7. c. Contubiusi*, it is appointed as lawfull for the innocent person to ioine with another, after that his first yokefellow hath polluted the marriage bed. And this is also allowed, *3. 1. q. 1. cap. Signu mulier*, if either party have endeavoured to kill the other.

4 Afterwards, *Augustine* and others held these marriages of no force at all: and yet *August. De fide & operibus, cap. 19* writeth that he that findeth his wife in adultery and putteth her away, seemes not to bee equalled with him, that putteth her away for some other cause, and marrieth againe. And it is so doubtfull in the Scriptures themselves, whe-



ther he (who doubtlesse may put away his wife for adultery) be an adulterer if he marry againe, that surely I am of opinion, that any man may herein be pardonably mistaken. Thus saith *Augustine*.

## Priests marriage, and single life.

**T**He marriage of the Cleargy for the space of 300. yeeres after Christ was a thing alwayes freely allowed, without prohibition or vow of perpetual continency. If there were any that lived single, it was out of some private and unbinding purpose, or else for some custome taken up out of a good and honest eud. This cannot be disproved out of any lawfull authority, whereas there are these testimonies to confirme it. There are many of the Bishops (saith *Athanasius. Ep. ad Drac.*) that have not married, and contraywise many Monkes we see daily become Fathers of children; Again, you may observe many bishops to bee Fathers of children, and many Monkes that have not sought to see their owne generation:—for this is lawfull, and the other is not forbidden, but every one as he liketh, let him undertake to live. Whereas we reade (saith the Decretals. *diff. 26. c. Canonis fecit.*) that the sonnes of Priests have come to the honour of the Papacy, we must not understand them to be begotten by fornication, but by lawfull marriage, which was lawfull for the Priests every where, untill the time of prohibition, and in the East Churches is allowed unto them as lawfull until this day. And *Cyprian* (or the author of the Sermon, *de nat. Christi*) saith, that there is neither command nor necessity to compell us unto continency or virginity. And *Cassiodorus*, in *Psalm. 57.* saith it is free to vow virginity, or not to vow it. We impose no necessity hereupon (saith *Epiph. heres. 4.*) but out of good will we counsell it: exhorting him that is able to take it upon him, but not compelling him that is not able, nor rejecting him from salvation. Virginity onely (saith *Ambr. exhort. ad virginem*) is to be perswaded, not to be commanded, being a thing rather of vow, than of precept. In the East (saith *Severus, Hist. Tripart. l. 9. ca. 38.*) all even the Bishops, doe abstaine of voluntary choyce, not of any necessity; and many of them in the time of their being Bishops, have had children by their lawfull wives.

2 But in these aforesaid ages, there were promises of continency used to be made publicly in the Church. For *Clement, Stromas. l. 3.* (who wrote in the yere 170.) saith, that continency is a despising of the body *κατά τὸν αἰσθητικὸν ἀπολαύσαντα*, according to the promise, or covenant made unto, or with God. Their manner

of covenant, was thus: It was asked of these that were to take Ecclesiasticall Orders, whether they would abstaine from marriage or no? if they said they would, it was not thence lawfull for them to marry; *Diff. 27. c. p. diacon.* if they said they would not, it was allowed them after their election to take them wives *Concil. Ancyr. c. 10.* But the election was deferred, that if it might be possible, they might have a single man to elect, *Diff. 28. ca. de Cyprianus*. Now these promises were exacted, not that marriage in this case was held an uncleane thing, or that the Clergy were bound from it by vow, but especially because of the poverty of the Churches, wanting sufficient means to maintaine so many families of Bishops, Priests, and Deacons, *D. 28. c. de Syn.* where *Protagoras* the first faith, that the singleness of Priesthood was instituted because that the goods of the Church should not bee dispersed amongst the Priests wives and children. This is to be marked diligently. But *Leo* saith very well in those words, *Nosel. 2.* I some times have occasion to wonder much that some are not afraid utterly to abrogate many holy and divine lawes, and institute others, as though these were not absolute: for whereas the holy Canons treating of the election of Bishops, doe ordaine that he that hath children by lawfull matrimony (if there be no impediment in other of his actions) may bee made an Archbishop: These men dare set downe the contrary, that it is not possible for these encumbrances, that any that have children (though they be the blessing of lawfull marriage) should undertake the dignity Episcopall. It may be these lawgivers supposed, that the naturall affection unto their children (for what other thing can be alledged for them?) would be a great annoyce to their ecclesiasticall maintenance. But this reason is founded upon false grounds, for if it were so, the like reason might convince, that none that hath either brethren or other kinsmen alive, should be made Bishops, for consanguinity begetteth the same union of love betwene them. Moreover the holy Canons foreseeing this, gave the Bishops authority, that if they had any poore alliance, they might relieve their miseries out of the reuenues of their Bishopricke. Wherefore our Imperiall Maiesty (which is of God; if wee keepe our selves to Gods commandments) perceiving that to bee farre more convenient, maketh a law agreeable to the holy Canons: that as it seemed good unto them; that hee might bee promoted to bee Bishop, who in other respects was worthy of that honour, although he had children, (provided they were legitimate) so it shall be lawfull now: and that with this resolution, that we doe from henceforth abrogate for ever, to punish their holdnesse, any law that gainesay hereto, This he. Now if the Priests, or Bishops broke these promises (we spoke of before) they were deposed,

and put to penance among the twise married, but their marriages still did continue indissoluble. And in this sense are the Councils of *Ancyra*, and of *Neocaesarea* to be understood. Wherefore at the beginning, marriage was not forbidden the Priests by reason of any vow annexed unto their order, but by reason of the greater freedom, and conveniency.

3 The Perpetuity, and necessity of this vow of continence was established first in the Westerne Church, and annexed unto Orders, about the three hundredth and eighty yeare after Christ: It was used before, but out of private and particular devotion, not by any publike and decretory judgement of the Church. But then, by a common decree (if that decree bee not a counterfeited forgery) Priests marriage was prohibited in all the Westerne Churches, as a thing impure and unsanctified; and that by Pope *Syriscus* *Dist.* 82, which decree, *Innocentius* the first, *Dist.* 82.c. *Propositi* renewed, but yet with grant of Pardon to all such as had not seene the epistle of *Syriscus*. So that the gloss, *dist.* 82.c. 3, *Cum in praeterito, ad gloss. verb. qui sacramentis*, sheweth plainly that *Syriscus* was the first Author of this prohibition in the Church of God, in these words. They say that these chapters were made before *Gregorius* time, who injoynd continency upon the Ministers (31. *dist.* ca. *Ante trimum*) that is unto the subdeacons. But *Syriscus* commanded the Priests and Deacons to observe it. Nay, they say that before *Syriscus* his time the Priests might marry, and so did *Moses*. Wherefore they expound it thus; the Apostles taught this doctrine of continency in worke, example, and counsell, as *Hugo* saith: not in constitution and ordinance, as others say. Now the censure of *Fryar Thomas Maurici*, published by command of *Pius* 5, Pope in the yeere 1572, commands this gloss to be rased out, together with the marginal note, which saith that Priests might once marry. And indeed *August. lib. 6. confess.* 3. greatly admireth the single life of *Ambrose*, so that single life was more rare amongst the Priests of those times than marriage. *Gracian* also *Dist.* 28. ca. *de Syracus*. yeeldeth that before the Ancyran Council ann. 308. the vow of continency was never proposed unto the Priests, Wherefore the decree was neither of *Calixtus*, nor *Lucius* his framing:

4 Now as for this decree, it had no universall admision until the time of Pope *Hildebrand*, in the yeere 1007, for hereof speaketh *Avemine* in *hisor. Boior.* l. 5. in these words: The Priests at that time as other Christians, had wives in publike, and begot children, as appeareth in the instruments of the Donations which they gave to the Churches, Priests, and Monkes, where these wives and their husbands are named as witnesses: and they are called by the grave and honest

A name of Presbyteresles. *Sigebert* also testifieth the same in his Chronicle upon the yeere 1074. Pope *Gregory* (saith he) — forbad the married Priests to use their function, & prohibited the laity to hear their Masses, a deed without example, & (as many thought) done unadvisedly against the opinion of the holy Fathers, who have written, that whether the Sacraments bee ministered by good or evil persons, yet they are neither amplified by the merits of the good Minister, nor lessened by the finnes of the evil — By which act, arose such a scandall, that never in the heate of any heresie was the Church rent in sunder with a greater schisme and division. And truly it is a thing of worthy memory that *Flormius* a Monke of Worcester hath recorded in his Chronicle, *ad ann.* 1106. of this *Gregory*, that being upon his death bed, he confessed unto almighty God, and Saint *Peter* and unto the “whole Church, that he had offended greatly in his pastorall charge, and by the persuasion of the duell, had stirred up anger “and wrath amongst mankind; and that hee “sent his Confessor to the Emperour and to “the whole Church to pray for pardon for “him, that he did loose the bands of all that “were outlawed, and all his excommunicati- “ons against the Emperour, and all other “Christian people, clergy and laity, quicke & “dead — &c. And indeed marriage of Priests was allowed here in England untill 970. years after Christs, as the history of *Iornall* recordeth in the life of *Edgar*: After king of Mercia (saith it) and many others, calling forth the Monkes out of the great Monasteries which king *Edgar* had lately founded, brought into them the Clergy and their wives. And *Fabian* in *Chron.* P. 263. relateth, that Bishops and Priests were married for a thousand yeeres together, no law enjoying the contrary. And *Florentius* aforesaid testifieth, that the English clergy married for 997. yeeres together, which marriages were never forbidden by law or edict, until *Anselmus* time. In the same yeere [1100] (saith *Howie Huntington lib. 7*) — Archbishop *Anselme* held a councell at London, wherein hee forbad the English Priests to marry, who were never forbidden before. Which law, seemed most pure unto some, but most dangerous unto other some, lest that endeavouring continency above their power, they should fall into more horrible and more unchristian impurities. Now at the promulgation of this law, these Priests that were already married, were not divorced. Nay they continued marrying for all this, two hundred yeeres after *Anselme*, as *M. Foxe* sheweth in his history, publishing the very conuainces of those contracts then used.

5 Now this prohibition of marriage there are many Fathers that doe not approve nor allow of: and namely these that follow. 1, *Theoderet*. It is affirmed, saith he, in 1. *Tim.* 3.

The same  
is in Mart.  
Paris, worth  
for word ad  
ann. 1074.

that the holy Apostle saith, that hee that li-  
veth chafly with one wife alone, is worthy  
to be elected a Bishop, & *1. 1. Tim. 4.* Rightly  
did the Apostle put in [forbidding to marry:]  
for hee doth dislike of continency and sin-  
glenesse of life, but hee accuseth those that  
will command and enioyne them by a law.

2. *Ambrose.* Hee saith, *Offic. lib. 2. ca. ultimo*,  
that unto the Ministers of the Altar it is al-  
lowed once to marry, not the second time:

3. *Chrysostome.* He saith, *In Tit. homil. 2.* that  
marriage is so honorable, that under it a man  
may come to ascend unto the holiest prefer-  
ment and dignity. 4. *Isidore.* The Cleargy

(saith he, *Reg. de vita Cleric. dist. 23. c. Huius-  
tur.*) ought to keepe their bodies chaste and  
unpolluted for ever, or else to joyne them-  
selves in one band of matrimony. 5. *Bernard:*

Take honorable marriage out of the Church  
(saith he *In Cant. Ser. 66.*) and the unpolluted  
bed, and do you not fill the Church with for-  
nicators, incestuous, uncleane, effeminate, &

Sodomitical persons, & finally with all man-  
ner of uncleanness? 6. *Theophylast.* Husband  
unto one wife (saith he, *in 1. Tim. 3.*) is taken

in this sense, that he that is to undertake the  
function of a Bishop, should not have many  
wives, but one. 7. *Salvian.* Men of religion

(saith he, *De provident. l. 5.*) do abstaine from  
carnall copulation, but not from rapine and  
stealth: How are we deluded by foolish per-  
swasion? it is iniquity and not matrimony,

which God doth prohibite. 8. *Gregory* the  
third: Let no man maintaine either harlot or  
concubine (saith he, writing to the Bishops of  
Boiaria, *lib. 3. pag. 290.*) but let him either live  
chafly, or take him a wife, whom it shall bee

lawfull no way to refuse. Besides, the whole  
Councell of Nice doth call the Priests accom-  
panying of his proper wife, chaste, lawfull, &  
honorable. And *Gratian* saith, that this Coun-  
cill commended *Paphnutius* his opinion, and

determined of marriage after every mans  
will, not imposing any necessity thereupon,  
or on the contrary; and citeth the testimony  
of *Socrates*, *dist. 3. l. c. Nicena.* Now whereas

it is objected, that the Synode saith, that ab-  
stinence from marriage is a tradition of the  
Church: I answer, that there was indeed such  
a tradition, but never universall, but particu-  
lar onely: for the universality got first head

in the Councell of Ancyra, *ca. 10.* which was  
twenty yeeres before the Nicene Councell.  
And the Councell of Grangren following that  
of Nice, condemneth their opinion, that held

that the Priests might not celebrate the di-  
vine mysteries, by reason of their marriage.  
And it is apparent out of the first Councell  
of Toledo, *c. 4. & 7.* that the Priests then mar-  
ried. And *Patronus* commandeth the Institu-  
tions of the Nicene Councell, to be kept un-  
violate for evermore, in his preface to the  
said Councell. Pope *Sylvester* decreed, that  
a Priest should content himself with one or-  
der, and with one wife also. This doth *Phi-*

*lipus Berzomens* record in his chronicle; and  
so doth *Sabellius* also, *Ennead. 7. lib. 8.* The  
first Councell of Terwin, *ca. 3. Ann. 460.* af-  
ter the prohibition of marriage, addeth this:  
Notwithstanding we being willing to mode-  
rate this stricte rule, and rightly to mollifie it,

doe decree that a Priest, &c. abiding still in  
fleshy concupiscence, and ceasing not to be-  
get children, bee not capable of any higher  
perferment. But let it be sufficient for  
those, not to bee separated from the commu-  
nion. Now the 2. Councell of Terwin, *c. 8. &*

9. a lower a Bishop to have a wife as a sister,  
and calleth her *Episcopa*, a Bishoppesse. And  
*Innocentius* the third saith thus of married  
Priests, about the yeere 1200. *Decretal. lib. 3.*

*tit. 1. cap. ut clericorum.* Those that (according  
to their countries custome) have not abstai-  
ned from the bond of wedlocke, if they doe  
fall, let them be severely punished, because

they may use their lawfull matrimony: and  
here are two worthy observations: first, that  
neither all Priests, nor all places had then ad-  
mitted this singlenesse: secondly, then mar-  
riage of Priests was then held lawfull for such

as pleased to undergoe it, *Pius* the second,  
Pope, did determine (as *Platina* saith) that e-  
ven as matrimony was forbidden the Priests  
for great reasons, as he thought, so it ought to  
bee permitted them againe for farre greater

reasons. Wee thinke (saith the said *Pius* or  
*Aeneas Sylvius*, *Epistol. 308.*) that you follow  
no bad counsell, if you take your selfe to  
marriage, being not able to containe: though  
that this were to bee considered of before

your admission unto holy orders. But wee  
are not all Gods, that we should have know-  
ledge in things to come. Since it is come to  
this, that you cannot resist the law of the  
flesh, it is better to marry them to burne,—

*Leo*, *Novell. Con. 3.* saith, that there is a tradi-  
tion of the Church, which commandeth that  
those that are to bee elected Priests, let them  
either vow singlenesse for their whole life (if

they think to be able to keepe their promise,)  
or if they thinke it impossible to be kept,  
let them first marry lawfully, and then enter  
into the order of the Ministry. *Epiphanius*

maketh for this vow of perpetuall singlenesse,  
but he cannot prove it out of Scrip-  
tures, but is faine to flye unto traditions. And  
the first Synode of Constantinople, *capit. 13.*

condemnes whatsoever the Romane church  
hath set downe concerning the single life of  
Priests. And this Synod was held 50. yeeres  
after *Gregory* the Great, and is approved by  
the *Decretals* of the Canon, the wordes are  
these, *dist. 3. l. c. Quoniam.* Because we know

that it is taught in the order of the Romane  
Canon, that those that are thought worthy  
to bee ordained Priests or Deacons, should  
professe, that from thenceforth they would  
not use any more the fleshy company of their  
wives; wee following the ancient Canon of  
Apostolike diligence, and the Constitutions

of holy men; will have these lawfull marriages from henceforth to bee of force, by no means dissolving their wedlockes with their wives, or depriving them of familiar resort together, at convenient times. By this Canon we understand, that for above 700. yeeres together, the Churches of the East did not approve, (at least did not establish) this singleness of life in the Ministers of the Church. And hereunto adde the testimony of *Theodorinus Balsamon*, in *Can. 5. Apost.* Before the sixt Synode in Trullo, it was lawfull for the Bishops to marry, & have wives, yea after they had received that dignity. Besides, this interdiction is reprieved by *Volusianus*, or (as others will have it) by *Hippolytus*, in his answer unto *Nicholas* the first, whether he be Priest, Deacon, or Subdeacon, saith *Gratian* in the decree, *dist. 28. cap. de Synodis*, it is plaime (by the opinion of *Pope Pelagius*), that being invested in the foresaid orders, they may use matrimony lawfully. And *dist. 31. cap. 1.* about three yeeres before, the subdeacons throughout all the Churches of Sicile were according to the use of the Romane Church, forbidden to have any meddling at all with their wives, which seemeth unto mee to be a very hard and uncompetent thing, that he that hath not attained unto the use of continency, nor made any former promise of chastity, should be compelled to forsake his wife, and by this means to fall more perniciously, (which God forbid.) And *Causa 26. q. 2. c. Sors*: Before the Gospel came to the world and brightnesse, many things were permitted, which in the arising of more perfect discipline were utterly abolished: As the marriage of Priests, & of consanguines, which is not prohibited by any authority either of the Law, Gospel, or Apostles and yet is absolutely taken away by Ecclesiasticall constitution. *Leo. epi. 87.* willesh the Priest to chooseth him a virgin to his wife, not a widow; so that thereby he alloweth Priests to marry. And *Panormitane* saith, "that continency is but of the positive law, and that the Greekes allow not that institution, *Thomas in 2. 2. quest. 88. art. 1.* affirmeth this, that the vow of continency is not added as an essentiall part of the solemnity of ordination, but only accidentally, by a statute of the Church. *Durand. In 4. Sent. dist. 37. q. 1.* saith that Holy Orders doe hinder the solemnization of marriages and abolisheth those that are already consummate not absolutely, as they are orders, but as they are holy, and herein by disposing so of them:—but it hindereth these marriages fully, out of the lasciviousness of the Church. It is neither probable by reason nor authority, saith *Cajetane*, in *apost. tom. 2. tract. 31. de calib. Sacerd.* that a Priest in marrying doth commit sinne absolutely; nay, reason doth rather draw a man to the contrary, because as we read in *Lombard* his sentences, *dist. 37. lib. 4.* Neither orders as they are orders,

A nor holy orders as they are holy, doe hinder matrimony: and in the Western Churches, *dist. 28. c. Diaconi*, it was once lawfull for the Deacons to marry. — Besides, it is manifest — that the Priests & Ministers of the Eastern Churches doe marry, *dist. 3. 1. ca. Alisen*. Neither doth Priesthood take away contract in marriage, whether precedent or subsequent, if we seclude all constitutions Ecclesiasticall, and sicke onely unto that which wee had taught us by Christ and his Apostles. This teacheth *Cajetane*; and so doth *Madina* also, *de Continentia, libro secundo, cap. primo*, and *Sors, de Iure, li. 7. quest. 6. art. 2.* And this prohibition, the whole Clergy of Germany, disallowed of in the yeere 1074. saith *Schlesingerensis*. Pope *Hildebrand* — decreed in many Synods, that according to the ancient Canons, no Priest should have a wife: such as had, should either put them away, or bee purged from their dignities; nor should any bee admitted hereunto that would not vow perpetual continency and singleness of life — Against this decree, the whole Clergy-men bent themselves extremely, calling him an hereticke absolutely, and a man of a damned opinion, who (having forgotten the Lords word, that saith; All cannot take this upon them; he that can take it, let him: and the Apostles that said, he that containeth not, let him marry, for it is better to marry than to burne) with a violent exaction, would constrain men to live like Angels: and by denying them the accustomed course of nature, openeth the way to fermentation and uncleanness: but if he proceeded in confirming this decree, they had rather leave their Priesthoods, than their wives, and then they should see, where he that despised men, could get Angels to governe the people throughout the Church of God. And afterwards he declareth, that it held a long time as a custome, that the Priests should take them wives.

6 The history of *Papinianus*, delivered in writing by *Socrates*, *lib. 1. cap. 8.* and *Sozomene*, *lib. 1. cap. 22.* and approved by *Nicephorus*, *lib. 7. cap. 19.* *Suidas in verbo Paphnutionis*, and *Gratian dist. 31. c. Nicena*, the Papists of these times doe reject and contemne most boldly, as if it were false and forged. *Sors* for one, *de Iure, lib. 7. quest. 6. art. 2.* Melchior *Camus* for another, *in loc. comm. lib. 5. cap. ult.* and *Bellarmino* for a third, *de clericis, libro 1. capite 20.* Their first reason is, that *Sozomene* (as *Gregory* saith, *lib. 6. epist. ol. 31*) doth saine many things: And *Socrates* doth lye flatly in the history of his time. I answer, *Gregory* accuseth not *Sozomene* of forgery in this thing by name: and in so famous a thing as this was, they could not erre unwittingly. Their second reason is this: It is the common consent of the Greeke Fathers, that none should be ministers of Gods mysteries, but the chaste and continent: so saith *Origen*, *homo. 17. in Luk. & 4. in Levit. Eusebius l. 1. de Demost.*

\* A very ancient copie of this Epistle is extant in Corpus Christi Colledge library in Cambridge under the name of Volusianus to Nicholas the first.

De clericis non conjugatis. ex de penit. ex re. dist. 5. Omnia utriusq.

*Evangel. cap. 9. Epiphanius, in compend. doct. & heres. 59. con. Catharos, Cyrill. catech. 12. Nyssenus, de Virginitate, ca. ult. Chrysostome, hom. 2. de patientia Iob. Basilin. 1. 1. 1. 1. Hierom. contra Vigil. What shall the Churches of the East doe? What of Egypt, and of the Apostolike sea, who receive either virgin Priests, or continent; or if they have wives, they leave to bee husbands? I answer two ways; first, That the Greeke Priests did abstaine from the use of their wives, but only as such times as their course came to celebrate, not continually; and so some of these aforesaid Fathers doe require this temporall continency, not perpetuall. Secondly, in the East their ecclesiasticall customes were divers: in some places the Clergy contained, and in other some they married: So saith *Socrates* directly, l. 5. c. 21. thus are the foresaid Fathers reconciled with this history of *Papinianus*.*

7 The testimonies of the ancient writers concerning the single life of Priests, were but private opinions and conjectures. Me thinketh (saith *Origen*, hom. 23. in *Numer.*) that in is his part alone, to offer sacrifice, that hath vowed himselfe unto endlesse and perpetuall chastity. Neither doe they confirme these opinions out of the word of God, besides the great difference amongst them. Again, what they speake of single life, they speake it but of those that have this gift, and while they have it. And therefore they require it not of those that are not willing, but of those that willingly promise continency: And by those that are willing, they doe meane them that know surely that they have this gift of continency. And in this manner was it that *Cyprian* kept his virginity free without vow, or monasticall like.

8 The Fathers doe permit those that have made such vowes, to marry notwithstanding if they cannot containe, *Cyprian, libro primo, Epistol. 11.* Neither doe they acknowledge any vow of continency, wherein marriage is abjured, or by which it is annihilated. *Augustine, De bono viduit. cap. 9. 10. 11.* saith, that the breach of the vow is worse than adultery, but yet he will have these marriages that are made after the vow to be firme and lawfull: such as doe thus contract, doe herein (as hee saith, capite 10.) offend, not in the marriage, but in the breach of vow. Some answer, that *Augustine* speaketh not of the vow solemnely made; but of a simple vow: But I say, that this distinction is frivolous, a trick of the Schoole-men, unknowne to the Fathers: never found but in the Schoole-mens writings: and in the sixt of the Decretals, *Boniface* the eighth, lib. 3. Tit. 15, saith, that the solemnity of vow hath the originall only upon the constitution of the Church. So saith *Scotus, Peritru de Palude, In 4. diff. 38. Cajetan, in 22. q. 88. art. 7.* and *Panormitanus, in cap. Rursu*: all these thinke, that it is only a decree of the Church, whereby the solemn vow doth

A dissolve the contract of marriage made after the vow.

9 For 200. yeeres after Christ, there was no received opinion in the Church concerning the excellency and merit of single life above marriage. Hee that hath attained unto true perfection, (saith *Clemente Alexandrinus, Stromat. 7.*) hath the Apostles for his patternes, and istruely counted a man; not in that he hath made a choice of Monasticall life; but hee conquereth and excelleth men, that exercise themselves in matrimony and increase of children, and in care and governance of his family: without either pleasure or sorrow.

B 10 But afterward, the most of the ancient writers began to defend the excellency of virginity before marriage, and speake somewhat hyperbolically (beyond measure) in praise thereof. So saith *Cyprian, De bono pudicit. 1.* virginity is equal unto Angels, may if we seek it willingly, it doth exceede them; because in striving in the flesh; it obtaineth a victory against nature, which the Angels have not. And *Arnobius, de Virginitate*, crieth out: O Continency the Prophets joy, the Apostles glory! O Continency the life of Angels, and the crowne of sanctity! But for all this, sometimes they speake more moderately of virginity. Because we see (saith *Origen, l. 8. in Rom.*) that divers of the Saints, yea and some Apostles, have had wives, we cannot thinke thus of virginity onely.

C Use thy marriage with Modesty and moderation (saith *Chrysostome, Hom. 7. ad Hebr.*) and thou shalt be the chiefe in the kingdome, and enjoy the fulnesse of blessings. Now the Fathers did sometimes ascribe this excess unto virginity, to make choice of the extrem which was most opposite unto the vice then predominant, for the heathen polygamies (having of many wives) were not as yet utterly catheered from amongst the people: and besides, they did it to eschew the suspition of disorderly copulation together: as also because that the single men had the least encombrances, and so endured persecution with lesse griefe.

D 11 Besides, the Fathers tooke such paines in the praise of virginity, not because of it selfe, but by reason of the offices and duties of godlines; and hence sprung all these commendations of virginity. And this is hereby apparent, because that they will have matrimony (already contracted) to be dissolved by the entrance into religion. Look *Iustinius institutions, cap. de Episcopis & Cleric. lib. fin. li. Basil in quaest. suis explicaria, qu. 12. Cassianus Collat. 21. cap. 9.*

13 The Fathers urging the singleness of the Priests doe sometimes detract from the praises of marriage, and sometimes reprove it as an uncleane thing. *Syricius, epist. ad Hym. Episc. Tarra*; stucke not to say, that those that are in the flesh, that is, in matrimony, cannot

please God. And in like manner *Tertullian*, *l. de monogamia*, saith, that it is evill to contract matrimony, and by the word evill, hee meaneth sinne. And *Hierome*, *Contra Iovin. lib. 1.* goeth thus farre, that he saith, In the fulfilling the duty of an husband, I fulfilled not the duty of a Christian, and it is an evill thing to touch a woman. And *Athenasius* *libra de virginitate*, saith, that the womans body is polluted by her husbands. To the end (saith *Leo* the first, *Epistol. ad Anastasium*) that we may bring continency unto his perfect purity, wee doe not permit any carnall marriage so much as to the subdeacons. *Gregor. in Passio. part. 3. admo. 28.* I speake this as permitting: — It is intimated to be a fault, which is forbidden to be favoured. And *Ambrose*, *Offic. lib. primo, cap. ultimo*, will have the Priests to be pure from marriage, and to be contaminated by marriage. Let those that meddle with the holy mysteries (saith *Isidore*, *De offic. divin. l. 2. c. 10*) be chaste, & continent, and free from all fleshly uncleannesse. *Arator*, *In Alta Apostol. saith*, that

*The Churches priestly faith commands that all the Priests live ever chaste, &c.*

And, *Origen*, *Homil. 23. in Numb.* maketh chastity, and marriage directly opposites; Looke his words in the seventh section before. Now *Rhenanus*, *In Argumento libri Tertulliani. de exhortatione ad castitatem*, doth acknowledge, that all the Fathers as well as *Hierome* were no equall Judges in the value of matrimony.

13 The Originall of the Popish singlenesse was thus: First, the *Votaries* that married after their vow, were found fault with for their inconstancy, but yet their marriages were not dissolved. If that out of faith they have dedicated themselves unto God (saith *Cyprian*, *Epist. 11. lib. 1*) let them persevere in chastity and purenesse, without any let or molestation, and so being strong and constant, let them expect the reward of virginity: but if they will not continue so, or cannot, they had better for to marry, than to fall into the fire by their sinnes. And the Council of Ancyra, *Ca. 19.* appointed but a very light penance upon those that brake this vow, namely, in ranking them amongst the twice married. *Epiphanius* saith, that marrying after a vow is a finite, and commendeth repentance for it: but yet holdeth it better to marry so, than to burne. And in like manner doth *Hierome*, and *Augustine*, *de bono vidu. cap. 19.* But afterwards these marriages began by some to bee held for more heavy offences, after 380. yeeres *Basil* calleth them incests, and the sinnes of whoredome and adultery, *lib. de virginis*. And the Council of Chalcedon, *ca. 15.* doth excommunicate the parties thus marrying, yet commandeth the Bishops forthwith to absolve them, neither willing the dissolution nor suspensio of these

marriages, which were not fruitefull and broken off untill after-ages.

## Extreamed Uction.

**T**HE Fathers never speake of this Extreamed Uction, that is, of a ceremony of anointing in manner of a Sacrament without the gift of healing, untill *Innocentius* the first, in the yeere 402. For *Sigebert* in *ann. 404.* ascribeth the Decree of anointing the dead, unto *Innocentius* the first, who howsoever he call it a kind of Sacrament, yet he will have it ministered by all Christians: It is lawfull (saith he, *epist. 1. ad Decemium, c. 8*) not only for the Priests, but also for all Christians to use the oyle of Chrisme, made by the Bishop, and to anoint therewith in their owne or their friends necessity. And *Bede*, *In Luc. 5.* thinks; that it belong not only to those that are weak in body, but also unto the weak in faith: And in *Iacob. c. 5* he will have the ministring thereof free unto all Christians, not binding it only to the Priests. And this is the opinion of *Alcuine* also, *de divin. offic. cap. 40.* that wrote about the yeere 750.

**C** 2 The Fathers used this unction in the beginning of sicknesse, and in the parts that were most affected. Unto the deafe and dumb, they powred oyle into the mouth and crown of the head, *Greg. Turon. histor. Franc. l. 6. c. 7.* And in the pestilence they annointed the arme with this holy oyle, *Fortunatus in vita S. Germani*. But this unction was not instituted as then, whereby to give spirituall grace. The oyle (saith *Vistor* of Antioch, *ad Marci. c. 6*) which we use in this holy unction, doth signifie both the mercy of God, the cure of the sicknesse, and the illumination of the heart: but it may be said, that the prayer doth effect all these, and that the oyle is but an outward signe only of all these effects. This oyle (saith *Theophylact*, *In 6. Marc.*) being of great use in labour, and a nutriment of light, and an increaser of mirth, doth signifie the mercy of God, and the grace of the spirit, by which we are freed from labour, and obtaine light, joy, and spirituall gladnesse. But the case is altered now adaies; for now it is not given as a cure to the sicke, but as a necessary purveyance for the dying.

## The Primacy of the Bishop of Rome.

**T**HE primacy of dominion, or (as *Tyrricemata* calleth it, *Summa de Eccles. lib. 3. c. 23*) of authority, was not acknowledged to be in the Romish Bishop,

but

but was vnheard of, and vnkowne untill the yeere of Christ 600, and began to be publike and manifest in *Bosiface*, about the yeere 607. for he obtained of *Phocas* the Emperour, that the Apostolike Sea of Rome should bee the head of the Church, whereas the Sea of *Constantinople* would needs write it selfe the first or chiefe of all. So saith the *Chrochier Sigebert*. In the yeare 607. *Amisius* (which he) obtained of *Phocas* the Emperour, that the Romish Church should be the head of all Churches: these bee his words, and the very same in effect are to bee found in *Martinus Scotus*, *Martinus Polonus*, *Olto Frisingensis*, and *Hermannus Contrarius*. And *Phocas* decreed this, not as affirming, declaring, or pronouncing any thing that was before, but as founding and establishing a new thing, which before was not. For this primacy thus by him established, was but seven yeares before reprobved, yett even condemned by *Gregory* the first, then Bishop of Rome. I confidently affirme (saith he, *lib. 6. epist. ad Registrum*, l. 194) that whosoever calls himselfe, or is willing to be called Vniuersall Priest or Bishop, in this losse and pride of his, he is the forerunner of Antichrist. And the Bishops of Constantinople tooke in very ill part this ordinance of *Phocas*, as *Sabellicus* affirmeth, *lib. 6. Ennead. 8*. And to the same purpose *Aeneas Sylvius*, *epist. l. 1. epist. 128* (who himselfe was afterward Pope) saith thus: Otherwise, (saith he) diversity of opinions would diuide the Church, and loose the knot of unity, as we may see was done before the Councell of Nice, whilest every one depended on themselves, and but a little regard was had to the Church of Rome.

But the Papists here object, that *Iohn* of Constantinople was therefore reprobved by *Gregory* of Rome, because hee would bee accounted the onely Bishop, so that no other werto be so called or esteemed, but onely as his Suffragans or vicars: and this they would taine prove out of the words of *Gregory* in the fourth booke of his Epistles, *ep. 38. to Iohn of Constantinople*. where thus he saith: Thou that once confessedst thy selfe unworthy the name of a Bishop, art now (in time) come to this passe, that despising the rest of thy brethren, thou desirest to be called the onely Bishop, or thou alone seekest after the name of a Bishop: The like words to these are in the same booke the 34. Epist. unto *Constantia* the Emperesse. Here unto I answer in two points. 1. *Gregory* in that very same 38. Epistle, and in the 36, and elsewhere, affirmeth, that that very name or title which *Iohn* of Constantinople did thus arrogate to himselfe, was offered to his owne predecessors in the sea of Rome, by the Councell of *Chalcedon*: But is it either possible, or likely, that that reverend General Councell, especially those 150. Bishops therein assembled, should yeeld that honour to the Romane Bishop, that hee should bee

A deemed the onely Bishop of the world, and themselves to bee no more but his Vicars or substitutes? hardly can any man persuade this, especially seeing it is certain that those saith Bishops in that Councell did yeeld unto the sea of Constantinople, that it should bee equal in priuiledges unto the sea of Rome. 2. I say, it was not the title of onely Bishop, but of Occumenicall Bishop which hee sought after; he desired not to bee Bishop alone, or the onely Bishop in the world, but vniuersall Bishop, or the Bishop of all other Bishops. And this to bee true, appeareth out of *Gregory* owne words, in diuers places, *viz. Epistol. lib. 4. epistol. 55. & lib. 7. epistol. 69*. But then (you will say) how doth that stand with those other words of *Gregory*, out of which the Papists ground their objection: I answer, *Gregory* being as hee was, had indeede more cause than any to be moved at this arrogancy of *Iohn*, and therefore in aggravation and detestation of his so great pride and ambition, fell into these hyperbolicall tearmes, and yet not much improperly; for hee who amongst equals seethes a superiority, & will usurpe power over those that be as good as himselfe, doth after a sort take away all place and power from the rest, in as much as hee will needes bee alone that which they are as well as himselfe. And even so saith *Gregory*, explaining himselfe, *epist. libro 4. capite 36*. If one be called vniuersall Patriarke, the name and honour of Patriarke is taken from all the rest: but farre bee this, farre bee it from a Christian minde, that any man should bee willing to arrogate that to himselfe, by which the honour of his brethren should seeme in the least measure to be diminished. And somewhat after he reproveth *Iohn*, for that he endeuoureth to ascribe all things to himselfe, and to subdue all the members of Christ unto his owne yoke, who are knit onely to one head, namely to Christ: ——— And in the 38. Epistle of the same booke, hee thus speaketh to *Iohn*, Patriarke of Constantinople. What wilt thou answer to Christ, the head of the vniuersall Church, thou that goest about to put under thy feete by the title of vniuersality, all the members of this body? And it is very considerable that he saith: *Iohn* desired to bee deemed and named the onely Bishop, by despising, not by depouising his brethren Bishops, by putting them under, not by putting them downe.

2. Secondly, the power of making lawes, and of dispensing with them, the Bishop of Rome had not, nor exercised out of his owne Province, for 600. yeeres after Christ: *Gregory* indeede *Epistol. lib. 12. capite 1*, dispensed with the English men, touching degrees of marriage forbidden, but hee did this as a Patriarke, also hee did it as directing, not as commanding, out of a directive, not a coactive power: for they doubting, and asking of him, being both a Patriarke, and a learned

man. he gave counsell what were to bee done in that difficult point, namely of two evils put together, what were best to bee chosen: *1. 7. epist. 20.* he saith. This word of commanding, or command, I pray you take it away, let me heare no more of it; for I know who I am, and who you are; for by your places you are my brethren, in virtues and good examples, my Fathers: I have therefore commanded nothing, but I have laboured to shew what in my opinion is most profitable or convenient. Furthermore *Gregory* used no other Canons for lawes, but the Imperiall Ecclesiastike, namely, such lawes of the Emperours, as concerned Ecclesiastical matters and persons.

3 During the foresaid time of 600. yeeres, such of the Fathers as be of undoubted credit, speake nothing of any Primacy of power, dominion, jurisdiction, or authority. See *Chrysostom.* in his third Homily on the Acts: And *Cyprian, de Synod. Pralat.* whose words are these: The rest of the Apostles were even the very same that *Peter* was, partakers of the same fellowship with him, both of honour & power. *Hierom.* against *Iovinian*, *l. 1. c. 14.* saith that the Church was built upon all the Apostles, & every one of them received the keyes of the kingdome of Heaven; and the strength of the Church was founded on the al equally, yet that amongst the twelve one was chosen, that a head or chiefe being appointed, the occasion of schisme might be taken away. *Cyrill on Iohn, lib. 3. cap. 20.* saith, God gave the Apostles and their successours, full and plenary power in the Church. Therefore it is apparent, that the Fathers speake of the primacy of order, dignity, vocation, maiesty, or respect: for they acknowledge a certaine excellency or preheminance, both of *Peter*, and of the Bishop of Rome: but that was in respect of the glory and authority of the City, which being the chiefe of all, therefore purchased that honour to her Bishops: for this point see the Council of Chalcedon, *cap. 28. ad. 15.* And thence was it that many fought to him for aide and assistance in some wrongs, but not expecting any commandment or edict from him. *Covarruvias* a Doctor of both lawes, one of great account amongst them, *1. tom. 2. part. Relict. 5. g. pag. 421. col. 4. edit. Frankofurt.* saith, By the authorities and testimonies of Catholike Fathers, and the traditions generally received of all, it is concluded, that the Apostles received from the Lord Iesus equal power with *Peter*, of order or jurisdiction, inasmuch as every one of the Apostles had from God equal power with *Peter*, over the whole world, and that to all ends and purposes, and for all acts whatsoever that *Peter* could do; Whereby it is cleare that he afterwards fights with himselfe; whē he saith, that this power of theirs was subordinate and subject to *Peters*. The same also in effect is to be found in *Gratian* in the

A decrees, in the Popes old Canon law, *dist. 21. cap. 12. novo. ex Anacieto.* And if ever the fathers speake of a Primacy of power or dominion, it is plaine enough, they meant not any universall power over the world, but of that absolute power, which hee might exercise in his own limited Province and so are they to be understood. Likewise subjection is either in regard of power, or of order; and in this second sense it is, namely, in respect of order, that some Fathers write, that Bishops and all things are subject to the Romane seate. See *Gregory* in his Epistles, *lib. 7. cap. 63.*

4 Sometime even Bishops for their painfulnesse, faithfulness, and heedfull care of the Churches, were preferred before others. Thus *Basil* was accounted the Doctor of the world, as *Theodor.* calls him, *l. 4. c. 19.* and *Polycarpus* the Apostolick and Prophetick teacher of those times, as *Eusebius* reporteth, *l. 4. c. 15* and *Cyprian* is said to have beene as it were a Bishop, and to have had authority in every Church. For so saith *Nazian.* in his sermon of him. For saith he, hee was not set over the Church of *Cartage* only, nor only over the Churches of *Africke*, all which have received much honour and renowe by him & from him: But he was as it were a Bishop, even over all the Westerne Churches, yea almost over all the Easterne also, and over the Southerne and Northerne Churches, even as far as his name and admiration could spreade it selfe. *Basil* also saith of *Alextius* *epist. 50.* that he was set over, or governed the whole body of the Church. And of *Ambrose* the said *Basil*, *epi. 55.* saith, that the Mastership or government of the great Ship, meaning the Church, was committed unto him. *Nicophorus*, *l. 1. c. 34.* saith, that the Bishops of *Alexandria*, after the Ephesine Council were wont to be called Popes, and Iudges of the whole world. And in respect of their care it was that Bishops of Rome had their Vickers or Legats in forraine provinces of other Bishops; but no Vickers of power, untill these later ages.

5 The speeches of the Fathers concerning *Peter*, are to be understood inclusively, of the other Apostles: & their speeches of the Pope of Rome are also to betake of other Bishops. *Cypr. epist. 27. ad Lupos.* saith, the Church was constituted upon Bishops, & not upon *Peter* only. *Nicophorus*, *l. 1. c. 34.* reports that *Cyrill* was called a Pope and Iudge of the whole world. *August.* on the 36. Psalm calleth all the Apostles & Prophets foundations. *Hierom.* against *Iovinian*, *l. 1. c. 14.* saith, thou wilt say, The Church is founded upon *Peter*, although the same in another place is done upon all the Apostles: & equally on them all is the strength of the Church established.

6 *Peter* is called of some of the Fathers, a rocke, and the foundation of the Church, not properly, but by a Metonymy, because by his doctrine he laboured greatly in founding

# In this sense are the Fathers to be taken when they call *Peter* the head: or yield him the Primacy in the Church.



the Church, and for that he first of all in the name of all the Apostles, confessed the churches faith. *Nazianzen* in his oration *De modesta. in disp.* faith, *Peter* is called a rocke, and hath the foundations of the Church committed to his trust. If hee seeme harsh, let *Ambrose* Ser. 47, explaine him: *Peter* faith he, is called a rocke, for that he first laid the foundation of faith in the nations. And in the same manner and meaning in the Fathers, is *Peters* teate also called a rocke: so faith *Augustine* *Psal. contra partem Donati*: Number the Priests, even from the very feat of *Peter*, that is the rock which the gates of hel cannot overcome. So likewise the confission of *Peter* or his faith is often by the same Fathers called a rocke: namely by *Augustine* on *Saint Johns* first Epistle tract. 1. by *Hilary* in his 6. booke of the Trinity: by *Chrysostome* in his hom. 55. on *Matth. Ambrosel.* 6. ca. 9. on *Luke* faith, Thy faith is the rock. And with *Origen*, Hee is a rocke, whoeuer is an Imitator of Christ: And that *Peter* himselfe was the rocke, seemed to *Augustine* after good deliberation so harsh a speech, that he recanted it in his retractations, lib. 1. ca. 21. It is also to be noted that the Fathers doe oft times speake too hyperbolically of the Bishop of Rome, as when they call him the head and spouse of the Church. And so *Bernard, de consid. ad Eugen.* lib. 2. cap. 8 saying, he is Christ by his anointing; and *Leo* saying, that *Peter* was assumed into the fellowship of the undivided Trinity: in his 89. Epistle. See also his third sermon of the assumption to the same purpose.

7 By the rocke in that speech of Christ, *Mat. 16* [Upon this rocke I wil build my Church] all the ancient Fathers doe not understand *Peter*, but many of them Christ, as *Tertullian* against *Marci*, lib. 4. cap. 13. *Gregory Nyssen* in *testim. de Vet. Testam. de Trinitate contra Iudeos*. *Hilary* in his second booke of the Trinity. *Chrysostome* in his hom. of the crosse of Christ. *Ambrose* *Serm.* 84. *Hierome* in *Matth.* l. 1. c. 7. *Augustine* in three places, viz. Ser. 13. *De verb. Dom. & tract.* 120. in *Ioan.* & l. 2. de *Trinitate* cap. 17. *Theodoret* in 2. viz. in *Psal.* 47. & in 1. Cor. 3. And to these ancients adde some of the chiefe later. *Bede, Amseme, Lysa*, the *Interlinear Gloss* in *Matth.* 16. Further many understand by the rocke the faith and profession of *Peter*, whereby he said, *Thou art the Christ the sonne of the living God*: so faith *S. James* his lyurgy, *Ambrosel* in *Ephes.* 2. & de *Incarnat. Domini. Sacram.* ca. 5. *Hilary* lib. 6. de *Trinit.* *Epiphanius*, *ker.* 59. *Chrysost.* hom. 55. in *Mat.* & hom. de *Pentecost.* tom. 3. *Cyrril* dialog. 4. de *Trinit.* *Bede* in *Iob.* 21. & *Theophylact* in *Mat.* 16.

8 The Fathers vige a communion or fellowship with the Bishop of Rome as farre fourth as he sat in *Peters* chaire, that is, as far as hee taught the true doctrine of Christ, which now adies he doth not at all: for *Peters* chaire is the Church, where not so much

the person of *Peter*, or his personable successor, as his doctrine is resident: so faith *Cyprian* lib. 1. epist. 3. The ancient Emperours ascribed to the Bishop of Rome a power to discern and Iudge of matters ecclesiasticall, because then they followed the written word of God, and judged out of it.

9 That *Peter* was ever at Rome at all, is uncertaine: Indeed, most of the Fathers say so: and some of them say more too, namely that, of an Apostle hee was made Bishop of Rome: but all this is affirmed, but not proved: and it is affirmed onely by such as lived not till the age after *Peter*.

10 The Bishop of Rome exercised honourable authority and power; but it was not properly belonging to him and his owne by perpetuall right. In this manner hee was oft times in some civil causes made an honourable arbitrator: Thus he visited Churches, thus he confirmed and deposed Bishops, thus he made Canons, and dispensed with them againe within his owne Province. And if at any time hee did any of these out of his Province, he did it not by office or authority, but either at the entreaty and request of others, or in the name and authority of the Emperour: or if otherwise, it was tyrannical usurpation. And the place and power of Iudging which some of the Fathers sometime give him, was onely directive as of discretion, not coactive, as of authority.

11 Appeals were sometime made to the Bishop of Rome, but not as to the Iudge to whom it belonged to give the determining and concluding Iudgement: but as to an able and honourable helper, who by his place and power was able to procure their wrongs redressed, And so oftentimes men upon wrongfull sentences, appealed to other Bishops of the West, that so by procuring their consent, they might make their cause the stronger: Neither did they of old take any more upon them; for *Marcion* being excommunicated in Pontus, came to Rome to be absolved: but they returned him this answer, We cannot, we may not doe this without the permission or sufferance of the reverend Father, meaning his owne Bishop; so reports *Epiphanius*, *Har.* 42. And *Chrysostome* epist. ad *Innocent.* 1. tom. 5. in his wrongfull persecution craveth helpe, not onely of *Innocentius* the 1. then Bishop of Rome, but of the other Bishops of the West: and therefore (as *Socrates* in his story, libro 6. cap. 14. faith) hee appealed to a Councell: But *Chrysostome* received this answer from the Pope, that (alas) it lay not in his power to helpe him, neither might he call a Councell for his helpe, *Basilius* writing to *Athanas.* thus counselleth him in his troubles, ep. 52. It seemes to me the best course (saith he) that Letters bee written to the Bishop of Rome, desiring him to consider how these matters be here carried, and to give his advice what were best to be done. To this pur-

pope see also his Epistles to the Bishops of Italy and France, *epist. 70. item. de Terra-rubra*, a Doctor of the law, in a treatise of his touching the government of the kingdome of France, saith, If the Pope have at any time intermeddled in the premises, he did not thrust in himselfe as with authority, but came in as being thereto requested, or called in for assistance; and this conferred not any power of Iurisdiction unto him; even as when a Iudge requireth the advice and assistance of another Iudge in matter of law or Iudgement, he doth not hereby conferre unto him any Iurisdiction which afore he had not, but onely makes use of, or intreateth the use of that hee hath.

12 Furthermore, even those appeales that were made to Rome, were oftentimes disallowed and rejected by the ancient Fathers. Thus writes *Cyprian. lib. 1. ep. 3. to Cornelius* then Pope; It altogether becometh that those who be under our Iurisdiction, keepe themselves at home, and gadde not abroad unto forraigne Iurisdiction: but heere to let their cause be tried, where both the accusers and the witnesses are ready at hand, & where the crime being committed may be judged. And in his 4. Epistle he saith, that those who doe communicate with *Basilides*, doe neglect that discipline and government which God hath established in his Church. The African Councell, *cap. 92.* thus concludeth, If any thinke they have cause to appeale from their own Bishops, or the Iudgement they receive at home, they shall not appeale but unto the Councells of Affricke; and if any doe appeale to any authority forraigne, beyond the seas, or if any hold that men should so appeale, let none of the Churches of Affricke hold him fit for their communion. The Milevitane Councell, *Can. 22* almost in the same words, inhibiteth all Bishops and Clerks, from appealing to any authority beyond the seas. *Zozomene. lib. 3. ca. 8.* reporteth, that the Bishops of the East wrote to the Bishop of Rome, that it was not lawfull for him by any cunning devise, nor under pretence of any appeale, to frustrate, or annihilate that which they had acted and concluded. *Damasus*, as wee may see in *Ambrose. ep. 79.* being himselfe Pope, saith that after a Provinciall Councell have concluded any thing, he hath nothing to doe to meddle with the Iudgement. These be his words; Seeing the Councell assembled at Capua hath thus pronounced that *Bonofus* and his accusers shall have such Iudges appointed them, as be neere unto them, as especially the Macedonians, who together with the Bishop of Thessalonica, should examine his doings, and consider of the whole matter: We aduertise you therefore, that it cannot belong to us to deal with the Iudgement of this matter, neither is any thing to bee attempted against your sentence, who have decreed that which you thought most agree-

able to Iustice, and to whom the Synode had given authority for that they did: therefore the first thing to be done is, that they give Iudgement to whom the power of Iudging (in this case) is committed, for your determination is in the place and roome of the whole Synode; and it is no reason that wee should take upon us to Iudge (as it were) of the authority of the Synod. Thus saith *Damasus*. To conclude, *Infinian* in the Imperiall lawes, *col. 9. tit. 6. c. 22.* appointeth, that the last appeale be made to the Patriarck of the Diocese.

13 In England appeales were prohibited till *Henry* the 2. of whom, and whose times, *Mathew Paris* in his Chronicle or history, in *Henrico. 2. ann. 1164.* saith thus; Concerning appeales, if they fall out, they must bee made from the Archdeacon to the Bishop, &c. and lastly, they must come to the King himselfe, from and beyond whom, no man may proceed further, without the assent of their Lord the King. The same was done in France by *Lewis* the 9. (who was called *Lewis* the godly) about the yeere 1278. in that edict (called the Pragmaticall function) of Saint *Lewis*: The words are these; We will not by any meanes that those heavy actions, and huge summes of money be levied or collected, which the Court of Rome hath imposed, or which hereafter it may impose upon the Church of our Kingdome, it being a meanes whereby our Kingdome is miserably impoverished. Nor will wee that any such summes be levied at all, but onely upon a most reasonable, godly, and urgent cause, or else upon some inevitable necessity, and that also to be upon our willing assent, and expresse commandement, together also with the voluntary consent of our Church in this Kingdome. The same was also afterward done by *Philip* the Faire, about the yeere 1296. and afterward by *Charles* the first surnamed the wise, and after by *Charles* the sixth, as *Aimoinus* reporteth, *de gestis Francorum lib. 5. cap. 25.*

Further, *Hildebertus* thus writeth to *Honorius*. It hath not beene heard on this side the Alpes, that all manner of appeales should thus be received and maintained in the Court of Rome, neither doe wee find it delivered as a tradition from the holy and ancient ordinances. But if such novelty as this have sprung up, that you will accept indifferently of every appeale, surely the pontificall authority and censure will come to nought, and all force of Ecclesiasticall discipline will utterly be dashed and broken in pieces. What Priest or Clergy man, if he be wickedly disposed, will not doe any mischief, in hope to have reliefe by these defrauding appeales, and so will they lye as it were buried in the filth of their times; and what Bishop shall have in readinesse any power at all to punish (not all as indeed hee should) but any disobedience at all, if this may be admitted?

14 In the Councell of Nicthe custom and fashion of the Church of Rome was made equal to others, and no way superiour; namely, that as the Bishop of Rome hath a power over all his Bishops, that is, all in his Province; so by the same custom the Bishop of *Alexandria* shall have over the Bishops of Egypt: for in the authority of Patriarks the ancient custom must be observed: *1. 3. 9. 3. Conquestus*: To this purpose are the words of the Councell, as *Cyprian* himselfe a Papist takes them *1. 4. de concor. cath. c. 12*. And even so doth *Ruffinus* an ancient writer expound the Councells meaning in his history, *lib. 10. cap. 6*. and so doth *Theodorus Balsamon*, in his explication of these Canons, and also *Nicolas* in his booke of the Primacy.

15 The Popes temporall jurisdiction and dominion, was partly snatcht by violence, partly stolne by fraud, and partly grew by other mens liberalities and donations: and by these meanes it grew up to that intolerable height it was of late. *Vespersensis* himselfe a Popish Chronicler, reporteth that in the yere 757. Pope *Stephen* be sought King *Pipin* of helpe against the King of Lumbardy, and King *Pipin* came with his army into Italy, and besieged him in *Papia*; and compelled him by the straitnesse of his siege to performe what aforesaid he had promised, and so having received of him *Ravenna*, & *Pentapolis*, with the whole Exarchy belonging to *Ravenna*, he gave them to *St. Peter*, and having thus dispatched these matters, he returned into France. And againe speaking of the yeere, 1228. he saith, in the same yeere and the yeere following, there was a treaty of peace betwixt the Emperour and the Souldan, & their countreies: But the Pope taking the opportunity of the Emperours absence, had sent a strong army into *Apuleia*, and tooke by plaine force (a most horrible thing to report) the lands of the Emperour being then in the warre and service of Christ, and the Church, and having subdued them to himselfe, and signed them with the Crosse, he prohibited by all meanes, both them in *Apuleia* and in Lumbardy, that they should passe over the sea: who is it that rightly considering such facts as this, doth not deplore and detest them as being tokens portending and forerunning the ruine of the Church? And a little after. Whilst these things were thus a doing, in the parts beyond the seas, the Pope with his complices, as men reported, made a rumour to be raised and divulged over all *Apuleia*, that the Emperour was dead, whereupon such strong Cities as had yet reserved themselves for the Emperour (which for their strength the Pope could not so easily subdue) did now prepare to dispose and yeeld themselves to the Popes dominion, and most cruelly and wickedly to kill all the *Almaines* returning from the holy land, and abiding in *Apuleia*. *Otto Frisingensis libro 7. in prefatione*, tells us; that no man

doubts but the Church was exalted and enriched by the strength of kingdomes, and beneficence of Kings, and that it is apparent, that the Church could not so farre bring under the state and strength of kingdomes, or the civill state, untill the civill state, for the love and honour it bare to Priesthood, had as it were unbowed itselfe, and exhausted all it owne strength: and so the Civill state of the kingdome saith hee, ruined and fell, smitten not onely with the spirituall sword of the Church, but especiall by it owne, namely, with the materiall sword. Thus saith *Orosius*. *Angustine Stenchnus* *l. 2. writing against Valla* touching the donation of Constantine, hath these words; *Gregory* the third excommunicated *Leo* the Emperour, & so withdrew Rome and Italy from his Empire, absolving all their subjects from their oath and fealty of obedience. And that confession of *Bellarmino* is notable, in his 5. booke of the Bishop of Rome; *c. 4.* where he saith, Christ as he was man, whilst he lived on the earth, accepted not, nor would have any temporall Lordship or dominion: now the Bishop of Rome is Christs Vicar, and represents Christ unto vs; as he was when he lived here amongst men on earth; therefore the Bishop of Rome as being Christs Vicar, and consequently as Bishop of Rome, or as highest Bishop, hath no temporall dominion nor authority: But *Bellarmino*, whether checked for this speech, or upon more consideration, thinking hee had gone too neere the truth, in his last edition seemes to recant this, or at least to mitigate it; for thus he corrects it: Therefore the chiefe Bishop as Christs Vicar, and consequently as chiefe Bishop, hath no authority or dominion meerely temporall over any City or Province.

16 The English Nation for 1000. yeeres after Christ, were not subject to the Popes authority in causes Ecclesiasticall. *Thom Becket* the Arch-bishop of Canterbury was the first that durst offer to cast off to refuse the Kings authority in causes spirituall, he indeed denied his obedience to the King, farther than with this condition, *Salvo ordine suo*, saving alwaies his own order: & by this meanes hee infringed the liberties of the English Church. *Anselme* Archbishop of Canterbury, long aforesaid *Becket*, in his Epistle to Pope *Paschal*, *ep. 36* saith; The King would not suffer the Popes Nuntio, or Apostolicall Legate to be received into Eng<sup>d</sup> and, without his leave and expresse commandement, neither would suffer mee to write or send any letters to him, nor to receive any letter from him, nor to obey any of his decrees. And a little after: In all these, and in matters of life nature, If I asked counsel of others what I might do, all the subjects of that Kingdome, yea even my owne Suffragane Bishop, denied to yeeld me any advise or assistance, but according to the will and pleasure of the king. *Matthew Paris*

in his story of *Henry* the 1. reporteth that *A*  
*William* the King of England Protect or Ag-  
 gent at Rome, confidently alleaged amongst  
 other things before the Pope, that the King  
 his Malier, *Henry* of England, would not,  
 (no not for the losse of his Kingdome) lose  
 the right of pretending to his Churches: and  
 this he boldly affirmed, & urged it with great  
 and threatening words. The same Author in  
 his story of *Henry* the second about the yeere  
 1164. amongst many other customes and li-  
 berties of the former Kings of England, re-  
 counteth this for one: Concerning the Ad-  
 vousons or Patronages of Churches, or pre-  
 sentations to Benefices, if there arise any ques-  
 tion either amongst laymen, or betwixt lay-  
 men and Clerks, or betwixt Clerks them-  
 selves: it shall be heard, debated, and determi-  
 ned, in the Court of our Lord the King. And  
 in the same place in the Kings Letters to his  
 Iustices, he saith: Let no man appeale either  
 to the Pope, or to *Thomas* the Archbishop,  
 neither let any Plea be holden at their com-  
 mandement, neither let any mandate or  
 commandment of theirs be received within  
 England: and if any man either receive, or re-  
 taine, or have any thing to doe with any such  
 commandement, let him bee apprehended  
 and safely kept. Indeed King *John* did ho-  
 mage to Pope *Innocent*, resigning up his  
 Crowne and Kingdome to the Church of  
 Rome, but for his so doing all the Barons of  
 his Kingdome oppose themselves against  
 him, and chose for their King, *Lewis* the King  
 of France, as *Matthew Paris* reporteth in his  
 story of King *John*. And *Jeffrey* of Monmouth  
 reporteth in his history, l. 1. c. 12. that the  
 English Churches, being wel constituted and  
 excellently ordered, would not be subject to  
*Augustine* the Popes Legat, in the yeere, 600.  
 Indeed England made it self tributary to the  
 Pope, by taxing every house at a peece of sil-  
 ver to bee paid to the Pope: and this was first  
 begun about the yeere 847. But the investitures  
 of Bishops, and authority to receive ap-  
 peales, the Pope obtained not, till *Henry* the  
 second, much against his will was brought to  
 subject himselfe, and his kingdome to the  
 Court of Rome, which was done 300. yeeres  
 after, namely, about the yeere. 1172. There-  
 fore the decretall Epistle of *Adrian* the 4. to  
*Thomas* the Archbishop of Canterbury,  
 (which is to be found in the Popes decre-  
 tals) lib. 3. tit. 30. cap. *Commisum*, is but a ba-  
 stard: for the Pope had no dominion nor  
 power at all in matters spirituall, over the  
 English Church, but after *Thomas* was dead.  
 And of no better stuffe is that other decretall  
 of *Alexander* the 3. unto the Arch-bishop of  
 Yorke, (which is also there extant in the de-  
 cretall.) l. 2. tit. 16. c. *a memoria*: for there hee  
 saith, that *Honorius* his Predecessor by his A-  
 postolicall authority granted a certaine pri-  
 viledgeto the Arch-bishop of Yorke, over  
 whom as yet he had no power nor authority.

17 The Pope hath not a determining  
 Judgement infallible, more plainly, he hath  
 no power to Iudge or determine, so as hee  
 cannot erre: so taught all that ever wrote of  
 it for 1400. yeeres: yea even Papists them-  
 selves. The ancient Fathers as well Greeke  
 as Latine did hold and censure *Honorius* the  
 1. to be a Monothelitic hereticke, that is, one  
 who held that Christ had one will onely. So  
 doth also the first generall Council, *Ait.* 12.  
 13. 18. where he is condemned by the name  
 of an heretike, and his Epistles burnt. The se-  
 cond Council of Nice *act.* ult. doth curse or  
 layeth Anathema on *Honorius*. So doth also  
 the eight Synod of Constantinople, *Ait.* 7.  
 And *Leo* the 2. in his Epistle to the Empe-  
 rour at the end of the Council, and *Therasius*  
 in his Epistle to the Patriarks, which is to be  
 seene in the 3. *Act* of the seventh Synod.  
 And *Psellus* in his Poeme of the seven Sy-  
 nods. And *Epiphanius* the Deacon in his dis-  
 putation with *Gregory* the heretike, which al-  
 so is extant in the 6. *Act* of the seventh Sy-  
 nod. And *Bede* in his booke of the six ages of  
 the world, about the yeere 469. And the  
 Pontificall it selfe in the life of *Leo* the 2. And  
*Anastasi* the keeper of the Popes Library  
 in the life of the same *Leo* the 2. And suppose  
 that all these so many Councils and Fathers  
 were deceived in these their reports & testi-  
 monies, by taking it from the 6. generall Sy-  
 nod, whose decree in that point suppose also  
 to be corrupted, notwithstanding it follow-  
 eth, that all the said Fathers and Councils  
 affirming *Honorius* to be an hereticke, did  
 therefore undoubtedly beleve that the  
 Pope, even as he is Pope, might erre. But to  
 put this matter out of all question, that they  
 thought so of him, looke the Epistle of *Leo*  
 the 2. to Constantine, at the end of the Coun-  
 cell, wherein he doth excommunicate and curse  
*Honorius*, as not having illustrated the Apostoli-  
 call Church with Apostolicall doctrine, but  
 rather had defiled it with his heresie. And the  
 6. generall Council *Ait.* 13. doth curse the  
 saith *Honorius* by the name of Pope of old  
 Rome, for his decretall Epistle which he had  
 set forth: nay even *Gratian* himselfe the  
 compiler of the decrees, *l.* 40. c. *Si Papa*, takes  
 it as a thing granted, that the Pope may erre  
 from the faith. And *Robert Grosset* an an-  
 cient Bishop of Lincolne saith, that the Pope  
 may be an hereticke and Antichrist, and hee  
 addeth further, that the Decretall saith, that  
 upon such a fault as heresie is, the Pope may  
 and ought to be accused. Thus reporteth  
*Matthew Paris* in his story of *Henry* the 3.  
 about the yeere 1253. *Lyra* on the 16. of *S.*  
*Matthew* saith, that many principall & chiefe  
 Bishops have bene found to have bin apo-  
 statas from the faith. *Gerson* (in his treatise  
 intituled, whether it bee lawfull to appeale  
 from the Pope in matters of faith,) saith, that  
 as wel the Pope as a Bishop, may erre from  
 the faith, and is therefore inferiour to a

Council. *Antoninus* in his summe, p. 107. 3. tit. 22. c. 1. §. 3. saith, that it is lawfull and reasonable that the Pope should *ipso facto*, be depozed for heresie: *Panormita* a great Canonist, de *Elect.* §. *significasti*. saith, that the Councell may depose the Pope for heresie, and alladgeth a chapter\* our of the Canon law for it, where it is said that the Pope may be an hereticke, and be judged for heresie. Yea further (saith *Panormita*) in matters concerning faith, the word or affirmation of one private man, is to be preferred before the Popes, if hee speake upon better grounds out of the old and new Testament than the Pope doth. The Councell of Constance, sess. 37. calleth Pope *Bene dictus* a schismaticke, and an hereticke, and such a one as hath erred from the faith: and not much otherwise speake they of *John* the 23. in the 11. session of the same Councell. The Councell of *Basil* in the 3. of their Synodall Epistles, hath words to this effect. The holy Church is indowed of Christ our Saviour with such privileged that we beleeve firmly she cannot erre and beside the Church, we doe not reade that any other (ordinarily) had at any time the same or so great a gift given unto the, to no Angels, to no men, to no Popes or chiefe Bishops, whereof many are reported, (and so also we reade) that they have fallen into errors and heresies. And *Aeneas Sylvius* after he was Pope himselfe, relating the acts of the Councell of *Basil*, saith, that the opinion of such as hold that Councells may not bee called without the Popes consent, if it may stand, will bring with it the very ruine of the Church: for (saith he) if that may be so, what remedy or helpe will there be, if a scandalous Pope, or one whose life is tainted with foule crimes doe trouble the Church, if he destroyeth soules, &c. if he sit forth doctrines contrary to the faith, & instill hereticall opinions into their mindes that are under him. *Catharinus* a great Papist, in his Commentaries on the 2. to the *Galatians* saith, There is nothing against it, but that the Pope may erre, yea even in faith, and fall from it; howsoever certaine late Writers and young upstarts have presumed to defend the contrary, contrary to the common and ancient opinion of the Doctors. *Alphonfus de Castro* in his first booke against heresies, capit. 2. saith, The Pope by himselfe without the assembly and assistance of a Councell, may erre even in such things as belong to faith, by the opinion of many Divines of great authority, who have so affirmed and taught. Yea it is found by experience, that divers Popes have erred in the faith. And in the 4. chapter of the same booke, Every man may erre in faith although he be the Pope himselfe: for *Platina* reporteth of *Liberius* the Pope, that he held with the *Arrians*. And to conclude, this truth is so cleare, that *Bellarmino* himselfe, de *Ro. Pont. lib. 4. cap. 9.* confesseth, that *Liberius* the Pope did after a sort, namely, in his mind and

A judgement, consent to the *Arrian* heresie, inas much as he suffered *Athanasius* to be condemned, whom he knew to be persecuted for that cause of faith only, and because he communicated with *Valens* and *Visarius* that were *Arrians*, for which cause he was put from the Popedom by the Clergy of Rome.

18 Touching Antichrist the eldest Fathers held no certainty, because he was not as then revealed; therefore they bring conjectures: yet sometime they doe as good as say, that he is to be found in the *Romane* church. *Chrysostome* upon the 2. to the *Thes.* 2. *Hom. 4.* directly affirmeth, that Antichrist is to succeed the *Romane* Emperour, namely, after that the Empire is taken out of the way. *Hilary* in his Epist. to *Ausentinus*, *Ierome* unto *Algasia*, quæst. 1. and *Occumenius* on the 2. *Thes.* 2. doe all hold that Antichrist shall not sit in *Jerusalem*, but in the Church of God: *Abbot Isachim* implieth plaine enough, that the Pope of Rome is the very Antichrist. Many (saith he in his *Revel. l. 10. part. 5.*) under the pretence of Gods seate, that is; of the seate of y<sup>e</sup> universal church, are become indeed the seate of the beast, which is the kingdome of Antichrist, who reigneth every where in his members from the beginning of the Church, and namely in the cleargy, Monkes and Monasteries. And againe, we have plainly taught and delivered, that Rome in the spirit is *Babylon*. And a little after: The merchants of the earth (spoken of in the Revelation) are the Priests themselves, who sell prayers and masses for money, making the house of prayer a shop of merchandise. And againe: We see that not onely many bishops and cleargy men are engaged in the busines of *Babylon*, to make themselves rich thereby, but even many Abbots, and Monkes, and religious persons: and yet why doe I call them religious? for they are not so, but seeme to be. *Otto Trisingensis* in his Chronicle, lib. 7. ca. 3. saith: They sheweth a certaine resemblance betwixt *Babylon* and Rome, inas much as that which here with us in the city of Rome, is given to the Pope our chiefe Bishop by the Christian Emperours, the very same is there by the Pagan kings of *Persia* (to whom for a long time *Babylon* hath bene subject) granted unto their high Priest: and the kings of *Persia* themselves laying the Imperiall city, as our Emperours make their seat at *Aquisgrave*, &c. So they at *Ecbatane*, and so translating the seate of the kingdome, they held nothing of *Babylon* for themselves, but the bare name of an Empire. And againe, l. 8. c. 2. Some (saith he) doe interpret this departure spoken of in the *Thes.* and that whereof the Apostle saith, [that which withholdeth, will withhold until it be taken out of the way,] and doe referre it to the kingdome or Empire: and thereupon they also say, that the Apostle purposely delivered his meaning under this covering and obscurity of words,

lest hee might seeme to slander by this pretence, or weaken the state of the Romane Empire, which to the Statesmen and Emperours of those daies, was thought so sure, that it should never have an end: & to that purpose (say they) it was, that the Apostle said, [and what withholdeth you know,] as describing it, and yet not naming it. To conclude, *Aventinus* the Chronicler, l. 5. & 7. affirmeth, that the most both of the Princes and Bishops of Germany and of Italy held and proclaimed *Gregory* the 7. and *Iohn* the 22. plaine Antichrists and no better.

19 The monarchicall or soveraigne authority of the Pope of Rome over the Church and generall Councils, was of many men ever reprov'd and condemn'd, and was not allowed, nor admitted of the Church til very lately, namely, after the yeere 1500. *Krantzius* a Germane historiographer in his *Metropolis*, l. 7. c. 45. speaking of the yeere about 1240. In those daies (saith hee) there needed not any Apostolicall confirmation from the Pope, it was sufficient that the election was approved by the Archbishop; but now the Church of Rome hath drawn to her selfe all the rights, honours, and priviledges of other Churches. Heare a Frenchman, *Duarenus* in his 3. book of Ecclesiastical livings, c. 3. who saith thus: In the Apostles times whensoever as any were to be ordained either Bishop or Deacon, or any thing else of what nature soever, was to be considered and determined, which concerned the Church, *S. Peter* did never arrogate nor take it upon himselfe, but permitted and put the matter to the whole Church: the most that he did was this, that as being a principal Apostle he used to assemble or call together the rest, and to them so assembled to make a speech, declaring the cause of their assembling, and the particular affaires that were to be handled: even as with us at this day (here in France) hee that is the President of the Court of Parliament calles together the whole Senate, and speaking first in the assembly, &c. Neither for all this is he greater or superiour than the whole Court, neither hath he any jurisdiction or eminency of power over the whole Parliament, neither may he judge or determine any thing against their judgement and opinions, &c. Thus in deed stood the case in times past. But I know not how it is now come to passe, y<sup>e</sup> supreme and soveraigne power over all Christians is ascribed to one: and that he shal be (even like an Emperour) free, exempted & discharged from all lawes, edicts, canons & synodall constitutions. For Pope *Paschall* in a decretall Epistle hath expressly taken order or decreed, that no Councils may prescribe or command the church of Rome, nor make any law to binde the Romane church: and they brought the matter to that passe, that in divers synodall decrees or canons of Councils the authority of the Romane Bishop is accepted and

provided for. *Glaber Rodolph*. in his histories l. 2. cap. 4. reporteth, that one *Fulco* erected a goodly church in a village about Tours, and having finished the whole worke, he sent to *Hugh* the the Archbishop of Tours, that hee would come and consecrate the church he had built: but the archb. prolonged his coming, and made no great hast to do it, for that *Fulco* had taken from the church divers lands, and Lordships. *Fulco* therefore seeing himselfe so answered by the Archb. furnished himselfe with a great masse of gold and silver, went straight to Rome to Pope *Iohn* that then was, and with great complaint laid open the matter before him; who forthwith sent one of those whom they call *Cardinals*, with the said *Fulco* to consecrate the foresaid church, and gave the said Cardinall in strait charge and commandemēt that he shold ther take upon him the authority of the Bishop of Rome, & by him, and under that authority, without feare or delay performe whatsoever the said *Fulco* thought expedient to be done touching the premisses: which when the rest of the Bishops & prelates of France did heare of, they knew well enough, that this sacrilegious presumption proceeded from blind and filthy couetousnes, to wit, that while one would steale, & another receive, amongst them they brought it to passe, that a made schisme and division was risen in the Romish church. All of them therfore together disliked and detested this dealing of the Romish bishop, judging it a very unworthy & unfemeely thing, that he who tooke upon him to gouverne the Apostolicall seate, should first of all himselfe transgresse the tenour and rule of Apostolicall order, and of the ancient Canons: especially it being a thing notorious, and confirmed with manifold authorities of antiquity, that no Bishop presume to exercise any authority with in anothers man Diocesse, unless the Bishop of that Diocesse doe either urge him to it, or give him leave to do it, &c. For although the Bishop of the Romish church, in respect of the dignity of the Apostolicall seate, be esteemed of more reverently than the Bishops of the others seates, which are constituted in the world, yet may not he, for all that, transgresse the order established by the Canons, but in every thing, is to bee ruled by them as others are: for as every Bishop of the true and Orthodoxall Church, being as it were the husband of his proper and peculiar flocke, doth beare the perso of our Saviour in that charge, as well as any one doth, so it cannot possibly belong to any one, to intermeddle presumptuously in another Bishops Diocesse: thus saith *Rodolphus*. All which is so much the more remarkable, seeing these things were said and done, not of late, but above 600. yeeres agoe, namely, about the yeere after Christ 1000. *Cusanus* in his 2. booke of Catholike concord, c. 13. saith, That the Diocesses are distinct, and one Bishop is set over

many pastors for the conserving of unity; this is, saith he, of a positive law, and humane constitution. And againe; The Pope is not the universall Bishop, but the first above or among others. And we doe build and found (saith he) the vigor of holy Councils, not in the Pope, but in the consent of all. And againe, in the 20. chapter. It is cleare (saith he) that Pope *Leo*, in certaine points did never receive, nor allow the constitutions of the Council of Chalcedon (as for one especially, that the Church or See of Constantinople should have the precedence before that of Alexandria,) but hee alwaies spake against them; as also did some others after him, and yet for all that the decree of the Council ever tooke place. But if the Pope had it in his power to bee able to abrogate or nullifie the decrees concluded by generall Councils, certainly Pope *Leo*, or some of his successors, would have prevailed in this point, which it is apparent they did not, as I said before. And a little after: Though Pope *Leo* opposed himselfe mightily against 3. chapters or constitutions of the Chalcedon Council, &c. yet he made not this resistance out of his owne authority onely, but by & from the authority of the Nicene Council. And againe, in the 34. chapter. An universall Council of the Catholike Church hath the soveraigne, most absolute, & highest power in all things, yea even over the Bishop of Rome. And in the same booke and 12. chapter, we see (saith he) how far the Bishop of Rome is gone, or how much he hath encroched beyond the holy and ancient observations, out of the custome and practise of subjectionall obedience. In the yeere 1337. all the Prelats and Princes of Almain concluded and agreed on this, that a Council is above the Pope in matters of faith and state, and therefore that the appeale from the Pope to the Council was good. Thus reporteth *Nauclerus, generat. 45.* And as for this absolute, soveraigne, and indetermined power of the Pope, it was first of all approved and granted in the 2. Council of Lateran, in the time of *Leo* the 10. within these 100. yeeres, namely, about the yeere 1156.

### Of Bulls, or Indulgences.

THESE Indulgentiall Bulls of the Roman Bishop, wherein is given absolution from the guilt of temporal punishment, by application of the merits of Christ, and of the Saints, were not known to the Catholike Church for 1000. yeeres & more after Christ. *Alexis* the 3. who began to sit at Rome about the yeere 1159. in an epistle to the Archbishop of Canterbury, thus writeth; as is yet extant to be seen in the Popes own decretals,

A *25. tit. 38. c. 4.* And for the point wherein you demanded my counsell, whether the remissions which are wont to be made at dedications of Churches, or to such as contribute to the building of bridges, bee available to any other than those who be of the parish and diocese of those that grant them, we would have your brotherhood to know thus much, that seeing no man can either be bound, or absolved of him, that is not his proper Iudge, we therefore are of opinion, that the foresaid remissions are profitable only to those, to whom & whose good their own proper Iudges that granted them, did specially intend them. These be his words. And hence I gather these conclusions, 1. That it then pertained to all Bishops, to give and grant Indulgences or remissions, 2. That these Indulgences were scarce knowne in those dayes of Pope *Alexis* which appears thus: in that the Archbishop of Canterbury, held it a matter so rare and difficult, that he sent to Rome to know the vertue & valor of them, and to whom they were especially available; whereupon it is decreed, that even the great Masters & Prelats of England, were but little or not acquainted with them: although some 60. yeeres before, Pope *Urban* the 2. granted to them that undertooke a Pilgrimage to the holy land, about the yeere 1095, release of all penances for their sins, (as *Nauclerus* hath it, *gen. 37*) or as *Mat. Paris* in *Wilhelmo II.* saith; hee granted them pardon of all their sinnes, and in the retribution of the Iust at the last day, he promised them an Increase of glory. Out of the Council of Lateran under *Innocent* the 3. *can. 62.* it appeareth that all Bishops had authority to give Indulgences. And as for the great Indulgences of the yeere of *Jubile*, they came in practise some 300. yeeres agoe, viz. about the yeere 1300. as *Platina* reports in the life of *Bonif.* the 8. And that these kinde of Indulgences were not knowne in the Primitive Church, *Ross.* himselfe, (that is, our owne country man, *Fisher* the Bishop of Rochester) confesseth in his booke against *Luther*, *art. 18* I answer (saith he) that it is not sufficiently manifest, by whom these Indulgences were first given out. And concerning Purgatory he saith: there is very little or no mention at all among the ancient Fathers of it. But after the same Purgatory began to feare the world, and men trembled at the torments thereof, then Indulgences began to be in request. *Duranus* also thus saith concerning Indulgences, in his commentaries on the Sentences *lib. 4. d. 20. q. 3.* Little can be said of them, with any certainty, for as much as the scripture speaks nothing at all expressly of them. As for the holy Fathers, namely, *Ambrose, Hilary, August. Ierome*, there is not a word to be found in them that toucheth Indulgences, *Alphonsus de Castro* upon this matter, *lib. 8.* saith: Amongst all the questions or points we dispute of in this book, there is none at all, which hath so little

footing in the holy Scriptures; and whereof the ancient Fathers have spoken lesse.

2 For the space of a thousand yeeres after Christ, the Indulgences (that were) were relaxations or releasements of Canonically satisfaction, that is, of the discipline or correction of the Church: but they were not ordained, nor used as satisfactions before God for temporall punishment: as the Fathers and Councils speaking thereof, are thus to be understood, as namely, the Nicene, c. 11. the II at Arles, c. 10, that at Ancyra, c. 2. Sometime also they be declarations of the forgiveness or remission of finnes, and in this sense the word Indulgences is often taken: for in the letters of Indulgences, we may reade that absolution is granted, sometime from the fault and punishment both together, & pardon of all sin; sometime the halfe, sometime the third part of their finnes: such were the Indulgences granted within a 1000. yeeres after Christ, by Gregory the 1. Leo the 3. Sergius the 2. And it is worth the observing; that in the writings of Burchardus and Gratianus, there is nothing to be found concerning Indulgences: No nor in Peter Lombard, who lived about the yeere 1150.

3 In ancient times, the Indulgences remitted 3, or 7, or more yeeres of Penance, because so many or more yeeres were set down, wherein the penitents were to give full satisfaction to the church of the sincerity of their repentance. Now after the same manner Indulgences are granted for certaine yeeres: but in the other point they are fallen farre from the just severity of the ancient Church, for penances are not enjoyed for certaine yeeres.

4 The ancient Fathers doe not teach that Indulgences were profitable to the dead: and no lesse is both avouched and taught by *Basil. l. 1. c. 57.* upon the Canon of the Masse, and by *Hofiensis* in his summe, l. 5. tit. de remission. 6. two famous Papists.

5 The power of loosing and binding in the Church, or which the Church hath, is not proper, but is exercised only by declaring or publishing that it is so: so saith *Hierome, l. 3. Common. in Mat.* on those words. To thee will I give the keyes, &c. Priests have no power of binding or loosing, but to shew and declare that sinners bee bound or loosed. *Radulphus Ardens*, about the yeere 1050. in *Domino 1. post. Pasc.* saith; In what authority must priests absolve? not in their owne, but in Gods: for the power to remit or release finnes, is onely Gods; but the Ministry of it (which also we sometime improperly call a power) hee hath granted to his Vicars or deputies on earth, who after their manner, or in a sort do bind, and loose, that is, shew & declare them bound or absolved. *Hayes* the Cardinall on the same place of *S. Matthew*, saith; As for the bond of sinne or guilt and due penance, the Priest either can binde a man in it; nor loose a man

from it, but only shew and declare that a man is bound and loosed: as the Leviticall Priest, neither made a man a leaper: nor healed him being a leaper, but onely pronounced that hee was polluted or healed. *Durandus* upon the Sentences saith, that the power of the keyes worketh nothing to the forgiveness or taking away of the fault or blot of mortall sinne.

6 The treasure of the Church, supposed to consist in the merits of Christ and the Saints, the disposing and dispensing whereof is committed to the Pope, was altogether unknowne in the Church of God for many ages after Christ. For the ancient Fathers never said nor signified, wrote nor imagined that Indulgences were given out of the treasure of satisfaction. *Franciscus de Mayrone*, in 4. d. 19. q. 2. and *Durand.* in 4. d. 20. q. 3. doe both of them teach, that the treasure of the Church doth not consist upon the merits of Saints. *Angelus* their great Lawyer hath these words upon the matter of Indulgences, part. 9. The common opinion that is holden both by diuines and Canonists, is, that Indulgences arise from the abundance of merits which Christ and the Saints have performed beyond the measures of their owne demerits. But I hold for my part with *Franciscus de Mayrone*, that whereas the merits of Saints are already rewarded of God beyond their desert, and thereby are exhaust, therefore they come from the merits of Christ alone and his passion.

### Of the Power of Kings.

1 THE Pope of Rome was subject to the Emperour, or to the Imperial lawes in all matters or causes (as they say) concerning persons and things ecclesiasticall, for at least 850. yeeres after Christ. *Ternull. ad Scapulam*, saith, We honour the Emperour, &c. as a man next to God, and inferior onely to God. *Optatus contra Parmen.* lib. tertio. There is none above the Emperour, but onely God, who made the Emperour. *Leo* in his Epistle to the Emperour, *Epistol. 59.* Because wee are by all meanes to obey your godly authority, and your religious will, I have therefore willingly yielded my opinion and consent to the synodall Constitutions concerning the confirmations of the Catholike faith, and damnation of hereticks, which did very much like mee. *Gregory* in an Epistle to the Emperour, *Epistol. libro 2. capite 100. I* (saith he) being subject to your command, have caused that your law or edict to bee sent and published in divers parts of the world. And afterwards: I have yielded obedience to the Emperour, and yet have I not holden my tongue in the



cause of God, but have spoken what I thought. And 1.4.c.76. I for my part do performe obedience to the princely commandement of his Highnesse. *Naucerus, generat. 23. of his Chronography*, speaking of the yeere 605, or thereabouts: saith, *Constantine* the Emperour, conceiving a great opinion of the holines of *Benedict*, made a decree and sent it to him, granting thereby, that hereafter whomsoever the Roman Clergy, people, and souldiers should chuse for their Pope, almen should forthwith esteeme and take him for Christs true Vicar, without waiting for any further authority or allowance, either from the Emperour of *Constantinople*, or the Prince of Italy: for till that time, it was usual and approved, that whē a new Bishop of Rome was to be created, either the Prince himselve, or else his Lievtenant of Italy, did confirme him. *Sigonius* in his 4 book of the kingdome of Italy, saith, *Charles* the great challenged to himselve the kingdome of Italy, as being his owne by Victory and Conquest. The Exarchy of *Ravenna, Pentapolis, the Dukedoms of Perusia, Romania, Tuscya, & Campania*, he permitted to the Pope, yet reserving to himselve the right principality, and dominion, the rest he retained to himselve in name of the kingdome. And afterward in the 7. booke, about the yeere 973. The Bishop of Rome held *Rome, Ravenna*, and some other Provinces, rather by authority, than dominion: For the Cities respected the Pope as a Prince of the Country, but the King or Emperour as their soveraigne Lord, and unto him they did their homage, and paid their tributes. *Leo* the fourth writing to *Lotharius* the Emperour, as is yet to bee seene in the Canon law, *apud Grat. distict. 10. capite 9.* saith, concerning those the Royall commandements, and Imperiall decrees of your Highnesse, and your Bishops our predecessors, wee promise and professe, that by the helpe of Christ, as farre as we were, and are able, we have and will inviolably keepe and observe them; and so will doe for ever hereafter. Againe, the same *Leo* submitteth himselve to bee censured by the judgement of the Emperour, and his Commissioners, or Delegates sent from him to that purpose, as may appear in the Canon law, *causa 2. quest. 7. cap. Nō sū.* To conclude, *Bellarminus* himselve, *de Pontif. libro secundo, capite 29.* yeeldeth, that as long as the Princes of the world were heathen, the Pope was not their Iudge, but contrariwise was subject to them in all civill causes, as well as other men: Well said, Then upon this I affirme thus: But they lost nothing either of their power, or honour by becomming Christians, therefore they ought still to have that sovereignty over Bishops in civill causes.

2. The Pope deposed not Princes especially the Romane, till a thousand yeeres and more after Christ. *Hildebrand* was the first

A that durst offer to depose the Emperour: so testifieth *Orso Frisingensis, libro 6. capite 35.* I reade (saith he) over and over againe, the stories of the Romane Kings and Emperours, and I never finde any one of them, to be excommunicated or deprived of his kingdome by the Bishop of Rome, before this *Henry* the fourth, unless peradventure some would judge it an excommunication, that *Philip* the Emperour was for a little time placed among the Penitents by the Romane Bishop, and *Theodosius* for that cruell massacre and slaughter of Christians, was by *Ambrose* forbidden for a time to enter the Church. Likewise *Sigebertus*, about the yeere 1088. Let me say thus much with the leave of al good men, this novelty, not to call it an heresie, was not known in y world, as yet, (that is, before *Hildebrand, Victor, & Urban* as he saith in the yeere 1111) that the Clergy should teach the people, that they owe no subjection unto cuill kings; and though they have made them an oath of fealty, yet that they owe no fealty unto them, and that they are not perjured, who in this case do hold against the King; yea, that he who shall obey the King, or stand with him, is to bee held for excommunicate, and hee that shall take against the King, is to be absolved from all crime of injustice, disobedience, and perjury. And *Onuphrius* himselve confesseth in his booke of the dignities of the Romane Church, that in the time of *Alexander* the third, the Romane Church was lifted up to the height of worldly honour, *Erasmus* the Emperour being troden under foote. *Aventinus* in his *Chronicles, lib. 7. pag. 684.* reporteth that one *Eberhardus* the Archbishop of *Irva*, now (called *Salzburg*), spake thus, *Hildebrand* (saith he) about 170. yeeres agoe, first of all under the pretence of religion, laid the foundation of Antichrists Empire: Hee first of all began that ungodly warre, which by his Successors is hitherto continued. These Popes first of all thrust out the Emperours from their assemblies, and translated them unto the people and the Priests, afterward they skorned, and as it were hissed out them also: and now what intend they but even to restrain us also, and to bring us into slavery, that so they may reigne alone? Thus saith *Eberhardus*. And againe, He that is the servant of servants, coveteth to bee the King, of Kings, and Lord of Lords, as though hee were God himself, — he speaks huge things, and high matters, as though he were God: He imagineth new devices continually, and is every day hammering new things in his head; and that he may erect to himselve an Empire, and bring all power into his owne hands, hee changeth lawes at his pleasure, abrogates the old, and establisheth his owne; All this doth that man of perdition, whom men use to call Antichrist, in whose forehead is written the name of blasphemy, and in whose mouth are these words of presumption, *I am God, I*

Monas  
cherum  
Patrius.

*canon error*; he sitteth in the Temple of God, and domineereth over all farre and neere. And *Aventinus* himselfe againe, *libro 7. pag. 675.* reporteth that the Pope sent his Bulls and Brevees to all the Bishops of Germany, but none of them obey him, therefore hee writes to the Abbots, and commands them to curse the Bishops, but neither will they yeeld unto him. What doth he then? he lends to the Priests, and commands them to chuse them new Bishops, & to the Monkes to chuse them new Abbots, such as themselves pleased, unlesse these would yeeld and obey. Every one was amazed at the strangeness of this course, being without all former examples: nay the like was never heard to have beene attempted; no marvell therefore though this commandement and embassage of his displeased all that heard it, for in no place had it any acceptance. — *Conrade*, the Bishop of *Priefingen*, appealed to the Emperour, and taught openly, that the great Priest of Rome had no power in Germany without the consent of the Bishops of Germany. Let the Romish Priest (saith he) keepe him at home, and feede his owne Italians; as for us, though hee hold us dogges, yet wee are such dogges, as seeing God hath constituted us over our flockes, we will barke at the Wolves, and will especially keepe such Wolves from our flockes, as shroud themselves under sheepes clothing. But what will this fellow (saith he) this usurping Vicker doe to others, and ordinary men, judge by this, when he dare set take up, & so evil intreat us that are his brethren, and his companions? And againe, the same author elswhere releteth, that *Gregorius*, who was *Gregorius* advocate, said thus: the Roman Bishops usurpe to themselves divine honor, refuse to give account or yeild a reason of their doings, and thinke it unreasonable that any man should say unto them, why doe you so? In a word, they have alwayes both in their words and practise that of the Poet, *Sic volo, Sic jubeo, stat pro oratione voluntas.* Thus farre *Aventinus*.

3 The Empire was translated from the Grecians to the Germanes, not by the Popes power, but by the counsell, voyce, and decree of the Senate and people of Rome, and the Bishop of Rome was only a counsellor or assistant of this change, or as it were, the Interpreter: For *Sigebert* in his Chronicle, *an. 801.* thus writeth, The Romans having long agoe fallen from the Emperour of Constantinople in their thought and resolutions, did now with one consent chuse King *Charles* for their Emperour, giving him the salutation, applause, and acclamation of an Emperour, and did crowne him by the hand of *Leo* their Pope, calling him *Cesar* and *Augustus*. *Aventinus* also in his history, *lib. 4. fol. 344.* saith, that the Bishop of Rome, what alone? No, but the Bishop, the Senate, and the people of Rome, decreede to transerre the Empire

from the Greekes unto the Germanes, and that by their owne right, or as being a thing in their power to doe, and by a free and quiet choice, gave it to *Charles*, with the voyces both of the Senate and the people. Yea *Aeneas Sylvius* himselfe, *c. 9.* (afterwards a Pope) speaking of the authority of the Roman Empire, saith, that the people of Rome, who with their lives and much blood, had wonne themselves such an Empire, did also with their blood make *Charles* the great (King of France) the Emperour, together with the consent of the Romane Bishop. Nay this point is so cleere to all that are not too partiall, that *Onuphrius* a late and learned Papist saith, *Charles* being crowned and consecrated King of France, in a towne of France, called *Carissaco*, by Pope *Srephus* the second, about the yeele of Christ 752. was also chosen and saluted Emperour of Rome, in the Church of Saint *Peter* in the Vaticane, by the consent of the Clergy, Senate, and people of Rome, and was there crowned by *Leo* the third, in the yeele of our Lord 801. Therefore from theise it is apparent, that where the histories or Chronicles say that *Charles* was crowned, or anointed, made, called, ordained, or desiged Emperour by the Pope of Rome, they are to be understood, not of the power of conferring the authority and jurisdiction Imperiall, but of the ceremony of Coronation or Inauguration, and of the publike renunciation, and solemne signification of the Emperours place, power and dignity. That also which a man shall often meete in histories, namely, that *Leo* gave or conferred the Empire to *Charles*, is to be understood, that he consented to them that gave it. For besides all before alleaged, even *Adrian* the Pope doth confesse in his Epistle to *Fredericke*, to whom hee wrote thus: I doe not beleve (saith he) that you have forgotten — how great honour I gave you, and how carefully and willingly I bestowed on you the Royall Crowne of the Empire; and I am nothing sorry for that I have done, but would much rejoyce if I had given you farre greater favours: But after perceiving the Emperour to be offended at these phrases, and that he would by no means acknowledge his Empire to be the Popes benefit or gift, he therefore expounds himselfe, and saith, by benefit he means *bonum factum*, a good deede: and by conferred or bestowed, nothing else but I put upon you, or put you into possession: for thus hee writeth, I said I conferred or bestowed on you the Imperiall Crown, because in this word bestowed or conferred, I meant nothing else, but I set it upon your head, or I crowned you with it. *Sigomus* speaking of the Kingdome of Italy, *lib. 12.* writes that *Charles* obtained the Empire by right of warre, by his owne prowesse, and at last by plaine bargain and covenant with *Irene* and *Nicophorus*. *Ono Priefingen* in *lib. 2. cap. 21.* reporting the deedes

of *Fredericke* the first, writeth that *Fredericke* thus (amongst other things) spake to the *Romane* Embassadours: Thou boastest (saith he) that I was called by thee, that thou first madest me a Citizen, and then Emperour of Rome; that the honour I have, was first of thee, and that I received it from thee; but the novelty of these unusuall tearmes, how farre from reason, and how void of truth they be, I leave it to the venter of thy credit, and the judgement of the wise. Let us over looke the deedes of the late Emperours, and wee shall soone finde that those heroicall Princes of ours, *Charles* and *Otho*, tooke possession of Rome and Italy, and annexed them to the Crowne of France, receiving them of no mans gift, but even recovering them by force and valour out of the usurping hand of the Greekes and Lumbards. If thou doubt of this, thou maiest soone see it by *Desiderius* and *Berengarius* (those tyrants of thine) in whom thou diddest boast, and to whom thou diddest trust as unto great Princes: For wee have it from undoubted relation, that they were not onely conquered and captivated by our French nation, but that they even grew old, and at last ended their dayes in that captivity. And their very ashes which are laid up with us, and which wee keepe to this day, doe yeeld unto us a most evident argument of this truth. But thou wilt say unto mee, thou camest hither being called by me? I confesse I was called, but tell thou the reason why, and the manner how I was called: Thou wast assaulted, and even beaten by the enemies; and neither by thine owne power, nor much lesse by the effeminate Grecians couldest thou bee delivered; therefore the French power and prowesse was thy refuge, unto them thou fledst, and earnestly inuited him to thy helpe; thus was I called: but is not this rather an imploring, than a calling? surely I should so esteeme it. For thou didst not call or invire me, as not needing me, or being in good case to doe me honour, but thou being in misery, imploredst helpe of me being in happinesse; thou weake of me being then strong, thou doubtfull, of me being then secure. On this manner being called, if this may be tearmed a calling, I came unto thee. Thus saith *Fredericke* in that place. As for the deposing of *Childerike* the king of France, it was done by the Peeres & people of the land, but the Pope onely devised the way, and gave counsell how to doe it: to which end *Sabellicus* in his *Ennead*. 8. lib. 8. thus writeth; The Peers and people of the Kingdome perceiving and honouring the prowesse of *Pipin*, — asking advice first of all of *Zachary* the Bishop of Rome, tooke away the name and title of King from *Childerike*, and bestowing it on *Pipin*, created him their King. *Blondus* in his *Decads* 1. lib. 10. I find (saith he) in *Aleuinus*, *Paulus*, and very many other writers — that the nobles and communality of the French

nation, waighing with wisdom the valour and vertue of *Pipin*, and contrariwise the childishnesse and unworthinesse of *Childerike*, consulted with *Zachary* then the Bishop of Rome, whether they had reason any longer to tolerate so foolish a king, and whether he held it reason that *Pipin* should bee any longer defrauded; and kept from the possession of the royall Crowne, which hee so well deserved: and the Pope answering, that he wote to bee accounted the King, who knew better, & was better able to discharge the duty of a King, they forthwith by the generall consent of the whole nation, declared *Pipin* for their King, and tooke *Childerike*, & having his crown, they put him into a cloyster. *Naucerus* also reporteth, almost to the very same purpose, *generat.* 26.

4 The power of deposing Kings and Princes, was first established by *Innocentius* the third, in the Councell of Laterane, about 1215 yeeres after Christ: and yet as I have shew'd, it was often reproved and spoken against. To this end see *Naucerus* in the chronicle of those times, *generat.* 42. *an.* 1242. who reporteth these words of *Fredericke* to the king of France, touching the sentence of deposition, given out against him: Although (saith hee) the Roman Bishop hath plenary power in matters spirituall, in as much as he can binde and loose any sinners at his pleasure, yet it is no where to bee read, that either by Gods or mans law, hee may translate kingdomes as it pleaseth him, or judge and dispose of Kings and Princes temporally, or deprive them of their kingdomes.

5 The Ancients would have temporall princes debarred from meddling in matters ecclesiasticall, not simply and every way, but in regard first of absolute judging and determining of holy things: secondly, in regard of ministeriall actions, in respect whereof, even kings themselves are sheepe of the flocke. But not in regard of the ordering or governing of the Church and Ministry ecclesiasticall. In which respects they are above all persons and causes, even ecclesiasticall, within their owne Dominions.

6 The anointing or annoyings of Kings and the Chrisme or oyle with which they were anointed by Priests, were not in use in the Churches of Greece for 1200. yeeres and more, as appears in the Decretals, *lib.* 1. *decret.* 15. *tit.* De sacra Unctione, cap. 1. In the Westerne Church, the first that used this ceremony, was the Emperor *Iustine* the second. In France, *Pipin* father of *Charles* the great, was the first that was anointed, and it was done by *Boniface* Archbishop of Mentz.

## Cardinals.

1 The office of Cardinals was common with Priests, Bishops, and Deacons,

From the time of the Apostles downward for many hundred yeeres: and there was not any office properly belonging to them, till long time after the Apostles: the first that makes mention of them, is *Gregory the Great*: for (as *Bellarmino* himselfe confesseth, *de Cler. lib. 1, cap. 16.*) in the first 800. yeeres, the Bishop of Rome for determining the great and weightiest affaires of the Church, used to call his Councell of the Bishops of Italy, and for these 6. or 700. yeeres past, they began (by little and little) to lay downe those Episcopall Councells, & reduced all businesse to the Consistory of Cardinals; and that the rather, because in the times of *Pipin* and *Charles the Great*, there was an access of much temporall principality unto that Sea. Further, *Nicholas Clemagis*, in his booke of the not paying of Annats; saith, that the Cardinalls have of old a double duty or charge: the first, to heare confessions, preach and baptize. But the second (saith he) they tooke upon themselves when the Roman Church got wealth, authority, and worldly prehemence.

2 The Cardinalls that now are, are foully degenerated from their originall state & first condition. *Gregory* in his time (600. yeeres after Christ) speaketh of them as though they were parish Priests of Rome, or Curates of Churches. And in old time, all Bishops whatsoever tooke place of any Cardinalls, if they were not Bishops. In the sixth Councell of Carthage, the Priests of Rome sate after the Bishops. And in elder ages a Cardinalship was but a steppe to a Bishoppricke. See *Cyprianus* in his booke of Cardinalls, and *Iohn. Diaconus, libro primo, capite septimo*, in the life of *Gregory*.

Therefore the office or place of Cardinalls, is not most ancient, nor begun in the times of the Apostles, and since then continued.

## Monkes.

1 The Fathers are very uncertaine of the originall of Monasticall life. Sometime they referre it to *Elias* and *Elizeus*. *Elias* is our prince (saith *Hierome, Epistol. 13. ad Paulinum*); and *Elizeus* ours, the sonnes of the Prophets that live in the Forrests and Widenesses, are our captaines. Sometime unto *Iohn Baptist*. *Iohn Baptist* the prince of the Monkes (saith *Chrysostome, Homil. prim. in Marc.*) Otherwhile unto one *Paul* a Thebane, *Amathas* and *Macarius* (saith *Hierome, in prol. ad vitam Pauli Heremite*) the Disciples of *Antony*, doe affirme even now, that one *Paul* a Thebane, was the first author thereof, which were also allow of, not so much in name, as in opinion. Otherwhile unto the Apostles. The discipline of the cloysters (saith *Cassianus, Collation 18. capite quinto*;) had the beginning from the time of the

A Apostles preaching. But *Chrysostome, Hom. 25. in Hebræos*; counteth this for a plaine untruth, saying, that in *Pauls* time; there was no signe nor stepe of any Monke. And *Hierome* saith; *In vita Hilarionis*, that there was no Monke in Syria, before *Hilarion*, who was the founder of that profession in that Province.

2 Monasticall profession began in the Church about the 260. yeeres after the Redemption, by *Paul* a Thebane, or rather about the 300. yeere by *Anthony*. For the first was the first patterne of Heremical life, and the second was the first master or teacher thereof. In those dayes (saith *Frisingenus, lib. quarto, ca. quinto*;) lived the two most famous Princes of the Kingdome of Christ, *Paul* and *Antony*, the two first Heremites. *Nicæanzen* in *Monodia*, saith, that *Basil* first invented Monasteries, & was the head of the Monkes; And *Basil* himselfe, *Epistol. 63.* saith, that the Neo-Cæsarians objected the novelty of Monasticall life against him.

3 But as for Cowles, Copes, and other monkish habites, as also Quire-singing, vowed Fasts, choice of meates, and other superstitions now used, these were in those dayes far to seeke.

4 That which *Eusebius, libro secunde, cap. decimo septimo*, and after him *Epiphanius, Hæres. 29.* and *Hierome, De vir. illust. in Marc.* doe say, namely, that *Philo Indanus, De vita contemplativa*, speaketh of Christian Monkes which Saint *Marke* ordained in Egypt, is to bee thus taken, that they meant that those Monkes (whom they call Christians) were by birth Hebrewes, that as yet lived like Iewes, & followed the orders of the Esseni. For thus *Hierome* in *Epistola ad Enstochium*, speaketh of the Monkes of Egypt. Such doth *Philo* (*Platoes* imitator) lutch doth *Ioseph* (that Grecian *Livy*) in his second booke of the Iewes captivity, report the Esseni to have bene. *Cassiodorus* in *Histor.*

D *Tripartit. lib. primo, capite undecimo*, saith, that the conversation which *Philo* writeth the Egyptian Monkes to bee of, is not to be found in any profession elsewhere. And that which *Eusebius, libro tertio, capite 17.* saith in his history of the Monkes, the very fame almost hee in another place, viz. *De preparatione Evangel. libro octavo, capite quarto*, ascribeth to the Esseni. *Socomeus, libr. primo, cap. 12.* saith, that they were Christians living like Iewes. But it is very likely, that *Eusebius* herein erred first, and misled others also that followed him. For *Philo* writeth professedly of the old Sect of the Esseni, not of any other newer one: and I can hardly beleve, that he being a Iew, would write in the commendations of Christians.

5 Necessity was first parent unto Heremeticall life, for shunning of perfection. Some record (saith *Socomeus, libro primo, capite 13.*) that the stormes of persecution, by

which Christian religion was diversly tossed, did compell men at the first to undertake this kind of life. And so it is said of *Paul the Heremite*, that he flying from the persecution of *Decius*, and desiring to keepe himselfe secret in the deserts, turned necessity into willingnesse, *Otto Frising. lib. 4. cap. 2.* This made *Basil* to earnest in the praise of this Monasticall life.

6 The ancient Monkes differ from our Popish Monkes in the very fundamentall points of their profession: for first, they lived solitary of necessity, to be the safer from persecution. 2, They were not constrained to give all they had unto the poore. Thirdly, they were not bound by any solemne and perpetuall vow to a certaine rule or to Monasticall life, but might alter their maner of living when they thought good. In that writing (which was brought from heaven by an Angell unto *Pachomius*) there were lawes (saith *Nicephorus, lib. 9. cap. 14.*) set downe, that every man should be permitted to eate, drinke, and worke as much as he could, or would: & in like manner to fast and not fast according to every mans liking. And that those that fedde the more strongly, should use greater labours, and those that were of but sparing diet, or more ready to exercises of piety, those should have lesse labour enioyned them. And amongst these (saith *Augustine de morib. eccl. cap. 33.*) no man is urged with more severe impositions, than he can beare, none burdned with that he refuseth to doe, nor despised of the rest, for confessing his insufficiency in such performances. For they remember how greatly the Scriptures do commend charity, they remember that to the pure all is pure, and nothing that enters in at the mouth defileth the man, but that which commeth forth, So that their industry is not employed in rejecting sorts of meate, as unclean, but in taming concupiscence, and preserving brotherly love. Others of these (saith *Sozomene lib. 3. ca. 15.*) living in the frequented cities, doe show themselves subjects in mens conceits, and nothing different from the vulgar. And *Asbanasius epist. ad Dracontium*, saith, that hee knew many both Monkes and Bishops that were married, and had children. Fourthly, the Monkes at the first, were laymen, not of the clergy, much lesse Priests or Deacons. *Hierom ad Heliador.* maketh the Monkes of the most strict orders, to bee laymen: The Clergy are one sort (saith he) and the Monkes another. The clergy are Pastors, but I am the sheepe. And the Councell of Chalcedon, *capite 4.* doth decree that no Monkes should put themselves any way in the affaires of the Church. *Leo Epist. 62.* forbiddeth the Monkes, and the layty (though men be proud of their learning) to bee admitted either to teach or preach. *Vide. August. de moribus eccl. cap. 31. Gregory, libro 3. epist. 11.* Fifthly, there was no merit set downe

A for Monasticall life, untill these later times.

7 There were no Nunnnes, untill above 200. yeeres after Christ, but some virgins despising the worlds wickednesse, lived solitary, but without vow solemne, or perpetuall: knowne by their veyle, not when they went forth of their Monasteries, but in going out of their Fathers houses, or their owne. Many such there were before *Hierom*es time, that lived continent, but of Monasteries, privately, and freely: yea and some of them were not women, living in their owne houses, attended upon by many maide servants. *Hierom ad Demetriad.* But in Rome, *Marcella* was one of the first of all the Nunnnes: At that time viz. circa an. 400. saith *Hier. in Epistaph. Marcella*; none of all the noble women at Rome were privy unto the intent of the Monkes, nor durst they adventure, because of the Arrogance thereof to take so base and reprochfull a name upon them, as the people then held it. About that time (saith *Naucler. generat. 4. 1. adam. 1215.* speaking of *Helen* and *Constantines* times) the holy virgins were chosen by *Helen, Constantines* mother, who were nourished by the common stipend, for the celebration of the praises of God in purity of life, and frequency of prayer.

8 But as for the Monasticall life now professed, it is absolutely condemned by the fathers. *Aug.* doth not like their idleness, but reprehendeth it in divers places of his works: *de opere Monachorum, cap. 17.* The solitary life (saith *Ino Carnotensis, ep. 28.*) is inferiour unto the common and ordinary life, because it is full of importunate cogitations, which rising like flies out of the muddie, doe buzze about the eyes of the heart, and interrupt the Sabbath of the minde —. Neither doe wee speake this out of bare conjecture, but have learned it of those that have tried it to bee true. In *Basilis Asceitica, Tom. 2. c. 7.* it is taught that the solitary life doth contradict the law of charity: & he citeth that of the Preacher: Wo unto the man that is alone, for if hee fall he hath none to raise him againe. What dost thou command us to do (saith *Chrysostome, Hom. 8. in Matth. 2.*) to goe into the desert mountaines, & become Monkes? Alas, what is it that I greeve at, but only that you thinke that none doe live a pure and honest life, but onely those men?

9 The Monasteries of antiquity, generally were the schooles of learning, and communities, Colledges of teachers and learners. What? shall we call our children (saith *Chrysostome Contra vituperat. vitæ Monast. l. 3.*) from the habitations of the desert? No, but let us suffer them to have the discipline of heavey soundly founded, and deeply rooted in them, and although they stay ten, yea twenty yeeres in the Monasteries, let us not be any whit molested thereat.

10 But concerning the vow of Regular obedience, it was not admitted, nor exacted

in the Church untill foure ages after Christ.

11 Voluntary poverty, that is, either without necessity, calling, or limit, made necessary by vow, joynted to the opinion of supererogation, and annexed unto Monasticall profession, was not received into the Church untill many ages after Christ. Let any man give an instance to the contrary. *Origen* seemes to require the forsaking of earthly possessions of his auditors, *Enseb. hist. eccles. lib. 6. cap. 3.* and prescribeth the same unto all Priests. Let us hasten from the Priests of Pharao (saith he, *hom. 16. in Gen.*) who have earthly possessions, unto the Priests of the Lord who have no portion of livings upon earth. Now *Chrysostome* *homil. 9. in Mat.* doth prescribe it unto all men in generall. Shall not wee cast all things away (saith hee) and leave all things that wee may goe unto heaven with a cleare & free countenance? He that possesseth the Lord (saith *Hierom.* speaking of all the clergy, *Ad Nepotian. & habeat. c. 12. qu. 1. apud Gratianum. c. Clericis.*) can possesse nothing but the Lord: but if he have any thing besides the Lord, he hath no part in the Lord. *Ensebius lib. 3. cap. 31.* writeth that some Apostolike persons did distribute their goods to the poore, but they did it to the end that they might bee more free to exercise their Evangelicall function throughout the world. *Paul* the first heremite, did undergoe this poverty, because he lost all his goods for confession of his faith. And *Paulinus* of Nola found all his goods to nourish the poore in time of persecution, warre, and hunger.

## Mary.

1 I was the common opinion of the Fathers and writers untill *Lumbards* time, (which was in the yeere 1150) that the Virgin *Mary* was conceived in originall sin. Witnesse *August. Ser. 2. in Ps. 35. & de Bapt. parv. lib. 2. cap. 24. & de Genes. ad liser. libr. 10. cap. 18. Ambrose Conc. 6. in Psal. 118. Chrysostome in Mat. hom. 45. Ensebius Emisenus de mat. D. ser. 2. Maximus Ser. de Assumpt. Bede sup. hom. Missus est. Remigius in Ps. 21. Anselme in li. cur Deus homo. cap. 16. Rupertus in Cant. lib. 1. ad fin. & *Lumbard* himselfe, 3. sent. d. 3. Bernard *Ad Lugdun. canonicos. epist. 174.* saith, that *Mary* were equall unto Christ if that she were conceived without originall sinne. And that this was the more common opinion, *Bonaventur* in 3. sent. dist. 3. q. 1. art. 2. *Thom. 3. par. q. 27. art. 2. Antonino. par. 1. tit. 8. c. 2. and Lyra sup. Luc. 1. de consue. Turrescremata De consecrat. dist. 4. capite 1. in missa, quest. 3. num. 11.* avoucheth, that he had gathered an hundred authors for this opinion, in his booke of the truth of the conception of *Mary*. And very many are alledged by *Melchior Canus* in his Common places, l. 7. cap. 1.*

A 2. Again, some of the Fathers say, that *Mary* was guilty of a full sinne. For example, *Chrysost. hom. 20. in Ioan. c. 2.* toucheth her with ambition and rashnesse. So doth *Theophylact* and *Euthymius. ibid. Athanasius contra Arianas Sermon. 4. and Irenaeus contra haereses li. 3. cap. 18. Origen in Luc. homil. 17. Tertullian l. de carne Christi, cap. 7.* and the Author of the booke of the questions of the Old and New Testament, *quest. 72. in Angust.* accuse her of infidelity.

B 3. But afterwards there arose an opinion, that *Mary* was by a singular and extraordinary priviledge preserved from originall sinne. *Scotus* was the first Schooleman that ever held thus; yet hee speakes but in doubtfull manner of it, in 3. dist. 4. q. 1. saying, that it is probable, that this same excellency should be ascribed unto *Mary*, if it bee not against the authority of the Scripture and the Church. And of this opinion afterwards, was *Francis Mayro* in 3. diffinit. 3. q. 1. art. 4. whom notwithstanding *Bonaventur* in 3. sent. dist. 3. art. 1. q. 2. *Thomas* in par. 3. q. 27. art. 2. *Cajetane ibid. & in tract. de concept. virginis. Anton. par. 1. tit. 8. c. 2. Ales* in 3. par. 9. q. 9. *Hugo de S. Victor de Sacra. l. 2. par. 1. c. 5. Richer* in 3. dist. 3. *Capreolus ibid. Albertus ibid. Ariminensis in 2. dist. 30. 31. &c. q. 2. art. 1.* and *Durandus* in 3. dist. 3. q. 1. expressly contradict to whom wee may adde very many *Dominicane*, & *B. Medina* in 3. par. *Thome. q. 27.* So that it is no such Catholike doctrine to hold, that *Mary* was conceived & borne without originall sin.

C 4. Now whereas *Irenaeus* calleth her *Evus Advocate. lib. quinto, capite decimo sexto*, this is an hyperbolically speech, and if you take it simply, altogether untrue. For it is in the conception and birth of Christ, that shee is Mediatrix unto *Eve* (for in bringing forth her redeemer) not in praying for her. And, in that respect there were some called her, their onely helpe, Lady, Queene of heaven, and hope, as *Fulgentius, Cyrill, & Damascene* doe.

D 5. In the yeere of our Lord 1096. *Vrbano* the second decreed in a Councell at Cleremount, that the houres of the Blessed Virgin should be said every day; and that her office should be solemnly sung upon the Sabbath. *Rad. Tungrenf. Proposit. 20.*

6 As for the Romane office of these times, dedicated unto her, it is most impious, for the honour of their Saviour is transferred unto her. But *Bonaventur* in *tertia. dist. 3. quest. 2.* giveth other counsell, when he saith, that we must beware lest wee doe not diminish the Sonnes glory in amplifying of the mothers, and therein provoke the mother to wrath, who had rather have her Sonne honoured than her selfe, as the Creator ought to be before the creature. *Vrbano* the 2. did first appoint the office of the virgin *Mary* to bee sung ann. 1077. *Vide Durand. enchir. lib. 5. cap. 1. num. 9. & lib. 6. cap. 2.*

## Feast dayes.

1 **A** *Bbas Panormitanus* In ca. 3. de ferijs. *Angelus* In verbo feria, § 43. & *Sylveſter verbo, Dominica*, q. 1. verſe 77. doe hold that the Lords day, or Sunday was instituted by the diuine law, and doe affirme that this was the common opinion in their dayes, which is moſt true, for it hath bene obſerved from the Apoſtles time, 1. Cor. 16.

2 The first day of the Sabbath (which is our Sunday) is accounted for the Lords day, by *Chryſoſtome*, *Ambroſe*, and *Remigius*, as alſo by *Primaſius* In 1. Corinth. and to thinke *Auguſtine* alſo, *epiſtol.* 119. cap. 13. The Lords day (quoth he) was declared by the reſurrection of the Lord, and hath the feſtiuall institution from him; And *ep.* 86. ad *Caſulan.* Looke *Iſidore* alſo, *lib.* 1. de officijs, c. 2. & *Waldenſis* de ſacramental. tit. 16. cap. 140.

3 Whereas *Conſtantine* decreed by a law, that the Lords day ſhould be obſerved & kept (as *Eusebius* de vita *Conſtant.* lib. 4. cap. 18. & *Sozomen.* l. 1. c. 8. affirme), therein he gave but a generall law unto the whole Empire of the Romans, imitating the Apoſtles: and this was no beginning of the keeping of this day, but a renewing of an Apoſtolike tradition, for the more diligent and heedie obſervation thereof. For before him, *Origen* againſt *Ceſar*, and *Tertullian* de *coro. milis.* & l. 2. ad *u. x.* make mention of this day, and *Hierom.* *cont. Vigilant.* *Iuſtine* *queſt.* 115. ſaith that it was obſerved from the Apoſtles ages. See alſo his ſecond Apology. *Baſil* de *Spiri. Sanct.* cap. 27. ſaith, that it is an Apoſtolike tradition.

4 *Theophilus* in *edit.* cum *Theophan.* is one of the firſt that mentioneth the feaſts of the birth, and Epiphany of Chriſt; and *Chryſoſtome* another, *orat.* in *Sanct. Philogon.* And, *Naxianzene* *orat.* in *S. Eumen.* putteth them both for one; and that uſe the Greeke Church did follow and praſiſe, though the Weſterne Church made two diuers feaſts. The feaſt of the Circumciſion was unknown in the church for at leaſt 1000. yeeres after Chriſt. The feaſt of the Trinity was knowne before indeede, but not allowed of publickly, but reprov'd. *Alexander* the third, *de Quoniam*, de ferijs, *Discretal.* lib. 2. cap. 9. ſaith, that in his time it was not uſed at Rome. *Micrologus* De *ecclſ. obſerv.* c. 60, and *Poſſon* *Prieſt* De *ſtat. dom.* *deil.* 3. doe both reprehend the keepers of this feaſt. *Corpus* Chriſti feaſt was of *Urban* the fourths creation, after the 1200. yeere of our Lord, And *Petho Prumienſis* findeth fault with the feaſt of the tranſfiguration, *ann.* 1160, *ibid.*

5 In the pureſt times of the Primitive Church there were no vigils in honour of the Saltns. *Baſil* In *Pal.* 114, is the firſt that mentioneth them: and now they are laid aſide.

A 6 The feaſt dayes of the Saltns were firſt inſtituted for the worſhipping of God obſerved diuinely and freely without band, or puniſhment for breach thereof: for in the moſt ancient Fathers was never read of any feaſt but of Eaſter, nor were they counted holy in theſelves, but becauſe of the myſteries of God miniſtered at ſuch times; nor a feaſt can be proved for 200. yeeres after Chriſt, *Socrates.* *lib.* 5. cap. 21. As for Eaſter, and other feaſts, men did keepe them of cuſtome at their owne pleaſures.

B 7 The Martyrs ſuffering dayes, were called their Birth dayes and their yearly Eaſter. *Durand.* *Rational.* lib. 7. cap. primo, *num.* 38. Becauſe then they were truly borne againe, and paſſed from this miſerable life to immortality. We call the Martyrs paſſions their Birth-dayes, ſaith *Emiſſenus*, *Ser.* de *S. Geſeſio*, and ſo doth *Polydore* *Virgil.* lib. 6. cap. 8.

8 *Inſtintian* inſtituted the feaſt of *Simons* meeting of Chriſt, upon the ſecond of February, to the honour of Chriſt for the ceaſing of the plague, about the yeere 540. *Paulus Diacon.* lib. 15. *Niceph.* lib. 17. c. 28. But afterward the Popes changed it into the feaſts of *Maries* purification.

C 9 The feaſt of the Annunciation, was firſt ordained for the honour of God, not of *Mary*: as it appeareth in a ſermon ſaid to bee *Athanaſius* his, De *Sancta* *Deipara*. This feaſt (ſaith hee) is one, and the firſt of the Lords. And hereupon the ancient writers called it the Annunciation of the Lord, vide *Durand.* *Ratio.* lib. 7. cap. 2. *num.* 2.

10 *Urban* the ſixth inſtituted the feaſt of *Maries* viſitation: *Bellarmino*. And the feaſt of her Nativity was not kept in the Church of old, *Durand.* lib. 7. cap. 28. *num.* 2. but had the originall by a night revelation. *Gregory* is the firſt that nameth it.

11 The feaſt of the Pentecoſt was no Chriſtian feaſt in the Apoſtles time, for they followed the Jewes manner in keeping of theirs, *Francinus* de *boris canon.* cap. 84.

D 12 The Fathers tooke not Pentecoſt for the laſt day of the Quinquageſima, but for the whole time betwene Eaſter and the fiftieth day. Take all the heathens ſolemnities (ſaith *Tertul.*) and place them in a ranke, they will not make up one Pentecoſt. And againe *De coro. milis.* We hold it a ſinne to ſaſt, or to pray kneeling upon the Lords day. And the like privilege we have from Eaſter day through the whole Pentecoſt. Our Fathers taught us (ſaith *Ambroſe*, In *Lut.* 17.) that all the 50. dayes of Pentecoſt are to be celebrated as Eaſter is, becauſe the beginning of the eighth weeke maketh the Pentecoſt: the ſame ſaying he hath, *Serm.* 60. But now the fiftieth day is the feaſt onely.

13 The Feaſt of the aſſumption of *Mary* was never univerſally received, by place and perſon; Nay, in *Charlemaines* time it was doubted whether this feaſt ſhould be kepe.

Festum  
U. S. S. S. S. S.

We have left the feast of the Assumption of S. Mary to be inquired of, saith hee in his *Constitutions*, lib. 1. c. 158. And *Ludovicus Pius* his sonne, added it vnto the other feasts. Ann. 818, witnesseth *Avenin* l. 4.

14 That *Mary* was assumed body and soule, it is not certaine in the Fathers. How, or at what time, or by was persons, her sacred body was takē thence, or whether it was translated (saith the Author *Serm. de Assump. ad Paul. & Eustoch.*) or whether it bee risen againe, it is unknown.—But although some seeme to have erred (saith *Epiphanius*, *Hæres.* 78.) let them search the Scriptures, and they shall neither find the death of *Mary*, nor whether she were buried or not buried. I cannot confirme this of her (saith the Author of the booke, *de Assump. Mariae*, fathered vpon *Augustine*;) by any speciall testimony. And, If I have spoken as I should, Christ and his Saints approve it: if otherwise, Christ & his Saints pardon it: Now all that hee affirmes it but this, that it is not ungodlinesse to say that her body saw no corruption, *August. Serm. de sanctis* 35, dares not define whether she were assumed with her body or without it, no more dare others: as *Breviar. Quignonijs* pag. 231. *Ado*, in *Martyrologio* saith, that the Church doth celebrate her sleeping, but not her Assumption: And againe: What is become of her holy body, the Churches sobriety hath chosen rather to be ignorant with godly zeale, than to teach any frivolous or Apocryphall doctrine thereupon. So saith *Vissard* also, *Durandus*, *Rational. libro 7. cap. 24. num. 1.* affirmeth that her bodily assumption into heaven is uncertaine, and thole that hold it, have but their opinion from common report, *Orat. Apud Damasce. de dorm. deipare*.

15 The feast of the Exaltation of the crosse was not ordained before theyee 630. *Otto Frising. libro quinto, capite nono*. But *Nicephorus*, *libro octavo, capite 29*, saith, that *Helen* instituted it. *Manual Commenus, Varior. Imp. miscell. confit. capite septimo, de ferijs*, makes mention of such a feast, and so doth *Balsamon*, in *Phorij Nomocan. titul. septimo*.

16 The feast of *Maries* Conception was not ordained at first, because of her immaculate conception. *Petrus de natalibus*, saith, it began to be instituted because of her sanctification in the wombe. But *Bernard, epist. 174.* reproveth this feast: and *Patson* Priest saith, that it is an absurd thing to celebrate it, *De statu, dom. dei. libro tertio, ad finem*. Nor was it generally received untill the decree of *Sixtus quartus*, in the yeere 1470. as appeareth, ex *Extravag. Cum precessit. De reliquijs*.

17 The feast of her Purification was instituted in *Iustinian* time. *Nicephor. lib. 17. c. 28. P. Diacron. lib. 20. verum Rom.*

## The Church, Succession, Antiquity.

1 BY the Catholike Church, the Fathers meane the company of the elect, by faith grafted into Iesus Christ. So doth *Augustine*, in *Psal. 92 & 62. de catech. rud. c. 20. & Psal. 36. Cyprian, lib. 1. ep. 3. & de unit. eccles. Hierome, in ep. ad Galat. cap. 4. & in Job. c. 26. Epiphanius, Hæres. 35. Chrysostome, hom. de Turturæ; & in *Psal. 114. Ambrose, in Epist. cap. 1. and Bernard, sup. Cantica. Ser. 76.* understand it. Now in acknowledging a visibility thereof, they speake of the outward estate, and parts thereof, or of the particular Church: and in saying that the wicked are of the Church, they speake of the externall state of the particular Church of their times.*

2 They alse also to appeale unto the Church, but no farther than they thought shee did follow the Canonical Scriptures: for thereby, & onely thereby, is the Church knowne, as *Augustine* saith, *contra Iul. Petil. l. 3. capite 11.*

3 They praised the Roman Church (some of them) by a supposition, because it had kept the faith in greatest purity unto the times wherein they wrote: not because the holy Ghost was bound or tyed to that seat. Note this supposition.

4 They hold that the Church is not alwayes visible upon the earth. The whole congregation of the Saints shall be hidden (saith *Abbas Joachim, in Revelat. pag. 2.*) for so shall the elect of God (being wise,) be wise unto themselves, so that they shall not presume to preach openly, because that the darknesse shall prevaile: not that they shall leave to animate and exhort the faithfull in secret, but because they dare not adventure to preach publicly.

5 In the Fathers writings some particular Churches are called *Catholike*, yea universall, because of their *Catholike* faith. So that *Catholike* and universall Church is very often taken for the Orthodoxal Church: and hereby distinct from the conventicles of heretiks. *Theodosius* made a law, saith *Socrus*, *men. lib. 7. capite 4.* that their Church onely should be called *Catholike*, that did worship the holy Trinity with equall honour, that all others should be called heretikes, noted with ignominy, and punished for their iniquity. And hence it is that the Orthodoxal Bishops were often called the Bishops of the *Catholike* or universall Church.

6 The Fathers doe acknowledge a *succession*, and appeale thereunto, because they lived before any schisme, when it stood without breach in the Romane Church, and because the truth of Apostolike doctrine was wishall



reserved. *Eleutherius* for his order and doctrine hath the twelfth place from the Apostles (saith *Nicephorus*, l. 4. c. 15.) *Tertullian*, *De prescript.* ca. 32. speaketh of some Churches which cannot produce their originall from the Apostles or their schollers, because they were begun long after;—And yet holding the same faith, are called Apostolike also, because of the unity of their doctrine. And this succession they urge against the schismatics, onely, or those that mangled the Scriptures, and invented others, as *Valentinus*, &c. They have not *Peters* inheritance; (saith *Ambrose*, *de penis*, lib. 1. cap. 6) for they have not his faith. The succession of faith (saith *Naxian*, *Orat. de laud. Athenasii*) is the true succession: for those that profess the same doctrine of faith, are partakers of the same Throne. *August. De unit. eccl.* c. 18, 19. will have the Church proved by the Scriptures, not by succession of Bishops; nor authorities of Councils. And *Bellarmino*, *De notis Ecclesie*, granteth, that it is no necessary consequent that the Church should bee where there is succession.

7 The Fathers noted the succession of the sea of Rome, because the Bishops were then famous, and the place renowned; and more knowne to the Doctors by reason of the nearness of it. *Tertul. de prescript. advers. heretic.*

8 This succession of Roman Bishops drawns from *Peter*, is but uncertaine, and of humane institution. *Hierome* *De script. eccl.* putteth *Linus* the second, and *Clement* the fourth: *Irenaeus*, lib. 3. c. 3. puts *Linus* the first. But *Clement* succeeded *Peter*, as in the epistle to *Lamas* under his name he affirmeth. Now the great Council of Chalcedon, *Actio. 15.* held that the Church of Rome had the Primacy with the Fathers, because that city ruled all the world. We decree (saith *Iustinian*, *Novell.* 131. cap. 2) according to the ancient Canons, that the holy Bishop of Rome bee esteemed the Primate of all Priests. This is to bee well noted (saith *Canus*, *Loc. comm.* l. 6. ca. 8.) that the Bishops of Rome succeeding of *Peter*, is not revealed in Scriptures, but hath the authority from most grave histories. — But if this bee not sufficient to the learned, we have another, — that is, that though wee have no Scriptures for this succession of the Romane Bishops from *Peter*, yet it is a tradition of the Apostles unto the Church, from hand to hand as it were. And thus also saith *Covarruvias* *Tom.* 1. 2. par. *Relect.* 9. p. 242. Col. 1. that it is plaine by Catholike doctrine, that *Peters* successors had their primacy given them by Christ. *De a. Sto. 3. dist. 24. q. 2.* saith that the said succession is annexed to this sea of Rome by an Ecclesiasticall law: and like to this hath *Cajetane* *opus. de Rom. Pontif. in fin.* cap. 13. And *Bellarmino* *De Pontif.* lib. 2. cap. 12. saith, that the Bishop of Rome, in that he is so, is *Peters* suc-

A cessor, this he hath from *Peters* deede, not from Christs first ordinance.

9 The Fathers urge succession of other seas indifferently, as well as of the Romane Church. We can reckon them (saith *Irenaeus* lib. 3. cap. 3. & lib. 4. ca. 69) that were made Bishops in the Churches by the Apostles. Look *Ensebius* l. 4. c. 19. & *August. Contra lit. Peil.* lib. 2. cap. 51.

10 The Fathers urged antiquity against the heretikes, not respecting it for it selfe, as it consisteth of yeeres and ages, but in being joyned with the doctrine of the Prophets and Apostles: And beginning at least at the Apostolicke time. This good, both the antiquity, which was adorned with divine knowledge and doctrine, done unto me, (saith *Tertullian* in his *Apolog. in fine*.) Custom without truth, is but an antiquity in error, saith *Cyprian* *epist.* 74. ad *Pomp.*

## Councells.

1 The Fathers praying of Councils, meane onely those that prove the doctrine of faith by the Scriptures.

2 The appeal from a Councell unto the Bishop of Rome, was not because hee was a Judge over the Councils, but because of his credite and authority with the Emperour. And oftentimes this was out of Africa by reason of the small distance of place.

3 Emperours and Kings in the Primitive Church called Councils by their owne authority, not by the Popes, for above 800. yeeres together. The Emperour (saith *Theodoret*, lib. 1. cap. 7) called that noble Council of Nicea. The Emperour (saith *Sozom.* lib. 1. cap. 26) called a Councell at Nicea in *Bythinia*, setting down a day for all the rulers of every Church in all places, to be there present. And here reckoneth Pope *Julius* for one that was commanded thither. The King (saith *Epiphanius*, *Haer.* 69) having a care of the Church, called a generall Councell. And againe: We bishops, assembled from divers Provinces, as *Selucia* in *Isauria*, at the command of our high and mighty Prince: *Constantine*. The Emperour (saith *Socratus* lib. 5. cap. 8. speaking, of *Theodosius*) without delay called a Councell of the Bishops that imbraced his faith. By the Emperours command (saith *Zonaras*, *Annal.* tom. 3.) the second Councell was called because of *Macedonius*. Innocent Bishop of Rome (saith *Sozom.* l. 8. cap. 28) — sent five Bishops and two Priests unto *Honorius* and *Arcadius* Emperours, to intreate a Councell of them and the time and place thereof, — who notwithstanding obtained it not. Tell mee (saith *Hierome* in his *Apology* against *Ruffin*, lib. 2. ca. 5.) who were Consults that yeere? What Emperour commanded this Councell to be called? We went,

unto his sacred Majesty (saith *Chrysostome* *epist. ad Innocent.* 1.) and intreated him to call a Councell. I cannot find (saith *Ennai Sylvius De altis Conc. Basil lib. primo*) neither in ancient history, nor in the *Actes* of the Apostles, that it was an use at any time for the Popes alone to call Councells. — And if wee so proceed through all times, wee shall finde nothing in the Primitive Church approving this authority of calling Councells, to belong onely to the Popes of Rome. Nor was the assent of that Bishop ought esteemed in *Constantine* time, and other Emperours after that. And therefore the Councell of Chalcedon faith thus of it selfe; The holy, great, and Generall Councell, which by the grace of God, and the decree of the most holy and Christian Emperours, *Valentinian & Marrian*, was gathered at *Chalcedon* the *Metropolitane* city of *Bythynia*, &c. but maketh no mention of the Pope, though it had his assent also. *Leo* the 1. *ep. 9.* desireth of *Theodosius* to grant his entreaty and supplication, that there might bee a Councell of the Bishops called in Italy. Although we know (saith *Fredericke* the Emperour in the Councell to the Bishops; *Apud Radevicum de Gestis Frederic. 1. Imperatoris. l. 2. c. 64.*) that by the place and dignity of the Empire, the calling of Councells is in our power, but especially in such great dangers of the Church: for so it is recorded that *Constantine*, *Theodosius*, *Iustinian*, and of latter times, *Charlemaine*, and *Otto*, all Emperours have done before us: yet do we leave the authority of deciding this great and weighty business, unto your power, and prudence. We read (saith *Cardinal Cusanus*) that the generall Councells were often called by the Emperours, yea all of them (as wee see by the records) untill the eight, called at *Constantinople* in *Basil* the Emperours time: And againe: *De concord. catholica. lib. 3. c. 2. & 25.* All the eight Generall Councells, — were called by the Emperours. So that hee confesseth this power to be in the Emperours hand, and not in the Popes for above eight hundred yeeres after Christ. Now *Turricremata. Summa de ecclesi. lib. 2. c. 23.* maketh a double presidency in Councells, to wit, of honour or sitting, and of Authority; and that of Session and honour the Pope sometimes had vouchsafed him, but this other of authorizing, never untill latter times, and namely about the yeere 1516. in the *Laterane* Councell under *Leo* the 10. *cap. 11.* condemned before, in the Councells of *Constance*, *sess. 4. & 5.* & *Basil*, *sess. 2. & 16* and by *Gerfon* also in his treatise, whether it bee lawfull to appeale from the Pope in matters of faith or no.

### Benedictions, Hallowings.

**A** 1 **T**HE Benedictions or Hallowings of water, ashes, salt, candles, oyle, and Palmes are never spoken of in the Fathers, but only of the water of Baptisme. *August. De tempore. ser. 37.* faith that all the waters of Jordan were consecrated by Christ. *Ambrose de sacram. lib. 2. ca. 5.* And the faithfull were wont to take of the water of Baptisme home with them, & sprinkle it about their houses, *Alcin. de div. officiis, capite de Sabbato Pasche.* *Bellarmino* plainly confesseth, that holy water is but a humane invention, *De extrem. unctio. lib. 1. ca. 6.* Because (quoth he) in Baptisme men were cured of their bodily infirmities, as *Augustine* witnesseth *epist. 23. & de Crui. Dei. l. 22. c. 8.* therefore some began to use holy water, besides Baptisme, for curing diseases.

**B** 2 Sometimes there were miracles done by this sanctified water, as *Theodores Hist. l. 5. cap. 22.* and *Bede Hist. Anglor. lib. 1. ca. 17.* doe relate. But that proveth not the ordinary use thereof in the Church, nor that it was therefore hallowed, that it might have power to worke supernaturall effects.

**C** 3 It is a profane novelty to say that it is a medicine for veniall sinne, and in it selfe powerfull against devills. This *Molanus Practic. Theologie. tract. 1. de panis. capite 17. prop. 24, 25, 26.* perceived, when hee said that the sprinkling of holy water, and such other like actes have there reference unto the publique prayers, (then made), for I dare not say as some doe, that holy water hath any effect against any thing, by vertue of the worke done.

**D** 4 They used to blesse men, with prayer, and the Ceremonies of chrisme and imposition of hands. What els is the laying on of hands (saith *Augustine De Baptis. contra Donat. lib. 3. cap. 16.* *Et habetur apud Gratian. Caus. 1. q. 1. cap. Molanus.*) but a praying over a man?

5 It was called holy bread, because it was given in signe of the divine blessing, which is to bee received by the body and blood of Christ, of them that were not as yet permitted to receive those mysteries, or received them but seldom. There is divers kindes of sanctification (saith *August. De Pecc. meritis. & remiss. lib. 2. cap. 26.*) for I thinke the Catechumens have one kinde of sanctification by the signe of Christ and the payers made with putting of hands upon them; and that which they receive, though it be not the body of Christ, yet it is holy, and holier than our ordinary meate. Hence it appeareth that this hallowed bread was then given to the Catechists to whom the Eucharist was denied: but now adaeis it is given unto all that doe not communicate. In the 3. Councell of Carthage it is recorded that they used to give salt in stead of the Eucharist, unto the Catechumens.

6 It was called the blessing, or benediction, because

because it was given, as a token of commendation and unity, from one to another. The bread which we sent you (saith *Paulinus*, *Apud Aug. epist.* 31. & *Epist. Aug. ep.* 34.) shall become a more fruitful blessing, by the love of your goodnesse that receiveth it. And againe, in his epistle to *Alipius*, *epist.* 35. note that hee saith: You shall make this bread a benediction, by vouchsafing to receive it. For hence it seemes, that it was not sanctified before by the sender; And againe, also in his Epistle unto *Romanianus*, *apud August. epist.* 36. & *epist.* 81. *ad August.* hee saith, we pray you to sanctifie this bread by receiving it, which we send unto your love, to signifie our unity and accord. And in like manner, they used to send money, apparell, and keyes to hang about their neckes, with their letters, for a blessing, *Greg. 1.1. epist.* 29. & 30. & *1.8. epist.* 31.

7 The Benediction of this bread for health of soule and body, against all diseases, and snares of the enemy, began in the Councell of *Nantes*, *cap.* 9. and was never mentioned before *Augustines* times.

8 There were many hundreds of yeeres passed before that ever the Roman Church knew how to consecrate an *Agnus Dei*. *Alvise*, *ca. de Sabbato Pasche*. and *Amalarius de eccl. offic. lib.* 1. *cap.* 17. are the first that mentioned it.

## The Clergy, and Layty.

1 **T**He Fathers distinguish the Clergy from the Layty, because the one bare a publique charge in the Church, which specified them from the other which bare none. Againe, in respect of the punishment inflicted upon either: the Clergy had the greater imposed upon them: the Layty the lesser. So that it is an abuse of this distinction to say that the people are prophane, & that the Clergy should be exempted from civill governance.

2 The exemption of the Clergy from politike judgement, in civill causes began to be in common use about the yeere 536. for *Iustinian* ordained that in causes merely civill, the Bishops alone should heare and determine of the cases of Monkes and Nunnes, *Conf. Novell.* 79. *cap.* 1. And that the Clergy should first be examined before their Ordinaries: but if that the nature of the case; or some other difficulty arising, bee such, that the Bishop cannot possibly decide the businesse; then let it be lawfull for them to goe unto the civill Judges. *Conf. Novell.* 83. *in prefat.* & 123. *cap.* 21. I say in causes merely civill: for in criminall causes, the civill Judge is by him appointed to inquire and censure thereupon: and if hee finde the Clergy man worthy of punishment, then

shall hee be by the Bishop despoyled of his Priestly dignity, and so become punishable by the law. *Conf. Novell.* 83. *cap.* 1. & 123. *cap.* 21. Nor is it any wonder that the Clergy had not this exemption before; because that the Clergy besides that their function, are citizens and members of the politike body, and in that respect ought to bee in all things subject to the politike power. I adde: In common use, for before *Iustinians* time in some peculiar Churches the exemption was practised before. Let no man presume (saith the Councell of *Agatha*, *cap.* 32. *Et habetur apud Gratian. Caus.* 1. *quest.* 1. *ca.* 17) to summon a Clergy man before a secular Judge, without the licence of the Bishop: It any such bee summoned, let him not appeare or defend; or dare to propound a criminall cause unto a secular judgement. Now before *Iustinians* time, the Bishops ordinary jurisdiction was but a power of inquiry and restraint for violating and corrupting the Ecclesiastical discipline, *Conc. Chalced.* *cap.* 9. *Caribag.* 3. *cap.* 9. *Teles.* 3. *c.* 13. *Muticon.* *cap.* 8.

3 About the 400. yeere after Christ, the Clergy of some Churches were free from paying tribute unto secular Princes, *Suseb. libro* 10. *capite* 7. *Hieron.* in *Matth.* 17. and in other some it was not so. The Churches livings doe pay their tribute, saith *Ambrose*, *in orat. de tradend. Basilicis*, against *Auxentius*. The Emperours *Valentinian*, *Valens*, & *Gratian*, doe exhort the Asian Bishops that were suspect of heresie, to returne unto them that were of sound judgement, whom they commend in this amongst other things, that they refused not to pay the tax that was exacted of them, *Theodoret. hist. lib.* quarto. *cap. septimo*. Neither is this meant onely of the Patrimoniall tributes for every inheritance, but of the personall also, for every head. If the Sonne of God paide his tax (saith *Ambrose*, *In 5. Luc. lib.* 3. & citatur. *ca. Magnum*, *caus.* 11. *quest.* 1.) who art thou that thinkest it should not bee paid? But some will say, that this arose out of custome, and not out of law: that let him know that there is no divinelaw, that exempteth the Clergy from paying dues unto secular Princes, if their neede so require. *Chrysostome. Homil.* 22. in *Roman.* will have that subjection exacted even of the Priests and Monkes, which *Paul* speaketh of, *Romans* 13. And paying of tax is no little part thereof, as *Covarruvias*, in 1. *practic. quest.* *ca.* 31. observed very well. *Thomas*, in *Roman.* 13. saith, that it was the Princes gift to exempt the Clergy from these taxes, and therefore an humane law: and so saith *Covarruvias* in the place afore named; and *Iohn Medina*, *tratt. de Restitutione*, *quest.* 15.

4 The right of assent and suffrage (in elections of the churchmen) was taken from the people about the yeere 870. *Distin.* 63.

## Additions.

1 The moderne Papists hold these positions: first, lawfulness of equivocation in oathe, or to sweare equivocally that hee did not that which he did, though he had done it. 2. That to pray for their enemies in special, is no command, but a counsell. 3. That in a fast, it is lawfull to drinke often, and to take medicines. 4. That many atheistical thoughts, and filthy imaginations are no sinnes. 5. That to take away any small thing whose losse brings no great dammage to the owner, is no mortall sinne. But these are stranger to the Fathers cares, yea untill of late, unto all Christians.

2 Not a Father of the first 400. yeeres taught nine quires of Angels: but contrariwise some doe overthrow this distinction. I thinke (saith Theodoret, in 1. ad Coloss.) that he calleth the Cherubim the thrones; (for the Prophet Ezekiel saw the throne of the deity placed upon them,) and by dominations, principalities, and powers, hee means those that governed the nations. Augustine calleth them all by the generall name of Angels, *Ecclis. cap. 58*. Whether the Archangels be called vertues (saith he) — or what the difference is betweene these 4. words, [Thrones,

A Dominations, Principalities, and powers, let them tell that can, if they prove what thay say; I confesse plainly that I am altogether Ignorant. Hence may the antiquity of the bookes under *Dionysius Areopagita* his name, bee gathered, that teach nine orders of Angels so undoubtedly.

3 The Fathers hold generally, that the first precept of the tenne commandments, concerneth the having or choosing of God; the second is of idols; the tenth of concupiscence: so teacheth *Philo Iudeus, De decalog. Iosephus Antiq. lib. 2. capite 6. & 8. Origen, in Exod. hom. 8. Athan. In Synops. Nazianzene, in vers. de Decal. Ambrose and Hier. in Epist. cap. 6. Procopius and Rupertus, in Exod. cap. 20. with others, viz. Author operis imperfecti in Matth. homil. 49. Augustine is variable, one while affirming it, and another while denying it, vide *Quest. res. & nov. Test. q. 7. Quest. super Exod. libro 2. capite 71. Epist. 119. capite undecimo*.*

C 4 The Fathers generally either deny, or suppress in silence, that the soules of the dead can returne unto the living. *Chrysostome De Lazaro, hom. ultim. Tertullian. l. de anima. Isidore, Etymolog. lib. 8. cap. 9. Theophrastus, in Matth. 8. and others, viz. Author quest. ad Antioch. quest. 11. & 13. apud Athanasius, do all deny this. Augustine seemes to be of another opinion, in his booke of the care for the dead. cap. 15. & 16.*

## The Consequent.

No Apostle, no holy Father, no sound Catholike, for 1200. yeeres after Christ, did ever hold or professe that doctrine of all the Principles and grounds of Religion, that is now taught by the Church of Rome, and authorized by the Councell of Trent.

SOLI DEO GLORIA.