

V V I L L I A M P E R K I N S
H I S P R O B L E M E

O F

The forged Catholicisme, or Vniversalitie of
the Romish Religion.

*And it is a counter-poysen against I o n o c v s
C o c c i v s his Thesaurus Catholicus,*

A N D

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



L O N D O N,
Printed by J O H N L E G A T T :
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The Probleme, or Position.

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

The explanation of the Probleme.

BY the faith of the Romans Church, I mean the doctrine concerning the way and means of salvation, propounded in the Council of Trent, in the Romane Catechism to the parish priests, and in the Missall and Breviary, which are reformed and printed by the command and authority of Pope Paul the fifth.

Catholike, take in that sente which *Vincen-*
tius Lirinensis doth in his booke againt heresies, cap. 3. *There must be a special care (faith he) in the Catholike Church, that thou only bee believed and taught, which hath been held in all places, at all times, and of all professours for that is truly and properly called Catholike, as the very force and dervisit of the word is selfe duly declare, comprehending all things truly universall.* And againe, chap. 25. *He is rightly and truly a Catholike, who — hath resolved with himselfe to believe and profess that only, which he knowes the Catholike Churc 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. *Wherfore the Church bath universall, and continually professed, (having not the infidellion therof from some of the Councils) that we must affirme to believe her original from another meanes but the diction of the Apostles.*

Now let us consider what S. Augustine and what *Vincen-*

Alived, wherefore what could seeme ancien unto them, but such thing as were received in the Apostles times, and the age next preceding? They doubtless thought not those things ancient, which had their first ingreffe into the Church in their time, or about a hundred or two hundred years 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 be approved, but that only which *Lirinensis, Augustine, Ambrose, Jerome, Cyprian, &c.* held to be of antiquity, and which they commended unto their posterity; as also that *universitate* is to be accounted true, and only that, which tooke place in all Churches in the Apostles times, and in the ages next going before *Vincen-* and *Augustine*.

Preparations to the demonstration of the Probleme.

BEFORE 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 discouer their counterfeite works, and such as are doubted of. The third shall explaine thererons why the Apostles religion is now so depraved.

1. The autoritie of the Fathers, and their manner of writing.

The ancient writers doe teach and defend,

demonstration of the Probleme.

fend, that the Canonical Scripture is of it selfe the perfect rule and square in all controversies of faith. *Tertullian* against *Hermogenes*: *I do adore the falseness and perfidie of the Scripture.* *Athenagoras* also in his *Synopsis*, affirms, that those doctrinys 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 *Patrasian Letters*, lib. 2, cap. 6. whether it concernes Christ, or his Church, or any other thing pertaining to our faith, or life, *I will not say if we do preach — but even as the Apostle himselfe (afterwardes), of an Angel comfrotem from heaven, with any other doctrine than that you have heard out of the Legall and Evangelical scriptures, let him be accursed:* The same *Augustine*, in his 49. tract upon John: *Whereas our Saviour Christ did sayings, 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 believers.* *Vincen-* and *Lirin*, chap. 41. *The Canon of holy Scripture, sufficient unto all things even abundantly.* *Satyrus* in his third booke of providence, *faith, that the booke of the Gospell contains doctrine replete with all manner of perfidie.* *Satyrus* likewise, in his prologue before the 1. booke of sentences, q. 2. *faith, it is evident that the Scripture doth sufficiently contain all things necessary for the pilgrimage to heaven.* *Camerasen* upon the sentences: *We must have recourse only unto the Scripture, 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 publiquely preached unto all men.*

C2. The ancient Writers will have their sayings and testimonies well examined, and so fare forth only to be received as they do agree with the rule of our faith, and the writings of the Prophets and Apostles. So speaketh *Dionysius Alexandri*, of *Nepos*: *In many other things I doe embrace and love Nepos: but surely the truth is to be preferred and respetted before all. If any man doe speake well, we ought to give him his due praise and approbation without alerus, but if he speake any thing that is not found, we must both examine it, & try it throughly.* So Saint Augustinallo, *I will not bind you unto mine authority, that you should therefore think any thing necessary to be believed, because I affirme 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 believe that my author of them all, or any of them did ever erre in any of his writings.* For others, *I doe forreade them, that (how bold or learned soever they be) I do not thinke this or that to be true, because they do hold it, but so farre as they are able to persuade me, either by those Canonical authors, or by probable reason, that is not oppugning the truth.* Besides, *I am not tyed unto the*

authority of this Epistole, because I hold not Cyprian letters, nor Canonical, but I doe exhort them to Canonical Scriptures: and whatsoever I finde thereon concerning these things, I approve with his prays; and whatsoever is theremore opposite, by his leave I must rejct. And in another place: *Indigne parts of Scripture which are most plaine, are fained all diversities, that emprise the rules of our faith and manners; namely, State and Clergy.* *Indigne also all iurithys that are auarice any thing, without authority of Scripture, because divers doves slenderly respect it.* *Basil* also teacheth, that as he is bound to go to the Fathers and writers of the Church in matters of faith, unless they doe disfurne their sayings by Scripture.

B3. The Fathers in many points of Divinity have spoken very unifly. As first, when they were moved thereto in their heat of diputation. So *Basil* speaking of *Gregory of Neocaria*: *This could not understand (quoth he) that shew (newly, that the Father and the Sonne, are one in person) was spoken in contention and controversy of diputation with *Aetius*, ne posseverly, nor dogmatically. Secondly, because in their exhortation they oftentimes were too rhetorickall, either in the favour of others, or to affect their auaritory the more. This *Saint Hierome* confesseth of himselfe, excusing something that he had spoken unifly, *We did play the Rhetorician (quoth he) and gave somerwhat to our declamations.* So *Theodosius*: *I do not account thyselfe a rale of doctrines & doctres, which are flatteryng and rhetorically spoken in the Church.* Which thing may fare more truly be affirmed of the rabble of the Canonnits and Schoolemen. Let one of them describe all the rest. *One cryeth that all actions of inferioris shall bee shewed by the Pope, but the Pope only by God.* Another saith, *that none can judge the chife Chyrie: A third saith, that God only can depose Popes: A fourth is not ashamed to say, that though the Pope should carie bespots of soules to hell with him, yet no man ought to reprehend him.* Thus these wretches never consider that those allegations which they clasp so fast together are either of the Popes owne coyning, enlarging the borders of their garments: or of some of iwt that made it their trade to flatter them. Thirdly, because they speake more carefullie, while Controversies were not moved. As *Augustine* doth acknowledge: *that while the Pelagians stirred not, the ancient Fathers speake the more negligently about original sinne, and free-will.* His words are these: *He (meaning *Ciriacofane*) disputing in the Catholike Church, did think his words would be otherwise conceaved: there was then no such question made concerning this thing, that you had not as yet raised your contention, and therefore he spake more carefullie.* *Bellarmino* himselfe confesseth that *the writers speake sometimes properly and warily, and sometime wilfully and boldlessly.* Fourthly, because they oftentimes borrowed their forme of speech from the vulgar, and therefore have*

Ad Celsus
4.2.32.

De doct. Christi.
L.1.9.

In Psal. 93.

Indigne
S. 2.

2.

Dicleg. 3.

Thomae de Corte
foli. 14. A. 1.
Cap. 1. 2. 3. 4. 5.
Gellius et. col.
B. 1. fol. 1.

3.

Contra Pelagianum
Cap. 1. 2. 3. 4. 5.

4.

written

written in many places thereafter. *Melchior Canis* shall be a witness. We cannot deny (faith he) that even the greatest Authors, especially in describing the miracles of the Saints, have both harkened upon flying reports, and also delivered them in writing unto posterity. Wherefore truly (if I might judge) they either boasted themselves, or the rude and vulgar sort of their falsehood in so great measure; because they knew that the common sense did not easily believe all those marvels, but also desired most earnestly to bear of them. And they thought it the more tolerable, because they knew that the most famous Authors did hold that this is the true law of history to write such things as the common report conformed to be true. — Which things I may perhaps best rightly and truly affirm of *Gregory* and *Bede*. After this manner in the books of antiquity, that is often termed by the names of *Catholike* and *Apostolike*, which was so esteemed by the vulgar sort of the faithful. First, 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 fear. There are many such faults at this (faith one) which I dare not freely reprove, because of avoiding the offence of some other holy, or perhaps turbulent persons. Sixty, because sometimes they speak of things historically and in form of rehearsal, not positively, and by way of alteration. Witness Saint *Hierome*: *The ancient Fathers are sometimes enforced to speak against their own thoughts, only because that they must be false to affirm so against the positions of the heresies.*

Againe, it is one thing to speak scholastically or disputatively, and another thing to speake dogmatically or doctrinally. So also a later writer: *We must make how Authors doe speake, whether out of opinion, or out of affection, or out of the vobomeny of error, conforming themselves. And so he proceedeth expounding the laying of Saint Ambrose, spoken of *Valentinian* dying without Baptisme: The grace which he intreated for, he did not so. So Abbot *Isachor*: *A man may speake what he thinketh out of conjectures, but not so shal be understood certainly any thing thereby.* And thofe testimonies of antiquity which say that *Noeck* and *Elias* are the two witnesses, he calleth them *opinions fallible, no knowledge or understanding.* So Bartell the *Civilius* is said to defend Pope *Clement* the first his institution, concerning the Popes power over Kings, rather triflingly and for fashion sake, than truly and one of his owne confidence, because he is wholly unacquainted, and never affirms one flat position this way or other, as also because his place of abode was under the jurisdiction of the Church of Rome. Neare another. *We must not hold all the Popes opinione allegacionis (being not decretaley spoken) to be of the same value with their expresse determinacionis, as they themselves do testifie.* For *Innocentius* himself upon the*

A Chapter *Litteras. Sc.* (when there was a question made, concerning which the final sentence of Pope *Clement* was alleged) held not *Clement* judgements for a determination, neither would he himself determine thereof. — For it were too hard a matter, and not to be borne, that the judgement of the learned should be tied to every answer & opinione allegation of the Popes: for they have not always the affluence of the Spirit. *Bellarus* preaking of *Celstine* and *Innocentius* teaching ex parte contrarie, faith. That neither of them deserved any certainty in that controversy, but both spake out of their judgement to the greatest probability. And that there are many things in the decretal Epistles, which imply not any matter of fact, but only discover the Popes opinions concerning those things. Why therefore may not we wouch the name 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. Witness hereof Saint *Augustine* in the controversies with the *Pelagians*: *Sicut didicte Basil. Si ne est substantia, non ex accidente, therefore easily removed out of the will, so that no error or token thereremain.* Saint *Augustine* expoundeth this place according to the analogy of faith: *It is evident to mortal will, but unto Gods mercy. And this sufficed against the Manichees, who held that it was impossible. And whereas some Fathers, viz. *Irancius, Iustinus, Clement, & Tertullian* held, the law of nature had power to save the Gentiles without Christ: Saint Augustine explicity confuteth them all. Nay which is more, the Fathers themselves would either plainly retract and call in againe such things as they had unfly 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 very plainly. In the *Dollors* booke (faith one) which the Church authentically asfert, there are sometimes found errors, sometimes heresies, yet this is no sufficient cause to condemn either book or author: *Let a reader of judgement peruse them, and he shall prove me no tyre.* Another: *The Fathers whilst they labour withall their industry to subvert one error, leave of times either fallen, or at least seemed in some sort to fall into another: not unlike to bushmen who striving to make straight the crooked trunk of a younger tree, often doe exceede the meanes of farre, that they make is bend as much the other way.* Hearc also a third of approved judgement: *The writings of great authors are not altogether perfect: for sometimes they slip and forinke, as one faile, under their load: and otherwhiles they daily with the affluence of their owne invention, and affeit popularity.*

2. A Catalogue of the counterfeit, doubtful, or

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

The bookes of the Apostles constitutions

Held for apocryphal in the decretales, diff. 1. cap. *Sancta Romana*, and in the diffinit. 16. cap. *Canons. Ifodor.* also doth affirme the same. It is further condemned by the sixth Council of *Constantinople*, cap. 2. *Epiphanius* p. 30. is the first that evermade mention of them.

Saint James his Mass

It containeth prayers for such as live in Monasteries, and such was there none in S. James his time. Besides many words never heard of in the Apostles time, as *monachus, oblates, &c.* and the word *religio* for the manner of mafing; and herein is laid downe a forme of the Communion, not received in the Apostles time, as out of the *Acta* and *Insitu* may easily be convinced. And if this were the true Liturgy of Saint James, it should be 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, until almost 600. years after Christ.

Saint Peters Mass

Falsē altogether and forged.

The Ethiopians Mass

Ascribed to Saint *Mark*, but falsē, 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.

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Of the same kinde and respect with the other.

Clement of Rome his works

Under this mans name many fictions are parsoned zche: there is one Epistle of his extant unforged, namely, to the Corin. as the same authore certifieth in the fore-alleged booke, cap. 24. *Ruffinus* in his preface before *Clementines Recognitions*, and the first Council of *Viza*, cap. 6. doth 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 counterfeitt, it hereby appeareth, because *Iames* was dead seven years before *Peter*: and *Clement* was not Bishop of Rome until after *Peter*, as it is evident almost out of all histories. Besidz his

A fifth Epistle teacheth communite of wives and goods, and the 2d. doth most faithfully add *vix sancta* to heede that there bee found no *Mice* sing. amg̃ the pieces of the Lords body and that they be not purified by the negligence of the priests.

Besidz his eight booke of *Apostolike constitutions*, are of no greater esteem than these other: *Eusebius, Hierome, nor Gennadius* mention any such worke. Againe, the author himselfe discovereth himselfe in one place, where he affirme the vettall *Equinochtial* to fall on the 23. day of the 1. moneth, which is called March: but in the time of Christ and his Apostles it was reckoned always to fall on the 25. day of the same moneth, and not on the 23. until the second Council of *Nice*. This *Charles Bevin* was well able to discern, but never to excuse. The Fathers indeed do sometimes quote the Apostles constitutions, but (as *Basil de Spiritu sancto*, cap. 27. confesseth) they were unwritte, at least by *Clement*, for his name was not annexed until alter times.

Dionysius Areopagita, Sainct Pauls scholler. His booke de *caelestis hierarchia, de ecclesiastica hierarchia, de diuinis nominibus*, and some of his Epistles are forged.

Many learned authors, as *Erasmus, L. Valla, Cicerone*, and others, writing upon the 17. chapter of the *Acta*, do absolutely deny these works to be his: the reasons are these. First: Though he were *Pauls* scholler, by him converted, yet in these works he is so unimindful of the benefit of his conversion, and friendshipe held with his master, that he never vouchfasheth to name him, but grace *Hierotheus*, 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 only Bishops.

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

Illyrius 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. years after began to take place in Greece, and also at Rome.

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

Preparatives to the

Census loc. comm.
Lxx. cap. 6.

5.

August. ad Iren.
cap. 119.Apolog. pro I.
contra Jovin.
c. 4.Olio Friburg.
Lx. c. 18.

In Revolut.

Tog. 1. 48.

Duaren. de sac.
estimant. 1. 1. 4.Catharinus de
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Dionysius Areopagite, Saint Pauls scholler. His booke of *calix, hierarchia, de ecclesiastice hierarchia, de dominis nominibus*, and (some of his Epistles are forged).

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 Hierothes, an obscure fellow for his master.

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 only 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 citeth these Epistles, yet doth not hold them to be this Dionysius his workes.

Ilyricus hath other good reasons for this purpose, wherof,

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. years after began to take place in Greece, and also at Rome.

2. Secondly, the latter translation faith, that he writ this *Hierarchie* unto *Timothy*, whom bee 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 cleffed 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,

4.

5.

Anct. in cor.
ment. in cap. 4.
4 cor.

6.

Sixt. Syrus
in prefat. 1. 5.
Biblio.

7.

8.

9.

can. loc. com.
1. 1. 2. 6.

Ann. 69.

Vita de baptismo
infusione ait ea
se dico, que
sancti praecepto
res ex tra
ditione antiqua
ad Ecclesiam
derivarunt.

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 disposed to be instructed, he might have had *Paul* himselfe as he were in his owne house for the space of two whole years, and never have bestowed his time with *Hieronimus*, a man unknowne in the Church.

4. Fourthly, in the end of his Hierarchy, speaking of the baptism of infants, he saith, that he teacheth that doctrine which his masters received from the Apostles themselves. Hereby he leweveth himselfe to have beene 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 other wife of these things, seeing *Timothy* lived so long and friendly with him, and was so well learned?

6. Sixthly, this Authortalketh 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 John 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 beeene very familiar with him: how then durst *Dionysius* presume to instruct *Timothy*, having so worshipped a master? and not rather begge of him with a thousand intreaties, to set him downe the opinions of *John* and *Paul* concerning this or that matter?

8. Eighthly, this Author in his booke *De divinis nominibus*, alledgeth *Clement* a Philosopher disputing concerning Logique, and affirming that the principal modells or examples of things, or the Idee or formall caules are relatives. Now there never was any other *Clement* a Philosopher, but he of Alexandria, whose bookees are now extant, who lived 200. yeares after Christ: and this allegation seemeth to be extant in the end of the 8. booke of his *Sermone*, where hee saith that causes, especially the formall caules are relatives.

9. Ninthly, in his 4. booke *De divin nom.* he alledged *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 Hierarchy citeth Saint John's Gopell, and the Revelation, as if they had beene long agone written, and held as parts of holy Scripture. But if wee shall give credit to histories

treating hereof, both these works were not set forth by Saint *Iob* untill a little before his owne death, namely, about 140. years after the death of *Dionysius Areopagite*.

10. Tenthly and lastly, amongst his Epistles there is one unto *Policarpe*, whom hee writes unto a Doctor and a Bishop. Now writers affirme, that *Dionysius* suffered in France in the year of grace 96. And *Policarpe* elsewhere in the year 166. and of his age 86, so that *Policarpe* must needs be a very beardless youth when *Dionysius* suffered martyrdome. Thus farre *Illiarius*: As for his *Apostolica Theologia*, *Sixtus Senensis* is of opinion, that it was not knowne in *Athens* his time. *Bibliotheque* cap. 4.

L I N V S I

The booke which bearre his name concerning Peter and Paul's passion, are written by some jangling trifler.

Anno 120.

Martial of Burdeaux.

Found of late in France, calleth himselfe impudently Christ's 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 counterfeitor and a lyar, by *Malanus*, lib. 2. de *facto Hereticorum* secundum, cap. 6. Looke Jewels Reply against Harding artic. 1 folio 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 counterfeitor, and these are 1. ad *Marium* 2. ad *Turcenos* 3. ad *Hieron.* 4. ad *Antiochenos* 5. ad *Philippenses*; and out of these the Papists have many allagations. But admit they were of his doing, yet there are many things since thrust in, which are none of his: as that where hee faith ad *Philippenses*, That they must fast the fourth & sixt dayes of the weeke, after the Lords passion weeke: and forbiddeth the fast of the Lords day, and of the Saturday except one. Whereas, as *Hegesippus* Ep. 86. ad *Casianum* sheweth, that it is lawfull to fast on the Lords day; and epist. 19. ad *Hieronymum*, that it was the custome at Rome, and in sundry other Churches to fast on the Saturday. Againe, where hee faith, that who soever eateth of the lewes passe over, is partie of their guilt of killing of Christ; whereas *Epiphanius* alledged an Apofolike canon directly opposite: and the Ecclesiastical history doth teach the contrary. Besides, in his epistle ad *Samaritanos* he takes upon him to correct (or rather contradict) *Salomon*: *Mysonne* (saith he)

answering him, that hee did wronge to saye that the *lewes* were the first that did wronge to Christ, because hee did wronge to the *lewes*. *Epiphanius* alledged an Apofolike canon directly opposite: and the Ecclesiastical history doth teach the contrary. Besides, in his epistle ad *Samaritanos* he takes upon him to correct (or rather contradict) *Salomon*: *Mysonne* (saith he)

he, prov. 24. 8.) Honour God and thy King: but I say (quoth this counterfeitor *Irenius Hieronimus*) Hieron. God is the author of all things, and the Bishop as the highest of Priests, and after him wee must honour the King. *Theodore* in his third Dialogue doth mention a place out of this Epistle concerning the error of *Menander*, which notwithstanding as this day is not to be found therein: and *Tritemius* hath left it out: alio *Bellarmino* saith, that the Greeke copies are corrupt.

His Epistle to the Ephesians is either counterfeit, or at least corrupted: *Theodore* Bishop of Cyrus in *Evanstia*, *Dialog. 1.* and *Gesta* in his booke against *Enyelios*, of Christ's two natures, doth cite a testimoni out of this Epistle, which is not to be found in the copies now extant.

P A P I A S of Ierusalem.

et ceteris

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

P R O C O R V S.

The history of *Iohn* the Divine under this mans name, is done by a later writer, which the word *scriptor*, *confabulator*, doth rectifie, being used by him, and yet not of use untill aftertimes.

H E G E S I P P U S.

The history extant at this present in *Bibliotheca Parva* is fally fathered upon him: for in his 3. booke and 5. chapter, hee 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 Constantynople the city of the *Bizantines* beganne to increafe. Now the true *Hegesippus* lived before Constantyn, namely, in the year of Grace 160. Againe, *Tritemius* saith, that *Hegesippus* wrote an Ecclesiastical history from the passion of our Lord unto his owne time: but these bookees containe the histories of the *Macabees*, the *lewes* warres, and the destruction of Ierusalem. Looke more in the preface of *Renatus Laurentius*.

I V S T I N E.

He is an expresse Chiliasist in his dialogue with *Triphon*. His booke of questions and answers is fally imposed upon him: for in the 82. and 86. questiones he mentions *Origen*, and in the 127. *Irenius*, and the *Manichees*, who were not until after his death.

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

it upon *Melito* of Sardis, but erroneously: it is held by the Pope for apochryphal, diff. 15. cap. *Sainte Romane*. *Hierome* never names it. *Bede* rec. it as full of errors, and fally alledged to *Melito*, in retract. *Alboni*, cap. 8. So holdeth *F. Suarez* upon *Thomae*.

I R E N I E V S.

Was an expresse and professed Chiliasist. *Wirtellus* *Bibliotheque* lib. 3. cap. 39.

T H E O P H I L Y S of Antioch.

Anno 170.

Saint Hierome disallows the commentaries upon the Proverbs, and the Gopell, that goe under his name, *Saint*, *Sententia*, *Bibliotheque* lib. 4.

T E R T U V I L I A N.

Anno 200.

Saint Hierome denys him to have beeene a man of the Catholicke religion, for hee fell to be a Manichaist, yea even an arch-herekesie, he wrote these workes against the Catholickes: 1. *liber contra Pseudebates*: 2. *De Monogamia*: 3. *de Styrax*: 4. *De morte in persecutorum*: 5. *De paucitate*: 6. *De exhortatione ad Catholicum*. And in these bookees hath hee loued many feeds of Popery. *Gelasius* confuted all his books for apochryphal, diff. 15. His booke *de penitentia*, *Eusebius* thinketh not to be his. His booke *de corona martyrum*, he wroote when he was a Manichaist, and therin declarath a new Prophecie.

O R I G E N.

Anno 130.

Ful of errors. *Hierome* calleth his writings poyntifull. *Eusebius* alio and *Rufinus* complain that his writings were most foully depraved by herikes: his countefitur workes are these: 1. his Homilies upon *Iosaphat*, full of foliacimes; not reckoned in *Saint Hieromes* catalogue: 2. his three tractates upon *Iob*, where hee scaith them of herike that say there is one God and three persons: 3. two homilies upon the 38. *Psalmi*; four homilies of his later explanation of the *Canticos*: 5. one treatise of the *Lamentationes*: 6. his commentaries upon the Epistle to the *Romanos*, not faithfully translated by *Rufinus*: 7. his booke *de penitentia*. *Gelasius* calleth apochryphal, diff. 15. 8. his homilies upon divers psalms of Scriptures, of theris if any were written by *Origen*, they were depraved by *Rufinus*: 9. the homily upon the first words of *Saint John's* Gopell, in that there is mention of the *Manichees* and *Arians*, which herikes strofe in the Church after *Origen's* time.

C Y P R I A N.

Anno 210.

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

Preparatives to the

1. His treatise of *Sins and Sins*. 2. Of the finding *John Baptist's* head, there he talkes of *Patriotic French King*. 3. His exposition of the Creed mentioneth the Arians: *Hierome* ascribeth it unto *Rufinus*. 4. His booke of Priests singleness, it is full of barbarous words, unknowne to the Latine tongue, as *Iuadibuster, contumelias, coniugatus, abfervit, all which favour of a Goliath, or a Caustic*. 5. His twelve Sermons of the cardinal works of Christ, are done by an unknowne Author, as *Pamphilus* and *Sixtus Senensis*, *Biblia lib. 4. do affirme*. 6. His Sermon of Christis Baptisme doth directly contradict *Cyprian's* knowne opinion of the rebaptizing of heretics. 7. His booke of the pracie of Maryydrome, affecteth quirke and conceits. 8. His booke of the double martyrdrome, talketh of the Tuikes, who faw not the wold till very neare a thousand years after *Cyprian*. 9. His booke of twelve abuses, *Tertullianus* and *Pamphilus* (both learned Papists) do hold that work as counterfeit. 10. His treatise of the flares, the *Sages*, and the Innocents death. 11. His Sermon againt the Jewes. 12. His booke of *Gensis* and *Sodome*, held to be *Tertullianus & Sixtus Senensis*, *Biblia lib. 1. & 13.* His passion was written by *Paul* the Deacon in the year 80^o, as *Sigebert* (an ancient Chronicler) recordeth. 14. His booke of Dices. 15. his prayer for the Martyrs. 16. his prayer for good Friday. 17. The booke of *Cyprian's* repentance, *diss. 15. cap. Sancta Romana*. In this booke hee is said to have become a Magician, which is untrue, for our *Cyprian* was by profession a Rhetorician, as *Hierome* in his Catalogue, and in his commentari upon the third chapter of *Iacobus* affirmeth; but he maketh no mention of his Magick, nor *Cyprian* himselfe, in the description of his conversion, *lib. 2. epist. 2.* nor *Pontian* his Deacon in the life of *Cyprian*. 18. His booke of the unity of the Chuch is corrupted by the Papacy to prop up *Peters* primacy, for these words, and gave his sheepe to him to be fed: and thidle, he ordained one chaire: and thele, *Peters* primacy was given, to shew one Chuch, and one Chaire: as also Who so forsaketh *Peters* Chaire upon which the Chuch is founded: These words 18. 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 denied to them that are fallen, these are all thought not to be *Cyprian's*.

CAIETHODIUS.

His booke of the creation is not named in *Hierome*, *L. Similiter* in his *Biblioteca* doubteth of it.

GREGORY of Neocesars.

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 Charlemagne time, in the year 80^o, when they were first instituted. *Pamphilus* *Emilius* in his first booke of the acts of the Frenchmen, *Sigebert* also upon the year 80^o.

ARNOBIVS.

Anno 290.

His bookes against the Gentiles, are in number but seven, as *Hierome* recordeth in his epistle unto *Magnus*, the eighth now published is not of the same authors, as *Sixtus Senensis* holder in his *Biblioteca*. And yet that learned Doctor *Fulke* of bliefeld memorie, of opinion that it was made either by *Arnobius* himselfe, or by *Minutus Felix*. The commentaries upon the Pialmes that bear his name, are of a farre more moderne forge: witness *Bellarmino de amissi grat. & flampus*, *lib. 4. cap. 9*. For they mention the Pelagian heretic.

The Council of Neocesaria.

Anno 310.

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

EVSEBIVS Cesariensis.

Anno 330.

The Papists doe cavill at *Eusebius* Ecclesiastical history, bur unjustly. For admit hee were an *Arian*, and too earnest a defender of *Origen*, yet his history is of sufficient credit. *Eusebius* did contrive his Ecclesiastical historie with great praise, saith *Hierome*: and *Basil* callich him *zealotus*, worthy to be credited.

LACTANTIVS.

His verses of Christis passion are counterfeit; for they contradict all *Lactantius* histre 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 worke, though others be named which now are not extant.

His wo.ke of the resurrection is ascribed unto *Venantius* in the Vaticana copie, as *Themasius* affirmeth: His *Phoenix* seemeth to have beene made by a Christian Author, as the said witnesseth also *avesteth*.

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 *Anastate* Popes, saith *Catalanus* in his booke *de Concordia Caelonica*, *lib. 3. cap. 2.* Constantine bequeathed Italie unto his sonnes by will and testament saith *Nancius*, *lib. 2. general. 11.* This donation is recorded

by

Demonstration of the Probleme.

by no approved author of any antiquite. Nay, the ancient booke of *Gratian* have no such distinction, as *Antonine* confesseth, *a. part Histor. Tertul. B. cap. 3. folio. 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. Cas. loc. comm. l. 10. c. 5.* Moreover, the Popes owne decesses 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 *Syagrius*. But in *Sixtus* his decretes, *l. 3. s. 6. de Eletione, ex fundamento*, there mention is only made of the gift of the citie. *Nancius* in his second volume, and 11. generall written thus: *O! what quantity or value were Constantine's 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 affirm, 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 contentee that text as chaff, and as proving nothing which deriveth credit. For after this, *Constantine* left the inheritance of the forefaid 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 Eletione*, *lib. 6. 6*, which describing the donation of *Constantinus*, mentioneth the citie of Rome as the only gift, never speaking of Italy, or the other Provinces. No more doth the Canon *fundatum l. 2. 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 only to become Christians, but also to build Churches for publike devotion; and ordained livinges 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 thereto, in so much that he resigned his Imperialle state, to the benefit of S. Peter and his successors. This part also is confirmed the more by this, that wherforever now belongs unto the Patrimony of the Church of Rome, is wholly found to have bin bestowed hereinto by succeeding Princes of after times: others thinke otherwise; let the truth prevale. 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 *Antonius*, Bishop of Florence, in his Chronicles, which I do greatly wonder at, sinceth that *Iodore*, who lived 800. years agoe, (a grave author, and one truly holy) doth plainly lay in his historie, that he, (viz. *Constantine*) left the city of Rome undes the

Pope. Thus farre *Nancius*,

The Canons of the fifth Council of Nice.

All above twenty are forged. *Theodosius* in his first book and chapter, doth acknowledge so of them concerning Church government, but no more. It is therefore false to hold 70 of them to bee from the Fathers. Besideth, in the vulgar tonges these canons are corrupted, the true ones are extant in *Ruffinus*, *lib. 6. Cyril* witnesseth in his Epistle to the Council of Carthage, which is extant in the first volume of the Councils, in the acts of the Councils of Africa.

The Epistle of the Council of Nicaea to Sylvester, is counterfeited: for therein *Maximus* is laid to bee the Bishop of the church of *Constantinople*, which was not as then in the whole world. *Syagrius' rescript*, or answer to them, is a bird of the same feather, as also the 80. *Arian canon*.

The Council of Sinope.

Mentioned by no ancient writer at al, there in it is said, that *Dioceles* talked with *Marcellinus*, which is fals. *Sigismundus Regno occident. l. 1. lib. 1.* The Preface unto this Council, extant in the first volume of the Councils, is done by none knowes whom, and thefre of no moment in antiquite.

The second Council of Arles.

Moft manifly depraved, and besides, of uncertaine time. It is said to have beene under *Constantine* and *Syagrius*, and yet therein is mention made of the *Bonifacius*, *cap. 17.* and of the first Council of *Vaison*, *chap. 1. 8.* which was held under Pope *Leo* the fifth.

EVSEBIVS.

Anno 330.

His Chronicle is corrupted, *Peter* (saith he) the first Bishop of the Christians, when he 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 first chapter, he saith, that *Peter* preached in *Pompeii, Galatia, Capadoccia, Asia*, and towards the end of his life, being placed at *Rome*, was there crucified. *Looke* also the fourth chapter.

The Council of Sardeia.

The third, fifth, and seventh Canons there of are suspected, for in them the appeals unto the Pope is allowed, and it is decreed that he may send his *Lepidus lateri*, who in his name may make agreement in other Provinces. But *Augustinus* in his Epistle unto *Celsus*, saith thus, *We finde it not decreed in any Councill of the Fathers, that any cause be sent as from the fide of your holines. And the same Father against *Constantius*, lib. 3. cap. 34. acknowledgeth no Council of Sardeia, which is not hereticall. And to this agree *Cardinalis Celsus* di *contraria Catholic. lib. 2. cap. 25.* Besideth, these canons are directly opposite unto the 5. canon of the*

Council

15. The booke against the Arians, touching his workes, ascribed to *Demetrias* in the Latin edition of his workes, transld by *Roffeum*.

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

17. The wroke of the list of *Gerasimus* is none of his, for it hath many things repugnant to his true workes:

18. His 84. epistle is *Prophetus Suares*.

HIEROME.

These following workes in the common judgement of all men, are no children of his Father.

The Hebrew traditions upon the three bookes of the Kings and Chronicles, condoned by *Serenus*, lib. 4. & *Lysa*.

Bartuch.

The two Bookes of *Machabees*.

The Psalter in number two.

The Proverbs of *Salamon*, two also.

Four homilie upon the Canticles.

Hebreu places upon the Acts, they doe cite Hierom himselfe, cap. 27.

The commentaries upon the Lamentations of Jerom, *Serenus* lib. 4. they are of *Rebennus*, *Maurus* his doing, or else of *Bedes*, as *Eras*, thinketh.

His commentaries upon *Mark*, with their prefact, *Serenus*, lib. 4.

The prefact unto *Luke* and *John*.

The commentaries upon the Psalmes, Censured by *Lindus*, *Canus*, *Erasmus*, and *Bruno*.

The prefact and commentaries upon *Job*, *Serenus*, lib. 4.

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

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

The Epistle to *Demetrias*, is *Pelagius* his work, *Gregor. Ariensis* 2. d. 26. qu. 1. art. 3. It is manifest to bee out of Saint *Augustinus* booke de *Gratis Crisitatis originali peccato*, chapter 37. and 38. wherein the words which *Pelagius* affirmed hee wrote unto *Demetrias*, are rehearsed, and are very like to shew here alledged. It is plaine also out of *Augusti* epistle to *Iuliana*, mother to *Demetrias*, where the words of *Pelagius* are rehearsed which are contained in this epistle.

Demetrias his daughter.

Marcella.

A banished virgin, *Annum* being sick, touching a perfect man.

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

A. Of threes vertues.

A sermon of *Maries* assumption, unto *Paula* and *Eustochium*.

Of honouring our parents.

Of the seaven degrees of the Church, unto *Rufina*, Bishop of *Nimbi*.

Of the prale of Virginity, unto *Asterina* his daughter.

Of Gods attributes in the Scripturæ.

An explanation of the Creede, unto *Damascus*.

An exposition of our faith, unto *Cyril*.

To *Presodius* the Deacon, concerning the Paschall taper,

Or the keeping of Easter.

An objuration against *Syphax* beeing fallen.

An objuration unto *Euagrius* for *Levita*.

An exhortation to a Soulidour of the world.

Of the ten temptations of the Israelites.

An explanation of the 40. & 127. psalmes.

To *Dardanus* concerning the kindes of musick.

1. the resurrection of Christ.

4. sermons of the nativity of Christ.

3. the Epiphany.

4. the Lent.

Ten sermons upon Easter even, touching the rising of the Lamb.

To *Eustochium* of *Poyneshaines*.

Of the keeping of vigils.

Exhortations to *Fannianus* & *Oceanus*.

To a secular penitent.

Of the diversities of leprosies.

Of the two fones, the prodigall, and the thrifly.

The rule of monkes, gathered by *Epurus de Olivae*.

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

An homily of the body and blood of our Lord.

Another upon Saint *Mathewes Gospell*.

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

A Catalogue of some ecclesiastike writers.

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

To *Oceanus*, touching sufferance of reproches.

The answer to *Damasus* his epistle.

To *Paula* and *Eustochium*, of the vngnes of the Palmes.

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

A rule for the monkes, of 41. chapters.

Chromatius and *Ediliudius*, to *Hierome*, with the reprise thereunto.

Of *Maries* nativity.

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

Augustine, of *Hieromes* worthinesse.

Hieromes life, by an unknowne Author.

Suppeted,

Suppeted.

Two epistles to *Augustine*, one beginning *Quoniam in urbe*: the other, *Anno presertim*. An epistle to *Aprianus*.

Another to *Theophilus*, *Beatitude sua*.

Another to *Celsianus*.

Comitis liber, called by *Micrologus*, cap. 25.

Lectionarius, bearthe *Hieromes* name, *Honorius*, lib. 1. c 88 but it is some fatliger Authors,

Here note, that in the 16. distinction, cap.

Santia Romana, *Hieromes* judgement is al-

lowed concerning *Origen*, *Ruffinus*, and in all

things wherein he reprehendeth them,

DAMASUS

His *Pontificis* is of suspected authority, the Venetian edition of the Councils, confellet that it disagree from all approved and received histories: the fist come, page 617. & 684 and the second come, pag. 463.

CHRYSOSTOME

Sixtus Semensis in his *Biblioteca*, libr. 4. reckone all these workes as falso-imposed upon his Father.

One Homily upon *Genesius*, the 2. chap. beginning *Dignitas humana*, sc. 4.

Another upon the same chapter, beginning *Deus in institutor*, gathered out of *Augustines* fragments: there are two whole chapters taken out of this booke, *Eusebius* his *Dogmatus*, namely the 31. and 32.

Another upon the same chapter, *Inbus ad Adam*.

Three upon the third chapter of *Genesius*: 1. beginning *Pro fine initio*. 2. *Quoties mecum temporis*. 3. *Christiano cum bono*.

One upon the 15. chap. *Epides* for religione.

One upon the 25. *Parabolæ Rebœta*.

One upon the 37. *Fisiante Jacob*.

One upon the 17. of *Ebro*, *Statib. Statib. Aloysii*.

One upon the 11. of *Jude*, *Idem qui voluit*.

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

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

One upon 2. *Kings*, 17. *Perdidi Absalon*.

One upon 3. *Kin.*, 17. of *Bizat. Gloriosissimum*.

Another upon the same, *Cum est pro pecata*.

One upon 4. *Kings*, 2. of *Elias* his ascension, beginning, *Apud quodam vocates*. This *Ebed* in his quicquid upon the booke of *Kings*, thinketh hee bee *Chrysostomus*, busthe fauours of that homily which is pite a-mongst *Hieromes* false children, for Easter daies, beginning *Exultate salutem*, and it is also amongst *Eusebius Ememus* his homilies, 11. 12.

One Homily upon 4. *Kings*, 5. *Cum Nasca*.

One upon 4. *Kings*, 6. *Of Helizians. Eris Pro*.

querens.

Two Homilies upon *Job*, esp. 1. *Vermis*.

men traxisse et Athos incertum.

Two prefacts upon the *Psalmes*: post *Acto*.

Item et Omnis Scriptura.

One homily in *Psalmie 1. Beatitudo est eminens*.

One upon the 2. *Quemadmodum qui in Se-tem*.

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

One upon the 13. *Quemadmodum cum Do-*

minus.

One upon the 14. *Eft priuilegiu Psalmus*.

One upon the 21. *Circulo confectio*.

One upon the 24. *Passio ardearæ*.

One upon the 25. *Filiolus*.

One upon the 26. *Explanatio verbi*.

One upon the 29. *Celebratio confessionis*.

One upon the 33. *Sermo dimissus*.

One upon the 37. *Sapientias*.

Vpon the 68. one *qui orationibus*.

Vpon the 71. one *Dominus uirtutum*.

The 84. one *Omnis qui agnoscit*.

The 90. one *Psalmus soncenum*.

The 93. one *Aduersus filios*.

The 95. one *Egregium vereque mirandum*.

The 96. one *Ita si aperte*.

The 106. one *Spiritus Sacerdotis*.

The 115. one *Narratur quod. picule*.

The 118. one *Benignitas dei*.

The 121. one *Veritatem Predicandi*.

The 142. one *Iudicia Domini sunt absurda*.

Vpon the 1. of *Eliy*, one *Seu ueritatis*.

Vpon the 9. one *Christus uictus non Parte*.

Vpon the 42. one *Pista innobara*.

Vpon the 63. one *Quantum tempore uenit*.

Vpon the 1. of *Ieremy*, one, *Magnificat. Le-*

remit. seruitur.

Vpon the 3. of *Daniel*, of the three Chil-

ien, one, *Trium periorum termino*.

Vpon the 23. of *Saluina*, one, *Divine leti-*

entes.

Vpon *Zachary*, 6, one, *Nobiles genit*.

The imperfect work upon *Matthew*, even the Catholikes themselves thinke to bee *Chry-*

sostomes, but some deny it, because it favours

of *Ariathistnebur* yet it is generally commen-

ded for the variety of learning therein con-

tained.

Three Homilies upon 5. *Hoc suum*.

the 1. of *Matthew*, *Dedicatio noctis*.

beginning *In quo dicitur*.

One upon the 4. *O incomparabilis*:

Non tantum.

Three upon the 5. *Carissima pro officio*.

Per omnia.

Dominus.

Three upon the 6. *Sicut in sapientibus*.

Series lectitiae.

One upon the 7. *Omnibus notam*.

T. 3. Two

Preparatives to the

Two upon the 9. *Christum in multis tempestatis.*
 Upon the 14. one *Hodie nobis.*
 Upon the 15. one *Maturat.*
 Upon the 18. three *Videtur.*
Exercita.
Magnum.
 Upon the 19. two *Inflata.*
Quoniam.
 Upon the 20. two *Potogram.*
Proxime.
 Upon the 21. two *Pato.*
Sed ad arbores.
 Upon the 22. two *Omnis malitia.*
Frequenter.
Abdutorum.
Secundum Salvatoris.
 Upon the 27. two *Evangetice.*
Sufficiens.
Animal.
 Upon the 1. chap. of Marke, five *Nunc veniamus.*
Vide.
Quoniam.
Infrustrata.

Vpon the 5. one *Interrogat.*
 Vpon the 8. one *Insuperiore.*
 Vpon the 9. one *Iurat.*

The 10. one *Quoniam.*

The 11. three *Ille quis.*
In predictur.
In Evangelio:

The 12. one *Euangetica.*
 Vpon the 1. of Luke, one *De soli.*
 Vpon the 2. one *Ioseph autem.*

The 13. one *Tam dixit.*
 The 15. one *Omnium.*

The 16. one *Quoniam dixerat.*
 The 19. one *Si per Christum.*

Vpon the 1. of Iohn, one *De Ioaanne.*
 Vpon the 4. one *Innumerata.*

The 11. one *Grandia frater.*
 The 14. one *Dominus Christus.*

The 20. Two *Idcirco.*
 Vpon the 2. Corinth. 13. one *Apostolus Paulus.*
 Vpon the 1. Corinth. 15. one *In inferno fratres.*

Thou faire Sixtus.

Chrysostomus Massis is a forged thing. It containeth prayers for *Alexius* the Emperor, whiléd long after *Chrysostomus*; and for one *Nicolaus* either Pope or Patriarch of Constantinople. The copies differ exceedingly. In the commemoration of the Saines, *Chrysostomus* himselfe is named. Therefore it was not done by him; but patched together by divers after his time under his name, and that at divers editiōns: chiefly, that which is there spoken of the Adoration of Christ Image, is a mere invention. For *Chrysostomus* in his true writings, calls painting a superstitious arte, *bmo. 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, *Sariss.* Some of the homilies to the people of Antioch, are patched together out of divers places and Authors, as 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. Augustinus* Sermons, intituled, *Of S. Paul:* The last Epistle to *Theodorus.*

AVGVSTINE.

These works 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 Hiermites 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 Works to be none of Saint *Augustines.*

In the second Tome, these Epistles
are counterfeit.

An Epistle which was the 51. in the place
whereof *Erasmus* put the Epistle unto *Bertram.*

The 19.2. Epistle unto *Demetria* the virgin.

Sixtene of his Epistles to *Boniface*, & contra: from the 18. unto the 19.

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

Innocentius his Epistle, the 93. amongst *Augustinianus*, *Erasmus* holdeth fained.

All the Epistles above 242. the Popish Divines of *Lovaine* have lately added.

In the third Tome.

The booke of Ecclesiasticall opinions, it is held to be of *Gennadius*; *Alfrid de Reb. eccl.* chap. 20. *Thomas Aquinas*, catena in cap. *Mat.* But those things which are inferred from the 21. chapter, unto the 52. are of some more late author, who seemed to have some similitude of *Pelagianisme.*

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

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

The booke, Of the spirit and soule: it citeth *Boschius*, chapter 37. *Trismegistus* fathers it upon *Hugo de Sembla Kilian.*

The Questions of the Trinity.

The work of the Patriarchs benedictions,

in the fourth Tome, *commissaria.*

The booke of the 8. quest. of *Dulciterius.*

The

Demonstration of the Probleme.

The booke of 21. 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 *Visitie* of God. Of the Silence of the Divinitie. Of Faith concerning things invisible. Of true and false Repentance. *Hincrin* is *Augustinus* himself cited.

Of healthfull Instructions.

Of Friendship.

Doubted of.

The booke of Continence. Of Patience. Of the goodness of widowhood. Of 32. questions.

In the fit 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 *Hypognosie.* Of Predetermination and Grace. Of Gods Predetermination.

In the 9. Tome, forged.

Exposition upon the Revelation.

Of loving of God.

His *Soliloquy.*

His Manual.

Of the triple habiracle.

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 contempte of the world.

Of the vanity of the tyme.

Of obedience and humilitie.

Of the good of discipline.

Of the vtilitation of the sickle. *Bellarmino de extrema misericordia*, lib. 1. cap.

Of visiting the sickle.

Of the comfort of the dead, two booke;

Of the prafe of charite: a Treatise.

Of soberety and charite.

A sinners looking-glaſe.

Of the confit of vertues and vices.

Of the uprightnesse 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 Barbarine.

Of the four vertues of Charity.

Of the profit of fasting.

Of the combate of the soule.

Of the destruction of the city *Hierusalem.*

Of the good of discipline.

Of the medicine of repentance, one booke,

and of the profit of repentance.

In the 10. Tome, counterfeit sermons.

A sermon of the revelation of *Stevens.*

Sermons to the hereticall brothers.

The 1. 14. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. of his sermons *de verbo Domini.*

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

Of his booke of 50. Homilies, the 2. 3. 4. 7. 9. 10. 15. 21. 22. 30. 31. 41. 45. 46.

Of his sermons *de tempore*, the 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. wherein he faſhioneth that nor to fail in Lent is a ſinne, but then that in his purer works he denieth.

Of the 11. Epistle to *Iannarius*, chapter the 4. 63. 68. 77. 95. 96. 97. 99. 113. 114. 115. For the Articles of the Creed in *Saint Augustinus* time were not so disputed, I meane in that order they are here set downe. For he in his booke of the Creed to the Carchenitius, omitte the decension into hell, and the life everlasting. *Chrysostome*, Tome 5. (*de Symbolo*, omitte the communion of *saints*)

117. 118. 120. 121. 125. 128. 130. 132. 136.

137. 138. 151. 156. 157. 158. 159. 161. 167. 169. 174. 181. 182. 188. 196. 199. 207. 211. 213. 224. 226. 228. 229. 238. 239. 241. 242. And others also are by the Protestants thought to bee thrust in, as the 91. 215. 255.

Of his sermons *de Santis*, 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 think all the rest to bee bastards, neither *Angustine*, nor *Fulgentius* his, because amongst other things the author of them, *serm. 35.* makest mention of *Iulodere*, that lived 200. years after *Angustine*.

Of his sermons, *de diversis* — all above 200. were added by them of *Lovaine*, we thinke them all false coyned.

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

Ann. 110. ab anno. 80. ad 300.

THE DECRETAL EPISTLES.

These Epistles decretal which passe under the names, *Clementi*, *Euariſti*, *Taleſproui*, *Hilarius*, *Anacleti*, *Satyrus*, *Catharinus*, *Urbanus*, *Anterus*, *Adrianus*, *Fabianus*, *Teophilus* & *Syrius*, 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 forme of writing; and the same phrasēs are often repeated in divers epistles. Now it

Preparatives to the *Novella*

ties under Mauritius, anno 525. Lookes *Chronicon* has his *Eusebiam*. Out of the exordium of this Homily consider the value of the refutation of the *Novella*.

JOHN CASSIANS; and **ED. M. S.**
FVS. RAMEGENSIS; and **ED. M. S.**

Both these authors booke *Glossae* in a *Canonicis* of *yo. Basilica*, this condoneth; And with reason. For the first wrote against *Fulgentius*; the second against *Eusebius*; concerning the *Pseudotomarion* of the Saint and the good of perseverance. Besides, *Cassian* was condemned by *Petrus Alcimus*, his *opus super Ieronimam* Pope in his *5. Tom. Bibliotheca*, *Aduo Chronicis* and *Trismegistus* in *8. folio*. And therefore *Driedo* and *Ruardus Tappinus* in approving *Fausius* his writings do shew themselves halfe Pelagians.

THEODORETUS.

His 12. booke, *De curatiorum Graecorum officiis*, are suspefted, because *Nicophorus* in his catalogue of *Theodorets* labours never named them. And these booke make for the Invocation of Saints, which *Theodore* upon the second of the *Cokslans*, doth condemn:

His Epistles also unto *Leo* and *Romanus* are doubtful.

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

LEO.

These works of his beare a counterfeit name.

A Sermon upon *All. Sainis* day, either wholly forged, or at least in the title. For this Peake had his original i. e. *in Bonifacij* the 4. about the year of our Lord 610. long after *Leo. Petrus de Naidibus* lib. 10. cap. 1.

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

Some of his Epistles, as the 84. and the 92. are no where extant, but in *Graian*, who (like a notorious falsifier) thrust many works upon the Fathers which they never were authors of. And it is a strange thing that *Leo* should offer to send his impious Edicts through Europe, Asia, and Africke, when as he was constrained of nec: sity 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 corrupte: because he arrogateth the fulnesse of power in forraigne and far distant regions, and enjoyeth *Anastasius* Bishop of *Constantinopole* to execute his commission in the beginning of the 46. Epistle. But the Fathers of the fixteeneall Council, expounding and confirming that which formerly had beene deffined in

the first Council of *Constantinopole*, and in the Council of *Chaledon*, say thus in the 31st chapter: *Resolving the Debtors* of the 100. Fathers about the dissident city of *Constantinopole*, & bishipted you all biships which abhorded *yo. Chaledon*: *and let them in debtors*, that the *Sea of Constanti*ople be equal to *prophets*: and *Abbas* with shadowes of *Elder* *James* and *all Propheticall hyperbolized ones*, and much in general deduce and recompence as is fit for their respects. And *Antonius* *of Alexandria* *Episcopis* of *Antioch*, and also *Basilius*, extant the *Code*, lib. 1. 10. 4. *de Service* *me Trinitatis*, are of doubtfull credit. For full, *Justinian* faih there, that he had thalibshored, that all the *Praefectus* *the Ecclesiastical Jurisdiction* should bee obedient unto the *Church of Rome*. But altho: his say, that *hie was Pope* caris his deed, *Ado Menensis*, chronicon annos 604. *to Carthagena in Africa*, *litteraturum* *Brevicario*. It is also afered *Antonius Michael Psellos*. Besides, in this Epistle the Pope is called the head of all Churches. But the contrarie is to bee fone in *Gregorij* the fourth his *Epistola*, epiph. 3. 2. 3. 4. 5. 6. 7. Thirdly, this Epistle and the other of *John* are not extant in the old *Manuscripta* *with the *Actus*, Parergi*, lib. 2. cap. 23.

Artius his Epistle in the end of the Council of *Chaledon* is a counterfeit. Lookes *in* *his Animadversions in Bellarmine de Pontifici*, Rom. lib. 1. cap. 29. & lib. 2. cap. 9.

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

GELASIVS.

The booke of the two *Natures*, *Bellarmino* denieth to be written by *Gelasius* the Pope, *de Pontifici*, lib. 4. cap. 10. And *Melchior Cant's* *for. comm.* lib. 6. cap. 8. yet they hold it the worke either of *Gennadius*, or *Gelasius* Bishop of *Caesarea*.

VIGILIPS.

His epistle unto *Theodosius. Ambrosius. Severus*, Euchylian hereticis, wherein he professeith himselfe to be of their opinion, is censured to be a counterfeit, by *Bonifacius*, tom. 7. upon the year 538. and after a sort by *Bellarmino de Pontifice*, lib. 4. cap. 10. But the epistle so described by *Liberanus*, is not extant in the 23. chapter of his *Breviarie*, and is also in the *Chronicon of Uistor*. The same doth certifie that it was written after *Vigilips* his ordination, and therefore *Bellarmino* certeith in holding the contrarie.

ANDREAS CRETENSIS.

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

Assumption of *Mari*, which was not instituted until the year of our Lord. 595. many yeares after this authors death before the orationes feme forged.

THE COVNCILL OF AGATHA

The canons of this Council which are cited in the Decretals *De confessoris diff. 1. chap. Misericordia*, are no where extant.

EVSEBIUS EMISSENVS.

The Homilies under this name were not written by *Eusebius* of *Emesa* in *Greece*, but by a certaine frenchman, as apparet in the homily unto *Blandina. Fulcr. Bellarmine* confesseth thus alio: *De extrema unitione lib. 1. chap. 5.* *Look also in the same Bellarmine de sacrum Eucharist lib. 2. cap. 29.*

The sermon of the feale of the Nativity, beginning *Nativitas Domini*, extant amongst *Fulgentius* his workes, is ascribed unto *Augustinus*, and 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 stulld full of Italian wonders, and is not consonant unto the rest of *Gregorij* writings, neither in matter nor forme, & *Ememius*.

His booke of the *Sacraments*, and of *Anthemes*, *Pamphilus* set forth, but it is not mentioned in any aut. hour, but only in *Bellarmino* in the 24. chapter.

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

CAESAR OF ARLES.

The homily of the words of the Apostle, *Sicut enjus opus manuscrips. &c.* which is ascribed unto this author, is *Augustinus* 43. de *fanciis*.

THE 6. SYNOD.

The canons of this Council in *Tullo* are condonred by the Papists forged, but in the second Nicene Council they are commanded to bee observed, and afe by *Gratian* himselfe approved, dist. 16. capite. *Sextus Master Beza* citeth an old gralie of *Bellarmino*, taken out of a very old *Manuscript*. The words in English are these. *And this is also a general Council: For although the Bishop of the West, namely, lib. 1. Lutetiae *Sancte Genesii* (to whom this Council in some canons giveth a *for. lora*) doth urge it very earnestly that it is no *valid Council*, nor that the Popes Delegates were there present: because that there is another 6. Council held under Constantine, farnamed long bearded. (as it is reported) and that this was held long after, by the command of *Instinian Rhoinesius*. But I, not inquiring into this; and looking nearer into the coherence of this matter, and into the canons orderly following, written in these words: *The holy and generall 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 pieces of those Canons.* I found amongt the names subscribed unto this Council in *Tullo*, *that there were* present in that Council, *both the Popes Delegates*, one, *Basilius*, *Priamus of Cartina in Crete*, and another who was *Bishop of Ravenna*, and not only them, but also other of the Popes Legates being *Bishops of Theodosiana, Scardina, Hieracita in Thrace, and Corinb*. *This must Balduin*. And *Bartolomeus Caranza* witnesseth thus. In the volume of the Councils printed at *Cologne*, there are nine Canons ascribed unto the sixt Synod, where we know that the 6. Synod which was called under Constantine, set forth no Canons, but afterward under *Instinian*, there were 227. Fathers gathered together in the Emperors Palace at *Constantinopole*, and they set forth 102. following Canons. This is affirmed by the Fathers of the Council held at *Nicea* under *Constance* the sonne of *Lea*, and *Irene his mother* in 5. AB of the said Council, and more at large in the 6. AB, tom. 1. In both places citangt 82. of chf. Canons. Besides *Nicobat* the 1. maketh mention of these canons, in his Epistle unto *Melchior Cant's* Episcop, or, as also *Anastasius*, *Abbas*, and liberite keeper unto the sea Apostolike, in the prefice of the 8. Synod, saying: *Seeing that the 6. Council did not norilis at all, but only the Crede, it is certaine that the Canons by whom alledged, were set forth privately and by themselves long after the 6. Council. Moreover, the Fathers of both Empires called together at the Councils of *Blortier* & *Tullo* thys 102. Canons in the 3. session, Gratian affirme the decree to be one of those Canons, and ascribes them unto the 6. Council.* Thus much witnesseth *Adrian* the *Pope* saith: *I received the 6. holy council with all the Clerks. And the same Adrian in his Epistle unto *Taylor* hath these words: *in the Diuide and New fully published Canons of the 6. Council, &c.***

Surius granteth that the 9. Canons fatered upon the 6. Council in 622. Council, are counterfeited.

BEDEZ

His *Martyrologium* somtinketh to be corrupted by fundy additons.

THE 3. COVNCILL OF NICB.

in the 3. Council, as whichever it was, the 6. Council, being wholly for Image worship, ad bishipted and idolatrous, and chascing rejected by the Bishop of the West, as witnesseth *Aventine* in his Annals 14. The decree of the Grecians (quoth he) for Image worship, were abolished by the council

Preparatives to the

Council of Frankford. Also also, in the sixte age, Heverden, &c. Albert Paphus refuseth to hold the Colcline 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 Archibishop of Rhemes in his booke against *Hincmar* Bishop of Iamund makest mention of this booke, and saith hee read it when he was a boy in the Emperours Palace, and cited almost word by word the 28. chapter lib. 4. Besides *Augustine Stomachus*, 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 myl out of the most learned *Pospisition*.

DAMASCENE.

His Sermon of our Ladies sleep, 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 *Turramus* the Jesuit, out of Cardinal *Sforza's* library, is (to speake in a word) worthy of no credit at all: for his writings by reason of their shameful errors have no great respect amongst us.

LVDOVICVS PIVS.

Charlemaine's sonne, His donation, where in he gives Rome, and the Popes election unto the Pope and Citizens of Rome, diff. 63. cap. *Ego Ludovicus*, &c. is a mere forgery. For *Paphus* being forced by the people to take the Popedome 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 herewit satisfied, but he sent a sharte and seyere command unto the people to beware ever after to offer like injury unto the Imperiall majestie. *Sabellius Ennend* lib. 16. *Platina* in *Paphus* his life, *Medievalis* the Civilian thinkes that some librari of the Popes tooke paine to force this Donation, and therefore that that just supposition may disanall the credit thereof.

Besides, the Canon Diff. 63. cap. *Ego Ludovicus*, is contrary to the Canon Diff. 63. cap. *Cana Hadriensis*. For if Lodwick the first, have given away his freedom of the Popes election, why should Lodwick the 2. his nevew think himselfe any way wronged therin?

Odo the Empressor's easch.

In the decree, distinction 63, chap. v. lib. de-

anno, there is an oath set downe taken by this Emperours legates in his name, unto John then Pope. Now all this is as true as that the sea burneth. For *Odo*, comming unto Rome, as the Sovereigne Lord and commander of the Pope, depoised John from that dignitie for his villanies, all the whole city, clergy and laicie approving and applauding his justice in this doing. *Witnells*, *Luisprandus*, & *Paulus Diaconus*, hisb. 66. 6. as also *Iudea* & *Nume*.

ANASTASIVS.

Ann. 810.

There is a booke of the lives of the Popes under this mans name, wherein are divers errors set down, not justifiable by any ancient or grave authours testimony in the world: many Chronicle slippes, some contrarieties, and some impossibilities. *Baronius* thinkes 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 fethered upon *Damasus* by *Platina*, *Trithemius*, & *Ozimphus*: It warmeth with absurd barbarenes and solacesmes. Thus much *Albinus*.

PASCHASIVS.

Ann. 880.

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

SIMEON METAPHRastes.

Ann. 950.

A triviale Pedant in Constantinople, hee wryt the lives of the Saints, more truly to bee intituled, *The Legends of lies*.

ANSELME.

Ann. 1050.

His two booke de *Imagine mundi*, are by some imputed unto *Florarius Simler* in *Biblioteca*. In his commentaries upon *Mather*, *Bellarmino de Eucharist*, lib. quarto chap. 9. saith that the Greeks (or their favorites) have thrust in a place, namely upon the 27. chapter thereof, concerning the time of Christys first institution of the Sacrament.

Bernards counterfeit, or at least suspected works are these following.

Of the folkerie life to the brethren de monasteriis.

Meditations

Demonstration of the Probleme.

Meditationes (as before imputed) Of the inward house of mannes soule. Of the outer house of mannes body. Of the outer house of mannes life. 1. *The ladder of Paradise*. rejected by *Isaac*. *Divinitatis* (as before) more of new. The former of honest life. The latter of honest death. *Blood* (as before) making glorie. *Divinitatis*, which maketh the Ante-wespeditione. Among these:

1. *Antimonius* Lodes Supper. A booke of Conscience, as before imputed. A Sermon of *Andreas*, with the text. The description of *Clarendon* (as before). An epistle of *Bernard Spelteus*.

2. *Sermonis* of *Gilbertus* (as before). *Carnifices* *Bernardus* (as before) died: and the rest *Gilbertus* died before his death. Of *Maries lamentationes*, (as before). *Bernards* doctrine (as before) for penance. An homodie of the discipline that was in *Emmaville* (as before).

3. A booke of the love of God. Another of the nature and dignitie of *Vindicta*, *Amoris*, and *Yerusalem*. A booke of Christys passion, upon the text, I am the true Vine. Another oration in meeter unto the members of Christys body.

4. 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 depreciation unto Mary. Of mans miseries. Sermons of the spirituall conflict. Of 12. degrees of humility. A sermon upon the Sunday next after twelfth day.

5. Fifteene Sermons of the Supper, *Pater Martyr* saw them under another mans name.

An homodie upon the text: The kingdome of heaven is like unto a Merchant. An epistle unto *Martinus* Bishop of Alba. A meditation upon *Saint Regine*. A Sermon in Advent of the 21. Burchens. The life of *S. Malachii*.

JEFFREY ARTHUR of Monmouth.

6. His fourre booke of the British affaires, are thus censured by *William* of *Newbry*: There is (said hee) a certaine writer of late come forth, telling many ridiculous tales of the Britaines, extolling them (with impudent foolerie) faire above the Macedons and Romanes: hee is called *Isleyn*, surnamed *Arthur*, because the olde Brittis tales of *Arthur* are by him augmented, and with a little rhetorical paine, published as histories of authenticall credit. Nay besides and above this, hee hath published for most impeachable

and impugnable verities and preposterous occurrents, such descriptiounes of one *Merlin*, whiche he hath so addid much of his owne faynting, id est blustering of them into *Kylde*, *Argyll*, how gregiously impudone is he in farring in fictions into his book which he calleth the British history, no man that readeth him, (unlesse hee be ignorant of antiquity) butt chooseth *Merlinus* for his that knoweth not the tract of things, quickly give way to the current of illuding tales, and fabulos illusions. I omit to recapitulate his fictions of the Britaines, gests before *Caesars* conquest: streames flowing either from his owne invention, or els derived by him (as through alreden condicione) from other mens braines: and his booke, is immovable vertue. That much *Newbry*, somewhat sharpe, confounding his owne workes are subject to the same camare that he so roughly thundereth upon *Arthur*, for he himself oftentimes leaves the true tract of histories, to fetch trifling fables into the body of his history of the affaires of England.

FRANCIS.

Ann. 1200.

That Epistle of his unto all his brethren is a forgery. *Bellarmino* lib. 66. cap. 1c.

BONAVENTVR Brixius.

Ann. 1250.

The Pister of the B. Virgin is felye scattered upon him, for he in his company upon *Lumbardus* falle, that we must bawre left in honouring the Mother, wee dimlyf the honore of the Sonne.

JACOBVS MORAGINE.

Ann. 1300.

Herius Bishop of *Genes*: his booke calld the golden Legend, hath nothinge but whole myriades of most shameful and ridiculous lies.

NICEPHORVS CALYSTVS.

Ann. 1300.

An author fraught with fables, he tellleth a tale of Christys image sent of him into *Edagamus*: But *Eusebius* found no such thing in the treasures of *Edessa*: *libro primo* bift, in fine.

All ancient authors, uncircled of some succeeding writer, and unauthorized by some good author, are either really forged, or by the Church unallowed: and therefore of more doubtful credit: and such is *Ludgarus* of S. *Sabertus* *miraclis*, &c.

Also all booke 1. that have their original frome some Romane librariast, 2. that are extant only in the *Vaticana* or *Laterane* library, 3. or only in the Monkes cloysters, all such wee justly suspect.

What soever any olde writer hath unsafely

V u

set downe, concerning any thinge of faidnes
were it writtenne in any dñe booke were often
up about that matter, is to be believ'd and fa
vourably expounded but shewnd were cre
aue and such heresies as truly and fairly
to be hereditie, which may be shewnd
concerning the same by the said booke.

III. The cause of the Corruption of the Apostolike Religion.

THIS doctrine of religion is by many
twisted, and wrested unto the opinions
of the Heathens. So doth Cyprian the
Catholick, in the appendix of the defense of his
books ad officia p[ri]ori. We cannot (cannot be
deny) but that the ancient Christians (with a
wonderfull consent) have affirmed that of the laws
of their religion, which had the Romane and other
nations in older times, have affirmed of their lawes;
viz. that they were partly written, and partly un-
written. *scripta et iuxta.* The Greeks themselves
doe use these words; even Clem. Alex. Ba-
si, Ephphat. Dionysius, And the Fathers (left
the doctrine of the Chuch shoulde bee too
harsh) doe twine it towards naturall reason,
and physciall arguments; and in the ques-
tions of sinne, free will, and laicth, they argue
more like Philosophers then divines: as for
example, Athanasius in his booke against I-
dols and Clem. in the 2. of his Stromates. *1.*
2. *3.* *4.* *5.* *6.* *7.* *8.* *9.* *10.* *11.* *12.* *13.* *14.* *15.* *16.* *17.* *18.* *19.* *20.* *21.* *22.* *23.* *24.* *25.* *26.* *27.* *28.* *29.* *30.* *31.* *32.* *33.* *34.* *35.* *36.* *37.* *38.* *39.* *40.* *41.* *42.* *43.* *44.* *45.* *46.* *47.* *48.* *49.* *50.* *51.* *52.* *53.* *54.* *55.* *56.* *57.* *58.* *59.* *60.* *61.* *62.* *63.* *64.* *65.* *66.* *67.* *68.* *69.* *70.* *71.* *72.* *73.* *74.* *75.* *76.* *77.* *78.* *79.* *80.* *81.* *82.* *83.* *84.* *85.* *86.* *87.* *88.* *89.* *90.* *91.* *92.* *93.* *94.* *95.* *96.* *97.* *98.* *99.* *100.* *101.* *102.* *103.* *104.* *105.* *106.* *107.* *108.* *109.* *110.* *111.* *112.* *113.* *114.* *115.* *116.* *117.* *118.* *119.* *120.* *121.* *122.* *123.* *124.* *125.* *126.* *127.* *128.* *129.* *130.* *131.* *132.* *133.* *134.* *135.* *136.* *137.* *138.* *139.* *140.* *141.* *142.* *143.* *144.* *145.* *146.* *147.* *148.* *149.* *150.* *151.* *152.* *153.* *154.* *155.* *156.* *157.* *158.* *159.* 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The councils of the supererogation are nothing else, but the Philosophers ~~expound~~, or ~~decour~~, 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 pains of Purgatory after death; Plato in his 10. book, *de Republica*, Virgil in his 6. of *Eneads*, and Ovid in his *Metamorphosis*, l. 15. The Platonic faith Augustine de civitate. Deitatis. cap. 13., although they will have no sense unpenitent, yet all those punishments they will have to rend unto reformation, whether they bee inflicted by law divine, or human in this life, or after death.

The rites and customs of the heathen

(with some little change) have been brought into the forme of Gods worship; and that by Christians. It was a custome which many had kept upon Martyrs' solemnities; and this was altered from an olde etheniche custome.

August. confession. 501st. Gregory. Gibbons. King changed the Odelettes. Solomon. The Marriage of St. George. Massenet. In his life, Gibbons. He gave the collection of the

faith thus: *Men suffered the sufferings of the
Martyrs merely as if to be sent to hell multitudes
should (through desire of transient delights) persist in*

the adoration of their gorgious scatology. *Tibid.*
de Euseb. verius Augustus, 3. *faeces*, *faeces*, *Pandænia*,
Diasia, & *Dyrræmæstria* is the name of the Septuagint
and *Bæbelus*, the people who do eat meat, and
quicker to satiety than others, *memoriam* of *Esse*, *Paul*,
Thomas, *Sergius*, *Marcellus*, *Iacobus*, *An-*
thonine, *Maurice*, and other such holy Martyrs.
Painting and Imaginerie was an heathenish custom,
Euseb. *quiq[ue] dicitur ad alio to burn*
incense, and light tapers unto the images. *Cir-*
cero, *offic.* lib. 3. yearly vigil were used of the
Gentiles before theye comen into the Church,
as appeareth by *Suetonius* in *Vespasian* life, c. 2.
as also sprinkling of holy water, *lavacra*, &
scrupulæ, which *Sorcerers* especially call a hea-
thenish custom.

in his countenance. **G. 6.** Also lighting of candles by day light: *Sanc. L. 4. p. 145.* also shaving of crowns: *Apol. 14. de atra. anno. 1. 11.* This priests of Isr. (Ezrah he) had their hair shaven and their brother very much so. *Sanc. L. 4. p. 145.* 29. faith, that St. Serapio his bish. place, every one painted the cross upon the posts, entries, windows, walls, and pillars; and that Confandino used this signe of the cross in his enfeigne, Sormane testifieth, *L. 4. 5.*

3 The Chiefe hath refumed the abolisched customes and ceremonys of the Iewes; as the making of their holy veftiments according unto the Priests of Moys law, *Alcunijas de officiis divinis also Amalarius de officiis Eccles. c. 22. Cratian de confessore Diff. 1. i. saith, that the confeccrations, and holy unio[n]es are to be made and performed according unto the precept of Moys and the imitation of Iuda Levites. The licence & too free liberte which the Chiefe Churche used in these three thinges, hath beeene the caufe of al these corrupted fetter now predominant therein, and rankling the chiefe and choicer parts therof.*

The Demonstration of the Probleme, or Position.

The 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 chiefe 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 *Purtest* Churches never held them in the same sense that the Papists held them in the Councill of Trent.

The places and heads of the controversies are these :

| | | | |
|----------------------------------------------------|-------|---|-----------------------------------------------------|
| <i>Holy Scripture</i> | 508 | B | <i>Mixture of wine and water.</i> |
| <i>Traditions.</i> | 511 | | <i>Keeping of the Sacrament.</i> |
| <i>The Mediator.</i> | 513 | | <i>Use of the latine tongue in the service.</i> |
| <i>The truth of the Humanity.</i> | ibid. | | <i>Transubstantiation or real presence.</i> |
| <i>Descent from hell.</i> | 514 | | <i>Adoration & elevation of the sacraments.</i> |
| <i>Free will.</i> | 515 | | <i>Sacred rites pertaining to the Mass.</i> |
| <i>The remainders of Concupiscence</i> | 519 | | <i>Penance sacramental.</i> |
| <i>Venial sinne.</i> | 520 | | <i>Satisfaction.</i> |
| <i>Images.</i> | 521 | | <i>Purgatory.</i> |
| <i>Reliques.</i> | 523 | C | <i>Sacramentall confession,</i> |
| <i>Signe of the Croffe.</i> | 525 | | <i>Confirmation,</i> |
| <i>Churches for prayer.</i> | ibid. | | <i>Christening,</i> |
| <i>Canonical bourses.</i> | ibid. | | <i>Marriage,</i> |
| <i>Intercession, Invocation, and worshippes of</i> | | | <i>Priestly marriage.</i> |
| <i>Saints.</i> | ibid. | | <i>Single life.</i> |
| <i>Prayers for the dead.</i> | 530 | | <i>Extreme unlion.</i> |
| <i>Justification.</i> | 533 | | <i>The primacy of the Bishop of Rome.</i> |
| <i>Merit.</i> | 535 | | <i>Balmar Indulgences,</i> |
| <i>Faith.</i> | 536 | D | <i>Of the power of King.</i> |
| <i>Obedientie of the Law.</i> | 540 | | <i>Cardinals,</i> |
| <i>Supererogation.</i> | ibid. | | <i>Monkes,</i> |
| <i>Purifimage.</i> | 541 | | <i>Mary the Virgin,</i> |
| <i>Visiting, Stations, Processe.</i> | 542 | | <i>Feast daies,</i> |
| <i>Sacraments.</i> | 544 | | <i>The Church,</i> |
| <i>Forke wrough.</i> | 546 | | <i>Succession,</i> |
| <i>The Ministers intention</i> | ibid. | | <i>Antiquity,</i> |
| <i>The Character or seal.</i> | 547 | | <i>Councils,</i> |
| <i>Sapissime.</i> | ibid. | | <i>Benedictions,</i> |
| <i>Sacrifice of the Mass.</i> | 550 | | <i>The Clergy and laicie.</i> |
| <i>Communion under one kind.</i> | 554 | | <i>Additions of some later Papistical opinions.</i> |
| <i>Private Mass.</i> | 555 | | 602 |

The Demonstration of the Probleme.

*Gladium exercens, servu principis sacerdotum
armis adficitur.*
Vulgar Edit.
Quo iudicio indicaveritis, judicabitini.
Arundinem voto quassatum.
*Ex tendens manum exercit gladium suum, &
potestis orum principis sacerdotum am-
petutis armilium eum.*
6. Androë used it not.
Inter mulieres. Comment. in Luke 8.
— Contingat mihi. — ibid.
— quid c. staminibid.
Vulgar Edit.
— in maleribus
stamibi —
quid indecimus.
7. Augustine used it not.
*De falsa sua locum fecit & innixis uen-
ceti. Tract. in Iohann. q. 4.*
Poss panem, aut poss panem intellit. tract.
in Iohann. 6. 1.
*Ei testes sumus, & annunciamus vobis vitam
eternam, que erat apud patrem, & manife-
sta est in nobis. Tract. in 1. Epist. Iohann.*
*Omnis spiritus qui non conffiterit Iesum in car-
ne veniente, trahit. 6. in 1. Epist. Iohann.*
Dilectio ex Deo est, ibid tract. 7.
Vulgar Edit.
*Eccles latum ex spissis & liniis latum super o-
culos ejus.*
— *Poss buccellam.*
*Et restarunt & annunciamus vobis vitam e-
ternam, que erat apud patrem, & manife-
sta est in nobis.*
Omnis spiritus qui sicut Iesum —
Charitas ex Deo est.
8. Optatus used it not.
Porta infernorum non vincitur.
— *Conversi elidunt vos.*
*Dicibus istius banc similitudinem propter eos
qui se sanctos putant, & consequuntur ceteros.*
Vulgar Edit.
Porta infernorum predebet.
— *Conversi dispergunt vos.*
*Dixit autem C. ad quodam qui in se confide-
bant angustiam justi, & aperientur auctor ec-
ceres.*
9. Fulgentius used it not.
— *Quis confiteretur, ad Thrasimundum. l. 1. c. 5.*
— *Conforme. lib. 1. cap. 18.*
Vulgar Edit.
Omnis spiritus qui sicut Iesum.
— *Confiteantur.*
10. Primitus used it not.
Oleum latissima pro confortibus.
Quibus ad horum cestissim.
Vulgar Edit.
Oleo extulit pro participibus.
— *Necque ad horum.*
11. Proferre used it not.
Ut habeamus renunciare his, de promiss. part. 3
— *in extremo parate viam.*
*Cum imploraret cursum, Iohannes dixit, quam
me iuficiamus esse non sum ego, sed ecce ve-
ni post me de cuius peccatis non sum dignus*

A *solvete corrugam calcamentorum ipsius.*
Vulgar Edit.
Præ respondam domini.
— *in deferto.*
John 1.
*Quoniam implores autem Iohannes cursum suum,
dicibus, quem me arbitriari a te non sum
ego, ecce enim post me, cognos non sum dignus
elevatione pedum solvere.*
12. Leugend irno.
Beati pauperes: beati qui lugere, Fei hinc sancti.
— *Flavidae pessimum terram.*
Vulgar Edit.
*Beati pauperes: beati misericordiam possi-
deribus terram.*
Math. 5.
B 7. Gregory often followeth that translation,
even the errors of them that copied it
outas *Luke 15. evertit dominum, for evertitum.*
34. in *Engeland.* Therefore the Latine translati-
on fathered on *Hierome,* had not the good fort-
ing, neither was it preferred in the Romane
Church before other, till about the time of
Gregory the great, who in that respect in the
20. bookes of his *Moralis,* cap. 3. teares that
translation new. Neither doth he in all things
follow it, for in his 1. book of *Moralis;* c. 19. he
readeth not *Ipsa contures,* but, *Ipsa obseruit.*
And after *Gregorystime,* that alone was not
received by *Bede,* *Gildas,* and others, followed
other translations now and then. And *Ber-
nard, Sermin Cant.* 24. readeth in *Gen. 4. Sire-
ta offerat, & non rete diuide,* according to the
Sepruginis al. was not therefore only & who-
ly 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 be held for authentical, before the
late Council of Trent.

8. It is probable that the vulgar translati-
on which is made authentical among the Ca-
tholiques, is not that which *Hierom at Damasus*
his appointment did correct; for there are
many errors in this, which *Hierome* did cor-
rect, the name of *Esay* in 1. cap. v. 2. of *Marks*
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 [extermin] which
the vulgar translation keepeth. And
whereas the vulgar edition hath, *Act. 16. 23*
vnde post me, Hier. scilicet uaderetro me. Agajne
in the *epist. to the Galat.* c. 1. they say, *Expone-
bam illam;* but he saith *Comment. lib. Deu-
bitus in Apocrypha;* that wee acknowledging
the letter of both the Testaments, pre-
sume not upon any other relation or opin-
ion, further then the written word.

D 9. Fulgentius used it not.
Quis confiteretur, ad Thrasimundum. l. 1. c. 5.
— *Conforme. lib. 1. cap. 18.*
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tires, doth not belong to the Church that
now is. That place of *Augustine, Contra epist.
fund. cap. 5.* [*I would not believe the Gospel unless*
the authority of the Catholique Church moved
me.] *Gerson of Paris, lib. de vita spirituali* tellis-
tis. *Cordi holdeth not the meane of any*
Church, but only of the primitive Church which
saw Christ's person, or his Apostles, & could bear
record of their doctrine and writing. That which
is spoken of the Churches approbation of the
Scriptures, saith *Diarandus, lib. 3. dist. 3. q. 4.* *It is the*
intents of that Church only which was in the
Apistles time, who were all of the holy Ghost, besides
few Chrift's miracles, and heard his doctirines
and therefore were convenient witnessnes of all
things that he either did or said; — *so that the*
Gospels which that Church received cannot
be by us now refused, because of the diversitie of
the cause: *whoever thinketh otherwise,* *is an*
heretic, of what state, or condition so ever he
be.

B 7. The infallible and determining judg-
ment of all controversies of faith is Chrit's
owne person, or in the holy Ghost, to fare as
he speakeith unto us, in the Scriptures canon-
ical. He, saith *Tertullian De praescriptis* teach
at Gods right hand, but he hath sent his de-
putie, namely, the power of the holy Spirit to
work upon the hearts of the faithful.

We must have judges sought out, saith *Opitius*
contra Permenianum, but since earth affordeth no
*Judgement of this matter, we must seeke a judge in hea-
ven. But what need we knock at heaven, since we
have here a testament in the Gospel? *An earthly*
father, seeing himselfe neare death, and
fearing the contention of his sonnes after his death,
calling some witnessnes, bee transposeth his will
out of his dying brift into lasting parchment. If so
new Contentions arise amongst the brethren,
do they runne to their fathers grave, no, but seek
out his will and testament, and be who speechein
his tombe healeth livelye out of the silent parch-
ment. *He whose this testament is, is in heauen;* —
therefore his will to be searched one in the Gol-
pell as his testament. *This Controversie,* saith *S.*
Augustine De nupt. & concup. lib. 3. cap. 3. *requires a judge:* then les Christ bee the judge, *for*
*himselfe speak who it was that his death did pro-
fite:* — *And with him let the Apostle also*
judge, because in the Apostle Christ speaketh. And *De grat. & lib. arbit. cap. 18.* let the Apo-
stle *Iohn* sit as a judge between us.*

C 10. The Canonical scripture is a princi-
ple of Divinitie delivring credit of it selfe,
and therefore not manifestible by any other
exterior principle. The principles of Divi-
nitie (saith *Petrus de Alacuconis. 1. Sentent.*
q. 1. art. 3.) are the very truths of the
Sacred Canon. Moreover, the final resolution
of Theological discource appertaineth unto
them, and from them the conclusions of all
Divinitie are drawne. Gods will (saith *Touchim*
Abbas in Apocrypha;) is, that wee acknowledging
the letter of both the Testaments, pre-
sume not upon any other relation or opin-
ion, further then the written word.

D 11. The holly Scriptures in all such things
as are necessarie for our salvation, doe mani-
festly, truly and infallibly expalne and open
themselves, serving for both glōse and text.
The regular and diligent interpretation ac-
cording to Scripture, (saith *Touchim lib. 4. cap.*
63.) is without danger of error, or blasphemie.
Our meanings and allegations (saith *Origen*
in Ieron. hom. 1.) without these witnessnes,
the scriptures, have not any credit. And whereas it is
said, In the mouthes of two or three witnessnes shall
every word stand, this rather belongeth to the profe-
of the interpreters, then to any certayne num-
ber of men whoe ever: *That I may confirme the*
word of my understanding, taking the twowit-

A 11. They doe sometimes call that an un-
written tradition which is contained only in
the sense of the Scripturies, and not in the
sense of the Scripturies, and not in the words,

words, and to this manner of speaking are referred all things gathered by analogy or proportion. *Augustine* saith *De Genesi ad litteram*. l. 10 cap. 23. *the Baptism of children is an Apostle's tradition, yet Do bap. contra Donatist.* cap. 24. *he proves it out of the Scriptures. So holdeth he that denial of rebaptization unto heretics 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 by *Vincens Lyminius* used for the whole summe of Catholike doctrine, founded and grounded upon 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 questiones, that are the foundations of the whole Christian faith and doctrine.

3 By the name of tradition are very often meant custumes in things of liberty, or ecclesiastical rites; that is, rules concerning things and actions of comeliness and government only, not pertaining any way to divine worship, or the articles of faith. And thicke 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, Act. 19. And Epesicus his booke de origine iudicantis, was called *scriptura*, that is to *Love lippis*, fallen from Jupiter: and the porch in Ierusalem called *Solomons* after the common opinion. John 10. a. 23. whereas indeed, Herod built it. Every province, saith Euseb.*e epist. ad Luciferum*, thinketh their fathers preceptio 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 signified of themselues, as *Apostolike traditions*, being without all allowance and testimonie of scriptures. And in *Tertullian*, tradition is taken for any custome of what original loever. Dost thou not think, saith he, *De corona milit. c. 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. 8.2*, and *Epiphanius. 75.* and yet we finde it seldom or never obserued in the Catholike Church, which sheweth that it was Apostolike onely in name, and not indeed.

4. Some of his followers inclining unto some heresies did make much of unwritten traditions. So doth *Insinc. Dial. cum Triphime*, defend the heretise of the Chiliasm by Apostol-like tradition : so was *Irenaeus* deluded with traditions, for he held that Christ did live 50. years, which he faith is received by tradition from the Apostles. So *Clement of Alexand.* *Sicorum lib. i. 1. faith, that Gods workmen have a*

double bush-andrie, written and unwritten: and no marvel if this man will have the *Gemiles* saved by *Philosophie*, *Irenaeus*, *ib. 3, cap. 2.* and *Tertullianus De prescriptio*, doe both testifie that the old heretikes held the same opinion of Traditions, which nevertheless they both due confute. So dreamed *Enophilus de preparat.* *Evang. lib. 1, cap. 8.* that the Apostles taught something in words, and other some in writings: and somethings more excellent they referred for the perfect only. *Tertullianus* himself being fallen into *Montanus*, gave himself over unto new prophecies and traditions.

B 5 The ancient Fathers speaking of these Traditions, doth sometimes contradict themselves. So doth *Ulfil.* We preache (with he,) like *Spir.* (an. cap. 27.) and observe some things out of the written word, and other same which was taught received by mystic tradition from the Apostles. And faith, that both these have like force and efficacie unto godliness. But *Regulus.* moral. 8. and 26. epist. 80. he doth not flicke to say, that the Scriptures contained all thing needfull to salvation.

So Chrysostome in 3. Theom. i. is a translation, inquire no further. But, in Psal. 95. hom. 1. If we preach anything without Scripture, our audience will be most uncertain what to think, now assenting, now doubting, and sometimes plainly rejecting as frivolous the words they hear. Then concurrieth he himselfe. And againe, Sermon 3. adorando Spiritu. If you bear any say, I have the holy Spirit, and yet to speake not out of the Gospell, but of his owne fancies, 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, believe 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 *Trouillot, de coron. miss. cap. 3.*, and *Bafull*, which also the 4^o. Council of Toledo did difallow. Standing at prayers upon the Sundays betwene Easter and Whitsonide now is quite forgotten, yet it was an old tradition. In *Ephiphany* by tradition no man may marrie after vow of singleness; and yet he alloweth whole which burne, to mary, thinking it lese evill to have one vice then many, though Papists now doe controwle him, making a nullite of such marriages. Neither use they now a daies to cause thenewly-baptized to fast milke & honey, nor to cause the bapized of differetion to fast the weeke after their baptism, nor to fast wednesday and fridday, yet were all these Traditions. But let us heare *Cassander* minde herein: *There are three kindes of rises (faith he) whereof the first is of such as were not of such moment as to bind unto the strict keeping of them: as those were*

• *Defens
belli de o
viro.*

were in *Tertullian* and *Hierome*, of fasting milk
and honey after baptism, — as also not kneel-
ing upon the Lord's day, nor upon all the yea-
r, dates betwene Easter and Whitsoadie, but
praying standing : which old custome both
child Apolstolike, and infilitrated in the Coun-
cill of Nicaea, c. 20, as also confirmed by the
divine custome of the Churchees : for all this
had no signe or token of the use thereof re-
staining among us. For wee make no differ-
ence now betwene sunday and weekday,
only upon some solemne fasts the Deacon
exhorteth us to kneele. Also the fast of wednes-
day & friday was once most religiously obser-
ved which dayes *Ephesians* faith, were by the
Apolstles appointed for holy assemblies. But
his wednesday fast is now almost forgotten
mongt the Romans, unless it be that some
provinces, and some private men doe upon
this day abstaine from flesh. And the friday
fast is changed into onely abstinance 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
into many rather change of dainties, & greater
excuse of luxury, then any restraint of bo-
dily wantonnesse. Thus much *Cassandra*. B

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

Mediator.

The ancient Fathers do teach Christ to be the Mediator (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 human nature he wrought our salvation by suffering, dying, satisfying and in his divine nature, by giving strength unto his humanness to endure the death of the cross, and perfect his satisfaction. The divine humanity (saith *Angusianus hominis onus*, c. 12.) & the humane divinity is our mediator. And in another place, *de cosentu regni*, c. 13. 5. Therefore is Christ called the mediator of God & man, betwixne immortal God, and mortal man, God and man reconciling man unto God; remaining that which he was, & making that which he was not.

Christ's death(faith, *cyril. l. de fide, ad Rem.*) soe ffit to be profitable unto us, but
they were not God, how could he, & he alone
suffice for the price of al our redempcion but
only in his death satisfied for all, because
is above all. Neither could wee be freed
with *Augustine againe, Enchirid. cap. 108.*) by
one Mediator of God and man, *the*
Christ. unless he were God.

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

hood: they doe not speake of the manhood only 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 Mediator 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 no notion of all the Fathers that faith, that Christ according to both his natures, is the Mediator so, as his holy humanity is the formal cause of his Mediatoriality 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 Mediator only according to his humanitie.

The truth of the Humanity.

The ancient Fathers when they call Christ's humanity Deified, and Partaker of the Deity, and supreme glory, in these and like phrases they express the personal Union; and they are to be understood with this caution, as farre as these things agree with the nature of the humanity, and do not

with the nature of the humanity, and do not infringe the properties thereof. Or, they speak thus in respect that the flesh is as the instrument of the Divinitie, by which and in which it doth exercise the power and actions thereof. The Lord's flesh (saith Damascene, b. 2, cap. 17.) is enriched with divine efficacy because of the personal Union, neither yet doth it fall or depart from his owne proper nature, nor from the naturall properties thereof. And Nazianzen saith, *Orai*, 42. that the humanity is endowed with divinity, and is God together with it; but this is in respect of the personal union, non 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 re-
spect that the man Christ is called omni-po-

particular, the Church is called omnipotent, because of the communication of the properties. Secondly, in respect that the proper works of God are ascribed unto the flesh, is the Organ or instrument of the Divinities; so doth *Damascenus*, lib. 3, cap. 18, and *Nicetas*, before us, 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 affirms Ambrosius upon the text *Omnis mens sana apertus voluntas*, in *Comm. Luc. lib. 2*; and also *Origen. Homil. 1. q. in Luc.* *veritatem in fine lib. De carne Christi*: *Cyprian et Rufinus, in Symbolo Apoll. et Leo Epist. 84. 97.* is not farre from this opinion also. It

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is possible (faith *Durandus*, lib. 4. cap. 44. q. 6.) that by the operation of the Divine, there was made a dilatation or enlarging of the natural parts and passages in the Virgin Mary, without any breach or interruption. And to confirme this, hee citeth *Gregory* upon the second of *Luke*. Againe 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, not of his soule. So meanech *Athanasius* in his 4. sermon against the *Arians*, and *Nazianzen* 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 (faith *Origen*, &c. ad *Xiv*. lib. 4.) in nature and essence like unto ours. Therefore did *Luke* notifie his age (faith *Abrahe*, *de Incarn.* Dom. cap. 7) because thou shouldest know that hee spake of his manhood: for it is the body, not the Divise, that is the objecte of age. Wherefore, if he increased in the yearenes of man, he also increased in the wisedome of man. *Augustine* is variable in this point, and yet that place of *Luke*, *Petrinus crebat*—hee held to be meant of Christs humancie, *De Genesi ad litteras*, lib. 1. c. 18. Growing up in age and wisedome (faith *Bruno Heribolensis*, in *Symb. Apost.*) after his holy nativite, hee came to the age of thirtie years.

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

Hilarius (faith *Euseb.*, *in vita Hilarii*) cast out devils by invoking the name of *Iesus*.

The descention into hell, (to deliver the Fathers.)

1 The Fathers doe sometimes defend a vertuall descention of Christ into hell and a vertuall deliverance from hell, that is, by the merit and vertue of his passion and death, not a local. This *Augustine* (*In P. ad. 8.*) doth acknowledge. And *Durandus*, l. 3. Sone. diff. 2. q. 4. 3. denegh any other descention of Christ, into the place of the damned, then

A one vertuall, or in the effect. *Thomas* also (par. 3. q. 5. 2. art. 2.) denies that Christ was really in any other place save *Limbo*, but in the place of the damned only vertuallly, 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 deserte, yea and that before they died.

3 Those of the Fathers that defend a local descention and deliverance, does not defend it as an article of the Creed, but as a probable opinion. This may bee proved, because they defende or never put this Article into their creeds and confessions of the faith. You must know (faith *Refuisse*, 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 Eastern Church, though it seeme to bee included in these words, dead and buried. Nay this Article is not in any creed or confession almoft of all the Fathers. It is not in *Arcelius* his confession in *Epiphanius*, nor in *Ignatius* his confession, in *ep. ad. Magnesianos*, ut ed *Ephes.* nor in that of *Polyarp.* (*Epistola Philippienes.*) nor in *Justinus*, (*In Apostol.* 2.) not in *frenatus*, (*lib. 1. cap. 2.*) not in *Tertullianus*, *lib. de Preceptis. vel contra Præsumam*, though hee expalne the Apostles Creed: not in *Origens*, in *Proemio de ap. xv.* where he intreats of faith: not in *Gregories* of *Neocaesaria*: not in the Councils of *Nicaea*, *Sacrat.* lib. 1. cap. 5. not in *Eusebii* his creed of *Cæsaria*, (*Theodos.* lib. 1. cap. 12.) not in the third creed rehearsed in the Nicene Council, *Sacrat.* lib. 1. cap. 5. not in *Athanasius* his creed, *Epist. ad Epiphilium*, nor in that creed which is in *Athanasius* his epistle touching the Councils of *Arimin* and *Selenca*; not in the Synod of *Syrmias* creed, *Sacrat.* lib. 2. cap. 25. *Hilar.* lib. de *Synod. confr.* *Arian.* not in the Council of *Sardica*'s creed, *Theodoret.* lib. 2. cap. 8. not in *Hilarius* exposition on thereof: not in the creed of the Synod of *Antioch*, set downe by *Hilary*, *lib. de Synod. contra Arian.* not in the creed of *Selenca* a citizen of *Sicilia*, in *Sacrates.* lib. 2. cap. 32. *Epiphilius.* 7. 3. not in the Synod of *Ilyria*, *Theodoret.* lib. 4. 8. not in *Damasus* his creed, set downe by *Hieron.* *Tom. 2. operas.* *Theodoret.* lib. 5. chapter 10. not in *Eusebii Pamphilus* his creed, *Sacrat.* lib. 1. cap. 5. not in *Hilarius de Synodis cont. Arianos*: not in *Basilis* creed, in his *Afserita*, not in *Nazianzen* ones: not in that of *Vilarius*, l. 1. confr. *Arian.* not in *Epiphanius* his *Anecoratum*: where the Catholike faith is rehearsed, not in *Theodoret.* in *Dialog. Impunitibus*, where the Nicene creed is expounded: not in *Maximus Taurianensis*, where he expounds the creed: not in that which *Chrysologus* repeateth four times, *Homil. 56. Toledo.* 57. 58. not in that of the first Council of *Toledo*, nor in the *Ephesina* creed, *Ann. 435.* not in that of the first Council of *Confess.* nor in that of the 6. Council of *Confess.* *Ad. 1. 10.* Not in that of the *Synod*

Synod of *Chalcedony* in *Zonaras*: nor in the 1. Cred. of the Fathers in *Cyril. ad Reginas.* 1. 1. nevther in that of the third Council of *Toledo*: nor in that of *Gregory* the fift in *Spirituosa*—*Nicophil.* lib. 8. cap. 15. not in that which the Bishops of the East offered *Confess.* *Nicophil.* lib. 8. cap. 15. not in that which the Legats of the West offered: the same *Episcopat.* *Nicophil.* lib. 8. cap. 15. nor in the booke of faith upon *Paulus Diaconus*, nor in *Augustine*, wherewith he expounds the Creeds although inc his works, *lib. de fide & symb.* *lib. 4. fid. ad Cæsariam.* *Sacram. de tempore.* 1. 2. 15. bee deth explayne it fift severall time: nor in the first exposition of the Creed, in *Confess.* 5. come. 1. 2. 15. 1. 2. 15. 1. 2. 15.

3 The Fathers by Christs descention into hell, do some time understand his descending into the lower parts of the world. Christ not only in his death: but also in his birth: faith *Beato P. ad. 8.* that descend into hell. And in the 6. general Councill. *Att.* 1. is left out. He descended into hell, and there is put in: He descended out of heaven. And so it is alle in the Nicene Councill. *Ibid. Att. 17.* And in the Ephesine Creed, He descended from the heavens. In the 6. and 11. of *Toledo*, it is, Beinge sent from his Father, hee came into the world.

4 The descention into hell sometimes, is pur for buriall: As in *Athanasius* his creed, and the latter exposition of the creed in *Chrysologus*. And in the creed of *Toledo* 4. there are these words, Hee descended into hell to free the Saints there captiue, and having overcome the dominion of death, hee rose againe. And in *Hierome*, in *Præm. comment. in Ioy.* Being buried, and rising againe—he is prentched: He descended not only into hell (faith *Radulpus Ardus*) *In vigo. aften. bon.* 2. but also into the lower parts of the earth, that is, into the place of torment, breaking it up, and leading away captiue captives.

5 The Fathers either knew not all, or (if they knew) yet speake doubtfully of the several places of hell: and therefore sometimes oppugne *Limbus Parvum* which is called a part of hell, and sometimes, but uncertainly: make for it. *Abrams bosom* (faith *Augustine. De x. q. 1. Dei. lib. 20. cap. 1.*) to believe, that the Gates of hell that expected Christ's faith, were in habitudes, farre distane from the commyns of thawicked, but yet that they were in hell, until that Christ's blood and descensing clither, set them free. But in *epif. 99.* more plainly, I do not finde (faith lie) what good Christ did unto those just ones that were in *Abrams bosom*, by his descending into hell, from whom according to the blessed preface of his Divinity, hee was never absent. Christ descended into hell, halfe *that Clement. Alex.* most plainely *Syriac.* 6. for na other cause but to preach the Gospell to the Gentiles, that they might learn the true faith and breaved, or justly bee condemned for ever. And thus also *D. Jerome* in *Oratione de fiducia defensione* holdeth. But this opinion is condemned by *Phileaster. cap. 74.* There are heretiques (quoth he) that say that Christ descended

D 6. Of the intent of Christ in his descention, the Fathers speake variably: *multa* hild that he went to free the soules of the Saints out of the bonds and captiuitie of death. I thinke no absurditie (faith *Augustine. De x. q. 1. Dei. lib. 20. cap. 1.*) to believe, that the Gates of hell that expected Christ's faith, were in habitudes, farre distane from the commyns of thawicked, but yet that they were in hell, until that Christ's blood and descensing clither, set them free. But in *epif. 99.* more plainly, I do not finde (faith lie) what good Christ did unto those just ones that were in *Abrams bosom*, by his descending into hell, from whom according to the blessed preface of his Divinity, hee was never absent. Christ descended into hell, halfe *that Clement. Alex.* most plainely *Syriac.* 6. for na other cause but to preach the Gospell to the Gentiles, that they might learn the true faith and breaved, or justly bee condemned for ever. And thus also *D. Jerome* in *Oratione de fiducia defensione* holdeth. But this opinion is condemned by *Phileaster. cap. 74.* There are heretiques (quoth he) that say that Christ descended

descended into hell; and there after his death cold them all, that who so there confessed hem should be saved. Lookes *Augustinus De narosaep.* 79, concerning this, and *Gregory lib. 6. dicitur 5. epist.* 15. Christ descended into hell for us sinners, faith *Fidelis etiam et Thrasimund lib. 3. cap. 3.* Christ descended faith *Ephes. 4. ad euntra Tasiens,* to give pardon unto those that were not from acknowledging his deity, but were kept in hell for other errors: yea *Bellarmino* huntile *De anima Christi lib. 4. cap. 15.* confellich, that this in the beliefs of Christ's descention is not of necessity, but of decency or conformity. Although (quoth he) it be not necessary that Christ's soule should be present at the illumination of the fathers with divine vision: yet it seemes fit that it should be present while that was doing. But the articles of our faith (good M. *Bellarmino*) be founded upon somewhat besides congruitie, they stand upon necessity.

7 Those that will have the Fathers in hell
until Christ's ascension, doe contradict them-
selves, or one another. Some as *Ruffinus* for
one, wil have them in paine. The King (faith
he *In expos. Symbol.*) was fad to be in pris-
on al-
so, but not as the rest were: they were there to
suffer paines, but hee to releaste them. *Abdo-
nus*; *Desiderius*, *Christ. advent.*, saith, *Adams*
(oule and the rest that served God in the law
of nature, were in sorrow, and cried out. By
Christ, faith *Anafra* in *Sinates*, in *Hesamer*,
was *Adam* freed from his sorrowes. And *De-
rele. fidei dogmatibus*. The soules were freed
out of the cloisters of hell where they were
held in most miserable tyrannie, perhaps not
tyranny, yet guilty of the debt of a multitude
of sinnes. Presently upon Christ descention
(faith *C. serm. Homil. 3. de Paschate*), that e-
ternall night of hell had morning: the noise
of the mourners was silent, the huge weights
of the chaineis were laid off, and the bands of
the damned fell away all broken.

a Other some will have in a quiet
repose without all molestation. So will *Hie-
rome* have them, *Ad Paulam epist. 25. cap. 3.*
and *Augustine De genes ad lib. 12. cap. 33.* So
that *Abraham*, although hee was in that place
of repose, yet is said to have bee[n] in hell
with *Lazarus*.

Free-will.

Some of the Fathers speaking of
Free-will, in some places doe mean
of the freedome which was in our nature be-
fore our fall : or of the freedome of glorie. So
meaneth Augst. Hypothet. 3. (for whosoever
was the author of that booke) when he
saith, unto Adam was that spoken, Eccl. 15.
If thou wilt keepe thy commandements
they shall keepe thee.

3 Other some things are spoken of the

natural 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 althings, that is, an understanding mind, and will whereby we understand and differ from our judgementes, by which that which we doe, we do it willingly & willingly, not compelled. *Gregory Armenius. d. 29. in fine.* faith. 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 Caesariensis.* the devil may stirre it up unto sinne, but constraine it against the will he cannot. God made us of a free creature, faith *Hierome in Deuteronomio. lib. 4.* neither are we for-

ned by necessity either to virtue or vice. And if they speake of the libertie we have in reasonable and sensible things, Sodoch *Anagnosco de perfectis. contra Celsum, et Celsinum*, objecting that of Saint Paul, *fides quod vult*. As though (saith he) were a great matter to desire to wedde, whether the dispensation is earnest concerning the assistance of Gods mercy. Neither let a man thinke, saith the Author in *Ambrofus* words, *De voca. Gent. lib. 1. cap. 3.* because he is drawne on by the Spirite of God, that he hath not free-will; for he loseth not that when he yelded himselfe in will unto the devill, by whom indeed the judgement of his will was depraved, but not utterly taken away. So faith *Enthymius*, in *Luc. 1. 5. cap. of the prodigal sonne*: He asked that part of the goods which fell unto him, that is, free-will; as if he shoud say, urge me not necessarily to serve, for I have free-will. So *Bernard. De gratia liberis, hinc. Secing* then that confirmation 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 natural life, or an external moral good, or of outward discipline. And this manner of speaking the author of the book in *Augustine* called *Hypognosis*. *ibid.* s. He is rightly said to be but half alive, saith he, for he had his vital mortification, that is, his freewill wounded. And to *Gregorius de Ariminis*, *dist.* 26. and after him *Cassianus de quadruplicite Iustitiae*, *ibid.* 1. doth speak of goodnesses confederate the kind, object, and offices, not of good frō all circumstances. ”

4 Some of their sayings hereof are legal, in that they shew, notwithstanding what we can doe, what we cannot doe through sin, and what we ought to doe in duly. The Pelagians (faith Augustine, *De grat. & lib. arbitr. cap. 16.*) think themselves great scholars, when they object, that God would not command what he kneweth impossible to bee kept; who knoweth not that? but therefore he commands us some things which we cannot doe, because we

A we shold know what we ought to beg of him
5 Other men are meant of the will, being
directed, and therefore few what our will may
do in a work truly good not of it selfe, but
by his owne natural power, but what it can do by
grace.

6 Most of the Fathers correct their own
vain speeches of free will, but chiefly, *An-
dreas*. For indeed almost all them make
contraries, that none can tell their positive
doctrines, & sometime they extoll human
power too much, and that first because if they
should directly have affirmed the weakness
of the will, the Philosopher might haue for-
med them. 2. Because they would not giue
the reins unto negligence. And sometimes
they beat downe the liberty of will on the
other side. *Chrysostom* doth often give too
much to the power of the will after the fall,
and yet sometimes correct himselfe. A man
before he sinneth, (saith hee, *Serm. 1. de
Aduert.*) hath Free-will, to choose whether
he will yield to the duell, or no: but when
he hath once taken that subfection, vpon
him by sinne, then hee is no more at his owne
command. Thou hast nothing (saith *Basil*,
Serm. de humiliat.) let, thee of man, to bee
proud of, whole glory and hope shold be
to mortifie all thine owne affections, & tecke
the life to come in Christ: whose first fruits
we haue reaped, do owe our life, and all we
are, vnto the gift and grace of God. For it is
he that giueth us both to will and to doe
according to his good pleasure.

7 *Augustine* after *Pelagius* was riven; in al
his last writings, nauer acknowledgeth either
the exercise, or the active power of Free-will
in working true good, or in the first conser-
vant of a Inner. Why doe wee presume so
much, saith hee, *De natura & gen. captivitatis*,
(3.) of the power of nature? it is Vnstable,
naught, vexed, and loft: let vs emmbrace
freedom, and not defend it false. *Vnde* *liberum*

Wee haue wroght; that wee haue Free-will both to good and evill; but doing evil; every man iust and iustifieth his free will in choice; but in doing good, none can bee free in will and it is vniuersall hee freed by him which said: If the Sonne free you, you are truly free, *Appositi de corris, & grat. capite prima*; Holy thoughts; good purposes, godly counsells, and all motions of a good will arise from God; because by him wee are able to doe good; without whom wee can doe nothing at all, *Auctor de deo*, *Ecclesiast. cap. 37*. Wee lost our free election to loue God, by the greatness of the first sin, *Epist. 107*. Liberties without grace is no liberty, but conturcacy.

Idem, Epist. 8 ad Hebreos. Man in his creation had great power of free-will, given him; but in his fall he lost it. *Idem, 1 Cor. 10. 12.* And you shall very often find these words *Augustini*. Our bound will, espoused, destroyed; lost, &c. Of his opinion: *ad Augustinum*,¹ was *Proferimus*. In deducere (iach *propter collationem*, cap. i.) rooke away our rank, bondage tooke away our libertie, preacher can any part of vertue remaine there, which fudg a crue of vices have broke in. *Adam* (iach *propter collationem* & *gra cap. 1*) being created without exercise of sinning, when he by his

and by the same, offending God, we
foul his health in offending God, lost verily
even the power of knowing all the divine
things. Again, in another place, top. 1. The power of thinking good thoughts, being lost
in the world, was recovered in the second.
Wee believe (saith *Scholasticus de Fide*, cap. 3.) that our free-will hath had power in
nothing wherein discerning & defining worldy
and carnal things only, which were not
glorious before God's thoughts before men's
thoughts; they do But in things belonging
to salvation, it can neither think of them;
choose, desire, nor find them without the
inspiration and operation of the Spirit of God;

And he addeth : To will and to performe is Gods godes behalfe reachinge ; that is to saye thinges to chose and answere thereto. To will (quoth he, *as he spake unto his selfe*) is a verry freewill; but to owtorne and performe withall is a nayre well-ordered godlye will; þerfore to will to will good; in meaneing (þerof he bate him selfe) to do willfull actes. Reþer will maketh us willing, but grace maketh us well-willing; from free-will we haþe þe power to will; well-comes from grace, and þe power to do well comes from grace.

A **first** brother house, when all other ventures
are entertained in faith, which if it be not
the first begottest in our heart, all the rest can
never bee good, though they seeme never
to well. It is through the gift of God, wher-
ever we decline from sinne, faith the Coun-
cill of Arausio: But **Saxleton**, *In his libro*
2. *capite viii.*搜尋this doctrine, and
makes no to surmize, that **Anglus** were
a little beyond His bounds in this Controversie
with **Pelagius**. But other moderate writers
holding with **Augustine**, do **Bathy** deny, that
a man by the power of nature can discerne
or distinguise a mortall good: So **Woldes**
Oratio de Amoribus et diffini. 16. quod. 1. art.

B 2. *C. diff. 23. quod i. art. 1. Capitulo. in 2. diffin. 1. art. 3. *Capitulo de qua-
drup. in libro 1. capitulo 15. & 21. Et. Allo-
theie deny, that an man without faith, and the
especiall help thereof, by naturall power can
doe a good mortall worke, so as there be no
finne in the actione wortke. Both Gregorius
Ariminum, and *Capitulo* in 2. diff. 23. hold
this. But *Capitulo de quadrup. in libro 1. cap.
16.* both teacheth and defendeth, that
the Pathers were of this minde. This all 18. *Bar-
tholomaei his ophelij, in 1. vols. 1. Bellarmine
indeed confesseth, that *Scolia. Diversitatis, and****

Biel(upon the 28. Distinction of *Batchard*,
second booke) have perh� written more
freely than is behoueful. *Sicut Sicut si*,
Praesumtis; & *Biblate*, that *Anthoni* sometimes
gives burro'd little into marks freewill
and *Crysostom* on the contrary *Keimes*
exalteth it much beyond the meane? *It had*
me also in his booke *De causa Disagreemente* *Pe-*
nitie, lib. 3. cap. 4. establisheth that freewill
being chaptred, cannot overcome any tem-
ptation by it selfe, without the assistance and
guide of God. And this also in another place,
super Iohannem. With what grace or the crea-
tion soever it can be no helpe, ver without some

special grace of God; it cannot conquer any temptation at all. And again, *v. 61*. That such special help of God, is God's invincible will.

D The Father saith that out will be cast by God if we do it as we sometimes do. Such a thing helped me to do this, when I did cast away nothing.

The Father holds possibility of error, whereby he mankind will be led by God's ordinary dispensation, to turn to salvation, and by that salvation be delivered from hell.

glad, wherefore are you come? I am come
by the holy Spirit. To be able to live faithfully
and honestly in the world, and to do good
is man's nature. And again, *Couer de l'ame*,
Lavement and *Booster* of instruction by the
ghosts of the Holy Spirit. *Couer de l'ame*,
min. vno that of *Angustine*. There is no
thing so much in this power as to govern with
true, & to do what we desire; that is, to have
in our power, now easily as will or chould be done,
dangerous also good things; but with this
difference, we may not be led into them.

The Demonstration of the Probleme.

without God's especial help; but unto good, if he doth not chiefly assist us, we cannot. It is in mans power, faith *Augustine, Retract. lib. 2. cap. 22.* to change his bad will into better, but this power is none at all until God give it. And *ibid. cap. 2.3.* 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 he prepareth our will : and both from us, because they be not done against our wills. And in this sense there are many sayings of S. *Augustine* to be understood. For he speaketh of the passive possibility, which belongs to the matter, nor of the active, belonging to the forme, which is absent before the conversion, both according to the first

2. The first motion of concupiscence, before consent, the Father hold to be finned. So holdeth Bede : Carnal concupiscence, saith he, in *Psal. 9*, are the first death, & death entry. And in *Psal. 14*. Whosoever hath been in thought, or offendeth God : and again, *Psal. 1*. The soule is killed three wises, with declaration alone, with delight joynd with consent, and with action. Sinne, faith Radulfus plumb, In Lervic. lib. 8 cap. 4 doth breed in

B man's soul before consent, and now begin-
neth to be brought forth, but is not confor-
mate or perfected, And *Cassiodorus*, In *Psalms*,
119. calleth those defiles unlawfull, to which
wee doe not consent: and *Augustine* alle-
gore before him, in *Psalms*, 118. Cor. 3. doth the
like.

fine, De verb. Apell. Serm. 15. doth not justify thee without thy selfe. And hee that made thee the non writing, doth justify thee being willing, and without thy will there shall no righteousnesse be in thee. Therefore the Papists doctrine of Free-will, that is to say halfe dead, that is, bound from use or exercise, but not dead in respect of the active power of willing well, is not Catholicke.

C which if we doe not confess, there is no guilt contracted; we all purged away in the same fountain of regeneration. And againe, *Confra. Iud. lib. 2. cap. 10.* As for us, we shold be alwaies without sinne; if this evill were once cured, and if we shoud never confess whir unto evill. But he had said before, *cap. 9. v. 19.* sinne. How then doe we say that this sinne is dead in baptisme, — and yet confess that it

Of the Remainders of Concupiscence.

D Whereas some in the Fathers we finde it written, that Concupisence is no sinne after regeneration; it must be thus understood, because that God of his mercy doth not inuite it: So that the Fathers doe only deny that concupisence is staine unto the peccat in whom it is; but that it is staine in it selfe, and of it selfe, and so remaine after baptism; they never denie, but doe avow it to bee. *Augustine* himselfe, *Cosm. Ital. Plag. lib. 5. cap. 3.* very plainly calleth that concupisence staine, against which the good spirit doth strive, because, saith hee, there is in it a disobedience against the rule of shamide. And againe, *De napp. & concup. lib. 2. cap. 16.* This is to bee free from sinne whch he doth to be guilty of sinne. Besides, *Tract. In Iust. q. 1.* Let not this rule hee, saith diversitatem in our members, and easies many desires in us against our will; unto which we refly by not contending.—unlesse because it is dead touching that guilt whch with it held us; and yet untill it bee cured in the consummation of buriall, will bee though it bee dead? Although now it is not called sinne after the same manner, whch it maketh a man guilty, but in that it was casted by the guile of the first man *Adam*; and by rebellion of his creature to bring him to guilt; unless we be helped by God's grace, through Iesu Christ. Looke his third fift in *Psalmist. 8.* Hence it is that *Augustine* falleth; that we need not say, forgve all our trespasses; for the unlawesay motions of concupisence, whch he held them to be given us in baptism, *De concup. lib. 2. cap. 16. p. 10.* *De concup. lib. 2. cap. 16. p. 10.* *De concup. lib. 2. cap. 16. p. 10.*

The Demonstration of the Probleme.

Venial sinne.

A Venial sinne which is besides Gods Law, and not against it, and in his nature bindeth onely unto the guilt of temporal punishment, was not known among the Fathers for seaven hundred years after Christ: Afterwards it got entrance and patronage. The reward, faith *Hilarius Epist. dominicae 8. post pentecosten*, of sinne is death: nor of all sinnes, but onely of those that are criminal, and whereof *sicut* faith, It is a sinne unto death.

B 2 The Fathers acknowledge, that all sinne properly, and of it owne nature, deferveth eternall death by the just judgement of God. There is a daily repentaunce of good & humble believeth, saith *August. Epist. 108.* when knocking our breasts wee say, forgive us our trespasses—for we do not begge forgiveness for those which we are forgyve in baptisme: but for them which (though but sinne all) yet are often incident unto humans 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 respete it until it fiske the shipp? And againe, *Traict. 11. in loco*, many little, or small sinnes unregarded, kill the soule. Besides: *Exposit. 3. in Epist. Iohn*, many light sinnes make one heauie onte. All sinnes (saith *Nazianzenus. O. at. 31.*) is the death of the soule. And who is he, saith the author *Aeternorum*, that dare lay this sinne is little, what euer it be? I know not, faith *Hieron. Epist. 1. q. 4.* how we can call any sinne light, which is done in contumy of God. The reproving sentece of the severe Judge, saith *Bede. In Samuel. 6. b. propria cap. 10.* doth not onely condemne those fiers of capitall sinnes, wherein the devill his workes are manifist; but even all littell ones, and these also which men may hold slender or light. Every sinne faileth *Gregor.* In *Eccles. lib. 1. b. m. 1.* is heavy, because it withholdeth the soule from ascending. To use idle speeches, saith *Sixtus. De maliis doli. & oper. spirit. lib. 1. c. 4.* That fault is pardoneable, which a confession of sinnes doth follow. There are (ome sinnes (lath the author, *de vita & morte peccatis apud Aug. Epist. 18.)* that are in themselves mortall, but by reparation are made veniall. Now (saith *August. de Civit. Dei. 21. c. 27.*) since we knownot the measure of our veniall iniquitie (though it continueth in us) weare to take greater paines to profit in good, and bee more fervent in prayer. And the mortall sinne hereto appaled, is the sinne that leadeth unto death, to such *Patens. Epist. 3. ad Sermepnitionem et Hieron. In Ieron. capite 2.* callich shott heauie sinnes, which draw man to destruction, and oppoſeth lightnes thereto. So the author of the prayers

cally and essentially distinguished, but onely in respect of the divine meicie, which imputeth the one unto death, and the other, and thus holdeth *Roffe fitz. In refutacione 52. Lector.* That opinion, faith *Bonaventura*, professor of Lovaine, is not to be reprooved, which saith, that evē light sinnes, excluding Christs blood, in their own nature, barre us from heauen; this he proves by many texts of Scripture.

C 3 The Fathers call sinne veniall, not because it is so in it selfe, but because it is in the person of the righteous, unto whom is given remission of sinnes in Christ, through the grace of God. In this sense *Bede. comment. in 1. John. 5. lata.*: There are some small sinnes, which cannot take from the just, the merit of their justice, nor diminish it. *Sinsacri Cyril. Catec.*

2. is heavy to the retyner, and light to the retyerer: and *Cassian. Collat. 22. lata.* that such sins are pardonable unto the righteous.

4. Also that was called a veniall sinne, 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, veniall sinnes, it was not so, and hereupon it is veniall, so ofter opposed unto criminall. There are some sinnes great and pernicious saith *Terentius de punitio*, and other somwhat we daily runne into, and to which wee are so incident, that if they were not pardonable, no man could bee saved, but for these there is pardon in Christ the Mediator. So *August. Epist. 89. faith.* There are some vices called crimes, and some, without which no man liveth. And *Cesarius. Homil. 1.* sinne is either capitall, or small: Capitall, as murder, sacrilege, &c. And *Bede in Epist. 3.* opposeth veniall 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 Schoolemen have transferred unto God, and so haue set downe a kinde of sinne which needeth not Christs blood to paigeit.

D 5 Thirdly, that is called a veniall sinne, which obtaineth pardon in the event & consequent, though in be mortall in it selfe. So *Ambrose. lib. de peccatis. cap. 4.* That fault is pardoneable, which a confession of sinnes doth follow. There are (ome sinnes (lath the author, *de vita & morte peccatis apud Aug. Epist. 18.)* that are in themselves mortall, but by reparation are made veniall. Now (saith *August. de Civit. Dei. 21. c. 27.*) since we knownot the measure of our veniall iniquitie (though it continueth in us) weare to take greater paines to profit in good, and bee more fervent in prayer. And the mortall sinne hereto appaled, is the sinne that leadeth unto death, to such *Patens. Epist. 3. ad Sermepnitionem et Hieron. In Ieron. capite 2.* callich shott heauie sinnes, which draw man to destruction, and oppoſeth lightnes thereto. So the author of the prayers

The Demonstration of the Probleme.

prayer, and *confessio* actis sp̄d of his *Churche* rigights. It is no sinne to forgoe to him that doth wronge to us, but to his childre. *lib. 51. cap. 1. 2. 3.* *lib. 52. cap. 1. 2. 3.* *lib. 53. cap. 1. 2. 3.* *lib. 54. cap. 1. 2. 3.* *lib. 55. cap. 1. 2. 3.* *lib. 56. cap. 1. 2. 3.* *lib. 57. cap. 1. 2. 3.* *lib. 58. cap. 1. 2. 3.* *lib. 59. cap. 1. 2. 3.* *lib. 60. cap. 1. 2. 3.* *lib. 61. cap. 1. 2. 3.* *lib. 62. cap. 1. 2. 3.* *lib. 63. cap. 1. 2. 3.* *lib. 64. cap. 1. 2. 3.* *lib. 65. cap. 1. 2. 3.* *lib. 66. cap. 1. 2. 3.* *lib. 67. cap. 1. 2. 3.* *lib. 68. cap. 1. 2. 3.* *lib. 69. cap. 1. 2. 3.* *lib. 70. cap. 1. 2. 3.* *lib. 71. cap. 1. 2. 3.* *lib. 72. cap. 1. 2. 3.* *lib. 73. cap. 1. 2. 3.* *lib. 74. cap. 1. 2. 3.* *lib. 75. cap. 1. 2. 3.* *lib. 76. cap. 1. 2. 3.* *lib. 77. cap. 1. 2. 3.* *lib. 78. cap. 1. 2. 3.* *lib. 79. cap. 1. 2. 3.* *lib. 80. cap. 1. 2. 3.* *lib. 81. cap. 1. 2. 3.* *lib. 82. cap. 1. 2. 3.* *lib. 83. cap. 1. 2. 3.* *lib. 84. cap. 1. 2. 3.* *lib. 85. cap. 1. 2. 3.* *lib. 86. cap. 1. 2. 3.* *lib. 87. cap. 1. 2. 3.* 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share were three hundred and sixteen Bishops held under *Cyprianus*, & considered both the worship of images, and Religio as Paganism, & heresy. From whom, The same did the *Contantinefathers*, & *Philippian*, from *Simeon*, & *Aetius*. And the Council of Eusebius, (whom, was prefect of *Graecia*, & had one *Kouros* legate,) did condemn the second Nicene Council at *Antioch*. The *Grecians* false god, take *Regulus*, & *Paulus*, & *Agapetus*, & *Image worship*, lastly did rebuke *Rome* & *Nicæa*. Council was condemned by the Emperor & Bishop of *Bethesda*, & *Abdias* the *Emperor King*, had *Edictum* anathematis. *Body* in 720, *Statuta* of this Synode unto *Brittaine*, did declare him *Justini* from *2001* *Spaniens*, wherein *Godas*, wrote *anything* set downe quite contrary unto *Ton*, true such bushynesse in *Godas* was scarce by the uniforme content of every neare all the *Dolatists* of the *East*, *300*, *Bishop* more in number, that *Image worship* to be worshipped which the Church of God doth wholly, decrieth, excommunicat. Against which *Abdias* wrote an epistle uniformly confirmed by the *holy Scripturæ*, and in the person of our *Priests* and *Monks*, carried it with the same bosome unto the *Arch King*, *Belisarius* *Emperour*, *5. 2. 24*, confesseth that the Council of *Frankford*, disalloweth the Council of *Nicæa*, but sturt (hab he) happened by reason of two errors. *1.* Because in thought that the *Nicene Council* was called *orthodox*. The *Populæ* *orthodox*? *2.* Because in thought this Council had denied *Image worship* to be *David*, that is, *worship due to God*. Now herewithwhich is answered by *Sware*, in *3. Thomas ap. p. 2. 9. dispensation*. I can hardly believe (said he) that the Council of *Frankford* could prosecute against the *Nicene Council*, by error of *fact*, for it was gathered a little before under the same *Pop. Adria* that confirmed it, whose legates were present at the Council of *Frankford*(at the same author doth confess) how then can it be that all the *Fathers* of this whole Council should bee ignorant of the doctrine and authority of this *Nicene Council*, having the *Popes* own *Legate* to instruct them in both? Now *Cyprianus*, *Saturninus*, *3. cibet*, and also *Sware*, loco prædicti, doconfess, that the Council of *Frankford* depleas the honour of *Image*: and thereby repreacheth the *Council of Contantine*, people, sometime by the *Grecians* called the *fevend*, which was assembled for abolishing of *Images*. So the *Synod of Sware*, cap. *14. 6. 13*, that *Chancery* in the *Synode of Frankford* did overthrow the erroneous madistic of the *Contantine* & *Antwerp*. The *Council of Frankford* keepeth midway, referring for honour to *Images*, (and to much *admiratio de gratia*, *Frankford*, libro 2. 2. metrica est, he understandeth, when he saith, that *Images* have their reverence referred,) and therefore condemned the *Council of Con-*

*The sacred bones and dust of her that sleepes;
Our mother earth in hallowed bosom keepes.*

*I love to reverence these bones so blest :
And that same day under which this*

And the multitude there present, saith *St. Ebor.* *Do persons.* *Yards.* *lb.* *3.* being full of joy, carried the bodies of the holy Martyrs unto careful burial. So *Constantine* made him a bridle, and armed his helmet with the nails that Christ was fastened to the cross withal; *Rufus.* *ibid.* *lb.* *1.* *cap.* *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 godliness of their owners, now that we should adore them; for in antiquity, adoration was taken for humbling and prostrating the body.

The figure of the Cross

2. The Orthodox was never adopted by the ancients; much less sooted with living honour; they allowed its transmission only a reverent use, using it in ostentation of their faith; and with all exceeding warship of those unmovable beliefs upon Christ crucified, before whom Goddeth, yes,

even when they were threatened with torment: This punishment is however brought us, because we are now among the Gentiles: We see neither temporal creation (which is *ad finem contra gentes*, &c.) nor yet desire them. *Hinc autem de obice Tertio*, finding the title added to the king (Christ the meadow) but not to the wood, because that is an ab-

or of the heaven; & in an godly vanity. But about the 40th year after Christ, the Croise began by little and little to be aborded of some powertement. So saith Prudentius his Hyperborea. In the year 4000 before Christ, he saith, the Croise began to be aborded of some powertement. But now this started of in the year 4000 before Christ, his croise in fround.

The Demonstration of the Probleme.

And by this mightie Prince the croffe is wor-
soppes.

So saith *Augustine* of *Hildegard*, *Bishop* of *Hierusalem*, every year at Easter set forth the croffe for the people so worshippeing himselfe she chief of the worshipers. So *Hierome* in his epistles of *flatts*, *faith*, *charite*, did prestrate her selfe in adoration before the croffe, as it is heare in the *Land* *the hanging*; *Epist. 127 ad Marcellum*. The *faith*, *pastor* and *Engistus*, do with that they might but have leave to lade the wood of the croffe. So the *epist. 128 ad Am. 940*, bringing forth the croffe, *spearde*, *and embrase* it; *Epist. 129 ad Am. 940*, *cap. 3*. But afterwards the *Council* of *Nicea*, *Alia 9.* denidech Christis Image was to be adored with divine worship.

3. The *Transient* or *passing* croffe, that is, the croffe which they signed, with the signe of the croffe was commonly used in the *pure*, *Churches*, not the *feasted* croffe, that is, the croffe made of stone, wood, or metal, or yet, painted upon walles in *churches* or *oratories* for the first 400 years. The *first* *altar*, and the *first* croffe were set up in England by *Oswald* in the field where her conquerred *Cadwall*, *Anno 535*. *Polychronic*, *lib. 20 cap. 2*. Also in the consecration of the *Sacraments* the croffe was never called to us, until about the 400. yeare; for the first 300. years after Christis Image was but held a signe of a mans outward profession, shewd in his ordinary actions; but, afterwards it was brought into the *Lords* *supper*; at first to signifie unto usdine good weare by Christ, *Augustin. In Iean. cap. 1. 18*, but afterward shat by it the bermens might be blessed and confeccrated. But that Christ did consecrate the *Eucharist* on this manner, *Analarus* utterly deneth. *De ecclesiast. offic. lib. 3 cap. 14*, alenbing it unto *Augustine*. Besides the signe of the croffe for many ages at first, was but a simple and bare ceremonie in the sacrament, but afterward that ritc being changed *Anno 8000*, it since hath bin alwayes used in an odd number. *Martyrolog. cap. 14*.

4. The ancient writers held the soule to be defended by the signe of the croffe either following *Montanus*, *Tertullianus*, *De resurrect.* *caec.* The bodie is signed, that the soule may be defendid or else doubtfully: I doo thinke (*faith* *Augustine. De precatione et remissione*, *libro 2 cap. 26*). If the *Catechumeni* be insuffid by the signe of Christ, and prayer, with imposition of hands, after some certaine manner. Where note the words, I think, and, after some certaine manner, for their shew that *Augustine* doubted of that ceremonie, and besides you see he held not the sanctification to bee made by the croffe only, but with prayer also.

5. As the signes of the croffe there have miracles bin done, because the name of Christ crucified was always adjoynd, either in secret or expesse invocation, and then the

Saints had a power to make miracles: One *faith* *Augustine. De resurrect. et remissione*, *libro 2 cap. 26*, *et 27*, *et 28*, *et 29*, *et 30*, *et 31*, *et 32*, *et 33*, *et 34*, *et 35*, *et 36*, *et 37*, *et 38*, *et 39*, *et 40*, *et 41*, *et 42*, *et 43*, *et 44*, *et 45*, *et 46*, *et 47*, *et 48*, *et 49*, *et 50*, *et 51*, *et 52*, *et 53*, *et 54*, *et 55*, *et 56*, *et 57*, *et 58*, *et 59*, *et 60*, *et 61*, *et 62*, *et 63*, *et 64*, *et 65*, *et 66*, *et 67*, *et 68*, *et 69*, *et 70*, *et 71*, *et 72*, *et 73*, *et 74*, *et 75*, *et 76*, *et 77*, *et 78*, *et 79*, *et 80*, *et 81*, *et 82*, *et 83*, *et 84*, *et 85*, *et 86*, *et 87*, *et 88*, *et 89*, *et 90*, *et 91*, *et 92*, *et 93*, *et 94*, *et 95*, *et 96*, *et 97*, *et 98*, *et 99*, *et 100*, *et 101*, *et 102*, *et 103*, *et 104*, *et 105*, *et 106*, *et 107*, *et 108*, *et 109*, *et 110*, *et 111*, *et 112*, *et 113*, *et 114*, *et 115*, *et 116*, *et 117*, *et 118*, *et 119*, *et 120*, *et 121*, *et 122*, *et 123*, *et 124*, *et 125*, *et 126*, *et 127*, *et 128*, *et 129*, *et 130*, *et 131*, *et 132*, *et 133*, *et 134*, *et 135*, *et 136*, *et 137*, *et 138*, *et 139*, *et 140*, *et 141*, *et 142*, *et 143*, *et 144*, *et 145*, *et 146*, *et 147*, *et 148*, *et 149*, *et 150*, *et 151*, *et 152*, *et 153*, *et 154*, *et 155*, *et 156*, *et 157*, *et 158*, *et 159*, *et 160*, *et 161*, *et 162*, *et 163*, *et 164*, *et 165*, *et 166*, *et 167*, *et 168*, *et 169*, *et 170*, *et 171*, *et 172*, *et 173*, *et 174*, *et 175*, *et 176*, *et 177*, *et 178*, *et 179*, *et 180*, *et 181*, *et 182*, *et 183*, *et 184*, *et 185*, *et 186*, *et 187*, *et 188*, *et 189*, *et 190*, *et 191*, *et 192*, *et 193*, *et 194*, *et 195*, *et 196*, *et 197*, *et 198*, *et 199*, *et 200*, *et 201*, *et 202*, *et 203*, *et 204*, *et 205*, *et 206*, *et 207*, *et 208*, *et 209*, *et 210*, *et 211*, *et 212*, *et 213*, *et 214*, *et 215*, *et 216*, *et 217*, *et 218*, *et 219*, *et 220*, *et 221*, *et 222*, *et 223*, *et 224*, *et 225*, *et 226*, *et 227*, *et 228*, *et 229*, *et 230*, *et 231*, *et 232*, *et 233*, *et 234*, *et 235*, *et 236*, *et 237*, *et 238*, *et 239*, *et 240*, *et 241*, *et 242*, *et 243*, *et 244*, *et 245*, *et 246*, *et 247*, *et 248*, *et 249*, *et 250*, *et 251*, *et 252*, *et 253*, *et 254*, *et 255*, *et 256*, *et 257*, *et 258*, *et 259*, *et 260*, *et 261*, *et 262*, *et 263*, *et 264*, *et 265*, *et 266*, *et 267*, *et 268*, *et 269*, *et 270*, *et 271*, *et 272*, *et 273*, *et 274*, *et 275*, *et 276*, *et 277*, *et 278*, *et 279*, *et 280*, *et 281*, *et 282*, *et 283*, *et 284*, *et 285*, *et 286*, *et 287*, *et 288*, *et 289*, *et 290*, *et 291*, *et 292*, *et 293*, *et 294*, *et 295*, *et 296*, *et 297*, *et 298*, *et 299*, *et 300*, *et 301*, *et 302*, *et 303*, *et 304*, *et 305*, *et 306*, *et 307*, *et 308*, *et 309*, *et 310*, *et 311*, *et 312*, *et 313*, *et 314*, *et 315*, *et 316*, *et 317*, *et 318*, *et 319*, *et 320*, *et 321*, *et 322*, *et 323*, *et 324*, *et 325*, *et 326*, *et 327*, *et 328*, *et 329*, *et 330*, *et 331*, *et 332*, *et 333*, *et 334*, *et 335*, *et 336*, *et 337*, *et 338*, *et 339*, *et 340*, *et 341*, *et 342*, *et 343*, *et 344*, *et 345*, *et 346*, *et 347*, *et 348*, *et 349*, *et 350*, *et 351*, *et 352*, *et 353*, *et 354*, *et 355*, *et 356*, *et 357*, *et 358*, *et 359*, *et 360*, *et 361*, *et 362*, *et 363*, *et 364*, *et 365*, *et 366*, *et 367*, *et 368*, *et 369*, *et 370*, *et 371*, *et 372*, *et 373*, *et 374*, *et 375*, *et 376*, *et 377*, *et 378*, *et 379*, *et 380*, *et 381*, *et 382*, *et 383*, *et 384*, *et 385*, *et 386*, *et 387*, *et 388*, *et 389*, *et 390*, *et 391*, *et 392*, *et 393*, *et 394*, *et 395*, *et 396*, *et 397*, *et 398*, *et 399*, *et 400*, *et 401*, *et 402*, *et 403*, *et 404*, *et 405*, *et 406*, *et 407*, *et 408*, *et 409*, *et 410*, *et 411*, *et 412*, *et 413*, *et 414*, *et 415*, *et 416*, *et 417*, *et 418*, *et 419*, *et 420*, *et 421*, *et 422*, *et 423*, *et 424*, *et 425*, *et 426*, *et 427*, *et 428*, *et 429*, *et 430*, *et 431*, *et 432*, *et 433*, *et 434*, *et 435*, *et 436*, *et 437*, *et 438*, *et 439*, *et 440*, *et 441*, *et 442*, *et 443*, *et 444*, *et 445*, *et 446*, *et 447*, *et 448*, *et 449*, *et 450*, *et 451*, *et 452*, *et 453*, *et 454*, *et 455*, *et 456*, *et 457*, *et 458*, *et 459*, *et 460*, *et 461*, *et 462*, *et 463*, *et 464*, *et 465*, *et 466*, *et 467*, *et 468*, *et 469*, *et 470*, *et 471*, *et 472*, *et 473*, *et 474*, *et 475*, *et 476*, *et 477*, *et 478*, *et 479*, *et 480*, *et 481*, *et 482*, *et 483*, *et 484*, *et 485*, *et 486*, *et 487*, *et 488*, *et 489*, *et 490*, *et 491*, *et 492*, *et 493*, *et 494*, *et 495*, *et 496*, *et 497*, *et 498*, *et 499*, *et 500*, *et 501*, *et 502*, *et 503*, *et 504*, *et 505*, *et 506*, *et 507*, *et 508*, *et 509*, *et 510*, *et 511*, *et 512*, *et 513*, *et 514*, *et 515*, *et 516*, *et 517*, *et 518*, *et 519*, *et 520*, *et 521*, *et 522*, *et 523*, *et 524*, *et 525*, *et 526*, *et 527*, *et 528*, *et 529*, *et 530*, *et 531*, *et 532*, *et 533*, *et 534*, *et 535*, *et 536*, *et 537*, *et 538*, *et 539*, *et 540*, *et 541*, *et 542*, *et 543*, *et 544*, *et 545*, *et 546*, *et 547*, *et 548*, *et 549*, *et 550*, *et 551*, *et 552*, *et 553*, *et 554*, *et 555*, *et 556*, *et 557*, *et 558*, *et 559*, *et 560*, *et 561*, *et 562*, *et 563*, *et 564*, *et 565*, *et 566*, *et 567*, *et 568*, *et 569*, *et 570*, *et 571*, *et 572*, *et 573*, *et 574*, *et 575*, *et 576*, *et 577*, *et 578*, *et 579*, *et 580*, *et 581*, *et 582*, *et 583*, *et 584*, *et 585*, *et 586*, *et 587*, *et 588*, *et 589*, *et 590*, *et 591*, *et 592*, *et 593*, *et 594*, *et 595*, *et 596*, *et 597*, *et 598*, *et 599*, *et 600*, *et 601*, *et 602*, *et 603*, *et 604*, *et 605*, *et 606*, *et 607*, *et 608*, *et 609*, *et 610*, *et 611*, *et 612*, *et 613*, *et 614*, *et 615*, *et 616*, *et 617*, *et 618*, *et 619*, *et 620*, *et 621*, *et 622*, *et 623*, *et 624*, *et 625*, *et 626*, *et 627*, *et 628*, *et 629*, *et 630*, *et 631*, *et 632*, *et 633*, *et 634*, *et 635*, *et 636*, *et 637*, *et 638*, *et 639*, *et 640*, *et 641*, *et 642*, *et 643*, *et 644*, *et 645*, *et 646*, *et 647*, *et 648*, *et 649*, *et 650*, *et 651*, *et 652*, *et 653*, *et 654*, *et 655*, *et 656*, *et 657*, *et 658*, *et 659*, *et 660*, *et 661*, *et 662*, *et 663*, *et 664*, *et 665*, *et 666*, *et 667*, *et 668*, *et 669*, *et 670*, *et 671*, *et 672*, *et 673*, *et 674*, *et 675*, *et 676*, *et 677*, *et 678*, *et 679*, *et 680*, *et 681*, *et 682*, *et 683*, *et 684*, *et 685*, *et 686*, *et 687*, *et 688*, *et 689*, *et 690*, *et 691*, *et 692*, *et 693*, *et 694*, *et 695*, *et 696*, *et 697*, *et 698*, *et 699*, *et 700*, *et 701*, *et 702*, *et 703*, *et 704*, *et 705*, *et 706*, *et 707*, *et 708*, *et 709*, *et 710*, *et 711*, *et 712*, *et 713*, *et 714*, *et 715*, *et 716*, *et 717*, *et 718*, *et 719*, *et 720*, *et 721*, *et 722*, *et 723*, *et 724*, *et 725*, *et 726*, *et 727*, *et 728*, *et 729*, *et 730*, *et 731*, *et 732*, *et 733*, *et 734*, *et 735*, *et 736*, *et 737*, *et 738*, *et 739*, *et 740*, *et 741*, *et 742*, *et 743*, *et 744*, *et 745*, *et 746*, *et 747*, *et 748*, *et 749*, *et 750*, *et 751*, *et 752*, *et 753*, *et 754*, *et 755*, *et 756*, *et 757*, *et 758*, *et 759*, *et 760*, *et 761*, *et 762*, *et 763*, *et 764*, *et 765*, *et 766*, *et 767*, *et 768*, *et 769*, *et 770*, *et 771*, *et 772*, *et 773*, *et 774*, *et 775*, *et 776*, *et 777*, *et 778*, *et 779*, *et 780*, *et 781*, *et 782*, *et 783*, *et 784*, *et 785*, *et 786*, *et 787*, *et 788*, *et 789*, *et 790*, *et 791*, *et 792*, *et 793*, *et 794*, *et 795*, *et 796*, *et 797*, *et 798*, *et 799*, *et 800*, *et 801*, *et 802*, *et 803*, *et 804*, *et 805*, *et 806*, *et 807*, *et 808*, *et 809*, *et 810*, *et 811*, *et 812*, *et 813*, *et 814*, *et 815*, *et 816*, *et 817*, *et 818*, *et 819*, *et 820*, *et 821*, *et 822*, *et 823*, *et 824*, *et 825*, *et 826*, *et 827*, *et 828*, *et 829*, *et 830*, *et 831*, *et 832*, *et 833*, *et 834*, *et 835*, *et 836*, *et 837*, *et 838*, *et 839*, *et 840*, *et 841*, *et 842*, *et 843*, *et 844*, *et 845*, *et 846*, *et 847*, *et 848*, *et 849*, *et 850*, *et 851*, *et 852*, *et 853*, *et 854*, *et 855*, *et 856*, *et 857*, *et 858*, *et 859*, *et 860*, *et 861*, *et 862*, *et 863*, *et 864*, *et 865*, *et 866*, *et 867*, *et 868*, *et 869*, *et 870*, *et 871*, *et 872*, *et 873*, *et 874*, *et 875*, *et 876*, *et 877*, *et 878*, *et 879*, *et 880*, *et 881*, *et 882*, *et 883*, *et 884*, *et 885*, *et 886*, *et 887*, *et 888*, *et 889*, *et 890*, *et 891*, *et 892*, *et 893*, *et 894*, *et 895*, *et 896*, *et 897*, *et 898*, *et 899*, *et 900*, *et 901*, *et 902*, *et 903*, *et 904*, *et 905*, *et 906*, *et 907*, *et 908*, *et 909*, *et 910*, *et 911*, *et 912*, *et 913*, *et 914*, *et 915*, *et 916*, *et 917*, *et 918*, *et 919*, *et 920*, *et 921*, *et 922*, *et 923*, *et 924*, *et 925*, *et 926*, *et 927*, *et 928*, *et 929*, *et 930*, *et 931*, *et 932*, *et 933*, *et 934*, *et 935*, *et 936*, *et 937*, *et 938*, *et 939*, *et 940*, *et 941*, *et 942*, *et 943*, *et 944*, *et 945*, *et 946*, *et 947*, *et 948*, *et 949*, *et 950*, *et 951*, *et 952*, *et 953*, *et 954*, *et 955*, *et 956*, *et 957*, *et 958*, *et 959*, *et 960*, *et 961*, *et 962*, *et 963*, *et 964*, *et 965*, *et 966*, *et 967*, *et 968*, *et 969*, *et 970*, *et 971*, *et 972*, *et 973*, *et 974*, *et 975*, *et 976*, *et 977*, *et 978*, *et 979*, *et 980*, *et 981*, *et 982*, *et 983*, *et 984*, *et 985*, *et 986*, *et 987*, *et 988*, *et 989*, *et 990*, *et 991*, *et 992*, *et 993*, *et 994*, *et 995*, *et 996*, *et 997*, *et 998*, *et 999*, *et 1000*, *et 1001*, *et 1002*, *et 1003*, *et 1004*, *et 1005*, *et 1006*, *et 1007*, *et 1008*, *et 1009*, *et 1010*, *et 1011*, *et 1012*, *et 1013*, *et 1014*, *et 1015*, *et 1016*, *et 1017*, *et 1018*, *et 1019*, *et 1020*, *et 1021*, *et 1022*, *et 1023*, *et 1024*, *et 1025*, *et 1026*, *et 1027*, *et 10*

soule, in *Oratio de laudibus Gorgonae*, 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 *Islam*, he faith, Hearc alle O thou soule of Great Confession, if thou have any sense, percevance, or understanding [*si sis sensu*]. And in his oration upon *Basil*, he likewise faith, that *Basilis* soule is in heaven and there offereth sacrifice as I suppose [*in qua*]. And in his Epitaph, uppon his father, he faith; Hecdotus now more good with his intercessiōn, then he did in al 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 *Nepenthe* his Epitaph. Whatsoever I say (quoth he) let hem muce, because he heareth not: and yet a little after he faith, that he is amongst the quires of Angels. So *Augustine* in his booke of the care for the dead, cap. 16. leaveth it undetermined, whether the dead martyrs do helpe us or no, and addeth, that their shinges passe our understanding. And cap. 13. he prooveth by Scripture, and namely out of *Ezechiel* the 63. 16. that the Saints kn̄w not what is done here below. And in his comment upon the 108. *Psalme*, hee dares not ḡant 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 *Angustines* works, capite 29. are in a 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 Apostle did for her, meaning the woman of Canaan) yet shall weebe fooner heard when we pray for our selves, saith *Theophilus*, in *Mastibm*, 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, Iustine Martyr quæst. 60. & quest. 1*
76. *Origenensem, sepius, in Lector & lib. 2. pars arch. Cyprioforum libro. 39. in 1 Corin. 28. in Heb. Theodorus in Hebr. 11. Thespiophilus, in Heb. 11. Eusebius, in Lec. capite 3. 6 and 23. Aretas, in Apocal. capite 6. Vetus, in Apocalibidem. Leontius libro 7. capite 21. Hilary, in Psal. 128. Prudentius. Hymne de exaudi, defensior. Ambroſe de Cain libro secundo, cap. 3. & de bono mortis. Augustinus, Retraſit libro primo, capite 14. pſſo 3. ad Formulationem. Enchiridio, capite 108. de Genſis ad litteram, libro 12. capite 25. de civitate Dei libro duodecimum, & in Psal. 36. And Bernard alio, Ser. de omnibus Santi. serio, & Serio quart. Here it must needs follow that the Fathers either doubted of the intercession of Saints, or else contradicted themselves.*

And in the same manner it may bee concluded that so they held *Limbis 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 general intercession for the Church, not for this or that particular man: and this intercession our Church doth very willingly acknowledge. As for that particular intercession of particular Saints, for particular men, it was not so fone beleeveth, but was first of all drawnne out of dreams, and rised out of revelations. *Eusebius* in his historie, libro sexto, cap. 4, telleth, that *Patrasimene* (as it was reported) three dayes after her martyrdome, appeared to *Basilios* in the night, setting a crown upon his head, and telling him that shee praied unto the Lord for him. And one *Apolo* in a revelation saw one of his dead brethren making intercession for him : this is recorded by *Polladas*, in Hisfor. Patrum cap. 52.

5 The Fathers teach that the Saints doe make intercession for us not only openly, by prayer, but also mystically, namely by meriting. The merits of the mother, faith *Anselmo libro De excelentia Mariae*, doe make intercession to obtaine her audience. That whichwe cannot bring to passe by our owne power, faith *Ser. spif. 119.* wee heare may bee obtained by the merits of the blessed and perpetuall Virgin. Believe (faith *Bono. Angeli. Serm. secunda de S. Marco*) that whatsoever you pray for by Saint Markes merits, shall obtaine it. So the author of the epistle unto *Paula* and *Eusebium in Hieronimi* workes of the assumption of Mary, faith thus of Mary. Let her commend us, with her merits, and syde, and assist us with her prayers, that wee also may bee found worthy in her commendations. The Saincts (faith the Master of the sentences, *libro quarti, distinzione 43. litter. G.*) doe make intercession for us, both in their merits and in their affection. Yea the Fathers sometimes give but too much unto the intercession of the Saints. So faith *Servus Sulpius de Saint Martin*, *epistola secunda*, that that was his only, and his last hope, that he could not possibly obtaine by himselfe, he shold merit and deserve it by *Mariam* intercession. We trust and believe (faith *Lor. Serm. 1. in natale Petri. & Pauli*) — that to obtaine Goddianthropy, wee must have continuall aide and assistance by the prayers of our especiall paracels, that howeight our owne sinnes doe weight us downe, somuchas a peoples merits may life and raise us up againe, I trust (faith *Profer. lib. De promiss. & preci. Hymn. Dei*) wee be surely cleansed from all my sinnes by the prayers of the Saincts. *Gregory of Ierusalem quarto. vita Santi Martini in Prolog.* faith that the Saincts by their intercession doe procure the evenghast punishmentments to bee exguished, and the languish of ones offences to bee cured. And in the Fathers we shall finde the Saincts our intercessours in terceitours.

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reverence w^t God. For so *Adrian* the first, A
Eusebius, *Ambrose*, *Irenaeus*, laud that the Images
of Christ's Ministers are to bee worshipped. Be-
cause it is certaine, that they are the servants
of God, and doe continually offer up^r their
prayers. And therefore I will not Denie for
you, that doe honour them here below.

6 That can bee no lovation of the dead prayse to have beeke in the Church from Christ unto 350 yere after. For in all the Worke of the Fathers that wrote with this intent no man is able to shew any one of them commandement or precept, nor any other example for lovation of Saints.

This Invocation beginne first to bee brought into use in the Catholike Churche, about the yeare of Grace 308, arising out of a custome of the vulgar people, and some mens private devotione. For the Particulus of these cities do well how the Saints were invocated, but do not teach that they are to be invocated. Nay if their more serious disquisitions and Scrutinies they doe reprehend the invocation of the Saints. All your voweys, all prayres, all interpellations, and all our thankesgivings (which originate in Christ, *qui quinto*) are to be directed unto God the Lord, and all honour them for imitation sake, but not to worship them for religion sake. And *Dicitur*. *De libro 22. capite 10.* hee saith, We doe not build temples unto our Martyrs, as unto Gods; But we set up memorials for them, for them departed, whiche souls doe live in rest with God. Nor doe we set up any altars to sacrifice unto them, but we offer our sacrifice unto one only God, both theirs and ours; At which sacrifice they are named in their order; as men of God, who have conquered the world by confessing of him, but they are not invoked of the Priest that sacrificeth.

1. The invocation which was used in the offices "was" properly a Dialogue or conference, with those that were present; how they were present, either by the hands of themselves (which should be used in concord), or by their agents (which opinion and practice was held). Now it was evidently used in these offices, as it was in the persons in the places of the "Martyrdom," and some believed (indeed every where) that both these confraternities, *Dalmatian* and *Macedonian*, had a brother brotherhood, and a general assembly in some place (not far from Rome) which in those confraternities were present when the said
parted

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parted, but as oratours use to doe, speake unto them by a figure called *Protopopria* (a faining of a person where none is) although they were present; and make some wifhes, but no prayri unto them; as when wee Englishmen playing at bowles, doe in our play bid one bowle runne, or rubbe, &c. So speakeith *Nazarius* unto the Palseover. A great and holy Palseover, exhortation or cleaner of the whole world; for I talke with thee as with a living creature, &c. And *Injells*, i. in *Itali-*
num, Hear O thou soule of Great *Confan-*
tione, or rather *Confassione*, for *Confassione* died when *Italian* was about three years old. *Iaco-*
bis Bill, anno. 2, in *hunc Orat*, if thou have any intent: and a little after; What is this, O thou most divine Emperor? For I am for-
ced to exhortate with him, as if he were here present, and heard me, though indeed he be with God. And in his second Invectiue he calleth unto *Iulian* being dead and dam-
ned in hell. And after this manner *Dionysius*
Aeropagita Hierarch.eccle.cap. 3. part. 5. or the author of that work under his name, hath a rhetorical exclamation unto Christ being represented in the bread. And *Vidor* in his booke of the *Vandal* persecution, speaketh unto the Patriarches, Prophets, and Apo-
lytes: And *Hieron* in his epitaph of *Paula* saith: Farewell O *Paula*, and by thy prayers helpe the deceipteage of him that doth hon-
oure thee: In which words there is no invoca-
tion, but an *apostrophe* whereby he speakeith unto her being dead; as though she were present with him. And the same Father in *Hi-*
barina life, saith thus of *Confassione*: Shee was
wont to watch whole nights in her sepulcher,
and speake to him as if he were presente, to
further her prayers. And *Melisinda* likewise, O-
ration in *S. T. bretorum*. Those that beholde
faire bridle embrase — as though the body
were living and flourishing, using the eyes
ears, mouth, and instruments of al the sens.
And those powring oure teates of love and
duty unto the Martyrs, as though he were li-
ving and presente, they offer up their humble
prayers unto him, to be an interceour for
them, increasing hym a fouldour of God,
and calling upon hym as one that obayneth
when he pleaseth. So *Clerigorum Orat. in Ba-*
bylum. If any man, saith he, but stand by
their sepulchers, — the very sight of the
coffins, invading his soule, doth pervert it,
and stinche it up, moving therin such an
affection, that hee decimish them that lie therin
buried, to be visibly present with him, and of-
fering their prayers together with hym. Now
that it was commonly believed, that the
Martyrs soules were still present at their se-
pulchers, as when they would, *Hinc my re-*
prehensione of Virgilius (who denied this)
doth plainly testifie. These, saith *Hieron*, are
Mylium, i. a. doctoresse that the soules
of the Apostles and Martyrs are placed si-
cher in their tombs before, or the places of re-

pose, or under Gods altar, and that they can-
not bee present at their tombs, and where
themselves please; and he answereith him
thus: If the Lambe bee everywhere, then
those that are with the Lambe must be belie-
ved to be everywhere. And seeing the devils
and evill spirits do wander all over the world,
and through their too great cleritie are eve-
rywhere 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 Instal.*
Mary. Taurinensis, saith: All the Saints are
everywhere, and assist all men — 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 enter-
taine us when we leave our bodies. And the like
sayng hath *Seruus Sulpitius S. Martin*
epif. 2. Hee is present (saith he) with all that
talk of him, and standeth by them all. But
that this is very boldy affirmed, and weakly
concluded, who feeth not? Though for ex-
cuse sake wee may say that these Writers used
ubiq. for *Passim*, or ubiliter.

9. The Fathers in their prayers and com-
munion accustomed to recite the names of
the Martyrs and other Saints, desiring God
to willall to grant them this or that by their in-
tercessions or intercessions. When we offer this
sacrifice (saith *Cyril. Catechis.*) wee make
mention of them that are departed before us,
that God may receive our prayrs by their
intercession. Therefore at the Communion,
saith *Angulifines* loc. trist. 84. wee mention
not, them's 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 *Iacobus*, *Basil*,
Cyprian, or that of the Church of Rome.
But their publike prayers, (as also many o-
ther private ones) were but certaine vowes
and desires, that the prayrs which they be-
lieved the Saints did offer up for the whole
Church, might bee beneficial unto them be-
fore God, as *George Cassander* did verie well
obserue. Such also in the vowe of *Prudentius* in
lib. ap. syrus, in his hymn. 10. concerning the
punishment of *Romanus* the Martyr.

Would I might chance among the Goates to
stand,
and bee discern'd by all on the right
hand;
And that as his intercessor the King should
say:
Romanus knell, bring me that Kidd
away:
Be a lamb, and cleashed with my
meall, etc.

10. The Fathers, especially those after the
400 yeares, have greed in the invocation of
Saints, yeare gruity even of herselfe, for
they

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they doe sometimes put their faith, hope, and
trust in them. So erred *Paulinus* speaking up-
to *Epolix* In p[ro]p[ter] 3.

Opimus, that God would pardon me for sin-
nes, for thy intercessors, and mortys.

Antonius, that God would pardon me for sin-
nes, for thy intercessors, and mortys.

Adrianus, that God would pardon me for sin-
nes, for thy intercessors, and mortys.

Andronicus, And a little after,

Adrianus, And a little after,

Andronicus, And a little after,

Adrianus, And a little after,

Andronicus, And a little after,

Adrianus, And a little after,

Andronicus, And a little after,

Adrianus, And a little after,

Andronicus, And a little after,

Adrianus, And a little after,

Andronicus, And a little after,

Adrianus, And a little after,

Andronicus, And a little after,

Adrianus, And a little after,

Andronicus, And a little after,

Adrianus, And a little after,

Andronicus, And a little after,

Adrianus, And a little after,

Andronicus, And a little after,

Adrianus, And a little after,

Andronicus, And a little after,

Adrianus, And a little after,

himselfe, which is better then all these, with
their purchases.

11. The use of invocation, which in el-
der times had beene but private mens cus-
tome, about the 500 year began to become
publicke: for then begayne *Petrus Grecorus*
to baffle the invocation of Saints, amongst
the prayrs of the Church: for hee scolded his
invocation to name the Virgin *Mary*, and coin-
vocating her drivynge them in every prayer, M-
ary, Mary, I. sayes. And about the 600.
yeare, *Gregorius* great commandred a la-
teyn to be publickly sung, where in all the
Saints were invoked. So that the com-
memoration of the Saints was then turned
into invocation.

12. This opinion of *Invocation* of Saints
had a large part of the original error creare,
villains, doubtful and uncertain revelations,
yeare, and was most of all confirmed, by *Isaac*
means. It tell us, that *Sixtus. De reg. I.*
lib. libro. 1. that whiche lovere the Image
(of the Virgin *Avery*), was caſtred, the mor-
tal penitence of the heare did depaſt & good-
ment followed, the which blessing all men
giving thankes, an Angel was sent out of
heaven, speaking unto the blessed Virgin, in
these words: Rejoyce O Queen of heaven,
alleluia, because ſee whom thou deſer-
te to bear alleluia, is riua againe according
to his word, alleluia, which ſpeech, when
Gregorius heard, being forth with imprefed by
the holy Ghost, hee thus concluded: pray
for us unto God, alleluia, ad ann. 520. So one
Chrysostoma a Germane, penitent for his luſt,
comming unto *Rome*, *Hildibrand* then
Pop[er], commanded him to weare a coate
of myrtle in stead of his shirt, and fastened with
five chaunes: giving him ſcald letters, con-
traing the catalogue of his ſinnes, and com-
manding him to gaſt viſt all the holly places
of the earth, to try if hee could obtaine any
pardon or remifion for his ſinnes. — When
he had continued in prayer from the first
hour of the day, untill the night, (at *Saint*
Sixtus the kings tomb in *Hungary*) falling
into a dead ſleep before the altar, the holly
king appeared unto him. And my friend
(quothice) thayll obtayne pardon of
unto God, alleluia, alleluia, alleluia, alleluia,
and unto my ſon *Emperour* tomb, which is here
hard by, and hee by his virginity hath de-
vered cheife favour with God. He awaking
out of his dreame, invocath the name of
that Saint, & ſee for then thought, his chaunes
wherewith hee was bound, bantall in pieces
his letters opened of themselves (the ſeale
being broken up) wherin therewere four
lines, no not one letter to be read or ſeen,
and from that time forward, that chappell
was had in ſuch reverence, that men came
unto it from the farthest countries, *Benignus*
lib. deod.

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

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and then Adrian took up this authority. And Alexander the third after him confirmed it in his decree, cap. 1. *Extra. dereliquit Statuta.*

14. The distinction of religious worship into *Dulia* (godd-worship) and *Latria*, (God-worship) the Apostles never knew, nor the Greek Fathers, nor the Latines for at least 400. years after Christ. For the Scripture in divers places ascribeth *Latria* (in the greek translation) unto men: *Deut. 18.4.5. Levit. 17.3.* and in other places *Dulia* is ascribed unto God. *Ruth. 16.18. So Augustinus granfeti: Latria and men, de civitate. Dni. lib. 10. cap. 2. and denie them religious *Dulia*, & *latria*. c. 2.*

15. Wee honour the Saints (with lies) with charity, notwithstanding service, that is *Dulia*. And here observe first, that *Augustinus* denies *Dulia* unto Saints. And *quod. 94. Exad.* hee giveth both *Latria* & *Dulia* unto God, *Latria* as to God, *Dulia* as to the Lord. Secondly, by *Latria* and *Dulia* he distinguisheth religious worship from civilis deoivit. *Dei. lib. 10.6. 1. & 4.* Thirdly, *Latria* is alwaies used in the Scripturis for service; as he affirmeth, much lefft that it shold bee any thing more then *Dulia*, *de civitate. lib. 1. c. 1. & 1.7. c. 2. & 1.10. c. 1. & 4.* Indeed *Dulia* (service) that is service used in a civil state, was alwaies received, and so ought to be still by all men, *Dei. lib. 5. 1. 3.* But that *Dulia* which is higher then civil worship, was not given to men for 400. years after Christ. And no wonder: for *Dei. lib. 1.* is commonly a greater thing, and used for servitude without any wages, because he that serveth is in another's power. But *Suidas* (with *Capit. Index. lib. 10. cap. 10. 2.*) that the word *Latria* signifieth a service for hyre. Hereupon *Petrus de tract. part. 1. confid. 7.* disproveth the name *Dulia* being raign for saint worship, because he will have it given unto God, not unto men, as they are Gods seruants: unless you take the name of service metaphorically, and not properly. So *Lawrence Valley*, and *Lodwick Uives*. In *August. de civ. Dei. libro. 10. cap. 1.* doe bothe take *Latria* and *Dulia* for one thing, and in one sente. Wherefore this distinction was invented by men of the later ages, which indecede *Bellarinus* doth acknowledge. How bee it, it is in *Bedevpon Lake*, in *cap. 4.* and in *Lambard*, and all his followers, in *Statuta lib. 3. dist. 15.*

16. That Christs Image is to be worshipped with *Latria*, is denied by many. As by *Hiericus. Quodlibet. 1. q. 6.* (whiche faith it must be worshipped but with *hypocritia*) *Albertus Magnus. In Maria. cap. 81. Francis Maita. in 3. tom. dist. 9. Gabriel. lib. 49. in Commun. et Performatio. his booke de traditionibus patrum. 3. The second Nicene Council. Athanasius. & 3. giveith worship unto Images, but denie them *Latria*: and this *Latria* was not given unto Christs Image for 1000. years after him. This doth *Catherinus* freely confess in his booke *de Imaginum calce*, where also hee*

affirmer, that *Thome* never read that council of Nice.

16. The Glass (or Idea) of the Trinitie wherein the Saints are said to see our prayers, is a mere fiction, unknowen unto the Fathers for the space of many ages after Christ. *Augustinus* 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 proof thereof that of Baye the 63. 16. *Abraham* hath not known us: and that of the Kings 2. *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 expositly affirme, that the Saints were preuent with those that called upon them, and therefore hee 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. quech. 3. *Sat. quodlibet. 13. art. 3. cor. 8. & Catech. In Thome. 3. art. quech. 10. art. 2.* but only in their proper kinde by particular revelation.

17. The worshipe given unto the Saints, whereof the Fathers commonly speake, was a worshipe, of love, societie, veneration, and honouring of them, in imitation, gratulation, esteemme, praeife, and holy remembrance of them, belonging unto the seconde table: and not any religious worship or adoration: because that at first they were not worshipped with Churches, oblations, nor appoinited service, as they were afterwards, and are at this day in the Church of Rome. This doth *Augustine* testifi in three severall places, viz. In *Ps. 88. De civitate. Dei. 8. cap. 27. contra Faust. libro. 2. capite 4. & 21.* and *Eusebius* likewise affirms it, *Hist. libro. 4. capite 15.* And *Alexander Alci. q. 92. memb. 1. art. 4.* disperthe, 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 obserue in him, *In confutatione super art. contra. 4. lib. 21.*

18. The vowe which now adays are made unto the Saints, were altogether unknowne till *Lambard* his time: for he doth define a vowe, dist. 38. lib. 4. to be a 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.

19. Before 170. years after Christ there were no memorie of Martyrs kept in Churche: nor many prayers, offerings, or sacrifices for the dead, until 200. years after the passio;

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The first mention of them is in *Tertullian*, and they had their beginning from traditiones as he affirmeth in his booke *de mortuorum missione. 13.* Of chace and other orders (saith hee) if you require the reasons, you shall finde no Scripture for them, tradition will be pretended, for the increased custome for the conformer, and stich for the keeper hereof.

2. The Fathers of the first 400. yeares were

of opinion, that we must pray for all the dead; even for the sinfull (and the damned): yet are we 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 corruptio hereof, yet now in that sense the Papists now doe hold it.

3. The Sacrifices (saith *August. Enchir. 11. 10.*) eyther of the Mass, or of almes-deeds, are propria-
tions for the dead which were not very wicked: and for the very wicked, they are meanes (sinthee doubtfully) to make their damnation the more tolerable.

4. And so holdeth *Prudentius*, lib. *Carmen remissum*, in hymno. 5. ad incensum cerei pascit.
Tearke that night, wherein our Lord arose
From the Acheronike lake she cage of woes,
The tormentes of th'afflicted Christ doth stay,
And all the damned crue keepes holy-day.

5. And a little after:

Then hell doth flamber in soft punishment:
And all the soules in that waste prison pent,
Rejoice in strife: the fire then burns not sore,
Nor boyleth floods with sulphure, as before.

6. Of these prayers *Chrysostome* speaketh very doubtfully, *Hom. 3. in Philippi. Say. I pray thee, (quoth hee) 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 whilethey 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 do for all the living, for theves and robbers, because perhaps there may bee some conversion of them. And in this manner doubteth hee in divers places, *viz. Hom. 69. ad pop. Antioch. & 70. Againe. Hom. 21. in Act.**

If we doe offer (saith hee) continual prayers, and give continuall almes for him, though hee be unworthy of them, yet God will bee more pacified towards us. — *Ad Hom. 32. in Mat. Vno* thy dead sonne give his due, that therewer he may cleane away his spots of sinne from him. So *Epiphanius Hars. 75. contra Arianum*. Let us solemnize the memorie of all the just, the Prophets, Patriarches, 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.

7. The Fathers prayed for the dead, nor that they might have remission of their sins, as touching the temporall paines of Purgatory (for they prayed for all the dead in general without exception; as *Cyril testifies. e. g. Myf.*) wherefore their prayers were made for other

beneft the dead, although they doe not take away the guilt of the whole fault. *Duns Scotus. Quid. de fidei agnitione.* bringeth in certaine examples to prove that the prayers of the faithful doth in some part helpe the unfaithfull, and such as are changed into everlasting tormentes. And yet in the same place speaking of the opinion, whether the soules of the Christians may by almes-deeds bee relieved of their paines, and so the freeing of the ungodly out of hell, he saith thus: But we definie or determine nothing of this by reason of such brotherly love. And a little after: Then is there no time to seeke helpe for every man shall bear his owne burthen: but now is the time of aid, now is the time of iherete, now is the time of reconciliation.

8. *Anthimus de vita prom. l.c. 5.* is understande whether prayers for the dead are of efficacie or no: and if he beleved that his soule was helped by the Martyrs miseries, this belike was a kinde of supplication, and helped him thus way, if he had any helpe any way. And *ibid.* he affirmeth these prayers to be according unto theuse of the Church. After the same maner 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 *Territorium* in his booke *de castitate & monogamia*. But there were none that disallowed of these prayers, as *Gratian* can testifie, *i. 3.9. cap. 19. prof. in one place citing Fleron in Gal. 6.* saying thus: In this life we may help one another by prayers, or by good counselle: but when we come before the judgement seat of Christ, then neyther *Iob. Daniel*, nor *Noe* can speake for any man, but every man must carry his owne burthen. And *Petri Clamatentis. l. ad Potrebri* 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 injurie a Martyr, that prayeth for him.

9. 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. lib. 4. cap. 4.* saith, We offer continual sacrifice for them. And *Epiphanius Hars. 75. contra Arianum*. Let us solemnize the memorie of all the just, the Prophets, Patriarches, 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.

10. The Fathers prayed for the dead, nor that they might have remission of their sins, as touching the temporall paines of Purgatory (for they prayed for all the dead in general without exception; as *Cyril testifies. e. g. Myf.*) wherefore their prayers were made for other

other reads, and namely, to shew their zeal unto them, & their deuote commandment unto God. So doth Ambrose concerning his brother *Sergius*, in a speech unto *Augustines*, (Almighty God,) dove I committed my innocence? wherefore have I done after my sacrifice? Graciously and favourably accepte of a brothers gift, and a priests ministrations. Now lest we should oppule him to be in Purgatory, he had said before, He is entered into heaven, because hee believed on the word of God. And likewise upon the death of *Valentinianus*, he saith, No day shall be pealed 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 believe that he is gone up out of the deftert, that is, out of this barren and evill cilled earth, unto shofre sweete and pleasaunce 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 armes of the Saints. And yet before he had prayed for himselfe in these words: Graunt that consummatte repose unto thy servant *Theodosius*, that rest which thou hast prepared for all thy Saints. And in like manner *Augustinus* beeing about to pray for his mother *Monica*, Conf. libro 9, capite 13, faith, I believe O Lord that thou hast already fulfilled my request, but Lord approve my voluntary petition. So *Matheron* of *Weltminster* saith, that *Charles* about the yeare 797, wroote unto *Oskar* of *Mercia*, to command his subjects to make intercession for Pope *Adrian*: yet be addit, having no doubt that his soule is in rest, but onely to shew our most deare loue and affection unto him. 2. The Fathers prayed for the dead, to cherish the hope of the resurrection & the desire of halterring it on. So *Ambrosius* de *Valentinianus*, Wee pray thee Almighty God to raise up thicke two yong men (*Valentinianus* and *Gratian*) with a tymly resurrection, and reconcience their untimely coulfe of this life, with as timly a resurrection. 3. They pray for them, that their glory doe increase until the day of judgement, and that then their sinnes bee not imputed unto them. So sayth *Chrysostomus*, bmo. 32. in *Matt.* Dost thou think hee was corrupted in the corruption of sinne? Give him his own wherewith he may cleanse himselfe from the blots thereof. Dost thou think he departed in the purity of righeteousnesse? Give him of thine, that his reward and payment may bee the more ample. And the Fathers used to offer their prayes in this manner: Graunt we beseech thee (O Lord) that this offering may benefit the soule of blessed *Leo*. *Wintice Innocentius* the third, in his decretals, cap. Cum *Martha*, extra de celeb. misf. 4. They pray for them that their damnation

might be the more tolerable. So saith *Avg.* in his *Ecclesiasticus*, c. 110. & 114. They may think (at this present) that the pains of the damned souls at some certain 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 lib. epist. 19.* prayes for ease for a soule that was tormented in hell: and no marvell, since *Prudentius lib. Deuteronomio de Pafch.* (before him) durst affirm that such and such times
*The torments of the afflicted Ghosts doe stay,
And all the damned crue keepes holy day.*

Damascene affirmeth, *Orat. de defunctis.* that *Troyan* and *Falconero* were delivered out of hell by the prayers of *Graecy* and *Tela.* Wherefore these prayers were properly the vowes of such as wished them happiness; or else they were thanksgivings; and in these the Fathers regarded the fulnelle or end of the time, not the middest of it: for they believed 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 admition 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 Ecclastisica.* 7. And therefore the Fathers prayed for the dead for other ends, then the Papists now aduaies doe.

5 Offerings for the dead at the first were not sacrifices of expiation, but only Eucharistical, that is, thanksgivings, or banqueting, and gifts and legacieys of the dead unto the poore, given as almes, and as we liere in England call them *Doates;* as also they were foundinges of Churches and schools, or yearly annuitees bequeathed unto either of them.

When we celebrate the memory of the Saints (faith *Ephrem lib. de pmi cap. 2.*) if it be the true *Ephrem* whole booke we have. Let us remember the sickle, the widows, the Fathers, leffe, the poore, and the travellers. And here upon after the death of any one in the primitive Church, they sang *allelujah.* The breath was no sooner ouer her mouth (faith *Hilarius* in his Epiphany of *Fabulus*) but the report of it gathered the whole city together unto her funeral; —— the Psalms founded, and the *allelujah* resounding aloft, did shake the gilded roofs of the temple.

So *Epiphanius, Harsf. 75.* and *Chrysostomus Ad popl. Amiat. hom. 70. & hom. 4 in Hes.* affirme, that they used to carry lamps and tapers, and sing hymnes at the funerals of the dead.

ded; to signifie glory and prayse unto God, that had vouchsafed already to crowne the State deputed with felicity... Of this nature also was their offerings at marriages, at birth days, &c being all instituted for memories and gratulations, though afterward about Gregorius time, when superstition got head, they were all changed into recompenses of soliterous of Purgatory.

Therefore - Prayers for the dead, that they might be freed from their venial faults; and from that temporal punishment for their mortal sins; which they are to undergo in Purgatory, may never be taught nor admitted by the Fathers.

Justification.

Augustine; and the rest of the Fathers there that dispute against Pelagius do take *obligation* for an inherent faculty, or new obedience. ¶ Grace for the assistance of the holy Spirit: and to *justify*, for to make one from un-*just*. But indeed they hold with us, that his new obedience is not in this life *perfected*, and that we do *desire* God's judgments, and attain unto everlasting life only by the sole obedience of the death of Christ. *Look their exposition upon 2 Corin.* *vers. 14, 15, 16, 17, 18, 19, 20, 21.* ¶ For to faith Augustine, *Diversius ex scripturam S. Petri sententias*, — That may be, Gods righteausness in him, make her two things: Gods righteausness, and not ours: and she in him, and not in us. And in his booke *De Spiritu et anima*, cap. 26.

the justification declared unto us the sentence of the law, goes before them that fulfil it. Or else, it is said, they shall be justified, as if it were, laid dry before them for just, or accounted just. And so saith scripture, Rom. 4: 5, Epiph. 1: 20, capro. Good works does follow him that is justified, and no going before him that is to be justified. And again, Rom. 4: 22, Epiph. 4: 14. **Therefore**, Man being justified by electio, does thenceforth begine to live righteously. So saith scripture, Corin. 6: 11, Epiph. 3: 19. **For** Christ was reckoned for our sinnes taking upon him the shame of sinne; that we might have made God's righteousness in him in our owen forme in us. **Seven.** And so saith **Clement of Rome**, He made the just sinnes of the world make the sinnes just. **Eight,** he is not thus, but farre more powerfully. For he taught not the inequality, but the substance, of sinnes, as sinnes, as sinnes which we might be made (as I said) righteously; but his righteousnes did shew the righteousness of God, for his righteousness is of God, being made man without a worker. **Ninth.** As the scripture doth declare, he was not made in sinnes, but of sinnes he made him to sin. **Tenth.** Only upon account of his bestowings. **Eleventh.** In like

A manner : If thou hast believed in Christ, thou hast both fulfilled the Law, and farre more than it commandeth : for thou hast already received a faire greater righteousnesse. *And Antesime, in scand.* ad Corinthis capti quis. faith plainly : God made Christ sonne to us : that we might be made the righteousness of God in him. Hee therefore was made sinne as we are made righteousnesse: neither is that righteousness ours, but Gods (that is, it is not of our selues, but of God) non in our selues, but in him: as he was made sinne, not his owne sinnes but our sinnes was the sinne in himselfe, but in us. So Bernard, Sermon ad misis. *I comp. capti. 1. f. 15.* Furthermore, death is chased away by Christ's death, and Christ's justice is imputed unto us. And Epistola 190. Man hath anotheres justice affigged unto him, lacking his owne. — One mans satisfaction is imputed unto all. And in his 6^t. Sermon upon the Gantlers; Lord I will remember thy justice only, for it is also mine. For both are made righteousnesse unto me of God. Shall I be afraid that one cannot suffice for us both? it is no shote reaumt unsufficient to cover 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 doth acknowledge this imputat ve justice : as the *Antididagma* of Colendorf, p[ro]p[ter]one, and *alibetrum* pig[er]it him selfe, *controvers. secund.* ut a[re]te words. If we people formally and properly. We are not justified by our owne law[n]e nor charity, but by the onely justice of God in Christ, that onely justice of Christ being communicated unto us.

The Fathers howsoever they do speak differently, and undeniably of this place of justification, yet in their serious meditations, and when they were entangled with temptations, they never fledde unto any justicē by works, or unto any merits. Heark & heare by faith, Epist. 71. Let no man glory in his works, because no man is justified by his deeds; but he that hath justice hath living in him because Christ baptiseth him, is justified. It is therefore faith that driveth him through the blood of Christ, because happy is he that hath his sins forgiven him by pardon granted. And Augustinus teacheth, Confess. Chap. 1. 3. Woe also be unto the map of most execrable life, if ye shun his actions which exceed the measure of mercy. Ockle, Christ (which the ad Rom. lib. 1. v. 4.) did undergo punishment for us without any evil desert, that we might arrive unto grace by him, without any good deserte. And Iherem. 49. de Tempore 1. What is that Enterprize of judgmente, which layeth downe? Judgmente in judgemente, wisdome, no profit of all other shoulde be overrepassed me, and Iherem. 51. for whom will stande guilty, if thou enter him in judgemente with me; withoute standing in asseſment by mercie, rather

The Demonstration of the Probleme.

then of thy most easie judgement. And, *De gen. & lib. arb. cap. 50.* If that thy good deferts to God gifts, then doth not he crowne thy good deferts as thine owne deservings, but as his owne gifts. And, in *Psalme. 67.* The ungodly is justified by faith without anie good deferts of his works. Besides, *& de spir. & lib. arb. cap. 13.* Wee doe gather out of many exhortations, 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 resifted the devill strongly in this life, nor as a debt give to their works, but out of the bounteous grace of the most mighty and mercifull God. And in his Commentary upon the 52. Psal. If by himselfe the judgmet of God were sufficient, & if he should deal 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. 51.* affirmeth that those works of justice are not of themselves sufficient to merit perfect blis, unleesse that Gods mercy even in this will and dñe of justice, doe not impute the viciousnesse of mans motions and changes unto him. Let a man attaine unto perfeccyon never so much (saith *Hieron.* in *Ezech. lib. 14 cap. 46.*) yet shall he stand in need of mercy for al ih.: and cannot attaine unto the fulnesse of perfection by his merits in this life, but onely by Grace.

It is Gods purpose (saith *Primitius*, *in Reg. max. cap. 12.10.*) to justifie man, without any workes of the Law, or any other merits whatsoever, by faith alone: this is a wonderfull thing, saith *Saint Chrysostome*, *Sermon. Octau. in Roman. capite quarto.* that he who became famous for his worthy acts, could not bee justified by his good workes, but by his faith: herein is the power of faith mightily manifested. And so saith *Paulus*, *epist. ad Corin.* Although wee are able to keepe his commandement (with his helpe) yet ought wee perforce to acknowledge our unprofitable service, because wee cannot impute unto our selues a just execution of our duty, if wee keepe the commandement onely. And in the same sentence *Adriac* the Heremite in his booke *de Log. spiritu.* Whosoever wee beashewe thought worthie the washing of the new birth, wee doe not good workes for any retribution sake, but onely for the keeping of that punishe and cleanenesse which is committed unto us. And a little before, The kingdome of heaven is not a reward for any workes, but the amere grace of God prepared for his faithful seruants. And *Gregorie the great aliib.* *Act. libro. 9. capite 14. & libro. 21. capite 15.* doth not so affirme, that all maner justice would be found to be ineffectuall if God shoulde not stift judgement. And *de spir. & lib. arb. cap. 7.* This justice of ours being tried upon the touchstones of the divine justice,

A will be found injustice, and it is filthy in the discussion of the Judge, though it shew faire in the estimation of the dicer. And *libro. 9. capite 4.* I grow strong unto life, not by me, but by pardon. And *capite 28.* Note that the holy man fath not, my hands shined as moft pure: but my hands shined as moft pure, because as long as we are bound under the punishment of corruption, though we take never so much paines in doing good workes, yet shall we never attaine unto true paries. And the same Father in his seaventh homily upon *Ezechiel's vision.* Let us repole no hope in our carres, not in our deedes, but in the mediation of our advocate: And in his Commentaries upon the first penitentiall Psalme: I doe not intreate thee to fave me, trauelling to mine owne merits, but presuming to obtaine that out of thine onely mercy, which I despaire to doe out of mine owne deservings.

Eusebius Emperior in like manner confimeth our affertion thus: Though wee sweat in toyle of soule and body, faith he, and exercise all our powers in obedience, yet shall wee never attaine by any deserpt to get the kingdom of heaven, as a recompence for them. *Act. Bernard. Sermon. 10. de Transum.* Thus canst never merite the glory eternall, unleesse it be given thee freely, — prior are mans merites of that value to claime heaven as their just due. And *Sermon. in cor. 23.* It is sufficient for me unto all righteousnes, 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. Nor to sinnes is Gods justice, & mans infiice is Gods pardoun.

This also *Ad claus.* upon *Roman. 12.* directly affirmeith: Because all men (saith he) were infolded in sinnes, therefore therfore salvation consisteth not in man's merites, but in Gods grace. And in his *Meditations.* My life doth certifie me, for if it be diligently examined, it appeareth wholly euident sinne or barrennesse. And if there bee any fruit therewin, it is either so faint, so impotent, and some way so corrupted, that it canne but either not please, or displease God. Truly it is either wholly in sinne and chameable, or barren & contemptible. But this of *Ad claus.* is none of all to be noted. In this death alone (sayth he) place stilly truely unto this death consisteth wholly, with this death cover thy self wholly, and therem inwarappably thy self wholly: God will judge thee, say, O Lord, I put the death of our Lord Ihes Christ betweene me and thy judgment: no other wise doe I stand out with thee: — If he say, thou hast deserved damnation: I say then, I put the death of my Lord Ihes Christ betweene me and my selfe deservings: I offer the gredits of his most worthy passion, for the iudgements which I should have had, and the same them not. And *Ad claus.* free confession herof is not to bee overpassed with silence.

Vlaenbergh
Ide causa
cur Euangel.
pag. 426.

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

3 The Fathers sometymes speake unflyly 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 likeenesse that mortal Philosophy bore then amongst the Gentiles, thereby the more easly to gaine the more of them unto God. *Looke in Clemens of Alexandria. Stromos. 2. 2.* Because they confound the Law and the Gospell, not distinguishing the justice of the one from the justice of the other, as *Origenem. 6. in Levi.* saith: It is Gods Law that walsheth thee and purgeth thy sinnes, 3. Because they extolle man's natural strength too much: for *Irenaeus. Tristianus. Clemens. Iustini.* and *Epiphanius* held al, that men were fawed by the law of nature and by Philosophy.

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

5 The Fathers doe often speake impoerfully 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 justify onely declaratively, not effectually. So saith *Thomas* upon the 2. of *Ad cor.* The workes that followe faith are said to justify, not as justification, is called annihilation of justice, but as it is called an exercise, a shewing, or a consummation. And then a thing is said to be done, wherit is perfected and made knowne.

7 The Fathers sometimes speak hyperbolically of workes, thereby to take away the easynesse of the vulgar, and set them on fire with a greater desire unto good workes, unto this end doth *Clyt. scholasticus* words happen *Amioch. Homil. 33.* read, when he falleth, then Almo docteth a man from death, (from hell hee means) gives eternall life, & an advocate for us: as also saith *Hilary.* in *Medit. Cap. 6.* we must of our selues deserve eternall life. And *Ambrose.* *de pati. 1. 2. c. 5.* faith 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, still by the good workes to be the cause of thine owne salvation, & blisse? — *Act. Bernard. Sermon. 10. in Corin.* There is no place for grace in eternall life, but where merite hath taken up all places. *Act. Bernard. Sermon. 6. 5.* It is sufficient unto men to know that our merite is insufficiens, wheridous these workes of grace are called merite by a metaphor, not properly, because they are the gift of God: as his werkisaking is called a song for properity, but metaphorically. And unto this end doth *St. Ambrose* direct his doctrine in his first sermon of the communion, saying, that merites

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are lowed of the sound professors for a thousand years after Christ, so that *Augustine* in the Latin 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 deserpt of ours. A sincere and peaceable prayer, saith *Cyprian.* delivered (or merited) the Lord, (wher he is, obtained his favour.) And *Saturninus* in the life of *Ostianus* saith, Let him imitate *Ostianus* in desiring his fellowes, that is, in gering their good wills by doing them goodes. And so saith *Ambrose.* libro 10. *ad. cap. 22.* in the beginning: Oh Water, which deserved to bee the Sacrament or mysterie of Christ, which walshed all, and are walshed thy selfe? &c. So *Pope Ciriaco*, in *Eusebius. lib. 6. cap. 4.* faith of *Newtest.* that hee was not confirmed of the Bishop by the signe, and addeth, *et sic non possumus nos credere nisi ipsi signo.* which words *Reformatus* 6. 3. translatch thus: *Vnde nec primitus sanctum potest promovere: wherefore hee could not deserve (that is, obaigne) the holy Ghost.* So *Augustine Epist. 12.* written unto *Hieron.* I have not yet deserfed thy wringings: and elsewhere Epist. 13. would God I could deserve to be embrased of thee: And *Sermon. 49. de temp.* Let no maner despair of himselfe, saith *Paul* deserved pardon: and *Tract. 3. in Thess.* to she like effect her faith, that we doe deserve God by faith, that is, we are acceptable unto him. And this of *Gregory* is not note wrothies: O happy fault which deserved to have such a redeemer.

2 Merit in the wringings of the Fathers is not put for the worthinesse of the good work, in the respect of the reward, but it alwaies put for the good work it selfe, shewing unto God, and accepted of him, not of it selfe and its owne worshippe, but through the divine favour, and free acceptacion of all good workes in Iesus Christ. And therefore it is called namely, a good work, shewing to incite us shre more toward these good things. This doth *Cardinal. Bellarmine* directly confess, *de grat. & lib. arb. cap. 2.* And that shewd Merit is to be taken in this sense, it hereby appeareth, because all the Fathers doe ascribe all things unto grace wholly: As *Barthol. Sermon. 6. in Corin.* saith, Merit is Gods merite; and the same word Merit, in his true and proper sense is by them opered against grace, as the same *Barthol.* with *Act. 17. 29. in Corin.* There is no place for grace in eternall life, but where merite hath taken up all places. *Act. Bernard. Sermon. 6. 5.* It is sufficient unto men to know that our merite is insufficiens, wheridous these workes of grace are called merite by a metaphor, not properly, because they are the gift of God: as his werkisaking is called a song for properity, but metaphorically. And unto this end doth *St. Ambrose* direct his doctrine in his first sermon of the communion, saying, that merites

Y. 4.

merits in very deed, do deserve nothing. Neither are man's merits of such worthiness (quoth he) that he eternally should deserve their due; or that God should any wayes injure man in not giving it unto him: for to omit that all man's merits are wholly the gifts of God, and that man is rather a debtor unto God for them, the God any wayes unto him,) what are all our merits, being compared with that so admirable glory? And the distribution of rewards is of God's grace, not the wage of merit, because (as *Fathers* faith very well, ad *Matt.* 6. 1. cap. 10.) It is very rightly called grace, because God doth not only accompany his gifts, upon his gifts, but also, because the point of the Divine retribution is shewed in such quantity, that it doth admirably and incomparably exceeding all merit, through proceeding from a will and operation, both good and given of God. And even the same saying hath *Rudolphus Adens*, in *Dominicae 18. post Trin. Beatus* (faith he) we proceed from and by one grace, unto another, we can but impudently call them merits; for as *Augustinus* saith, *Qui in Christo, God doth crowne nothing, in us, but his own grace*. And again, in *Novum et Domini Septuaginta* (the last effect) Let no man thinke that God is ex: who is bound by covenant to performe his promise as farre as he is free to promise, so is he nevere psachyng fearing our merits as well as our rewardis, are chesus grace; For God crownes nothing but his grace in us, who if he would deale directly with us, no man living should be justified in his sight. And therefore the *Apostle*, that rock is more prouer fitnall, saith, That the fulnesse of his life are worthy of thauenturie glory which shall be revealed: wherefore this beginnes nothing else but a voluntary creation.

3. *All good men*, *whatever their degrees*, *begin with the dignity and excellency* *of settling in* *the Church* *when they have* *seen* *the* *End*. *Every saint* *and Bishop* *are* *of the same* *spirit*, *and* *the* *same* *principle*: *So*, *the Father* *by* *wisdom* *is* *of a greater merit* *than* *the* *Saints*, *verily*, *but* *indeed* *merit* *doth* *follow* *degrees*, *as* *the* *Archbishop* *is* *in England*, *calculated* *to* *be* *the* *worthiest* *of them* *which* *are* *in respect* *of the wages and recompence.*

4. *Men* *of congruence*, *before* *judgment*, *whether* *preceded or succeeded* *by* *faith*, *is condemned*, *by* *the Fathers*. *Why* *is it called* *greec* (*with* *Anglo-saxon* *discrepancy*)? *31. 2.* *Because it is given gratis*. *A person* *is given* *wealth* *but* *it costeth more*, *and* *improves* *Reprobation*, *32. 2. 3. 21.* *He knoweth* *not* *what his opinion* *of* *merit* *is*, *at least* *of means of congruence* *before judgment*. *I find* *quadruple* *and* *quadruple Reges*, *that* *in religion*, *salvation never was* *wholesomely* *taught*, *preached*, *preached* *worthy*... *But*, *if* *such an one*, *as though* *any man could live* *without* *his own merit*, *that*, *etc.* *etc.*, *appeal* *to* *such a* *Nestor* *of our workers*, *that* *from him* *will call us And*, *in*

that whosoever believeth in Christ shall bee
aved without works, receiving his only
faith free remission of all his sinnes. And i
lay upon *Lxxijijm. b. 4 cap. 3.* Grace is giv
en out of mercy and compassion, and ob
tained by faith alone. And *Mary Magdalene*
had her hands full of weeds in *Cap. 3.*
Believe me, and thou shalt see the Son of man, saith he
He is told a wretched crown of thorns on his hea
d, and a web of *Ante-natalis* great reward is caught,
in *Cap. 19.* In God's word what good is caught
As loone as ever a man believeth (saith
Christ sometime in *Rom. 3. borm. 7.*) he is forthwith
justified, and in his commendation upon the
Bos. cap. 1. m. 23. after he hath spoken of
the promises made unto the Patriarchs, he
addeth, These by their onely faith conceived
an assured trust of their desirous inheritance.

the charters, trait or their things, leaving them a
farre off, fowre generations ere they came to
paule — . So strongly were they perswaded
of them, that they did as it were glute them

... they did as well as he them
comming— Then least that this receiving
of theirs, was but an expectation, and trust of
them; if therefore to trust be to receive, then
we may also receive; And it is Agustines opini-
on in *Prosper.* In *Sent.* 352, that the faith of
Christ, is to believe in him that doth justify
the wicked : see *Galatians* 3. 11. *Mosheim.*

the wicked : to believe in the Mediator without whom, no man is reconciled unto God: to believe in the Saviour who came to feeke and fave that which was lost to believe in him that said, You can do nothing without me. Now what it is to believe in him, that justified the wicked, the same Father Tref. 9. in I Cor. ayeth downe, saying. What is it then to believe in him? In believing him to love him, in believing him to depend upon him, in believing him to turne unto him, and to be incorporated into his bode: And in other places, and that very often he useth

o affirmeth to believe in God, is to cleave unto God, and to bend towards God. *Looke* at his narration upon the 77. Psalm, in his 14. tractate upon *Iohn*, and in his 181. Sermon de tempore. *Hee also in his 26. Tractate* upon *Iohn* saith, *Who so believeth in him, cale*th him, and is invisibly fedde, because invi-

... and in his 30. tractate upon *Job*: How shal I reach my hand unto *heaven*, and lay hold of him as he sitteth there? why, send but up thy faith, and thou haft hold of him. And *Ser. 33. de verb. Dom.* Behold, we believe in Christ whom we haue received through his flesh: and in our receivving him we know what to thinke upon: we receive but a steele, and yet our hearts are fedde sat therewith.

So Bertram in his booke of the bodie and
lood of Christ, saith thus; This bodie is not
bee received, beheld, or eaten wth the
flesh of the flesh, but with attention of a
hinchfull soule——And the decretals them-
ves de confeſſione a counell us in this man-
er, Behold the holy body and blood of thy

Lord with faith, honour and admire us, touch it with thy grace, receive us with the hand of thine heart, and take us wholly with the endeavour of thyeward man, And **Zamerd Lambeth Sanc.** 3. t. 4. p. 19. saith, We say still also to have otherwise justified by the blood of Christ, namely, that we are cleared from ourselves by the touch of his death; and therefore saith the Apostle, the righteousness of God (in us) is through the faith of Jesus Christ; and by and by after his death, whom God hath made a propitiator, by faith in his blood, that is, by the faith of his passion. If therefore we behold him that died upon the cross for us, with the eye of faith, we are freed from the bands of the devil, that is, from our sinnes.

2 That the justification of our souls by faith consisteth not in apprehension but in inward preparation and disposition, it is a fantastlike invention of the Schoolmen.

3 The Fathers doe hold faith only to be requisite unto justification, even without the works of grace. We must especially believe (saith Augustinus, Serm. 181. de temp.) the remission of sinnes for this is the only remedie which helpeth man from the sentence of death eternall.

I am able to shew (which Christ doth, as it were, *in his body*, declare) that a faithful man liveth both here and there; this life without works, & hath attained unto the kingdom of heaven. — And the theſe believed only, and was justified; — but I dare affirme that only faith by it ſelfe hath loved one. And *Rom. 7. 14 cap. 3.* *Roman.* What is the law of faith? (faith he) to bee saved by grace. Here he ſheweth the power of God, in that he nor only loved us, but also justified and glorified us, and that without any of our works, exacting only faith of us.

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

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

They are justified before God (saith Ambrose in *Roman.* 4.) without any labour or toyle, by onely faith, no works of penitencie being hereto required, but onely that they beleue.

Origin. upon the 3. of the Romans, after he
hath alledged : the example of Paul, faith.
Therefore the just cause of mans glorying is
in the faith of the cross of Christ, which ex-
cludeth all glorying that proceedeth from
the works of the law.

Augustine against Pelagius his 2. Epistle

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4. *cap. 21.* faith, that of how great holiness sever the Saints, 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 shold bee saved by his faith, that hath no good worker, it may bee is not a thing out of custome, faith *Cyprian, 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 efficacie and power of faith. And *Iam. 14. in cap. 8.* Wee offer but one gift unto God, namely in believeng his promises of things to come, & by this only way wee are brought unto salvation.

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 only a knowledge and universall affynty, or otherwise of the exterrnal profession of faith; or also of faith as it is the "pathway to salvation: for alough faith is the instrument or meanes to apprehend Christ unto righteouesness, and salvation, be alone, and unjoynd with any other meane: 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 workers and other vertues.

The helpe of repenteance, faith *Lettaminis de divinis officiis, epist. c. 9.* is greatest: whosoever doth cast away, doth bare him selfe of the way to salvation.

Some do purge away their finnes — by watching, faith *Cyprian in Iam. hom. 3. 8.* thou maist doe this an easier way, namely, by exercising patience unto all men.

By works of righteouesness, faith *Eusebius 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, until they come whither they intend, in *Genit. 3.*

Let us make pittie our patron in this world, faith *Cesarini Hom. 15.* that 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 haften unto God by faking, faith *Homo. in Ps. 1. 33;* others by almes, and others by other vertues. Let us haften unto our country in heaven by doing good works, faith another, vix. *Ideas contemp. lib. 2. cap. 15.* And *Kohans* faith there are many fruits of repenteance by which a man may attaine unto the clearing of his crimes.

Sometimes the Fathers joyning workes to faith, doe speake of faith as it is a perfisshion of the imputacie and freedome of sinnes,

A without penitencie: for as it is an unperfect vertue, thind which other vertutes are therefore to bee joynd.

6. The Fathers doe acknowledge a speciall and unfaulfe certaintie of faith in God. I truff in *God, faith Remigius Alphonsi, in P. 1. 10.* that is, All my faith is in Christ! By him onely I believe to be justified and saved; heis my rocke, he is my refuge.

He that believeth with a strong affection, faith *Thom. Aquinas* doth extend his heart wholly unto God, and what then he is unitid to him. And his heart being enkindled, dooth give him a most certaine assurance to be made partaker of his felice: this doth all men finde true by experiance.

B If thou believest that thy sinnes cannot bee forgiven, faith *Bernard in M. 11. Di. Anten.* Ser. 1. but by him whom onely thou didst sinneagainst, and who himselfe cannot sinne, thou dost well; but add this, that thou believest that by him they may be forgiven, this is the testimonie that the holy Ghost doth set downe in thy heart, saying, Thy sinnes are forgiven thee. And againe *epist. 107.* Who is righteous but hee that recompentic God's love with his loue againe? And this is never done, but when the holy Ghost by faith reuelieth unto man, God's purpose from everlasting, concerning his future salvation. And *for. 5. Dedicat. Hoc* it is most plainly necessarie that faith do succour us — that which lieth hidde concerning us in the heart of the Father, may by his Spirit bee revealed unto us, and the same pittie rehelying unto us, may perswade our spirites, 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 transtomed from death to life by this quickening Spirit, and by a certaine and daily experiance (the same spirit enlightening 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 (faith 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 so it (thou soule whosoever thou art): trust unto it, & never doubt at any thing. And in his 69. Sermon hee hath theic words. Nothing can forbid his soule to say, God is my beloved, which in that feels it selfe to love, and to love vehemently, doubt not but that it is believed, as ardently, and as vehemently: and of the singular intent, desire, care, labour, diligence, and study, that it sheweth in eadavouring so incelenly and earnestly to please God, doth undoubtedly acknowledge all these in it selfe, remembiring that promise — therefore by it owne proper

proper affect, it knoweth how Gods affe-
cted, and doubteth not that it is beloved ag-
aine, seeing in selfe doth love.

A There is a certaine kind of gloryng in a mans conscience (faith *Augustinus, in Psalms 149.*) and this is when thou knowest thy faith to be finesse, thy hope to bee infallible, thy charicie to be unfaulfe. And in his 75. Tractate upon *Job.* hee saith this sayng: For now is he in us, and we in him, but this is how we doth believeth, but we shall knowe also, although we know it already by believeth; but then wee shall know it by contemplating. And in another place, in his 13. booke of the *Timite, chap. 1. and 2.* hee saith, Every man that believeth, seeth faith to be in his heart, and he that believeth not, seeth that faith is not in his heart.

The minde that is replenished with the holy Ghost (faith *Gregory, Did. lib. 3. chapter. V.*) hath most evident signes thereof, namely, vertues and humilitie: which if they doe perfectly concurre in one minde it is certaine that they doe bring assured testimonie of the presence of the holy Ghost. And in the fixe booke of his Register, chap. 287. The soule that thinketh for God, is first touched with fear, and then with loue. But when the fear is wotne, out with the continual languishement of sorrow, that at last entreth soule securtie and hope of the presuming of pardon. And in his *Morals, lib. 31. cap. 23.* he saith, that the securtie of the righteous man, is fity compared unto a lion: who when he feeth any come against him, breakes himselfe to hit: wotted courage: so the other knoweth that he shall overcome all adversaries, because he loveth him onely, whom against his will he can never fall from.

C There is abiding in us (faith *Cyprian, ad Dom.*) 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 fecture of the favour of his God. And *de Causa et. where.* Our affection knowing it selfe cured and sanctified, wafeth it selfe with tears. — And in his (God's) presence thic welshed teares doe begge for pardon.

D Let the hearts of the faithfull (faith *Zo.* Sermon. 10. de quadr.) examine themselves, — that finding in themselves any fruites of charite laid up, they may know without all doubt that God is in them. And *Serm. 8. de Epiph.* He that will trie whether God doth 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 diffimulation, hee needeth not doubt that God both governeth him and dwelleth in him.

Hee gave him for vs (faith *Ambros. de lab. &c. v. 1. 1. cap. 6.*) therefore there is no doubt that we need feare thy thing I shuld

be deuided us, there is no cause for us to doubt of the continuance of Gods misericorde to vs. And *in Cor. 1. 10. Psalms 118.* Hee that hath a good conscience, is not troublid her in doubt, but constantly affirmeth, Wee bee the heires of God, and soyarres with Christ. And in one of the sermons uppon his name, he saith, whosoever doth sticke fast unto this leaven Christ, shall also be converted into leaven, as well helpfully him selfe, as convenient unto others, and certaine of his gloriacion and feare of the calling and gauding of others.

B By this, that the holy Ghost doth infuse charite into our hearts by an evidece testi-
mony that we are the children of God, And *1. Cor. 3.* Wee know by his spirit, that wee have both his gifts, and also received them of him. And againe, Hee that hath the feeling of faith in his heart, this man knoweth that Christ is in him, *in 2. Cor. 13.*

Wheneuer any man feeleth himselfe so affected either with his owne sins, or with others as we have laid, faith *Basil Reg. central.* 9. 296. then *exhortans* let him undoubtedly know, that he is free from sinne.

C And *Ag. upon Ioh. lib. 10. cap. 3.* besides this general knowledge, doth also let 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 (faith he) the common and general knowledge of the Saints, but another, farre more cleare, and more certaine, and farrer differing from that other general knowledge.

Let us bring faith and obedience (faith *Cyprian, in Gen. cap. 29. hom. 54.*) and believe 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 supremest essence, who giveth us what hee promiseth, and also commandeth us to aske, who can from henceforth doubt of this dignitate?

Where these three are sealed in the minde (faith *Hales, op. 2. diff. 12. 9. 20.*) light, glad-
nesse, and peace, it is a most sure experiance that the soule hath grace.

Yea *Thomas Aquinas* 1. 2. q. 1. art. 7. and the most ancient of the schoolemen, doother deny the certainty of knowledge: then of faith, I believe that I have faith (faith *Sessor. lib. 3. diff. 12. 3.*) and so affirme all the moderne writers. The Enchiridion of Colen teacheth that it is necessary unto justification for every onago believe certanly that his signes are forgyuen him. *S. Catharinus* teacheth and defelte that the faithfull may have assurance of faith concerning grace in this life. And *Caest.* in *Rom. 8.* saith, that the testimonie of the spirit is a gift by which I neither fee, nor know, but I believeth that I am the sonne of God. *de Clarissim* the Carmelite Friar in his

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his oration unto the Council of Trent, *Anno 1546*, saith, Let a man abhorre the fruitless 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 perswasion goe out of his mind, though he be remolst with the most inroleable and infinite difficulties, that the world, the flesh, and the devil, — can any waies inflict, to withdraw us from our trust upon God and his divine worship. And Wherefor they never wander in the Labyrinth of doubt, that have obtained hyscoussele through Christ; but living in securite of conscience, in peace of minde, in joy of heart, and caught by that Spirit which toucheth unto them that they are the sonnes of God, they dare be bold to say, *Abba Father.*

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

Sometimes they speake of the certainty of coetinance unto the end without fall or defect; and in this sense faith *Augustin. De civit. Dei. lib. 21. cap. 12.* Who is hee that knoweth that he shall perverre in increale and acts of justice until the end? unless he be instructed of this by revelation from him that instrueth all concerning this matter by his just and secret judgement, and deciveth no man.

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 priviledged assurance, not the ordinary certaintie contained in the word & sacraments. Sometimes of the demonstrative assurance, begering knowledge in the mind, by peculiar and proper principles, not of the assurance of faith. And sometimes of that certainty which is without any signes or tokens, called the certaintie of Evidence.

8 The speciall and particularl assurance of faith was never condemned for hereticke before the Council of Trent condemned it.

Fulfilling of the Law. Supererogation.

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

gimbing to worke it, and endevouring either according to ability, nor perfectly: or in the perfection of part, but not of degree.

Testimonies.

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

Thenare we justly *Exod. 21. 14. 16. 17.* *Exodus.* when we confesse our selues sinners, and our justices command us in our proper meane, but in the meanees of God, to do the hys booke of *Bernard. life. cap. 13. v. 10.*

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

Hee hath obtained the perfection of the law, *such Sedentius. in Exod. 10.* who believeth in Christ; for seeing none is justified by the law, because none hath fulfilled the law, saith hee was set downe to suffice for all omisiones in the whole law.

No man ever fulfilled the law (saith *Cyprian. Exod. 16. 10.*) which consisteth in love, but hee alone that came not to disloye the law, but to fulfillle.

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 schoolmen, did never teach.

For the ancient Doctors doe acknowledge no perfection at all in this life, but only that which consisteth in acknowledging our impertition and enormitie. So saith S. Augustin, *ad Plat. 1. 6. 7.* That vertue which is in a man which is iul, in this life is called perfect with this proviso, that unto the perfectio[n] thereof, there doe also belong both a true knowledge, and an humble confession of the impertition thereof. And in *ep. 29. ad Hiero.* Such Charity—as cano[n] bee increased in this life, is in no man and as long as it may be increased, that which is left when 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 commeth to passe, that no living man shall be justified in Gods sight. And *de perfida iusti. resp ad Retraict. 17.* he saith: As long as there is any reliete of carnall concupiscentie remaining—God is not wholly beloved, nor with the whole heart; for the flesh without the soule hath no concupiscentie. But in his booke, *de Spiritu & lippa. the last chapter.* hee seemeth to hold a contrary opinion; for that 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 fault. But for the reconciliacion of these two places, wee must know that there are two sort of faults: the one whensome thing is done directly opposite unto Gods will,

will, and by him forbidden; the other when that is done which God commandeth, but inde altogether with the whole heart; as he commandeth: and this is *the perfecte passion*; but of the other in the latter question, & contrarie of the former in the p[ro]p[ri]etate. *Wee doe performe more in this than in the other those commandementes which we command unto us.* *and it is* *common* *to* *the* *other* *men.* *But the* *apostle Paul did spend more (saith *Augustinus. in Epist. ad Cor. 1. 24.*) as himselfe witnesseth, in his charge.*

Virginitie is a voluntary thing (saith *Augustin. in Epist. 1. 1. 2.*) and not of the needes. *Si non gives not any pleasure, but only obsoleteth us unto virginitie.* *So doth Saide the other Fathers accepte virginitie above the law, that is, above his ordinary observation of the law among other Christians, because they thought it to be in Angelical state. But yet *Athanasius. libro de vita. Ver. dicit* purifying from amongst the counsels; and in the Preceptus: What man, saith he either in his life, or after his death, hath become the author of keeping virginitie? — yet our Saviour Christ the King of all men, prevailed thus much in this kind of commandements, that childre not being of maturity to receive the discipline of the Lawes, shoud professe virginitie which is above the Lawes. And in his Apology to *Constantinus.* That holy and heavenly command of eternall virginitie is for keepe[n]t & fulfilled happily, — but quicke among us Christians.*

3 Supererogation, wherina 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 virginitie is offered more then due, and above the lawes; and that many doe exceede the commandementes with their woikes, and performe more in duty then the preceptes doe bind them to ioyce, that the law is to keept, that the keepers are not transgreſſours, they doe not say, I affirme againe, they do not say for. But they will have supererogative workes done, nor that there can bee any duty done which is beyond the mortall law, but the woikes they holde may surpaſſe, first the negative part: for so faith *Cyprian. Hom. 3. in Rom. 4.* Notto feare ill, in every mans power: but to believe that God can do 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 Commandementes; but he much more that can argue and dispute through his faſt; 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 sent *Chrysostom. Hom. 3. in Cor.* doth speake, when he determineth that the Philosophers had supererogation: Are not his preceptis to faste (quoth he) that many have gone beyond them by philosophicall reason?

Thirdly, they held it as it exceeded some one commandement. So is *Augustin.* say-

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ing understand of the Virgins, *S. S. de verb. Anno.* The virgin (whoo he did like) for the beauty of the body? What doth thou command? *and if you commande this also;* doth thou command in this? *Wee doe performe more in this than in the other those commandementes which we command unto us.* *and it is* *common* *to* *the* *other* *men.* *But the* *apostle Paul did spend more (saith *Augustinus. in Epist. ad Cor. 1. 24.*) as himselfe witnesseth, in his charge.*

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

None can restore so much as hee oweith, saith *Aesopinus. de concep. Virg. c. 2. 1.* only Christ restored for all that are saved, morethen hee ought. And *Thomas in 2. ques. 84. art. 2.* will have perfection to consiste tally and esentially in the keeping of the commandementes, and instrumentally in the executing of the counsels; and for this purpose allegeth the words of *Abbas Noetus.* Fastings, watchings, &c. are not perfection if selfe, but the instruments of perfection, because that the ende of that discipline doth not collideth in them, but they are the meanes to bring us unto that end.

Pilgrimage.

¹ Religious Pilgrimage got footing after *Constantine.* time; about the yere of grace 320, and yet was not then used by al, but only by the vulgar; nor undertaken for any worlship of God, or spiritiske sake, but only for confirmation of faith. It is a partie of faith (saith *Chrysostom. ep. 1. v. 16. ad West.*) *lip. 11. ground whereupon Christes feet did tread.* *Sermon. Subtilitas histor. libro secundus, and Paulinus.*

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Paulus epist. ad Sever. Iustit., that men's minds doe draw them to Hierusalem for no other cause, but only to see, & to touch the places wherein Christ was corporally present.

And before *Cristes* time, it is relate as a rare thing of *Antioch*, and a wonderfull, that he hasted unto Hierusalem, to worship, and visit the holy places, *as Simeon reporteth*, *Act. 18. cap. 10.* But marke there that al this was done by a vision.

Afterward, succeeding times changed these pilgrimages into part of Gods worship, and religion; but yet, the most orthodoxal Fathers in that respect, did alwaies commend it. So doth *Alypius* in his epistle of his after-ming that it addeth not a iot unto pacy, and that God is present to those that call upon his name, in every place/where. The Lord faith not, *sicut Aug. Sermon. Mart. 3. inter Ser. de Sanctis* goe into the East, & seek justice, or sayle into the West, to receive pardon, for give thine enemy, and thou shall be forgiven: Doe not feare ought of thy selfe, without thy selfe. God doth direct thee unto thy selfe, and thine owne conscience.

Hildebertus Constantiensis in an epistle to a certaine Count, doth affirme, that Pilgrimage is an execrable sin in them that are bound unto any minuty, and likewise that to prefferre things not necessary, before things necessary; and things not due, before dutes: — and to wander about the world, no Doubt, no Scripture doth at any time, or in any place mention. And *Chrysostom. Hom. 1. in Pilg.* saith truly, that unto forgiuenes of sinesse it is altogether needelesse to undertake any Pilgimage.

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

Fasting, Stations, Procescion.

It may be hee
ooke this from
Hier. who hath
the like saying,
*Epist. 12. ad
Eusebium.*

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. 5.4* and *Leo. Sermon. ad Quodlibet. 6. nro de Quadrages.* Others say, that Christ himselfe appointed this fast of Lent. *Ambro. Serm. 25. 19.* faith, it was consecrated by Christ, and *Serm. 34.* A law given by God, fast enjoyed by Christ. And *Theophilus of Alexandria. Paf. epist. 1. ad Euseb.* calleth it an Evangelical institution. *Cassianus. collat. 2. 1. cap. 30. 19th.* (d) That in the primitive Church their fast was alike throughout the whole yere: — and their devotion beginning to grow cold, and failing to be neccesary. *Act. 13. 1. 2. 3.* Priests commanded this fast of Lent. *Amalarus. libro secundus, capite quinto.*

Admithe that any man can truly assigne the first inventour of Lent. And *Irenaeus apud Ench. libro quintus, capite 26.* saith that it is but scarcely knowne wth certaine, & blaspheuous custome rising out of simplicite, and some private institution.

BThe fast of Lent in the first ages of the Church, was a fast of great religion and holiness, except for the maintaining of more comodious and spirituall exercizes of invocation and reparation, — and used for a remembrance of Christ's passion.

What should I stand to relate the often rancorings together (with *Eusebium. libro secundo, capite 16.*) and the exercizes of the men being placed together in one room, and the women in another, apart, and the severall orders of discipline, which we as yet doe customably observe, and doe use to celebrate especially upon the feaste of our Lord's passion, not only fasting and watching, but in the diligent hearing of the holy Scriptures?

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

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

For this ende, (with *Chrysostom. Hom. 19. ad pop. Antioch.*) have we our fastings, and our Lent, for this end have we so many holy meetings, and hearings, and hitherto rendall our praters, & 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 yere, truffling to our spirituall freedom, wee may receive that unbloudy Sacrifice, like as godly and religiouse men ought to doe. And *Homil. ad pop. Antioch. de lignis. Quid.* It is not only required of us (my dearest brether) to meete here every day, & to haue 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 necessarie of commandment even unto the yere of grace, 400. This is true both in respect of the limit of time, as well as of the sorts of meates.

Amph. de Eborac. & Ier. cap. 22. inviting us unto voluntary fasting, saith, Undergo you the yoke of Christ, — hee doth not bind your necke with bands, but couplieth the minde to him with favour and grace: he doth not compelle a man by necessity, but diueth the willing of good works.

Christians.

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Christians (with *Augustinus contra Faust. Man. lib. 30 cap. 5.*) not Heretikes, but Catholikes doth abstaine both from some sortes of flesh, and also from somē kindes of frutes, and that for the taming of the flesh, and to humble & withdraw their soule from bruisly and unreasonale motions, nor that they think the meates, or fruiteany waies uncleane: 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 faith (in 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 vnderstood 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 Theodore.* in *Epit. divini Decret.* speaking of the eating of flesh, and drinking of wine, saith, that the Church doth not forbide the use of them: and therefore some doe make lawfull use of these goods & pleasures allowed by the law, and other some againe do abstinence from them: but no man of right judgement or wisdome will condonne him that eateth them; For to abstaine from them, as well as to eat them, is in his choice and power. And *Augustine in lib. 1. cap. 33. De mortibus Ecclesiæ* faith, that abstinence and feasting were both allowed by reason and charite, nor is any man constrained to forbear the use of this or that meate, but it is left free to every man, as farre as every mans health doth permit hit. And *Profer. de vita contemplativa. libr. 2. cap. 11. 12. 13.* & do teach, that the Lent used alwaies to begin upon the Sunday next after *Quinquagesima* Sunday. So likewise holdeth *Alcuinus de divin. offic. capite 40.* and *Ordo Romanus* in *lib. cap. de Septuag. et Mirologia capite 45.* I confess there is a Sermon extant amongst Sain *Augustinus De Tempore in Pericula quarta,* which is intituled, A Sermon upon the Wednesday in the beginning of the fast: but that Sermon is none of S. *Augustinus* and if it be, I say the title is added by some of later time, and that for the reasons beforeallenged.

The holy Church (with *Epiphanius. in via comp.*) did accustom to keele all the Lent before the feaste days of Easter, in fasting. Now after this fast of 40. dayes, the Church was wont to keep fiftie dayes of feaste unto the Pentecost.

D3. This fast of Lent was whilome very severly observed, in bread & water, without wines or fishes. For the Farthers used to eate drye things, that is, bread and salt, with water: so *Epiphanius* doth testifie, *in fine Panar.* They fasted from flesh and wine. So wimfletch *Grecorum de Nyssa aliis*, in his oration of loving the poore, and the fourth Councill of Carthage, *cap. 85.* And *Hieron ad Let.* saith, they abstained from mlech and apples: and in another place, in *Epistola Paula*, from wine, liquours, fish, honey, and egges. And *Chrys. Hom. 2. 1. 2. 3. de ieiun. faith.* that the Church abstained from flesh, and wines, *Mirologia. cap. 49. 50th.* Weare not held to fast the Lent according to the Catolons, if that we eate any thing before evening. And *Ambro. Serm. 34.* oppoith the faster in Lent unto him

that

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that hath dined. Wherefore the Popish fast of Lent, that forbiddeth fish, and alloweth white-meat & fowl, was not heard of amongst the Fathers. Let those that are to fast (as *Molanus in practic Theologiarum*, p. cap. 11. num. 69.) remember that it is the Fathers abstained from wine and delicacies. And again, *de Canticis lib. 1. cap. 26.* If we looke into the ancient levies and disciplines, care any one now adays shall prove himselfe a true fast: 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 *Apostolus corde die, ex voto Eccl. cap. 4.3.* The Monasticks fasted three Lenten in the year, *Hieronimus in Maccab. Epist. 54.* affirmit it: and addeth, Wee according to Apostolike institution doe fastone Lent in the whole year, at a time fit for us. And *Melchiorius de Confite intimum decretum of the penitents after abjuration:* Let them fast two Lent, in continued prayer, Saint *Francis*, and the like, kept thrice, five, sixe Lenten.

7 The Stations amongst the Fathers were sometimes and publicke fasts, observed in the Church on the day, from morning untill night. But the Stations of the Church of Rome at this present are not, telesmized from morning untill night, of the same penitent, but by others, and others successively observing them and noves adies: the fast is ended the next day, the begining which is still celebrated after meat. Looke *Act. viii. of his 25. Sermon*.

8 Concerning the fastings upon the evenys of great feasts, *Bernard* was the first that ever mentioned them, *Ser. de P. I.S. Ambr.* and after him *Innocentius* the third, *De obser. iij. cap. 1. 6. 22.*

9 That the fasting of Ember weekes is a Tradition of the Apostle, *Lis* doth testifie in two severall places, *Descript. 7. mense Ser. 8. & 2. de P. 2. 1.* But how uncertaine this is, hereby appeareth, he au. Pope *Calexitus* the fifth, in his epistles *Reuelatio doctissima*, that he did instructe the fast of Ember weekes, and *Tertullian. de scynt. doctissima*, that the Christians of his time did observe, that the Apostles did impose no burthen of fasting upon them, but only the Pashchal fast. And *Ambr. in his 24. Sermon* affirmit all fasts but the Lent fast, to bee voluntary and at free choice. They are of freechoice, saith he, this is the law, unco them we are frested, but unco this we are compelled.

10 That upon Sunday, it is expressly for bidden by the Canon of the Apostles, *cap. 65. and by Ignatius in his Epist. to the Philippians*, wherein he is called a murtherer of Christ, who fasteth upon Saturday or Sunday, yet the Romane Church doth command, *Monachus of Paris* in his chronicle writing of *William the Conquerour*, saith, that it is verily fast.

11 Pope *Agapetus de conferc. 1. distill. 1.* in the yeare 533. did first ordigne Processions upon Sundairs, as *Circeus aplice* testifieth. And the Arians of Constantinople had done the same before, which *Chrysostome* both imitated, and augmented in number and solemnity. So doth *Sazanensis* affirme, *bis. eccl. lib. 8. cap. 8.*

Sacraments.

12 Hat there are seaven Sacraments of the newe Testamēt properly & truly so called, no. Father for thousand years doth either affirme or acknowledge. The sacraments, *Gauth. Isidore*, (wher lived 600. years after Christ, lib. origin. 6. capite 19.) are Baptisme and Chrismate: and the bodye and blood, of Christ, *Pasca. de cana*, about the yeare 600. saith. The sacraments of Christ in the Catholike Church are baptisme, and the body and blood of our Lord. *Hugo de sancto Villoro* in his booke of the sacraments, doth set downe seaven of them: but he excludeth penance, and taketh in holy water for one. Nay, some of the Fathers doe exprely affirme, that washing of the feete is a sacrament, so holdeth *Cyprian de aliis peccatis. Ambro. libro 3. de Sacram. cap. 1.* and *Bernard. Sermon. de cana. Dom. Luminard.*, and his succeding traine of Schoolemen, were the first that ever directly affirmed, that there were seaven sacraments.

13 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 religiouse and value that they call these two. So *Augustine. de Symbo. ad Cascahn. libro 3. capite 6.* saith, that the 8. sacraments of the Church, flowed out of the side of Christ. And *Epiſt. 1. 18. hoc. saith*, that the sacraments are in number most few. And *Rupertus Triplex. De uillaria ver. 1. capite 1. 2. capite 1. 3.* asketh this question: What are the chiefest sacraments of our salvacion? & he answere, Sacred Baptisme, and the holy Eucharist of Christs body and blood, the double gift of the holy Ghost, the one given for remission of sinnes, and the other for the dividing of the fayres and multiplied graces. There are some sacraments, saith *Hugo de Sancto Victor. 1. de fact. part. 9. capite 9.* wherein our saluation doth principally consist, and is auowed. Such are the waters of Baptisme, and the receiving of Christs body and blood. There are other, which through they do not necessarye unto saluation, (because that may be had without them) yet they are helpefull unto sanctitudine. *Monachus of Paris* in his chronicle writing of *William the Conquerour*, saith, that it was

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was the opinion of the Fathers, and they had written that the sacraments which are vied in the Church, namely, Baptisme, Crismate, and the Lords Eucharist, have their effecte by the co-operation of the spirite inuisibilis. *Alexander Hispanus*, part. 4. q. 8. art. 2. doth auow plainly that Christ did by himselfe preache but onely two sacraments, Baptisme, and the Eucharist: and he pouocht it by the flowing of wates and blood out of the fide of Christ.

14 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. capitale saith, Every signe of a holy thing is a sacrament. In this sense to *Alex. 1. pift. 4.* holy water is a sacrament: also in *Aug. 2. de precatione. art. 2.* miss 6. 15. holy bread, &c. in *Aug. 19. de cana. Fanc. 1. 14.* the signe of the croſſe, &c. &c. I speake all in a word, in this ſeafe there are rather ſeventy sacraments then ſeven. But sometimes the word [sacrament] is taken properly, for the vible ſigne and ſcale of the covenant of grace: and in this ſeafe there are not ſeven, but two sacraments in the Church. This double understanding of the word [sacrament] *Bellarmine* himſelfe doth acknowledgē.

15 Neither doe all the Schoole men and canonists acknowledge ſeven sacraments of the newe Testament, called properly sacraments. For *Durandus* in his firſt edition of his work upon the ſentences, 4. dif. 26. deſcribet Matrimony to bee a sacrament, as *Capitulo 1. articulo 2.* in *diff. 2. 2. articulo 3.* & *de luce & infante. libr. 10. articulo 1. articulo 2.* And *Diphus Angel. in 4. dif. 26. articulo 11.* There are done also that deny Deaconiſhip, and the other lower Ordens to be sacraments properly: of forſt *Durandus* is, in 4. dif. 26. 24. *graſt. 2.* doth teſtifie, And ſo alſo holdeth *Heslingus* in *Summa. lib. 1. titulo de sacram. non iterari. Bernardus Glosa, capitulo in oeclesia. de Sim. & cap. horaria. 3. 2. qu. 2.* And *Paduanus* who auertht this to bee the common opinion of the Canonists, in 4. dif. 26. 24. *graſt. 2.* Some doe alſo deny that Matrimony lawfully contrahet betwene Christianis, is a sacrament: fo doth *Calexitus* in a little worke of his concerning Matrimony, p. 1. and *Melchior Canis* in his Relection of Peccati, p. 3. and at large, *de corpore. 8. 4. 5.* where for his opinion he quoted many testimonies out of the scriptural Epistles, Canonis, Fathers, and Schoolemen: Of this opinion is *Francis 4. Kildare* in his ſupper de puritate corporis, p. 1. and *Horatius. 1. 1. 1. capite 2. capite 3. cap. 4. 6. 7. 14. 15. 16.* Now many doe hold that Matrimony is not onely a sacrament of the newe testament, (as the Councell of Trent, *Seſſion. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 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The Demonstration of the Probleme.

The worke wrought.

THAT the Sacraments doe give grace by the works wrought; that is, that the action of the Minister, or the element of it selfe, and by it selfe, by a corporall vertue, doth actuallie, effectually, and immediately give grace, it hath not bene helde by the Church for whole twelve hundred years: but is a scholastical fiction, approved by the Councell of Trent.

The Fathers say that the Sacraments doe give grace, but not properly: (as the law doth cut, not properly) but symbolically, in a mysticall respect, by reason of their signification and promise annexed unto them; because when wee vse them aright as the tokenes of grace, God giueth that grace immediatly. The man (saith Hierome in *Ad. I.*) doth but give the water, but God giueth the holy Ghost, whereby wee are purged from sin, and our bloudy finnes are purifid. In like manner *dissolutio libro 1. de Trinitate capite 26.* faith. How then can it be that he is 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 give the holy Ghost: they did pray that it might bee infused vpon thofe: vpon whom they laid their hands, but they infidit it not themselves: which custome the Church doth now obserue: his overeers. And in his questions vpon *Louiseus, libro 3. quæst. 84. Noctis* (faith hee) in his ministray did lanchise by vible sacraments, but the Lord by his invisible grace through the holy Spirit, wherein lies all the fruite and the wortch 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 oþer invisible sanctification. Who so thinketh (faith another, vñ. *Auctor. q. de Veteri & Novo test. quæst. 59.*) that Baptisme is after a carnall manner, this man is not spiritual: nor can hee obtaine the gift of God, that he leaueth himselfe changed by water, not by faith; for the water is feene, but that spirit which is not feene, wólketh faith in him. Al- though God doe give the Sacrament of grace by wicked men (faith *Pactus de corp. & sang. Domini, cap. 55.* Iyer: 18) yett grace not grace it selfe, but by himselfe in whom is resuallion of sin. And to this affectio[n] the schoolmen themselves do agree. We may not by any meaneſſ (faith *Bonaventura 4. diff. 3. q. 5.*) that there is grace essentially contained in the Sacraments, as water in a vesseil, or me-

dicines in a boxe: to understand them so, is erroneous. But they are faide to containe grace, because they do signifie it, and because grace is alwaies giuen in them (vniſle there be a defect in him that receueth them;) it must be vnderſtood, that grace is in the ſoule, & not the vible ſignes. This alioſe hee teacheth, q. 4. and herein hee is followed by *Sermon. Durand. Richardus. Ocam. Mansilius.* and *Biel. m. 4. 1.* & of the later writers very many.

B Some Divines doe deny that grace is giuen by the Sacrament of matrimony, amongſt whom the Master of the Sentences is the cheife, who denieth it in his fourth booke and ſixt diſtinſion: And ſo doth *Durandus* in his third queſtion vpon the ſame diſtinſion, with which many Canonifts take part. And *Godfridus* for one, *sic. de Sacram. matr. etandis;* in his ſumme. The Sacraments (quota hee) are otherwiſe diuided, for there are ſome, wherein grace is given: — and otherwiſe wherein grace is not given, as Matrimony contracted. *Hoffmansi* in like manner, *lib. 2. tit. de sacram. matr. etandis.* faith. This is the third diſtinſion of sacraments, because there are ſome that doe give grace, — and otherwiſe wherein grace is not given, as Matrimony, either in contration or conuictiōn. Yea, the Extravagans also hold this opinion, *de simonia cum in ecclesiis corpora.* And *Bernardus in Apparatu* faith. We are forbidden to take any thing for the benedictions of thofe that marie, because by them grace is given, but to give or take any thing for matrimony, is no ſinne, — because though it be sacrament, yet grace is not given thereby. Looke also in the Decretals, *caput Hoc matremur. 32. quæſt. 2.* and in other Canonifts, part of whom *Guanfrici* doth allego in his Epitome of the fourth booke of the Decretals, *Part. 1. 5. 2.* and part are cited in the Censures of the Glosse of the Canon Law, in *Gratian. num. 16. 36. 35.* and in *Gregorius decretal. num. 25. 39.* in *Sicutum, num. 11.*

The Minifters intention.

D That opinion which holdeth Baptisme to be of no force without the mentall and actull intention of the Baptizer, was not knowne unto *Ieronimus*, *ad. Amelius* (ſcript in his ſumme, where hee faith, That it is not neceſſary unto true Baptisme, for the Baptizer to have in his minde to do that which the Church doth. The Prefect (faid *Ad. syphoni. Hom. in Iohann. 8. 2.*) lendeth both tongue and hands: So *Nicholas the Pope* furtu[n]t to the *Bulgariſt* demands: You affirme, that there is a fewe amongſt you, you know not whether hee be a Christian or not, onis, who hath baptizid many of you. True, if hee have baptizid the in the name of the Trinity, they

they are not to be rebaptized. There is no other intention of the minister required (faith *Caribonius tract. de Intenſ. Ministr. Sacram.*) but that hee intend to doe that outwardly which the Church doth, though he himſelfe neither believe that there is Church, nor that there is any puritan effect of Baptisme. But this was ſome invention of the ſchoolmen who could not make new articles of faith, and if this opinion be admitted, I would faile to know of the Papifts, how they are able to ſhunne Idolatry in the worſhipping of the Sacrament in their masse for they know that no man can be certaine of the intention of him that confeſſeth it.

The Charakter.

A N unremovable character, which may be imprinted in the ſoule, and conſtit there without grace, even in a man damned, is never spoken of either in the Scriptures or Fathers. The firſt tradition of this Charakter (faith *Durandus 1. 4. diff. 4. q. 1.*) we haue from *Dionysius Areopagita*, who ſeemeth to agree with what we haue ſaid of the Charakter: for heereſecketh a certaine cuſtome obſerved in the Primitive Church at Baptimes of men growne, namely the Bishop doth lay his hands upon him or her that was to be baptizid, 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 the exterior rite in Baptisme was the charaſterizing of them, nor did hee meane any other Charakter. *Saints in Sent. 4. diff. 6. q. 9.* thinketh it impossible to prove the Chæracter either out of Scriptures or Fathers, but reſearcheth that we muſt believe it, because of the authoriſte of the Church. And *Biel. in 4. diff. 6. quæſt. 2.* doubteth whether the Church haue defined that there is ſuch a Charakter: adding that there is but one authoirtie (namely of Innocent the 3. cap. *Majestatis eius de Baptismo*) which impeacheth the Charakter.

D The ancient writers by the teame Chriſtian, doe ſometimeſt underſtand the external forme, order and ceremonie of Baptisme, or Baptisme it ſelfe: and in their writings, to imprefe or infiſte the charakter. His baptize or to professe the faith in Baptisme, I attendo to the faith in the name of the Father, the Sonne, and the holy Ghost; (faith *Augustine. Sicut de ip. cœm. Enarr. 3. cap. 1.*) this is the Charakter of my Lord and Empereur, who ſetting this Charakter the hee command tooþer (or rather compaſſion) that they ſhould impreſe this in all chofe whiche they gathered into his tentes, living. Give baptisme in nations in the name of the Father, the Sonne and the Holy Ghost. That did ſcure,

because hee knew that this Charakter was commanded by God to be infiſed upon all men: — and a little before, What meant I when I ſay, the *Apophis* haſt not baptizid in *Domino* his name. And in his ſecond booke againſt *Parmaſtina* cap. 13. he ſaith, the Charakter is in the bodies: And cap. 18. hee calleth Baptisme it ſelfe, the Charakter, lib. 2. contra h. *Peſtum.*

B The Charakter or ſeale of baptisme in the Fathers doth oftentimes ſignifie the gift & grace of the holy ſpirit. We are ſigned with the ſpirit, faith *Ambr. de ſp. Sauli. 1. cap. 6.* that we may keepe his ſplendor, & image, and gracer, which is kill the iſpirituall ſeale, and of this opinion is *Therodore. Haymo. Primus. Afonsus.* and *Theophilus*, upon the 2. Cor. 1. v. 21. We as his ſonne (faith *Cibyfobam. bon. 2. in Epi.*) are ſigned with the holy ſpirit.

Baptisme.

THe Fathers held Baptisme to bee abſolutely necessarie in thofe that are of yeares of discretion. Testimonijs.

The Catechumenift (faith *Ambr. lib. de bī. qui inveniuntur. cap. 4.*) believeth: — but unleſt hee be baptizid — hee cannot obtaine forgiuenefſe of faines: nor parteake of the gift of spiritual grace. To obtaine the kingdom of heaven (faith *Augustine. lib. 4. de Epi. 2. 21.*) the Catechumenift wanteth baptisme, even as the wicked that is baptizid wanteth the true conversion & trāſt. 1. 3. in *Ian.* How well ſevere the Catechumenift doth proſit, yet beareth he the burthen of his ſinnes, not can he lay it off, until he attaine unto Baptisme. The ſame likewiſe heareſeth in his booke, *de anim. cap. 9.* From that moment (faith the Author, *de fide ad Pet. cap. 3.*) wherein our Sauiour ſaid, unleſt a man bee borne againſt — without the Sacrament of Baptisme no man can obtaine heaven, or everlasting life, ſaving thoſe that being without Baptisme, ſhedde their blode for Christ in the Church. We believe (faith the Author of the booke, *de eccl. digra. 2. 7. 4. in Auguſt.*) that the way of aleration is ſet ou to the baptizid. We believe that he Catechumenift, though dying godly works, can bee capable of everlasting life, except by martyrdome, wherein all the ſacred things of Baptisme are fulfilled: *Natūra. lib. 1. Orat. 49. M. D. 16. lib. 1.* that the Catechumenifts are upon the ſtreſhould of piety, unto which they criue by Baptisme. And againſt, that ſole are deprived of Baptisme, either by iniurie, or ſome other ſudden change, whereupon they are deliuered from the enjoying of great ſtronge baphaeld faineſſ. This holdeth ſoone, to make them deny, this contrition sufficient to obtaine the ſaint grace, though there be in it a defiſe of Baptisme, and to *Ad. 2. 2.*

The Demonstration of the Probleme.

Concerning infants, *Augustine*, *de orig. iuris*, lib. 3, cap. 6 & 7, cap. 9, teacheth us this: Believers not; neither teach that infants dying before Baptism, can be capable of the remission of their original sinne. Teach not this if thou will be a Christian. And that he teacheth, *vix epist. 28, ad Theron. & de natura & grat. cap. 8. So both *Pelagius*, de fide ad Pauc. cap. 20, *Cyriacome*, hom. 40, 3, *Cor. Ambrose*, *de Abraham*, lib. 2, cap. 10. *Isidore*, lib. 2, de officiis, cap. 24, *Gregory*, lib. 7, epist. 53, and *Augustinus* 111, cap. 11. *Mos. ad Cap.* 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 slothfulness it would be unto the shame of the faithful, if the Baptisme of infants there were nothing to bee feared of other negligence, and of their mortality. This hold they. But some of these, & chiefly *Augustine*, and *Ambrose*, being out of their fervent disputations with the *Pelagiists*, who denied original sinne, and many others, do sometimes abate much from the strictness of that the 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 *V. destinianus* did not infly the Sacrament of B. pristine. Tell me, what is there in you besides a will and a desire? But this desire hee had long since, t. b. — made a member of our Head Christ, and signified, that he would ferte with him baptism of me. Hath not he therefore that grace which he desired? hath not he what he required? And a little after, Dost thou raye that these mysteries were not celebrated with solemnity, when are not the Martyrs crowned that suffered being *Catechumeni*: for they shuld not bee crowned, unless they be entered into our mysteries: but if they be washed in their own blood, then did his (*Valentinianus*) piety and good desire purifie him. And above in the same oration: I did have him whom I hoped to have regenerated in the Gospel: But hee did not lose that grace hee to desir. That suffering, dñe longings, fulfill the place of Baptisme. S. *Cyprian* gausheth us foul proofer (*contra Arianos. de Baptismo. De mortali. lib. 2, cap. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 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The Demonstration of the Probleme.

hath alreadie long agoe abolished this custome and ceremony.

In ancient times the water of baptismme was consecrated and blessed with prayers and ceremonies of oyle and the crofle, 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 Epistole: by *Ambrose* in his first booke de sacramentis c. 5, et de iis qui mysteriorum inuestigantur, and by other authors, *Apud Aug. Tom. 9.*

In the beginning of the Church (the purest time) they used to baptize out of the church in wells and rivers. *Walsfield. Strab. de rebus eccles. 2. 6.* testifieth this in these words: We must know that at the first the belevers were baptized simply in floods and fountaines. So was the Eunuch in the Acts of the Apostles. But in processe of time they ordained vesseils for baptism, called Fontes, 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 *Caecili.* Thou shal that Fonte that standeth betweene the two Churches, saith *Pauinus* in his 12. Epistole to *Serenus.* Such a fayng hath *Nazarene* also in one of his orations. Then at length these vesseils were appoynted to be placed in the Parish Churches, by the decretales dist. 4 cap. 106.

The Sacrifice of the Masse.

A sacrifice of Christ in the Masse, being proper, real, and proprietaire for the living and the dead, in the hand of the priest, was not admitted into the Church for the space of twelve hundred years after Christ: for it was not knowne in *Lumbards* 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 (faith *Instinct. In dialogo cum Triphono*) how many soever we be that are called after the name of Iesus Christ, — are maderly 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 proveable out of *Augustine. Contra Faustum. lib. 10. cap. 18.* Now the Popish Sacrifice is offred by the priest. Thirdly, the Fathers Sacrifice was sanctified by the faith of those that offered: Every mans Sacrifice (faith *Augustine. Contra Faustum. lib. 1. cap. 52.*) is such as — he himselfe is that commeth to receive it: all things are pure unto the pure: yea in the very Masse the priest prayeth unto God to accept

that Sacrifice as the Sacrifice of *Noe*: whereas on the contrary side the Papists 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 knite up all in a word; that was a typicall and figurative Sacrifice: this a substantiell one accounted, wherin Christ himselfe is offered unto God.

B 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 therin an offering and giving of almes, bread, wine, &c. which are a spirituall Sacrifice, out of which the figures 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 counself to his Disciples to offer the first fruits of his creatures unto God, not as to one that stood in neede thereof, but to shew themselves neither unfruitfull, nor ungracfull, tooke the creature of bread, and gave thanks, saying this is my body: And in like manner he consecrate the cup, which consisted of a creature, to bee his blood, and taught us a new oblation of the new Testamente, which the Church receiving from the Apostles, doth offre throughout the Universall world, unto God that giveth us nourishment, being the first fruits of his gifts in the new Testament. Thou art rich and wealthy (saith *Cyprian. lib. de oper. & Elem. 1.)* and dost thou thinke that thou doft celebrate the Lords mysterie, when thou never regardest the almes basket? comming to these mysteries without Sacrifice, and taking part of that Sacrifice which the poore hath offered? Amongst thole, one *Hilarius* (saith *Augustine. Retract. lib. 2. cap. 11.*) being moved, spake bitterly against a custome then used at Carthage, of singing hymnes out of the Palmes 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 easies of corne, — and indeede at the time when the holy oblation is celebrated. And the Romane Missall saith, Lord receyve 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 crofle, or like a spectacle or shew wherein the Sacrifice of Christs body and blood accomplitched on the crofle, is shewed and delineate unto the eyes of the faithful, described as it were in a tableland in this sense it is called *unblody*: as *A tragedy* which represented some bloody warre, is calld an *unbloody warre*. For signes and Images are calld by the names of those things wherof

whereof they are signes and Images: so that by this it appears that an unblody Sacrifice is no real Sacrifice. We affirme (saith *Augustine. lib. 1. cap. 10.*) that a demye (as it is called) is not only a reasonable Sacrifice. And *Clement* in his constitutions lib. 6. cap. 23. saith, that all the bloudie or Sacraments were made by creation, when by Christ changed into a reasonable, nutrional, & spiritual Sacrifice which is celebrated in remembrance of his death, by the figures of his body and blood. *Augustine* saith, the bloudie sacrifice by our day in these Churches, the Council of Ephesus approveth. In *Basil. Liturgia* shewing what belongeth to the publick oblation of masses and misteries. And *Leontius* in the 1. of his *Contra Arianos. cap. 12.* declareth that that which the priest offereth is truly and properly a reasonable oblation, but he will have it 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 crofle. And a little after, These annuall commemorationes doe but finely represent that which was done long agoe, and so make us to be moved, as it were for the Lord upon the crofle. In like manner *Thomas Aquinas. 3. part. 8. cap. 82. art. 1.* faith, that the celebration of the Sacrament is called immolation for two reasons: first, because as *Augustine* saith, Signes are called by the names of the shinges wherof they are signes, secondly, because by the Sacraments we are made partakers of the death of Christ our Lord. There is not therefore any iteration of that sacrifice which was finished upon the crofle, and is held by the Fathers to bee the only and singular sacrifice. So it is held by *Augustine* in clere or foure severall places, vix. *Euseb. ad Lazar. cap. 33. & de Trinitate. lib. 3. cap. 13. & lib. 3. contra Faustum epif. 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 crofle. In this sacrifice (saith the author of the booke de dist. ad Pet. cap. 19. there is thanksgiving, and a commemoration of Christes bodie which he offreth for us, and of his bloud which he the same Christ shed for us. We offer no diversitie of sacraments; as the high Priest, (saith *Corydome. Hom. 17. in Hebrews*) but full one and the same, or rather wee make a commemoration of a sacrifice. And *Ambrose. lib. 4. de sacra. cap. 6.* faith, I 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. Paul* phrase, as they call it, unblody. Looke *Euseb. his testimonie*, after *Agapitus. lib. 1. de domo. Euseb. & Clement. Ambros.* in this sense the faithful, in their prayers doe offer Christ as a sacrifice unto his Father for their sinnes, as being wholly carryed away in

unto him: and this pure oblation the Church only offereth unto God the Creator offering it with thanksgiving. Lastly, it is called a sacrifice by a Synecdoche, because in the supper we offer our selves unto God to be consumed unto him, and serve him in body and soul. This is the sacrifice of the Christians (such Argut. ad Gal. 16.10. cap. 6.) Wicked many are all one believeth Christ, which also the Church doth frequent in the Sacrament of the Mass which is law wherein all the faithful, who did believe upon him, that dies in oblation: in that oblation, which dies doth offer. But it is more: that Gregory Didier Episcop. cap. 2. doth when we doth offer things to whom he doth offer them, unto God in consideration of his benefits we doth oblate also: mysteries of his life. Lastly: Pothon should understand which does doth offer him his own true sacrifice unto God for us, when we make our oblation sacrifice. *ibid.*

2. The Fathers whereto they doth sacrifice unto Christ, as Iewish manner, according unto the worship and sacrifices of the law. So that the difference of the offerings of the law, they call the very signes an unbloode sacrifice. Christ did first of all offer unto God the Father, bread and wine an unbloode sacrifice (such *Pothon in Cicerone*. 1. And *Damascenus* citateth these words of *Augustine*: Omnes nos non to burne oyle and waxe at the saucer, calling upon Christ the Lord, for they are sende unto God, and sheweth turnes great recompence. For the oyle and the wexe are the burne offering, and the offering of the unbloode 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 ecclesiastical matters ending unto the worshipe of God. *Origen* upon the epistle to the Romans 4.2. for circumcision, iash, 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 Emperor. And he used this forme of speach the more freely, because it was impured a crime against the Christians, that they would not sacrifice, nor offer for the Emperor. So in like manner *Epich. Demosthen.* cap. 1.0. for to honour God, putteth to sacrifice priuers and hymnes, And *Cyprian* lib. 2. epis. 3. for to celebrate the Communion, putteth, to offer the sacrifice of the Passible. And *Epiphanius* Her. 1.91 for, to preach the Gospell, putteth, to sacrifice the Gospell: And *Cyprian* agn. 1.9. 2. epis. form. 9. de Lapsi, for to celebrate the Eucharist, putteth, to offer the bread and the cup.

5. Sometimes, to offer sacrifice, and to offer for 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 by some-

Christ is crucified, and dead in the Sacrament. But there is no Masse, nor the celebration of the Masse at this day, that saith that Christ's body is really proper and substantially offered. But suppose it be a real sacrifice, doe now but mark the blasphemery of the raving which teacheth him that Christ is out of the favour of his Father, especially, that the Father accepteth Christ's bodilie th' lambe out of the hands of Christ, thinking Christ hath a mortal Mediator: fourthly, that Christ should be an Antichrist to bear the bodies of Christians into heaven.

6. Most of the Fathers doe hold that *Masse* doth offer not bread and wine unto God, but into *Masse* expressly: So affirmeth *Tertullian* *Christi Initio*, *Advers. de Sacram.* lib. 4. cap. 3. & *lib. ad Heb. cap. 7.* Epiphanius her. 55. *Christoforus in Simeon* 36. & *In Psal. 109.* the author of the quæstions of both the testament. I say *Damasen* de sacerdotibus, lib. 4. cap. 2. 4. and *Liberarius* 4. *lib. 10. 9.* Belide they make *Masse* betweene him offring bread and wine unto *Abraham*; and Christ offering himselfe unto us partly on the criffe, partly in the supper. Melchizedek never dreamed of offering Christ unto the Father in the supper.

7. The supper of the Lord is called a true and full Sacrifice, not in that Christ himselfe is therein substantially offered, but it is true, both in the truth of representation, and truth of the effect of the Sacrifice of the croffe, which were 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.* cap. 20. an d'also because it is the figure of the truth, that Christ offered, whom the Sacrifites of the old Testament did shew. *Hieron.* in his commentaries upon *Anselm*, cap. 5. faith, that to fast, to give almes, and to promise chafftie, are true *Holoauis*, that is, whole burnt offerings.

8. The Phrase *(missam facere)* used in some of the Fathers, vix. *Ambr.* 1.5. cap. 33. doth not signify to say the Popish Masse, but to distinisse some out of the assembly. I remaining in my day, began to distinisse them. Thus saith *Saturninus* in *Caligula*, cap. 25. And beheld, after the Sermon the Catechumenis are dismissed (faith *Augustine*, de temp. Serm. 2.7) [so *Masse* Catechumenis] but the faithfull will remaine. And hereupon the communion was called *Masse* figuratively, because when it began, there was a dismission of some. And this order held for 1000. years. As *Iodore* testifieth, *Origen*, lib. 5. 19. Now the Popish Masse obseruesth no such custome. Therein is no dismission, nor doth all that remaine receive the communion: wherefore Masse indeed is the excommunication of the peple. Vnde *Gregory* of *Tunwin*, and *Pope Gregory* it is a new *Masse*, and they out of proportion: doe see *Missa facere*, to celebrate the

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

9. Besides, *Missa* in the Fathers signifieth publicke meeting to the communion, and to prayers, or the solemn dismission of that meeting, or cvera the forme of their religious worship. *George Cassander*, *pref. in prec. sacra*, and to make Collects and Masses, is all one in signification with *aversare*, to meet together, *aversari*, to gather together. And he addeth, that there as there can be no *Masse* where there is no Collect, so there can be no Collect where in there is no *Masse*. So doth *Epiphanius* the translator of the Tripartite history say, that a Collect is a prayer which is recited in some collected congregation, and a *Masse*, because there is dismissions of some from that congregation. *Leo. papa ad Diocor. 1.1. 2.7.* Whosoever use to carry their banquets thither (faith he) which truly the better Christians do not observe, and in many places of the world there is no such custome yet who soever doe this — they will have them sanctified there, — in the name of the God of Martyrs.

10. The table whereto 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 (faith the Author, *lib. de cultu. agr. Dom. in Augustino*) hath holy bread, and an holy cup. None say so (faith *August. con. lit. Petri*, *lib. 2. cap. 47.7*) but those that receive life from the Lords table, as *Peter* did. And, *ad Bonifac. Epis. 50.* They rush'd 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 denye (some of them) that they have any altar properly taken. *Celsus* (*faith Origin. libro 8. contra Celsum*), faith, that altars, and images, and temples, doe flye from us, lest they should be built. Our altar (faith *Clement Alexandria. Strom. 7.*) is an earthly gathering together of such as doe apply themselves to prayers. And a little after. A just soule is truly sanctified altar. *Arnobius*, 1.6. *contra gentes*, faith, that the heathen did accuse the Christians, because they did not make them altars. About the 400. year 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, *capito 14.*

11. Sometimes the Fathers doe use the word *sacrifice* abusively. So doth Saint *Ambr* in his booke *Ad virginem lapsum*. If thou hadst died as others do (faith he) thy parents would have rowred a little, because of natural affection: but they would haue exulted in joy, that they hadsent an unspotted virgin before them, a living sacrifice unto the

A. Lord, and a propitiatrix for their sinnes. And of his brother *Sayrus*: Vnto the Almighty God do I offer this innocent foule, 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 *lib. libro tereti*, faith, that the Christians did use to give merte, 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, faith, that his mother carried with her, porrage, bread, and wine, unto the memorials of the Martyrs and Saints. But yet *August.* doth reprehend this custome in his 8. booke *Deciminae Oct. 1. 2. 7.* Whosoever use to carry their banquets thither (faith he) which truly the better Christians do not observe, and in many places of the world there is no such custome yet who soever 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* faith, *Exodus* cap. 1000, to make their damnation more tolerable, which is also confirmed by *Innocentius* II. *in capitulum Martis. decubatur. Misa* in his decessors: And they held also, that it helped the Saints: witness *Cyril. contra 5. Cyprian. epis. 34. 35. August.* in his 2. booke, *de cunctis. Dei. cap. 10. & Cyprian* upon the *Acta hom. 21.* also they held that hereby their reward might be increased, *Chrysostom. hom. 32. in Mart.*

14. These phrases, to offer for the dead and to sacrifice for their sleep, used in *Tertullian.* and *Cyprian*, do signify nothing else but to recharche their names in the Communion, and to give thanks for them, and to shew other signes of joy, by banqueting, doales, &c. *Looke in Cyprianus ninth epistle of his first booke*; and in his 14. Epistle of his third booke; also in *Chrysostomus hom. de Martyribus*. In this sente the Lords Supper for 400. years after Christ, was called an oblation, or a sacrifice for the dead, because ther was ther in continued a commemoration for the dead.

15. The Fathers sometimes doe plainly ditallow this proper, reall, externall and often offered sacrifice of the body and blood of Christ for the remission of finnes. *Lactantius* in *Epistola divin. Inst. capite 2.* faith, that those things which are done with the hands, or without a man's selfe, are no true sacrifices. Truly I, faith *Augustine* *Martyr cora Tripl. de accounta* prayers and thanksgivings, if they be performed by worthy men, for the only perfect and acceptable sacrifices unto God; for those only are th: things which

the Christians have received to execute. We haue our sacrifices, (faith Cyril of Alexandria, l. i o. contra Iulian.) namely, spiritual and mental; — for we offer unto God a sweete smell, all the vertues, faith, hope, charity, justice, conuincence, obedience, gentenesse, perpetual praises, and other vertues. For this sacrifice, being not carnall, but pure & plaine, in the incorporall nature thereof is becomming unto God. And the offerings of mental fragrancy are the meanes of a truly honest life. And a little after: Because we haue served God better than they [the Patriarches] sacrificing spiritual things unto God, and using the spirit in stead of sensible fire, let not Iulian accuse us by asking us, why wee bring not sacrifices unto the altar? And againe, We sacrifice mentally & spiritually the sweete favour of vertues, as it were consecrating them unto God. Christs blood (faith Aug. contra Advers. leg. lib. i. 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 had of the Sacrament, unto the prayers and almes they offered, not unto the operation of the act. The greatest helpe of soules (faith Cyril of Jerusalim, Mfrag. s.) is the prayer of that holy and reverend mystery whch is upon the altar. Wee entreat for the dead (faith Augus. De cera pro mortuis, cap. 18) either with the sacrifice of the altar, or of prayers, or of almes. And Chrysostome, Hom. 3, in Philip. faith, 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 (faith Bede in Psalms, 8.) by solemnizing of masses, and by almes deedes. So that the Supper of the Lord is called a propitiatory sacrifice, because it repretheateth the sacrifice of the cross, and is the meanes that we making our solemne prayers, doe obtaine our petitions.

16 The Mass 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 until 200. years 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 Mass was publickly taken vp in the Churches of Italy, whereas before, Ambrose his Mass was of more general use: fourthly, the ditputation of the transubstantiation began about the yeare of grace 840. and was concluded in the Councell of Laterane by Iuseus the third: after which, came in the offring 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 do recide the tropicall speeches of sacrificing, and offering, in the Fathers, we must not beleue that they did admitt any other propitiatory sacrifice, but onely the peffor of Christ, being the onely sacrifice of the whole world, nor that they accustomed to celebrate the Populi Mass.

Communion under one kinde.

B 1 T he Church of Rome for above 1000. years after Christ, used both the kinds in communion. This Cassador teacheth in his Defence of his booke intituled *de officio p[ro]p[ri]o viri*. The vsc (faith he) of the blood of our Lord, together with his body in the ministering 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 Eastern Churches. And although the use of one kinde came up about the year 1200. yet the most learned of those times never taught that it was necessary so to be obserued. But this communion under one kinde (against all institution of Christ) was decreed, defined, and determinid as a publike law in the Council of Constance, about the year 1414. *Cusanus epistol. 3 ad Bohem.* seemes to impute this change unto the Councell of Laterane, ann. 12 15. But Bed. lib. 84 in *Canonum*, faith plainly, that it was a question held in controverie untill the decree of the Councell of Constance. *Microlodus* writeth this of the custome of the Church of Rome about the yeare 1080. It is not authentical (faith he) that some doe dip the Lords body [in the chalice] and minister it unto the people thus mysoynted, 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 *Isis* 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 sacrilege, *De ecclesiast. c. 19. & de confessa. d. 2. c. compars.* In Peter Lumbards 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 freedom of body and soule. *Loc. Ser. 4. de Quæst. 4.* faith, that it is a sacrilegious hypocrite of the Maniches: to receive the body and reject the blood. *Rhemigius* Bishop of Rennes, that lived about the year 470. made these verites to be engraven upon the chalice, as *Hincmar* testifies in his life. *Hincmar* at him, &c. in English thus.

Hence let the people in that sacred blood, whch Christ did bleed, drink on their soules best good.

These verites, Rhemigius, Priest, doth pay his Lord.

B And the said *Hincmar* doth record, that the same chalice was in his time afterward given unto the Norians for the redeeming of the Christian captives. The cup (faith *Hincmar. in 1. Cor. 10.*) is called communion, as it were a participation, because all doe communicate therof. The Lord (faith *Ribanus Maurus. de Infis. Cler. lib. 1. ca. 32.*) first consecrated the Sacrament of his body and blood, with benediction and thanksgiving, and delivered it unto his Apostles, wch they in imitation of him did, and taught their followers to doe the like: which now the whole Church over all the world doth generally obserue. Only the benediction of the Bishop, or Priest (faith *Amalarus. lib. 1. de Officio in prefatis.*) is sufficient to consecrate the bread and wine where wch 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 holly and reverend hands: — And in like manner hee the cup, as *Cyprian* faith to *Cæcilius*, We finde not oure selues keepers of the precept, unless we doe that fact that the Lord did, and ministring the cup in like manner, we depart not from the divine commandement. Now thought *Cyprian* doth conclude his saying aboue the mixing of wine and water, yet we may understand, that this is to be fulfilled of the whole intinction of the Lord, wherein there is his command, and the Apostles observation: and of like effect unto this is that of *Wyclif*: in his booke *de sacra missa et communione*, the 22. chapter, Whateuer he be (faith *Wyclif. cap. 22. Cor. 11.*) rich or neare, or poore, clergie, man, or layman, that shall receive this body, and drinke this blood of Christ unworthy, shall be guilty of the body and blode of Christ. *Whil* he catch an dinketh it unþorþy, that celebrateth this mystery in any other order than Christ delivered it lifteþ. The prescription of the fact (faith the Author of *canon in Bon.*) is in bread and wine — and the kinds of bread and wine are both let forth, to shew that the chalice and paten preþerfiting in receving the body and blode of Christ. But all these protestant deblers (as *Wyclif de sacra missa.*) it is gathered, that Christ

delivered his body under the one forme of bread, and his blode under the other forme of wine, and taught us to be thus celebreted. And seeing Christs actions are our instructions, he delivered these two most certainly for us to obserue, and therefore we give the body under one kinde, and the blode under another. This Sacrament (faith *Thomas. in 3. Cor. 11. leit. 5.*) is given under a double kinde for three respects. First, for the perfection thereof: because it being a spirituall refreshing, must haue a spirituall meat, and a spirituall drinke. For the corporal feeding is not made without meat and drinke. — Secondly, for the signification therof. For it is a memorall of that Paſſion wherein Christs blode was ſeparate and drawnne from his body: and therefore herein the blode is offred 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 helpeth the ſalvation of the ſoule, and therefore the blode is offered. For the ſoule is in the blode, *Gen. 9.* And in his 6. Lecture he faith, that both (bread and wine) belong to the perfection of this Sacrament, as wel to shew the perfection of the paſſion, and also for the effecting of the ſalvation of body and ſoule. This is also the opinion of *Hales. 4. par. summa qna. 35. memb. 1* and *Cassellius de cana. l. 12. cap. 25.*

C The communicants ſeeke to carry home not only the bread, but the wine alio. This certeinly *Nazarens. in Cordon. ad medium.* and *Hercules. ad Rusticum.* And againe, where we finde the Father to make mention of the bread alone, it is a figure called *Synecdoche pars.* whereby part is ſet for the whole; or elſe they doe take the name of bread only for the bread dipped in the wine.

Whil before the ministring of the Lords Supper under one kinde, is contrary to the ordinary custome of the whole and uniuersall primitive Church.

Private Mass.

D 1 A kind of private Mass wherein the priest only receiveth the consecrated forme, without communicating to others, was never knowne in the moft ancient and folemn antiquity, for the ſpace of 800. years. The Supper of the Lord (faith *Hincmar. in 1. Cor. 11.*) I thought to be common to all, for he gaveth the Sacraments equally unto all the difciples preſent. And in *3. cap. Sophonis* he called *Hincmar* the poore did communicate of the blode of Christ, *3. in Ep. 10.* also condemnes this private Mass in these words: In vaine do we offer this misterious oblation, in vaine do we stand at the Alter, there is none that doth partake with vs. *This I speak not to invite you to receive in any faſhion, but to make*

you, & gives worthy of these mysteries. And in *i. Cor. ii. 11. homil. 2. 7.* thou doest not communicate of that which is common: for it was broken equally ~~in~~, all, and equally diuided. Some require a communion still in the Maffe, and indeed to 1 confesse did Christ ordaine it (*faith Erosius, epist. ad Intium Plagium*) and so in ancient times it was obserued. Yea the Papists themselves confess, that in the Primitive Church it was set downe, that the faithful shoulde communicate every day¹, as *Durandus, iurisnatural.lib. 4. cap 33.* and *Hugo Cardinall in Lut. cap 2.4.* do both confesse. *Catholici* in his *7. epistle* to the Bohemians, faith, that all that were not prepared to receive the Eucharist, were put forth of the Church. And the Councell of Mentz doth prohibite the Priest to receive alone, because they held it an absurd thing to say, the Lord be with you, when there was none to answere. Looke in *Reginald Poole* his *1. booke de Ecclesi-*

A ry Lords day: thus saith he, that lived about
the year 1050.
2 Private Masses had their first originally
amongst the friers in their cloisters. For *Gregory*, l.4. *Indit.* 14, *epist. 43, alia c. 87.* doth
forbid publike Masses to be said in one cer-
tain Monastery, lest there should be any oc-
cation of popular meetings in the private
houses of the servants of God. And *I. 1, epist.
46, alia c. 146.* he doth inhibit publike Masses
to be said in a certain place, and yet alloweth
Masses to be said therein. *Looke also in the 71*
epistle of his 7, Booke, Odo of Canbridge in his
exposition of the canon, faith, that whereas
at the first they never had Mass, without co-
vention of the people together for communia-
tion, afterward it grew to a custome in the
Church, to have private and solitary Masses,
especially in cloisters:

Mixture of wine and water.

The mingling of the wine with water was a general custom in all hot countries, for allaying the strength of the wine, as *Lyra testifies in 1 Cor. I. 1.* and hereby it is proved to be, because the water was put in after the consecration, as appears in that Mass 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, *Homo. 83. in Ador. Polyp. 1. 5. 9.* And *August. 1. 3. de confess. Euang. capit. 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 therewithal, as *Otho Friesinger testificat. lib. 7. c. 32.* But out of custom it grew to be a ceremony signifying mystery. Afterwards the *Apostol* used only water, without any wine, against whom *Cyprian* prooved the use of wine, but not of water mixed with wine.

³ The school-men hold this mixture to be no essential part of the Sacrament, and namely y. Thomas, part. 3. q. 7. q. 4. art. 7. and *Sorbonne*, in *sententia*, art. 11. q. 6. the two *Quicetes*, And likevile *Hales*, *Bonaventure*, *Richardus*, and *Durandus*, as *Iosaph Anglus*, in a. diff. 8. art. 5. willies in his comment upon the sentences, adding that this is the common opinion of the Doctors. *Vea Belarmino* himself is not ashamed to confess this in his *work* while de *Sancto Eucharii*, cap. 10. *ad modum* p. 10.

Keeping of the Sacrament.

The Father used to keep the Sacrament, not for any education or sublike

The Demonstration of the Probleme.

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

Shall not the husband know (faith *Teresal-*
lon. 1.2. ad uxorem.) what thou doest, secretly
rain before thy meat? And if he doe know,
hee doth believe that it is but bread, not that
which it is called. And hereto belongeth
that of *Heromes* relation, concerning the cu-
stome of the Romans of receiving every day,
and that (as it is probable) in private houses,
epist. 50 ad Panamachium, & epist. 2.8. ad Lu-
cumnum. Every one of the people (faith *Basil,*
in *epistola de sacra Parva in Alexandria*
and *Egypt.*) hath the communion in his house,
receiving it of the Priest that consecrate
and distributeth it.

2 But this reservation of the Sacrament was always 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 (faith *Origen, In Lxxos. Hom. 5*) did not lay up the bread which he gave to his Apostles. —nor did he bid them reserve it until the morrow. If there be any man (faith *Catholicon Cesariensis de Annum, cap. 3.*) that is proved not to eat the Sacrament in the Church which he receiveth, assuredly be he for evermore: and all the Bishops did cry out altogether, accursed be he, *Council Tole. I. cap. 14.* If there be ought remaining of the sacrifice (faith *Clement in his 2. epistle unto James.*) let it not bee reserved until the morrow, but let it bee rid away by the care of the Clergy. And *Hesychius upon Leviticus, faith, lib. 2.c. 8.* that the remainder is to be burned with fire: others, that it was to be given to the children. Looke *Nicæphorus* his 17. booke, and 15. chap.

Use of the Latine tongue in the Service.

IN the parrest Churches, for the space
of 800. years at least, the duties of
Christianity, or divine prayers, &c. were ne-
ver performed in a tongue unknown to the
people. Both the Priest and the people (faith
Chrysostome, Hom. 18. in 2. Cor.) say the same
common prayers, and all doe say one thing.
It behoveth, faith *I. fidere. De eccles. offic. I. i. 10.*
that when we sing, we sing altogether, &
when we pray, that we pray altogether, and
when the psalm is read, the silence be made,
and that all doe hearten it with attention.

—And therefore the Deacon with a cleare
voynce doth warne silence, that there bee an u-
nity kept amonst all, as well when they sing, as
when the lesson is read, that whatsoeuer
is preached instrall, may be equally heard of
all. Let every one pray, saith *Origen* against.

Celsus, lib. 2. unto the Lord in his native and mother tongue. Here is a dissonance of voyce

faith *Hieronym.*, *Tom. 1.* cap. 17. but an unity of religion, & almost as many quires of singers, as there is diversity of nations. Let the onely Trinitie, faith *August.*, *Eph. 1.* 9. be praied unto for mercy, of all both Latines, and Barbarians, let no tongue how barbarous soever, bee made an alien from praulling one God. And the *Ruthens*, *Armenians*, *Egyptian*, 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 *Casel. Lateranc.* 9. unto divers places according to the diversity of the tongues: this is also confirmed out of the decrets of *Gregory 1.* titul. 3. ca. *Quoniam plasit &c.* In the Primitive Church (faith *Lys.*, *In 1. Cor. 12.*) benedictions, and all other common [devotions] were performed in the vulgar tongue. And in the Council of MENTZ, *capite 45* (about the years 813) it is permitted unto him that cannot otherwise learn 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 Latin 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 years & more. In the Provinces of Africa they speake Latine: and when French men generally did all understand this tongue, in the 3. Councell of Tervin, about the yeare 770. cap. 17. the Homilies are commandment to be translated into the more barbarous Romane or Dutch tongue, that they might be the easier to bee understood. And it is credible, that the Britaines understood this tongue also. For marke what Bede his Anglia. i.e. i. saith, Britany (quoth he) at this present doth search out, and professe one and the same knowledge of highest truth, & true bignesse, in five severall tonges, the English, Britissh, Scottissh, Pictish, and Latine, which now through the meditation of the Scriptures, is grownne common to all other. And Valerius Maximus, lib. 2. capite 1. doth testifie, that the Romane magistrates did seriously endeavour to have their language diffused abroad; because it was not lawfull for the Greckes to deal with the Romans concerning any thing, but in the Latine tongue, though they did it in Greece or Africa. And Cambrensis that most excellent Antiquary, in his Britanica saith thus: If there be any man that will not believe that our Britans used the provinciall 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 tongue alredy in our vulgar tongue,

to let passe the authority of *Cornelius Tacitus*, who laith, that in *Domitians* time the *Britaines* 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 reaon of the old custome, which by greater reaon shoule 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 Latin 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 barbarous in this strange land,
For no man here my speech can understand.
Looke *Myselfome* and *Haimo* upon the 14. of the first to the *Corinthians*.

Transubstantiation, or reall presence.

I The Fathers when they speake of the Supper, haue many and divers termes which may signifie conversion. *Ambro's*, lib. 4. de *Sacram.* c. 4. doth use the word *conversione*: and *Ldij quis* *mysterij suis* *anum*, cap. 9. the *tearne of mutation*. And *Cyprian de cena*, said, the bread is [*mutatus*] changed, not in shape, but in nature. *Origenagaint Gelsius*, lib. 8. faith, that the breadby prayer is made [*fieri*] the body; And *Gaudenius Xerat*, 2. de *re*, faith, that of the bread is made [*efficitur*] the body, and of the wine the blood. *Eusebius Emilianus*, lib. 5. cap. 1. saith, that the priest by a sacred power doth convert [*convertire*] the visible creatures into the substance of the body and blood of Christ. And againe, that the bread both *pasce* (*transire*) into the nature of the Lords body. *Austine*, epistol. de corp. & sang. *Dom.* faith, that the bread doth (*migrare*) go into the body. And *Albertus*, sijst ad *Berengarius*, faith, that it is transuerted (*transversus*). *Alerus*, 1. de *Sacram.* faith, that it is transferred and transposed (*traxit & transversus*) into the body. But the ancient Doctors, when they doe speake of this change and converstion 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 distinguishe the sacramental mutation of these signs in signifying and sealing, from a subuertial mutation. And wee ought to hold directly, that they never knew of transubstantiation (*transversio*): for at least 800. yeeres after Christ, but rather condemned it. *Cyprian* (or whosoeuer was the author of the Sermon, de cena) faith, Bread retain-

ing the forme of bodily substance. And *Ambro's*, de Sac. lib. 4. cap. 4. faith, They are what they were, and yet are changed into other. And *Theodore*, dial. 2. The mystical signs doe not leave their proper nature after consecration. And *Gelas.* con. *Euope*. The signes do remaine in the propriety of their nature. And *Walfred*, cap. 16. He delievered the Sacrament of his body and blood unto his discipiles in the substance of bread and wine. And *Psechesius*, de corp. & sang. *Dom.* 10. alias 28. Bread strengtheneth the heart of man, and wine comforteth,—and therefore this mysterie of our salvation is rightly celebrated in the same substance. The like unto this hath *Bertram*. And *Psechesius* again, ca. 175 alias 46. Therefore my sonne when thou comest to communicate of this mystery, open the boosome of thy minde, cleaneise thy conscience, and give not thy selfe to receive that only which the piece of bread containes, but that which faith receiveth, because that in Christ is contained the fullnesse of divinity. Hereby it is evident, that the canon of the Mass for 900. yeeres, was never held to bee meant of Transubstantiation, nor was there in all that time any mouthly receiving of Christ's true body dreamed of. Besides, *Drahmer*, that lived about the year 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 spirituall 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 year 810. understandeth the words of the canon without either Transubstantiation, or real presence, l. 3. de eccl. offic. cap 23. And *Walfred*, 16. After the solemnities of the old Pascovre, he delievered the Sacrament of his body and bloud, in the substance of bread & wine, and taught us to celebrate them in memory of his passion. *Nicetas Choniates*, *Thesaur.* l. 4. writing against the *Acordonei*, that would not have mysteries represented in corporall things, faith, That the iunction, wherein our Saviour tyed 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 proprieity only, 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 orthodoxal conceit of the Church, 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 *tremens*, *Instit. Martyr*; *Tersellius*; *Cyprian*; *Theodore*; *Myselfome*; *Ambrose*, and *Augustinus*.

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 (faith *Cyprian* of one, *De fidelium*), 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 *Emperius Bishop*, p. 4. ad *Rufinus*. Fourthly, because the Bishops used to send it unto others [as it is probable] for saluation sake. Witness *Irenaeus*, ep. 6. *Vetus apud Eusebium* lib. 5. cap. 23. and *Nicophorus* lib. 1. c. 39. Fifthly, because they used to give it unto Infants, as *Augustinus* lib. 3. ca. 10; and almost in every worke of his doth testifie. Sixthly, because if there remained any pareciles of the Eucharist unreceived, the young children that used the Church, were called to eat them up. This *Eusebius*, libro 4. capite 35. recordeth, and *Nicophorus* in like manner, libro 17. capite 25. Sevently and lastly, because it was a custome in the ancient Church to burne the remainders of the Eucharist, as *Hyacinthus*, libro 2. capite 8. upon *Levnicki* doth affirme.

3 Afterwards begun the disputations of Transubstantiation: but not as yet approved as an article of Faith, nor concluded in *Lambard* his age, which was about the yeare 1145. for he, lib. 4. d. 1. faith, that if it be demanded of what for this conversion is, whether formal, or subuential, or of some other kinde, I cannot suffisiently define: yea the Church for a whole thousand yeeres taught no other then spirituall receiving of Christ, and all the Fathers of those times understood the words of the supper to bee figuratively spoken. Wherefore it is a most impudent and falsefesse part of *Bellarmino* to cite 32. writers for the opinion of transubstantiation.

4 But in the yeare 1215. *Siemens* the third determined the manner of this conversion, in respect of the name, calling it Transubstantiation: and for the thing it selfe, *Lo* the 9. determined it, in a concilie held at Rome, ann. 1049. And *Mobedeth* the secong also in his decreto *de confirmatione*. *Ego Berengarius*, in the yeare 1060. And *Berengarius* abode in his true opinion of the Lords Supper, until the day of his death, and therefore is said to have seriously detested absurd recusation. *Hildebertus Compostellensis* doth prifile him. And *Leuffridus* condemneth him as a violator of his recusation, and uncontent in his opinion. And indeed there is nota Papist in the world that will defend the recusation in *Gratian* let downe by *Nicetus*, because he saith that the body of Christ

^a is sensibly crushed with the teeth. And divers of the schoolmen (*as Bid. In c. 10. M. 1. 2. 1.* 47^o *Rich. de Mediol. villa, in cap. 8. 1. 1.*) do. condene it as an erroneous affect.

5 Now the most learned schoolmen after *l'monius* doe differre both in the thing it selfe, and in the manner of explaining what the protonyme *Ho* this doth signifie and demonstrate properly in these words this is my body. *Richardus de Mediol. villa, in 4. 2. Rer. q. 1.* expounde it thus; That is to say, something being under this sensible signe is my body. Or thus, That which will be stetcht with present under this sensible signe which is scene, is my body. *Thomas Aquinas* 3. part. 7. 3. *in corp. ar. 1. 10.* (this) that is, that which is contained in the general under these kinds, is my body. *Beauenture* In d. 8. in 2. par. diff. art. 1. q. 1. thus. (this) that is, the substance of bread: and he will have (it) is the signe (it) is made, or (trans) is changed an (convertitur) is turned. *Sorres* In 4. d. 8. in 2. thus: (this) that is, this singular offence, or *Ho* is my body. *Merlinus* in 4. qu. 6. 6. 1. thus: (this) that is, that into which this bread is changed, is my body. *Oceanus qualit.* 2. q. 19. thus: (this) that is, this body, whiche will be forth with under these forms, is my body. But *Peter of Almain* in 4. Sens. q. 5. art. 1. faith, that it is not necessary for the Priest that consecrate rightly to demonstre any thing by this word (this); or that he shold understand any thing 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 what these words are rightly pronounced, the body of Christ is immediately under these signes, by Gods good pleasure. *Holm. In 4. sen. q. 19. 1. 1.* that by this pronowle (*Ho*, this) is signified that which remaineth under both the tenetis of transuertion, and transuertion which is only accidentall, and no substance. *Merlinus* 4. 8. in case. *Merlinus* faith that (This) that is, this content, into which the bread is to be turned, &c. in some part of time which includeth the pronunciation, and the terminating or finishing inflesse my body. *Cato*, In 3. p. q. 7. 8. art. 1. faith, (this) is this singular inflesse, is my body. Now *Commodus* is elder than the al. / a. doth thus expound this word (this) that is, which hitherto was bread, henceforth it is my body, not breader than, (this) that is, that I now give you, is my body for this prouide (this) in this place hath no relation to any thing before spoken, but is a demonstratiue of the thing present.

6 Thefe Phrases of the Fathers: (that Christs body is eaten: goeth into the mouth: is touched with the hand: his blood is drunke, &c.) are to be understood tropically, that is, symbolically signifying the effects of sacramental receiving: and admonish us to embrase 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 (faith Cyprian Tract. de Serm. Christi) at the table where he tooke part of his last feast with the Apostles, with his owne hands gave them bread and wyneder upon the table he gave his body to be wounded by the hands of the foulders; 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 has agreed with the effects, and divers names or formes were reduced to one essence; and the things signifying and signified should be called both by the same names. Our Lord (faith Augustinus contra Adversarios, .1.2.) did not sticke to say, This is my body, when he gave the signe of his body. And again, *Contra Maximum*, 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 so signification another. *Origen* likewise upon the 15. of Mat. saith, that if all that goeth into the mouth descendeth into the body, and so is cast forth into the draught: that incate also which is sanctified by the word of God and prayers, as farre as the materiall part thereof, goeth the ordinary course of other meat. So *Chrysostom* (or who else was the author of that Epistle) unto *Cyprian* saith: even as we call the bread before it be sanctified, bread, and when Gods grace hath sanctified it by the Priestes meane, it loseth the name of bread, and is held worthy to be called the Lords body, although that the nature of bread doe shaine therein, and is not called two bodies, but one body of the forme—. Christis flesh (*Iustitiae Maximum* Dialog. 2. com. Notar.) is noisedly the body of God as the Church is: nor as the bread, which the whole Church partaketh in memory of his passion: it is so called the body of God, as is a manne procedure or apparel, wherewith he is arrayed. He, Christ (faith Ang. De civit. Dei, 16. 21. cap. 5.) insayng, he that eath my flesh, and drincketh my blode, liveth in me, and I in hym: doth shew what it is to receive his body not sacramentally, but truly, and drincke his blode: here marke an opposition between sacramental eating and true eating.

7 These words of Christ, [My flesh is meat indeed, John 6. 55.] are by *Clement Papal* (q. 6. Tract. 1. de resurrectione corporis, Origen in Lxx. hom. 5, Chrysostom in Ioan. hom. 46, and Augustinus in Ioan. 25. and 26. taken in an allegorical sense.

8 And the words [this is my body] most of the Fathers take figuratively, and namely theses: *Tertullian* l. 4. com. *Mem. Origin* in two places, vix. in *Leviticus* 7. and in *Adso* capite 15. (*Cyprian* de util. Christianis, *Nascientia de Peccatis*: *Ambrose* in three place, vix. cap. 5. qui noster invenimus. cap. 9. *de Sacra* lib. 1. cap. 5.

A in 1. Cor. 11. *Hierome* in two, vix. in *Matt.* 26 and in *Mark*. 14. *August.* in seven or eight, vix. lib. 3. de dict. Christi lib. 3. cap. 16. de Trinitate lib. 3. cap. 4. and 10. epist. 23. in *Lewis*. 9. 5. 7. vix. *Adman*. ca. 12. and *Psal.* 98. *Chrysostom* in *Psalm. 22. Thod. dial. 1. Profer in Serm. August.* And he is cited, *de conf. d. c. 2. Hoc est. Bede in Luc. 22. & Bertrand de corp. c. sang. Domini.*

9 But the Fathers speake not only figuratively of the Sacrament, but even sometimes hyperbolically thereof, to begette the greater reverence, and to pierce mens mindes, and follow the phrase of Scripture, and lete the supper shoulde seeme a tragike fiction. In this sense faith *Coryphes* in 1. Cor. 10. hom. 24. What is in the cuppe that which flowed from his side. And again, that which he suffered not upon the croffe, hee suffereth for thee in the offering, suffering himselfe to be thrust through. And hom. 21. *ad populum Amioch.* 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 blode, and made a sword of gold.

10 That which the Fathers speake of the bread and wyne in the Lords Supper, the same they speake in like manner of Baptisme and the word of God. We are said (faith *Origen*, Homil. 16. in *Numb.*) 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 faith unto thee. This is my blood which is shed for you for the remission of your sinnes. No man must any way doubt (faith *Augustinus* in one of his Sermons, *ad infantes*,) cited by *Bede*, in 1. Cor. 10, that every faithfull Christian is made partaker of the body and blode 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 be 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 [sacra] doe full understand the substance, not the accidents without the substance. In this senselish *Orwell* of Ierusalem, *Mystag.* 4. under the forme of bread is given the body, and the blode under the forme of wyne. I see not the forme of blode (faith *Ambrose*, *De Sacram.* lib. 4. cap. 4) but the likenesse it meth. And lib. de dict. quis mystag. 1. *Idem*.

9. If Elias his speech were of so great power, that it was able to fetch downe fire from heaven: shall not Christis words be of the power to change the formes of the Elements? To make the forme of viable bread (faith *Augustinus*, Serm. ad infantes, cap. 5.)

gustine, *Serm. ad infantes*, recorded by *Bede* in 1. Cor. 10) many graine of corne are compact together: —and in the wine likewise, brethren, consider how it commeth to bee one liquor. Under that viable forme of ointment (faith *Theodore*, in 1. *Conf.*) they doe receive the invisible grace of that most holy spirit. And the same meaning sometyme they have when they use these phrases, the figure, or outward shapen of the bread. And they doe use these words, to turne our eyes from the extermal signes, unto the heavenly matter therein signified, upon which wee ought to fixe the eyes of our mindes. And herupon *Chrysostom* faith, that there is nothing seeme upon the table, but the body and blode of the Lord; and yet intends not to put accidents without a substance. Contrariwise, the word [nature] doth sometyme in the Fathers signifie the quality and condition only, and not the essence of the thing. And in this sense *Cyprian de coris*, faith; the bread changed not in forme or shape, but in nature, by the words omnipotency is made stille.

12 *Cyril* libro 10. cap. 3. in *Ioan.* and elsewhere. And *Hilary*, lib. 8. de *Trin.* with some other Fathers will have Christ to be in naturall, and corporally; and so they will have us to receiue 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 mystical body, according to the truthe of nature, and to be joyned truly and really with his flesh and spirite, and yet after a spirituall and uncorporall manner:

13 *Damascenus* *commentatione uerbi dominii*, l. 4. c. 14. and *Theophylact* *transfemelatione uerbi dominii*, is the change of the bread into another state or condition, not into another substance and being, because it is united to Christis body in a sacramentall union, and of a corporall foodde made a spirituall. For after the same manner, they affirme that *wee, et aliis omnes ex eius uirga transmutemur*, that is, they are converted into that (Christis) flesh. *Chrysostom*, 45. in *Ioan.* and are transfemelated into him, *Theophylact*, in *Ioan.* cap. 6 and yet they doe not faigne any abolishing of our substance for all this. And this same *transmutatione*, is not alwayes a changing of substance but sometime a correction or changing of a thing into better; but howsoever, this transformation helpeth not the Papists a jotte, for that which is transformed, remainteth not in regard of his exterior forme. Although the ancient Fathers (faith *Swarez* upon *Thomas*, tom. 3. quæst. 75. disput. 50. selt. 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 accidental change, as the word [Transfiguration] and suchlike. Only *Theophylact* his word [transfemelation] commeth 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 unapplicable, and too infinite for this mystery. For it may signifie the conversion of one element into another, or the refolution of a mixt into the elements: but transubstantiation most properly, and most fitly signifieth the conversion or commingration of one whole substance, into another whole substance.

14. The Fathers when they say, that the bread or wine remainteth no more, doe not meane simply, but in respect of his intent that is to receive them, when hee receieth them rightly: because then we must not thinke of the bread or the wine, but fixe both our mind and senses wholly upon Iesu 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 only a certaine figuring of Christs flesh, faith *Theophylact*, in *Ioan.* 6. Hee said not, these are the signes of my body (faith *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.

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 for this is my body [and of the wine in the chalice this is my blode] of fleshlike; no Father did ever teach *Cyprian*, *Serm. de coris* faith, that in his time they did consecrate with these words: Doe this in remembrance of me, this is my flesh, this is my blode: *Basil* and *Chrysostom* held, that it was done by prayers, as we may readein their Liturgies. Wilt thou know (faith *Ambrose*, *de Sacram.* lib. 4. cap. 5) what are the heavenly wordes of consecration? These say 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 thankes, blessed it, broke it, and gave to his Apostles, saying, Take, eat, &c. and so unto the end of the institution. But *Hierome*, in 1. c. *Soph.* faith, that to make the Eucharist, there is not only a necessity of solemne prayer, but also of merite in the Priest. We call that only [the body and blode of Christ] faith *August.* *de Trinit.* lib. 3. cap. 4) which we taking from the fruits of the earth and consecrating with mystical Prayer, doe receive in due order, for our soules health; and as a memoriall of our Lords suffering for us. Presently after this prayer (faith *Gregory* l. 7) *Indul.* 2. epist. 63) we say the Lords prayer; because it was the Apostles use to consecrate the host of oblation at that prayer only. Vnde Christus doe come himself, (faith *Hesychius* lib. 2, in *Lenit.* cap. 8) at the

Priests prayer, and sanctifie the supper, and lay the fundation of the action, there can by no meanes any sacrifice of the Lord be made. It is not credible (faith *Innocentius III. lib. 4. de myst. Miss. cap. 6*, that he distributed his body before he had consecrated. But it may be said that Christ consecrated by the divine power, & after wares shewed the forme that others shoulde 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 (faith *Sessorius 14. 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: We are not insufflately 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 the [do thus]: therfore it is dangerous to avert any thing without sufficient authority be had for the confirmation. Likewise *Biel. in 4. diff. 8. q. 3. concil. 3.* faith, that the necessary and precise forme of consecrating the supper, is not sufficiently determined of in the Canonical Scriptures: which alteration 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; *Real*, that is, his body assumed; *Myssicall*, the Church *Sacramental*, the bread in the upper. The body of Christ taken from the altar (faith the decretales *de confec.* d. 2. c. 79) is a figure, if we view the outward formes of bread and wine: but the truth, when we believe the body and blood of Christ to be truly there within. The flesh is a Sacrement of the flesh (*Aug. in Serm. Prof.*) and the blood of the blood. The bread is Christs body, not corporally but spiritually, faith *Ælfrike* Archb. of Canterbury in his sermon in Saxon, wherein he distinguishest 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 (faith *Aug. tract. in Ioh. 80*) and it becommeth a Sacrement. 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, & torn with the teeth: *Cyprian. sermone de Lapsi*. The nature of the bread and wine (faith *Bede in Epiph. D. 6.*) is by the ineffable sanctification of the Spirit, translated into the Sacrement of the body and blood of our Lord. The flesh and blood of our

A Lord (faith *Hier. in Epheſi. 1*) is understood two waies, either for his spiritual, and divine flesh, and blood: wherof he said, my flesh is meat indeed, and my blood is drinke indeed, — or for the flesh which was nailed on the croffe, and that blood which was spilt by the souldiers speare.

18 And the creation that the Fathers speake of was alwaies without transubstantiation. When the oyle is consecrated for the sickle (faith *Amalak. de eccl. offic. l. 1. ca. 12*) we conclude thus: By whom thou (O Lord) alwayes 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. Sem. 4. d. 3.* But this is as we say, that we have possession given us in writings, when as the writings do but affigne 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 Sacrement is honoured, received, and respected, as it is the expressive seal and signe of our mystical union with Christ, by whose body wee are after an admirable manner quickned. Hence it is called a mystery to be trembled at, because by these creatures through the operation of the divine maiestie, 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 fal to the ground, and reverenced all the ornaments of the Church, and suffred not the Catechumenis to communicate. And *Chrysost. in Epheſi. hom. 3.* faith 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 (faith *Aug. tract. 30. in Ioh. 80*) but here also, and our Lord is trin. For his body wherein he rose againe, may be but in one placebut his truthe is spread abroad every where. *Basil de Sp. S. cap. 12.* proverth the holy Ghost to be God, because he can be in many places at once. He ascended into heaven (faith *Aug. epift. 57. ad Dardan.*) setteth at Gods right hand, from whence and from no other place he shall come to judgement. 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 circumscriptible body is in some certaine place of heaven. According to his humane substance, faith *Fulgen. l. 1. c. 17. ad 7. magistrum,*

hee left the earth, when he ascended up to heaven. The flesh, faith *Vigilia contra Euseb.* 4.4, whilst it was here upon earth, was no: 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 stooke to the opinion of confubstantiation, as most congruent unto Scripture: receiving the opinion of transubstantiation, either solely or chiefly, because the Church had to decree: *Statuta. 1. diff. 1. i. 9. 3. art. 1.* holds expreſſively, that the doctrine of Transubstantiation is not expressed in the Scriptures; adding this: It seemeth to move us chiefly [ne]t held transubstantiation, because we much hold of the Sacraments, as the Romane Church hath set downe in the Extravagans *de hinc. v. Ad abolendum*, where note the words in Paris edition, anno 1497, in the margin: the faith of this Sacrement is only because of the determination of the Church. And in the same article *sep. ad. 1. art. 3.* faith thus. We say that the Church hath resolved that this meaning [that the bread's transubstantiate] is the truest faith, in the creede of Laterane under Innocent the 3. beginning *Emend. cedula. 6.* — wherefore the truth of some things to be beleaved is declared, and that more plainly, than either in the Apollines Creede, *Abbatissus his*, or that of the Concill of *Nicea*. Briefly, whatsoever is said fit to be beleaved, wee must hold to be of the substance of faith —. If you ask why the Church would make choice of so hard an understanding of this article, when the Scripture may be falsoed with an explication both more easie, and in appearance 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 expellent 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. let. 4. i. in Can. Mil.* with this addition moreover, that this ordination [of transubstantiation] was not knowne 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 (faith *petrus de Allato. in 4. Serm. 95. art. 2. Concl. 2*) as a quantity, and the bodily quantity therof be in heaven, and in the Sacrement: yet is it not in the Sacrement a quantitative body, or a bodily quantity. And againe, *q. 6. art. 2.* That manner [of Confubstantiation] which faith 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-

B cidents, and make Christs body a non-subſtance. For this putteth no accident without a substance, which is one of the difficulties in this question —. And therefore it seemes not any way inconuenient to follow the Kirk way, if so be that the Church had to determine. And **C**oncerning The fourth, and more conuenient opinion is; that the substance of bread remayne there, but consiste simply to have a beinge, & a changeable body, probable case of Scripture, wherein my judgement, out of the determination of the Church: yet since it is a sound opinion of the communion opinion of Doctors and holy men, therefore I affoide not hold it. Thus he is mod-

B plaine (faith *Durandus. in 4. diff. 1. I. 9.*) that it is a rafh part to say that Christs body by divine power cannot bee in the Sacrement otherwise than it behoveth the body 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 shold have many doubt taken away which fall about this Sacrement, thinkeing the bread doth not remaine: but first, therewas a doubt how any thing can bee assynded by this Sacrement; and then how the formes may bee corruptible; or how any thing can haue generation by them, all which doubts the other sevse would cleare —. But because this way may not bee held expreſſively, since the Church hath determined on the contrary way, whom we preſume not to erre in ſuch cafes; therefore by holding expreſſively that ſide, we ſhould anſwer unto the arguments on the contrary ſide. And in his third question. Saving the reuerence of a better judgment, it may be thought that in the Sacrement 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 therof is under the forme of Christs body: finally, and by the eternall power of God: as the matter of food or nourishment is under the forme of that whiche it feedeth by the power of nature. And afterwards: The foreſaid manner of the conuertion — 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 he Scriptures (faith *Caietane. in 3. part. Thom. q. 75. art. 1*) are expounded two wayes; either properly, or metaphorically: the firſt error in this point was thatis who interpreted the 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 reproove confiſceth herein, that the Church understandeth their 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 *Ioseph Auger, in florib. Theolog. in 4, diff. 1. q. 4. de Eucharistia, art. 1.* admitteth us of circumspection reading this place of *Caietanus. Sermo in circumcisione (faith Porm. in Mat. 3, 6)*; that Christ body is there, whom we dispute whether the bread remaine or no? & thus he. Now before the Scholemens time, there was *Wulfric, Arch-bishop of Gloucester*, who in his forenamed Saxon sermon which was wont to be read every feast of Easter in the English Churches, spake expressly against the same transubstantiation, and *Bernardus wife* in his booke of the body and blood of Christ.

Adoration and elevation of the Sacrament.

The adoration in the Sacrament belongeth unto Christ sitting in heaven, and is an inward worship of the heart, or lifting up of the mind being stirred up with their outward signs. The signs faith *Aug. de eucat. rudi. cap. 2, 6* are visible Sacraments of divine things, but invisible things are therein honoured.

If the worship be referred to the Sacrament only, it is but a reverence; and so adoration, given as well to baptism as the supper, as testifieth *Aug. de doct. Christi. l. 3, cap. 9.* *Horovius* the third, anno 1250, was the first that ever intituled the adoration of the Sacrament. And after him *Vetus* the 4, ordained a feast in honour of the body of Christ.

4. The elevation of the host was used, not that it should be adored, but to signify the mystery of Christ taken downe from the cross. *Amador. lib. 3, cap. 16.* The Priests and Deacons elevation signifie the taking downe of our Lord from the croffe; the hoste and the cup signifie the Lordbody. And the Liturgy of *Cler. flams* doth not affirm, 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 host.

The appurtenances of the Mass, at this day.

The tapers that are now lighted in the Church on the day at Mass time, before and after the reading of the Gospel, are not approved by the Fathers. We light no torches on the day time, saith *Hierome against Vigilantiam*; 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 Idololat. faith, that this was the custome of heretics. And Lactanus wisely reprehendeth it, lib. 6, Instr. cap. 2, saying: They do light up lampes unto God, as though he lived in the darke doeth the Councill of Elizur, cap. 34.*

2. The Primitive Church never used Incense. We buy no frankincense at all, saith *Tertullian. aplog. 42.* We get not into Arabia to seekke frankincense (saith *Augustinus in P/44, cap. 1, 2*) for it is sacrifice of praise that God requireth at our hands: And *P/50, 50.* Offer wilfully: thou hast thine offering withinthynselfe: get not abroad to offer frankincense, but say, In me O God are thy yowes, the praises which I will give thee. *Armatus* 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 *Wulfrid, cap. 24, de rebus eccl. 1*) are cups and dishes. Pope Zephyrinus ordained that the celebration should be performed with dishes of glasse; and *Vetus* 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 dely with the times. Thus saith he.

4. The iijnen vestures, [be they Alber, or Surplices] were at the first the raymentes of noblemen, and for honours sake given unto Priests: but not unto any Monk, save only in adivine service time, as *Eusebius* testifieth in the life of *Hierome. Theodore. lib. 2, hif. ca. 27* relates that *Confessio* gave *Macarius Bishop of Jerusalem* a robe wrought with gold, for him to use in Baptisme.

5. The Priests ornaments (as *Wulfrid. reporteth*) grew up by little and little unto the height that they new be in. For first they said that 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 vesture, to wear in no daily use faving in the Church. — It was decreed in the Council of Bracara, that no Priest should celebrate Mass without a tippet. Others added other vesture, in the Church, either in imitation of the habite of the ceremonial Priests, or to bosome mystical significacion. Thus saith *Wulfrid id. de rebus eccl. cap. 24.* And indeede the gaudie shewes that are now used about the apparel of the Mass, were neither seene nor heard of in whole or part, for about 400 years after Christ.

6. And for 800, years after Christ, there were but eight vesture used in all the whole mysteries of religio, as the said *Wulfrid. cap. 24, and Amador. l. 2, c. 2, de officiis eccl. doc. both selfe*: whereof now there are fifteen, sixt Priestly vesture, and nine of the Bishops.

7. The clergy of antiquitie, aswell in the Westernne as Eastern Church did use to haue

the head polled, but not shaven as the Papists have now, and which the Fathers reprobate. The haire of the head (Arch Clement. *Alexandrinus, pedag. lib. 3, cap. 11*) are to be cut, not with a razor, but with barbers scissars. Shew you (faith *Opuscula* to the Donatists, l. 2, contr. *Parv.*) where you are commanded to have the Priests head shaven: whereto contrariwise innumerable examples shew that it is unlawfull to bed done. We leare here (saith *Hierome upon the 44 of Enoch*) that wee neither ought to bee shaven to the bare, with a shazer, nor to be cut so neare, that wee seemes shaven: but let our haire grow lo, that it doth cover our skine. As for the shavynge it selfe how adiae the church thought not of it for many ages after Christ: for the first mention therof was ever made of the shaving of the crowle like a circle in *Germanicus* 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 spoken of by *Hugo Sancte Sacrum lib. 2, par. 3, c. 1. Lambard. lib. 4, diff. 24. Thomas, and Bonaventura*, being indeed all one with the shaving of the lay-penitents, as the Council of Agathia, cap. 2, and the third Council of Toledo, cap. 12, doe both record. As for the Priests modernes shaving, it is absolutely condemned by the fourth Council of Toledo, anno 40. in these words: Let all clerkes or readers, as the Leuites and Priests, polling their haire allesher above, leave but a circle like a crown below, about their ears. [Not as the readers doe in some parte of Galacia, who wearing their haire long, like laymen, do onely ellipse a little circle in the top or crowne of the head: for this the heretikes in Spaine do use unto this day. The Greckes used no round polling, as *Bede* in two places testifieth, v/e. *bif. Eccl. 4, cap. 1, & lib. 5, cap. 22.*

8. The crowne in the Fathers signifieth the Episcopall glory, dignitie and reverence: or the honouris of their haire, which to old men is as a crowne: Or it may be the Polling used in those days, not the wearin 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 kingdome they have in God. And that of *Aug. epif. 26.* I pray thy crowne to salute thy two brethren, My Lords Alipius, and *Eudoxius*, in my busynesse.

9. The Priests cut, and the Monkes, in ancient time (for all *Baronius* his talking, anno. 1. p. 621) was both one: for both used to cut all their haire, leaving but a ring round about their ears. *Tales Conc. 4, cap. 40.*

10. The beginning of this cleary clipping was thus: the people at the first were delighted with long haire: wch afterwards the Clergy used to cut for sobernesse and mo-

A: defly sake. And this in processe of time through a growing generall use, became a significant custome. So faith *Id. de officiis eccl. 1, 2, cap. 4* the cutting of the haire, and leaving a circell below, I take to signifie priesthood, & the rule of the Church in them. And *Amador. lib. 2, c. 2, s. 1*, saith, We bear our crowne upon the lower part [of our head] when we do equalize with reason those necessaries of the world which we ought to governe. This of ceremony superfluitie is provede.

11. Organs were created about the year 660, as *Paulinus* faith, in *Utrecht*, about 820, as *Ammonius* faith, *de gest. Franck. lib. 4, cap. 17,* not until after *Agapitus* his time, as *Nazarius*lib. de orig. & her. eccl. c. 15. As for Church-musick, in set songs, *Gregory* in his 4, booke, cap. 44, do gest. 37, habebat in urbe disalloweth.

12. In the ancien Church, such similitude simplicity was accepted, that they never used any ceremony in their ordination of Bishops, but onely impossing of hands upon him. Afterwards crept in the ceremonies of delivery of a booke, and annoyng of the hands of the priest with christine. The Hierarchy under *Acropoite* his name spaketh of imposition of hands, but not of anunction at all.

Penance sacramental, and Satisfaction.

The Sacrament of penance strok from the beginnings first, in the primitive Church, the publicke penance with his rites was in use, not any private penance used, or at least not imposed: afterwards about *Gratian* time, anno 1120, entered the disputations of the necessity of private confession, and satisfaction, getting footing, but not foundation until *Peter Lombard*, and he was the first that durst avow it to bee a proper Sacrament. And the succeeding Scholemens could not agree about the matter and forme thereof, for all his determination. But in the Council of Laterane, anno 1215, they made a judicial proceeding of confessing and absolution.

3. The Fathers satisfaction was an ecclesiastical and publicke unift imposed upon the offenders, as this, that they should be put in some separate corner of the Church, and there that in abstinence of meat, drinke, and rayment, and also in tears and sorrowes, they shoulde at an appointed time acknowledge their offence, and thereby satisfie the Church whome they had offended, and which doubted of their reparation. This Saint *Agapitus* testifieth, *Enchir. 65.*

4. The farcifications which are said to bee made unto God, were no redempions of

temporal paine, but actions and rites, whereby the sinner thought to satisfie Gods precept, commanding true and unfaidne repenteance, and the fruits thereof, according to the manner and measure of the sinne : whereby the actions became not only pleasing to the Church, but even to God also. In this fene *Rudolph. Ardens. In fratre quis ea. Iesuui*, faith, Satisfaction for sins done, consisteth in three things; in satisfaction of wroke, compunction of minde, and confession of mouth. And in this fene are almes called satisfaction, not that they are the price of our sinnes before God, but because they are figures of true and unfaidne repenteance. This the Fathers doe approve, and *Augustinus* for one, *de Dogmat. vol. ca. 54.* in those words; The satisfaction of repenteance, is to cut off all causes of sinne, and not to dally with the entrance of their infigurations.

You shall mortifie your in-borne vices, (*faith Bede in l. 4.*) by bringing forth fruits worthy of penitence : every one afflicting himselfe for every sinne, as faire & true and worthy repenteance doth exact. And how confissio abolisheth our sinnes, the Canon declareth, *c. Omnis qui. De peccatis, defini. 1.* In these words, Confession is made to shew repenteance, not to obtain pardon. And in the same definition, *c. 1. Medicina*, the glasse expoundeth these words, [Almes do redeeme sinnes [thus], do shew them to be forgiven.] *Plandanus. in 4. dif. 25.* denyeth that works can satisfie for sinne, being otherwise due of themselves. And this phrase [redeeme your foules] is reproved by *Opatus. lib. 2. contra P. arm.* And *Marcus the Heremite*, in his book *De baptismis*, denyeth that our sinnes can be abolished by prayer, fasting, gifts, humility, &c. but that such things are means to presever us from relapse : and his reason for the first, is, because fins are taken away only by the crofes of Christ. Here it is not amisse to recite a saying of *Languisius* a Carchian, not so tedious as it is true and religous. I would not have thee [think] (faith he) that thou canst doe penance for thy sinnes : do not dreame of it: Why? Because thy sinnes are in number above the sands of the sea : too too many, and all too great. They art not able to satisfie for one, what thou do for many, for innumerable? thinke not therefore that thou canst doe works satisfactory for thy sinnes. For what alas canst thou account of theft, in respect of the many mountaines of thine enormities? They that doe great good works, and commit but small offences, they satisfie for their sinnes: but whosoever thou doest, refer it to Gods glory: and what good foever thou doest, think and resolve thou haft done it for his pleasure. Let the honour, the love, and the good will and pleasure of God, be the motives unto althy 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 offenive to him. And yet think althy works of fare smaller amount than abele to satisfie for thy sinnes : for, for them thou must offer unto God the worfes of Iesus Christ, his sorowes, wounds, death, in the meun of that loss wherein hee endurde all thefe for thee. These are the meanes of thy satisfaction; but whatfoever thou doe, or suffer, offer it not unto God for thy sinnes; but for his lone and good pleasure, either doe, or suffer, still willing increase of grace from him, whereby thou maist perfarme greater, greate and more acceptable workes. Wherefore let the love of God be the caufe of thy good life, and the scope and leuell of all thy good works. 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 (faith *Tulpi. 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 damage, or in obtaining of pardon by submission. And after this second way, are workes of repenteance termed satisfactory before God, being real supplications for pardon, which God in Christ approveth. It behoveth the Deacon whom you write of, — to satisfie the Bishop that governeth him, with perfect humility, (faith *Cyprian. 1. 3. cap. 9.* And *ib. 1. epist. 3.*) they pray that Christ would be interced with prayers and satisfactions. And I embrase with ready and perfect charity, those that turne in their finnes with repenteance, and confess them with humble and simple satisfaction. And, *ad Demetrianum*, he exhorteth the faithful to satisfie God, whilst they have time here upon earth. But this can be nothing but to beseech Almighty God for remifion of sinnes, 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 strictnes of the Judge, but unto his mercy, (as *Cyprian* faile very well in another place) that is unto Gods merciful acceptancie. And very rigly : for these acts of the penitent, doe include in themselves, a faith laying hold upon Christs satisfaction, by which they haue their acceptancie. And in this fene *Chrysostom. hom. de B. Plagiorum*, faith, that if thou returne from thine old sinnes wholly, and promise unto God truly, that thou wilt never turne againe unto them, God requires no more for a further satisfaction.

D 5 So then the workes of piety are called satisfactions, as they are referred unto our prayers. God taketh away the sinne (faith *Marcus the Heremite. L' De baptismis.*) which we: intreate for by almes, prayers, and patience. Our lighes and sorrow (faith *Climacus. de memor. moris. grad. 7.*) doe cry out unto

God, and our tears doe goe the embassage of fear. Gods mercy is obtained by the intercession of almes, faith *Rudol. Ardens. hom. 2. ad. 1. Quad.* So that satisfactions are such, by the meanes of obtaining in prayer. Wherefore it behoveth us to believe that we must repent (faith *Ambr. de penitentia. libro 1. cap. 8.*) 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 preface faith obtaineth as it were from covenant in writing, but presumption is nearer the arrogante than the suppliant.

6 In proesse of time the doctrine of satisfaction began to bee delivered and taught inみて and illapplyed termes, as when the Fathers in executing of some office, (faith *Tulpi. 1. epist. 1.*) doe not denide, (faith *Gregor. in 1ob 1. cap. 14.*) so often we doe as we paye a price for our evill deeds. And *I. Regn. cap. 15.* The third kunde, that is revenge (for sinne) is al necessary medicine, that the impositione of guilt, which we lense in our conversion, be purged by affliction, and cured by the salve of affliction. Thus will the Fathers haue almes to obtaine us justice and salvation, but this is figuratively spoken, not properly : for such thinges as we bestow upon the poore, they say we lende unto God, after the scripture phrase; and that hee becomes our debitor, who payeth backe the whole summe with profit, as hundred fold, as *c. bryg. of the faith. Hom. 1. in Gen. And Gregor. l. 7. epist. 20. faith.* Whatsoeuer is given unto the poore, if it be well consider'd, is not given, but lent; because that which is laid our, is doubtlesse returned with a quilptial gain.

7 The Fathers say in like manner, that the works of penitence do take away our finnes, but not by themselves, but only in respect that they are annexed unto that fault which apprehendeth and layeth hold upon Christ, for the remifion of finnes. (Looke the place of *Ambr. cited in their edition of their articulo.*) It doe not denide, (faith the same *Gregor. de penitentia. libro 1. cap. 3.*) that thine may be diminished by extensing often our bounty unto the poore, but then must thy faith approve thine almes and expences. Looke also his *Epistola*, and *1. capitulo* of his *Officiale*.

B 8 Sometimes the Fathers use an hyperbolical metaphor in their phrases. As oft as we give almes after our finnes, (faith *Gregor. in 1ob 1. cap. 14.*) so often we doe as we paye a price for our evill deeds. And *I. Regn. cap. 15.* The third kunde, that is revenge (for sinne) is al necessary medicine, that the impositione of guilt, which we lense in our conversion, be purged by affliction, and cured by the salve of affliction. Thus will the Fathers have almes to obtaine us justice and salvation, but this is figuratively spoken, not properly : for such thinges as we bestow upon the poore, they say we lende unto God, after the scripture phrase; and that hee becomes our debitor, who payeth backe the whole summe with profit, as hundred fold, as *c. bryg. of the faith. Hom. 1. in Gen. And Gregor. l. 7. epist. 20. faith.* Whatsoeuer is given unto the poore, if it be well consider'd, is not given, but lent; because that which is laid our, is doubtlesse returned with a quilptial gain.

C 9 Againe, our sinnes are taken away after a double manner : first in respect of the guilt, and fault, and this is called Remifion, being peculiare unto God alone : secondly, in respect of the exercize of sinne, which is termed purgation, wherein the exercize of sinne is caefed. To haue thy sinnes absolved, and to have them remitted, (faith *Hierome. In 1ob. 40.*) are two severall thinges : for he that hath his sinnes remitedt needes not absolution : — but hee that hath them absolved, hath them so because they are purged and loosed by punishment. And in this feare (faith the same Father, *In Ierem. 2.*) the sinnes are purged by warnings. The expiation (faith *Rodolphus. in Levit. lib. 1. 2. ca. 2.*) belongeth unto Christ, but the clefing to our selues. So that there is a double satisfaction in the Fathers, expiatorie, which belongeth unto Christ alone, and emendatory, or aprouatory, which they will haue to belonget unto our selues. Turne unto your Father with true satisfaction, (faith *Patens per omni. de penit.*) running no further in errores, haping no more unto your old sins, and in saying some lamenting and mournefull prayer, as this, We have offended before thine eyes. In this fene

faith *Hug. de Sancto Willibore de sacramentis. l. 3. part. 1. q. 1. 2.* that sinne is punished and corrected by satisfaction : and that satisfaction is the correction of the offence. *Enchirid. In lib. Regum. l. 2.* faith, that both *Dov. 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 temporal afflictions. It is a worthy satisfaction to correct our offences, and having corrected them to beware of them, &c. faith *Bernard. De domo interior. cap. 1.* And in this tene we doe take redēption.

10. The Fathers will have great sinnes taken away by publike penance, and small sins by saying or the Lords prayer. *August. Enchir. ca. 71.* And *Augustine* likewise will have this prayer to take away great sinnes also, *as civit. Drei. l. 22. c. 17.* So that this kind of speech is to be understood comparatively, that it shold 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 serueth the punishment of Purgatory after death?

11. Secret satisfaction for sinnes, was never used but in the corrupted estate of the church. Besides, satisfaction in the Father's goes before abolution, by which the sinners by impulsion of hands, received liberty to communicate, and remission of sins. But at this day it is otherwise in the church of Rome.

Wherefore, *as satisfaction taken by the redemption of the temporall pains only, after the remission of the guilt of the sin, and following the abolution; was unknowne to the Fathers.*

Purgatory.

1. *Tertullianus* a 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 Lexit. l. 8. apud Cyprianum*; and also to remaine even after the resurrection, *hom. 14. in Luc.* In sum, faith *Tertullianus. De anima. capite 5 & ultime*, since wee understand that print of that the Goffell speaketh of, to be hell; and doe interpret, that to pay the very last peny, every slender sin shall be there punished during the day 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 commanded. If any man do admit his speeches, by the acknowledging of his promised graces — *Reffens against Lucifer. artic. 13.* confesseth, that Purgatory was long

unkowne, and lately knowne and received into the Church: and to after men began to be afraid of the fire of Purgatory, in *cript. 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 only of a probable thing probably. It is not incredibile (faith *August. Enchir. ca. 67. c. 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 knowne or unknowne, that some of the faithful, as their love to temporall things hath beene more or lesse, so are saved either sooner, or later, by a certaine purging fire. And, *deciv. Drei. 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 torment tribulation, I do not dispute against it: it may bee, it is true. And, *de fide & op. ep. 16.* whether therefore some such judgments follow us in this life only, or after this life adiut doth not (as I thinke) disagree from truth, if we understand this sentence in this manner. *Hierom. in Isa. libro 3. capitulo 11. ad finem.* would have such things left wholly unto the knowledge and judgement of God: and yet he faith, 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 have no punishment for the oules (faith one in *Bessus. in Pro. 4. lib. de Consol. Philosophie*) when the bodies are dead? Yes, and that great (faith another) part wheresof is exercised in penal bitternesse, and part (I thinke) in purgatory clemency.

3. But contrarywise, the Fathers do expresslye raz the foundation of the Popish Purgatory. There is no middle place (faith *Augustine. lib. de pecc. & remiss. cap. 28.*) that a man may bee any where, but with the diuell, who is not with Christ. And the author of *Hypognos. l. 5* faith, we acknowledge no third place at all. When wee once departe hence (faith *Cyprian. tract. ad Demet.*) there is no more place of penance, nor no more effect of satisfaction. The guile being taken away (faith *Tertullianus. De Baptismo.*) so is the punishment. Sime is so utterly abolished in the remission (faith *Cyprian. De penit.* *Serm. 3.*) that no print of it is left remaining. And, *in Genes. hom. 5.* Heether 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 wrangling and stryving, that is for coronation and reward. And *hom. 69. ad pop. Ami.* The just departing hence, are altogether happy, for they are gone to Christ, they are with the King, and there neede neare him, not by faith, but face to face. And, again, *hom. 16. in ep. ad R.* Death severeth not us from Christ, but joynes us unto that quiet

which

which is with him, and maketh us partakers of that glory. Here only is the place for mercy (faith *Bede. in Psal. 6.*) after this world is place only for justice. After the departure of soule out of the body (faith the author of the question in *Inst. quæst. 75.*) prettily distinction is made of the good and the evill: and both are led by angels to the places provided for them: the loues 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. (faith *Eppb. Hor. 78. sub finem.*) The preachers of the Church (faith *Antelme 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 instantlly upon their leavinge of the flesh, they doffed in heavenly faith. What is it to thee (faith *Bernard. opib. 266.*) and thine earthly veltures, thar being about to goe to heaven, hast the robe of glory to put on instantly? And *Odo Frisingensis* in his *Chron. lib. 8. ca. 6.* saith, that some affirme that there is a purgation place in hell, wherein the soules of those that are to bee 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 hang upon a tree (faith *Lumbard. Serm. 3. dist. 1. g. lib. A.*) we are loofed from the bands of the devill, that is, from our sinnes; and we are so loofed, 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 devill might binde us to punishment. Christ so extinguished, that the devill cannot prevale over us by tempting, nor in this life.

4. The ancient Greeke and Latine Fathers believed that the soules of the dead were kept all in one common receptacle out of heaven, until the resurrection. So holdeth *Lactantius* in his work *de divino premio. l. 7. cap. 21.* And *Prenaeus. In fine lib. 5. Tertullianus* likewise against *Marcion. lib. 4. cap. 35.* and in his booke *de anima. cap. 5.* where hee faith that every soule is kept in the lower places, until the judgement day. So holde *Kirk. In fine lib. 5. Tertullianus* and even the canon of the Massie, 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 faith *Origen. In Hier. hom. 13.* If our sin be mortall, wee cannot be purged with nitre, or boritche (which is a kind of heartie) but with the spirit of justice, the spirit of burning and punishment. And *hom. 24. in Ntl.* he faith, that all that we carry witts us, is to be tried by fire or water. That prayer (faith the booke that is called *Dionys. Harar. Ecclesiast. pag. 3. cap. 7.*) doth intreate Gods

clemency to pardon the dead for all sinnes committed through humane infirmitie. The offerings for the dead (faith *Theophilus. in Luc. 12.*) are of no small value for those that dyed even in great sins. Some (faith *Bede. in Psal. 37.*) commit greater veniall sins, and some lesser: and therefore it is meete — to have them put into the fire of Purgatory, now in the space betweene this and the judgement.

The Fathers teach al, 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, faith *Origen. in Exod. hom. 6.* And, *In Psal. 36. hom. 3.* (as I thinke.) It is necessary for us all to come to that fire.

B. The sonnes of *Levi* (faith *Ambrose. in Psal. 3.*) shall be purged with fire, and to *Ezechiel* likewise with fire, and *Daniel* also. But although that these shall be tried by fire, yet they shall say; wee have paffed by fire and water. And *in Psal. 1. 18. cap. 20.* Whilst we live here, let us keepe our humilitie, that when any of us do come unto the judgement of God, and unto those fires which we are to passe thorough, he may say: — besides a little before: I behoochet 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 eternal, after *Hierome*, and the depth of humane miserie, after *Augustine de civit. Civ. lib. 18. cap. 35.*

8. The Fathers also speake very often of a purgatory in the lat 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 bee tried, and in some sort to be tried with the fire of burning in the day of judgement. I thinke (faith *Origen. In Luc. hom. 14.*) that after the resurrection from the dead, we shall all need a purging, and purifying Sacrament, for none canarie againe without some flames. And this also affirme in divers other places of this workes, *viz. in Psal. 1. 6. hom. 1. In can. in epist. ad Rom. lib. 3. in fine. In Hier. hom. 13. And Lactantius. de divin. p. am. 7. cap. 21.* faith, that there is a trial to be made by the fire, when God hath judged all men. Out of this which is already spoken (faith *Augustine. deciv. Drei. lib. 20. cap. 25.*) we do plainly see, that there are some that in that judgement shall be punished with certaine purging fires. After the end of the world (faith *Ambrose. in Psal. 1. 18. Serm. 3.*) this shall be the future baptisme, when iniquity shall be burned away by the furnace, that the just may shine as the Sunne in the kingdomes of God. Looke also the other places of this Father, *viz. in Psal. 1. 18. Serm. 20.* in *Psalm. 36. ad verba. Frama peccatorum.* As also *Hierome upon Ierass. in fine*, and also upon *Amos. capite 3.* who nevertheless upon the same later Prophet,

cap. 9. overthrowes the same point of Purgatory. Looke also *Hilary in Psalm. i. 18.* upon the words *Cognoscis anima mea iustitiam.* And *Basil in Iay. cap. 4.* upon the words *Ex-
pergesci templa.*

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 doubtfullnesse. Herin (faith he, *Dialog. lib. quarte. c. 58.*) we must consider that it is a laier 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 unfor ged works doth flatly overthrow Purgatory. Because we are redeemed by the grace of our Creator (faith he, *In lob. lib. i. 3. cap. 20.*) we have this heavenly gift bestowed upon us, that when wee leave our carnall habitation, incontinently we are carried unto our heavenly rewards, because seeing that our Maker and Redeemer breaking up the gates of hell, tooke chence all the soules of the elect, surely he suffereth not us to goe thither from whence he brought all the rest in his descention.

10 That place of *Paul*, whiche speaketh of the triall by fire, *i. Corinthian 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, *Augustinus*, underlandeth all Christians, *Enchirid. 68.* Others, the Ministers and Preachers of the Gospell, as doe *Ambrose*, *Sedulius*, *Anastasius*, *Isidorus*, *Jerome*, & *Cassian* all upon this place. Secondly, by the name of *fire* or *stubble*, some doe understand mortall finnesas *Chrysostomus* and *Theophylact*. Others, hereties, as *Ambrose*, upon the place, and *Hierome in Iay. 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*, *Theophylact*, and *Augustine* 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 *Chrysostom* and *Theophylact*: others for the fire that shall consume the world, and others for the fire of Gods judgements, which they affirm that not purge and afflict, but prove and trye, as the Jesuites hold.

11 But the foundation of the Popish Purgatory, (namely, that the guilt being abolished, some penal satisfaction isto bee undergone;) was never received by the learned teachers of the Church, for at least 100. yeeres after Christ. *Lumbard* 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 wil have

A such a fault as is remitted in part, to be referred for the temporal paine to abolish, *i. qd. 20.* wherefore a *Purgatory supposed to be between death and the last judgement, serving only for the purgation of small finnes, by temporal paines*, was unknowne to the Fathers of the first 600. yeeres.

Sacramental Confession.

B **A** Vicular confession, that is, the special recitation of all mortal sins, necessary for the remission thereof made in secret unto a Priest, began to be urged and commanded in the Church about 800. yeeres after Christ, *Alcuine, De disciplina. cap. 1. 3. m. cap. 15.* taught it in these words: Being willing to forgive all that have offended against him, let him confess all his finnes which he can remember. We find this thing needfull of reformation (faith the 2. Councell of *Chalons*, *c. 4. 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 sinnet 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 therof 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 confess his finnes, is to bee instructed to make his confession of the eight principall finnes, without which, wee cau hardlie live in this world. The Priests must call those parties to confession, that are in danger of death, saith the Councell of Mertz, in *Gregory* the fourth histime, *cap. 26.* Now we have in deedesome examples of this private confession before these times, but no precept at all *Andreas* in the life of Saint *Eustachius*, *libro 1. capite 7.* faith, that he—deferring to make himselfe a sanctified vessel unto God, and fearing lest some of his finnes might darken his soule, he confessed all his acts from his very youth, before the Priest. But indeed this act had his first invention in Monasteries. Before all things (faith *Clementus in Scala paradisi grad. 4. circa ann. 580.*) let us confess our faults unto our worthy Judge alone, and if hee command us, letus ready to confess them unto all men. And *Studites* in his funeral oration upon the death of S. *Plato* c. 8. faith, And (which was more laudable) hee did often confess his secrete thoughts and deeds unto one that was his neighbour, which was a great signe of his religion. And truly the most strict manner wherewith he did it, made him that heard his confession to be amazed with admiring of him.

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But to speake truly, this universall law enjoying to confession, as to a necessary act of salvation, was not promulgated until the Coancell of *Laterane* under *Innocentius 3. Pope.*

2 That this kind of confession had the institution from God, divers learned men have either denied, or doubtfully affirmed. *Chrysostom* refuteth it flatly, *Hesil. 4. de Lazar.* Take heed (faith he) how thou talkest thy defects unto a man, left hee cast thee in the teeth withall: thou art not to confess 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 courteous, to him that is thy physician doth thou shew thy wounds. And indeed this Father refuteth this doctrine of confession in many places, *viz. homil. 1. in Psal. 50. homil. 31. in Epis. ad Heb. 5. de incompunctionis. Ses. de hom. 8. de pen. hom. de penit. & confessione.* And so doth *Cassian* in his *Collation. 20. cap. 8.* And *Augustinus* alio, *Confess. 1. 10. c. 3.* And indeed private confession of great crimes was abrogated about the yeere 396, by reason of the discouery of a whoredome committed betwene a Leacon and a noble woman, as history doth tellie, (*Hist. tripart. lib. 9. c. 36.*) But if the Fathers had thought it to have been a divine ordinance, doubtless it shold never have beene disallowed by them. And the gloste, *de Penit. diff. 5. cap. 1. 6. In Panitia*, taich, that it is better to lay that it was instituted by a tradition of the Vniversal Church, rather than by the authority of the old or new Testament. And *Gratianus* himself doth stagger in this question, *De Penit. d. 1. q. 3. c. 6. 8. Quoniam.* Vpon what authority, or upon what grounds of reason both the 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 wile and religious men on both opinions. Here he allows every man his judgement free, therefore he thought it not to be of divine institution. And, *Diff. academ. c. Conversimini.* Here may we understand that wee may obtaine pardon though our mouthes bee silent, and—our Lord doth shew that a sinner is not cleaved by the judgement of the Priests, but by the bouny of the divine grace. And yet farther, *Cap. Quid sit aliquando.* Hence it is most evidently apparent, that our finnes may bee taken away without the confession of the mouth. *Panitia*, *De penit. & remiss. c. 6. Omnes viri si quis ex ea*, likeith that opinion very well, that faith that confession arose from a certaine general tradition of the Church; and that the Greeks doe not sinne in not vng of it, because this custome sprong not upp among them. And *Saturn. In sent. 4. cap. 17. quef. 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 Gell-pell,—or if that bee not sufficient, wee must

say—*that 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 (*Sanctus Remamus in argumentum in Tertiad. de penit.*) 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, Publicke confession, that is, the act of penance done before the whole Church, as taken out of the old Testament, of publicke seemes to have beene 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 Latry especially to make a Priest partieaker of their fectres and counsell. And againe, This secret confession (as faire as we can conjecture) sprung out of that publicke one, through mens voluntary pietie—*for we receale no precept of old for it.* And like unto this hath be another place, *in administracione de Tertiad. Dogmatis*, where he faith: Concerning secret confession, you shall scarcely find any of the Fathers speake of it as of a thing commandedit. Thus saide he, *laicente upon the 36. of John* affirms, 1. That Christ instituted but a voluntary confession, and therefore not as necessary to salvation, and 2. That Christ instituted no particular confession.

3 By confession in the Fathers, is generally meant confession before God (only) or a publicke acknowledgement of some publicke 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 lepro. Serm. 5.* do exhort the people to make a publicke recitation of all their small, and secret finnes, and ofall the evil intentions. *Leontius*, *ep. 80.* mentioned this custome, of writing downe the secrtes of their confidences that made confession, into a little booke, & in rehearsing of it publickly in the audience of the people; and holds this fulnesse of faith to be laudable, which for the feare of God, sticketh not to blush before men: but yet he distallowes the custome, and abhors it in these words: Let the guilt of the confidences be shewen only 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 proofe to shew that this secret confession was universall, of all the finnes; but it rather remembes to concerne such offences only as did trouble the conscience. Let us open the anciennes of our loules leprosie unto the Priest, as the law commandis (faith *Beate in Jacob. 5.* And where-

cap. 9. overthrowes the same point of Purgatory. Looke also *Hilary in Psalm. i. 18* upon the words *Concupis anima mea iustitiam.* And *Basil. in Ier. cap. 4.* upon the words *Ex-purgantem terrena.*

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Sacramental Confession.

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The Demonstration of the Probleme.

But to speake truly, this universall law enjoyng to confession, as to a necessary act of salvation, was not promulgated until the Council of *Latacun* under *Innocent the 3. Pope.*

B **T**hat this kind of confession had the institution from God, divers learned men have either denied, or doubtfully affirmed. *Clystofrom* refuteth it studie, *Homil. 4. de Lazar.* Take heed (saith he) how thou tellst thy defects unto a man, left hee cast thee in the teeth withall: thou art not to confess unto thy fellow-servant, that he may divulge it, but unto him that is thy Lord, to him that catcheth for thy soule, to him that is most courteous, to him that is thy phisician doth thou shew thy wounds. And indeed this Father tolleth this doctrine of confession in many places, *viz. homil. 1. in Psal. 50. homil. 31. in Epis. ad Heb. homil. 5. de incomprehensib. nos. De hom. 8. de pen. hom. de penit. & confessione.* And so doth *Cassian* in his *Collation. 20. cap. 8.* And *Ansgarius* alio, *Confession. 1. 10. c. 3.* And indeed private confession of great crimes was abrogated about the year 396, by reason of the discouery of a whoredome committed betweene a Deacon and a noble woman, as history doth tellie, (*Hist. tripart. lib. 9. c. 26.*) But if the Fathers had thought it to have been a divine ordinance, doubtless it should never have beene disallowed by them. And the gloste, *de Penit. diff. 3. cap. 1. 6. In Panitia,* faith, that it is better to say that it was instituted by a tradition of the Vnewfall Church, rather than by the authority of the old or new Testament. And *Gratian* himselfe doth flagge in this question, *De Penit. 1. 1. q. 3. c. 4. Quoniam.* Vpon what authority, or upon what grounds of reason both the 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 wife and religious men on both opinions. Here he allows every man his judgement free, therefore he thought it not to be of divine institution. And, *Diff. eadem c. Conversimini.* Here may we understand that we may obtaine pardon though our mouthes bee silent, and — our Lord doth shew that a sinner is not cleyned by the judgement of the Priests, but by the bouny of the divine grace. And yet farther, *Cap. Quid ali quando.* Hence it is most evidently apparent, that our finnes may bee taken away without the confession of the mouth: *Penitentia, De penit. & remiss. ca. Omnes viri iusti sunt, like* that opinion very well, that faith that confession arose from a certayne general tradition of the Church: and that the Greeks doe not sinne in not vsing of it, because this custome sprong not upp among them. And *Satana. In fons. 4. dif. 17. quef. 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 — that 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 (*faith Remensis in argumentum in Tertull. de penit.*) 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 thereto, 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 items to have beene made private: — for which it was necessary — to make certaine laws for penances — for satisfaction, and observation of which laws, it was fit for the Latys (especially) to make a Priest partaker of their fearest and counsell. And againe, This secret confession (as farre as we can conjecture) sprung out of that publike one, through mens voluntary pietie — for we reade no precept ofold for it. And like unto this hath he another place, *in administratio de Tertullian. Dogmata*, where he saith: Concerning secret confession, you shall scarcely find any of the Fathers speake of it as of a thing contumelied. Thus saide he, *Si acerboz upon the 30. of John affirms, 1. That Christ instituted but a voluntary confession, and therefore not as necessary to salvation, and 2. That Christ instituted no particular confession.*

C **3** By confession in the Fathers, is generally meant confession before God (only) 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. som. 2. & Cyprian. De Lep. Sermon. 5.* do exhort the people to make a publicke recitation of all their small, and secret finnes, and of all the evill intentions. *Levi alio, epis. 80.* mentioneth this custome, of writing downe the secretes of their confidences that made confession, into a little booke, & in rehearsing of it publickly in the audience of the people, and holds this fulnesse of faith to be laudable, which for the feare of God, sticketh not to blush before men: but yet he disallowes the excomme, and abolishest it in these words: Let the guilt of the confidences be shewen only unto the Priests in secret confession. And by and by saith: Let that confession suffice which is first offered unto God, and then unto the Priest, who commeth an Intercessor unto God for the sinne of the Penitents. But there is no profe to shew that this secret confession was univerfall, of all the finnes; but it rather remembres to concerne such offences only as did trouble the conscience. Let us open the no[n]ceasement of our foules leprosie unto the Priest, as the law commandeth (saith *Bede in Iacob. 5.* And where-

whereforever the Fathers do urge this same special confession, they doe not teach it to be necessary unto salvation, nor as a meane universally necessary unto the remission of sin, but propole 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 abdolve. *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 recounting of all a mans mortal sinnes, together with the circumstances thereto the kinds: and wherein the Priests alone that are the Confessors, do sit spiritual judges, and impose satisfaction upon the penitents according to the quality of the sinnes, was never received of the Church until the later times.

Confirmation. Chriseme.

THE Chriseme, or anointing of the baptized, (which was used in antiquity) had his institution from *Syvester*, as *Platina* faith in his life. Hee it was that first made a law of the use of Chriseme in Baptisme, which before, was either free, or none. *Arianus Contra Arianos*, cap. 2. tellet the *Arian*, that Christ was never anointed with external oyle, and infuseth 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 vertutes themselves alone. And indeed in *Iustini* the *Martyr* steme there wasnone of Chriseme in baptisme. *Augustine Advers. Indeos*, cap. 4. saith that Christ was hee that changed the carnall (or real) action into spiritual: And *Ieronome Advers. Luciferianos*, dialog. 4. saith that confirmation by anction 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 Montanisime, or at least doe fowly erre, in ascribing more unto this Chriseme than unto the water of baptisme: for they wil have it to consummate the worke that Christ hath begun in Baptisme: *Cyprian*, p. 70, 72, 73. And what they give to thisunction, they give in like manner to the signe of the croffe. (*Cyprian epist. 73*, saith, that the baptised are consummated, and perfected, by this signe. And *Tertullian de resur. carnis*, saith, that the flesh is signid that the soule may be fencid.

3 As for the use of oyle, in antiquity it was common and vulgar in bashes after washing, whence perhaps it crept into Baptisme. Yea

A they used to powre oyle into their water. *Celsus* prescribethe to sweathe in the hote house, and there to annoiint, and by and by to goe downe into the bath.

4 This Chriseme 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 now not to be had uncounterfitt. *Looke Plinies: natural history*, lib. 12, c. 25.

5 The Fathers used their Chriseme not only in the forehead, but in other parts of the body also. This holy oyle (faith *Cyril Catch. 3. mystagog.*) — is the gift of Christ and of the holy Spirit, made powerfull by the presence of his divinity, wherwith the forehead, and the organs of the sensis are figuratively annoiinted, 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, ears, and eies, the Trullan synode doth certifie, 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 Chriseme are represented the gifts bestowed in baptisme, faith *Basil De spir. sancti*, cap. 28. Those that are to bee baptised are annoiinted like Champions, faith *Chrysostome In Coloss. 2. homil. 6*. Remember this mystery of holy Baptisme, (faith *Theodor. In Can. c. 1*) wherin those that are to receive it — being annoiinted with the Chriseme of spiritual unction, under that visible forme of annoiinting, do receive the invisible grace of the holy Spirit. *Nazarius epist. 40*. In sancti Bapts. faith, that in Baptisme, the soule and the body are sealed with the unction and the spirit. And so faith *Damascene, De fide lib. 4. cap. 10*. We admittit (faith the *Synod in Tralle*, cap. 95) the Arians Macedonians, and Novatians — that give up a bill of their faith, curse and abjure all heresie, and all doctrine which the holy Catholike and Apololike Church alloweth not of; and hirke all, signifying their forehead es, nose, mouth, & eares with holy Chriseme wee say. The seale of the gift of the holy Ghost. Holy baptisme, and unction (faith *Theophylact. In Natum cap. 1*) are great and sole monuments, unto which all are to make haft, that are not yet endued with the blessing of Christianity. Because Baptisme is a type of the buriall and resurrection of our Lord (faith *Theodorus Balcanio ad. 6. 8. Sym. Tral.*) therefore those that are baptised are jolly annoiinted with chriseme, that they may be buried and rise againe together with Christ. It is necessary (faith *Symeon of Thessalonica, De Mysterijs*, lib. 2.) that every faithful Christian be signid herewithall in his baptisme,

that

he that is baptizid, may have his baptisme most divine and consummate.

7 This unction (we speake of now) pertained unto baptisme in the West, until about 300. years after Christ. For then was there another confirmatory unction devised by *Metochites*, or as some say, before him by *Urban* the first. Howeuer it was before it, as we have said. After this baptismal be signid his fouldours in their foreheads; faith *Tertullian, De prescript. ca. 36. 40*. We are to know (faith *Bede in Psal. 15*) that this 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, wherby 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. *Jerome, contra Lucifer. ep. 4.* faith, that neither Priest nor Leacon hath power to baptize without Chriseme, and the Bishops commandment.

8 The annoiinting 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 Sacrement distinct from Baptisme; and yet unto the same end and use. Your breifs are annoiinted (faith *Cyril. Catch. 3. mystagog.*) that being armed with the breastplate of righteouesie: you may resist the diuels assaults more strongly. By Baptisme (faith *Nazarius. Orie. 40*) that hast fortifid thy selfe, and hast provided thee of a most firme and dureable helpe, signifying thy body and soule with the unction and the spirit. They that are to be baptizid (faith *Cyril. Soemone. In Coloff. homil. 6.*) are annoiinted like champions, or as those that are to runne a course. The annoiinting of the baptizid with oyle: (faith *Gennadius. 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 the gift of the holy Ghost*. Holy baptisme, and unction (faith *Theophylact. In Natum cap. 1*) both wisdom and understanding is given us from above, and couraige and fortitude commeth downe upon us from heaven.

We come unto the fount (faith *Ambrase, de Sacram. l. 1. c. 2.*) that entrel — and are annoiinted as a champion of Christ, as one that art to undergoe the fight of this world, &c. The name of Christ (faith *Prophet. In fuit. Aug. Sent. 3. 42.*) is derived from Chriseme, that is from unction: Wherefore because of this, every Christian is sanctid, so that he may understand that he is not only partaker both of priestly, and of kingsly dignety, but also made a warriour against the diuell. By the annoiinting of Chriseme in Baptisme (faith *Robanus Mauri. Inst. Cleric. l. 1. c. 8.*) the holy Spirit giveth vigor of heavenly grace unto all the faithfull; therefore, saith he, that

Christie is well used in baptisme. Nowe the Schoolmen will have Chriseme in confirmation used to the same effect and end. The prediction of confirmation (faith *Thomus*) is to make a man stand strongly in himselfe; and a little after: the child is made fit for the conflict, with this Sacrement. *In Sent. 4. diff. 7. q. 3.* And *Sent. 5. Sent. 4. diff. 7. art. 71*; faith, that by confirmation a man is made a Warriour.

9 The Fathers did not hold their Chriseme and imposition of hands to give grace by the worke wrought, by doing of the sacrament; but used it as a signe signifying the powerfullnesse of the Spirit which is given in baptisme: Calling him out that is (thus) annoiinted, unto these factred conflicts, in type or figure, saith the booke of the Hierarchie, cap. 2. pat. 3. The gift of the holy Ghost (faith *Origen. hom. 6. in Lysis.*) is signified by the figure of oyle. Thy force and thine other sensis are annoiinted, typically; faith *Cyril. Catch. 3.* But this annoiinting was accounted of small effect, without the invocacions 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, faith *Tertullian. lib. De baptismo*. Imposition of hands (faith *Augustine De bapt. lib. contra Donat. cap. 16.*) what is it but prayer over the person? I doe not deny (faith *Hermes Advers. Lucifer.*) but that it is a custome in some Churches for the Bishops to goe, and with invocation of the holy Spirit, put his hands upon those that are baptizid by the Priests and Deacons, in smaller cities a farr off. But now adies it is held a true doctrine, that this unction doth give grace, and confirme truly and properly, whereas in ancient times there was no factreal confirmation used without baptisme, and the Lords Supper.

10 It was once a custome to give the Infants this confirmatory Chriseme immediately after their Baptisme, as witness *Innocent. the fist epist. 1. Augustine De eccl. dogmat. c. 5. 2. Ordo Romanus, & Amatusius De eccl. lib. 4. cap. 29.* Now it must be differid (at least it is to in the general practice of propery) for five, sixe, or even yeres after. Nay moreover they confirmed (the baptizid) by giving the holy communion as *Alcuinus* himselfe *De offic. eccl. cap. de sabb. Sanct. Pascha. 80th testifie.*

11 The Schooldmen cannot agree upon the original of this supposed Sacrement. *Alex. Alei In Sent. 4. quæst. 24. memb. 1.* will necces have it instituted by the Councell of *Melk*, *Melkenses. Bonaventure. In Sent. 4. diff. 7. ar. 1. quæst. 1.* faith, it was not of Christs ordaining: and (to faith *Marsilius* in 4. quæst. 14. *Melkenses*) that concerning the forme of this Sacrement, it is no marvell if the Fathers make but small mention thereof, seeing *longem* the first faith; I dare not set down the words, lest I shoulde seeme to bewray a secret mystery.

mystery.) The Masters of the Church of Rome are the first that published the forme hereof in their booke called *Orth. Romanus*, were we read their words : I confirme thise in the name of the Father, &c. *de Sacra tract. 4. cap. 6. Bellarmine De factis et 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, unknowne unto every one : for they doe let 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 *Bellarmino's* convaincances. Of the forme of confirmation (faith *Saxor. In 3. part. Thome.*) we finde nothing in Scripture: and if we bereake our selves to tradition, we shall finde great ambiguity and variety hereof in the Fathers. Thus faith *Euseb.*

Marriage.

IN the purest times the Canonicall account of the degrees of consanguinity as it is called, was never heard of. For *Ambro. i. 8. ap. 66.* faith, that brothers children are four degrees distant in legal supputation, not canonical. But this legal supputation also crept into the Church by degrees, and was free without bond of law untill 1070. years after Christ, and then *Alexander* the 2. decreed that the degrees were to be reckoned after this canonical supputation, and that under paine of excommunication, *ad. 35. 9. 5. ap. 2. Aduers.*

A The forbidding of the fourth degree (and much more of the seventh) according to Canonicall supputation, remained unknowne in the most pure and ancient Churches, unto at least 500. years after Christ. About the 300. years of Christ there was no degree at all prohibited, but only such as were expely named in the written word of God. But afterwards, was marriage of consanguinitas forbidden, as *Ambro. i. 8. ap. 66.* and *August. alio Decisi. Del. i. 1. c. 86.* with *Petrum Discoursos* do testifie. But this prohibition was abrogated by the lawes of *Honorius* & *Arcadius*, and by *Isidorus* also, though afterwards it was renewed in the Church by the Council of *Spanie*, *c. 30.* about the yere of our Lord 490. And afterwards *ann. 500.* began these prohibitions to extend unto the third degree inclusively; for the third Council of *Arsicula*, *i. 10.* and the second of *Terwin*, *cap. 22.* do forbid marriage of the brother or sisters children and to dotti *Aligador*, *cap. 34. circa ann. 614.*

Thus stooe these Prohibitions, in this third degree, for a long time, in the Latine

Church, but about the 600. yere, the Popes *Gregory, Nicholas, &c.* deccred that all the degrees of consanguinity shoule be kept unto the seventh generation. *Gratian. 35. q. 2.* But afterwards, *Innocent* the 3. in the Council of Lateran, *ann. Dem. 2. 12.* limited 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 descended thus: Here *Peter* may not be lyord *John* in marriage with *Leah*, though *Peter* and *Rachel* 6. degrees distant, because that *Peter* is the brother of *Paul*, *to Iosanna* and *Iosanna* *Loes* is a father unto all that descend in *Paul's* line, and so in *Leah's* also.

B The Fathers doe sometime reprehend the secound 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 faithful) is dissolved, not onely in respect of *bed*, but also of *bond*; wherefore they were not acquainted with the distinction of a double divorce. *Origen. Homil. 7. in Mathe. lat.* that the marriages (after separation) are against Scriptures, but yet not without cause he alloweth them for avoiding of greater evill, and holdeth them no otherwise permitted. And these deca *Amb. in 1. Corinthian. 7.* allow unto a man : and so doth *Epiphanius alio, contra Cather. heres. 59. Hieron. epist. 30. ad Oecumen.* disalloweth them in *Fabula*, but he goeth not so farre as to diianull the marriage which he himselfe excuseth. It was an use to injoyne a publike penance upon this act, and that was used also upon smaller faults. The Fathers used to note such secound marriages as they held lawfull with penance; and they purifid the husband that kept his wife after her adultery, with three yeeres penance *3.2. q. 1. ca. Siqua.* The Council of Arles, *cap. 10.* counfelleth the guiltye 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, *31. q. 7. c. Concubini*, it is appoynated as lawfull for the innocent person to ioyne with another, after that his first yokefellow hath polluted the mariage bed. And this is alio allowed, *31. q. 1. cap. Siqua mulier*, if either party have endeavoured to kill the other.

C Afterwards, *Auguſtine* and oibers 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, sermes not to bee equalled with him, that putteth her away for some other caufe, and marrieth againe. And it is so doubtfull in the Scriptures themselves, whether he (who doubtlesse may put away his wife for adulterie) be an adulterer if he marry againe, that surely I am of opinion, that any man may herein be pardounably mistaken. Thus saith *Auguſtine*.

The Demonstration of the Probleme.

A of covenant, was thus : It was asked of these that were to take Ecclesiastical Orders, whether they would abstaine from mariage or not? if they said they would, it was not thence lawfull for them to marry; *Dif. 2. 7. c. p. discou.* if they said they would not, it was allowed them after their election to take them wives *Council. Auguſt. 10.* But the election was deferred, that fit might be possible, they might have a single man to cleaſt, *Dif. 2. 8. c. d. Cy. r. 1. v.* Now these promises were exacted, not that mariage 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 Churche, wanting sufficient means to maintaine so many families of Bifhops, Priests, and Deacons, *D. 2. 8. c. d. Cy. r. 1. v.* where *Plagiaria* the firſt faith, in the singelife 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 *Leofaſt* very well in thofe words, *Non. 1.* I ſome times haue occyſion to wonder much that ſome are not afraid utterly to abrogate many holy and divine lawes, and inſtitute others, as though thofe were not abolute: for whereas the holy Canons treating of the election of Bifhops, do ordaine that he ther hath children by lawfull matrimony (if ther be no impediment in other of his actions) may bee made an Archbiſhop: Theſte men dare ſet downe the contrary, that it is not poſſible for ther encumbrances, that any that haue children (though they be the bleffing of lawfull marriage) ſhould undertake the dignitie Epifcopal. It may be thofe lawgivers ſuppoſed, that the natural affection unto their children (for what other thing can be alledged for them?) would be a great annoynto their ecclesiastical maſtaineſce. But this reaſon is founded upon falſe groundes, for if it were ſo, as like reaſon might conuince, that none that haue either brethren or other kinſmen alive, ſhould be made Bifhops, for conſanguinity begeth the ſame union of love betweene them. Moreover the holy Canons foreſeeing this, gaue the Bifhops authority, that if they haue any poore alliance, they myght relieve their miseries out of the reuenewes of their Bifhopricke. Wherefore our Imperiall Maſtice (which is of God; if we keepe our ſelves to Gods commandments) perceiving that to bee fare more convenient, make a law agreeable to the holy Canons, that as it ſeemed good unto them, that he might bee promoted to bee Bifhop, who in other respects was worthy of that honour, although he had children, (prouided they were legitimate) ſo it ſhall be lawfull now: and that with this reſolution, that we doe ſtare henceforth abrogate for ever, to puniſh their holden, any law that gaue ſaſt hereto. This is it. Now if the Priests, or Bifhops broke thofe 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 tyme are the Councils of *Ancrya*, and of *Necesforato* to be underlood. 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 freedome, and convenience.

3 The Perpetuity, and necessity of this vow of continency was established first in the Western Church, and annexed unto Orders, about the three hundred and eighty year after Christ: it was used before, but out of private and particular devotion, not by any publike and decretry 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 Western Churches, as thing impure and unsanctified; and that by Pope *Syrius Diff.* 8.2, which decree, *Innocentius* the first, *Dif.* 8.2.c. *Propositiis* renewed, but yet with grant of Pardon to all such as had not leene the epistle of *Syrius*. So that the glasse, *dif. 8.2.c. 3. Cam in præsterio ad glor. verb. qui sacramenta*, sheweth plainly that *Syrius* 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 incyned continency upon the Ministers; *3.1. dif. 3. Ante triennium* that is unto the subdecons. But *Syrius* commanded the Priests and Deacons to observe it. Nay, they say that before *Syrius* his tyme the Priests might marry, and so did *Moses*. Wherefore they expound it thus: the Apostles taught this doctrine of continency in worke, example, and counseil, as *Hugo* saith; not in constitution or ordinance, as others say. Now the censure of *Fryar Thomas Mansri*, published by command of *Pius 5.* Pope in the yeare 1572. commands this glasse to be rased out, together with the marginal note, which saith that Priests might once marry. And indeed *Auguſt. lib. 6. confit. 3.* greatly admynth the single life of *Ambroſe*, to that single life was more rare amongst the Priests of those tyme than marriage. *Graciano* *Dif. 8.2. et de Syrius*, yeldeth that before the *Ancryan* 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 uniformall admittance until the tyme of Pope *Hildebrand*, in the yeare 1007, for he speketh *Avevno in hisor. 1007.5.* in these words: The Priests at that tyme 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 witnessses: and they are called by the grave and honest

A name of Presbyteries. *Sigibor* also testifieth the same in his Chronicle upon the yeare 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 be ministered by good or evill persons, yet they are neither amplified by the merits of the good Minister, nor lessened by the sinnes of the evill.—By which act, gote such a scandal, that never till the heate of any heretic was the Church rent in funder with a greater schisme and division. And truly it is a thing of worthy memory that *Floriant* a Monke of Worcester hath recorded in his Chronicle, *aa. 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 *Postorali* charge, and by the perſonation 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 loole the bands of all that "were outlawed, and all his excommunicatiōns against the Emperour, and all other "Christian people, clergy and laity, quicke & "dead"—c. And indeed marriage of Priests was allowed here in England until 970. years after Christ, as the history of *Iorlani* recordeth in the life of *Edgar*: After king of Mercia (saith he) and many others, cutting forth the Monkes ouf the great Monasteries which King *Edgar* had lately founded, brought them to the Clergy and their wives. And *Fabianus in Chro. P. 263.* relateth, that Bishops and Priests were married for a thousand yeeres together, no lavy enjoying the contrary. And *Floriant* aforesaid testifieth, that the English clergy married for 997 yeeres together, which marriages were never forbidden by law or edict, until *enſometime*. In the same yere [1.100] (faith *Howie Huntington lib. 7.*)—Archbishop *Aſſer* held a councell at London, wherein hee forbade the English Priests to marry, who were never forbidden before. Whiche law, seemed most pure unto some, but most dangerous unto othersome, leſt that endeaouring continency above their power, they ſhould fall into more horrible and more unchristian impurities. Now as to the promulgation of this law, theſe Priests that were already married, were not diuorced. Nay they continued marrying for all this, two hundred yeeres after *Aſſer*, as *M. Forn* sheweth in his history, publishing the very conuainances of theſe 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. *Theodore*. It is affirmed, ſaith he, in *1. Tim. 3.*

that

*T. Jane,
Paris, went
forward
an. 1074.*

that the holy Apostle ſaith, that hee that lieth chalſt with one wife alone, is worthy to be elected a Bishop, & *1 M. T. 3. 4.* Rightly did the Apostle put in [for bidding to marry] for hee doth diſlike of continency and ſimiglior of life, but hee accueleth thoſe that will command and enjoue them by a law. 2. *Ambroſe*. Hee ſaith, *Offic. 2. 2. ad ambo*, that unto the Minifters of the Altar it is alſo allowed once to marry, not the ſecond time! 3. *Cyprianus*. Hee ſaith, *In lib. boni 2.* that marriage is no honorable, that under it a man may come to ſtead into the holieſt preferment and dignitie. 4. *Iſidorus*. The Cleary ſaith he, *Reg. de vita Cleric. dif. 2. c. 2. Huius* ought to keepe their bodies chafe and unpolluted for ever, or elſe to joyne themſelves in oþre band of matrimonie. 5. *Bernard*. Take honorable mariage out of the Church (ſaith he in *Caſt. S. 66.*) and the unpolluted bed, and do you not fill the Church with fornicators, incestuous, uncleane, effeminate, & Sodomitall perſons, & finally with all manner of uncleaneſſe? 6. *Theophylact*. Husband unto one wife (ſaith he, in *1. Tim. 3.*) is taken in this ſeſt, that hee that is to undertake the function of a Bishop, ſhould not have many wives, but one. 7. *Savinius*. Men of religion (ſaith he, *De provid. 1.5.*) do abaine from carnall copulation, but not from rapine and theft: How are we defiled by foul perſonation? it is iniquity and not matrimony, which God doth prohibite. 8. *Gregory* the third: Let no man maintain either harlot or concubine (ſaith he, writing to the Bishops of Boaria, *lib. 3. pag. 290*) but let him either live chalſt, or take him a wife, whoſe it ſhall bee lawfull no way to refuse. Besides, the whole Councell of Nice doth call the Priests accompanying of his proper wife, chafe, lawfull, & honorable. And *Gratian* ſaith, that this Councell commended *Popponius* his opinion, and determined of marriage after every man will, not imposing any neceſſity therupon, or on the contrary; and certeinly the ſynode of *Sorates*, *dif. 3. 1. Nicæa*. Now wheteas it is objected, that the Synode of Nicæa, that abſence from mariage is a tradition of the Church; I answere, that there was indeed ſuch a tradition, but never univerſal, but particulaſtly: for the univerſity got first head in the Councell of *Ancrya*, *et. 10.* which was twenty yeeres before the Nicæa Councell. And the Councell of *Gratian* following that of Nicæa, condemned their opinion, that held that the Priests might not celebre the divine mysteries, by reason of their mariage. And it is apparent out of the first Councell of *Toledo* *5. 4. c. 7.* that the Priests then married, and *Patroclus* committeth the Institutions of the Nicæa Councell, to be kept unviolat for evermore, in his preface to the ſaid Councell. Pope *Syrius* deſcreed, that a Priest ſhould content himſelf with one order, and with one wife alſo. This doth *2. M.*

App. Bertharius recordeth in his chronicle, and in doth *Scholasticus* *diff. 2. Canon. 7. 16. 2.* That the firſt Councell of *Terwil* *Can. 1. 1. 20.* ſtateth the prohibition of marriage, addeth this. Not withstanding we be bound to make ratere this refutes, and rightly to moderate, decedence that a Priest ſhould abiding thilke ſtely continency, ſtaying not to ge-
A t children, bee not exēde of my higher performance—nor his ſtate to be ſufficient for thole, nor to be separated from the communion. Now the ſecond Councell of *Terwil* *Can. 9. 1. 20.* alloweth a Bishop to ſtay with his wife, and call eth her *Bruxa*, a Bishopswife. And *Innoſtans* the third, ſaith this of married Priests, ſaid of the yeare 100. *Decret. 2. 8. 3. lib. 1. cap. 1. 2. 3.* That ſoone according to their contrite ſoule they ſhould be remitted from the bond of matrimony. If they do full, let them be ſeverely puniſhed. Because they may ſafe their lawfull iurymony: and here are two worthy obſeruations: first, that neither all Priests, nor all places, ſhall be adiuiteth this ſingleſſe. Secondly when marraige of Priests was then held, (full ſo much as pleafe to undergoit). *¶* ¶ The ſecond Councell, Pope, did determine (*2. M. 2. 1. 1.*) that even as matrimony was forbidden the Priests for great reaſons, as hee thought, ſo it might be permitted them again for ſame reaſons. Wherein he ſaith, that he ſaid *2. M. 2. 1. 1.* *Exodus Syrius, Epif. 300.* that you follow no bad counſell, if you take your ſelfe to mariage, being not able to containe though that this were to bee conſidered before your admittion into highe orders. But wee are now all Gods, this we ſhould have knowledge in things to come: Since it is come to this, that you cannot ſrif the law of the flesh, it is better to marry them to buttre, — *Le. Nicæa Con. 3.* ſaith, that there is a tradition of the Church, which comandeth that thoſe that are to bee elected Priests, let them either vow ſingleſſe for their whole life (if they think to be able to keepe their promiſe,) or if they thinke it imposſible to keepe, let them ſtay marry lawfully, and then enter into the order of the Minifters. *Epiphanius* maketh for this *vobis* of perpetual ſingleſſe, but he canot prove it out of Scriptures, but is faſt to flye into traditions. And the ſixt ſynode of *Confantinople*, *epiph. 1. 1.* condemnes whateuer the Romane church haſhet 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, *dif. 3. 1. c. 2. 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 proffesse, that from thenceforth they would not ſe any more the ſtely company of their wives; we following the ancient Canon of Politeſt diligence, and the Conſtitutions

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* A very ancient copy of this Epistle is extant in Corpus Christi College library in Cambridge under the name of *Vulcanius* to Nicholas the first.

*De clerico omni Cas-ting.com
slim., et de-
pen., et re-
miss., et om-
nibus utriusq;*

of holy men, will have these lawfull marriages from henceforth to bee of force, by no meanes dissolving their wedlocke with their wives, or depriving them of familiar resort together, at convenient times. By this Canont we understand, that for above 700. yeeres together, the Churches of the East did not approve, (at leaste doth not establish) this singleness of life of the Ministers of the Church. And hereunto addde the testimony of *Theodorus Balsamon*, *In Can. 5. Apf.* Before the first Synode in Trullo, it was lawfull for the Bishopsto marry, & have wives, yea after they had received this dignitie. Besides, this interdictio is reprehended by *Vulcanius*, or (as others will have it) *Hildegard*, in his answer unto *Nicholas* the first, whether he be Priest, Deacon, or Subdeacon, faith *Gratian* in the decree, *diss. 28. can. 10. Sanc.* it is plaine (by the opinion of Pope *Pelagius*), that being invested in the foreaid orders, they may use matrimony lawfully. And *diss. 31. cap. 1. 2.* 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 meeting at all with their wives, which feacheth unto mee to be a very hard and uncomptant thing, that he that hath not attained unto the use of continency, por made any former promise of chastity, shold be compelled to forsake his wife, and by this means to fall more paracionally, (which God forbid.) And *Causa 26. q. 2. c. 5.* Soz: Before the Goffel came to the luke and brightness, many things were permitted, which in the arising of more perfect discipline were utterly abolished: As the mariage of Priests, & of confraternites, which is not prohibited by any authority either of the Law, Goffel, or Apostles; yet is it absolutely taken away by Ecclesiastical constitution. *Lect. sp. 87.* willeth the Priest to choose him a virgin to his wife, not a widow; so that thereby he alloweth Priests to marry. And *Panormitan* faith, "that continency is but of the positive law, and that the Greeks allow not that iniquitudo. *Thom. in Is. 2. quæst. 88. art. 11.* affirmeth this, that the vow of continency is not added as an essential part of the solemnity of ordination, but only accidentally, by a lawne of the Church. *Durand. In 4. Sent. diss. 37. q. 1.* faith, that Holy Orders doe hinder the solemnization of marriages and abolish them that are already consummated, not absolutely, as they are orders, but as they are holy, and hercyn by dispoling so of them:—but it hindereth these marriages fully, out of the iniquitudo of the Church. It is neither probable by reason nor authoritie, faith *Cassian*, *in epist. 10. m. 2. tract. 3. de calib. Sacerd.* that a Priest in marrying doth communione absolutely; nay, reasoun doth rather drawe a man to the contrary, because as we reade in *Lumen his sententes*, *diss. 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, *diss. 8. e. Diacomi*, it was once lawfull for the Deacons to marry. — Besides, it is manifest—that the Priests & Ministers of the Eastern Churches doe marry, *diss. 3. i. ca. Alter.* Neither doth Priesthood take away contract in marriage, whether precedent or subsequent, if we scould all confutation Ecclesiastical, and tickle ones into that which wee had taught us by Christ and his Apostles. This teacheth *Cassian*; and so doth *Medievalis*, *de Contraitione libro secundo, cap. primo*, and *Soc. de Iure. lib. 8. diss. 6. artic. 2.* and thus prohibition, the whole Clergy of Germany, disallowed of in the yearre 1074, *schismatis Schamburgensis*. Pope *Hildebrand*—decayed in many Synodes, that according to the ancient Canons, no Priest should have a wife: such as had, shold either putt them away, or be pur from their dignities: nor shoulde any bee admittid heretomo that would not vow perpetuall continency and singleness of life.—Against this decree, the whole Clergy-men bent themselves extremely, calling him an hereticke absolutely, and man of a damned opinion, who (having forgotte the Lords word, that faith: All cannot take thisupon 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 exactiō, would constraine men to live like Angels: and by denying them the accustomed course of nature, openeth the way to fornication and uncleaneſſe: but if he proceeded in confirming this decree, they had rather leave their Priesthoods, than their wives, and then they shoulde see, where he that despised men, could get Angels to govern the people throughout the Church of God. And afterwards he declareth, that it held a long time as a custome, that the Priests shoulde take them wives.

6 The history of *Paphnutius*, delivered in writing by *Socrates*, *lib. 1. cap. 8.* and *Sozamene*, *lib. 1. cap. 22.* and approved by *Nicophorus*, *lib. 7. cap. 19. Suidas in verbis Paphnutius*, and *Gratian*, *diss. 3. i. Nicene*, the Papulls of thicke times doe reject and contumie most boldy, asif it were false and forged. *Soc. for one*, *de Iure. lib. 7. quæst. 6. art. 2. 2. Melchior Causa for another*, *in loc. comm. lib. 5. cap. mls.* and *Bellarmino* for a third, *de clericis. libro 1. capite 20.* Their first reason is, that *Sozamene* (as *Gregory* faith, *lib. 6. epis. 2. 2. 1.*) doth faime many things: And *Socrates* doth lyke flatly in the history of histome. I answere, *Gregory* accuseth not *Sozamene* of forgery in this thing by name: and is so famous a thing as this was, they could not erre unwittingly. Their second reason is this: It is the common conſent of the Greek Fathers, that none shoulde be ministers of Gods myteries, but the chaff and contumie: So faith *Origen. hom. 17. 2. 1. Luk. & 4. in Lova. Enjebri. 1. de Demone.*

Evang.

*Evang. cap. 9. Epiphanius. in compend. doctr. & heret. 5. 9. can. Cahares. Cyril. catech. 12. 2. 15. Irenæus. de Virginitate. ca. ill. Chrysostome. hom. 2. de paternitate. lib. 2. q. 1. 2. & Hieron. contra Vigil. What shall the Churches of the East doe? What of Egypt, and of the Apostle-like Ica, who receive either virgin Priests, or continent; or if they have wives, they leave to bee husbands? I answere two ways; first, That the Greek Priests did abstaine from the use of their wives, but only as such times as their course cause to celebrare, not continually; and so some of these aforesaid Fathers doe require this temporal contingency, not perpetuall. Secondly, in the East their ecclesiastical customes were divers: in some places the Clergy contained, and in otherwhere they married: So faith *Socrates* directly, *1. 5. 21.* thus are the aforesaid Fathers reconciled with this history of *Paphnutius*.*

7 The testimonies of the ancient writers concerning the single life of Priests, were but private opinions and conjectures. Me thinke (faith *Origen. hom. 2. 3. in Numer.*) that in his part alone, to offer sacrifice, that hath vowed himself unto endless 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 monasticallike.

8 The Fathers doe permit those that have made such vowe, to marry notwithstanding if they cannot containe. *Cyprian. libro prime. Epif. 1. 1.* Neither doe they acknowledge any vow of continency, wherein marriage is abjured, or by which it is annihilated. *Augustine. De bono videti. cap. 9. 10. 1. 1.* faith, that the breach of the vow is worse than adultery; but yet he will have their marriages that are madeafter the vow to be firme and lawfull: such as doe thus contract, doe herein (as he faith, *capit. 10.*) offend, not in the marriage, but in the breach of vow. Some answere, that *Augustine* speakeith not of the vow solemnely made, but of a simple vow: But I say, that this distinction is frivoles, a tricke of the Schoole-men, unknowne to the Fathers: never found but in the Schoole-mens writings: and in the first of the Decretals, *Boniface* the eighth, *lib. 3. Tit. 15. 1.* faith, that the solemnity of vow hath the originall only upon the constitution of the Church. So faith *Soc. Petrus de Palude. In 4. diss. 38. Catechet. in 2. 2. q. 88. art. 7.* and *Panormitan. in cap. Rofus.* all these thinkne, that it is only a decree of the Church, whereby the solemne vow doth

A dissolve the contract of marriage made after the vowe.

9 For 200. yeeres after Christ, there was no received opinion in the Church concerning the excellency and merit of single life above marriage. He that hath attained unto true perfection (faith *Augustinus. de Monachis. Sermo 2.*) hath the Apostles for his patternes, and is thought a man, not in that he hath made a choice of Monasticall life; but in her conquereth and exelleth men, that exerciseth himselfe in matrimony and increase of children, and in rule and government of his family, without either pleasure or sorrow.

10 But afterward, the most of the ancient writers began to defend the excellency of virginity before marriage, and prouesse somewhat hyperbolically (beyond meane) in praise thereof. So faith *Cyprian. De bono iudic.* that virginity is equal unto Angels, nay if we feele it willingly, if doth exceed them, because in striving in the flesh, it obtaineth a victory against nature, which the Angels have not. And *Athanasius. de Virginitate.* crieth out: O Continity the Prophets joy, the Apostles glory! O Continity the life of Angels, and the crowne of safty! But for all this, sometimes they speake more moderatly of virginity. Because we see (faith *Origen. 1. 8. in Rom.*) that divers of the Saints, yea and some Apostles, have had wives, we cannot think thus of virginity only.

11 Vie the marriage with Modesty and moderation (faith *Origen. Hom. 7. ad Hebr.*) and thou shalt be the chife in the Kingdome, and enjoy the fulnesse of blessings. Now the Fathers did sometyme accribe this excessiōe virginity, to make chose of the extreem which was most opposite unto the vice then predominant, for the heathen polygancies (having of many wives) were not as yet utterly easheered from amongst the people: and besides, they did it to eschew the fatigatio of disorderly copulation together: as also because that the single men had the least encumbraunce, and so endured persecution with leſſe griefe.

12 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 conſtracted) to bee diſſolved by the entrance into religion. Look *Iustinius* iſtutions, *cap. de Episcopis & Clericis. lib. finis. Bofili in quæſt. fufas explicatis. q. 12. Caffinius 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. *Spiritus. epis. ad Hyp. Epif. Tarr. Rucke not to say, that thoſe that are in the flesh, that is, in matrimony, cannot*

please God. And in like manner *Tertullian*, *i. de monogamia*, saith, that it is evil to contract matrimony, and by the word evil, he meaneth sinne. And *Hierome, contra Iovin. lib. 1.* goeth thus farre, that he faileth. 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 *Ambrosius libro de virginitate*, saith, that the womans body is polluted by her husbands. To the end (*Iacob Lxx. in the first Epistola ad Angelos*) that we may bring contynency out of his perfect purity, we doe not permit any carnall marriage so much as to the subdeacone. *Gregor. in Paffe. part. 3. admodum. 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. ultime.* will have the Priests to bee pure from marriage, and to be contaminated by marriage. Let those that meddle with the holy mysteries (faith *Iohannes*, *De officiis. l. 2. c. 10.*) be chaste, & continent, and free at al fletely uncleaneesse. *Ariator, in Alia Apostol. faith,* that

The Churches prieſt faith commands that all
the Priests live ever chaste, &c.

And *Origen, Homil. 2. 3. in Numb.* maketh chastity, and marriage directly opposites; Looke his words in the seventh section before. Now *Rhenanus, in Argumentis libri Tertullian. de exhortatione ad confitendum*, doth acknowledge, that al the Fathers as welas *Hierome* were no equal Judges in the value of matrimony.

13. The Originall of the Popish singlenesse was thus: First, the *Pope* saith, that married after their vow, were found fault with for their inconstancy, yet but their marriages were not dissolved. If that out of faith they had dedicated themselves unto God (faith *Cyprian. Epif. 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 selves. 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 twife married. *Ecclesiasticus* saith, marrying after a vow is a sinne, 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 iudicii. 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 adultry, *lib. de virgin.* And the Councill of Chalcedon, *ca. 1. 5.* doth excommunicate the parties thus marrying, yet commandeth the Bishops forthwith to absolve them, neither willing the dissolution nor suspension of these

marriages, which were not fruitfrate and broken off until after ages.

Extreme Unction.

1. The Fathers never speake of this Extreme Unction, that is, of a ceremony of anointing in maner of a Sacrament without the gift of healing, until *Isaacius* the first, in the ytere 402. For *Sigebert* in ann. 404. acribeth the Decree of anointing the dead, unto *Isaacius* the first, who bowsover he call it a kind of Sacrament, yet he will have it ministred by all Christians: It is lawfull (faith he, *epif. 1. ad Decimium. c. 8.*) not only for the Priests, but also for all Christians to use the oyle of Christene, made by the Bishop, and to anoint therewith in their owne or their friends neckes. And *Bede. In Lec. 9.* thinkes, that it belongeth not only to thole that are weak in body, but also unto the weake in faith: And in *Iacob. c. 5.* he wil have the ministering thereof free unto all Christians, not binding it only to the Priests. And this is the opinion of *Aetius* also, *de divinis officiis. cap. 40.* that wrote about the ytere 750.

2. The Fathers used this unction in the beginning of sickenesse, and in the parts that were most affected, Vnto the dead and dumb, they poured oyle into the mouth and crown of the head. *Greg. Turen. bish. of Franc. l. 6. c. 7.* And in the pestilence they anointed the arme with this holy oyle, *Fortunat. in vita S. German.* But this unction was not instituted as then, whereby to give spiritual grace. The oyle (faith *Villor. 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 as outward signe only of all these effects. This oyle (faith *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 obtain light, joy, and spirituall gladnesse. But the case is altered now adies; for now it is not givenas a cure to the sickle, but as a necessary purveyance for the dying.

The Primacy of the Bishop of Rome.

1. The primacy of dominion, or as *Turrcetanus* 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 vnknewne until the yere of Christ 600, and began to be publike and manifest in *Boniface*, about the ytere 607. for he obtained of *Phocas* the Emperour, that the Apostolike See of Rome should bee the head of the Church, whereas the See of *Constantinople* would needs write it selfe the first or cheife of all. So saith the *Chronicle Sigebert.* In the ytere 607. *Boniface* (which he obtained of *Phocas* the Emperour), that the Romish Church shold be the head of all Churches: thefle bee his words, and the very same in effect are to bee found in *Melanius Scotus. Martinus Polonus. Otto Frisingensis. and Hermannus Contra filii. In 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 years before reprobred, yea even condemned by *Gregory* the first, then Bishop of Rome. I confidently affirm (faith he, *ib. 6. epif. 1. Regula. 39. c. 4. epif. 7. epif. 69.*) But then (you will say) how doth that stand with thos other words of *Gregory*, one of which the Papists ground their objection: I answer, *Gregory* being as he was, had indeed shone cause that any to be moved at this arrogancy of *Iohn*, and therefore in aggravation and deflation of his so great pride and ambition, fellinto these hyperbolical termes, and yet not much impropely; for he who amongst equals feeleth 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 much as he will needs bee alone that which they are as well as himselfe. And even so saith *Gregory*, explaining himselfe, *epif. libro 4. capite 38.* If one be called universall Patriarke, the name and honour of Patriarke is taken from all the rest: but first bee this, brare bee it from a Christians 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 somwhat after he reproveth *Iohn*, for that he endeavoured to ascribe all things to himselfe, and to subdue all the members of Christ unto his owne yoke, who are knit only to one head, namely to Christ:

— And in the 38. Epifile of the same booke, he thus speakes to *Iohn*, Patriarke of Constantinople. What wilt thou answer to Christ, the head of the universal Church, that thou goest about to put under thy feete by the title of universality, all the members of his body? And it is very confidable that he saith: *Iohn* defred to bee deemed and named the only Bishop, by despising, not by desposing his brethren Bishops, by putting them under, not by putting them downe.

2. Secondly, the power of making laws, and of dispensing with them, the Bishop of Rome had not, nor exercised out of his owne Province, for 600. yeeres after Christ: *Gregory* indeed *Epif. libr. 12. capite 3. 1.* dispensed with the English men, touching degrees of marriage forbidden, but he did this as a Patriarke, also he did it as directing, not commanding, out of a direction, nota concio power: for they doubting, and asking of him, being both a Patriarke, and a learned

man, discerned the only Bishop of the world, and hisministers to bee no more but his Vicars or substitutes? hardly can any man perwade this, especially seeing it is certaine that those fasse Bishops in that Council did yield unto the see of Constantinople, that it shold bee equal in priviledges unto the see of Rome. 3. I say, it was not the title of onely Bishop, but of *Oecumenical* Bishop which he sought after, he defred not to bee Bishop alone, or the only Bishop in world, but universall Bishop, or the Bishop of all other Bishops. And this to bee true, appeareth out of *Gregorius* owne words, in divers places, *viz. Epif. 1. 4. epif. 39. c. 4. epif. 7. epif. 69.* But then (you will say) how doth that stand with thos other words of *Gregory*, one of which the Papists ground their objection: I answer, *Gregory* being as he was, had indeed shone cause that any to be moved at this arrogancy of *Iohn*, and therefore in aggravation and deflation of his so great pride and ambition, fellinto these hyperbolical termes, and yet not much impropely; for he who amongst equals feeleth 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 much as he will needs bee alone that which they are as well as himselfe. And even so saith *Gregory*, explaining himselfe, *epif. libro 4. capite 38.* If one be called universall Patriarke, the name and honour of Patriarke is taken from all the rest: but first bee this, brare bee it from a Christians 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 somwhat after he reproveth *Iohn*, for that he endeavoured to ascribe all things to himselfe, and to subdue all the members of Christ unto his owne yoke, who are knit only to one head, namely to Christ:

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men, boigere counsell what were to bee done in that difficult point, namely of two ecclesias put together, what were best to bee chosen? *I. 1. 1. 1. 1. 1.* he saith; This word of commanding, or of commanding, I pray you take it away, let me have no more cold; for I know who I am, and who ye are; for by your places you are my brethren, in vertues and good examples, the Fathers do have therfore commanded nothing, but I have desirous to shew what in my opinion is most profitable or convenient, wherethose *Grecs* required no other Canons for lawes, but the imperiall Ecclesiasticks; namely, such lawes of the Emperours, as concerned Ecclesiasticall matters and persons.

* In this
part of the Fathers,
to be taken
when they
call Peter
the head:
or yield
him the
primacy
in the
Church.

3 During the foresaid time of 600. years, such of the Fathers as be of undoubted credit, speake nothing of any primacy of power, dominion, jurisdiction, or authority. See *Cyril* in his churh Homily in the Acts And *Cyprian*, *de Symp. Praeal.* 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. *Hieron* against *Iovinian*, *f. 1. c. 4.* saith that the Church was built upon all the Apostles, & every one of them received the keys of the Kingdom 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 chief be appointed, the occasion of which might befall *Cyrill*. *ibid. cap. 10.* saith, God gave the Apostles and their successors, full and plenary power in the Church. Therefore it is apparent that the Fathers speak of the primacy of order, dignity, vocation, maiesty, or respect; for they acknowledge a certaine excellency or preeminentnesse, 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 chief of all, therefore purchased that honour to her Bishops: for this point see the Council of Chalcedon, *cap. 28. ad. 15.* And thence it was that many sought to him for aide and assistance in some wrongs, but not expecting any commandement or edict from him. *Covarrus* has a Doctor of both lawes, one of great account among them, *1. tom. 1. part. Recd. 3. s. pag. 421. col. 4. edit. Frankfort*; 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, whomuch 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 doe; Whereby it is cleare that heafwarters fights with himselfe, who saith, that this power of theirs was subordinate and subject to *Peter*. The same also in effect is to bee found in *Graian* in the

dispenses in the Popes old Canon law, *ibid. 21. cap. 1. nro. 2. c. 2. 1. 1. 1.* And if ever the Fathers spake of a primacy of power or dominion, it is plaine enough, they meant not any universal power over the world, but of that absolute power, which hee might exercelye in his one limited Province, and to sete them to government. Likewise the subscription is either in *esse* or power, or of order, and this second tense it is, namely in respect of order, as the Fathers write, that Bishops and all others are subject to the Romane state. See *Graian* in his Epistles, *ibid. 7. cap. 63.*

4 Sometime even Bishops for their painfulnesse, faithfulness, and feedfull care of the Churches, were prefered before others. Thus *Basil* was accounted the Doctor of the world, as *Theodore* calls him, *f. 4. c. 19.* and *Polycarpus* the Apostolical, and Propheticall teacher of theologies, as *Eusebius* reported, *f. 4. c. 15* and *Cyprian* is said to have beeque as it were a Bishop, and to have had authority in every Church. For so saith *Nazarius*, in his sermon of him. For saith he, hee was not set over the Church of *Carthage* only, so nor only over the Churches of Africa, all which have received much honour and renouew by him & from him: But he was as it were a Bishop, even over all the Westerne Churches, yea almost over all the Esterne also, and over the Southerne and Northerne Churches, evenas far at his name and admiration could spreade it selfe. *Basil* also saith of *Melchis* *epi. 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*, *f. 1. 4. c. 34.* saith, that the Bishops of Alexandria, after the Ephesine Councill were wont to be called Popes, and Judges of the whole world. And in respect of their care it was that Bishops of Rome had their Vickars or Legatis foraine provinces of other Bishops; but no Vickars of power, until these latter 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 be taken of other Bishops. *Cyp. epist. 27. ad. lap. 05.* saith, the Church was constituted upon Bishops, & not upon *Peter* only. *Nicophorus*, *f. 1. 4. c. 34.* reports that *Cyrill* was called a Pope and Judge of the whole world. *August.* on the 36. psalm calleth all the Apostles & Prophets foundations. *Hieron* against *Iovinian*, *f. 1. c. 14.* saith, thou wilt say, The Church is founded upon *Peter*, although the fame in another place is done upon all the Apostles & equally on them al 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

the Church, and for that he first of all in the name of all the Apostles, confessed the churches faith. *Nicophorus* in his oration *Demostratio diff. fatch.* *Peter* is called a rocke, and hath the foundations of the Church committed to his custod. If hee seeme harsh, *te Ambros. Ser. 47.* explaine him; *Peter* faith he, is called a rocke, for that he first said the foundation of faith in the fathers. And in the same manner and meaning in the Fathers, is *Peters* fache also called a rocke: so faith *Aegidius* in *Pl. de Contraria partem Donati*: Number the priests, even from the very least of *Peter* that is the rocke which the gates of hell cannot overcome. So likewise the confection of *Peter* or his faith is often by the same Fathers called a rocke: namely by *Augustine* on *Saint John* and *Epiphile* tract. to *Hilary* in his 6. booke of the Trinity: by *Chrysostom* in his hom. 5. on *Math.* *Ambros. 6. ca. 9.* on *Luke* faith, Thy faith isthe rocke. And with *Origen.* Hee is a rocke, whoseof he is an imitator of Christ. And that *Peter*, hisfille, was the rocke, saide *August.* after good deliberation to hir a speech, that he recanted it in his retractation, *ibid. 1. ca. 21.* It is also to bee noted that the Fathers oftentimes speake too hyperbolically of the Bishop of Rome, as when they call him the head and spouse of the Church. And so *Bernard* desiderat. *ad Euseb. lib. 2. cap. 8.* saying, heis Christ by his anointing and *Leo*, saying, that *Peter* was assynd into the fellowship of the undivided Trinity: in his 89. Epistle. Sealso his third sermon of the assumption to the same purpose.

7 By the rocke in that speech of Christ, *Mat. 16. Vpon this rocke I will build my Church* all the ancient Fathers doe not understand *Peter*, but many of them Christ, as *Terribulus* against *Marc. lib. 4. cap. 13.* *Gregory Nyssen* in *refut. de Ust. T. f. 1. de Trinitate contra Iudeos.* *Hilary* in his second booke of the Trinity. *Chrysostom* in his hom. of the crofle of Christ. *Ambros. Serm. 84.* *Hieron* in *Mat. 1. c. 6. 7.* *August.* in three places, *vid. Ser. 1. 2. de verb. Dom. & trist. 1. 20. in loan. 2. 2. de Trinitate cap. 1.* *Theodore* in *2. 2. 2. in Psl. 4. 7. c. 1. Cor. 3.* And to these anciente and some of the chieffesters, *Bede. Ambros. Lys. the Inter. locum Glorie in Adaut. 1. 6.* Furthermore many underlynd by the rocke the faith and profession of *Peter*, whereby he said, Thou art Christ, the sonne of the living God: So saith *S. Iacobus* his liturgy, *Ambros. Epis. 2. & de Ingnat. Domini Sacram. ca. 5. Hilary. 6. de Trinit. Epiphantes. ber. 59. Chrysost. hom. 5. in Mat. & hom. de Pentecoste. 1. 3. Cyril dialog. A. de Trinit. Bed. in Job. 1. & *Theodore* in *Mat. 16.**

8 The Fathers vige a communion or fellowship with the Bishop of Rome as faire foundi on as hee sat in *Peters* chair, that is as hee 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 pernicious succellour, as his doctrine is refuted: so faith *Cyprian* in *1. 1. 2. 1. 2. 1. 2.* The auctent. Emperours acrived the Bishop of Rome a power to differenciate and Judge of matters ecclesiastical, because then they followed the written wised of God, and judged out of that.

9 That *Peter* was ever at *Rome* at all, is uncertaine: Indeed molt of the Fathers say so, and some of them lay more too, namely that of an Apostle *Peter* was made Bishop of Rome, but all this is affirmed, but not proved: and its affirmed only 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 perpetually right. In this manner hee was oftentimes in some civile causes made an honourable bisharbitrator: Thus he yelded Churches, thus he confirmed and helpe, fed Bishes, thus he made Canons, and dispensed with them againe wthin hisowne Province. And that 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 otherwiste, it was tyrannicall usurpation. And the place and power of Judging, which some of the Fathers sometime give him, was onely directive as of discretion, not coercitive as of authority.

11 Appeals were sometime made to the Bishop of Rome, but not as to the *Judex* to whom it belongeth to give the determining and concluding judgement: but as to an abio and honourable helper, who by his place and power, was able to procure their wrongs redrected. And sooftentimes men upon wrongfull sentences, appealed to other Bishops of the West, that soby procuring their coulour, 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 suffrance of the reverend Father, managing his owne Bishop; *ibid.* reports *Epiphanes.* *Hor. 42.* And *Cyprian* in *epist. ad. Irenaeus. 1. 10. 5.* in his wrongfull persecution, crachte helper, not onely of *Innoquius* the then Bishop of Rome, but of the other Bishops of the West: and therfore (as *Socretus* in his story, *libro 6. cap. 1. 4. faith*) he appealed to a Counsell: But *Cyprian* received the answer from the Pope, that (ales) it lay not in his power to helpe him, neither might hee call a Counsell for his helpe. *Bed* writing to *Aegidius*, thus counselleth him in his treatise, *ep. 52.* It seemes to me the best course (faith lie) that Letters bee written to the Bishop of Rome, desiring him to consider how these matters be here carried, and to give his aduice, wher were best to be done. To this pur-

pose se also his Epistles to the Bishops of Italy and France, *epst. 70. Iean. 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 intermeded in the premisies, he did not thrust himselfe as with authority, but came in as being thereto requested, or called in for assistance; and this conferred not any power of jurisdiction unto him; even as when a judge requireth the advice and assistance of another judge in matter of law or judgement, he doth not hereby conferre unto him any jurisdiction which afore he had not, but onely makes use of, or intertreateth the rule of that he hath.

12 Furthermore, even those appeals that were made to Rome, were oftentimes disallowed and rejected by the ancient Fathers. Thus writes *Cyprian lib. 1. ep. 3.* to *Corneille then Pope*; It altogether behoveth that those who be under our Jurisdiction, keepe themselves at home, and gadde not abroad unto forraigne jurisdiction: but here to let their cause be tried, where both the accusers and the witnesse are ready at hand, & where the crime being committed may be judged. And in his 4. Epistle he faith, that those who doe communicate with *Bishops*, doe neglect that discipline and government which God hath established in his Church. The African Council, *cap. 92.* thus concludeth, If any thinke they haue cause to appealle from their own Bishops, or the judgement they receive at home, they shal not appealle but unto the Councils of Africke; and if any doe appealle to any authority beyond the seas, or if any hold that men shold so appealle, let none of the Churches of Africke hold him fit for their communion. The Milevitane Council, *can. 22* almost in the same words, inhibith all Bishops and Clerks, from appealing to any authority beyond the seas. *Zozamone 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 appealle, to frustrate, or annihilate that which they had acted and concluded. *Damasus*, as wee may see in *Ambro. ep. 70.* being himselfe Pope, saith that after a Provinciall Council have concluded any thing, he hath nothing to doe to meddle with the judgement. These be his words, Seeing the Council assembled at *Capua* hath thus pronounced that *Bonifacius* and his accusers shal have such Judges appointed them, as be neare unto them, as especially the *Macedonians*, who together with the Bishop of *Thebeslonia*, shoud examine his doings, and consider of the whole matter: We aduertise you therefore, that it cannot belong to us to deal with the judgement of this matter, neither is any thing to bee attempted against your sentence, who haue decreed that which you thought most agree-

able to Justice, and to whom the Synode had given authority for that they did: therefore the first thing to bee done is, that they give judgement to whom the power of judging (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 judge (as it were) of the authority of the Synod. Thus farr *Damasus*. To conclude, *Isidorus* in the Imperiall lawes, *cal. 9. tit. 6. c. 22.* appointeth, that the lastappeale be made to the Patriarch of the Diocesse.

13 In England *appeales* were prohibited till *Henry the 2.* of whom, and whose times, *Matthew Paris* in his Chronicle or history, in *Henrico. 2. ann. 1164.* faith thus; Concerning appeals, if they fall out, they must bee made from the Archdeacon to the Bishop, &c. and laity, they must come to the King himselfe, from and beyond whom, no man may proceed further, without the aient of their Lord the King. The same was done in France by *Louis the 9.* (who was called *Louis the godly*) about the yere 1278. in that edict (called the *Pragmaticall sanction*) of Saint *Louis*: 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 meane whereby our Kingdome is miserably impoverished. Nor will we that any such summes be levied at all, but only upon a most reasonable, godly, and urgent cause, or else upon some inevitable necessitie, 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 Fair*, about the yere 1296, and afterward by *Charles the 5th* surnamed the wife, and after by *Charles the 6th*, as *Amoinus* reporteth, *de gestis Francorum lib. 5. cap. 25.*

Further, *Filidobertus* thus writeth to *Honorius*. It hath not beeene heard on this side the Alpes, that all manner of appeals 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 haue sprung up, that you will accept indifferently of every appealle, surely the pontificall authority and sentence will come to nought, and all force of Ecclesiasticall discipline will utterly be dasht and broken in pieces. What Priest or Clergy man, if he be wickedly disposed, will not doe any mischiefe, in hope to have releife by these defrauding appeals, and so will they lie as it were buried in the filth of their sins? and what Bishop shall have in readinesse any power at all to punish (not all as indeed he shoud) but any disobedience at all, if this may be admitted?

14 In

14 In the Council of Nice the custome 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 custome the Bishop of *Alessandria* shall have over the Bishops of Egypt: tor in the authority of Patriarks the ancient custome must be observed. *Compagnie*: To this purpose are the words of the Council, as *Cosmas* himselfe a Papist taketh them *de concord. cathol. c. 12.* And even so doth *Roffing* an ancetred writer expound the Councillors meaning in his history, *lib. 10. cap. 6.* and so doth *Theobaldus Benjaminus*, in his explication of these Canones, and also *Niles* in his booke of the *Primacy*.

15 The Popes temporall jurisdiction and dominion, was partly stancht by violence, partly stolne by fraud, and partly grew by other mens liberalitie and donations: and by these meanes it grew up to that intolerable height it was of late. *Vipergensis* himselfe a Popish Chronicler, reporteth that in the yere 753. Pope *Stephen* bought King *Pipin* of alpheus against the King of Lombardie, and King *Pipin* came with his army into Italy, and besieged him in *Pavia*, and compelled him by the straitnesse of his siege to performe what afore he had promised, and so having received of him *Ravenne*, & *Pentapolis*, with the whole Exarchy belonging to *Ravenne*, he gave them to *S. Peter*, and having thus dispatched these matters, he returned into France. And again speaking of the yere 1218. he faith, In the same yere and the yere following, there was a treaty of peace betwix the Emperor and the Souldan, & their countries: But the Popetaking the opportunity of the Emperors absence, had sent a strong armie into Apuleia, and took by plaine force (a most horrible thing to report) the lands of the Emperor, being then in the warre and service of Christ, and the Church, and having subdued them to himselfe, and signed them with the Crofie, he prohibited by all meanes, both them in Apuleia and in Lombardie, that they shoud 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 foretelling the ruine of the Church? And a little after. Whilill 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 easly subdue) did now prepare to dispose and yield themselves to the Popes dominion, and most cruelly and wickedly to kill all the Almaines returning from the holly land, and abiding in Apuleia. *Otto Frisingensis libro 7. in prefatione*, tells us; that no man

A doubts but the Church was exalted and enriched by the strenght of kingdomes, and beneficence of Kings, and that it is apparent, that the Church could not loe bring under the state and strenght of kingdomes, or the civill state, untill the civill state, for the love and honour it bare to Priesthood, had as it were unswelled it selfe, and exhausted all its owd strength, and to the Civill state of the kingdome faith hee, ruined and full, smitten not onely with the spirituall sword of the Church, but especiall by it owne, namely, with the materiall sword. Thus faire *Oris Angelicus Stenchius*, writing against *Valla* touching the donation of *Constantine*, bath these words; *Gregory the third excommunicated Leo the Emperour*, & to withdrawe Rome and Italy from his Empire, abolishing all their subiects 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 faith, 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 Christis Vickar, and representes Christ unto vs: as he was when he lived here amongst men on earth before the Bishop of Rome as being Christis Vickar, and consequently as Bishop of Rome, or as highest Bishop, hath no temporall dominion nor authority: But *Bellarmino*, whether cheched for this speech, or upon more consideration, thinking hee had gone too neare 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 Christis Vickar, and consequently as chiefe Bishop, hath no authority or dominion merely 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. *Tom Becker* 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, further than with this condition, *Sicut ordine suo*, leaving alwaies his own order: & by this means he infringed the liberties of the English Church. *Anselme* Archbishop of Canterbury, long agore *Becker*, in his Epistle to Pope *Paxi*, *ep. 3.6* faith, The King would not suffer the Popes Nunio, or Apostolical Letter to be received into Eng'land, without his leave and expresse commandement, neither would suffer mee to write or lende any letters to him, nor to receive any sent from him, nor to obey any of his decesses. And a little after: In all these, and in matters of litigie nature, if I asked council of othes what I might do, all the subjects of that Kingdome, yea even my owne Suffragane Bishop, denied to yeld me any advise or assistance, but according to the will and pleasure of the King. *Matthew Paris* in

in his story of *Henry* the 1. reporteth that *William* the King of England Proct or Agent at Rome, confidently alleged amongst o her 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 presenting to his Churches: and this he boldly affirmed, & urged it with great and threatening words. The lame Author in his story of *Henry* the second about the yearre 1164. amongst many other culomes and liberties of the former Kings of England, recoutheth this for one: Concerning the Ad- vouchions of Patronages of Churches, or pre- sentations to Benefices, if there arid any que- stion either amongst laymen, or betwixt laymen and Clerks, or betwixt Clerks themselves: it shall be heard, debated, and determined, in the Court of our Lord the King. And in the same place in the Kings Letters to his Justices, he saith, Let no man apeale either to the Pope, or to *Thomas* the Archbisshop, neither let any Plea be holden at their commandement, neither let any mandate or commandement of theirs be received within England; and if any man either receive, or retaine, 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 oppofte themfelves against him, and chafe for their King, *Lewis* the King of France, as *Matthew Paris* reporteth in his story of King *John*. And *Jeffery of Monmouth* reporteth in his history, i. 11. e. 1. 2. that the English Churches, being wel confituted and excellently ordered, would not be ſubject to *Angiliane* the Popes Legat, in the yeare 600. Indeed England made it ſelfe tributary to the Pope, by taxing every house at a piece of sil- ver to be paid to the Pope; and this was first begun about the yeare 847. But the invictus of Bifhops, and authority to receive ap- peals, the Pope obtained not, till *Henry* the second, much against his will was brought to ſubiect himſelfe, and his kingdome to the Court of Rome, which was done 300. yeeres after, painely, about the yeare 1172. Therefore the decretall Epifile of *Aduardus* 4. to *Thomas* the Archbisshop of Canterbury, (which is to be found in the Popes decretals) lib. 3. iii. 30. cap. *Commisum*, is but a baſtard: for the Pope had no dominion nor power at all in matters ſpirituall, over the English Churche, 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 all there extant in the decretal) /2. iii. 16. c. *amemor*: for there hee faith, that *Honorius* his Predeceſſor by his A- poſtolicall authority granted a certaine pri- viledge to 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 plainlye, he hath no power to judge or determine, ſo as hee cannot erre: fo taught all that ever wrote of it for 1400. yeeres: yea even Papiftes themſelves. The ancient Fathers as well Greekke as Latine did hold and censure *Honorius* the 1. to be a Monothelite heretike, this is, one who held that Christ had one will only. So doth alſo the firſt generall Council, *Att. 12.* 13. 1. 8. where he is condemned by the name of an heretike, and his Epiftels burnt. The ſecond Council of Nice act. ult. deſc. curse or layeth Anathema on *Honorius*. So doth alſo the eight Synod of Conſtantinople, *Att. 7.* And *Leo* the 2. in his Epiftle to the Empereour at the end of the Councill and *Theravimus* in his Epiftle to the Patriarks, which is to be ſene in the 3. Act of the seventh Synod. And *Pellas* in his Poeme of the ſeven Synods. And *Ephremius* the Deacon in his diſputation with *Gregory* the heretike, which alſo is extante in the 6. Act of the seventh Synod. And *Bede* in his booke of the ſix ages of the world, about the yeare 4639. And the Pontificall it ſelue in the life of *Leo* the 2. And *Ennafagus* the keeper of the Popes Library in the life of the ſame *Leo* the 2. And ſuppoſe that all theſe many Councells and Fathers were deceived in theſe reports & reſtimonies, by taking it from the 6. generall Synod, whose decree in that point ſuppoſe alſo to be corrupted, notwithstanding it followeth, that all the faid Fathers and Councells affirming *Honorius* to be a heretike, did therefore undoubtely believe 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 Epiftle of *Leo* the 2. to Conſtantinople at the end of the Councill, wherein he doth execrate and curse *Honorius*, as not having illuſtrated the Apoſtoli- cal Churche with Apoſtoliſt doctrine, but rather had defudit with his heretike. And the 6. generall Councill *Att. 13.* doth curse the faith *Honorius* by the name of Pope of old Rome, for his decretall Epiftle which he had ſet forth: nay even *Gretianus* himſelfe the compiler of the decreas, 4. 40. c. *S. Pape*, takes it as a thing granted, that the Pope may erre from the faith. And *Roberts Greford* an ancien Biſhop of Lincoleyn faith, that the Pope may be an heretike and Antichrift, and hee addeth further, that the Decretall faith, that upon ſuch a fault as heretike is, the Pope may and ought to bee acculed. Thus reporteth *Matthew Paris* in his story of *Henry* the 3. about the yeare 1253. *Lysa* on the 16. of *S. Matthew* faith, that many principall & chiefe Biſhops haue bene found to haue bin apoſtataſ from the faith. *Germon* (in his treatise intituled, whether it bee lawfull to appeale from the Pope in matters of faith,) faith, that as wel the Pope as a Biſhop, may erre from the faith, and is therefore inferiour to a

Councill. *Antoninus* in his ſumme, part 3. ſit. 22. c. 14. § 3. ſith, that the lawfull and reaſonable that the Pope ſhoulde be, ſo as to be depoſed for heretike. *Pauernius* in generall Canon 1. c. 2. left. 3. ſaints faith, that the Councill may depoſe the Pope for heretike, and alſo alſo a chapter out of the Canon law ſeare, where in it ſaith that the Pope might be an heretike and be judged for heretike. *Winfredus* (part 3. *Act. 11.*) in matter concerning ſaints, the wordes of confirmation of a private man ſhall be preferred before the Popes; if the ſeade upon better groundes god of the old and new Testament by the Pope ſet. The Councill of Conſtantinople, ſel. 7. calleth Pope *Leo* New. *Act. 2.* a schismatice, and an heretike, and ſuch a one as had erre from the faith: and noe much otherwife ſpeakethe they of *Leo* the 2. in the 23. in the 11. ſession of the ſame Councill. The Councill of *Baſil* in the 3. of their Syrioddal Epiftles, hath wordes to this effect. The holy Churche is endued of Christ our Saviour with ſuch privileges that we believe firmlye by the name of God ſaints, that in the ſeate of ymperiall church, are become ſaints the ſaints of the beſt; which is the kingdome of Antichrist: who reigneth evry where in his members from the beginning of the Churche, and namely in the clearey, Monches and Monatiſties. And againe, we haue plainlye taught delivered, that Rome is the ſaints of Babylon. And a little after: The merchants of the earth (þoþch in the Révolvion) are the priests themſelves, who ſell prayres, and mailes for money, making the houſe of prayre a ſhoppe of merchaſt. And againe, We ſee that not onely many Biſhops and clearey men are enframed in the busynesse of Babylon, to make themſelves rich thereby, but even many Abbotts and Monkes, and religiouſe perſonneſ and yet why doe I call them religious? for they are not ſo, but come to be. *Orosius* in his Chronicle, lib. 4. cap. 3. ſaith: There ſimilis a certayne reſemblance betwixt Babylon and Rome, in manneras that this here with us in the city of Rome, ſigeviche to the Pope our chiefe Biſhop by the Christian Emperours, the very ſainteſt, by the Pagans kings of *Jerusalem* (towne for a long time Babylon had been ſubjeſt) grauen unto their high pitch: and the kings of Persia themſelves ſawing the Imperiall ci- ty, asper Emperoris make their ſeat at Aquinaria, &c. So he gay Babylon, and lo translating the ſteate of the kingdomes, they held nothing of Babylon for themſelves, but the bare name of an Empire. And againe, i. 8. c. 1. ſame (faith he) do interpret this departure ſpoken of in the *Revelation*, and that wherere of the Apoſtole faith, that which withdraweth, will withhold until it be taken downe the way, and doe referre to the kingdome of Emperour and therupon they alſo ſay that the Apoſtole purpouly aduerted his meaſing under this covering and obſcurity of wordes.

lest hee might freme to slander by this preface, or weaken the flur of the Romane Empire, which to the Statemen and Emperors of those daies, was thought to fure, that it should never have an end: & to that purpose (say they) it was, that the Ap[osto]le said, and what shold you know as describing it, and yet not naming it. To conclude, *Anonymus* the Chronicler, l. 5. c. 67 affirms, that the most of the Priests and Bishopcs of Germany and of Italy held, and proclaimed *Gregory the 7.* and *Iustus* the 22. plaine Antichristian no better.

19. That the monarchical or sovereigne authority of the Pope of Rome over the Church and general Councils, was of many menes, ver reprobred and condemned, and was not allowed, nor admitted of the Church till very lately, namely, after the yeare 1500. *Krantz*, a German historiographer in his *Adversarij*, l. 7.c. 45, speaking of the yeare about 1340. In thos daies (saith he) there needed not any apostolical confirmation from the Pope, it was sufficient that the election was approved by the Archibishop; but now the Church of Rome hath drawn to her selfe all the rights, honours, and priviledges of other Churches. Heare a Frenchman, *Dauverne* in his 3. book of Ecclesiastical livinges, c. 5. who saith thus: In the Apostolick times wherover 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, decloving the cause of their assembling, and the particular affairs 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 calleth together the whole Senate, and speaking first in the assembly, &c. Neither for all that 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 the j[uris] judgement and opinions, &c. Thus in deed stood the case in times past. But I know not how it is now come to passe, yf supreme and soveraigne power over all Christianis is ascribed to one, and that he shall be (even like an Emperor) free, exempted & discharged from all lawes, edicta, canons & synodal constitutions. For Pope *P[etrus] II* in a decretal Epistle hath expressly taken order or decree, that no Councils may prescribe or command the church of Rome, not make any law to bind the Romane church and them brought the matter to that passe, that in divers synodal decrees or canons of Councils the authority of the Romane Bishop is accepted and

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provided for. *Claes Rodolph*, in his histories l. 2. c. 9. 14, reporteth that one *Fulce* erected a goodly church in a village about Tours, and having finished the whole worke, he sent to *Pope* the Archibishop of Tours, & that hee would come and consecrate the church he had builded for the archb[ishop]. Hee propled his coming, and made no great hast to do it, for that *Fulce* had taken from the church divers handes, and Landships. *Fulce* therefore seeing himselfe so swyppred by the Archb[ishop], furnished himselfe with a great masse of gold and silver, went straight to Rome to *Pope John* that then was, and with great complaint laid open the matter before him: who forthwith sent one of those whom they cal *Cardinalis*, with hee the said *Fulce* to conferreng the fore said church, and gaue the said *Cardinalis* an iurat charge, and commandement that he shold theretake upon him the authority of the Bishop of Rops, & by him, and under that authority, without feare or delay performe whatsoever the said *Fulce* thought expedient to be done, teaching the primitive which when the rest of the Bishop & Prelates of France did heare, they knew well enough, that this sacrilegious presumption proceeded from blind and filthy countenances, to wit, that while one would steale, & another receive, among them they brought it to passe, that a mad schisme and division was risen in the Romish church. All of them therfore together dislikid and detested this dealing of the Romish bishop, judging it a very unworthy & unseemely thing, that he who tooke upon him to governre the Apostolick see, shoud first of all himselfe transgresse the tenour and rule of Apostolical order, and of the ancient Canon, especially it being a thing notorious and confirmed with manifold authorities of antiquity, that no Bishop presume to execute any authority with in another's man Diocese, unleesse the Bishop of that Diocese dexter him to it, or give him leave to do it, &c. For altho[ugh] the Bishop of the Romish church, in respect of the dignety of the Apostolick see, be esteemed of more reverently than the Bishops of the others sees, which are constituted in the world, yet may not he, for all that, transgresse the order established by the Canons, but in evertyn thing, is to be ruled by them as others are: for as every Bishop of the true and Orthodoxall Church, being as it were the hand of his proper and peculiar flocke, doth bear the perf[ec]t of our Saviour in that charge, as well as any one doth, so it cannot possiblly belong to any one, to intermeddle presumptuously in another Bishop's Diocese: thus faire *Rodolphus*. All which is so much the more remarkable, seeing these things were said and done, not of late, but above 600. years agoe, namely, about the yeare after Christ 1000. *Cassius* in his 2. booke of Catholike concord, c. 22. saith, That the Diocesses are distinct, and one Bishop is set over

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many pastors for the conserving of unity; that is, faith he, of a positive law, and humane constitution. And againe: The Pope is not the universal Bisshop, but the first above or aboung others. And we doe build and found (saith he) the vigor of holy Councils, not in the Pope, but in the content of all. And againe, in the 20. chapter. It is clear (saith he) that Pope *Leo*, in certaine points did never receyve, nor allow the constitutions of the Council of Chalcedon (as for one especially, that the Church of Sicilie of Constantino[polis] shoulde have the precedency 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 in his power to bee able to abrogate or nullifie the decrets concluded by generall Counells, certaintly 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 only, but by & from the authority of the Nicene Council. And againe, in the 34. chapter, An universall Counell 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 1. 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 yeare 1337. all the Prelats and Princes of Almaine concluded and agreed on this, that a Counell is above the Pope in matters of faith and state, and therefore that the appealle from the Pope to the Counell was good. Thus reporteth *Nicolaus genet*, 45. And as for this absolute, soveraigne, and indeterminded power of the Pope, it was firste of all approved and granted in the 2. Counell of Lateran, in the time of *Leo the 10.* within these 100. yeeres, namely, about the yeare 1516.

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Of Bulls, or Indulgences.

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Indulgentiall Bulls of the Romane Bisshop, wherein is given absolution from the guilt of temporal punishment, by application of the merits of Christ, and of the Saints, were not knowne to the Catholike church for 1000. yeeres & more after Christ. *Acetius* the 3. who began to sit at Rome about the yeare 1159. in an epistle to the Archibishop of Canterbury, thus wrieth; as is yet extant to be seen in the Popes own decretals,

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L. viii. 38.c.4: And for the point wherein you demanded my counsell, whether the remissioms 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 paroch & 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 Judge, we therefore care of opinion, that the forfied remissioms are profitable only to those, to whom & whose godd their own proper Judges that granted them, did specially intend them. These be his words. And hence I gather these conclusions, 1. That it then pertained to all Bisshops, to give and grant Indulgences or remissioms, 2. That these Indulgences were scarce knowne in thos daies of Pope *Alex*, which appears thus: in that the Archibishop 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 availeable; whereupon it is cleare, that even the great Masters & Prelats of England, were but little or not acquainted with them: although some 60. yeeres before, Pope *Vincent* the 2. granted to them that undertooke a Pilgrimage to the holy land, about the yeare 1095, releasement of all penances for their sins, (as *Nicolaus* hath it, gen. 57) or as *Adel. Paris in Willietus* 11. saith, hee granted them pardon of all their sinnes, and in the retrubition of the last day, he promisched an Increase of glory. Out of the Council of Laterane under *Innocent the 3.* can. 62. it apparet that all Bisshops had authority to give Indulgences. And as for the great Indulgences of the yeare of *Isabell*, they came in practice some 300. yeeres agoe, v[i]z. about the yeare 1300. as *Platina* reportis the life of *Bonifacius*, the 8. And that these kindes of Indulgences were not knowne in the Primitive Church, *Roff* himselfe, (that is, our owne country man, *Fisher* the Bisshop of Rochester) confesseth in his booke against *Luther*, art. 18 Iantver (saith he) that it is not sufficienly 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. *Durandus* also thus faith concerning Indulgences, in his commentaries on the Sentences libr. 4. d. 20. g. 3. Little can be said of them, with any certainty, forasmuch as the scripture speakes nothing at al expely of them. As for the holy Fathers, namely, *Ambrose*, *Hilary*, *August*, *Jerome*, there is not a word to be found in this that toucheth Indulgences, *Alphonsus de Castro* upon this matter, lib. 3. saith: Amongst all the questions or points w[ere] we dispute of in this book, there is none at all, which hath so little

feiting in the holy Scriptures; and whereof the ancient Fathers have spoken leſſe.

2 For the ſpace of a thouſand yeeres after Christ, the Indulgencies (that were) were relaxations or reclaimments of Canonical faſtiſatio[n], that is, of the discipline or correction of the Church: but they were not ordained, nor uſed as ſatisfactions before God for temporal punishment: and the Fathers and Counſells ſpeak thereof, are thus to be underſtood, as namely, theſe. Nicēce, i. 11. the II at Arles, i. 10. that at Ancyra, c. 2. Sometime alſo they be declarations of the forgiuenefte or remiſſion of ſinnes, and in this leſſe the word Indulgencies is often taken: for in the letters of Indulgencies, we may reade that abſolution is granted, ſometime from the fault and punishment both together, & pardon of all ſinnes sometime the halfe, sometime the third part of their ſinnes: ſuch were the Indulgencies granted within 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 Indulgencies: No nor in *Peter Lombard*, who lived about the yeere 1150.

3 In ancient times, the Indulgencies 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 repente[n]ce. Now after the fame manner Indulgencies are granted for certaine yeeres: but in the other point they are fallen farre from the full ſeruitye of the ancient Church, for penances are not enjoyed for certaine yeeres.

4 The ancient Fathers doe not teach that Indulgencies were profitable to the dead: no leſt is both avouch'd and taught by *Isidore*, lib. 57. upon the Canon of the Maffe, and by *Hofstetser* in his ſumme, l. 5. tit. de reu. mſ. no. 6. two famous Paſſits.

5 The power of looſing and binding in the Church, or whiche the Church hath, is not proper, but is exercized onely by declaring or publishing that it is ſo ſo right *Hierome*, l. 3. *Commun. in Mat.* on thoſe words. To thee wil I give the keies, &c. The Priſts have no power of binding or looſing, but to ſew and declare that ſinners bee bound or looſed. *Radolphus Ardens*, about the yeere 1050. in *Dominio* 1. pof. *Paſc.* laſth; [what authority muſt priſt abſolve? not in their owne, but in Gods: for the power to remit or release ſinnes, is onely Gods: but the Miniftry of it (which alſo we ſometime impropertly call a power) he hath granted to his Vickars or deputies on earth, who after their manner, or in a fort do bind, and looſe, that is, ſew and declare them bound or abſolved. *Hugo* the Cardinal on the fame place of *S. Mattheo*, laſth; As for the bond of ſine or guilt and due penance, the Priſt weluer can binde a man in it; nor looſe a man

from it, but only ſew and declare that a man is bound and looſed: as the Levitical Priest, neither made a man a leaper: nor healed him being a leaper, but only pronounced that hee waspolluted or healed. *Durandus* upon the Sentences ſaith, that the power of the keyes worketh nothing to the forgiuenefte or taking away of the fault or blot of mortall ſinne.

6 The treasure of the Church, ſuppoſed to conſiſt in the meriſts of Christ and the Saints, the diſpoſing and diſpенſing 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 not ſimiliter, wrote nor imagined that Indulgencies were given out of the treaſure of ſatisfaction. *François 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 meriſts of Saints. *Angela* their great Lawyer bath theſe words upon the matter of Indulgencies, par. 9. The common opinion that is held both by diuinies and Canoniſts, is, that Indulgencies arife from the abundance of meriſts which Christ and the Saints have performed beyond the meaſures of their owne demerits. But I hold for my part with *François de Mayrone*, that whereas the meriſts of Saints are already rewarded of God beyond their deſert, and thereby are exhaust, therefore they come from the meriſts 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 al matters or cauſes (as they ſay) concerning perſons and things eccleſiaſtical, for at leaſt 850. yeeres after Christ. *Terrell. ad Scapular. faſth.* We honour the Emperour, &c. as a man next to God, and inferior only to God. *Optatus contra Parvum. lib. ter. tio.* There is none above the Emperour, but onely God, who made the Emperour. *Leo* in his Epifle to the Emperour, *Epif. l. 9.* Beſide we are by all meaneſt to obey your godly authority, and your religiuous will, I haue therefore willingly yielded my opinione and conſent to the ſynodal Constitutiōns concerning the conſirmations of the Catholike faith, and damnation of heretickes, which did very much like me. *Gregory* in an Epifle to the Emperour, *Epif. lib. 2.* capite 100. I (laſth he) being ſubject to your command, haue cauſed that your law or edict to bee ſent and published in divers parts of the world. And afterwards: I haue yielded obedience to the Emperour, and yet haue I not holden my tongue in the

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cauſe of God, but haue ſpoken what I thought. And 1.4. c. 16. I for my part do performe oedienece to the princely commandement of his Highneſſe. *Nauclerus. genera. 22. of his Chronography*, ſpeaking of the yeere 605. or therabouts: ſaith, *Conſtantinus* 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 chafe for their Pope, almen ſhould forthwith eſteeme and take him for Chrifts true Vickar, without waiting for any further authority or allowance, either from the Emperour of *Constantinople*, or the Prince of Italy: for all that time, it was uſual and approvd, that whē a new Biſhop of Rome was to be created, either the Prince himſelfe, or elſe his Lieutenent of Italy, did conſirme him. *Signius* in his 4 book of the kingdomē of Italy, ſaith, *Charles the 1.* the great challenged to himſelfe the kingdomē of Italy, as being his owne by Victory and Conquest. The Exarchy of *Ravenna*, *Pantopolis*, the *Dukedomes of Persia, Romania, Tuscia, & Campania*, he permitted to the Pope, yet referring to himſelfe the right principality, and dominion, the reſt he retained to himſelfe in name of the kingdomē. And afterward in the 7. booke, about the yeere 973. The Biſhop of Rome held *Roma, 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 overaigne Lord, and unto him they did their homage, and paid their tributes. *Lothe* the fourth writing to *Lotharius* the Emperour, aſſy to be ſeen in the Canon law, *apud Grat. distinc. 10. capite 9.* conſirning hole the Royall commandements, and Imperiall decrees of your Highneſſe, and your Biſhops our predeceſſors, wee promife and profeſſe, that by the helpe of Christ, as farre as we were, and are able, we haue and will inviolably keepe and obſerve them; and ſo will doe for ever hereaſter. Againē, the fame *Leo* ſubmitteth himſelfe to bee conſirued by the judgement of the Emperour, and his Commissioners, or Delegates ſent from him to that purpoſe, as may appear in the Canon law, *can. 2. quæſi 7. cap. Noiſe.* To conclude, *Bellarmino* himſelfe, *de Ponti. lib. ſextudo. capite 29.* yeeleth, that as long as the Princes of the world were heathen, the Pope was not their Judge, but contrarwile was ſubject to them in all civil 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 becoming Christians, therefore they ought ſtill to haue that overaigney over Biſhops in civil cauſes.

2 The Pope depoſed not Princes especially the Romane, till a thouſand yeeres and more after Christ. *Hildebrand* was the firſt

that durſt offer to depoſe the Emperour: ſo testiſheth *Otto Frisingensis. libro 6. capite 35. 1* I reade (laſth he) over and againe, the ſtories of the Romane Kings and Emperours, and I never finde any one of them, to be excommunicated or deprived of his kingdom by the Biſhop of Rome, before the *Henry the 4th*, unleſſe peradventure ſome would judge it an excommunicatiōn, that *Philip* the Emperour was for a little time placed among the Penitentes 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 *Sigerius*, about the yeere 1088. Let me ſay thus much with the leaue of al good men, this noſtivity, not to call it an heretie, was not known in fy world, ayer, (that is, before *Hildebrand*, *Vilctor*, & *Vrbanus*) as the faſhion in the yeere 1111, that the Clergy ſhould teache the people, that they owe no ſubjection unto cuſt kings; and though they haue 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 injuftice, diſobedience, and perjury. And *Osphryne* himſelfe confeſſeth in his booke of the dignities of the Romane Church, that in the time of *Alexander the 3rd*, the Romane Church was lifted up to the height of worldly honour, *Frederick* the Emperour being troden under ſoothe. *Aemilius* in his *Chronicles. lib. 7. pag. 684.* reporteth that one *Eberhardus* the Archbiſhop of *Iwua*, now (called *Salisbury*), ſpake thus, *Hildebrand* (faſhion he) about 170. yeeres agoe, firſt of all under the preteſte of religion, laid the foundation of Antichrift Empire: Hee firſt of all began that ungodly warre, which by his Succellos is hitherto continued. Theſe Popes firſt of all clift out the Emperours from their assemblies, and tranſlated them unto the people and the Priſts, afterward they ſkorned, and asſit were hiffed out them alſo: and now what intend they but even to reſtraine us alſo, and to bring us into slavery, that ſo they may reigne alone? Thus faſhion *Eberhardus*. And againē, He that is the ſervant of fervants, coveteþ to bee the King of Kings, and Lord of Lords, as though hee were God himſelfe,—he ſpeakes huge things, and high matters, althoſe he were God: he imagineth new devices continually, and is every day hammering new things in his head; and that he may erect to himſelfe an Empire, and bring all power into his owne hands, hee changeth lawes at his pleasure, abrogateth the old, and ſtabiliteth his owne; All this doth that man of perdition, whom men ſe to call Antichrift, in whose forehead is written the name of blaſphemie, and in whose mouth are theſe words of presumption, *I am God!*

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cannot erre: he sitteth in the Temple of God, and domineereth over all faire and neare. And *Aventinus*, himselfe againe, libro 7. pag. 675. reporteth that the Pope sent his Bells and Breeves to all the Bisshops of Germany, but none of them obey him, therefore he writes to the Abbots, and commands them to curse the Bisshops, but neither will they yield unto him. What doth he then? he sends to the Priests, and commands them to chuse them new Bisshops, & to the Monkesto chuse them new Abbots, such as themselves pleased, unlesse these would yeeld and obey. Every one was amazed at the strangenesse of this course, being without all former examples: nay the like was never heard to have been attempted; no marvel therefore though this commandement and embassage of his displeased all that heard it, for in no place had it any acceptance.

— *Conradus*, the Bisshop of *Friesingen*, appealed to the Emperour, and taught openly, that the great Prieſt of Rome had no power in Germany without the consent of the Bisshops of Germany. Let the Romifh Prieſt (faith he) keep him at home, and feeds his own Italiāns; as for us, though he hold us dogges, yet we are ſuch dogges, as ſeeing God hath conſtituted us over our flockes, we will barke at the Wolves, and wil eſpecially keepe ſuch Wolves from our flockes, as ſhroud themſelves under ſheepes cloathing. But what will this fellow (faith he) this uſurping Vickar doe to others, and ordinary men, judge by this, when he dare ſtake up, & to evill intreath us that are his bretheren, and his compaſſions? And again, the fame author elſewhere reateth, that *Geruchius*, who was *Gregorius* advocate, faid thus: the Roman Bisbops ſuſpice to thicelvives diuine honor, refuſe to give account or yeld a reaſon of their doings, and thinkne it ureaſonable that any man ſhould ſay unto them, why doe you? In a word, they haue alwayes both in their words and praſtie that of the Poet, *Sic volo, Sic iubeo, ſicut peratione voluntas*. Thus fare *Aventinus*.

3 The Empire was tranſlated from the Grecians to the Germanes, not by the Popes power, but by the counſell, voice, and decree of the Senate and people of Rome, and the Bisshop of Rome was onely a counſeller or affiſiant of this change, or as it were, the Interpreter: For *Sigebertus* in his Chronicle, anno 801. thus writeth, The Romans having long a-gone fallen from the Emperour of Conſtantinopole in their thought and reſolutions, did now with one conent chuse King *Charles* for their Emperour, giving him the ſabatyon, applaude, 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, libro 4. fol. 344. faith, that the Bisshop of Rome, what alone? No, but the Bisbop, the Senate, and the people of Rome, decreed to tranſtere the Empire

A from the Greeks 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 voyses both of the Senate and the people. Yea *Eusebius Silvius* himſelfe, &c. (afterwards a Pope) ſpeaking of the authority of the Roman Empire, faith, that the people of Rome, who with their lives and much blood, had wotene themſelves ſuch an Empire, did alio with their blood make *Charles* the great (King of France) the Emperour, together with the conent of the Romane Bisshop. Nay this point is ſo cleare to all that are not too partiall, that *Onuphrius* a late and learned Papift faith, *Charles* being crowned and conſecrated King of France, in a towne of France, calld *Carfaco*, by Pope *Stephan* the ſecond, about the yere of Christ 752. was alio cheſen and ſalued Emperour of Rome, in the Church of Saint Peter in the Vaticane, by the conent of the Clergy, Senate, and people of Rome, and was there crowned by *Leo* the third, in the yere of our Lord 801. Therfore from thence it is apparent, that where the histories or Chronicles faſt that *Charles* was crowned, or annoiſted, made, called, ordained, or deſigned Emperour by the Pope of Rome, they are to be underſtood, not of the power of conſerring the authority and jurisdiction Imperiall, but of the ceremony of Coronation or Inauguration, and of the publicke renunciation, and ſolemne ſignification of the Emperours place, power and dignitie. That alio which a man ſhall often meete in histories, namely, that *Leo* gave or conſered the Empire to *Charles*, is to bee underſtood, that he conſented to them that gave it. For beſides all before alledged, even *Adrian* the Pope doth confeſſe in his Epitile to *Frederick*, to whom he wrote thus: I doe not believe (faith he) that you haue forgotten—how great honour I gaue you, and how carefully and willingly I beſtowed on you the Royall Crowne of the Empire; and I am nothing ſory for that I haue done, but would much rejoice if I had given you ſarre greater favours: But after perceiving the Emperour to be offendeth at theſe phafes, and that he would by no means acknowledge his Empire to be the Popes benefit or gift, he therefore expounds himſelfe, and faith by benefit he meanes *bounum factum*, a good deed: and by conferred or beſtowed, nothing else but I put upon you, or put you into poſſeſſion: for thus he writeth, I ſaid I conferred or beſtowed on you the Imperiall Crown, becaufe in thiſ word beſtowed or conferred, I meant nothing else, but I ſet it upon your head, or I crownd you with it. *Sigibodus* ſpeaking of the Kingdome of Italy, libro 12. writes that *Charles* obtained the Empire by right of warre, by his owne proweſe, and at laſt by plaine bargaine and covenant with *Irene* and *Nicoperna*, *Ostro Friesigen*, libro 2. cap. 21. reporting the deedes

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of *Frederick* the ſirſt, writeth that *Frederick* thus (amongſt other things) ſpake to the Romane Embaſſadors: Thou beaſteſt (faith he) that I was caſled by thee, then thou ſirſt made me a Citizen, and then Emperour of Rome; that the honour I haue, was firſt of thee, and that I received it from thee; but the novelty of theſe unuſuall teartures, how ſarre from reaſon, and how vold or truthe be, I leaue it to the venter of thy credit, and the judgement of the wife. Let uſer ſooke the deedes of the late Emperour, and wee ſhall ſooner finde that thole herocall Princes of ours, *Charles* and *Otto*, 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 Greeks and Lombards. If thou doble of this, thou maſt ſooke ſee it by *Defiderius* and *Berengarius* (thoſe tyrants of thine) in whom thou diſdett boord, and to whom thou diſdett trut as unto great Princes: For wee haue it from undoubted relation, that they were not only conuerced and capivitated by our French nation, but that they even grew old, and at laſt ended their dayes in that captiuitie. And their very aſters which are laid up with us, and which wee keepe to this day, doe ſtell unto us a moft evident argument of this trut. But thou wilt ſay unto me, thou caſtest hither being caſled by me? I confeſſe I was caſled, but tell thou the reaſon why, and the manner how I was caſled: Thou waſt affauſt, and even beaſt by the enemies; and neither by thine owne power, nor much leſſe by the exēminante Grecians couldſt thou bee delivered; therefore the French power and proweſe was thy refuge, unto them thou fledſt, and earneſtly invited him to thy helpe; thus was I caſled, but is not this rather an imploring, than a caſling? ſurely I ſhould ſo eſteeme it. For thou diſt not call or invite me, neſt need me, or being in goodafe to doe me honour, but thou being in myſtery, implored helpe of me being in happiness; thou weſte of me being then strong, thou doubtfull, of me being then ſcure. On thiſ manner being caſled, if thiſ may be termed a caſling, I came unto thee. Thus fare *Frederick* in thiſ place. As for the depoſing of *Childericke* the king of France, it was done by the Peeres and people of the land, but the Pope onely deſived the way, and gave counſell how to doe it: to which end *Sabellius* in his *Enræd*. libro 8. thus writeth: The Peers and people of the Kingdome perceiving and hoouuring the proweſe of *Pipin*, — asking advice firſt of all *Zachary* the Bisshop of Rome, tooke away the name and title of King from *Childericke*, and beſtowing it on *Pipin*, created him their King. *Blondus* in his *Decads* libro 10. I find (faith he) in *Alcuinus*, *Paulus*, and very many other writers—that the nobles and community of the French

A nation, waſhing with wildeome the valour and vertue of *Pipin*, and contrariwise the chidſhorneſſe and unworthynesse of *Childericke*, conſulted with *Zachary* then the Bisshop of Roue, whether they had reaſon any longer to tolerate ſo ſoſtiliaſt a king, and whether he held it reaſon that *Pipin* ſhould bee any longer deſtraud; and kept from the poſſeſſion of the royll Crowne, which hee ſo well deſerued; and the Pope anſwering, that hee wrothe to bee accounted the King, who knew better, & was better able to diſcharge the duty of a King, they forthwiſt by the general conent of the whole nation, declared *Pipin* for their King, and tooke *Childericke*, & ſhaving his crown, they put him into a cloyster. *Naſclerus* also reporteth, almoſt to the very fame purpoſe, generaſ. 6.

4 The power of depoſing Kings and Princes, was firſt established by *Innocentius* the third, in the Council of Laterane, about 1215 yeres after Chrift: and yet as I haue ſe. w. d. it was often reproved and ſpoken againſt. To thiſ end ſee *Naſclerus* in the chronicle of thoſe times, generaſ. 42. an. 1242. whiſt reporteth theſe words of *Frederick* to the king of France, touching the ſentencē of depoſition, given out againſt him: Although (faith he) the Roman Bishop hath plenary power in matters ſpirituall, in as muſch as he can binde and loſe any finnes at his pleaſure, yet is it no where to bee read, that either by Gods or mans law, hee may tranſlate kingdomes as it pleafeth 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 medling in matters eccleſiaſtical, not ſimply and every way, but in regard firſt of abſolute judging and determining of holy things: ſecondy, in regard of malaſiall actions, in respect whertoſoever, even kings themſelves are theſee of the flocke. But not in regard of the ordering or governing of the Church and Miniftry eccleſiaſtical. In which reſpects they are above all persons and cauſes, even eccleſiaſtical, within their ownne Dominions.

6 The annoyngs or annoylings of Kings and the Chrifme or oyle with which they were annoynted by Priests, were not inule in the Church of Greece for 1200. yeres and more, as appears in the Decretals, libro 1. decret. 15. iii. *De sacra Unione*, cap. 1. In the Weſterne Church, the firſt that ſet thiſ ceremony, was the Emperor *Justinian* the ſecond. In France, *Pipin* father of *Charles* the great, was the firſt that was annoynted, and it was done by *Boniface* Archbiſhop of Mētrz.

Cardinals.

1 The office of Cardinals was common with Priets, Bisbops, and Deacons,

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from the time of the Apostles downwards for many hundred yeers: 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* himself 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, ruled to call his Council of the Bishops of Italy; and for thise 6. or 700. yeeres past, they began (by little and little) to lay downe those Episcopall Councils, & reduced all businesse to the Confistory of Cardinals; and that the rather, because in the times of *Pipin* and *Charles the Great*, there was an accuse of much temporal principallity unto that See. Further, *Nicolaus Clemangius*, in his booke of the not paying of Annas; faith, that the Cardinals have of old a double duty or charge: the first, to heare confessions, preach and baptize. But the second (faith he) they tooke upon themselves when the Roman Church got wealth, authority, and worldly preheminence.

2. The Cardinals that now are, are fould degenerated from their originall state & first condition. *Gregory in hism. 600. years after Christ*, speakest 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 Cardinals, if they were no Bishops. In the sixt Council of Carthage, the Priests of Rome satte after the Bishops. And in elder age a Cardinalship wasbut a Recepte to a Bishoppriice. See *Onuphrius* in his booke of Cardinals, and *Joan. Diaconus, libro primo, capite septimo*, in the life of *Gregory*.

Therefore the office or place of Cardinals, 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 Monastical life. Sometime they referre it to *Elias* and *Elizaeus*. *Elias* is our prince (faith *Hierome, Epistol. 13, ad Paulinum*) and *Elizaeus* ours, the sonnes of the Prophets that live in the Forrests and Widernesses, are our captaines. Sometime unto *Iohn Baptift*. *Iohn* Baptift the prince of the Monkes (faith *Chrysostome, Homil. prim. in Marc.*) Other while unto one *Paul* a Thebane, *Amatus* and *Acacius* (faith *Hierome, in prolog. ad vitam Pauli Hermitae*) the Disciples of *Antony*, doe affirm even now, that one *Paul* a Thebane, was the first authour thereof, which wee also allow of, not so much in name, as in opinion. Otherwise unto the Apostles. The discipline of the cloynters (faith *Cassianus, Collation. 18, capite quinto*,) had the beginning from the time of the

A. Apostles preaching. But *Chrysostome, Hom. 27, in Hebrews*, counteth this for a plaine untruth, saying, that in *Pauls* time, there was no figne nor stuppe of any Monke. And *Hierome* faith, *In vita Hilarius*, that there was no Monke in Syria, before *Hilarius*, who was the founder of that profession in that Province.

2. Monastical profession began in the Church about the 260. yeeres after the Redemption, by *Paul* the Thebane, or rather about the 300. yeere by *Anthony*. For the first was the first patterne of Hermetical life, and the second was the first master or teacher thereof. In those dayes (faith *Irvingus, lib. quarto, ca. quinto*,) lived the two most famous Princes of the Kingdome of Christ, *Paul* and *Anthony*, the two first Hermites. *Nazarius in Monodia*, faith, that *Basil* first invented Monasteries, & was the head of the Monkes. And *Basil* himselfe, *Epistol. 63, capite*, faith, that the Neo-Catarians objected the novelty of Monastical life against him.

3. But as for Cowles, Copes, and other monkish habites, as also Quire-singing, vowed Fastes, choice of meates, and other superstitions now usid, these were in those dayes farre oftecke.

4. That which *Eusebius, libro secunde, capite decimo septimo*, and after him *Epiphanius, Histor. 29, and Hierome, De viris illustribus in Marc.*, doe say, namely, that *Philo Judaeus, De vita contemplativa*, speaketh of Christian Monkes which Saint *Mosse* 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 Jewes, & followed the orders of the Eseni. For thus *Hierome in Epistola ad Elenchium*, speaketh of the Monkes of Egypt. Such doth *Philo* (*Platoe* imitator) such doth *Joseph* (that Grecian *Liv*.) in his second booke of the Iewes captivity, report the Elenchus to have beene. *Cassiodorus in Histor. Tripartit. lib. primo, capite undecimo*, faith, that the conversion 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*, faith in his history of the Monkes, the very same almost hee in another place, viz. *De preparatione Evangelii, libro octavo, capite quarto*, ascribeth to the Eseni. *Sosonius, libro primo, capite 12*, faith, that they were Christians living like Jewes. 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 Eseni, not of any other newer one: and I can hardly believe, that he being a few, would write in the commendations of Christians.

5. Necessity was first parent unto Hermetical life, for shunninge of persecution. Some record (faith *Sosonius, libro primo, capite 13.*) that the stormes of persecution, by

which

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 Hermite, that he flying from the persecutiōn of *Decius*, and desirous to keep himselfe secret in the deserts, turned necessity into willingnesse, *Oito Frising. lib. 4, cap. 2.* This made *Basil* to earnest in the praise of this Monastical life.

6. The ancient Monkes differ from our Popish Monkes in the very fundamental points of their profession: for first, they lived solitarie of necessity, to be the safer from persecution. 2. They were not constraing to give all they had unto the poore. Thirdly, they were not bound by any solemnē and perpetuall vow to a certaine rule or to Monastical life, but might alter their manner of living when they thought good. In that writing (which was brought from heaven by an Angel unto *Pachomius*) there were lawes (faith *Nicophorus, 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, shoule use greater labours, and those that were of but sparing diet, or more ready to exercise of piety, those should have lesse labour enjoyed them. And amongt these (faith *Augustine de mortib. eccl. cap. 33*) no man is urg'd with more severe impositions, than he can bear, none burdened with that he refuseth to doe, nor despised of the rest, for confessing his insufficiency in such performances. For they remember how greedily the Scriptures do command 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 industrie is not employed in rejecting sorts of meate, as uncleane, but in taming concupisence, and preserving brotherly love. Others of these (faith *Sosonius lib. 3, ca. 15.*) living in the frequented cities, doe shew the selves abjects in mens conceite, and nothing different from the vulgar. And *Athanasius epist. ad Draconium*, faith, that he knew many both Mones and Bishopshat were married, and had children. Fourthly, the Monkes at the first, were laymen, not of the clergy, much leſe Priests or Deacons. *Hierom ad Heliador*, maketh the Monkes of the most strict orders, to bee laymen. The Clergy are one sort (faith 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 Monke shoulf put themselves any way in the affaires of the Church. *Lea Epist. 62*, forbiddeth the Monkes, and the laury (though men be proud of their learning) to bee admittid either to teach or preach. *Vide August. de moribus eccl. cap. 31. Gregory, libro 3, epist. 11.*

11. Fiftly, there wasno merit set downe

A. for Monastical life, until these later times.

7. There were no Nunneres, until above 200. yeeres after Christ, but some virgins despiling the worlds wickednesse, lived solitarie, but without vow solemnē, or perpetual: 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 *Hierome* time, that liued continent, out of Monasteries privately, and freely: yea and some of them were noble women, living in their owne houses, attended upon by many maide servants. *Hierome Dernier*. But in Rome, *Marcellina* was one of the first of all the Nunneres: At that time, *viz. circa an. 400.* faith *Hier. in Epiph. Marcella*; none of all the noble women at Rome were privy unto the intent of the Monkes, nor durst they adventure, becuse of the strange name thereof to take so late and reprochfull a name upon them, as the people then held it. About that time (faith *Nauder, generas 41, ad ann. 1215*, speaking of *Helen* and *Confessio* times) the holy virgins were chosen by *Helena Confessio* 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. Butas for the Monastical life now practised, 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 (faith *Ino Carnotis, cap. 25, 28*) is inferiour unto the common and ordinary life, because it is full of importunate cogitations, which rising like flies out of the muddle, doe buzz about the eyes of the heart, and interrupt the Sabbath of the minde —. Neither doe we speake this out of bare conjecture, but have learned it of those that have tried it to bee true. In *Basil's Alexia, Tom. 2, c. 7*, it is taught that the solitary life doth contradict the law of charitie: & he citeth that of the Preacher: Who unto the man that is alone, tor if he fall he lath none to rafe him againe. Wher doth thou command us to do (faith *Gregorius, Hom. 8, in Matth. 2.*) to goe into the desert mountaines, & become Monkes? Alas, what is that I greeve at, not only that you think that one doe live a pure and honest life, but only those men?

9. The Monasteries of antiquity, generally were the schools of learning, and communities. Colledges of teachers and learners. What shall we cal our children (faith *Chrysostome Contra viuperas, vita Monach. 1, 3*) from the habitations of the desert? No, but let us suffer them to have the discipline of heaven soundly founded, and deeply rooted in them, and although they stay ten, twenty, yeres in the Monasteries, let us not be any way molested therat.

10. But concerning the vow of Regular obedienece, it was not admitted, nor exacted

in

in the Church untill four ages after Christ.

11 Voluntary poverty, that is, either without necessity, calling, or limit, made necessary by vow, joyned 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 infante to the contrary. *Origin* seemes to require the forsaking of earthly possessions of his auditors. *Euseb. hist. eccl.* lib. 6, cap. 3. and prescribeth the same unto all Priests. Let us hasten from the Priests of Pharaو (faith he, hom. 16. in *Gn.*) who have earthly possessions, unto the Priests of the Lord who have no portion of living upon earth. Now *Chrysostome homil.* 9. in *Mat.* doth preterfice it unto all men in general. Shall not we cast all things away (faith he) and leave all things that we may goe unto heaven with a cleare & free countenance? He that preffeth the Lord (faith *Hieron.*, speaking of all the clergy, *Ad Neptun.* & *habens* c. 12. q. 1. *apud Gratiannum*, & *Clericus*) can preterfice nothing but the Lord; but if he have any thing besides the Lord, he had no part in the Lord. *Euseb. lib. 3. cap. 3.* writeth that some Apofolike persons did distribute their goods to the poore, but they did it to the end that they might bee more free to exercise their Evangelical function throughout the world. *Tau* the first hermit, did undergoe this poverty, because he left all his goods for confession of his faith. And *Paulinus* of Nola fould all his goods to nourish the poore in time of persecution, warre, and hunger.

Mary.

1 IT was the common opinion of the Fathers and writers untill Lumbards time, (which was in the yeere 150) that the Virgin Mary was conceived in original sin. *Wittemus August. Ser. 2. in P. 3.* & *de Bapt.* parv. lib. 2, cap. 24. & *de Gen. ad Liter.* lib. 10, cap. 18. *Ambro. Cenc.* 6. in *Psalm.* 1. 8. *Chrysostome in Mat.* hom. 45. *Euseb. Emessius de nat. Dñi ser. 2.* *Maximus Ser. de Assumpt.* *Bede sup. hom. August.* & *Remigius in P. 21.* *Anthelme in lucr. Deum homo.* cap. 16. *Rufinus in Cant. lib. 1. ad fin.* and *Lumbard him selfe.* 3. fest. a. 3. *Bernard Ad Lugdun. canonica.* epif. 174. faith that Mary were equal unto Christ if that she were conceived without original sinne. And that this was the more common opinion, *Bonaventure In teria.* diff. 3. q. 1. art. 2. *Thom. 2. part. 9. 27. art. 2.* *Anthonie par. 1. tit. 8. c. 2.* and *Lyra in Luc.* 1. do confess. *Turres cremeras De con. etat.* diff. 4. capite *Firmusime.* quæst. 3. num. 1. avoweth, 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 *Abelius Canis* in his Common places, l. 7. cap. 1.

A 2. Againe, some of the Fathers say, that Mary was guilty of actual sinne. For example, *Chrysostome hom. 20. in Ioan. c. 4.* pouseth her with ambition and rafnesse. So doth *Theophylact* and *Enyklomus*, *bids. Athanasius contra Arianus Serm. 4.* and *Irenenus contra heresi.* 3. cap. 18. *Origin in Luc.* homil. 1. 7. *Tertullian l. de carne Christi.* cap. 7. and the Author of the booke of the questions of the Old and New Testament, quæst. 73. in *Angeli.* acculc he of infidelity.

3. But afterwards there arose an opinion, that Mary was by a singular and extraordinary priviledge preterferved from original sinne. *Saturnus* was the first Schooleman that ever held thus; yethe speakes but in doubtfull manner of it, in 3. diff. 4. q. 1. saying, that it is probable, that this same excellency shoulde be ascribed unto Mary, if it bee not against the authority of the Scripture and the Church. And of this opinion afterwards, was *Francis Maynor* 3. diff. 3. q. 1. art. 4. whom notwithstanding *Bonaventure* in 3. sent. diff. 3. art. 1. q. 2. *Thomas in par. 3. 9. 27. art. 2.* *Cajetan ibid.* & in tract. de concept. virginis. *Antony par. 1. tit. 8. c. 2.* *Ales in 3. part. 9. 9.* *Hugo de 5. Vic. rore de Sacra. 1. 2. part. 1. c. 5.* *Richer in 3. diff. 3. Capreolus ibid.* *Albertus ibid.* *Ariminius in 2. diff. 30. 3. 1. & c. 9. 3. art. 1.* and *Durandus in 3. diff. 3. q. 1.* I expressly contradicte to whom wee may addre very many *Dominicans*, & *B. Medinensis* 3. part. *Thomas. q. 27.* So that it is no such Catholike doctrine to hold, that Mary was concceived & borene without original sin.

4. Now whereas *Irenenus* calleth her *Eues Advocate*, lib. quæsto. capite decimo sexto, this is an hyperbolical speech, and if you take it simply, altogether untrue. For it is in the conception and birth of Christ, that free 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 helper, Lady, Queene of heaven, and hope, as *Fulgentius*, *Cyril*, & *Damascene doce.*

5. In the yeere of our Lord 1096. *Urban* the second decreed in a Councell at Cleremount, that the houres of the Blefied Virgin shoulde be said everyday; and that her office should be solemnly sung upon the Sabbath. *Rad. Tungren. Propriet. 20.*

6. As for the Romane office of these times, dedicated unto her, it is most impious, for the honour of their Saviours is transferred unto her. But *Bonaventure In teria.* diff. 3. q. 1. art. 2. *Thom. 2. part. 9. 27. art. 2.* *Anthonie par. 1. tit. 8. c. 2.* and *Lyra in Luc.* 1. do confess. *Turres cremeras De con. etat.* diff. 4. capite *Firmisime.* quæst. 3. num. 1. avoweth, 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 *Abelius Canis* in his Common places, l. 7. cap. 1.

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Feast

Feast dayes.

1 A *Beb Panormitanus* In *ca. 3. defrisij.* *Angelus In verbosfr. 9. 4. 3. & Sylvestri verbo. Dominica. q. 1. v. 16. 7. doe hold that the Lords day, or Sunday was instituted by the divine law, and doe affirme that this was the common opinion in their dayes, which is most true, for it hath beene observed from the Apostles time, l. 1. v. 16.*

2 The fifth 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. Corin.* and to think *Augustinus ibid.* epist. 1. 19. cap. 1. 3. The Lords day (quoth he) was declared by the resurrection of the Lord, and hath the festivall institution from him; And *ep. 86. ad Casulan.* *Looke Idfido alio lib. 1. 6. officij. c. 2. & *Waldegrave sacramentali.* 1. 16. cap. 1. 40.*

3 Whereas *Constantine* decreed by a law, that the Lords day shoulde be observed & kept (as *Euseb. de vita Constant.* lib. 4. cap. 1. 8. & *Sozomenus* 3. part. 2. affirmeth,) therein he gave but a general 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 Apofolike tradition, for the more diligent and heedy observation thereof. For before him, *Origin* (affid. *Caes.* and *Tertullian de cor. mil.* & l. 2. 2. aduse), make mention ofthis day, and *Hieron. cont. Usigen. Iustina quæst.* 1. 15. faith that it was obserued from the Apostles sees. See also his second Apology. *Basil de Spiri. Sancti.* cap. 27. faith, that it is an Apofolike tradition.

4 *Theophilus In diff. cum Theophilus.* is one of the first that mentioneth the feasts of the birth, and Epiphany of Christ; and *Chrysostome* another, orat. in *Saint. Philosofon.* And *Nazianzeno orat. in S. Legion.* putteth them both for one; and that the Greek Church did follow and practife, though the Wellerne Church made two divers feasts. The feast of the *Circumcisio* 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 approved. *Alexander the third.* *Quoniam. defrisij.* *Decretal. libr. 2. cap. 9.* faith, that in his time it was not used at Rome. *Metropolit. De eccl. obser. c. 60.* and *Pothos Priest. De stat. dom. dei. 3.* doe both reprehend the keepers of this feast. *Corpus Christi* feast was of *Urban* the fourths creation, after the 1. 200. yeere of our Lord. And *Pothos Primus* finde fault with the feast of the *transfiguration.* qm. 1. 160. *Ibid.*

5. In the parest times of the Primitive Church there were no vigils in honour of the Saints. *Basil In Psl. 114.* is the first that mentioneth them; and now they are laid aside.

A 6 The feasts daisies of the Saints were first instituted for the worshipping of God observed cleverly and freely without band, or punishment for breach thereof: for in the most ancient Fathers was never read of any fast but of *Esse*, nor were they counted holy in themselves, but because of the mysteries of God ministrid at such times; not a fast can be proved for 200. yeeres after Christ. *Sermon. lib. 15. cap. 21.* As for *Esse*, and other feasts, men did keepe them of custome at their owne pleasure.

7. The Martyrs suffering dayes, were called their *Birth dayes* and their *yearly Easter. Durand. Ration. Libr. 7. capite prima. nro. 18.* Because then they were truly borne againe, and passed from this miserable life to immortality. We call the Martyrs passions their Birthdays, saith *Emessius. Ser. de S. Genesio.* and so doth *Polydore Virgil. lib. 6. cap. 8.*

8. *Infinius* infinit the feast of *Simeons* *Meeting of Christ*, upon the seconde of February, to the honour of Christ for the ceasing of the plague, about the yeere 540. *Paulus Diacon. lib. 15. Nicop. lib. 1. 7. c. 8.* But afterward the Popes changed it into the feasts of *Adrian.*

9. The feaste of the *Annunciation*, was first ordained for the honour of God, not of Mary, as it appeareth in a sermon said to be *Athanasius his. De Santa Depara.* This feast (faith he) 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. 3.*

10. *Urban* the fift infinit the feaste of *Marie visitation. Bellemus.* And the feaste of *Marie Novitatis* was not kept in the Church of old, *Durand. lib. 7. cap. 28. num. 2.* but had the original by a night revelation. *Gregory* is the first that taught it.

11. The feaste of the *Pentecost* was no Christian feaste in the Apostles time, for they followed the Jewes manner in keeping of theirs, *Franciscus de boris canis. cap. 84.*

12. The Fathers took not *Pentecost* for the last day of the *Quinquagesima*, but for the whole time betwene Easter and the fifteth day. Take all the heathens solemnities (faith *Tertullian*) and place them in a ranke, they will not makeup one *Pentecost*. And againe *De cor. mil.* We hold it a sinne to fast, or to pray kneeling upon the Lords day. And the like privilege we have from Easter day through the whole Pentecost. Our Father taught us (faith *Ambrose. In Lat. 17.*) that all the 50. dayes of Pentecost are to be celebrated as Easter is, because the beginning of the eighth week maketh the Pentecost; the same saying he hath, *Sermon. 60.* But now the sixtith day is the feaste only.

13. The Feaste of the assumption of *Mary* was never universally received, by place and person; Nay, in *Charlemagnus* time it was doubted whether this feaste shoulde be kept.

We

We have left the feast of the Assumption of A. S. Mary to bee inquired of, saith hee in his Constitutions, lib. i. c. 15. And *Ludovicus Plus* his sonne, added it vnto the other feasts. Ann. 81, witnessie *Aventine* l. 4.

14 That *Mary* was assumed body and soule, it is not certaine in the Fathers. How, or at what time, or by what persons, her sacred body was taken thence, or whether it was translated (saith the Author *Serm. de Assump. ad Paul. & Eustoch.*) or whether it bee risen againe, it is unknowne.—But although some seeme to have erred (saith *Ephesianus*, *Hars.* 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 confirmethis of her (saith the Author of the booke, *de Assump. Marie*, fothered vpon *Augustine*) by any speciall testimony. And, If I have spokenes as I shoud, Christ and his Saints approve it: if otherwise, Christ & his Saints pardon it: Now all that he affirms it but this, that it is not ungodlynesse 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 *Bretser. Quignonii* pag. 231. *Adv. In Marijologio* saith, that the Church doth celebrate her sleeping, but not her Assumption: And againe: What is become of her holy body, the Churches soberintie hath chosen rather to bee ignorant with godly zeale, than to teach any frivilous or Apocryphal doctrine thereupon. So faith *Vijlandt* also, *Durandus*, *Rasiorius*, libro 7, capi. 24. *num. 1.* affirmeth that her bodily assumption into heaven is uncertaine, & thole that hold it, have but their opinion from common report. *Orat. Apud Damasc. de dorm. dispere.*

15 The feast of the Exaltation of the crofle was not ordained before the yere

630. *Oste Friesing*, libro quinto, capite nono. But *Nicephorus*, libro 6. capite 29. saith, that *Helene* instituted it. *Manuel Commenus*, *Uarior. Imp. miscell. confit.* capite *septimo*, *de seris*, makes mention of such a feaste, and so doth *Balsamon*. *In Photij Nemocan. tunc. septimo*.

16 The feast of *Maries* Conception was not ordained at first, because of her immaculate conception. *Petrus de mandib. fau. 174.* reproacheth his feaste: and *Patum Priest* saith, that it is an absurd thing to celebrate it. *De sanct. dom. dei. libro tertio. ad simonem*. Nor was it generally received until the degree of *Sixtus quartus*, in the yere 1470, as appears, *ex Extravag. Cum praecepta. De religione*.

17 The feaste of her Purification was instituted in *Insulensis* time. *Nicephorus* lib. 17. c. 28. *P. Diacon.* lib. 20. *et rurum Rom.*

The Church, Succession, Antiquity.

1 By the Catholike Church, the Fathers meane the company of the elect, by faith grated into Iesus Christ. So doth *Augustine*, *In Psal. 92. & 62. de canticis. r. d. c. 20. & Psal. 36. Cyprian*, lib. 1. c. 3. & *dennit. eccl. Hierome*, *In ep. ad Galatas. cap. 4. & In lib. c. 26. Ephesianus*, *Hars.* 35. *Chrysostome*, *hom. de Torture*; & in *Psal. 114. Ambri. in Eph. cap. 1. and Bernard. sup. Cantic. Ser. 7. 61* understand it. Now in acknowledging a visibility thereof, they speake of the outward estate, and parts therof, or of the particular Church: and in saying that the wicked are of the Church, they speake of the external state of the particular Church of their times.

2 They used also to appelle unto the Church, but no farther than they thought free did follow the Canonical Scriptures: for thereby, & only thereby, is the Church knowne, as *Augustine* saith, *contra lit. 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 always visible upon the earth. The whole congregation of the Saints shall be hidden (saith *Abbas Joachim*, in *Revelat. pag. 2.*) for to shal the elect of God (being wife), be wife unto themselves, so that they shall not presume to preach openly, because that the darkenesse shall prevale: not that they shall leave to animate and exhort the faithfull in secret, but because they dare not adventure to preach publickly.

5 In the Fathers writings some particuler 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 conventunes of heretics. *Theodosius* made a law, saith *Sextus men. lib. 7. capite 4.* that their Church only should be called Catholike, that did worship the holy Trinity with equal honour, that all others should be called heretics, 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 appelle therunto, because they lived before any schisme, when it stood without breach in the Romane Church, and because the truth of Apostolike doctrine was withall

reserved

The Demonstration of the Probleme.

reserved. *Eleutherius* for his order and doctrine hath the twelfth place from the Apostles (saith *Nicephorus*, lib. 4. c. 15.) *Tertullian*, *De prescript. eccl. 2.* speaketh of some Churches which cannot produce their originall from the Apostles or their scollers, because they were begun long after:—And yet holding the same faith, are called Apostolike alio, because of the unity of their doctrine.

And this succession they urge against the schismatis, onely, or those that mangled the Scriptures, and invented others, as *Valerius*, *&c.* They have not *Peters* inheritance (saith *Ambro. de patris*, lib. 1. cap. 6) for they have not his faith. The succession of faith (saith *Nazian. Orat. de laude. Athanasii*) is the true succession: for those that proffereth the same doctrine of faith, are partakers of the same Throne. *August. Dennis. eccl. 18. 39.* will have the Church proved by the Scriptures, nor by succession of Bishops, nor authoritie of Councils. And *Bellarmino*, *Dennis Ecclias.* 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 neerenesse of it. *Tertullian. de prescript. advers.* *hereticis.*

8 This succession of Roman Bishops drawne from *Peter*, is but uncertaine, and of humane institution. *Hierome De script. eccl. p. patr. Irenaei. lib. 3. c. 3. p. patr. Linne. the fourth. Irenaei. lib. 3. c. 3. p. patr. Linne. the first. But Clement succeeded Peter*, as in the epistle to *Irenaeus* 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 *Institution. Novell. 1. 31. cap. 10.* 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. Lec. commun. l. 6. cap. 8.*) that the Bishops of Rome succeeding of *Peter*, is not revealed in Scriptures, but hath the authority from most grave histories. — But if hee be 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 *Cavarrusius. Tom. 1. 2. par. Rec. 6. 9. p. 242. Col. 1.* that it is plaine by Catholike doctrine, that *Peters* successors had their primacy given them by Christ. *De Statu. 3. diff. 24. 9. 2.* saith that the said succession is annexed to this Ite of Rome by an Ecclesiastical law: and like to this hath *Cajetanus episc. de Rom. Pontif. infusio. cap. 13.* And *Bellarmino De penit. lib. 2. cap. 12.* saith, that the Bishop of Rome, in that he is so, is *Peters* suc-

cessor, thisbe hath from *Peters* deede, not from Christ's first ordinance.

9 The Fathers vrgre succession of other sees indifferently, as wellas of the Romane Church. We can recken them (saith *Irenaeus* lib. 2. cap. 3. & lib. 4. c. 14. 63) that were made Bishops in the Churches by the Apostles. *Looke Eusebius* l. 6. 19. & *Augst. Contra lib. Patr. lib. 2. cap. 1.*

10 The Fathers urged antiquity against the heretics, not respecting it for its scife, as it consisteth of yeeres and ages, but to being joynd with the doctrine of the Prophets and Apostles: And beginning at least at the Apostles time. This good hath the antiquity, which was adorned with divine knowledge and doctrine, done unto me, (saith *Tertullian* in his *Apolog. in fine.*) Custome without truth, is but an antiquity in errur, saith *Cyprian episc. 74. ad Perg.*

Conicells.

1 The Fathers prayng of Councils, meane only those that prove the doctrine of faith by the Scriptures.

2 The appeale from a Councell unto the Bishop of Rome, was not because he 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 Nicaea. The Emperour (saith *Socrat. lib. 1. cap. 26*) called a Council at Nicaea in *Byzantia*, setting down a day for all the rulers of every Church in all places, to be there present. And he reckoneth Pope *Justus* for one that was commanded thither. The King (saith *Epiphani. Hars.* 69) having a care of the Church, called a generall Council. And againe: We bishops, assembled from divers Provinces, as *Servicius in Ispuria*, at the command of our high and mighty Prince: *Constantine*. The Emperour (saith *Socrat. lib. 5. cap. 8.* speaking of *Theodosius*) without delay called a Council of the Bishops that embraced his suzerainty. By the Emperours command (saith *Zonaras. Annal. tom. 3.*) the second Council was called because of *Macedonius*. *Innocent* Bishop of Rome (saith *Socrat. lib. 1. 3. cap. 28*) sent five Bishops and two Priests unto *Honorius* and *Arcadius* Emperours, to intreate a Council of them and the time and place thereof, — who notwithstanding obtained it not. Tell mee (saith *Hierome* in his *Apolog. against Ruffus. lib. 2. cap. 5.*) who were Consultis this yeere? What Emperour commanded this Council to be called? We wen-

unto

unto his sacred Majestie (faith *Chrysostome epist. ad Innocent. I.*) and intreated him to call a Councell. I cannot finde (faith *Aeneas Sylvius De eccles. Conc. Basilic. primi*) 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 proced through all times, we shall finde nothing in the Primitive Church approving this authority of calling Councells, to belong only to the Popes of Rome. Nor was the assent of that Bishop ought esteemed in *Constantinople*, and other Emperours after that. And therefore the Council of Chalcedon faidness 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 & Adrian*, was gathered at *Chalcedon* the *Metropolitane* city of *Bithynia*, &c. but maketh no mention of the Pope, though it had his affent also. *Leo* the i. ep. 9. disireth of *Theodosius* to grant his entreaty and supplication: that there might bee a Councell of the Bishops called in Italy. Although we know (faith *Frederick* the Emperour in the Councell to the Bishops; *apud Radewicum de Gis* is *Frederic. I. Imperatoris. l. 2. c. 6.*) that by the place and dignitie of the Empire, the calling of Councells is in our power, but especially in such great dangers of the Church: for it is recorded that *Constantine*, *Theodosius*, *Instinian*, 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 busynesse, unto your power, and prudence. We reade (faith *Cardinalis (Vannes)*) that the generall Councells were often called by the Emperours, yea all of them (as wee see by the records) untill the eighth, called at *Constantinople* in the Emperours time: And againe: *De concord. ecclesiastica. 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 *Turricrateria. Summa de ecclesi. lib. 2. c. 25.* maketh a double presidency in Councells, to wit, of honour or fitting, and of Authority; and that of Sesson and honour the Pope sometimes had vouchsafed him, but this other of authorizing, never untill latter times, and namely about the yeare 1516. in the *Laurae* Councell under *Leo* the 10. ep. 11. condunccon before, in the Councells of *Constance*, *Jeff. 4. & 5.* & *Basel*, *Jeff. 2. c. 16* and by *Gerasmo* also in his treatise, whether it bee lawfull to appealle from the Pope in matters of faith or no.

Benedictions, Hallowings.

A **T**he Benedictions or Hallowings of water, shes, fair, candles, syole, and Palines are never spoken of in the Fathers, but only of the water of Baptisme. *August. De tempore. lib. 37.* faith that all the waters of Jordan were consecrated by Christ. *Ambrose de sacram. lib. 8. ca. 5.* And the faithful were wont to take of the water of Baptisme home with them, & sprinkle it about their houses, *Alen. de div. officijs. capite de Sabato Pach. Bellarmino plainly confesteth, that holy water is but a humane invention, *De extirp. ant. Haeres. lib. 1. ca. 6.* Because (quoth he) in Baptisme men were cured of their bodily infirmities, as *Augustine* witnesseth *epit. 23. & de Crux. 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 *Theodorus Hist. l. 5. cap. 22.* and *Beda Hist. Anglor. lib. 1. ca. 17.* do relate. But that prooveth not the ordinary use thereof in the Church, nor that it was therefore hallowed, that it might have power to worke supernaturall effects.

3 It is a profane novelty to say that it is a medicine for veniall sinne, and in it selfe powerful against devills. This *Melanus Pratic. 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 publick 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 man?

4 They used to blesse men, with prayer, and the Ceremonies of christing and imposition of hands. What elis the laying on of hands (faith *August. De Bapt. contra Donat. lib. 3. cap. 16. Et habetur apud Gracian. Cap. 1. q. 1. cap. 11.*) but a praying over 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 thembus seldome. There is divers kindes of sanctification (faith *August. De Pec. meritis. & remiss. lib. 2. cap. 26.*) for I think the Catholimeti 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 meat. Hence it appereath that this hollowed bread was then given to the Catechists to whom the Eucharist was denied: but now adies it is given unto all that doe not communiate. In the 3. Council of *Carthage* it is recorded that they used to give fat instead of the Eucharist, unto the Catechumenis.

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 (faith *Paulinus. Apud Ang. epist. 31. & 39. & Ang. ep. 34.*) shall become a more fruitfull bleffing, by the love of your goodness that receiveth it. And againe, in his epistle to *Alpinus. epit. 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 the sender; And againe, also in his Epistle unto *Romanians. apud Aug. epit. 36. & epit. 37. ad August.* hee saith, we pray you to sanctifie this bread by receiving it, which wee send unto your love, to signifie our unity and accord. And in like manner, they used to feed money, apparel, and keysto hang about their neckes, with their letters, for a bleffing, *Greg. l. 1. epit. 29. & 30. & l. 3. epit. 31.*

C 7 The Benediction of this bread for health

of soule and body, against all diseases, and

shares of the enemy, began in the Councell of

Nantes. cap. 9. and was never mentioned be-

fore *Instinian* time, the Bisshops ordi-

nary jurisdiction was but a power of in-

quiry and restraint for violating and corrup-

ting the Ecclesiastical discipline, *Conc. Chal-*

ced. cap. 9. Carthag. 3. cap. 9. Tols. 3. c. 1. Ma-

riscon. cap. 8.

8 There were many hundreds of yeeres

paſſed before that ever the Roman Church

knew how to consecrate *Agnus Dei. & Al-*

vina. ca. de Sabato Pach. and Amilarus de

eccles. officijs. l. 1. cap. 17. are the first that menti-

oned it.

The Clergy, and Layty.

D **T**he Fathers distinguishe the Clergy from the Layty, because the one bare a publicke 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 prophanie, & that the Clergy should be exempted from civill governance.

2 The exemption of the Clergy from politike judgement, in civill causes began to bee in common use about the yeare 536. for *Instinian* ordained that incauses mercly civill, the Bisshops alone shoule heare and determine of the cases of Monkes and Nunneres. *Conf. Novell. 79. cap. 1.* And that the Clergy shoule first bee examined before their Ordinaries: but if that the cause of the case; or some other difficulty arising, bee such, that the Bishop cannot possibly decide the busynesse; 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 mercly civill: for in criminall causes, the civill Judge is by him appointed to inquire and confesse therupon: and if hee finde the Clergy man worthy of punishment, then

shall hee be by the Bishop despoyle of his Priestly dignitie, and to become unuseable by the law. *Conf. Novell. 83. cap. 1. & 123. cap. 21.* Nor is it any wonder that the Clergy had not this exception 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 add: In common use, for before *Instinian* time in some peculiar Churches the exemption was practised before. Let no man presume (faith the Councell of *Agata. cap. 32. & habetur apud Gratian. Cap. 1. & quod. 1. ca. 17.*) to summon a Clergy man before a feuler Judge, without the licence of the Bishop: If any such bee summoned, let him not appear or defend; or dare to propound a criminall cause unto a feuler judgement. Now before *Instinian* time, the Bisshops ordinary jurisdiction was but a power of inquiry and restraint for violating and corrupting the Ecclesiastical discipline, *Conc. Chal-*

ced. cap. 9. Carthag. 3. cap. 9. Tols. 3. c. 1. Ma-

riscon. cap. 8.

3 About the 400. yeere after Christ, the Clergy of some Churches were free from paying tribute unto secular Princes, *Isidor. libro 10. cap. 7. Horon. in Math. 17.* and in otherforme it was not so. The Churches living doe pay their tribute, saith *Ambrose. in epist. ad Valentin. & Gratian. B. 1. c. 17.* who arroth that thinkel it shoud not bee paid? But some will say, that this arose out of custome, and not out of law: that hee know that there is no divine law, that exempteth the Clergy from paying dues unto secular Princes, if their neede so require. *Chrysostome. Homil. 23. in Roman.* will have that subjection exacted even of the Priests and Monkes, which Paul speaketh of, *Romans 13.* And paying of taxe is no little part thereof, as *Coverrius. in 1. pratic. quod. 1. ca. 37.* observed very well. *Thomas. in Roman. 1. 3.* saith, that it was the Princes gift to exempt the Clergy from these taxes, and therefore an humane law: and so faith *Coverrius* in the place afore named; and *John Medina. tract. de Restitutione. quod. 15.*

4 The right of assent and suffrage (in elections of the churchmen) was taken from the people about the yeare 870. *Disting. 63.*

The Demonstration of the Probleme.

Additions.

I **T**he moderne Papists hold these positions: first, lawfullnes of equivocation in oathe; or to swere equivocally that hee did not that which he did, though he had done it. 2. That to pray for their enemies in speciall is no command, but a counsell. 3. That in a farr, it is lawfull to drinke often, and to take medicines. 4. That many atheisticall thoughts, and filthy imaginacions are no sinnes. 5. That to take away any small thing wholselofe brings no great damage to the owner, is no mortall sinne. But these are strangers to the Fathers cares, yea untill of late, unto all Chritians.

2. Not a Father of the first 400. yeeres taught nine quires of Angels: but contrariwise some doe overthrow this distinction. I thinke (faith *7 heades*, in *1 ad Colos*) that he calleth the Cherubim the thrones; (for the Prophet *Ezechiel* saw the throne of the deity placed upon them,) and by dominacions, principallities, and powers, hee meanes those that governed the nations. *Augustine* calleth them all by the general name of Angels, *Ex. ch. cap. 5.8.* Whether the Archangels bee called vertues (laith he)—or what the difference is betweene these 4. words, [Thrones,

A Dominacions, Principallities, and powers, let them tell that can, if they prove what they say; I confess plaineley, that I am altogether Ignorant. Hence may the antiquity of the booke under *Dionysius Areopagita* his name, bee gathered, that teach nine orders of Angels undoubtedly.

3. The Fathers hold generally, that the first precept of the tenne commandments, concerneth the having or chooing of God; the second is of idols; the tenth of concupiscence: so teacheth *Pbilo Indans*, *De decalog.* *Iosephus Antig.* lib. 2. capite 6. & 8. *Origen*, in *Exod. hom.* 8. *Aitan*. In *Synop. Nazarenum*, in ver. 1. *de Decal.* *Ambroſe* & *Hier.* in *Epif.* cap. 6. *Procopius* and *Ruperius*, in *Exod.* cap. 20. with others, vix. *Antior operis imperfect.* in *Math. homil. 49.* *Augustine* is variable, one while affirming it, and another while denying it, vide *Quæst. vxi. & nov. Tifi. q. 7. Quæst. super Exod. libro 2. capite 71. Epif. 1.19. capite undecimo.*

4. The Fathers generally either deny, or suppreſſe in silence, that the soules of the dead can returne unto the living. *Chrysostome* *De Lazaru hom. sism.* *Terullian*, *de anima.* *Isidore*, *Etymolog.* lib. 8. cap. 9. *Theophilus*, in *Mart. 8.* and others, vix. *Aitomus* *quæst. ad Antioch. quæst. 11. & 13.* apud *Aitomus* 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.

**CHRISTIAN AND
PLAINE TREATISE OF
THE MANNER AND ORDER
OF PREDESTINATION, AND OF
the largenesse of Gods Grace.**

**FIRST VVRITTEN IN LATINE
BY THAT REVEREND AND FAITHFULL
SERVANT OF GOD, Mr. W. PERKINS, LATE
Preacher of the Word in Cambridge.**

AND
*Carefully Translated into English by FRANCIS CACOT
and THOMAS TVE.*

R O M . 8 . V R E S P 2 9 , 3 0 .
For those which he knew before, he alſo predefiniate to be made like to the Image of his Sonne, that he might be the first borne among many brethren.
Moreover, whom be predefiniate, them alſo be called, and whom be called, them alſo be iuſtified, and whom be iuſtified, them alſo glorified.



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