

The iurisdiction of the Pope.

Secondly the iurisdiction of that Bishop was such, that chalenging to him selfe both the two keys, that is, both the keyes of the spiritualitie, and the keyes of the Layrie: not onely he subdued all Bishops vnder him, but also extended him selfe aboue Kinges and Emperours, causing some of them to lye vnder his feete, some to hold his surrip, Kinges to leade his horse by the bridle, some to kisse his feete, playng and displacing Emperours, Kinges, Dukes and Earles, whom any wher he liked, taking vpon him to translate the Empire at his pleasure. First from Brece to Fraunce, from Fraunce to Germany, preferring and deposing whom he pleased, confirming them which were elected. Also being Emperour him selfe *sede vacante*, pretending authoritie or power to inuest Bishops, to geue benefices, to spople Churches, to geue authoritie to binde and loose, to call generall Councils to iudge ouer the same, to set vp religions, to canonize Sautes, to take appeales, to binde consciences, to make lawes, to dispence with the law and word of God, to deliuer from purgatory, to commaunde Angels, &c.

The properties of life in the Romish Clergy.

Thirdly, what was the life and conuersation of the court of Rome, hereafter in the proces of this history followeth to be seene and obserued.

The doctrine of the Pope.

Fourthly, such was his doctrine in like maner, tedious to Students, pernicious to mens consciences, inuious to Christ Iesus, & contrary to it selfe. In lawes more diuers, in volume more large, in diligēce & study more applyed, in vauantage & preferment more gainfull, then euer was the study and learning of the holy Scripture of God.

All which foure pointes well considered and aduised in this present history set forth, I trust it may minister to the sadifferent Christian Reader, sufficient instructiō to iudge, what is of this sea and Church of Rome to be esteemed.

But here by the way is to be noted, that all these deformities aboue touched of vayne title, of pretended iurisdiction, of hereticall doctrine, of schismaticall life, came not into the Church of Rome all at one tyme, nor sprang with the begynnyng of the same Church; but with long working, and continuance of tyme by little and little crept vp, through occasion, & came not to full perfectiō, till the tyme partly of Pope Siluester, partly of pope Gregory the vii. an. 1170. partly of Innocentius the thyrd, and finally of Pope Boniface the viii. an. 1300. Of the which foure Popes, the first brought in the title. an. 670. which was neuer in such ample wise before publickly exacted & receiued publickly in the sayd Church of Rome. The second brought in iurisdiction. The thyrd, which was Pope Innocent with his table of Monkcs and Friers, (as Thomas Aquine, Petrus Lombardus, Iohannes Scotus, and with such other Bishops as succeeded in the same sea after hym, corrupted and obscured the sinceritie of Christes doctrine and maners also. And lastly, Pope Bonifacius the viii. and after him Pope Clement the sixt, ouer and besides the iurisdiction, sufficiently aduanced before by Pope Hildebrand, added moreover the temporal sword to be carryed before them. And that no Emperour (were he neuer so well elected) should bee sufficient and lawfull, without the Popes aduision. an. 1300. whereby the Popes power was brought now to his full pride and perfection. And thus came by the corruption of the Romish Church in continuance of yeares by degrees, and not all together, nor at one tyme, as is declared, and hereafter more particularly (Christ willyng) shall be expressed.

Pope siluester the second.

Pope Gregory, 7. called Hildebrand.

Pope innocens the third.

Pope Bonifacius the eight.

wherefore, whosoeuer shall haue hereafter to do with any aduersaries, about the antiquitie or authoritie of the Church of Rome; let him here well consider when, & how the title, iurisdiction, & corruption of doctrine first began in the Popes sea. And so shall he see, that the church of Rome, as it is now gouerned with this manner of title, iurisdiction, & institution of doctrine, neuer descended frō the primitive age of the Apostles, or frō their succession, nisi sicut *aguiuocē*, & non *genuocē*: Like as *Santa Maria pilla*, non est *sancta Maria*, & homo *pictus* est non homo, as the scholes do say: that is as the picture of the holy virgine, is not the holy virgine, and as a man painted on the wall, is not a man: so it is to be sayd of the Church of Rome, (the institution and doctrine of the Church of Rome I meane) that although it haue the name of the Church Apostolicall, & doth bring forth a long Genealogie of outward succession from the Apostles, as the Phariseis did in Christes tyme byng their descent frō Abraham their father: yet all this is (as I sayd) but onely *aguiuocē*, that is, in name onely, and not in effect or matter, which maketh the Apostolicall Church in deede; for as much as the definition of the Apostolicall Church, neither agreeth now with this present Church of Rome, nor yet the maner, forme, & institution of the sayd Romish Church, as it now standeth with this title, iurisdiction, and

*Equiuocē*. That is in name onely and not in vney deede. *Genuocē*. That is both in name and also in definition and effect agreeing with the name.

The Church of Rome as now it is, is not Apostolicall but onely *aguiuocē*.

doctrine, had euer any succession or descending from the primitive Church of the Apostles. But as Christ sayd by the Phariseis, that they were the childer not of Abraham, but of the deuill: in sensible wise may be answered, that this Church of Rome now present, with this title, iurisdiction, and doctrine now vsed, can not be fathered vpon the Apostles, neither Petrus, nor Linus, but of an other author, who here I will not name.

And here now cometh in the Argument of Pighius, Hosius, and Eccius, to be answered vnto, who arguing for the antiquitie and authoritie of the Church of Rome, reason on this maner.

Da That for so much as an ordinary & a known Church visible must here be known continually on earth, during frō the tyme of the Apostles, to the which church all other Churches must haue recourse.

ri. And seeing then there is no other Church visible, or derly known to haue indured from the Apostles tyme, but onely the Church of Rome.

j. They conclude therefore that the Church of Rome, is that Church wherunto all other Churches must haue their recourse, &c.

To the which Paralogisme I answer thus: that this word *Durans Ecclesia*, the during Church in the Minor, hath *fallaciā equiuocē*. For although the name of the Church and outward successiō of Bishops haue had their durance frō tyme of the Apostles, yet the definition and matter which maketh a true Apostolicall church in deede, and *genuocē*, neither is now in the church of Rome, nor yet the forme & institution of the church now vsed in Rome was euer frō the Apostles, which Apostles were neuer Authors or fathers of this title, iurisdiction, and doctrine now taught in Rome, but rather were enemies euer to the same.

Agayne to the Maior which standeth vpon two partes, I answer, first although the necessitie of the church during frō the Apostles, may and must be granted, yet the same necessitie was not bound to any certaine place, or persons, but onely to sayth, so that where soeuer, that is to say, in whatsoeuer congregation true sayth was, there was the church of Christ: And because the true sayth of Christ must needs euer remaine in earth, therefore the Church also must needs remaine in earth. And God forbid that the said true sayth of Christ should only remaine in one citie in the world, and not in other as well. And therefore to the second part of the Maior is to be sayd, that as this true and sincere sayth of Christ is not so geuen, to remaine fixely in one place or citie alone: so neither is there any one church in the world so ordained & appointed of God, that all other Churches should haue their recourse vnto it, for determination of their causes and controuersies incident, &c. And thus much to the Argument of Pighius and Hosius, &c.

Now as touchyng the authorities & allegations of the auncient Doctours, and holy fathers in the commendation of the Church of Rome, here cometh in also to be noted, that whosoeuer will vnderstand rightly their authorities and answers to the same, must first learne to make a difference and distinction of the sayd Church of Rome, frō that it was, to that it is, for as much as the Church of Rome is not the same Church now, which it was then, but onely *aguiuocē*: otherwile as touchyng the very proprietie and definition of a Church, it is an other Church, and nothing agreeing to that was then, saue onely in outward name and place, therefore by this distinction made, I answer the place of Irenaeus, Cyprianus, and other famous Doctours, commendyng the Church of Rome as Catholicke and Apostolicall, and say that these Doctours speakyng of the Church of Rome which then was, sayd not vntue, calling it Catholicke & Apostolicall, for that the same Church took their ordinary succession of Bishops, ioyned with the ordinary doctrine and institution frō the Apostles: but speakyng of the Church of Rome, which now is, we say the sayd places of the Doctours are not true, neither doe appertaine to the same, all which Doctours neither knew the Church of Rome that now is, neither if they had, would euer haue iudged any thyng therein worthy such commendation.

Ouer and besides, our aduersaries yet more obiect agaynst vs, who heauing and shouyng for the antiquitie of the Romish Church for lacke of other sufficient reason to proue, are drinen to fall in scannying the tymes and yeares. What, say they, where was this Church of yours, before these fittie yeares? To whom briefly to answer, first we demaund what they meane by this, which they call our Church? If they meane the ordinance and institution of doctrine and Sacramentes, now receaued of vs, and differing from the Church of Rome, we affirme and say, that our church was, when this church of theirs was not yet hatch'd

The argument of Pighius, Hosius, and Eccius for the authoritie of the Church of Rome.

Answered, *Fallaciā equiuocē*.

The minor examined.

The maior examined.

A distinction. The church of Rome distinct into adouible consideration of tymes.

The church of Rome, how it was commended of the olde Doctour.

The principal obiectiō of the Papistes, agaynst the Protestants.

Answered to the obiectiō.