

did heare the figure, so that where soeuer the true Church of Christ is, there is annexed power to bynde & loose, geuen and taken vnderly as from Christ, and not mediately by the Pope or Bysshop of Peters sea.

2. Ecclesiasticall jurisdiction abused and extended in the church of Rome further then the word limiteth.

The second point wherein this present Church of Rome abuseth his iurisdiction contrary to Scripture and steps of the old Roman Church, is this, for that it extendeth his authoritie farther and more amply, then either the warrant of the word, or example of thine will geue. For although the Church of Rome hath (as other particular churches haue) authoritie to bynde and absolue, yet it hath no such authoritie to absolue subiects fro their othe, subiection, and loyalty to their rulers & Magistrates, to dispense with perjury, to denounce remission, where no earnest repentance is sene before, to number remission by dayes & yeares, to dispense with thynges expressly in the word forbidden, or to restrayne that which the word maketh free, to deuide Religion into Religions, to bynde and burthen consciences with constitutions of men, to excommunicate for worldly matters, as for breaking of parkes, for not ringing bells at the Bysshops commynge, for not bringing litter for their horse, for not paying their fees and retes, for withholding the church goods, for holding on their princes side in princely cases, for not going at the Popes commaundement, for not agreeing to the Popes electio in an other princes Reaume. With other such thynges mo & more wayne then these. &c. Agayne, although the Scripture geueth leaue and authoritie to the Bysshop and Church of Rome to minister Sacraments, yet it geueth no authoritie to make Sacramentes, much lesse to worlshipp Sacraments. And though their authoritie serueth to baptise me, yet it extendeth not to Chyssen belys: neither haue they authoritie by any word of God to adde to the word of God, or take from the same, to set vp vnwritten verities vnder payne of damnation, to make other articles of belief, to institute strange worship, other wise the he hath prescribed, which hath told vs how he would be worshipped, &c.

Christening of Bels.

3. The iurisdiction of the Pope abused and vnturped in temporal matters where he hath nothing to doe.

The third abuse of the Popes iurisdiction standeth in this, that as in spiritual iurisdiction they haue vehemently exceeded the boundes of Scripture, so they haue impudently intermedled them selues in temporal iurisdiction, wherein they haue nothing to do. In so much that they haue trallated the Empire, they haue deposed Emperours, Kinges, Princes & rulers & Senators of Rome, & set by other, or the same agayne at their pleasure, they haue proclaymed warres, & haue warred them selues. And where as Emperours in ancient tyme haue dignified the in titles, haue enlarged the with donations, & they receauyng their confirmation by the Emperours, haue like ingratfull clients to such benefactors, afterwarde stampe vpon their neckes, haue made the to hold their surrip, some to hold y bridle of their horse, haue caused them to seeke their confirmation at their hand, yea haue bene Emperours the selues: Sede vacante, & in discordia electionis, and also haue bene Senators of the Citie, Moreover haue extorted into their owne handes the plenary fullnes of power & iurisdiction of both the wordes, especially since the tyme of Pope Hildebrand: which Hildebrand deposing Henricus the iij. Emperour, made him geue attendance at his Citie gate. And after him Pope Bonifacius the viij. shewed him selfe vnto the people on the first day like a Bysshop, with his keyes before him, & y next day in his robes Imperiall, hauyng a naked sword borne before him, like an Emperour. an. 1298. And for so much as this inordinate iurisdiction hath not onely bene bised of the, but also to this day is maintained in Rome, let vs therefore now compare the vsage hercof to the old manner in tymes past, meanyng the primitive and first age of the Church of the Romanes. where in y old Bysshops of Rome in those dayes, as they were then subiect to their Emperours, so were other Bysshops in like manner of other nations subiect euery one to his King & Prince, acknowledging them for their Lordes, & were ordered by their authoritie & obeyed their lawes, and that not onely in causes ciuile, but also in regiment Ecclesiasticall as appeared Diff. 10. cap. 1. & 2. Diff. 97. cap. De illicita.

Also 24. q. 3. So was Gregorius surnamed Magnus, subiect to Mauritius, and to Phocas, although a wicked Emperour. So also both Pope & people of Rome took their lawes of the Emperours of Constantinople, & were submittes to the, not onely in the tyme of Honorius an hundred yeares after Constantine the great, but also in the tyme of Martianus, an. 451. & so further vnto the tyme of Iustinian & of Carolus Magnus, and also after the dayes of them. In all which contynuance of tyme, it is manifest, that the Imperiall law of Martiane did rule & bynde in Rome, both in the days of Iustinian, an. 150. yeeres after, til the tyme of the Empire beyng translated from Grece vnto France, whereby

Popes submitted in the olde tyme to Emperours.

Ex cap. 1. de iuramentis calumniat.

it may appeare false, that the Citie of Rome was geue by Constantine the first, vnto the Bysshop of Rome to gouerne, for that Pope Bonifacius the first writing to the Emperour Honorius, calleth in the same place Rome the Emperours Citie. Diff. 97. cap. 1. And Lotharius, also Emperour appointed Magistrates and lawes in Rome, as is aboue mentioned. Moreover, for further probation hercof, that both the Bysshop of Rome & all other Ecclesiasticall persons were in former tyme, and ought to be subiect to their Emperours and lawfull Magistrates, in causes as well spirituall as ciuile, by many euidences may appeare, take out both of Gods law, and mans law. And first by Gods law we haue cruple of godly kyng Dauid, who numbred all the Priestes and Leuites, & disposed the into xxiiij. orders or courses, appoynting the continually to serue in the ministry euery one in his proper order & turne, as came about: which institution of the Clergy, also good king Ezechias afterwarde renewed, of whō it is written: he did that was right in the sight of the Lord, according to all thynges as his father Dauid had done before, he tooke away the high groues, and brake downe Images, &c. 4. Reg. 8. He sayd Ezechias also reduced the Priests & Leuites into their orders, prescribed by Dauid before, to serue euery one in his office of ministratio. 2. Paralip. 30. 31. And this order fro Dauid still continued till the tyme of Zachary at the comyng of Christ our Lord, beyng of Abias course, which was the viij. order of the Priestes appointed to serue in the tabernacle. Luc. 1. To passe ouer other lighter offices translated from the Priestes to the Kinges authoritie, as concerning the orderyng of oblations in the Temple, and reparations of the Lordes house, kyng Salomon displacd Abiathar the high Priest, by his kyngly power, and placd Sadoch in his stede. 3. Reg. cap. 6. Also dedicating the temple of the Lord with all the people, blessed the whole congregation of Israell. 3. Reg. 8. Iudas Machabeus also elected Priestes, such as beyng without spot had a zeale to the lawe of the Lord, to purge the Temple, which the Idolatrous Scrietes had before prophaned. 1. Machab. 4.

Dist. 97. cap. 1.

Plat. in Gra. 1.2. Euge. 2. Euidences prouing ecclesiasticall persons to haue bene subiect to their Magistrates in causes both Ecclesiasticall & temporall. Euidences out of the Scripture. Dauid. 1. Par. cap. 30. 31. Ezechias. 4. Reg. 18. The order of Abias was the eight order among the Priests. 1. Par. 24. Salomon. Iudas Machabeus.

Also kyng Alexander writing to Ionathas, appointed him chief Priest in his countrey. 1. Mac. 10. Demetrius ordeined Simon & Alchinus in the like office of Priesthood. Iosaphat likewise as in the whole Iad did set Judges, so also in Hierusalem he appointed Leuites & Priestes, and heades of families to haue the hearyng of causes, and to minister Judgement ouer the people. 2. Paral. 19. By these & many other is to be sene, the Kinges & Princes in the old tyme as well, when Priestes were borne Priestes, as when they were made by election, had the dealyng also in Ecclesiasticall matters, as in calling the people to Gods seruice, in cutting down groues, in destroying images, in gathering tithes into y Lordes house, in dedicating the tēple, in blessing the people, in calling downe the brazen Serpent within the tēple, in correcting & deposing Priestes, in constituting the order & offices of Priestes, in commaunding such thynges as pertained to the seruice & worlshipp of God, & in punishing the contrary, &c. And in the new Testament what meaneth the cruple of Christ himselfe both geuing & teaching tribute to be geuen to Caesar to Caesar, & not to y high Priest. what meaneth his wordes to Pilate not denying power to be geuen to him from aboue?

1. Mac. 10. 1. Mac. 14. Iosaphat.

2. Par. 19.

John. 19.

And agayne declaring the kynges of nations to haue dominio ouer the, & willing his Disciples not so to do, geuyng vs to vnderstand the difference betwene the regiment of his spirituall kingdom, & of y kingdom of this world, willyng all worldly states to be subiect vnder the superior rulers & Magistrates, in whose regiment is dominio and subiectio, & not in the other. whereunto accordeth also the doctrine of S. Iuane, where it is written: let euery soule be subiect to the higher powers, vnder whose obedience neither Pope, Cardmall, Patriarch, Bysshop, Priest, Friar nor Monk is excepted, nor exempted, as Theophilus expounding the same place declarerth, & sayth: Vniuersos erudit, siue sacerdos sit ille, siue monachus, siue apostolus, vt se principibus subdant: that is, he teacherth all fortes, whether he bee Priest, or Monk, or Aposstle, that they should submit themselues vnder their Princes, &c. And S. Augustine writing ad Bonifacium, sayth in much like sort: Quicunq; autem legibus imperatoris, quae pro Dei veritate feruntur, obtemperare non vult, acquirit grande supplicium, that is, whosoever refuseth to obey the lawes of the Emperour, which make for the veritie of God, incurerth the daunger of great punishment, &c. Also in another place, writing contra Cresconium, hath these wordes: In hoc enim reges sicut eis diuinitus praecipitur, Deo seruiunt, in quantum reges, si in suo regno bona iubeant, mala prohibeant, non solum quia pertinent ad humanam societatem, verum etiam quae ad diuinam religionem &c. that is, Kinges according as it is intoynd the in of God

Rom. 13.

Theophilus.

Aug. ad Bonifacium.

Aug. contra Cresconium. 1. 3. cap. 5.