

and the auncient Church of Rome that hath bene.

Rome, that other bishops were excluded from the same, or  
that any one bishop aboue the rest, had the name of Decu-  
-  
Bishoppes, or with such glory as is now annexed to the  
same : that is not to be found neither in histories of the old  
tyme, nor in any example of the primitive Church, nor in  
the testimonies of ancient approued Doctors. First be-  
fore the Councell of Nice, it is evident by Pope Pius the ij.  
that there was no respect had to the church of Rome, but  
every church then was ruled by his owne governance, til  
the yeare of our Lord, 340. Then followed the Councell of  
Nice, wherin was decreed, that throughoute the whole v-  
nueralitie of Christes Church, which was now farre spread  
ouer all the world, certaine Provinces or precincts to the  
number of fourre were appointed, every one to hane his

*Ex Epist.  
Pij. secunda.  
103.*

The four  
Patriarchs  
appointed  
by the Cou-  
ncil of Nice.  
*Ex Concil.*  
*Nicen. Ex*  
*Concil.*  
*Constanti-*  
*nop. cap. 36*

*Ex Concil.  
Constan.2.  
Cap.36.*

*ExConeil.  
Const.cap.  
2.3.*

*Ex Concil.  
Carthag.  
Can 39.*

*Ex Concil.  
Calcedon.  
cap. 28.*

Ex Gabris.  
Biel.lect.

Rome, that other bishops were excluded from the same, or  
that any one bishop above the rest, had the name of Decu-  
lpe, or with head to the derogation of other  
Bishoppes, or with such glory as is now annexed to the  
same: that is not to be found neither in histories of the old  
tyme, nor in any example of the primitive Church, nor in  
the testimonies of auncient approued Doctors. First be-  
fore the Councell of Nice, it is evident by Pope Pius the ii.  
that there was no respect had to the church of Rome, but  
every church then was ruled by his owne gouernance, til  
the yeaer of our Lord, 340. Then followed the Councell of  
Nice, wherin was decreed, that throughout the whole  
universitie of Chyrsis Church, which was now far spread  
over all the world, certaine Provinces or precincts to the  
number of fourre were appointed, every one to hane his  
head churche, and chiefe bishop, called then Metropolitanane  
or Patriarch, to haue the overight of such churches as did  
lie about hym. In the number of which Patriarches or  
Metropolitanes, the Bishop of Rome had the first place,  
The Bishop of Alexandria was the second. The Bishop  
of Antioche the third. The Bishop of Hierusalem was the  
fourth Patriarch. Afterward in the number of these pa-  
triarches, came in also the Bishop of Constantinople in the  
roomme of the bishop of Antioch. So these fourre or five Met-  
ropolitanes or Patriarches, had their peculiare circutes  
and precincts to them peculiarily appoynted, in such sort, as  
one of them shoulde not deale within an others precinct, &  
also that there shoulde be among them equalite of honour,  
wherupon we read so oft in the dectrees of the olde Coun-  
ciles, that in the universitie of Chyrsis Church, that with Rom.  
by mans law, not by the law of God. And so is the distinc-  
tion of the Popes proved false, where is said: Romanum  
Papalem non a concilio aliquo sed a diuinis votis primatissima  
cepisse, that the church of Rome, docke not his primacie by  
any Councell, but onely by the voyce of God. And this is  
to be laid althoough it were true, that these titles & lettres  
were so gien to the bishop of Rome in the olde tyme, yet  
how and by whom they were gien, ye see. Now to trie  
this matter, as ioyning an iuste with our adulteraries,  
whether these foresaide titles of soueraigntie, were applied  
in the old tyme of the primitive church, to the Bishop of  
Rome, as to be called the vicar generall of Christ, the hea-  
d of the whole church, and uniuersall bishop, conueniently  
to be proved. Wherunto this in my minde is to be answered,  
that albeit the bishops of Rome (of some pertadentie)  
were so called by the names of higher preeminentie of that  
titie, of some going about to pleine them, or to crame some  
helpe at their handes, yet that calling, first, was vied  
then but of a few. 2. Secondly, nechier was gien to ma-  
ny. 3. Thirdly, was rather gien, then sought for, of the  
most. 4. Fourthly, was not so gien that it maketh or can  
make any generall necessarie of law, why every due is ob-  
bound to call them, as the Bishop of Rome now doeketh to  
be taken and called, and that by necessarie of salvation, as  
the decree of Pope Boniface 8. witnesseth, where is said,  
quod si de necessitate salutis, vi ereditus Primatus Beatis  
Rom. & ei subesse. That is standeth vpon necessarie of salua-  
tion, to beleue the primacie of the church of Rome, and to  
be subiect to the same, &c.

cells, τὸ τοῦ ἀρχοῦ καὶ τὸν πνῦ, that is, equall degree of thrones, and of honour among priests and ministers. Againe, speaking of the said patriarches, or Prelates, we read in the 1. and 2. chap. of the Council of Constantiopolis & in the 6. canon of the same, and in the 6. canon, that is, That bishops should not invade the Dioceses of other bishops without their borders, nor confound together churches, &c. Moreover, the old Doctours for the most and best part, do accord in one sentece, that all bishops placed whereforer, in the church of God, be ciuidem meriti & honoris, & successores Apostolorum, that is, to be of one merite, of like honour, and all to be successores together of the Apostles. Also, he that is the Author of the book called Dionysius Areopagita, calleth all the Bishops ἁγιοτέρους καὶ ὑπόμενους, that is, of equall order, and of like honour, &c. All this while the Bishop of Rome was a patriarch, and a Metropolitane or bishop called of the first sea, but no Ecumenical Bishop, nor head of the uniuersall Church, nor any such matter. In so much, that he, with all other Bishops, was debarred from that, by a plaine decree of the Council of Carthage, Can. 3. in these wordes: οὐκ εἴσπορτε κατεδέξας ἀποκοπῶν μὴ λέγει τοπού τοῦ λεπίου, οὐ δέργετε πίσταν τοπού τοῦ τοπού, that is, That the bishop of the first seat shall not be called the Prince of priests, or the high priest, or any such thing.

And least any here shoulde take occasion of cauilling, to  
heare him called bishop of the first sea, here is to be expoun-  
ded, what is ment by the first sea, and wherefore he was so  
called, not for any dignitie of the perso, either of him which  
succedeth, or of him whom he is said to succede, but only  
of the place wherin he steteth. This is plainly proved by  
the counsell of Talcedone, c.p. 28. Wherin is manifestly de-  
clared the cause why the sea of Rome among all other pa-  
riachall seas is numbered for the first sea by the auncient  
fathers. For why, saith the Counsell, *q[uod] sp[iritu] f[est]e p[re]cepti-  
t[er] e[st] p[ro]p[ter] e[st] p[ro]p[ter] e[st]*, that is, for that our forefathers did  
worthily attribute the chiefe degree of honour to the sea of  
old Rome, because the principallaigne or Emperie was  
in that Citie, &c. The same also is confirmed by Eusebius  
Casariensis, declaring, *quod excellenta Romani Imperii extu-  
lit papatum Rom. Pontificis supra alias Ecclesias.* That the ex-  
cellencie of the Romaine Emperie did aduance the Pope-  
dome of the Romaine bishop aboue other churches, &c. Ex  
Gab. Biel. Moreover, saith the said Casariensis: Nicena syno-  
dus hoc contulit priulegium Rom. pontifici, ut sicut Romanorum  
rex Augustus praetextus appellatur: ita Rom. pontifex praetextus  
Exterius Episcopis Papa vocaretur. That is, The Counsell  
(saith he) of late gaue this Priviledge to the Bishop of  
Rome, that like as the king of the Romaines is named  
Emperour aboue all other kings, so the bishop of the same  
titie of Rome should be called Pope aboue other bishops  
&c. By these places hitherto alledged (and such other, ma-  
ny more then be here alledged) it appeareth that though  
these titles of superiortie had bene attributed to the Bi-  
shop of Rome, yet it remainede certaine, that the said Bi-  
shop received that preferment *lure non divino, sed humano,*

by mans law, not by the law of God. And so is the distinction of the Popes proved false, where is said : Romanum Ecclesiam non a cancellio distinxit sed a divina voce primatum accepisse, that the church of Rome, dooke not his primacie by any Councell, but onely by the voynce of God. And this is to be said although it were true, that their titles & lettres were so givuen to the bishop of Rome in the olde tyme, yet how and by whom they were givuen, ye see. Now to trie this matter, as ioyning an iuste with out aduertisement, whether these foyned titles of souerainte, were applied in the old tyme of the primitive church, to the Bishop of Rome, as to be called the vicar generall of Christ, the hea of the whole church, and uniuersall bishop, conuenteth to be proved. Whereunto this in my minde is to be aswerved, that albeit the bishops of Rome (of some pretenditure) were so called by the names of higher preeminate of that citie, of some going about to please them, or to crawe some helpe at their handes, yet that calling, first, was vied then but of a few. 2. Secondly, neither was givien to many. 3. Thirdly, was rather givien, then longe for, of the most. 4. Fourthly, was not to givien that it made by or can make any generall necessarie of law, why every one is so bound to call them, as the bishop of Rome now lekerid to be taken and called, and that by necessarie of saluation, as the decree of Pope Boniface 8. witnesseth, where is said, quod sit de necessitate salutis, ut credat Primatus Ecclesie Rom. & ei subesse. That it standeth upon necessarie of saluation, to beleue the primacie of the church of Rome, and to be subiect to the same, &c.

As touching therfore these titles and termes of pre-  
minence aforesaide, orderly to set forth and declare what  
histories of times doe laye in that matter, by the grace of  
Christ. First we will see what be the titles, the Bishop of  
Rome doth take and chalenge to himself, and what is the  
meaning of them. 2. When the title came in, whether in  
the primitive time or not, and by whom. 3. How they were  
first givene to the Romane Bishops, that is, whether of  
necessary duty, or voluntary denotion, whether com-  
monly of the whole, or particularly of a few, and whether  
in respect of Peter, or in respect of the See, or els of the  
worthines of the Bishop which there sat. 4. And if the  
foresaid names were then givene of certaine Bishops, unto  
the bishop of Rome: whether all the said names were  
generall, or but certaine, or what they were. 5. Or whether  
they were then receaved of all Bishops of Rome, to who  
they were givene, of els refaled of some. 6. And finally whe-  
ther they ought to haue bene refaled before givene, or not.  
Touching the discorde of which matters, although it ap-  
pertaineth to the profession, rather of Divines, than histo-  
rians, and would require a long and large debating; yet so  
so much as both in these, & divers other weighty con-  
troversies of Divinity, the knowledge of times and histo-  
ries, must needs helpe Divines disputing about the same  
so much as the grace of Christ shall affite me therin, I  
will loyne to the seeking our of truth, such helpe as I may.

And first to begin with the names and tides, now claym'd and attributed to the sea and Byshop of Rome: and what they be, is sufficiently declared above, that is, the cheife Preist of the worlde, the Prince of the Church, Byshop Apostolical, the vniuersall head of the Churche, the head and Byshop of the vniuersall Church, the successor of Peter, most holy Pope, the vicar of God on earth, neither God nor man, but a mixt thing beweene both: the Patriarche of Metropolitanane of the Churche of Rome, the Byshop of the first sea. &c. Unto the which titles or title is annexed a triple croſte, a triple croſte, two croſted keyes, a naked knyf, faneſſed ſcales, in token of the ſcavenging of the holy Ghost, he being carried pickbacke vpon mens ſhoulders, after the manner of heachen kynges, hauing all the Empire, and the Empereour vnder his dominion: & that it is not conuenient for any terrene Prince to reigne there, where he ſitteth, hauing the plenary fulnes of power, as well of temporall things as ſpirituall things in his handes, that all thinges are his, and that all ſuch Princes ſhall haue given him any thing, haue given him but his rebuke, hauing at his will and pleaſure to preach unindigencies, and the rebuke againſt Chriftian Princes whateuer: And that the Empereour, & certaine other Princes, ought to make to him confeſſion of ſubdiction at their coronation: hauing authoritie to depole, and that he de facto, hath depole Empereours and the king of France Alſo to abſolute the ſubdites from their allegiance to their ſovereignes, whom kings haue ſearched for ſoothem to lead his horſe, and the Empereour to hold his ſtrapp, that he may and doth geue power to Biſhops vpon the bodies of men, and hath greate them to haue priuons, without whole auhoritie no general Council hath any force. And to whom appellationis in all matter

## The Popes of Italy.

Bonifac. R.  
Extramus de  
majoritat. Q  
obedient Cap  
Vnum.

What names  
and titles be  
tributed to the  
Bishop of  
Rome.  
Ex. & decretal.  
Lib. de obit.  
& elect. in  
parte episcopatu.  
ta. 17. in pre-  
mio glosse.  
The forme  
of the Popes i  
litie to him  
appertaining.

Republik Sard. e.  
Párr.

*Exfrat. L. & G.  
E. G. u. H. G.*