

ner of causes may and ought to be made. That his decrees be equal with the decrees of Sacre Council, and are to be observed and taken in no lesse force, then if they had bene confirmed with the heavenly voyce of Sanct Peter himselfe ex fra. Barth. & alij. Item that the sayd Byshop of Rome hath the heavenly disposition of things and therefore may alter and change the nature of things, by applying the substance of one thing to another. cap. Quando de transl. Epist. 7. Item that he can of nothing make one thing, and cause the sentence, which before was none to stande in effect, and may dispence about the lawe, and of iniustice make iustice, in correcting and coyngeing lawes, for he hath the fulnes of power. And againe, dist. 40. cap. Si Papa. If the Pope doe leade with him innumerable soules by rocks into hell, yet no man must presume to rebuke his faultes in this worlde. Item that it standeth upon necessitie of saluation to beleieve the Preeminacie of the sea of Rome, and to be subiect to the same. &c.

These things thus declared, now let vs see whether these names and titles, with the forme and maner of this authoritie and regalitie about rehearsed: were euer attributed of any in the primitive tyme to the byshop of Rome. For al these, he doth chalenge and claime unto him by old possession from the time of S. Peter. And here a question is to be asked of our aduerlaries the Papistes, whether they will auaunt all these aforesayde titles, together with the whole forme and renour of regalitie, to the same belonging as is afoze touched, or not: if they wil, let them come forth with their allegations, which they neuer haue done yet, nor euer shalbe able if they will not, or can not auaunt them all together in maner as is specified, then why doth the byshop claime them altogether so stoutly, blurpe them so falsly, and obtayn them upon vs so straitly. Moreover the sayd aduerlaries, being conuicted by plain evidence of history, and example of tyme, will yield unto vs (as they must needs) in part, and not in the whole, let vs come then to the particulars; and see what part of this regalitie they wil defend, and deriue from the auncient custome of the primitive Church (that is from the first hye hundred yeares, I meane after Christ), first, in the Council of Nicaea, which was the praye of our Lord. 325. and in the vi. Canon of the sayd Council, we finde it so decreed: that in euery prouince, or precinct of some one Church, and Byshop of the same, was appointed and set vp, to haue the inspection and regment of other churches about him. Secundum morem antiquum, that is, after the auncient custome, as the wordes of the Council do purport, so that the Byshop of Alexandria should haue power of Libya, & Pentapolis in Egypt, for as much as the Byshop of the Cytie of Rome, hath the like or same maner. And in like sort also in Antioch, & in other countreyes, let euery Church haue his due honor, & consequently the Byshop of Jerusalem haue also his due honor to him referred, so that such order be kept; that the Metropolitan Cities be not defrauded of their dignitie which to them is due and proper. &c. In this Council and in the same Canon: vi. and vii. where the Byshops of Alexandria, of Rome, and of Antioch, are ioyned together in one like maner of dignitie, syth there appeareth no difference of honor to be ment therein. Secondlye for in much as in the sayde two Canons after mention made of them, immediately followeth, that no Byshops should be made without consent of their Metropolitanities, yea and that the City also of Hierusalem should be vnder the Metropolitanitie, and that the Metropolitan should haue the full power to confirme euery Byshop made in his prouince: Therefore it may be well suspected that the third Epistle decretall of Pope Anacletus, and of Pope Stephanus, with other no are forged, wherein these Byshops, and especially the Byshop of Rome is exempted and defrauded from the name of a Metropolitan or an Archbyshop, to the name of a Patriarch or Primat: as appeareth in the decrees, dist. 22. cap. Sacrosancta. wherefore as wec must needs graunt the Byshop of Rome to be called a Metropolitan or an Archbyshop by the Council of Nicaea: so we wil not greatly stricke in this also, to haue him numbered with Patriarches or primates, which title seemeth in the old tyme to be common to moe Cities then to Rome, both by the Epistle of Anacletus, of Pope Stephanus, of Pope, Iulius, and Leo, &c.

After this followed a generall Council in Aphricke, called the vi. Council of Carthage, an. 420. where were congregated, 217. Byshops among whom was also, Augustinus, Prosper, Orosius, with diuers other famous persons. This Council continued the space of v. yeares, wherein was great contention about the supremacie, and iurisdiction of Rome. The Byshop whereof then was Zosimus. This Zosimus the Romane Byshop had receaued the

same time into the communion of the church without any examination, one that came to complain to him out of Aphyricke, named Apiarius, a Byshop without Aurelius the Metropolitan with the Council of Aphyricke had wrote the Byshop of Rome, for his detestable conditions detest. Upon this Zosimus at er that hee hadde receaued and shewed such fauor to Apiarius; for that he did appele to him, iudged to the Council his messengers, to wit Fastinus Byshop of Potentine and two Byshoppes of the Church of Rome named Philippus and Atellus, with these four requestes: first that Apiarius whom he had absolved might be receaued of them againe, and that it might be lawfull for Byshops or Byshoppes to appeale from the sentence of their Metropolitanities, & also of the Council, to the sea of Rome.

Secondly, that Byshops should not faile ouer impouertly ad comitatum. Thirdly, that if any Byshop or Deacon were wrongfully excommunicate by Byshops of their owne prouince, it should be lawfull for the to remooue the hearing and iudging of their cause to their neighbour byshops. Forthly, that Urbanus their Byshop, either should be excommunicated, or els sent vp to Rome, vnicke he would correct those things that were to be corrected. &c. For the approbation whereof, the sayde Zosimus alledged for him the wordes: (as he pretended) taken out of Nicene Council. The Council of Carthage hearyng this, and remembering no such thing in the Council of Nicaea to be decreed, & yet not suspecting the Byshop of Rome to dare wrongfully to falsifie the wordes of that Council: wretched againe to Zosimus, declaring that they neuer reade to their remembrance, in their common Latine exemplare of Nicene Council any such Canon, yet notwithstanding for quietnes sake, they would oblerue the same till tyme they might procure the original copies of that council to be sent to them from Constantinople, Alexandria, and from Antioch. In like effect afterward they wrote to Pope Boniface, which then succeeded Zosimus.

And thirdly also to Celestinus, which shortly after succeeded Boniface. In the meane tyme this aforesayd Council sent their Legates, Marcellus and Innocentius to Articus Patriarche of Constantinople, and to Cyrillus Patriarche of Alexandria, for the autentique copies in Greeke of Nicene Council, which being sent unto them, & they finding in the true originals no such Canon, as the Byshoppe of Rome had falsly forged, they wrote a sharpe & an hard some letter to Celestinus Byshop of Rome, calling him in the said letter by the way: Domine frater: declaring to him; how they had perused all the copies of the Council of Nicaea coulde finde no such Canon: as he and his predecessors had falsly alledged, and therewithall reciting the vi. Canon afoze mentioned, declared how the decrees of Nicene Council had committed all and singular persons Ecclesiasticall, as well Byshops, as other, unto the charge of their Metropolitanities. Moreover expounding the same decree; they shewed the reasons thereof.

1. For that (sayd they) the fathers of that council did well foresee, to be most iust and conuenient, that all controuersies there be ended (in iisdem locis) where they begin.
2. For that it is not to be supposed contrary, but that the grace of God wil be as prest and ready in one prouince as in other, to instruct his ministers both prudently to vnderstand iudgement, and constantly to mayntayne the same.
3. For that there is no need to seeke further to any outlandish helpe, because especially that the party wholoent is not contented with the determination of his iudges or commissioners, may lawfully appeale either to the prouincial or to any generall council.
4. That way to be better, then to runne to any forraine Judge, it must needs be graunted, because it is not like that our God will inspire his iustice and truth of examining, vnto one Byshop, and denie it to a multitude congregated in a whole Council.
5. Whether can it be, that any such outlandish iudgement in hearing and determining causes, can stand perfect and bright, for that the necessary persons of witnesses, either for infirmities of sexe of age, of sickness, or some other impeachment, are not able to be present, by whom the truth of the sentence, should be directed. wherefore as by these & other reasons they thought it not conuenient from them to bring their matters ouer vnto Rome: so neither was it to be found, sayd they, by any council of the old fathers decreed, that any Legates should be sent frō Rome to the, for deciding of their matters. And therefore exhorted they the sayd byshop of Rome, that he would not induce simoniam typū, (or rather as I may call it) typhos seculi, in Ecclesia Christi, quae lucem simplicitatis & humilitatis praefert ijs qui Deum Diligunt, that is, that he would not induce the swelling pride of the worlde into the Church of Christ,

Ex Concilio.
 Tom. 1. in
 Sexta Synod. Carthage.

Urbanus.
 Episcopus
 Sacensis.
 The Popes
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 in falschyn
 g the decrees
 of Nicene
 Council.

The Bishop
 of Rome
 called
 Damasus
 frater,
 that is brother
 Byshop.
 Bishops of
 Rome pro-
 ued falsifiers
 of Nicene
 Council.

1. Five reasons
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 ters of con-
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 ought not
 to be had
 out of other
 countreyes
 vnto Rome.
- 2.
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- 4.

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 generall
 Council.

Fumosum
 typhos se-
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Cap. quando de
 transl. Ep. E-
 pist. 11. 7.

Dist. 40. cap.
 Si papa.

Ex Concil.
 Nice Cano.

6.
 Dist. 65. cap.
 Mos antiquus.

Ex concil. Nice.
 Cant.

Dist. 22. cap.
 Sacrosancta.

The Byshop of
 Rome called
 Metropolitan,
 Archbyshop,
 Patriarch, Pri-
 ma e.
 The 6. Council
 of Carthage.