

Summary notes gathered out of the Council of Carthage against the Pope.

which church sheweth and giueth the light of simplicitie & of humilitie to such as loue to see God, &c. In these foresaid letters moreover, is signified how y^e forsaid malefactor Apicarius, whom the bishop of Rome before had absolved & received to the communion of the church, was afterward found culpable, and therefore the councell proceeded against him, brought him to open confession of his faults, & so enjoined him due penance for his demerites, notwithstanding the absolution and inconsiderate clearing of the Bishop of Rome before proceeding.

In summe, out of this Council of Carthage these articles be noted, First, how glad the Bishops of Rome were to receive such as came to them for succour.

2. What pride they took by the occasion therof, thinking and seeking thereby to haue all vnder their subiection.

3. To the intent to allure other to seeke to them, how reudie they were to release and quit this Apicarius as guiltles, which after was tried culpable by his owne confession.

4. How contrary to the actes and doings of the Romish bishop, this Council condemned him, whom the said bishop of Rome before had absolved, little respecting the proceedings of the Romish church.

5. How the bishops of old time haue bene falsifiers of ancient Councils and writings, whereby it may be suspected, that they which shamed not to falsifie & corrupt the Council of Nice, much lesse would they sticke to abuse and falsifie the decretall Epistles and writings of particular Bishops & Doctors, for their owne aduantage, as no doubt they haue done many die.

6. In this forsaid Council, whereat Augustine himselfe was present, & where Aurelius President of the same, was called Papa; the bishop of Rome was called expressly in their letters, but bishop of the cite of Rome, and Dominus frater, that is, brother Bishop.

7. Seventhly, the dominion of this Roman Patriarch, in the said Council of Carthage, was cut so short, that neither it was permitted to the of Africke to appeale ouer the sea to him, nor for him to send ouer his Legates to them for ending their contentions, whereby it may sufficiently appeare, that the Bishop of Rome in those dayes, was not fully admitted to be the chief of all other Bishops, nor the head of the vniuersall church of Christ in earth, &c.

8. We heare in this Council, suer causes or reasons giue, why it is not necessary nor yet conuenient for all foraine causes to be brought to one vniuersall head or iudge, as is before recited.

9. Lastly, by the said Council of Carthage, we heare a veruious exhortation to be giuen to the bishop of Rome, that he would not induce into the meeke & humble church of Christ, the tuming and swelling pride of the world, as is before declared, &c. In this, or in some other Council of Carthage, it was moreover prouided by expresse law, and also specified in the Popes decrees, that no Bishop of the first sea, should be called the Prince of Bishops, or the chief priest, or any such like thing but only the bishop of the first seat, as follows more in the said decree, Vniuersalis autem, nec etiam Rom pontificis appellatur, that is, he it enacted, that no bishop, no not the Bishop of Rome be called vniuersall bishop, &c. And thus much concerning this forsaid Council of Carthage.

Not long before this Council, was celebrat in Africke an order Council, called Synodus Mileuitana, about the yere of our Lord, 442. at the which Council also S. Augustine was present; where it was decreed vnder paine of excommunication, that no minister or bishop should appeale ouer the sea to the bishop of Rome; whereby it may appeare that the bishop of Rome all this space was not vniuersally called by the terme of Decemtical or vniuersall bishop, but Bishop of the first sea: so that if there were any preference therein, it was in the reuerence of the place, and not in the authoritie of the person. And yet it was so in the place, that the place importeth the Citty of Rome onely, but the first seat then was called Metropolitan Church, as by the wordes of the same Council, and other constitutions more, is to be seene, where the sauer Patriarches were called *αρχιεπισκοποι*, or *αρχιεπισκοποι*, as nameth, by the wordes of the Council of Carthage may appeare, which be these: *επι μη μετ' επισημοματος ε αρεθης καδιδεσθαι οδον εως εις τους ομιλους: οτι εστιν, επι μη και αυτη το αρεθουοις κωτ εδερειν λαβη.* that is, except he haue some special licence or exception, by consent of y^e first seat of y^e proper bishop in every country; that is, of him that is the Primare in y^e said country, &c. Also the wordes of the can. 39. of the Council of Carthage, before touched be these, *ου ε αρωτης καθιδεσθαι επισημοπον μη λεγοσθαι αρχιεπον η επισκοπον, η τον δεικον η τον ε.* that is, that the bishop of the first sea, be not called

Prince of Bishops, or head Bishop, or els any such like. Again Anicetus the p. bishop of Rome, and Pope Stephen & Pope Felix making a difference betweene Sumate & Metropolitan, wrieth thus. Let no Archbishopes be called Primates, but onely such as haue the first seat, &c. Thus it is made plaine, how the bishop of the first seat, or first bishop, or Primare is none other, but he which was called Patriarch; and belonged not only to the church of Rome, but to all such cities & places, where as before among the Gentiles were primi flamines, Sec. dist. 80. cap. vrbes & loca, & in illis. where, by the way is to be noted the repugnance or contrarie of such as craftily, but sally haue commiserated the Popes decretall epistles, which besides other great and many coniectures also hereby may be gathered, ffor where Clement, Anacletus, epist. 2. Anicetus and others, ioyning together the office of Patriarch & Primare, do denide the same from the order of Metropolitanans or Archbishops, alledging therein the constitution of the Apostles and their successors; that is, to be founde false by the Canons of the Apostles, by the Council of Nice, and by the council of Antioche with other moe. For in the Canons of the Apostles, where in every Canon almost, mention is made of Bishops, Bishops, and Deacons, no worde is there touched, neither of any order about the Bishop, or lower than the Deacon, save only in the 22. Canon, setting an order among bishops, the Canon willeth the Bishops of every nation to know their first or chief bishop, & him to be taken for the head of them: he saith not the head of the church, or head of the world, but the head of those bishops. And where: not in Rome onely, but plainely and expressly in every nation; for so the wordes purport, *και ομοκρους ε κους εδους εδδουα χρι η εν αυτοις παρωτον.* That is, the bishops of every nation ought to know the first or chief among them, &c. Moreover, the Council of Antioche reciting the foresaid Canon worde for worde, expoundeth the matter plainly, in head of *αρωτον*, wrieth *επι μη επισημοματος εδδουατος:* which is as much to say, as Metropolitan: and in the end of the said Canon, calleth him *επι μη επισημοματος εδδουατος*, Id est, Metropolitanum, & q. 3. per singulas. whereby it is concluded, that to be false, that Clement and Anacletus, and Anicetus be reported (but falsely) to put a difference betweene Primates or Patriarches, and Metropolitanans or Archbishops, whereas by sufficient authoritie it is to be proued, that in the old church both Primates, first bishops of the first seat, Patriarches, Metropolitanans, bishops of the other cite, and Archbishops were all one. First, that Primates and Metropolitanans were both one, is before declared by the Canons of the Apostles, & by the Council of Antioche aforesaid. Agayne, that Patriarches and Archbishops were all one, it is euident Ex Nouella Iustiniani. cap. 23. where the sayd constitution reciting the 4. Patriarches (above mentioned) calleth them by the name of Archbishops. And a little after calleth the Patriarch of Constantinople, Archbishop, by these wordes: *επι της και η μακαριωτατου αρχιεπισκοπου Κωνσταντινου, η παρεδερειν εστιν.* That is, which be vnder the Archbishop and Patriarch of Constantinople. And after speaking more plainly in the matter, setteth an other order, diuers from that of Clement, Anacletus and Anicetus, in placing their foresaid persons; first beginning with bishops, then ouer them setteth the Metropolitanans, and ouer him againe, the Archbishop, and these saueh, making no further mention of any other aboute him: whole wordes be these, *επι επισημοματος ειν ο καθυγοροιδης, η τουτοι μη επισημοματου εδδουατος ειν ο καθυγοροιδης, η τουτοι μη επισημοματου εδδουατος ειν ο καθυγοροιδης, η τουτοι μη επισημοματου εδδουατος ειν ο καθυγοροιδης.* That is, if a Bishop be accused, the Metropolitanans to haue the examination of these things that are brought against him; if the Metropolitanans be accused, then the Archbishop to haue the hearing therof, vnder whom he dwelleth & pertaineth, &c. And in the same constitution moreover, *επι η παρα κωνσταντινου η εδδουατος ειν ο καθυγοροιδης, η τουτοι μη επισημοματου εδδουατος ειν ο καθυγοροιδης, η τουτοι μη επισημοματου εδδουατος ειν ο καθυγοροιδης, η τουτοι μη επισημοματου εδδουατος ειν ο καθυγοροιδης.* That is, if any fault or supplication be brought against a Bishop by a minister, first the Metropolitanans to haue the deciding of the matter; and if any default shall be found in the iudgement thereof, then the default and ending of the case to be brought before the Archbishop, &c.

At this constitution of Iustinian, although the Metropolitanans be placed about the Bishop, and the Archbishop about the Metropolitanans; yet notwithstanding by this is sufficiently confuted the forged constitution of Clement, Anacletus, Anicetus, Stephanus, & Felix: who in their Epistles decree

Ex Epist. decret. Anicet. Step. Felicit.

Dist. 80 cap. Vrbes & loca. ibid. ca. 11. 111.

The Papistes in their decrees contrary to the felices.

Canon. Apo. 34.

Canon. Apo. 13. The first Bishop or head Bishop expouided, how it is to be taken.

Antioch. can. cap. 9. q. 3. per singulas prouincias.

Dist. 99. cap. Anacletus.

Nouella. Iustini. cap. 23.

Ex Nouell. Iust. fin. ibi.

Archbishop and Metropolitanans not to be both one.

An ac... of the... fles decretal...

DM. 99. Cap. sedis Episc.

The highest title belonging to a Bishop is to be called the Bishop of the first seat.

The Bishop of Rome forbidden to be called vniuersall Bishop.

And thus much concerning this forsaid Council of Carthage.

Council. Car. Can. 39.