

decretall, doe ioyne together in one forme and order, both Archbishops and Metropolitan, and above them both do place the Patriarch, and above the Patriarch, the Apostolicall sea to wit the Bishop of Rome, as may appeare in reading the first Epistle of Clement. In illis autem ciuitatibus &c. the second Epistle of Anacletus. Art. 4. prouincie. dist. 99. prouincie multo, and the Epistle of Anicetus art. 23. dist. 99. cap. Nulli Archiepiscopi. Also the Epistle of Pope Stephen the first, Art. 5. (where note by the way, that Gratian referreth this place of the Epistle to Pope Lucius.) Item the Epistle of Pope Felix the second, Art. 12. in which all forsayd Epistles, this order and difference of degrees is taken, that the first and principall place is giuen to Primates or Patriarches, the second to Metropolitanes or Archbishops, the third to Bishops, and finally about all these is extoll'd the Apostolicall sea of the Bishop of Rome; contrary to all that which before hath bene alledged out of Iustinian, the Council of Nice & of Antioch, &c. whereby it may appeare that either Iustinian in preferring Archbishops above Metropolitanes, did not read these Epistles decretall, if they were vnfaigned; or if they were forged, they which forged the said Epistles in their names, did not well aduise that Iustinian had writen in this matter before.

Thus then these titles aboue recited, as Bishop, Metropolitan, Bishop of the first seat, Primate, Patriarche, Archbishop, that is to meane, chiefe bishop, or headbishop to other Bishops of his prouince, wee deny not but were in the olde time applyed, and myght be applyed to the Bishopp of Rome, like as the same also were applyed to other Patriarches in other chiefe Cities and prouinces.

As touching the name likewise of the high Priest, or hyghpriesthood, neither doe I denye but that it hath bene found in old monuments and records of auncient times; but in such wise and sort, as it hath bene common to Bishops indifferently, and not singularly attributed to any one Bishoppe or sea. whereof testimony we haue out of the viij. generall Council. dist. 38. cap. Omnes, where the Bishops office is called Summum sacerdotium, the hygh Priesthood, in these wordes: Substantia summi sacerdotii nostri sunt eloquia diuinitus tradita. vera diuinam Scripturarum disciplina. &c. That is, the substance (say they) of our hygh Priesthood is the word of discipline of holy scriptures geuen vs from aboue, &c.

And likewise the Council of Agatha, maketh relation De pontificibus in summo sacerdotio constitutis, of Bishops set in the high Priesthood, meanyng not of any one, but indifferently & indifferently of whomsoeuer. 12. q. 3. cap. Pontifices. Also Fabianus Bishop of Rome, an. 240. writing in generall to his brethren, and to all Bishops and Ministers Ecclesiasticall doth attribute to them the same title of Summum sacerdotium, in these wordes: Deo ergo, fides, qui praeordinauit vos, & omnes qui Summi sacerdotes sunt. &c. God which hath praeordayned you brethren, and all them which beare the office of high Priesthood. 3. q. 1. cap. Deus ergo. With like phrase of speech, Anacletus also in his second Epistle, speaking of Bishops in generall, calleth them Summos sacerdotes: vnde, inquit, liquet quod summi sacerdotes. i. Episcopi a Deo sunt iudicandi. &c. The high priests, that is, Bishops, sayth he. And moreover in the same place calleth the Apostles, and successors of the Apostles, &c. So doth Innocentius the first, an. 405. as appeareth, dist. 61. cap. Miserrum. Item Zozimus Bishop of the sayd Citie of Rome, an. 420. as witnesseth. dist. 99. cap. 1. who speaketh de summo sacerdotio, that is, of high Priesthood, not onely of the church of Rome, but of all other churches. Urbanus the first was Bishop of Rome, an. 226. who in his writings alledged by Gravian, referreth the name & place Summi pontificis, of the hygh Bishop, not onely to the seate of Rome, but vniuersally to euery Bishop, as appeareth in the wordes of the dist. 51. cap. Si officia, &c.

And thus much as touching the name or title of high Priest, or supreme Bishop, which title as I doe not deny to haue bene vsed in manner & forme aforesayd: so do I denye this title and stile of Summus orbis pontifex, as it is now vsed in Rome, to haue bene vsed, or vsually receaued during all the primitive tyme of the Church, that is v. hundred yeares after Christ, after the manner and sort I meane of that authoritie and glory, which in these dayes now is vsed and is giuen to the sayd vntill the tyme of Phocas, the wicked Emperour, which was after the yeare of the Lord 608. The which title as it is so glorious for any one Bishop in the church of Christ to vsurp it is not to be found in any of the appoynted and most auncient writers of the church namely these, as Cyprianus, Bassilius, Fulgentius, Chryostomus Hieronymus, Ambrosius, Augustinus, Tertullianus, but rather writeth against the same, especially of the last. And therefore

not without cause it is writen and testified of Erasmus, who speaking of the sayd name, of Summus orbis pontifex, denieth plainely the same to be heard of among the olde writers, whose wordes be these: Certe nomen hoc non duntaxat illis temporibus erat auditum, quantum ex veterum omnium scriptis licet colligere. See lib. Epist. 3. Epist. 1. art. 3. 7. &c. as whosoever readeth the same authors shall finde to be true.

The like is to be affirmed also of other presumptuous titles of like ambition, as the head of the vniuersal church, the Vicar of Christ in earth, Prince of Priests, with such like, which all be new found termes, strange to the eares of the old primitive writers and Councils, and not receiued openly and commonly before the tyme of Boniface the third, and Phocas the aforesayd.

Now remaineth the name of the Pope, which of his nature, and by his first origine, being a word of the Syraculane speech called *papa*, and signifieth as much as Father, Father, was then vsed and frequented of them in the old tyme, not so as proper onely to the Bishop of Rome, but common and indifferent to all other Bishops or personages, whosoever were of worthy excellēce, as is partly before declared. But now contrariety, the generalitye of this name is so restrained and abused, that not onely it is appropriate to the Bishop of Rome, but also distinctely and diuidently the authoritie and preminence of that Bishop alone from all other Bishops, for which cause it is now worthely come into contempt and execration. No lesse is to be reiected also the name of vniuersalis, or oecumenicus, pontifex, Summus orbis Episcopus, Caput vniuersalis Ecclesiae, Christi in terris, Princeps vicarij sacerdotij, &c. At which termes and vocables, tending to the derogation of other Bishops & Patriarches, as they were neuer receaued nor allow'd in Rome (if we beleue Gregory) during the tyme of the Primatiue church, so now are worthy of vs refusal.

Although it cannot be denied, but certaine were in the Primatiue tyme, which began priuately to pretende that proude and wicked title of vniuersall Bishop, as Menna, and especially Ioannes Patriarche of Constantinople, who calling a Council at Constantinople, went about to establish and ratifie and to dignifie his throne by the consent of the Council, and the Emperour of Constantinople, and obtained the same as appeareth in the v. generall Council of Constantinople the 2. where both Menna is named Oicumenicus Patriarcharum and also Ioannes in the sayde Council is titled Oicumenicus Patriarcha: ex Concil. general. 5. cap. Domino. Concerning the which title although it was then vsed to Constantinople through the sufferance of the Emperours, beinge then willing to haue their imperiall City aduanced: yet notwithstanding this forsayde title, all this while was not in the City of Rome. And in Constantinople it stode not then in force: Iure aliquo diuino, but onely by mans lawe. And thirdly it was then but onely, verbalis ritulus: hauing no true domination vpon all other Churches, or any real subiection belonging to the same. Forasmuch as neither the Bishop of Rome, nor any of the west churches were subiect or did acknowledge seruice vnto them but rather did repugne the same: namely Pelagius the 2. & Gregorius the 1. both Bishops at that tyme of Rome, whiche Pelagius writing to all Bishops, sayth plainely in these wordes: that no Patriarch should take the name of vniuersalitie at any time, because that if any be called vniuersal, the name of Patriarche is derogate from all other. But let this be farre, sayth he, from all faithfull men, to will to take that thing to him, whereby the honor of his brethren is diminished, wherefore I sayd Pelagius chargeth all such Bishops, that none of them in their letters will name any Patriarche to be vniuersal, least he take from him selfe the honour due to him, while they giue that which is not due to another. What can be more euidēt than these wordes of Pelagius, who was Bishop of Rome next before Gregory. an. 532. In like manner or more plainely, and more earnestly writeth also Gregory of this matter in his register, prouyng and disputing that no man ought to be called vniuersal Bishop. Forsooke with sharpe wordes and rebukes denieth the same title, calling it new, squish, proude, peruerse, wicked, prophane, and such, as to consent vnto it, is as much, as to denye the sayth. He addeth further and sayth, that whosoever goeth about to extoll himselfe aboue other Bishops, in so doing followeth the fact of Satan, to whō it was not sufficient to be counted equall or like vnto other angels. In his Epistles how oft doth he reiterate, and declare the same to repugne directly against the Gospell, and auncient decrees of Councils: affirming that none of his predecessors did euer vsurpe to himselfe that stile or title, and concludeth that whosoever so doth, declareth himselfe to be a forerunner of Antichrist, &c. With this iudgement of Gregory wel agreeth

Erasmus Epist. lib. 3. Epist. 1. art. 73.
Princesse pontifex. Caput vniuersalis Ecclesiae. Christi in terris Vicarius. Princeps sacerdotij. Papa.

How they began first at Constantinople, to take the name of vniuersal Bishop. Ex quinta Synodo vniuersali. Adhuc prima. cap. post. agnoscentur. Ibid. cap. dom. usfra.

Er Pelagius. 20. dist. cap. 99. Nullus.

Gregory the vniuersality of the Bishop of Constantinople.

Clemens Epist. 1. art. 4. Aniceti Epist. art. 2. Distinct. 39. Cap. Nulli Archiepiscopi. Steph. Epist. art. 5.

Repugnance betwene the constitutions of Iustinian and the Epistles decretall.

Bishop Metropolitan Bishop of the first seat. Primate, Patriarche, Archbishop. Chiefe Bishop termes vsed in the primitive tyme of the Church. High Priest or high Priesthood.

Dist. 83. cap. omnes Summum sacerdotij. Summum sacerdotij.

Ex concilio Agathensi 12. q. 3. cap. Pontifices.

3. q. 1. cap. Deus ergo.

Ex Anaclet. Epist. 2. q. 7. cap. Accusatio. Bishops called the successors of the Apostles.

Dist. 61. c. miserrum. Dist. 59. cap. 1.

Er Verba 1. Dist. 50. cap. Si officia.

Summus orbis pontifex.