

August.  
lib. 3. cap. 3.  
de Baptism.  
contra Do-  
nist.

To be By-  
shops of bi-  
shops for-  
bidden, by  
Cyprian,  
and Austen.  
Ex pro secū-  
do.  
Epist. 301.

The Popes  
premyacy re-  
fitted.

Ex Antoni-  
no titl. 12.  
cap. 3.

well agreeth also the wordes of S. Augustine, Lib. 3. cap. 3. De Baptismo, where reciting the wordes of Cyprian thus saith: Neque enim quicquam nostrum se Episcopum Episcoporum constituit, aut tyrannico more ad obsequendi necessitatem collegas suos adigit. &c. That is, for none of vs doth euer lett himselfe to be Bishop of Bishops, or after a tyrannical manner doth subdue and bring vnder his fellowes vnto the necessitie of his obedience, &c. By these wordes of Cyprian and Augustine, it is manifest, that in their tyme was no supremacy, or vniuersall title among Bishops receiued, nor that any greater respect was had to the bishop of Rome (as Pius the 2. saith, Epist. 301.) before the Councell of Nice. And after in that Councell the said Bishop of Rome had no further authoritie to him limited, then only ouer his prouince, and places suburbane, bordering about the Citie of Rome. Against whose primacie diuers cities also did resist long after that, as the Church of Rauenna, Mediolanensis, and Aquilegensis. Also the Greeke Churches long resisted the same, so did the churches of Asia, Rutenicæ, Moscouiticæ, Valachicæ, and other moe.

But to returne againe to Gregory, who confirming the sentence of Pelagius his predecessor aboue mentioned, had no small conflicts about this title matter, both with the Patriarche, and with the Emperour of Constantinople, as witnesseth Antonius, & other. &c. The historie is thus: After that Iohn being made of a Monk, Patriarche of Constantinople, by his flatterie & hypocrisie, had obtained of Mauritius the Emperour, to be extolled aboue other Bishops with the name of vniuersall Patriarche, and that he would write to Gregorie bishop then of Rome, for his consent concerning the same: Gregory abiding still in his constancie, did set himselfe stoutly against that Antichristian title, and would gene no place. At the same tyme the Lombards had invaded the countrey of Italy, and the Citie of Rome, the Emperour keeping then at Constantinople, and setting in Italy an ouerkear called Exarchus, to rule in Rauenna: Gregory perceiuing the Emperour Mauritius to be displeas'd with him about the matter afore touch'd, writeth to Constantina the Emperesse, arguing and declaring in his letters, that presumption and pride of him to be vniuersall Patriarch, was both against the rule of the gospell, and decrees of the Canons, namely, the vi. Canon of Niceene Councell, and the noueltie of that newfound title to declare nothing els, but that the tyme of Antichrist was neere. Upon this, Mauritius the Emperour taking displeasure with him, called home his souldiours againe from Italy, and incited the Lombardes against the Romanes: who with their king Agilulphus, their vpo contrary to their league made before, set vpon the citie of Rome, and besieged it a whole yeare together, Gregory yet notwithstanding still remaining in his former constancie. After these afflictions thus ouerpass, Eulogius Patriarch of Alexandria, writeth to the said Gregory in his letters, naming him vniuersall Pope; vnto whom Gregory refusing the same, answereth againe as followeth,

*The letter of Gregorie, to the Patriarch of Alexandria.*

The answer of  
Gregory to  
Eulogius  
Patriarche  
of Alexan-  
dria.

Dist. 99.  
cap. Ecce.  
Gregory re-  
fuseth the  
name of v-  
niuersall  
Pope.

Behold in the Preface of your Epistle directed to me, ye haue vsed a worde of a proud name, calling me vniuersall Pope, which I pray your holinesse you will cease hereafter to doe, for that is derogated from you, whatsoeuer is attributed to an other more then right and reason requireth. As for me I seeke not mine aduancement in wordes, but in maners: neither doe I account that any honour, wherein the honour of my brethren I see to bee hindered: For my honour I take to be the honour of the vniuersall Church: my honour is the whole and perfect vigour of my brethren. Then am I honoured when to no man is denied the due honour which to him belongeth. For if your holinesse call me vniuersall Pope, in so doing you denie your selfe to be that, which ye affirme me to be vniuersal. But that God forbid, let these words therefore go, which do nothing but puffe vp vanitie, and wound charitie, &c.

If it were too long here to inferre all such letters and Epistles of his, concerning this matter, written to the Emperour Mauritius, and Constantina the Emperesse, but that that more largely appeare hereafter (Christ willing) in the body of the history, when we come to the yeare and tyme of Gregory, which was well ye about vi. hundred yeere after Christ. In the meane season this is sufficient to declare how the church of Rome with the forme and manner of their title of vniuersall supremacy now vsed & maintained, hath utterly swerued from the auncient steps of the primitive church of Rome.

Now let vs see what the aduersarie side hath to object againe for the title of their vniuersalitie, or rather singular-

itie. And first here cometh in a blind caustication of a certaine Sophister, who glossing vpon the wordes of Pelagius aboue recited, laboureth to colour the playne text with a subtile meaning, as though the sense of the Canon were this, not to deny there the state of supremacy: Sed negari tibi alicquem posse esse vniuersalem Episcopum, sub eo sensu duntaxat, quod esset cuiusq; Ecclesie proprius rector, ita quod nullus alius esset Episcopus, &c. That is, but to denie there, that any may be vniuersall bishop after this sense and meaning only, so that he should be the proper Pastor of euery Church alone, and that there should be no other bishop beside himself, &c. Thus goeth this Sophister about to dash out this text, but he cannot so discharge the matter. For neither did Iohn the Patriarch then seeke any such thing, to be bishop and proper Pastor of euery church alone, nor if he had the Councell of Chalcedon, and the Emperour Iustinian, would neuer haue agreed therunto. Neither is it true, that this Gloser denieth Pelagius, here to forbid the primacie or supremacy of that Patriarch, which in deed is the only intent of Pelagius in that Canon, witnesseth as well other Historiographers, as namely, Anton. tit. 12. cap. 3. par. 13. & also the glose ordinary vpon the same Canon, &c.

Out of the same fountaine springeth the like or very same reason of late reuied by a certaine new hart English Clarke in these our dayes, who answering to the places of Gregory touching the said matter, laboureth to auoide the cleare authoritie of him, by a like blind caustication, saying, that Iohn bishop of Constantinople, by this title of vniuersall bishop, vnderstood himselfe only to be a bishop, and none els. And that Gregory in refusing him, had none other meaning but the same. And to proue this to be the very meaning of Gregory, he reciteth the wordes of Gregory written to the said Iohn Archbishop of Constantinople as followeth: Qui enim indignum te esse fatebaris, vt Episcopus dici debuisses, ad hoc quandoq; perductus es, vt despectis fratribus Episcopus appetas solus vocari. That is to say, For thou (Iohn bishop of Constantinople) which sometime didst graunt thy selfe unworthy the name of a bishop, art now come to this, that thou dost seeke to be called a bishop alone, &c. Vpo this word Episcopus solus, this gloser would ground a summe, that Gregory did find fault with the Archbishop, not for any primacie which he sought for aboue other Bishops, but only, for that he coveted to be bishop and Pastor alone in euery Church, in such sort, as there should be no other Bishop nor Pastour els but himselfe only. But as is said, that was neuer the Archbishops seeking, nor the matter of Gregories reprehension. For the said Archbishop of Constantinople, went not about to be Bishop alone, (which was to much absurd, and also impossible) but to be vniuersall alone: not to take away the office from other, but the honour from other: not to depose them, but to despise them. And therefore saith Gregory, vt despectis fratribus, not depositis fratribus, so that this worde solus, here noteth a despising of other, not a deposing of other, & importeth a singularitie in condition aboue other, and not the office or substance of ministracion without other, that is, to be vniuersall among many, and not to bee one alone without any, nor to diminish the number of them, but only to encrease the honour to himselfe. For the more euidēt probation whereof (although the thing of it selfe is so euidēt, that it needeth no proufe) what can be more playne, then the words themselves of Pelagius and Gregory? wherewith they charge him for running before his brethren, for chalenging superiozitie aboue them, for diminishing their honour, by taking more honour then to him was due, for following the angell of pride in exalting himselfe, in admitting that to him, which the bishops of Rome and their predecessours had refused, being offered to them before, &c. All which declare that he sought not to thrust out all other bishops out of their churches, and to be bishop himselfe alone. For that was neuer offered to the Bishops of Rome by the Councell of Chalcedon, that they should be bishops alone, and none other. Neither did Lucifer seeke to haue no mo angels in all heauen, but himselfe, but he to be aboue all other alone.

Like wise the word præcurrere, that is, to runne before other in the Epistle of Pelagius, declareth that Iohn sought not to be bishop alone, but Bishop vniuersall. We say not that a man runneth before another, when he runneth alone, and no man followeth him, that is not properly præcurrere, but solus currere. Moreover, in seeking to be superior to other bishops, he seeketh not to take away other Bishops, but to make other bishops inferior to him. For where no inferior is, there can be no superior, forasmuch as these together are correlatives, & inferre necessary respect mutuall. And if it were true as this Gloser sayth, that he had sought to be bishop alone, how would that Councell either

A sophistical caustication vpon the wordes of Pelagius and Gregory auailed.

An obiection of a certayne late English writer returned.

A place of Gregories examined.

Pelagij  
Epist. 1.