

The second vnt-
truch of the
argument about
mentiomed.

same argument, which is, that became Peter was the head
of the church: so therefore the Pope must also be the head of
the church; and was, albeit he was not called vniuersall bi-
shop a long time. But this we do deny, yea the matter de-
meth it selfe, by their owne position; for being granted by
them, that the title of vniuersall bishop was not receiued
at Rome, but refused to the time of Gregory: then must it
necessarily be granted, that the Bishops of Rome before
S Gregory, had not the charge of the whole church, neither
could be admitted by that reason to be heads of the church.
For so much as there can be no head, but which is vniuersal-
fall to the whole body, neither can any haue charge of the
whole, but he must needs be vniuersal to all and singular
partes of that, wherof he hath the charge. As in sciences,
whosoener hath knowledg & cunning in all the sciens
liberal sciences, & all the partes thereof pertaining to liberrall
knowledg, is said to be an vniuersall learned man: so in
office, to whomsoener the publike charge of all Churches
doth appertaine, how is he not to be called bishop vniuersal-
fall? Now if before S Gregories time the name of vniuersall bi-
shop, was repealed in Rome: how then can the name be
refused, & the definition of the name be admitted? Or els let
our aduersaries tell vs how they define an vniuersall Bi-
shop, seing this word bishop is properly the name of office
whereto is annexed charge. wherfore, if a Bishop be he
which hath the charge of all soules in his Dioces committed
to him, & must render account for the same: whose charge
extendeth to all & singular churches, & must render account
for euery christian soule within the whole world, to him can
not be denied the name of an vniuersall bishop, hauing the
office of an vniuersall bishop. Or if he be not an vniuersall
bishop, he cannot then haue the charge of the whole: that is,
of all and singular churches of Christ. For such is the rule
of true definition. Cui coenit definitio, conuenit & definitum,
& contra. Cui admittit definitio, eidem & definitum admittit.
Although this word vniuersall, in the Brecke writers, si-
gnifieth that, which we in our vulgar English tongue call
catholike: yet I suppose our aduersaries here will not take
vniuersall in that sence. For after that meaning, as we doe
not deny that the bishops of Rome may be vniuersall Bi-
shops, so neither can they deny but other bishops also may
be as vniuersally: that is, as catholike as they. But such as
more distinctly & schoolelike discuss this matter, define v-
niuersall or catholike by three things: to witte, by tyme,
place, and person. So that whatsoever extendeth it selfe to
times, all places, & to all persons, that is properly vniuersal-
fall or catholike. And contrarywise, what thing is not to be
called vniuersal or catholike, reacheth to all those three afore-
said, comprehending all places, times, & persons, & extendeth
it selfe of his owne nature to the same, or els it is not to be
called properly vniuersal or catholike. And thus iii. things
there be, which most commonly we call catholike or vniuersal-
fall: that is, the church which is called the catholike church:
Faith, which is called the catholike faith: A man, whome
also we call a man catholike, because their iurisdiction extendeth
themselves to to all, that no time, place, nor person is exclu-
ded, which in conditions, if they altogether concurre in the
charge of a bishop of Rome, then is it an vniuersall charge,
and he an vniuersall bishop: if not, then is his charge nei-
ther vniuersall, nor he the head of the Church, nor yet vni-
uersal bishop. For how these three can be separated, I can
not see, except the aduersary part do proue it more euiden-
tly than yet they haue done.

What is an vni-
uersall Bishop.

Regula defini-
tionis.

Cui conuenit
definitio & de-
finitum.

Vniuersall defini-
tion by three
things, tyme,
place, and perso.

Three things
commonly cal-
led catholike
or vniuersall.

To haue vni-
uersall charge
to be head of
the vniuersall
Church, and to
be vniuersall
Bishop are all
conincident to-
gether.

Irenaus. Lib. 3.
Cap. 3.
Amb. de doct.
gent. lib. 2. ca. 6.
August. Epist.
162.

An argument of
the Papistes.

Answer.

And thus much to the objection of our aduersaries, ar-
guing thus: that as S. Peter being not called vniuersall
Apostle yet was the head of the vniuersall church: So the
Pope although he was not yett called vniuersall Bishop,
had, and might haue the charge of the whole Church, and
was the vniuersall head of the same. To he which objection
conceyning (as is said) a double vnttruch, our aduersaries
yet neuer shew any de batic themselves greatly to justify
by sundry reasonings and allegations, patched out of old
and ancient Doctours, but specially out of Theodorius, I-
renaus, Ambrose, & Augustine, prouing by them, that the
see of Rome hauing the preeminence and principallitie, hath
been honored above all other churches, wherupon the
said aduersarie before mented, groundeth this consequent.
Irenaus, Ambrose, Augustine and Theodorius affirme that
the church of Rome is the chief of all other churches.
Ergo, the Bishop of Rome is the head of that church and
head over all other churches, & head of all other churches.
But this consequent is to be denied, for that the excel-
lencie of the church of Rome doth not alwayes argue the ex-
cellencie of the minister or Bishop, nor yete the same doth
cause the same. For in matters of the church which are spi-
rituall, all preeminence standeth vpon spiritual & inward

gifts, (Spiritualia enim spiritualibus comparantur) as sayth,
perie, learning and godly knowledg, zeale and seruencie
to the holy ghoſt, vntice of doctrine, &c. which gifts many
synes maye be in a church, where the minister or bishop
is inferior to bishops or ministers of other churches. As
the most famous schoole in a realme hath not alwayes most
famous scholemaster, neither doth make him thereby most
excellent in learning aboute all other: So if our aduer-
saries do meane by this preeminence of the church of Rome,
such inward gifts of doctrine, faith, vntice and peace of re-
ligion: then say I, the excellencie hereof doth not inferre, or
argue the excellencie of the Bishop. And thus concerning
the principallitie of the Church of Rome, commended at
that time of the Doctors, it may be true, & so well expoun-
ded one way. And thus do I graunt the antecedent of this
argument, and deny the consequent. But here will our ad-
uersaries peradventure reply againe and say, that y^e prin-
cipallitie of the church of Rome which is commended by
the Doctours, is not ment here to much by inward gifts
and inuents belonging to a christian church, as by out-
warde authoritie and domination ouer other churches,
whereto is to be answered, first, what necessitie is there,
or where did our papistes learne, to bring into the spirituall
church of Christ, this outward forme of ciuile regimēt and
pollicie: that as the Romaine Emperours in tyme past
gouerned ouer all the world, so the Romaine bishop must
haue his monarchie vpon the vniuersall Clergy, to make
all other churches to sounge vnder his subiection. And
where then be the wordes of our Saviour: Vos autem non
sic: If they hold their affirmatiue, quod sic where then is
Christes negatiue, non sic: if they say, there must needs be
distinction of degrees in the church, and in this distinction
of degrees, superiouritie must necessarily be granted for the
outward discipline of the church, for directing matters, for
quieting of schismes, for setting orders, for commencing of
Conuocations and Councels, as neede shall require, &c.
Against this superiouritie we stand not, & therefore we yeld
to our superiour power, kings, and princes, our due obedie-
nce, and to lawfull gouernours vnder God of both
regiments, Ecclesiasticall and Temporal. Also in the Ec-
clesiasticall state, we take not away the distinction of ordi-
nary degrees, such as by the Scripture be appointed, or
by the primatiue church allowed. As Patriarchs, or Arch-
bishops, Bishops, Ministers and Deacons; for of these
four, we especially read as chief. In which four degrees
as we graunt diuinitie of office, so we admitt in the same
also, diuinitie of dignitie: neither denying that which is
due to ech degree, neither yet maintaining the ambition of
any singular person. For as we geue to the minister place
above the Deacon, so the bishop above the minister, to the
Archbishop above the Bishop: so we see no cause of in-
qualitie, why one minister should be above an other mini-
ster: One bishop in his degree above an other bishop to
deale in his Diocesse; or one Archbishop above another
Archbishop. And this is to keepe an order duely & truly in
the church, according to the true nature and definitio of or-
der by the authoritie of August. lib. De ciuit. Dei. where he
thus describeth that which we call order: Ordo, est parium di-
spariumq; rerum sua cuiq; loca tribuens dispositio. Order (sayth
he) is a discretio or disposition giuen to all things, accor-
ding as they ac matches, or not matches, proportionally
to euery one his owne right and proper place.

This definition of S. Augustine, standing with the things
before premised, now here to which the questiō betwene vs
and the papistes, whether the Metropolitan Church of
Rome, with y^e Archbishop of the same, ought to be prefer-
red before other Metropolitan churches & Archbishops,
through vniuersall Christian dome or not? To the answer
wherof, if the voyce of order might here be heard, it would
say: geue to things that be matches a like, like honour; to
things unlike, unlike honour, &c. wherfore, seing the see
of Rome is a Patriarchall see appointed by the primitive
Church, and the Bishop thereof an Archbishop of the
Church, and the Bishop thereof an Archbishop of the
North his owne bordering churches, which the Council
of Nice called suburbicane Ecclesie, as other Archbishops
be, he ought therefore orderly to haue the honor of an Arch-
bishop (ordering himselfe therewith) & such outward pre-
eminence as to other Archbishops is due. Wherfore, if he re-
quire, he breache the rule of right order, he falleth into a pre-
sumption, and doth wrong vnto his fellowes; and they also
do wrong vnto themselves, whosoever they be, which re-
specting his honour of ambition, geue more vnto him than
the said rule of order doth require. For so much as they
yeld to him more than is his right, so much they raise to the
Church, which is due to the. And the same is the cause, why
both Gregory and Pelagius his predecessors reprehended
them, which gaue to the Archbishop of Constantinople,
that,

Prehemi-
nence of a
Church es-
timated af-
ter a double
considerati-
on.

Obiectio.
Outward
prehemi-
nence be-
longeth to
outwarde
kingdomes
not to the
Church of
Christ.

The r. am-
sweere to the obiecti-
on.

Non sic,
sayth
Christ.

Quod sic,
sayth the
Pope.

Obiectio.

Answer.
Superiouri-
tie in the
Church.
Distinction
of degrees
in the
church.

Diuinitie
of dignities
in degrees.
Order kept
in the
Church,
and what
true order
is.

Aug. de Ci-
uit. Dei.
lib. 9. cap.
Order defi-
ned.