

The place of S. Paulie vnañtly expounded.

no b.ſhop to excommunicate or to deale in an other Dioces. And here he expoundeth the Dioces or the Parish of any biſhop or miniſter to be his wife. The wife (ſayth the Apoſtle) is bound to the law, ſo long as the husband lieth; when he is dead, ſhe is free from the law: So (ſayth Calixtus) the wife of a biſhop (which is his Church) ſo long as he lieth, is bound duely to him; neither ought to be iudged or diſpoſed by any other man, without his will and iudgement: after his death ſhe is free from the lawe, to marrie to who ſhe will, ſo it be in the Lord, that is, regularly, regularly. In the end of the ſayd his epistle decretall, he ſpeaketh the error of them which hold, that they which are fallen, are not to be received agayne. which heretie after the tyme of Calixtus or Calistus, came in first by Nouatus, in the dayes of Cornelius. Agreouer, in his ſayd first Epistle decretall, is containd the ſaſt of the foure tymes, commonly called the Amber ſaſt, where of alſo Marianus Scorus, maketh mention. But Damafus ſpeaking of the ſame ſaſt, ſayth, he ordayned the ſaſt but of thre tymes, which was for the encreaſe of coine, wyne, and oyle.

Imber ſaſt firſt ordayned.

By theſe heretico premedit, it is not hard for a quicke Reader to ſmel out the crafty iugling of that perſon or perſons whoſoever they were, y ſaſtly haue alcribed theſe decretall inſtitutions to thoſe holy fathers. For firſt, what ſaynt had the Chriſtians to lay in their accuſations againſt their biſhops, when we neuer read nor finde in any ſtory any kynde of variaunce in thoſe dayes among them, but all loue, mutuall compaſſion, and hartie communion among the Santes? And as we read of no variaunce among the people in thoſe dayes, nor of any fault or backſliding among the Biſhops, who for the moſt part then died all conſtant Martyrs: ſo neither do we read of any tribunall ſeat or Conſiſtorie viſed or frequented then about any ſuch matters. Agayne, if a man examine well the dangers of thoſe buſie days, he ſhall ſee the poore ſlocke of the Chriſtians, ſo occupied and piteouſly oppreſſed by the cruell accuſations of the Heathen Iudicels, that though the cauſe did, yet the tyme would not ſerue them to commence any law againſt their biſhops. Secondly, as touching their conſpiracie againſt biſhops, what conſpiracie either would they then practice againſt them, which always gaue their liues for their defence? Or how could they then conſpire in any copanies together, when neuer a true Chriſtian man durſt once put his head out of his doores, neither was there in the church any Chriſtian man in thoſe perilous dayes, except he were a true man in deed, ſuch as was farre from all falſe conſpiracies: And when as all the world almoſt in all places conſpired againſt them: What tyme, what cauſe, or what hart trouer could they haue to conſpire againſt their inſtructors? Thirdly, concerning the conſtitution of that heretie, how ſtandeth the conſtitution with the tyme of Calixtus, who Nouatus the author of that heretie was after him in the tyme of Cornelius? Fourthly, if by the lawe of Calixtus, euery Dioces be the proper wife of euery biſhop or miniſter: then how many biſhops wines, and perſons wines hath the adulterous Doore of Rome deſtroyed in theſe latter dayes of the Church, which ſo proudly and impudently hath intermedled and taken his pleaſure & his owne profit in euery Dioces and Parſh almoſt through all Chriſtendome, without all leaue and licence of the good man, who hath bene in the meane tyme, & yet is compelled ſtil, where ſo euer the Popes holines cometh, Vigilante ſternere naſo, and to giue him leaue vnasked, to do what he liſt: wherefore if this Canon decretall be truly his, why is it not obſerued, ſo as it doth ſtand without exception? If it bee not, why is it then ſaſtly ſorged vpon him, and the Church of Chriſt decaied? And certes, lamentable it is, that this falſifying of ſuch triking traditions vnder the ſaſle pretence of antiquitie, either was begun in the Church, to decaie the people: or that it hath remayned ſo long vndetected. For as I thinke, the church of Chriſt will neuer be perfectly reformed, before theſe decretall conſtitutions & Epistles which haue ſo long put on the viſard of antiquitie, ſhall be fully detected, and appeare in their owne colour, wherein they were firſt paynted.

Agaynſt the decretall Epistles and conſtitutions.

And yet neither do I ſay this, or thinke contrary, but that it may be, that biſhops of Rome and of the ſame name haue bene the true authors of theſe traditions: but here cometh in the error (as I credibly ſuppoſe) that when other later biſhops of the like name, haue deuiled theſe ceremonies inuentions, the vulgar opinion of men hath tranſferred them to the firſt primitive fathers, although being of an other time, yet bearing the ſame name with the true inuentioners thereof. But of Calixtus enough: who as Damafus ſayth in the dayes of this Alexander Seuerus, died a Martyr. Vincentius affirmeth that he was tied to a great ſtone, and ſo out of a window was thrown into a ditch, Eusebius ſpea-

Calixtus a Martyr. Ex Vincen in ſpecul. Hiſt. Et Antonino. ſit. 7. cap. 6.

king of his death, maketh no mention of his Martyrdome, and ſayth he late 14. yeares. Platina ſayth by veres, Sabellicus giueth him 17. yeares, and ſo doth Damafus.

Vrbanus Byſhop of Rome. { An. } { 227. }

After Calixtus followed Vrbanus, about the yeare of our Lord 227. whom in his epistle decretall (comming out of the ſame forge) which he wrote in common to all biſhops, making no mention of the heauy persecutions of the Church, nor mentioning any exhortation of comfort or conſtance to the brethren, onely giueth many ſtraight precepts, for not transporting or alienating the goods of the Church, and to pay truly their offerings, which they vow: alio to haue all common among the Clergie. Agreouer, about the ende of his epistle he inſtituteth the confirmation of children after Baptiſme (which the Baptiſtes bee wont to take into the number of their vii. Sacraments) affirming and denouncing more than Scripture will beare, that the impoſition of the Biſhops hand bringeth the holy ghoſt, and thereby to be made full Chriſtians, &c. But of theſe decretall epistles inough is ſayd before, yet may be conſidered of the diſcreet Reader. Marianus Scorus, Sabellicus, Nauclerus, & other late ſtory writers doe hold as is aforeſayd, that he dyed a Martyr in the dayes of Alexander Seuerus, after he had gouerned that ſeat, 4. yeares, as Damafus and Platina do witness: as Marianus ſayth, eight yeares.

Confirmation of children inſtituted.

Vrbanus Martyred.

The ſame Damafus and Platina do teſtifie of him, that he by his preaching and holines of liſe converted diuers Ethnikes to the ſayth. Among whom were Tiburtius, and Valerianus the husband of Cecilia, which both being noble men of Rome, remained conſtant in the ſayth vnto the end and Martyrdome.

Tiburtius, Valerianus Martyrs.

Of this Cecilia thus it is written in the Martyrologe by Ade, that Cecillie the virgin, after ſhe had brought Valerian her husband eſpouſed, and Tiburtius his brother to the knowledge and ſayth of Chriſt, and with her exhortations had made them conſtant vnto Martyrdome: after the ſeizing of them he was alſo apprehended by Almachius the ruler, and brought to the Idols to do ſacrifice; which thing when he abhorred to do, he ſhould be preſented before the iudge to haue the condonation of death. In the meane tyme the Sergeants and officers which were about her, beholding her comely beaurie, and the prudent behauior in her conuerſation, began with many perſuaſions of wordes to ſollicite her mynd, to ſauour her ſelfe, and that ſo excellent beaurie, and not to caſt her ſelfe away, &c. But ſhe agayne ſo replied to them with reaſons & godly exhortations, that by the grace of almighty God their hartes began to kindle and at length to yeld to that Religion, which before they did perſecute. Which thing the perſeuering, deſired of the iudge Almachius a litle reſpite, which being granted, he ſendeth for Vrbanus the Biſhop home to her houſe, to ſtabliſh and ground them in the ſayth of Chriſt. And ſo were they, with diuers other at the ſame tyme Baptiſed, both men & women, to the number (as the ſtory ſayth) of 400. perſons, among whom was one Gordianus a noble man. This done, this bleſſed Martyr was brought before the iudge, where ſhe was condemned: then after was brought to the houſe of the Iudge, where ſhe was enclosed in a whole bath; but ſhe remaying there a whole day & night without any hurt, as in a cold place, was brought out again, and commaundement giuen that in the bath ſhe ſhould be beheaded. The executor is ſaid to haue ſoure ſtrakes at her necke, & yet her head being cut off, ſhe (as the ſtory generally) liued thre dayes after. And ſo died this holy Virgine martyr, whoſe body in the night ſeaſon Vrbanus the biſhop took and buried among the other Biſhops. Ade the compiler of this Martyrologe addeth that this was done in the tyme of Marcus Aurelius, and Commodus. But that cannot be, ſo ſo much as Vrbanus by all hiſtozies, was long after thoſe Emperors, and liued in the dayes of this Alexander, as is aboue declared. Antoninus, Bergomelis, Equilinus with ſuch other writers, ſet forth this hiſtory with many ſtraige miracles, wrought by the ſaid Cecilia, in conuerting her husband Valerianus, and his brother, in ſheuyng them the Angell which was the keeper of her virginitic, and of the Angell putting on crowns vpon their heads. But as touching theſe miracles, as I do not diſpute whether they be true or fabulous: ſo becauſe they haue no ground vpon any ancient or graue authors, but taken out of certain new Legends, I do therfore referre them thither from whence they came.

Cecilia Martyr Ex martyrologo Adami.

The Martyrdome of Cecilia.

Under the ſame Alexander diuers other there be whom Bergomenſis mentioned to haue ſuffered martyrdom, as one Agapitus of the age of 14. yeares, who being apprehended and condemned at Preneſte in Italy, becauſe he would not ſacrifice to Idoles, was aſſayed with ſundry tormentes: firſt with whips ſcourged, then hanged vp by the ſette, after hauing hote water poured vpon him, at laſt caſt to the wild:

Agapitus a bleſſed Martyr. Ex Bergomenſe. Lib. 3.