

to Rome, under pretence to make an end of certain controversies then in hand. This done, he caused the same, whether by making them Dionke, or by other crafty council, to lay their hands upon him, and to make him Bishop, & so did. Wherefore the one of those three Bishops hardly was received to the communion, by the great intercession of his people: the other two by discipline of Church, were displaced from their Bishoppicks, & other possessed with their rooms. Thus then were there two Bishops together in one church of Rome, Nouatus and Cornelius, which was unkinely, & contrary to the discipline of the Church. And hereupon lieth the true cause and meaning of S. Cyprian, writing in his Epistles so much of one Bishop, and of the unity to be kept in Ecclesiastical regiment, as appeareth, Lib. 4. Epist. 2. De simplicit. praelat. item Lib. 3. Epist. 1. r. &c. And in like sort writeth also Cornelius himselfe of one Bishop, saying: Ita q; vindex ille Euangelij ignorauit vnum esse debere Episcopu in Catholica Ecclesia &c. What is, he knew not that there ought to be one Bishoppick in a Catholike Church, &c. This by the way, nor out of the way I trust, I haue touch'd briefly, to detect or refute the cauldng waisting of the Papistes, which falsely apply these places of Cyprian and Cornelius to maintayne the Popes supreme maisterhippe alone, ouer the whole vniuersall Church of Christ in all places, wch their meaning is otherwise, how that euery one Catholike Church or dioces ought to haue one Bishop ouer it, not that the whole world ought to be subiect to the dominion of him onely that is Bishop of Rome. Now to the story againe. Nouatus being thus Bishop tooke not a little vpon him, goyng about by all means to defeat Cornelius, and to allure the people from him. Finomely; that (as in the foresayd booke of Eusebius appeareth) wch Nouatus came to the distributing of the offerings, and should geue euery man his part, he copelled the simple persons euery man to sweare, before they should receive of the benediction, & of the collectes or oblations, holding both their handes in his, & holding them so long, speaking these wordes vnto him, (Swear to me by the body and blood of our Lord Iesu Christ, that thou wilt not leaue me and goe to Cornelius,) till that they swearing vnto him, in stead of Amen to be sayd at receauing of the bread, should answer, I will not returne to Cornelius, &c. where note by the way, that the Latine booke of Christofersons translation, in this place, craftely leauech out the name of bread. This story being written in Eusebius, also contained in Nicephorus, although not in the same order of wordes, yet in effect draweth out of him, both declare in playne wordes in both the Authors (who so will make the same) that the sacrament of the body of Christ, is termed with the playne name of bread, after the consecration.

It followeth more in the story, that Maximus, Vrbanus, Sydonius, and Celerinus before mentioned, perceiving at length the crafty dissimulation and arrogancy, of Nouatus, left him, and with great repentance returned agayne to the Church, & were reconciled to Cornelius, as they themselves writing to Cyprian, and Cyprian likewise writing to them an Epistle gratulatory both declare. Lib. 3. Epist. 3. & Cornelius also in his Epistle to Fabi witnesseth the same. In this Epistle the sayd Cornelius mouereth writeth of one **Moses** a worthy Martyr, which once being a follower also of Nouatus, after perceiving his wickednesse forsooke him, and did communicate him. Of him Cyprian also maketh mention, & calleth him a blessed confessor. Lib. 2. Epist. 4. Damascus in his pontifical sayth, that he was apprehended with Maximus and Neostatus about mentioned, & was put with them in prison, where he ended his life. And thus much of Nouatus (agaynst whom, as Eusebius testifieth) a Synode was holden at Rome of 11. sondry Bishops in the tyme of Cornelius, and vnder the reign of Decius an. 255. wherby it may be supposed that the heat of the persecution at that tyme was somewhat calmed.

After Fabianus (as Zonaras calleth him Flavianus) was succeed into the bishoppick of Rome Cornelius, who Cyprian noteth to be a worthy Bishop, and for his great holynesse & happy denye continency much commendable; chosen to be Rome, not so much of his owne consent, as of full agreement both of the Clergy men, and also of the people. Hierome addeth also that he was a man of great eloquence, wherby a map appeareth those two Epistles decretall, which by his name are to be his, both for the rudenes of the barbarous and grosse stile, and also for the matter therein contained, nothing falling of that tyme, nor of that age nor doings then of the Church. wherof in the first he writeth to a synod of bishoppes of the Church, concerning the lifting vp of the bodies & bones of Peter & Paul; & the other to a synod of bishoppes, and translated to Vaticane, at the instance of a certayne Daughte woman named **Lodina**, being

great argumēt or cause to write therof vnto the churches, but onely that he in that letter doth desire the to pray vnto the Lord, that though the intercession of those Apostolical Sayntes, their sinnes might be forgiven them, &c. In the second Epistle writing to Rufus a Bishop of the East Church, he decreeth and ordaineth that no oth ought to be required or exacted of any head or chiefe Bishop, for any cause, or by any power. Also that no cause of Bishoppes or Ministers ought to be handled in any strange or foraine Court, without his precinct, except onely in the Court of Rome by appellation; wherby who seeth not the wayn of our latter Bishops, going about craftely to aduance the dignity of the Court of Rome, vnder and by the pherced title of Cornelius, and of such ancient Bishops? If Cornelius did write any Epistles to any in dede in those turbulent times of persecution, no doubt but some signification therof he would haue touch'd in the sayd his letters, either in ministering consolation to his brethren, or in requiring consolation and prayers of others. Neither is there any doubt, but he would haue geue some touch also of the matter of Nouatus, with whom he had to do, as in dede he did: for so we finde it recorded both in Eusebius, and in Hierome that he wrote vnto Fabius Bishop of Antioche, of the decreementes of the conuicill of Rome, and an other letter of the manner of the Conuicill: the third also of the cause of Nouatus, and agayne of the repentance of such as fell, wherof there is no word touch'd at all in these foresayd Epistles decretall.

What trouble this Cornelius had with Nouatus, sufficiently is before signified. In this persecution of Decius, he demeaned himselfe very constantly and faithfully, whiche sustained great conflicts with the aduersaries, as S. Cyprian geueth witness. Lib. 1. Epist. 1. Hierome testifieth that he remained Bishop after the death of Decius, to the tyme of Gallus, and so appeareth also by S. Cyprian, which hath these wordes: Et tyrannum armis & bello postmodum victum, prior sacerdotio suo vicit. But Damascus and Sabellicus, his followers, affirm that he was both exiled & also martired vnder the tyrannous reigne of Decius. Of whom Sabellicus writeth this story, taken out (as it seemeth) of Damascus, and sayth: that Cornelius by the commaundment of Decius, was banished to a towne called Centumcellas, bordering in Hetruria, from whence he sent letters to Cyprian Bishop of Carthage, and Cyprian agayne to him. This coming to the eares of Decius the Emperour, he sendeth for Cornelius, asking him: how he durst be so bolde to shew such stubbornnes, that he neither caring for the Gods, nor fearing the displeasure of his Princes, durst, agaynst the common wealth, geue and receive letters from other. To whom Cornelius answering agayne, thus purged himselfe, declaring to the Emperour, that letters in dede he had writen and receiued agayne concerning the payles & honoing of Christ, & of saluation of soules, but nothing as touching any matter of the common wealth. And it followeth in the story: Then Decius moued with anger commaunded him to be beaten with plumbarres (which is sayth Sabellicus a kinde of scourging) and so to be brought to the temple of Mars: either there to do sacrifice, or to suffer the extremity. But he rather willing to dye, than to committe such iniquity, prepared himselfe to Martyrdom, being sure that he should dye. And so commending the charge of the Church vnto Stephanus his Archdeacon, was brought to the way of Ap. p. where he ended his life in saythfull Martyrdom. Eusebius in one place sayth, that he last ii. yeares, in an selter place sayth, that he last three yeares, and so both Marianus Scotus, following also the diuinity of the sayd Eusebius. Damascus geueth him onely two yeares.

In this foresayde persecution of Decius, it seemeth by some writers also that Cyprian was banished; but I suppose rather his banishment to be referred to the tyme of Gallus next Emperour after Decius, wherof more shall be sayd, (Christ willing) in this place hereafter. In the meantime the sayd Cyprian in his second booke, Epist. 3. & 6. maketh mention of two that suffered either in the tyme of this Decius, or much about the same tyme. Of whom one was **Aurelius** a worthy and valiant young man, who was twice in tormentes for his confession, which he neuer denied, but manfully and boldly withstood the aduersary, till he was banished, and also after. And therefore was commended of Cyprian to his brethren, to haue him for their lecturer, as in the foresayd Epistle of Cyprian appeareth. The other was **Mappalicus**, who the day before he suffered, declaring to the Praeconsul, in the midst of his tormentes, saying: Vidobis eras agnem: that is, to morrow you shall see the running of a wager, &c. was brought forth according as he sayth, to Martyrdom, and there with no lesse constancie then patience did suffer.

The meaning of Cyprian opened, writing of one Bishop onely to gouerne in a Catholike church falsely wrastled of the Papistes for the Papacy. Ex Euseb. Lib. 6. cap. 43.

* Note here the Sacrament of the body to be called bread. Euseb. lib. 6. cap. 43. Nicepho. lib. 8. ca. 3. The Latine translatio of Eusebius corrupted by Christoferso Lib. 6. ca. 43. Maximus, Vrbanus, Sidonius, Celerinus, confessors. Ex Cyprian. Lib. 3. Epist. 3. Moses, Martyr. A Synode at Rome.

{ An. } 255.

Cornelius Bishop of Rome, and Martyr.

Bishops were chosen then not without the voice of the people.

A censure of the decretall Epistles of Cornelius.

The constancie of Cornelius in hys tryall.

Cyprian, Lib. 1. Epist. 1.

Cornelius accused for writing letters to Cyprian.

Plumbatis caelis.

Cornelius, Martyred.

Aurelius, Martyr.

Mappalicus, Martyr.