

Writing to the Priests and Deacons, which were free, exhorteth them to be seruiceable and obsequious with al care and loue, to cherish and embrace the that were in bondes. Cypria. Lib. 3. Ep. 6. whereby may appeare the frequent scale & care of this good- Bythop, toward the Church of Iherusalem, although beyng now in exile, in the tyme of this Emperour Gallus.

In the same tyme and vnder the said Gallus reigning with his sonne Volusianus was also Lucius Bishop of Rome sent to banishment who next succeeded after Cornelius, in that byshoppe, about the yeare of our Lozde 256. Albeit in this banishment he did not long continue, but returned againe home to his Church: as by the Epistle of, S. Cyprian, Lib. 3. Epist. 1. maye appeare. As to all other Bishops of Rome in those primitive daies certain decretall Epistles with severall ordinaunces be ascribed, bearing theyr names and titles, as hath bene afore declared: so also hath Lucius one Epistle, fathered vpon him, in the which Epistle he writeth to the byshopen of France and of Spayne, appointeth such an order and forme of the church, as seemeth not to agree with the tyme then present: For so hee declareth in that Epistle that a Byshop in all places, whether soeuer he goeth, should haue two Priestes with three Deacons waiting vpon him, or to study for any such matter: for so much as Bishops commonly in those daies were seldome free to go abroade, went they neuer to secretes but either were in houses close and secret, or in prison, or els in banishment. Moreover in the said Epistle how possibly he writeth to the Church of Rome: This holy and Apostolycall Church of Rome (sayth he) the mother of all Churches of Christ, which by the grace of God omnipotent, hath neuer bene proued to swerue out of the path of Apostolical tradition, neyther hath euer fallen, or bene depraued with heretical innovations: but euen as in the first beginning it receaued the rule of the Apostolical faith by his first instructers, the Princes of the Apostles, so it continueth euer immaculate and vndefiled vnto the end.

Unto this Lucius also is referred in the decrees of Gratian this constitution, that no minister whatsoeuer, after his ordination, should at any tyme reciter to the chamber of his owne wife, in paine of losing his Ministry in the Church, &c. Eusebius in his vii. booke, making mention of the death of Lucius, and not of his Martyrdom, sayth that he late but eight moneths. But Damasus in his Martyrologe holdeth that hee late thye yeares, & was beheaded the second yeare of Valerian and Galienus Emperours. And so both also Marianus Scotus, and Naucleus, with other that folow Damasus, affirme the same.

After him came Stephanus next Bishop of Rome folowing Lucius: to whome Damasus, Platina, and Sabellicus, affirme to haue sic. vii. yeares five monethes, & to die a martir. Contrary Eusebius and Volateranus holding with hym, giue him but two yeares, which part cometh most neare to the truth. I leane to the readers iudgement, of his two Epistles decretall, and of his ordinaunces out of the same collected, I nebe not much to tary, for two respects, eyrher for that concerning these decretall Epistles suspiciously intraited to the names of the fathers of the primitive church, sufficiently hath bene said before: or els because both the phrase barbarous and incongrue and also the matter it self therein contained is such, that although no testimony came against it, yet it easily refelleth it selfe. As wherein the second Epistle he decreeth, that no Byshop being expelled out of his seate or deprived of his goodes, ought to be accused of anye, or is bound to aunswere for himselfe, before that by the lawe regularly he be restored agayne fully to his former state, and that the Primates and the Synode render to him agayne all such possessions and fruites, as were taken frō him before his accusation, as is agreeing both to the lawes Canon & also seculare. First here I would desire y Reader a little to stay, & this to consider vpon himselfe, who herese here ment, which either vica or might depouil these withops of their goodes, & expul the frō their seates for such vngodly causes, but only Kings & Emperours, which at this tyme were not yet Christianized. I would as any such proceedings against these Bishops, in such sort as either Synodes or Synodes could restore them again to their places and possessiones. Agayne what private goodes or possessiones had Byshops then to be taken from them, when as Churches yet neither were inuend with patrimonies nor possessiones. And if any treasures were committed to the church, it pertained not properly to y Byshop, but went in general to the subuention of the poore in the Church, as in the Epistle of Cornelius to Fabius maye appeare, allcaged in Eusebius, Lib. 6. cap. 43. where he spea-

king of his Church, & declaring how there ought to be but one Byshoppe in the same, intereth mention of Priestes, vii. Deacons, with vii. Subdeacons, xlii. Acolytes, of widowes and poore afflicted persons to the number of 1500, and aboue, founde and nourished in the same Church, by the mercifull benignitie and prouidence of god Eusebius. Lib. 6. cap. 43. It followeth moze in the ende of the said Canon, which thing is forbidden both by the lawes Ecclesiastical, & also seculer, &c. Now what lawes seculer were in the tyme of Stephen, for byshops not to be charged w any accusation before they were restored againe to their state, let any Reader marking well the state in the Heathen lawes that then were, iudge, and in iudging, I doubt not but this matter alone, though there were no other, will be ynough to delery the vnturth hercof.

Moreover, by diuers other probable notes and arguments in the saide seconde Epistle of Stephanus, it maye be easily epyed, this Epistle to be tained an vnauthorized, especially by the last Canon of the saide Epistle, where hee is to solemnly entreately of the difference betwene Bishops, Metropolitans, and Archbishops, which distinction of degrees and titles, lauzing moze of ambition, than of persecution, giueth me verily to suppose this Epistle not to be written by this Stephen, out by some other man, either of that name or of some other tyme when the Latin he began to be used in moze prosperitie, and orders therein to be taken, for euery man to know his degree and limits of his authoritie according as is specified by the vi. and vii. Canon, of Nicene Councill decreeing of the same matter.

The like estimation may be conceiued also of the tenth Canon of the saide Epistle, where he willet, and appointeth all causes iudicarie to be decided & determined within the precinct of their owne proper Iurisdiction, and not to passe ouer the boundes therof, vntill (sayth he) the appeale be made to the Apostolical sea of Rome, which I haue already in my noie, rather of a smacke of Popery than of the verie of Christianity, especially in these times, during this terrible persecution among y Bishops of Christ. And thus much of the second decretall Epistle of Stephanus: although of the first Epistle also written to Hilarius, some thing maye be said, as where he speaketh in the saide Epistle of holy vestimentes, and holy beliefs, and other ornaments of the altier, seruing to diuine worship, and therefore not to be touched nor handled of any man, lauzing of Priestes alone. Concerning all which implements, my opinion is this, that I thinke the Church of Rome not to haue bene in so good state the, that either Stephanus or Sixtus before him beyng occupied about other moze earnest matters, and scarce able to hide their owne heades, had any minde or cogitation to studie vpon such vnnecessary inuentions, seruing in publicke Churches. Neither doe I see howe the Heathen in those daies would haue suffered these ornaments to be vntoucht, which would not suffer the Bishops themselves to lue amongst them. Notwithstanding Iudorus and Polydorus iudge the contrary. Betwene this Stephen and Cyprian Byshop of Cartage was a great contention, about rebaptising of hereticques, whereof moze hereafter (Christ willing) shall be saide.

Besides these Bishops aboue specified, diuers other there were also sent into banishment vnder the forenamed Emperours Gallus & Volusianus, as appeareth by Dionysius writing to Hermamon on this wile: that Gallus not feeling the will of Decius, nor foreseeing the occasion of his seductio and ruine, stumbled himselfe also at the same stone, lying open before his eyes. For at y first beginning when his Empire went prosperously forward, and all things went luckily with him, afterward he draue out holy men, which pleased for his peace and safeguard, and to wit: I haue recited also the praies which they made for him, &c. Eusebius. Lib. 7. cap. 1. Otherwise of any bloudshed, or any Martyres that in the tyme of this Emperour were put to death, we doe not read.

After the raigne of which Emperour Gallus and of his sonne Volusianus being epyed who reigned but ii. yeares, Emelianus which slew them both by civil sedition, succeeded in their place, who reigned but thye monethes, & was also slayne. Next to whom Valerianus, & his sonne Gallienus were aduanced to the Empire.

About the changing of these Emperours, the persecution which first began at Decius, & afterwa was slackt in the tyme of Gallus, was now extinguished for a tyme, partly for the great plague raining in all places, partly by y change of the Emperours, although it was not decayed, for Valerianus in the first entrance of the Empire for the space of iii. or foure yeares, was right courteous and gentle to the people of God, & well accepted to the Senate. Neither was there any of all the Emperours before him, nor

The number of the poore found at Rome by the Church goodes;

Primates, Metropolitanes, Archbishops,

Lawfull to appeale to Rome;

Vestiments and holy vestments for the altiare,

Byshops banished in the tyme of Gallus;

Gallus and Volusianus Emperours slayne, Emelianus Emperour thre monethes, Valerianus and Gallienus hys sonne Emperour;

Persecution ceased for a tyme. The good beginning of Valerian.

Cyprian. Lib. 3. Epist. 6.

Lucius Byshop of Rome banished. An. 256.

The Epistle decretall of Lucius Bishop. The ordinaunces of Lucius.

The popons stile of the Church of Rome.

Dist. 11. Ministers. Ministers refrayned from their own viues. Eusebius and Damasus vary in time. Lucius Byshop of Rome, martyr. Stephanus Bishop of Rome, martyr.

The censure of the decretall Epistles and ordinaunces of Stephanus.

No Byshop ought to be accused, after he be expelled, before he be restored agayne.