

Ensch. in Chro.

Marcellus likewise was begged of Maxentius to renounce his bishoprick & religion, & to sacrifice with them to idols, which when he constantly refused, was beaten with cudgels, and so expelled the city. When he entering into y<sup>e</sup> house of Lucia a widow, assembled there the cōgregation, which when it came to the eares of Maxentius the tyrant, he turned the house of Lucia into a stable, and made Marcellus the keeper of the beasts, and so with the stinch thereof and miserable handling was put to death. Eusebius late byshop of Rome, as Euseb. in Chron. saith, 7. monethes; Marianus Scotus saith 8. monthes. Damasus affirmeth 6. yeares, Sabellius allegeth certaine authors that say, that he was slayne by Maximinianus: but correcteth that himselfe, affirming that Maximinianus died before him.

Authors dissent. Ex Sabel. Enc. ad. 7. Lib. 8.

Sabel. libid.

Miltiades by the testimony of Platina, and other that follow him sat 3. yeares, & 7. monethes, & suffred under Maximinianus. But that seemeth not to be true, as both Sabellius doth rightly note, affirming that the same cannot stand by the supputation of time: forasmuch as the saide Galerius Maximinus reigned but 2. yeares, and died before Miltiades. Also Eusebius manifestly expresseth the example of a letter of Constantine written to this Miltiades Byshop of Rome, plainly convicting that to be false, which Platina affirmeth.

A place of Platina confuted.

The order and proceeding described in judgement agaynt the Bishop of Rome.

In the booke collected of general counells among the decretall epistles, there is a long tractation about y<sup>e</sup> judgement and condemnation of Marcellinus: whereof the sayers & patrons of popery, in these our daies, take great hold to proue the supremacy of the pope to be aboue all generall counells, and that he ought not to be subiect to the condemnation of any person or persons, for that there is written: Nemo vnquam iudicauit Pontificem, nec Præsul sacerdotem suum, quoniam prima sedes non iudicabitur a quoquā. &c. Although this sentence of Miltiades seemeth apparently to be patched in, rather by some Heldibrandus, then by Miltiades: both for that it hangeth with little order of sense, vpon that which goeth before: & againe because that prima sedes here mentioned, was neuer ordained nor attributed to the sea of Rome before the counell of Nice, where the order and placing of byshops was first established. But to let this sentence passe, yet notwithstanding the circumstance & proceeding of this judgement, if it be rightly weyed, maketh very little to the purpose of these men. Neither is it true that the byshops of this counell of Sinuesse, did not condemne Marcellinus: for the wordes of the counell bee plaine. Subscriperunt igitur in eius damnationem & damnauerunt eum extra ciuitatem. That is: They subscribed therfore to his condemnation, and condemned him to be expelled out of the citie. Moreover by y<sup>e</sup> said counell were brought in, the 42. witnesses against Marcellinus. In the saide counell the verdit of the same witnesses was demanded and also receiued. Furthermore, Quirinus there, one of the Byshops openly protested, that he would not depart y<sup>e</sup> counell, before the malice of the byshops were reucaled: what doth at this declare, but that the byshop of Rome was called there, and did appeare before the judgement seat of the Counell, and there stood subiecte to their sentence & authoritie, by the which he was expelled out of the City? As for the wordes of the counell, whereupon our papistes stand to much, Non enim nostro, sed tuo ipsius iudicio cōdemnaberis, &c. Item: Tuo ore iudica causam tuā, &c. These words import not here the authority of the Roman bishop to be aboue the counell, neither do they declare what the counell could nor do, but what they would and wished rather to be done, that is, that he should rather acknowledge his crime before God & them, with a voluntary yielding of his hart, then that the confession of such an haimous fact should be extorted from him through their condemnation: for that they saw to be expedient for hys soules health. Otherwise their cōdemnation should serue him to final purpose. And so it came to passe. For he being vrged of the to condemne himselfe, so did: prostrating himselfe and weeping before them, whereupon immediatly they proceeded to the sentence against him, condemning & pronouncing him to be expelled the city. Now whether by this may be gathered, that y<sup>e</sup> Byshop of Rome ought not to be cited, accused, and condemned by any person or persons, let the indifferent reader iudge simply.

An obiection of the Papistes answered vnto.

The Byshop of Rome cyted vp and appeareth before the counell.

The Byshop of Rome condemned by the Counell.

The decretall Epistles and constitutions of these Byshops of Rome examined. The chief scope of the constitutions decretall, so magnific the

As touching y<sup>e</sup> decretall epistles, which be intituled vnder the name of these foresaide byshops: who so well aduerseth them, and with iudgement will examine the stile, the time, the argument the hanging together of the matter, & the constitutions in them contained (little seruing to anye purpose, and nothing seruing for those troublous dayes then present) may easily discern them: either in no part to be theirs, or much of the same to be clouted and patched by the doings of other, which liued in other times: speciallty

seeing al the constitutions in them for the most part tend to the setting vp and to exalt the sea of Rome aboue al other, Bishops and churches, and to reduce all caues & appeals to the said sea of Rome. So the epistle of Caius beginning with the commendation of the authoritie of his sea, endeth after the same tenor, willing and commanding all difficult questions in al prouinces whatsoeuer emerging, to be referred to the sea Apostolicall. Moreover, the greatest part of the said epistle from this place. Quicunque illi sunt ita obsecrati, &c. to the ende of this periode: Quoniam sicut ait, B. Apostolus Magnum est pietatis, &c. is conteyned in the epistle of Leo, vnto Leo the Emperour: & so rightly agreeth in al points with the stile of Leo, that euident it is the same to be borrowed out of Leo, out of the epistle of Caius, or to be patched into the epistle of Caius taken out of Leo.

Church of Rome. The Epistle of Caius. A great part of the Epistle of Caius, taken out of the Epistle of Leo, to Leo the Emperour.

Likewise the epistle of Marcellinus to get more authoritie with y<sup>e</sup> reader, is admixed with a great part of S. Pauls epistle to the ephesians, worde, for worde. And howe is it like that Marcellinus which died in the 20. yeare of Dioclesian coulde write of consubstantialitie of the diuine persons, when that controuersie and terme of Consubstantialitie, was not heard of in the Church, before Nicene counell, which was 23. yeares after him? But especially the two epistles of Marcellus bewray themselves, so that for the confuting therof needeth no other probation, more then onely the reading of the same. Such a glorious stile of ambition therein doth appeere, as it is ealie to be vnderstande, not to proceede either frō such an humble Martir, or to saunour any thing of the misery of such a time. His wordes of hys first epistle written to the brethren of Antioche, and alleaged in the popes decrees by Gratianus are these:

The Epistle of Marcellinus.

The epistles decretall of Marcellus.

24. 7. 1. Romanus Vos fratres.

We desire you brethren that ye doe not teach nor conceiue any other thing, but as yee haue receiued of the blessed Apostle S. Peter, and of other Apostles & fathers. For of him ye were first of all instructed. wherefore you must not forsake your owne father and followe others. For hee is the head of the whole Church to whom the Lord sayd: Thou art Peter and vpon this rocke I will build my church, &c. whose seate was first with you in Antioche: which afterward by the commaundement of the Lord was trāslated frō thence to Rome, of the which church of Rome I am this day placed (by the grace of god) to be the gouernour. Frō the which church of Rome, neither ought you to separate your selues, seeing to the same church all maner causes ecclesiasticall, being of any importance (Gods grace so disposing) are commended to be referred: by the same to be ordered regularly, from whence they tooke their first beginning, &c. And followeth consequently vpon the same. And if your Church of Antioche, which was once the 1. wil now yeld her selfe vnto the sea of Rome, ther is no other Church els, which will not subiecte it selfe to our domination: to whom all other Byshops, who so euer listeth, and as they must needs do (according to the decrees of the the Apostles and of their successors) ought to flee vnto, as to their head, and must appeale to the same, there to haue their redresse, and their protection from whence they tooke their first instruction and consecration, &c.

In what chapter or lease in all the Byble doth the Lord commaund the sea of Peter to be trāslated from Antioche to Rome.

The church of Rome lieth to the Church of Antioche to yeld vnto her.

Whether this be like matter to proceed from the spirit of Marcellus that blessed marty, in those to deatfull dayes, I say no more, but onely desire thee (gentle reader) to iudge. In hys second Epistle moreover, the sayd Marcellus, writing to Maxentius, the bloody tyrant, first reprobeth him for his crueltie, sharply admonishing him howe & what to do: to learne and seeke the true religion of God, to mayntayne hys Church, to honor and reuerence the Priestes of God, and specially exhorteth him to charitie, and that he would cease from persecution. &c. All this is possible, and like to be true: but now marke (good reader) what blanched stiffe here followed withall: as where hee alledgeth the statutes and sanctions of hys predecessors, declareth and discusseth that no byshop nor minister ought to be persecuted, or deprived of hys goodes. And if they be, then ought they to haue their possessions and places againe restored (by the law) before they were bound (by the law) to answer to their accusations layd in agaynt the. And so after that, in conuenient tyme, to be called to a counell. The which counell notwithstanding, without the authoritie of the holy sea, cannot proceede regularly (albeit it remaine in hys potuer to ascribe certayne Byshops together.) Neither can he regularly condemne any Byshop, appealing to this hys Apostolicall sea, before the sentence definite do proceede from the foresayd sea, &c. And it followeth after: and therefore (sayth he) let no Byshop of what crime soeuer he be attached, come to hys accusation or be heard, but in hys owne ordinary Synode at hys conuenient tyme: the regular and Apostolicall authoritie being ioynd withall. Moreover in the sayd Epistle writing to Maxentius, hee decreeth that no lay men, or any suspected Byshop, ought to accuse Prelates of the Church: so that if they

The second Epistle of Marcellus written to Maxentius.

The Epistle of Marcellus to Maxentius blanched.