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D. M. ROGERS

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NICHOLAS SANDER
A Treatise of the Images of Christ
1567

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A T R E A T I S E
Of the Images of Christ, and
of his Saints: and that it is vnlawfull
to breake them, and lausful to honour them.

5

With a Confutation of such false doctrine
as M. Jewel hath vttered in his Replie,
concerning that matter.

Made by *Nicolas Sander*, Doctour
of Diuinitie.



Ecclesiastici. 45.

Τὸ μνημόσυνον (τῶ ἀγαπημένῳ ὑπὸ Θεοῦ)
ἐν ὕλοισι.

Memoria dilecti Deo, in benedictionibus est.

☞ The Remembraunce or the Memorial of the
beloued of God, is blessed. That is to say, any
thing which maketh vs remember him that is
beloued of God, is worthy of praise and of honoꝝ.

LOVANII,
Apud Ioannem Foulerum,
1567.

THE
P R E F A C E
C O N T E I N I N G A

*Brief Declaration, vvhich is
the true Church of
Christ.*



Wrote of the hon-
nouring of holy I-
mages, not because
I lacked a better
Argumēt to Write
of, but because the
tyme prouoked me so to doe, and
it was also a truthe, which ought
not to be neglected in any matter,
be it neuer so smal. Yea the smaller
the matter is, the more honor is don
to God, if his truth euen in that be-
half be iustly defended.

But when I had ended the
work, consydering that although I
shoud perswade the Reader, that

The Preface concerning

honour is due to the Images of Christ and of his Saints, yet I could not gaine any great thing thereby, except I might wholly recouer to the Catholike Church some of thē, who by ignorance had wandered out of the right way: I thought it good to make a general Preface to this particular Treatise, to thend I might moue my COUNTRYMEN (not only in this point of honouring holy Images, but much rather in all the reast) to returne again to the Church, wherein they and their Fathers had ben baptized, instructed, brought vp, and nourished.

I will therefore brefely repete certain knowne truthes, whereby a man (not wilfull nor stubborn) may generally insoorm himself, where he may be surest to find the true Church of Christ, which is the pillour and sure stay of truth.

2. Timot. 3
1.

• Christ hath alwaies had, and for euer

which is the true Church.

euer shall haue a cumpaine of men
who beleue in him, and professe
their faith by outward Sacraments:
Within the which . cumpany (as it
were within the Ark of Noe) all
must be, who wilbe saued frō euerz
lasting damnation.

This cumpaine (being named
commonly the Church) is that vnto
Christ, which a great Kingdom or
a great common weale is vnto an
other Prince. And therefore the
Church is called the Citie of God,
and the kingdō of heauē, wherein
Christ shall reigne for euer.

As the founder and King of
this heavenly Kingdō is a *mountain*
which filleth the whole earth, and
passeth all other Kings in wisdom,
power, and might: So his *common*
weale and Kingdom is spread more
amply, and gouerned more prud
dently, thē any Kingdō or Empire
euer was. In so much that *al Natiōs,*

Ephes. 1.

Math. 16.

Actor. 2.

Gen. 6.

1. Pet. 3.

2.

Math. 5.

Apoc. 21.

Math. 13.

Daniel. 7.

Luc. 1.

3.

Daniel. 7.

Psal. 2.

The Preface concerning,

yea the very ends of the world are the inheritance of Christ, and his own possession, whom he governeth in a rod of iron, that is to saie, by a strong power, which shal not faile, nor be wasted at any tyme.

Math. 16,

4.

To saie, that this Church or Kingdom of Christ did lie priuie, or was hidden any one hower (after that he had planted it in all Countreies by his Apostles) it is to make Christes Kingdom more obscure, then euer the Synagoge of the Iewes was, or then euer the Monarchies of the Assyrrians, of the Persians, of the Grecians, or of the Romans were. Euery of the which (whiles it dured) could be easely pointed vnto, and was knowen through manie Nations of the world.

No great
kingdom
did euer
lpe priuie.

And yet Christes Church is described to passe and to excell all other Kingdoms in brightnes, in glorie, and fame. For as Isaie, and

Mi

which is the true Church.

Micheas sayeth, *it is the house of God, which is built vpon a hill, the which hill standeth in the top of hills.* And Christ himself saith, *A City built vpon a hill, can not be hidden.* And whereas vnder the Iewes, the Church seemeth to haue ben forsaken and desolate (in respect of the glorie of Christes Church, albeit otherwise, it neuer lacked the visible Ministerie of Patriarches, Prophets or Priestes) yet now God saith to his own Christian Church, *ponam te in superbiam seculorum, gaudium in generationem & generationem.* I wil make thee the glory of all ages, and the ioy of all generations. And again: *Their sede shalbe knowen among the Gentils, and their generatiō in the midst of peoples.* All they that see them, shal know them. Because they are the sede which God hath blessed.

The chiefe meane whereby the Church (though Christ be not vis

The Preface concerning,

-
Joan. 1. sible present therein) is yet so
cleerely sene , and so gloriouse in
the sight of mē, cometh hereof, be-
Math. 5. cause Christ being himself the *true*
light of the world, communicated
some of his brightnes to his Aposts
les, to whom he saied, *ye are the light*
of the world, a Citie built vpon a hil can
not be hidden, neither do men light a
candle, and putte it vnder a bussel, but
vpon the candlestick, to thend it maie
geue light to all them who are in the
house.

6.

Ephes. 4. As when the Apostles died,
the Church of Christ died not, so
Bisshops and Pastours did succede
in their place: whose Churches are
as it were the *Candelsticks*, and the
Bisshops or Pastours theselues are
the *Light* which is sette vpon the
candlestick. For that the churches
Apocal. 1. be as it were candelsticks, the An-
gel expoundeth it in the Apocaz
lips, saing: *Candelabra septem (qua*
vidisti)

which is the true Church,

vidisti) *septem Ecclesie sunt*. The seven candelstickes (which thou sawest) are the seven Churches.

And (as Daniel declareth) *those that instruct the multitude to righteousness, are like the brightnes of the Firmamēt, and as it were starres which shine for euer.* *Daniel. 12*

Therefore the great *Light* and *glozry* of Gods Church cometh chiefly by the meanes of the Bishops, and Pastours thereof. And by their knowē gouernmēt and cōsent (which is vttered specially in the cōmon practise of al faithful people) and next thereūto in General or Prouincial Councils, al the auncient writers of the Ecclesiastical History, haue described and set before our eyes the state of the Church , as it may appere in Eusebius, Sulpitius, Paulus *Lib. 3. c. 4.*
Orosius, Socrates, Theodoretus, *11. 13. 14.*
Sozomenus, Victor, Euagrius, and *15. c. 6.*
that not without a cause.

For

The Preface concerning,

For as the head is the most notable part of the body, and as we know the whole man by his face: so it was euer knowen where that companie was, which professed the true faith in Christ, by the Bishops and Pastours thereof. In so much that, yf any one Bishop or gouernour were heretical, or did depart from the vnitie of other bishops and Pastours, it was knowen that such a companie as folowed him, and cleaued to him in that doctrine, was also heretical and schismatical. So were all the Gothes made Arrians, because Arrian Bishops and Pastours were sent by Valens an heretical Emperour to baptize them.

*Paul. Dia.
in vita
Valentis.*

8.

And seing the Church of Christ ceased not at the end of *the first five or six hundred yeres*, yea seing it was then spread into moe Coutries, and the faith more generally and freely

pro

which is the true Church,

professed then before: no reason can beare, that either *the glorie of Christes Kingdom* should then be darkened, or that the Bishops and Pastours should then cease to shine, or to geue light out of their Candlestiks and Churches.

For (as S. Paule witnesseth) there must be *Pastours and Doctours* in the Church, vntil we all meete with Christ, which shall be at his second coming. And Christ said to his Apostles: *I am with you all daies vntil the words end.* The Bishops therefore who succede the Apostles, continued still. And therefore by them the Church of God is still glorious, and still most easely knowen. Ephes. 4.
Math. 28.

And surely as the Histories of such Writers as I named before, describe vnto vs the state of the Church within the *first five hundred yeres*, alwaies naming the chief Bishops, and Pastours, and Councils kept

The Preface concerning,

kept in euery Countrie and Pro-
uince: euen so Gregorius Turo-
nenfis for his time, Gildas, Paulus
Diacon^o, Beda, Ado Viennēfis, Ni-
cephorus, Marianus Scotus, Zonas-
ras, Martinus, Antoninus, Nicetas,
Regino, Sigebertus, Sabellicus,
Cedren^o, Platina, and diuerse other
Greke and Latin Writers goe for-
ward in describing the Ecclesiastis-
cal historie, alwaies naming vnto
vs both the Emperors, & Bishops,
and General Councils of that age,
whereof they speake.

9. Now to say that the Church of
Christ was knowen al the first fve
or six hūdred yerres by the Bishops
and Pastours thereof agreing toges-
ther in one faith, and yet to say, that
afterward it was not knowen: I
marueile what sufficient ground it
can haue, sauing that those who are
determined to erect a new Church,
must needes deny the former vi-
sible

the writ-
ters of hi-
stories in
these last
thousand
yeres.

Note.

which is the due Church.

visible succession of the Church, least
if it be credited, all their labour be
lost.

But I speake to them who, being
not altogether sette vpon self will,
are content to heare euident reason
grounded vpon Gods word, and vpon
the authoritie of all ages and Writers.

I say that as Eusebius and the Tri-
partite Historie painteth out to vs
the true Church of the first five
hundred yeres, by shewing vs the
Bisshops who ruled the faithfull
people in Rome, in Antioche, in
Alexandria, in Ephesus, in Ieru-
salem, and in such like places:
euen so the Writers of the Eccle-
siasticall Historie afterward, do
name to vs the Bisshops either of
the same, or of such like Churches
and Cities.

And as in the old time thei were
known to be hereticks who de-
parted from the known company

10.
The church
of the
last 900.
yeres is
compared
with that
of the first
600. yea-
res.

Au. ep. 105

The Preface concerning,

of Bifshops and Pastours agreing in one faith:so euen still they are knowen to be schismatickes and heretikes,who in our time forsake the Bifshops and Pastours, which agree together in one faith.

Practise.

Councils

And as in the old time the agrement of Bifshops and Pastours in one faith was best knowen by the common practise of their churches,in saying Masse,or in administering the Sacraments,and by General Councils:euen so it is still knowen by those meanes, what Bifshops kepe the vnitie of the Catholik faith:As cōtrariwise he that refuseth the common practise of other Churches, as for example, to haue Masse in his Church, which all other Bifshops haue, or he that refuseth to acknowledge the Laterane or the Tridentine Councell, which al other Bifshops doe acknowledge,he is thereby knowen to be

which is the due Church.

be schismatical.

Where many Countries, tongues, ^{11.}
Rulers and Teachers are in one
body, and as it were many Capi-
taines in one great Armie of men,
(as there are in the church of Christ)
there, if order be not exactly kept, ^{Order.}
great and horrible confusion must
needes follow. The conseruatiō of
order, is to haue a knowen Iudge, ^{Deut. 17}
whose finall sentence in al contro-
uerfies all men may both heare and
obey. Seing therefore the Church
of Christ, which is in the earth, is ^{Cent. 6}
like an army of men well sette in aray,
there is no dout, but it must haue a
chefe Capitain in earth also.

Such an one Saint Peter was, to ^{12.}
whome Christ before his ascension
cōmended his shepe and lambs to ^{Pascere}
be fed and ruled of him *more then of* ^{is to fede}
any other: euen as he loued *more then* ^{and to}
the other, accordingly as Christes ^{rule.}
words do signifie. For when he had ^{Ioan. 21.}
asked

The Preface concerning,

Plus his.
Chryso.in
Joan. Ho=
mil. 87.
asked of S. Peter alone whether he
loued Christ *Plus his, more then the.*
other Apostles, he said also to him a
lone, *fede my shepe. fede my lambs.*
As who should saie, because thou
louest more then other, fede more
then other.

13. This Gouverment of the faiths
ful being by Christ cōmitted *to one*
about all other, must alwaies contin
ue in one power *about all other.*

One flock
in earth.
For who may be so bold, as to alter
the order once apointed by Christ:
One shep=
herd in
earth.
Therefore as one flock of sheepe
continueth stil, not in dede the
same in number, which was com
mitted to Saint Peter, but an other
of the same kind: euen so must the
Shepherd in earth cōtinue stil one,
though not the self same which was
the first chiefe shepherd, yet such an
other as he was: that is to say, one
mortal mā must still feede Christes
shepe *about all other.*

which is the true Church.

Farthermore, whereas *every particular company* or flock of shepe hath euer had one, and *only one particular shepheard* in-earth ouer it: whereas euery Parish hath one Pastour and Rectour, euery Diocese one Bishop, euery Prouince one Primate or Archebishop: how could it be otherwise, but that the whole militant company of christians being one particulare flocke or bodie, should also haue one particular Governour ouer it in-earth? For it is also a particular flock; both because it is limited within certaine bounds of place (as within the earth) and within certein bounds of time (as whiles it liueth here) and also within certein bounds of nature, because all the militant Church is of mortal condition, and subiect to change, and *walketh by hope, and not yet in vision* or clere sight of the Godhead. *So that the company of*

A particular flock
A particular head.

The militant church is particular and one.

2. Cor. 13

The Preface concerning,

Christians for the tyme in the earth is not the vniuersal Church, but it is only a small parte thereof, and yet is one certaine part. And the greater parte it is, the more nede it hath of one particular gouernour.

15.

For Christ being alone the vniuersal Shepheard, and properly the gouernour of the Church, suffereth no maner of flock, which is by any particular meanes *one flock*, to lack in that behalf one particular Gouernour vnder him self. Seing then the cumpanie of Christians in the earth is not the whole Church, nor yet in glory with the vniuersal head Iesus Christ: it needeth one proportionable head according to his condition and state in this world, much more thē any Parish needeth one Parish priest, or one Diocese needeth one Bishop. Cōsequētly thereūto, it is to be cōfessed, that one head was to be set and to be continued ouer
the

which is the true Church.

the whole militant Church.

For as much as S. Peter was the
first Shepheard on the earth made
by Christ himself; and he that shall
be our chese shepheard from tyme
to tyme after him, must be like S.
Peter (as one that executeth the
same office which he did) it is reason
that he depend wholly of S. Peter,
and succede hī in his office. By this
reason al other Bisshops are exclus
ded frō this office of beig the chief
shepheard, who haue no special af
finity with the successiō of S. Peter.

Now seing S. Peter sate first at
Antioche, and afterward trāsferred
his seate vnto Rome, the Successiō
in his chiefe supremacie could not
be in Antioche, because then he
himself had lost it by his owne life
time. But if he were himself chese
shepheard in earth whiles he liued,
that only bisshop might succede in
his chese office, who after his death
should

16.

Ioan. 21.

17.

Hieron. lib.
Catalo.

The Preface concerning,

should succede in his last chaire.

18.

Ige Appus
ib. 3. c. 2.
Euse. lib. 2.
4p. 15.

It is well knowen, that S. Peter died in Rome. And thence he wrote his Epistle, calling the Citie of Rome *Babylon*, as the lerned Fathers doe witnesse. Therefore the Bisshop of Rome is certainly he that succedeth in the office of Saint Peter, and is for the time head and chiefe Shepheard ouer the whole militant Church.

19

Rome.

And surely among al Countries, al Bisshops, Pastors, Churches, Cities, and faithfull people that euer haue ben sith Christes time, none was so notable as the Bisshop, Citie, Church, and people of Rome. Neither any other place was so conuenient for the Head of Christes Church to be settled in. I will not here enter into that great depe sea of discussing the whole Argumēt of the supremacy of the pope, which is already wel hādled by D. Harding
by

which is the true Church.

by M. Dorman, by M. Rastel, and
last of all by M. Stapleton in his re- In the
fourth ar-
ticle
turn of vntruthes. I seeke at this
time to flee great cōtrouersies, and
therefore will content my self with
a most simple narration of truthes
most euident, and for the greatest
part confessed by our aduersaries.

First, no Countrie was euer 20
more notable then Italie, as the Italie.
which is by nature so sette, that it is
most fit to gouern, and for al other
commodities it is accompted the
Garden of the world.

In Italie no Citie was euer so 21.
notable sith Christs birth, as Rome: The City
of Rome.
because there was the seate & head
of the greatest & *strōgest* Empire that Dan. 2.
euer was, and thence the Gospel
might be spread most speedily.
Therefore the Bisshop of Rome
hath the most notable Chaire and
Church where to sitte, and the most
notable Cādēsticke whēce to geue
* * iij his

The Preface, concerning,

his light, that any Bishop euer had.

22

The Apo-
stles of
Rome.
Matth. 10.

No Apostle was more glorious,
thē S. Peter, as who was first or chief
of the Apostles. Therefore the bish-
shop of Rome hath the most nota-
ble Predecessour or founder of his
chaire, that euer any Bishop had.

23.

Gal. 2.

Note.

What shal we say, that the Church
of Rome was also founded by S.
Paules preaching, who was the *A-*
*p**ostle of the Gētils*? So that the whole
preeminence, both of the *Jewes*,
and of the *Gentils*, is by *Saint Pe-*
ter and *Saint Paule* bequeathed, as
it were, and least vnto that one
chaire of the See of Rome.

24.

Holy po-
per of Ro-
me.

There was neuer no one See
honoured with so manie Martyrs
and knowen Confessours, as the
See of Rome. Which beside many
thowfands of other Martyrs, hath
had aboue thirty of the first bishops
who suffered death for Christs sake
and as many more haue bē for their

versue

which is the true Church.

vertue and holines canonized, and
cōmonly taken for Saints through
the whole Church.

No faithfull people of any other
Citie had euer so notable a witnessse
geuen to the frō Gods Prophets or
Apostles, as the Church of Rome.
For Saine Paule the Apostle of
Christ said to the Romans, *Your*
faith is preached in the whole world,
And as S. Cyprian noteth, the A-
postle spake it prophetically, that is
to say, not only respecting their
present faith which they had when
S. Paule wrote vnto them, but also
the cōstant faith which they should
haue afterward.

In somuch that S. Hierō proueth
the faith of the Romāns which S. Paule
praised to haue remained euē til his
daies, because none other people did
so deuourly visite the Sepulchres of the
Martyrs. The which deuotiō remas
nig stil in Rome til these our daies,

25.

The faithfull people of Rome.

Rom. 2.

Cyp. ep. 1.
ad Cornel.

26.

In proe-
miolib. 2.
Commen-
tar. ad Ga-
lat.

The Preface, concerning,

I heweth both the same faith to be still in the Romans, which was in S. Hieroms tyme: and also the Protestants of our time, who account it rather infidelitie then faith to visite the Martyrs Tumbs, to be of a contrarie opinion to the old Romans, and therefore not to be members of the true Church of Christ, nor to haue that faith of the Romans which S. Paule foresaw and praised.

27. Thus the Church & cōpanie of christiās which now liue vnder the obedience of the Bissop of Rome, (as vnder their chief Shepheard in earth) haue both one visible chiefe shepheard (which thing the scattered Protestāts lacke) and him placed in the chiefe Citie of the world, and his howse builded vpon the Chaire of the two chiefe Apostles, with a most notable company of Predecessours before him, and of faith

which is the true Church.

faithfull Christians about him. The which our chiefe Shepheard may not yet iustly be called *the vniuersal* Shepheard, because he is neither Bilshop alone as though nomā els were a bis hop, nor his flock is vnis uersall: for neither any of these are vnder him who were dead before his election (who soeuer be chiefe Shepheard for the tyme) nor those who are born after his death.

*the Pope
is not vni
uersal pro
perly.*

28

Therefore the Bilshop of Rome inspired allwaies with the holy goost (concerning matters which touched the publishing of the Catholike faith) refused euermore *the proud and prophane title of vniuersal Bilshop*, as the which only belongeth to Christ himself. But yet *the six hundred and thirtie Bilshops* gathered together out of all the world *in the Chalcedon Council*, which was one, and that the greatest of the first *seuer General Councils*, offered the

Leo, Pelagius, Gregorius, Bonifacius.

*Gregor. li.
4. epi. 33.*

said

The Preface, concerning,

said title to Pope Leo, not in that sense as Christ alone hath it, but only in that sense as it might be well meār, that accordig to this whole flock, which is in earth, he was in dede the bishop oueral, and chief shepherd. But, the Popes of Rome wold neuer take the said title, least though it were offered by the Fathers in a good sense, it might be flanderous to them afterward, and a cause of error in Religion.

The pope is vniuersal in this sense.

169

29

Yea contrariwise in stede of that proude Style of vniuersal Bishop, the Pope toke that humble name, to call him self the *Seruant of the Seruants of God*. And so by humblyng him self, he is in dede the more exalted.

Luce. 14.

30

Whereas there were foure Patriarches at the beginning: the Pope of Rome was not only euermore the chiefe Patriarch, but also two other Patriarchs were preferred to that honour in respect of the affinitie

which is the true Church.

nitie which they had with Saint Peter, who is the Founder of the Roman Church. For (as Saint Gregorie recordeth) the Bishop of Alexandria had therefore the second honour after the Bishop of Rome, because S. Mark the Euangelist, who was the first Bishop of Alexandria, had ben the hearer of Saint Peter, according to whose preaching he wrote his Gospel. The Bishop of Antioche had the third Patriarchal seat, because S. Peter had gouerned there vij. yeres. Now S. James the Bishop of Ierusalem (who had the fourth place of honour) was also ordeined Bishop by S. Peter and by two other Apostles, S. James and S. Ihon.

Li 6. epl.
37.

Euse. lib.
2. c. 15.

Euseb. lib.
2. c. 11.

Was not this a marueilouse honour don to S. Peter, that for his sake three Patriarchal seats should be instituted. And when those other Seats beganne to be stained with

The Preface, concerning,

Paulus
Diaconus
in Rhoda.

with heresie, and consequently to be oppressed of infidels, the successours of S. Peter instituted other Patriarchal Seats in the west part of the world, as at Aquileia, and Venice.

31.

Neither was there ever any Bishop or Church so much esteemed, for the maintening of the true faith of Christ, as that See of Rome.

a. Li. 1. c. 3
b. De prescript. heret.
c. li. 1. 2. de schismate.
d. In ep. ad Damasum.
e. In ep. 106
f. Victor de pers. Vād.
g. In epist. ad Leonē.

To that See a Ireneus pointed, as to a Witnesse of the true faith against the Valentinians. To that b Tertullian, against all heresies. To that c Optat^o, against the Donatists. To that S. d Hierom against all the heresies of the east. To that S. e Augustine against the Pelagians. To that f Eugenius against the Vādals, which were Arrians. To that g Theodoretus against the Eutyrians, and all other heresies.

32.

Whereas other Cities chose commonly Bishops of their own tongue

which is the true Church.

tonge and Country to gouern the:
As Rome hath had cure ouer al, so
none other Church hath had Bif
shops in it of so diuerse nations.
Rome alone besyde Romans and
Latines, had in it Bif hops borne in
Galilee, in Ierusalem, in Bethleem,
in Syria, in Antioche, in Cappadoz
cia, in Thracia, in Creta, in Sicilia,
in Sardinia, in Campania, in Tuscia
in Aquileia, in Pifa, in Genua, in
Bononie, in Millan, in Parma, in
Rauenna, in Athens, in Nicopolis,
in Dalmatia, in Saxonie, in Bauaria,
in Holand, in Gasconie, in Lorain,
in Alfatia, in Sauoy, in Burgundie,
in Remes, in Tolose, in Mastrick, in
England, in Spaine, in Afrike.

The same See for the defense
of the Catholike faith, hath vsed the
authoritie of a chiefe Iudge not only
ouer his own Diocese or Prouince,
but also ouer whatsoever part of
the whole Church of Christ. So

Victor

The Preface concerning,

Perscius
li. 5. c. 24.

Victor the pope excommunicated the Bishops of Asia, (though they were in an other Prouince) because they refused to kepe Easter at the same time as the other Catholikes did. And although diuers Bishops, and among other Saint Ireneus, wished hī not to deale so seuerely with them, who kept the custome which they had receaued of their Forefathers, yet none of them all denied, but that he had authoritie to doe so. Yea the very intreating with the Pope not to doe it, was a plain confession, that he had authoritie to doe it. For there the sentence is freely neglected, where authoritie lacketh in the iudge. S. Cyprian, also desireth pope Stephanus to depose *Marcianus the Bishop of Arles* in Fraunce, and to cause an other to be chosen in his place, and pope Felix deposed *Aractus* the Patriarch of Constantinople being an *Eutis*

Cyp. lib. 1.
ep. 13.

In ep. Felicis ad Actianum.

which is the true Church.

Eutichian.

Moreouer diuerse heretiks haue
ben cōstrained vpo their amēdmēt
to geue vnto the pope their scrow
les of penance, as we read: Pyrrhus
the archbifshop of Constantinople
to haue don. And also Vrsicius and
Valens, with many others.

34
Ado in
Chron.
Niciph^{us}
the lib. 9.
cap. 27.

The Patriarchs themselves were
commaunded to geue an accompt
of their doings in Ecclesiasticall
matters to the Bisshop of Rome, as
it appeareth by the letters of Pope
Leo to Flavianus the Patriarch cō
cerning Eutiches. And to Theos
dofius the Emperour concerning
that Anatoli^{us} the Patriarch should
confesse his faith before he were
ordeined.

35.

Ep. 8. of 9.
of 11.

The Bisshops of all Nations
(yea though they were Patriarchs)
appealed to the Pope of Rome, as
by whom they might obtēin iustice
agaīst the wrōgs offered to thē by
the

36

The Preface concerning,

the inferiour iudges of particular Prouinces: and that is witnessed in the auncient Council of ^a Sardike. So Athanasi^o appealed to the pope of Rome as ^b Liberat^o hath writē. We read also in the Ecclesiastical histories that Athanasi^o being first cited to ^c Rome, afterward returned to his own Church with the letters of Pope ^d Iulius, and by the authoritie of thē recovered his bishoprick: ^e S. Chrysoſtō also appealed to Pope Innocentius, ^f Flausanus and ^g Theodoretus to Pope Leo, ^h Ioannes Talaída Bishop of Alexandria to Simplicius, ⁱ Briccius the Successor of S. Martin to the Pope that then was, as Gregorius Turonensis doth witness.

37

And many of the said Bishops being condemned by Provincial Councils, were by the Pope alone restored to their Bishopricks again. And how could that haue bē done

*d. Cap. 7.
b In breui.
ca. 18.
c. Tripar.
lib. 3. c. 19
d. ex lib. 4
e. 19. et 30
e. in epist.
ad Innoc.
f. In breui.
liberati c
12.
g. In epist.
ad Leonē.
b. In breui.
ca. 18.*

i. Li. 2. c. 11.

*Gelas. epi.
ad Faust. 4,
et sequēt.*

which is the true Church.

dō, except the pope had bē cōfessed
to haue ben aboue the Prouincial
Coūcels euen of the East Churchē.

What an excefsiue prerogatiue
of honour was this, that the Pa-
triarch of Alexandria being of all
mē next in dignitie to the Bisshop
of Rome, yet was content to be his
Lieutenant in the third Generall
Councell: What king did euer that
honor to an other king, to become
his Lieutenāt, except he were one
way or other subiect, vnto him?
And least any man should say it
came of pusillanimitie, or of the
lacke of knowledge in the Patri-
arche that was Lieutenant for the
Pope, let hī know, that it was S. Cy-
rillus, a mā of notable courage, wit,
lernīg and vertue: who yet thought
it more honour to be presidēt of the
whole Coūcel for Pope Celestinus,
then to be vnder his Legate, if an
other had taken that office.

380

1. Tom. Cō-
cil. Eūagr;
lib. 1. c. 2

That

The Preface concerning,

39.

Can. 7.

That See had his Legats both ordinarie, and extraordinarie (whē occasion required) throughout all Christendom. So might he send e' *latere suo Presbyterum* a Priest from his own syde, into any Prouince as the Councell of Sadicke witnesseth.

Leo ep. 82.

Lib. 4. ep. 52. *et* ep. 7

Ado in Chron.

In ep. Bonifacij ad Eulalium.

So the Bishop of Theſſalonica was an ordinary legat for the pope of Rome in Grece, as it may appere by the epistles of Leo. The Bishop of Arles was the same thing for the pope in Fraunce, as in S. Gregorie it is witnessed. So was the Bishop of Iustiniana the first legate for the pope. So was S. Gregorie Legat for the pope at Constantinople. To be short, the pope had his Vicegerēts in other Couñtries, either Patriarchs or Bishops. And besyde them he had Apocryfaries and Responsales, who certified him alwaies of the state of euery quarter and Prouince

which is the true Church.

uince.

The Pope by his authoritie trāsferred Bisshops of other Countries from one Dioceſe to an other. As for example, he commaunded *Perigenes* to be ſette in the Bisshops throne at *Corinth*. And Saint Gregory commaunded *Martinus* a Bisshop, to take the charge of the Bisshoprike of *Sagon*.

40.

Tripart. li.
12. cap. 80.

li. 1. ep. 77

The consent of none other See was so necessarily required to all General Councils. For there was neuer no one lauful General Couñcel yet kept in the East, or West, whereunto the Bisshop of Romes coming or sending was not necessarie. In so much that where his authoritie lacked, were the assemble of Bisshops neuer so great, (as at *Antioche* in the East, and at *Ariminum* in the West) it was rather accompted a conspiracy, then a lauful Council.

41.

Histor. tri.
part. li. 4.
cap. 9.

Gregor. li.
7. ep. 66.

*** ij

And

The Preface concerning,

42.

And as for *Provinciall Councils*, either his Legat was present in the, or els they sent to the Pope to haue the *Authoritie of the Apostolike See* given to their Decrees: as it may be sene in the Epistles of the two Councils holden against Pelagius, in the works of S. Augustine.

Augustin.
epist. 90. et
91.

There was neuer no See after the Apostles tyme, which by his Legats and preachers conuerted so many nations to the faith of Christ. In so much that euē within these last thousand yeres (wherein the Protestants accōpt the Pope of Rome to haue ben the forerunner of Antichrist) he conuerted England by S. Augustine, Saxonie, by Bonifacius, Morauia by Cyrillus, Frisia by Wilibrodus, Bohemia by Adalbertus, Prussia by the Knights of the order, whom the Pope instituted for the cōquering of Infidels in the north partes, and by that occasion

Ado i Crō.
Rhegino.
Sigebert⁹
Aeneas
Iulius.

Liuos

which is the true Church.

Lithonia also and Lituania was converted to the faith. And is he the forerunner of Antichrist, who procureth Christes faith to be spread as large as may be: *Euery Kingdom di-* Matth. 129
uided against it self must needs be brought to naught. If the forerunner of Antichrist doe sette forward Christes Gospel, Antichrist is against himselfe.

At this day the See of Rome conuerteth Infidels in the new found lands by the Ministerie of the Franciscans, and of the Societie of Iesus. 44.
In epistol. Iudicis. De rebus gestis Romæ m 1566.
Yea this present yere Pius quintus the Pope converted Elias a Iew with certain of his house, as wel by his own conference and talke, as by the good example of his life.

None other See dured and flourish'd so long. For the Cities of all the other Patriarches, and the Bishops belonging to them are oppressed with Infidels. 45.

*** in

succ

The Preface concerning,

succession is either none, or inglorious, and rather like to the bondage of the Jewes, then to the glory of Christes Church, wherof *Isaias* prophecied.

Isai. 60.

46.

There was neuer no Bisshop or Patriarch so honoured of Princes, kings, and Emperours: who haue ordinarily taken the Bisshop of Rome for a Iudge in their causes, and at his motion haue made both warres against the Turckes or Saracens, and peace betwene them selues.

*Sigebertus
An. 1096.
Eccet.*

47.

Did not the Frenchemen depose *Childericus* their king, and sette *Pipinus* in his place by the Oracle and answer of Pope *Zacharias*?

*Ado in
Chron. an.
D. 740.*

48.

Did not Pope *Leo* the third transferre the Empire it selfe into the West?

*Ado in
Chron.*

49.

Gaue not *Gregorius* quintus a perpetual order for the electiō of the

which is the true Church,

of the Emperour? Surely he that readeth that notable epistle, which pope Nicolas the first wrote vnto Michael the Emperour of Constantinople, may iustly feare, least that which he there told, concerning the Emperours of the East, will chance also to them of the West, yf at any tyme they shew such vnnatural affection toward the Pope, as the others of the East vsed to doe.

No other See or bishoprick hath ben so generally (as the See of Rome) ioyned in all Chronicles from the beginning of Christes Church to the end, with Emperours and kings, for the keeping of the accompt of yeres and ages, and for the knowledge of the Ecclesiastical historie. In so much that yf an heretike write a chronicle, he yet of necessitie kepeth the number and the succession of

*Platina in
vita Greg
gor. 5.
Tom. 2.
concil.*

50.
*Eusebius.
Hieronymus, Pros
per, Ado
Marianus
Regino.
Sigebertu*

*Palmeriu:
Carion.
Pantaleo
Bale.*

The Preface concerning

the popes of Rome: as without the which no certētie of the storie cā be sufficiently vnderstanded: because none other See hath ben so famouse, and so in the sight of all men, accordingly as Christ saied, **Luc. 8.** that, *noman lighteth a candel and couereth it with a tub: or putteth it vnder the bed, but he putteth it vpon the Candelstick to thend those who come in (to the house) may see the light.* For as S. Peter was the chiefe light of the world vnder Christ, so his successiō is a light set vp in Rome to the Jewes, Turks, or any other infidels who wil come into the church, may see the light, and so may be illumined, that is to say, baptized, and made a Christian.

91. There was neuer no See more vehemently persecuted, not only by Tyrans *the first three hundred yeres;* but afterward by heretiks, and that of all kinds: for from Simon Magus **gestippus** **136. 2.** who

which is the true Church,

who resisted S. Peter all hereticks
for euer agreed to resist that See.

It hath ben also persecuted by
the faction of Christian Princes,
and Emperours, by the Citizens of
Rome, by the very Cardinals, by
the euillite of the popes theselues,
yea by the schism and factiō of ma-
ny Popes at once. So that all synnes,
yea hel gates haue assaulted this see
of Rome, & yet they preuaile not:
because *it is the rock planted by Christ.*

52.
*Platina in
vita Greg
207. 7. &
Nicol. 1.*

Matth. 16.

All the Coutries that euer forsake
the obedience of the Bilshop of
Rome were shortly after possessed
of infidels, as the Africās, the Asiās,
the Grecians. None of al the which
was oppressed by the Vandais, Sas-
racenes or Turks, before that it had
(by open profession of heresie) dis-
sented frō that faith, which the See
of Rome alwaies maintained safe, in
so much that the prophecic of Isaias
concerning the Church of Christ,
semeth

53.
*In epi. Bas
nisa. ad Em
lulum &
Nicol. 1. ad
N. israhel.*

The Preface concerning,

Iſai. 60. ſemeth to be fulfilled in the Shep-
heard thereof. *The Nation and
Kingdom which ſhall not obey thee,
ſhal periſhe.*

54

Diſtinct. 15

Who did euer with ſuch cre-
dit determine, what holy bookes
ought to be Authentike and of ſul
authoritie in the Church of God, as
Gelafius the Pope in a Council of
three ſcore and ten Biſhops?

55.

Euſeb. lib.

4. cap. 23.

The Biſhop of Rome hath
alwaies vſed to communicate euen
his temporal goodes ſo liberally to
al kind of men afflicted beyond the
ſea, or in ſtraunge Countries, that
it may well appere to be the prou-
idence of God, that he ſhould beare
a motherly hart vnto al Nations.

Ado in

Chron.

An. D. 500.

Pope Symmachus gaue mony and
cloth to the Catholiks who were
oppreſſed by the Vandals in Afrik
and in Sardinia. Likewise an other

Idem. An.

D. 700.

Pope named Ioannes, redemed of
the Lūbards the ſoules which they
had

which is the true Church,

had taken prisoners at Beneuentum. In our age the Assyrians, the Germans, the Scots, the English or Irishmē, the Gothes or Danes, who in their bannishment haue desired succour of the Pope, neuer lacked it according to their degree and his abilitie.

*Surius in
Histor. nou
stri tēpor.*

In so much that whereas the olde pensions be denied in these Countries to the Pope, he yet of his liberallitie geueth these Countriemen new pensions. If that be to render good for euill, and to

Math. 5.

blesse them who curse him, then the Pope is more like a Disciple of Christ, then those who so miserably raile at him, by whome they were baptized and taught their faith. For it was not Luther or Caluin who baptized or conuerted these Countries, but it was some Legate or other sent frō the Pope of Rome.

Of

The Preface concerning,

Of the fower Patriarchal Seats,
none was free from an Archehe-
retick, frō an Archeheretick, I say,
besides the See of Rome. For al-
though in dede no heresie at al was
euer mainteined or set toorth as the
true Catholike doctrine by any
pope: yet I know wel, that the cons-
enting to some heresie is laied of
some to their charge. Leauing there-
fore that which is in controuerie, I
name that which is most euident, to
wit, that there hath bē in Rome no
Archeheretike, no inuētour of new
doctrines, no head or capitain of a
false opinion in the Articles of the
faith. At Antioche Paulus Soma-
fatenus was an Archehereticke, at
Ierusalem Ioannes, and Arsenius,
at Alexandria Dioscurus, at Con-
stantinople Macedonius and Nes-
torius. But at Rome none can be
named.

Liberius
Anastastus

Epiphan-
Scr. 65. &
73.

And yet whether pride, or
power

which is the true Church.

power, or wealth, or witte were able to make an Arche heretik, no See was higher, none mightier, none richer, none wittier, as being placed in the harte of Italy. But God would kepe one chaire cleere for the honour of *Iesus Christ*, who *praised for S. Peters faith*, to thend he should not only be faithful himself, but also *strengthen his brethern*. And as *S. Peters brethern* (which al christians and specially al Bisshops are) shal nede to be strenghtened vntil the end of the world, so must there alwaies one sitte in *S. Peters chaire*, to strengthen them. The which thing he cā not doe, if himself may erre, euen when he commeth to preach the faith vnto his brethern.

*Amian^{us}
Marcellin^{us}
de Deo
majo.*

Luca 22.

Neuer no Citie nor See made so many Decrees, and had them so vniuersally obserued euen in other Countries, as the See of Rome. Thence cometh the order of our
Eccles

57.

The Preface concerning,

Gregor li. 7. ep. 63. De consec. distinct. 2. Calixtus in tom. cōcil. Ecclesiasticall Seruice, the Canonizing of Saints, the Celebration of our holy Daies, and fasting Daies, the prohibition of degrees in kindred, and Alliance, the Appointement of keeping Easter (the which euen the hereticks are constrained to obserue, although it be not the expresse word of God) and such like ordinaunces, which are obserued not in Rome or in Italy alone, but also in Fraunce, Spaine, Portugal, Sicilie, Britanie, Ireland, Germanie, Dēmark, Suecia, Hungarie, Poolcland, Prussia, and in al other Churches of the West. Came not this to passe through a marueilous obedience which al Couñtries haue geue to the Church of Rome? Or came that wonderful consent, which all they kept in matters of Religion, from any other spirit, then from the spirit of peacc, of vnitie, and of cōcord?

So

which is the true Church.

So many Bifshops and priuate men haue written to the See of Rome, for information and direction of their intent in matters belonging to God, (as it may appere partly by other ancient Writers, and specially by the Decretal Epistles of all the Popes, and namely of Leo the first, and of Saint Gregorie the Great, which in maner doe al answere or handle some question or other) that the Prophecie of Isay is notably fulfilled in that See, *Ascendamus ad domum Dei Iacob, & docebit nos vias suas.* Let vs goe vp to the house of Iacob, and he shal teache vs his waies.

For as the house of Iacob is the Church, so the mouth of the Church is the Pope of Rome, euē as Saint Peter is called of S. Chrysostom *os Apostolorum*, the mouth of the Apostles.

Neither

58.

Euseb. li. 7

cap. 7.

Basilinsep.

52 & 57.

Ambros.

ep. 78.

August ep.

90. & Ies

quent.

Episco. Ta

racon. ad

Hilar. in 1.

10. Concil.

In tomo

concil. 1.

2. 3.

Ijai. 2.

Luce. 10

Homil. 87.

The Preface concerning,

59.

Exod. 18.

Distinct.

17. in Ep.

Anacleti. 3

Gregor. li.

4. Ep 52.

Neither did men resort only vpon deuotion to the Bishop of Rome, to know what they had to doe, but rather of duty many tymes. For as Moyses hauing sette inferior Magistrates ouer the people; reserued the great causes vnto himself: euen so it hath ben the auncient Custome in Christes Church, that euery matter of most weight in religion should be reserued vnto the Popes own determinatiō, as it may appere by many witnessess, and by the cōtinual practise of the Church.

60.

Li. 6. Epi.

19.

Distinct. 93

Adde hereunto, that it was not sufficient for the Bishops to write vnto the Pope of Rome, but it was also the custome, that they should in their own persons visite Rome. And S. Gregorie witnesseth it to haue ben the custome *euen in the old tyme*, that euery three yeres the Bishops should come from Sicilia to Rome. Whereas those that dwell
here,

which is the true Church.

here, came yerely, and others came at other tymes, according as they were enioyned.

These many Priuileges and Prerogatiues of the Bisshop of Rome ouer all other Bisshops, declare, in what case he was sette by the appointment of God. The which was so cleere in all ages, that euen the Emperours of Constantinople themselues confessed his Supremacie, when yet they could rather haue wished that honour vnto their own Patriarchs. For as they procured the second degree of honour to be geuē to the Patriarchs of Cōstantinople, otherwise then the *Council of Nice had decreed*: so ther lacked in thē no good wil to haue procured them the first place also, if as by mans Cōstitution *Alexandria* was the secōd Patriarchal Seat, and *Antioche* the third, so *Rome* had ben the first only by mans appointment.

61.

Nicen. Cōcil. can. 6.

But

The Preface concerning,

62.

IOAN. 21.

LUC. 22.

Authēt. de
titulis Eccl^{ie}
eleſtaſt. &
Priuilegijs

But because God himself had preferred S. Peter before all other in authoritie, *to fede his ſhepe and lābs* and in Priuilege, *that his faith ſhould not faile*: and because *the Pope of Rome ſitteth in S. Peters Chaire*, therefore no Emperour, no Councel or Aſſēble was able to take the Popes ſupremacy from him. In ſo much that Iuſtiniā the Emperour of Cōſtantinople defined and decreed, and that *ſecundū Canonū definitiones*, according to the determination of the Canons (meaning alſo *the Canons of the ſoure firſt General Coucels*) *Sanctiſſimum ſenioris Romæ Papam, primum eſſe omnium Sacerdotum*, the moſt holy Pope of the Elder Rome to be of all Biſshop the formoſt.

63.

Ad in
Chros.

And whereas the Biſshop of Conſtātinople would not ſo geue ouer his ambitious coueting ſtil to be accōpted chefe of al: Phocas did again determine, *Sedē Romanā caput eſſe*

which is the true Church.

esse oīm Ecclesiarū, the See of Rome
to be the head of all Churches.

Of all other things it is most singular to be noted, that whereas other Monarchies and great Empires serued to aide and to succour the faithful people of God: And wherasthe *Romā Empire*, was the strongest and mightiest of al other, as *Daniel* sheweth:ād wheras it was most specially prepared of God for the setting forth of Christes own Gospel, as *a* Eucherius and *b* Pope Leo, and most amply of al *c* Eusebi^o doth declare: last of all, wheras the *kingdō and Empire of Christ*, doth much passe and excede the very Empire of Rome, as also in *Daniel* we may perceauē: as sone as euer the Emperour *Constantinus the Great* was fully instructed in Christes faith of Syluester the Pope, by the puidēce of God he bequeathed Rome to S. Peter and S. Paul, as *Ado* testifieth: 643

1. Esdrā. 20
Daniel. 20
7.
a In ep. ad Valerianū
b In natiuit. Pet. & Paul. ser. 2
c Lib. 3. dō Euangel. demonstrat.
Daniel. c. 7
Ado in Cbron. An. D. 334

* * * * ñ

geuing

The Preface concerning,

giving place to Christes Vicar the
Bishop of Rome, and yielding his
own howse called Constantiniana,
to God for his Church, and to the
pope for his habitation. And he
himself went to seeke a new place
of residence, and minding to build
now at Sardika, sometime at *Sigeum*,
and an other tyme at Chalcedon,
he pitched at the last in *Constantis*
nople.

So that by the euent it self we
may euidently see (if we list not
to make our selues blind) that the
Citie of Rome was specially exalts
ted to that glory and fame which
it had, to thend Christes Gospel
might shine thence, and be manifes
ly sene and embraced throughout
all parts of the world. For, as Leo
saith, *quæ vnquam Gentes ignorarent,*
quod Roma didicisset? What nations
could euer be ignorant of that,
which Rome had lerned?

And

Zonaras
Tom. 3.

In natiuit.
Pet. & Pa.

which is the true Church.

And therefore when the tyme was come, that God would haue it knowen to the faithful, why he had made Rome so great, he caused the Emperour himself to geue place to the Successour of his apostles. And wheras the Empire being diuided, both the Emperour of the East and of the west coueted to be called the romā Emperour, yet neither of thē both kept his continuall residence in Rome. But he of the East kept his court at Constantinople, the other of the West at Rauenna, Milan, Treuers, or in some other City: not that any place was like Rome, but because Christ would shew, that as the Empire of Rome was made to serue him, so the Seat thereof should be the peculiar seat of his Vicar the Pope of Rome.

Vndoubtedly if euer any miracle was visible and palpable in all the world, this is one of them. The

¶ sensible
miracle.

The Preface, concerning,

mighty Emperour of Rome forsaketh Rome, that is to say, the seat of his Empire, and a poore Bishop taketh his place. Neither was euer any Emperour afterward suffered of God, to make Rome his ordinary mansion place. He was not suffered, I say. For what hart can conceaue, that they should not desire to liue specially, and to dwell in that City, whence they had theyr name, theyr Empire, and al theyr glory? But God would not haue it so, least his Vicare, and therby the glory of his Gospel, should be the more obscure, if the Emperour liued there with him. For as the Emperour made the Bishoprike of Constantinople gloriouse (which otherwise, as Zonaras recordeth, was fallen to decaye, and the towne was made subiect to an other Bishop of Thracia) so cōtrarywise God would haue it knowē, that the Bishop of Rome

Zonaras.
Tom. 3.
col. 8.

which is the true Church.

mes honor depēded not of mē wer
they neuer so great) but of the pos
wer which Christ had geuen to S.
Peter, whome he *made the Rock* w^{er} *Math. 16.*
Upon the Church should be builded.

Neither hath Rome lost any
thing by the departing of the Em
perour. For as Leo doth wicnesse, *In natiuitate*
Roma per sacram B. Petri sedem caput Petri &
orbis effecta, latius præsidet religione diuina, quam dominatione terræna. *Pau. i. ser. 8*
Rome by the meanes of the sacred Seat of
Saint Peter, *being made the head of the*
world, doth gouern wider by Gods
Religiō, then by earthly dominion. *De vocat.*
the very same thing saith *Prosper* of *Gent. l. 2.*
Rome also. Who seeth not, that the *cap. 16.*
Italiās, Frēchemē, Spaniardes, Por
tugals, Afsyriās, Aethiopiās, yea the *Per Apo*
Indiās doe acknowlege the *stolici sa*
cedotij
principa
tum.
of Rome, for theyr Shepherd and Sus
perieur, who yet will not acknow
lege the Emperour of Rome at al.

The glory of the bisshop of Rome 66.

The Preface, concerning,

hath ben so great throughout all the Church, that the hereticks haue confessed, yea the most wrangling heretikes of our time haue ben cōstrained to confesse, that in al meeetings at General Councils or other like, *the Prerogatiue of the first place did belong to the Bisshops of Rome, to direct and order bisshops in their doings.* That is a signe, that he was euer the greatest starre, candle, or light in the whole Church.

10. *Re-*
uel in his
Reply.
fol 241.
et 242.

And seing S. Paule doth liken the members of Christes Church to the members of a mans body, resembling some to eyes, other to eares, and others to the secte: If the Pope of Rome be confessed within the first six hundred yeres to haue had the first place in the militant Church, and thereby to haue bē the chiefe mēber, I pray you (M. Jewel) what is the name of that member, which hath the first place in a mans body?

1. Cor. 12.

A cōcessis.

which is the true Church.

body: Is it not the head? The Pope then by your confession is, yea in the old time was, the chiefe mēber, that is to say, the particular head of the militant Church, which is but one part of Christes vniuersal body and Church. But what nede I reason vpon your confession?

The Church of Rome hath
ben so notably knowen to be the
head, the roote, the mother of all
true Christians for the tyme then li-
uing, that among the auncient Fas-
thers it hath ben all one to say (in
matters of saith) *A Catholike*, or a
saithful Roman, A man of sound be-
lefe, or *one of the Romā belefe*. S. Am-
brose reporteth, that his brother
Satyrus being desirous to know,
whether the Bisshop to whome he
came were Catholike or no, asked
him, *Vtrumnam cum Episcopis Catho-
licis, hoc est, cum Romana Ecclesia con-
ueniret?* Whether he agreed with
the

67

*Ambros. de
obitu fra-
tris.*

The Preface, concerning,

the Catholike Bifshops ; that is to say, with the Roman Church. As who ſhould ſay, all is one to ſay, be you a Catholike, or be you of the church of Rome, or as now men ſpeake, a Papiſt ? Again, wheras Ruſſinus had found fault with S. Hierō for trāſſating ſome part of Origenes worcks into Latin, and yet the ſame Ruſſinus had ſaid before, that in the Latin trāſſatiō of S. Hierō nothing, was *quod à fide noſtra diſcrepet*, which might be diuerſe frō our faith: S. Hierō asked, how Ruſſinus meant thoſe wordes, *à fide noſtra*, from our faith? For if he meāc it of that faith of ours, which is the faith of the Romane Church, then S. Hierom cōcludeth, that he thereby is proued a Catholik. *Fidem ſuam quam vocat? Eā mne qua Romana pollet Eccleſia? Si Romanam reſponderit, ergo Catholici ſumus, qui nihil de Origenis errore tranſtulimus.* What doth Ruſſi

Hieron. in
Apologia.
1. aduerſus
Ruſſinum.

