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D.M. ROGERS

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JEAN DE CAUMONT
*The Firme Foundation of
Catholike Religion*
[1607-08]

ANTHONY CHAMPNY
*Mr. Pilkinton his Parallela
Disparalled*
1620

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*The Firme Foundation of
Catholike Religion*
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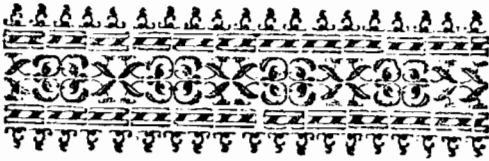
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THE
FIRME FOVNDATION
OF CATHOLIKE RELIGION
AGAINST THE BOTTOMLLES
 pitt of heresies, wherein is shew-
 wed that onlye Catholikes shalbe
 faued, and that all heretikes of
 what sect soeuer are excluded frō
 the knigdome of heauen.

*Compyled by Iohn Caumont of Champanye, and
 translāt. d out of Frenche into Englishe by Iohn.
 Paunchfoot the elder Esquire in the tyme of his bā-
 nishment.*

Hoc habet authoritas matris Ecclesiæ, hoc fun-
 datus veritatis canon: contra hoc robur: contra
 hunc in expugnabilem murum quisquis se arietat
 ipse confringitur S. Aug. de verb. Apost. serm. 55.





THE PREFACE OF THE TRANSLATOR.

AS it hath bene often a great greife vnto me to consider how many of you (my deare freindes and good countrie men) not all of malice, but some of blindnes, some other of a foolishse feare, others also for lack of instructions, and true information of the holie Catho. Church, the true spouse of Christ, doe daylie erre and lye in scisme and heresie, deuidinge you selues by that meanes from Christ his mysticall boeie, and hazardinge your soules to perishe eternaliye: euen so of late I did not a little reioyce, when I hit by chaunce on a little Frenche treatise which doth lyuelie expresse and as it were in a table sett forth the suche sufficient, true and infallible tokens of Christ his Church, that none can be ignorant, that is willing to learne, nor noe man left in blynd-

nes. that will open his eyes to see. And albeit my skill in the French tongue is but small, yet the loue which I beare to you my deare freindes hath supplied that want & gyueth me courage to attempt something about my strenght in translating the saydetratise as well as I could, which I haue putt to the prynt that you may be partakers of yt, trusting that you will accept the same as a token of my good wille. And yf it shall please God to send my labour the good successe, as that any of you all receyue benefitt thereby: after due thanks to him that is author of all goodnes. I pray you remember me in your deuout prayers, who haue not bene vnmindfull of you here in this my poore banishment. And so hoping you will excuse, or amend suche faultes, as you may fynde either in the translation, or printing. I beseeche good send you so muche light as to fynd the way home againe to the Catho. Church. Fare you well: your louing Freind.

I. P.



Ides. Janus. Ides.



HE VVHO GATHERE THE NOT VVITH
me scattereth abroad. *Math: 12.*



HE first principall, and
most necessarye ground
of all good worke agree-
ble to god is, that it be
done in Chantye, in vniō
of Christians: And in the
Catho. Church: And a l

1. Cor. 13

that man doth in the spirit of the Catho.
Church, is well liked before god: for that
it is as it were dipped in the bloede of his
welbeloued sonne Iesus Christ, in whom he
taketh his good pleasure: of whose grace
& vnctiō, al those that be Catholikes be par-
takers, flownig from him vpon them, as
from the head, vpon the members. Yea it
is Iesus Christ himselfe, which liueth
which breatherh, which praieth, and which
sturreth in all those that be Catholikes &
members of the bodye of his Church. he

Iohn. 1.

1 Iohn 2.

1. Cor. 15

Galat 2.

S. August.

in Psal. 85

& serm. 4

de Sainct. Stephano vnus ipse Saluator Corporis sui
Dom: nost: Iesus Christus filius dei orat pro nobis.
orat in nobis, & oratur a nobis, vt sacerdos nost.
orat pro nobis: vt Caput nosler orat in nobis: vt deus
nosler oratur a nobis.

A 3

prayeth

prayeth (saith S. Augustine) for vs, he prayeth in vs, and he is prayed to of vs, As our preist he prayeth for vs, as our head he prayeth in vs, and as our God is prayed to of vs. This is the glorye, the ioye, and assurance of a Catholike man, that Iesus Christ is in him the cheife agent, the which for his reuerence is heard of God in him: and this is the true firmament of the Catholikes more firme thē the heaven it self. It is not soe in heretikes al thar which is of heretikes is accursed, & abomination before God: their faith, their preaching, their praiers, their fasting, their almes, all actes of Religion coming from them are nothing els, but cursed sacreledge & polution. yf they should rayse vp the dead: yf they should be more wise then Angels: yf they should haue their faith so great as to moue monutaynes: yf they should distribute all their goods to the cherishing of the poore: yf they should keepe heroycallye continuall virginitye: yf they should shyne with an Angelicall holynes: All this serueth them for nothing, being deuided from the bodye of the Church: All this would not anything appease the rigour of the eternall ire of god vpō thē. Core, Dathan, and Abinō, did sacrifice to the same god that Moyse did, yea to the only true & almighty

S. Ignati
ep. ad
Eieronē.
Saint
Chisso-
stome
hom 65.
in Iohn.
Saint Ci-
pria. lib.
2. de vnit
eccles.
Saint
August.
li. de fide
ad pct.
num. 16.

mighty God but forthat it was done in diuision from the body of the Church, the earth did open and swallow them vp aliuē, with their wiues, their childrē, their howseholds, their Tabernacles, & all their substance: and more ouer, the fyer of God did cōsume 250. of the cheif that were assotiated with thē, & 14700. of the people, for that they murmured at that iustice: And the fury of Gods wrathe had consumed all the people holy, but for the vehemēt intercessiō & mediatiō of the Priest of God Aarō which did appease the same. God doth not receaue sacrifice but of his Prieste whō he hath ordayned for that purpose, & there is no seruice what so euer agreable to God, but that of the children of his Church.

Let not the heretike flatter him self with the holy scriptures, as peruerse mē do abuse all the gyftes of God employing them other wise then they be ordeyned by his prouidēce. so do they abuse the holy scriptures themselves. That hath bene alwayes the cloke of impietie of heretikes *they carye against Iesus Christ, the signe of Iesus Christ*, sayeth S. Augustine, and take holde of the Gospell to make engines to fight agaynst it. The Arians would not agree to any one point, if it were not expressly in the scripture. The Mahometans

S. August
epist. 62.
Contra
Christū
portant
signum
Christi
& contra
Euange-
lium, de
ipso Euā-
gelio
gloriatur.

tanes pretend the gospel to make for them, and alleage the same for their soueraigne authoritie. The deuell him self hath cyted the scripture against our Sauour, & thereof it is that he prepareth snares and cordes to strangle such as harken to him, making that which should bring them life, to be deadly vnto them, and conuerting bread in to poyson. It is certayn that the scripture is giuen vs of god for our saluation: and this principle cannot beshaken. When the holy scripture speaketh, it is the maiesty of God which doth shew his truth and his wil vnto men, vnto the which euery mā must beare inuio-
 lable reuerēce, and yeld vnto it as to the assured and infallible verdit of God his truth, submitting all his vnderstanding to the yoke and obedience of faith: in suche sorte, that it is treason to God his maiesty and damnable sacriledge for the boldnes of humayne vnderstanding to gaynsay the same, yea or only to be so bolde as to thinke it; for if any one gainsay the same, he cutterh him self from God, and maketh him self a companion of the deuel: he is an heretike, accursed and reprobate, & neuer shal haue parte with God. For the holy scripture is the key which doth open vs Paradise: it is the way which doth guyde vs, the rule which doth teache vs, the
 lampe

lampe which doth lighten vs in the middest of the darknes of this world. it is the looking glasse where in wee behold the face of God, the royall sceptre by the which he doth gouerne his people, the witnes of his good wil towards vs, & the instrument of his alliance: to the which who so doth not bowe downe his vnderstanding, he doth oppose him self against God with an ingratitude & deuilish presumption. Now all the heretikes of the world haue made shew to agree to this principle, & haue whyted their ruinous walles with no other colours then those, nor haue no other thing in their mouthes but the texts of the scripture. What shal the simple man then do, hearing the word of the maiesty of God in the mouth of Catholikes and of heretikes? This is it where of I wold informe such as haue care of theyr saluation, and teach them how they shal neuer be deceyued. S. Gregorie Nazianzene sayeth that the scripture is like vnto certayne paynted Images, which what way soeuer you turne you, you thinke their eye folweth you; yet notwithstanding, the right looke doth cōfyft in some one point to the workman inteded, & those that are cunning in that arte know it very well. Likewite the holy scripture is to be taken in many senses, and farre
more

more then the scriptures of men : for so much as the scriptures do participate of the nature of the author. But so it is that God him self is the author of the holy scriptures , whose vnderstanding being infinite, the sense of his scriptures may be also infinite . Notwithstanding there is one proper sense, certaine, & assured in the scriptures, which the holie Ghost hath vouchsafed to reueale vnto men, which is the sense of the Gospel, that is to say, the right, trew, and natural sense of the voyce of the Prophets and the Apostels, which is in effect the gospel. For properly the Gospell doth not consist in figures of letters and dead characters of the writing of the Euágelists Those thinges be but as an Image of the sense of the Gospel. But wil you know what is properly the Gospel? It is the soléne publication of the sonne of God descended from the bosom of his father, & (shewed in flesh for to delyuer mankynd from the state of perdition in which he was, and to reconcile him to God: geuing power to the children of Adam, which beleue in his name, to be made the children of God: renewing them in him selfe, and regenerating them to God by diuine Sacraments, by the which he hath made them partakers of his iustice, of his life, and his glory, and hath

lifted

lifted them vp with him from changeable
 time to the eternitie of his father. S. Paul
 doth define the Gospel; to be *the mighty pow- Rom. 1.*
er of God to saluation, to al those that beleue: that
 is to say, a vertue supernatural, diuinely in-
 fused, ennobling mā's nature about it self, &
 eleuating it to a diuine estate, the which of
 his owne force and faculty he could neuer
 attayne vnto, no not only cōceiue the same:
 it is sayeth Eusebius, that Gospel which doth
 shew the reuelatiō of goods, not these earth- Lib. 1. de
 ly, perishable, & which do decay, but of the præparat.
 true, soueraigne, diuine, euerlasting, and Euang.
 incorruptible goods promised from the begin-
 nyng of the world, and foretold of all the
 Prophetes, & that which doth giue the mea-
 nes to get them. To be short, the Gospel is
 a new resurrection of the worlde, and as it is
 sayd in the Gospel it selfe, it is the seed of
 eternitie. All the matter is to knowe who be
 the true sowers, and dispenators of the mi-
 steries of the Gospel, that be sent and auou-
 ched of God. For God doth not auouche
 all those which thrust them selues into this
 diuine embassage, he hath sayd to the wic-
 ked: who gaue thee charge to rehearse my
 iustices & take my testamēt in thy mouth?
 And he complayneth him selfe in Ezechiel, Psalm.
 of false Prophetes which runne without 49.
 sendinge. Ezech. 13.

sendinge. *They runne saith he, and I sent them not, they say the lorde hath sayd it, and I sayd no suche worde.* Our Sauour him telfe by his holie mouth doth aduertise vs saying: *Take heed of false Prophets Which come to you in sheepes clothing, but within they are rauening wolues.* . Now if in the traficke of this world, we feare to medle with a false inarchant, how muche more owght weeto feare in the traficke of euerlasting saluation . If then we wil not be deceaued. Saint Paule therein doth geue vs a true meane, when he sayeth: *How shal they beleue in him whom they haue not hearde? And how shal they heare without preaching? & how shal they preach if they be not sent.?* There neede not so much disputing, nor so much making of bookes, to confounde the heretikes. Men doe in a maner defile them selues when they examin their doctrine; there is no doute but that God is greatly offended with the ouermuch regarde that is geuen vnto them, and those which wolde that men should heare them reason, haue not the spirite of the feare of God . An heretike, before all other thinges, should be asked not what he sayeth, but of whom he is sent, and the marke of his sending. And sowithout any more disputing he shalbe confounded and put to silence . For
 NEUCE

never heretike was sent of God, they are all
of the spirite of the deuil, and all condemned
of God, what allegation so euer they make
of the holie scriptures. The Samaritanes
were heretikes, and did fortifie them selues
with the texte of the law of Moises. Our Sa-
uiour hath condemned them with his owne
mowth, whē being asked of the Samaritane
whether God should be worshipped in Hie-
rusalem or in Samaria, he answered: *you*
worshippe that you know not, wee worshipping that
we knowe: the saluation is of the Iewes. For it is
as yf he had sayd yow Samaritanes which
be distracted from the Iewes, you shal haue
nothing in the treasure of saluation, and you
can not but erre. This only voice thundering
from heauen, *you worshippe that you know not,* is
a sufficient flash of lighteninge to ouerthrow
all that these diuided felowes frō the Church
can imagine to haue, eyther holie or godlie.
Let no mā be ouertakē by the deuyll through
ignorance of this doctrine. S. Augustin
teacheth vs clearly: that although heretikes
do preache the name of Iesus Christ, yet that
name is not their sureground as it is to Catho-
likes, but remayneth proper to the Church
only: for yf one consyder aduisedly that
whiche belongeth to Iesus Christe, he shall
not fynde it amōgst heretykes what so euer,
but

Iohn 4.

S. August.
in Enchi-
rid. ad
Laurent.

but intytle and shew only: the effect of the vertue shal not be there: they found out with ful mouth, that they holde the Sōne of God for the redeemer of the worlde, but notwithstanding after they haue pronounced those words, because they spoyle hym of his vertu & dignitie, that whiche S. Paule sayth is truly proper vnto them: *that they keepe not the heade, where of the whole body (which is the Church) by ioyntes & bandes being compacted, groweth to the increase of God.* And according to this, Optatus properly sayeth that the buylding of heretykes is but only a walle which hath no corner stone nor couerture aboue, in such sorte that if they make a gate he that entreth in, is alway without, subiect to wyndes, rayne, tēpest, theeues, & to wyld beasts. But the Catholike Church is an entier howse in the which God doth dwell, and he dwelleth not in any other. Al that which is inclosed therein, is couered, wel assured, & out of daunger: of the incōmodityes of the ayre, of theeues, and of all eternal harme. Furthermore he compareth heresie to artificial trees, which fowlers fashion in likenes of a natural tree, hauing the shew of a true tree, but full of snares and of glew where the birdes seaching their life, fynde their death: wheras the Church is a true
tree

Coloss. 2.

Opt. lib.
3. & 6.

tree indeed, full of good fruits, without snares and fraude. But aboue al S. Cyprian hath very wel sayed that herefy & idolatrye be in the same damnatiō, as daughters of the same father when (sayeth he) by the coming of Iesus Christ, the light being reuealed vnto the gentyles, and the sonne of saluation shynning to the face of al people, the darknes of idolatry was chased out of the world, Satan seing his seates and temples desolate, and his Idols forsakē of al people on the earth which did runne vnto the Churches of Iesus Christ, he found a new craft vnder the self same name of Christian, to intangle them that were not wel aduised, and to make them fall from the grace of Iesus Christ: that is, he hath sturred vp heresies, with the which he hath subuerted the fayth, corrupted the truth, and broken the vnity of concorde: in such sorte that those whom he cannot longer hold in the aunciēt way of blyndnes, he hath deceaued by the error of a new way: & so spoylēt men euē within the Church, deceauing them with an other kynd of darkenes, to the end that not contyn wing in the vnitye of the Church, they may yet cal them selues Christians, and walking in darknes, they may perswade them selues to haue the light: making them blinde without perceauing their blyndnes,

Lib de
vnitate
ecclesie.

blyndnes, yea then when they thinke them selues most sure of the light. For as he is a cunning woorkeman to transforme him self often into an Angel of light, he leadeth them into likelyhoodes of truth, that he may so deceiue them in the truche: affirmyng the night for day, death for life, infidelitye for faith, Antichrist vnder the name of Iesus Christ. And there is not any absurdity how monstrous and foule so euer it be, that he doth not make them receyue, and that very greedelye, and hauing once bleared them with his iugling tricks, he holdeth theyr iudgements so fast tyed and hampered, that they cannot see the very open and manyfest truth, so that hauing now no more roote in God, they be cast into a reprobate sense, turnyng to their owne destructiō al that is presented vnto thē, and sticke not now to stād and fight agaynst God him self. Now, to them wich suffer them selues to be deceiued it happneth (sayeth S. Cyprian) for not searching the truth of faith by the right way, according to the direction of our heauēly Maister, who doth send vs to the chayer of S. Peter, which of his proper aucthoritie by prerogatyue he hath ordeined to be head, & as the fountayne & roote of his Church. And this was a greate benefite of God, that he
hath

hath giuen a certaine seat to his Church, as auncyently was the chayre of Moyses, to the end that in the doubtfull points of faith, men myghthauē a place to resorte vnto, as to a certaine Vniuersity, to receiue theyr iudgement and resolutiō, and so to kepe the vnitie of faith among so many dyuers nations that were to enter in to the Church.

This is certainly the point wheremy all heretykes in the world haue perished, doe perishe now, and shall alwayes perishe: for that they like not, nor fauour not the Sacramēt of the vnyty of faith in the vniuersal brotherhood of the Church, nor acknowledge that there is one certain Church, the only mother of all the children of God, which is only Holie, Catholique, and Apostolique: vnto whom Iesus Christ her spouse & head hath giuen the charecter of the order of his eternall Priesthood, the keyes of the realme of heauen, & all aucthoritie ouer his howshould: vnto whom he hath promised assistance of his holie spirit vntil the end of the worlde: in whom is the wil of God, the forgiuenes of sinnes, and the distribution of graces: who only hath the woord of God in keeping, the pure doctrine of the Gospel, the true vse of Sacraments: to whom only therefore dothe appertaine to iudge of the true

B sente

sense of the holy scriptures, and to decyde the controuersies of faith that rise among men: whose iudgements in earth be ratified in heauen: which Church, being but one and vndiuided in faith, yet extending it self in her cōmuniō as the beames of the sunne, as long and as wyde as the whole world; encreasinge & multiplyinge dayly without end or lymit, continueth inseparably vnited to her head, as the beames to the body of the sunne, not liuinge but of his grace, not breathing but of his spirit, and not seing but of his light: and who so euer kepeth not this vnitie, he kepeth not the law of God, he hath no faith, and he can neyther haue the life nor

Ephes. 4. the saluation of Iesus Christ. It is S. Paul himself that teacheth this Sacramēt of the vnitie of faith in the vniuersalitie of the Church: As there is not (saith he) but one sole God lord & father of all, so there is but one faith, one hope, one trust, one bodie, one spirit: the head of which bodie, is the sonne of God Iesus Christ, who being him self the spring of lyfe euerlasting, doth inspire lyfe to all the bodie, & doth furnish it dayly with strenght by his holy spirit. Who so euer is not a member of that bodie, can not take lyfe of the spirit of Iesus Christ: he is a straunger: he is prophaned: he is an enemy, he is dead, drye
and

and wythered without moyſture of al diuine grace, and hath no part of the promiſes and rewards of Ieſus Chriſt: he is the braunche cut from the true ſtocke, appointed to the ſyer to be burned. If any of thoſe which were out of the Arke of Noe were ſaued, thoſe alſo ſhalbe ſaued which are founde out of the Arke of the Church. If the riuer cut from his ſpring dryeth not vp: if the braunche diuided from the tree can beare fruit: if the member cut from the bodie can take lyfe of the ſame bodie: then alſo the man that is diuided and cut from the Church, ſhal liue of Ieſus Chriſte. He cannot haue God for his father, which wil not haue the Church for his mother: and he can not be vnited with God, which is not vnited with the Church. At the ſame inſtant that a man doth ſeparate him ſelf frō the Church, he dyeth from Ieſus Chriſte, and leeſeth the grace of the holy Ghoſt. For euen as the vniuerſal ſenſible light is tyed to the bodie of the ſunne which doth ſpread and diſtribute it to all the world, in the abſence wherof, there is nothing but darknes: euen ſo all grace of reconciliation to God, was annexed to the bodie of Ieſus Chriſt: yea to this bodie of his which dayly groweth by increaſe of the choſen, preordinate to lyfe euerlaſting, which is the bodie

of the Church, which he doth gather together, taking out from the heape of mankynd all men of good wyl, which haue bene, are, and shalbe, to the end of the world: out of which bodie there is but the wrath and malediction of God. Search where you wil: out of this Church, you shall fynde nothing but death. To be short, he which is not in the Church hath no God: he hath his owne proper iudgement, his phantasie, and his owne presumption for his God: he maketh him selfe an Idol, & doth worship only his owne imagination in place of God. If suche a man calleth him self a Christian, that is as the deuill often sayeth he is Christ. and if he be kylled for his heresie, that is no martirdom, but the reward of his heresie, which is not yet alpurged by his owne death. Dying he goeth to yeld and ioyne him selfe eternally to the darkenes, which he hath worshiped, and to his head which is the deuill. There is no martirdom nor death pretious befor God but in the catholike Church: in the which only is the grace of the Gospel of Iesus Christ the which only she doth preache in sinceritie and truth, and without any hazard or possibilitie to erre: because she taketh her direction of the holy Ghost, & of the tradition of the Apostles, and of the holy scriptures together:

together: which be the three grounds set downe by the holy scripture it self: the which doth shew that not shee only buyldeth vp the Church, but is also holpen of the traditions of the liuely voyce of the Apostles, to the which she often tymes referreth men. *Kepe* (sayeth S. Paul) *the traditions which you haue learned of me, be it by woord or by our epistle*: and it is written in the Acts of the Apostles that in al places where S. Paule passed by, he recommended to the Churches, *to kepe the ordinances of the Apostles and of the elders*, which were things not written. When the Apostles had planted the Gospel, they did not say al things at one time, nor in one howre: nor wrote al that they sayed: but according as occasion was giuen, they planted their doctrine: so that the holy scripture which we haue of the Apostles and of the Euangelists, is not so muche a full doctrine of faith, as a witnes of the faith that they preached. Now if wee wil goe higher: the law of Moyse consisted no lesse in tradition than in writing: and not only the sense but the letter and text thereof was to be learned by tradition. For they had the scriptures in maner but by half: the pointing being not yet put to the Hebrew text. But the holy Ghost alwayes hath informed the Church of the true traditions

2. Theff. 2.
Tenete
traditiones
quas
didicistis
sive per
ser. monē,
sive per
epistolam
nostram.
Act. 15.
et 16.

and the true sense of the scripture, in such sorte as the Church and the holy scripture are so linked together, that they both be as an indissoluble cheyne of golde. The Church is not about the scripture, but the authoritie of the Church doth shew the true scripture. And when the Church hath need of wholesome information, she doth goe to the scripture: and if there be any darknes in the scripture, the holy Ghoste is giuen to the Church for to interpret the same. Euen so in the olde law in al difficulties, that a rose, the law of *Deut. 17.* Moyses ordained that they should goe to the *Malach. 2.* hygh priest for the tyme being, and that they should folow his verdit, not turnyng either to the right syde or the left, vpon paine of death. The Prophets also sent them thether, and in the Gospel it self our Sauour commaundeth, that if any obey not the Church, he be degraded from the name of Christian, and holden for an Eathnike: let no man now seeke excuses in a corner. God hath appointed at al tymes the priests of the Church present, to iudge the present controuersies: and willeth that men should repayre vnto them: his holy spirit assisteth them to that end. He hath not promised vs in them more then in other men, example of holynes, but he hath promised vs by them the Oracles of
his truthe

his truthe. Oh that al those that do erre in faith did know the vertue of the name Catholike, and the horror of the name heretike. how the Catholike in his faith, doeth renounce his own reason, his own iudgement, his vnderstanding, his wil, and all his senses, for to hearken simplie and absolutely vnto that that the Church doeth teache: how on the contrarie side, the heretike doth groude & builde his fayth vpon his owne iudgement. They should knowe that the name Catholike, is a name of repose in God: a name vtterlie denying him selfe, to the end he may be ouerwhelmed in God: and that to leane and staie vpon the Church, is to leane and staie vpon God him selfe: and that contrarie wise to staie vpon him selfe, that is to say vpon his own iudgment, is to stay him selfe vpon the deuil: they should knowe that the Church teacheth the people faythfully, and that she is assisted of the holie Ghost: that she hath the true traditions of the Apostles: and doth take the scripture in the Evangelical sense; sayeth nothing of her selfe, putteth nothing of newe, doeth not make any article of fayth: but only giueth witness of the Evangelical sense, and discerneth the good from the euil pasture, euen as the holy Ghost doth reueale to her in common.

And contrarywise that the heretike is not stirred but of his own particular spirit: hath not any tradition but of his owne proper making: taketh the scripture in a sense by him selfe inuented: handling the same as if him self were the authour: making him self a prophet to hym self, and iudge of God: and somtymes setteth him self about al that which is God: in so much that he doth iudge by his owne priuate sense, the eternal woord of God: in such sort as al heresie maketh a new paradox, & putteth a new sense, neuer Evangelized, nor of the holy Ghost, but inueted of Satan, by the mouth of one particular man. The spirit of God is not particular, but common: and the same is in common to the Church, to whom hath bene given the assurance of the holy Ghost, to shew vnto heral trueth: in such sorte, that, as it is certein that the holy Ghost is authour of the scripture: so is it certein that the holy Ghost is the soule and lyfe of the Church, by whose direction she can neuer erre, for which cause S. Paul doth cal her *the pillar and ground of trueth*. And this is it that S. Augustin did confesse, *o lord (sayeth he) thy trueth is not myne, nor this mans, or that mans: but it is euerie mans, whom thou publicly callest to the communion therof, Warnyng vs terribly that we take greate heed to challenge that*
in priuate

2. Tim. 3.
 S. August
 lib. 12.
 confess.
 cap. 25.
 Veritas
 tua est
 domine

in priuate, lest so we be vtterlie deprived of it. For non mea,
 he which speaketh of his owne telleth a lye. And as nec illius,
 many particular opinions as are in the world, sed om-
 so many banners are there displayed by the nium,
 deuil. A true catholike doth estrange him nostrum,
 self as much as he can from all particular quos ad
 opinions, and from al attributing to him self commu-
 his being, his liuing, his power & knowled- nionem
 ge, and neuer doth vse these termes: *I am: I* publice
can, I wil, as for me, this is my opinion, and such vocas, ter-
 like speches, which be termes of deuilish ar- ribiliter
 rogancie. He dares not so much as to say of admones
 him selfe that he is a part of Christendom, ne priua-
 standing as it wear by him self alone: but hol- tam vcri-
 deth this for a principle that he can not so tatem
 much as thinke any thing, that good is with- habemus
 out the continual dependence of God, and ne priue-
 instruction of the Church: vnto whom in all mur ca.
 simplicitie, and in deepe humilitie, he leaueth Joan. 8.
 him selfe to be edified and instructed, euen as
 a litle childe of his mother: so that it is in a
 maner easier to plucke a starre out of the ele-
 ment, than to plucke a true catholike out
 of the bosome of the Church. Litle Iacob
 when Rebecca his mother commanded him
 to faigne him selfe to his father that he was
 Esau, to get thereby his blessing, he answered
 like a childe, that he feared lest the deceit
 being discovered, he should procure hyim
 selfe

self malediction in stead of benediction: but
Genes. 27. then his mother sayd to him, that maledictiō
 1) (my sorne) be vpon me: only obey thou my
 2) voyce in that I commaund thee: which he
 3) did, and was blest: even so it is in our obe-
 dience to the Church. If the Church should
 deceiue vs, then vpon her be the maledictiō,
 to vs doth apperteyn the glory of obedience,
 with the which we be very wel assured to
 obteyn the euerlasting benediction. But now
 the Church can not deceiue vs, yea I say fur-
 ther, that the iniquitie of him that is in the
 Church is better, that is to say, is lesse dam-
 nable then the good worke of him which is
 in herefe. For if one of the howshold of the
 Church haue sinned, he hath but committed
 that sinne whereir he is fallen: the which is
 blotted out by penance in the Church, and
 he may obtain the promises of the kyng-
 dome of heauen: but he which is fallen out of
 the Church, sinneth alwayes, & in al that he
 doth: for al that which is not of faith, is sin-
 ne, as S Paul saith Yea although he do pen-
 nance yet cā he obtaine no pardon, because in the
 societie where he is, there is no remission of
 finnes: there is no good worke meritorius,
 no penance, no vertu to be rewarded with
 life euerlasting where faile is not: and
 that person dothe not fruitfully fulfil any
 comaundement of God which doth not ful-
 fill the

fil the same in the Church. The pretended good works of those which be out of the Church, belike a swyft running out of the way, and lyke great paynes taken for a matter of nothing, where no reward is to be gotten. He which runneth out of the listes, shall neuer carrie away the price: he must be first within the barriers of the Church, seing that the course of good woorkes shall be crowned according to the merits of the rightuousnes of eache one: I meane according as euery one shall shew hymselfe valiant and couragious in christian spirit, and according as the new regenerat man in him hath brought forth due fruits, and effects of his regeneration. There is no good without the soueraign good. The soueraign good, is God. God, Iesus Christ, and the Church, are three things coherent and fast vniited together. There is no access to God, but by Iesus Christ: and there is no access to Iesus Christ, but by the Church: let no man (sayeth S. Ambrose) accept good woorkes, done before faith. Faith is the soule of good woorkes, without the which they be dead, and be not to be rewarded with lyfe euerlasting. faith is the soule of our soule, the substance of man, in such sorte as man without faith is without substance. True it is that an heretyke renouncing his heresie is straight wayes cleane, and incorporated

rated againe to the Church, and as a member partaker of the prayers of all the vniuersal Church, he is made woorthy of the body of Iesus Christ, after he hath purelie and entierlie renounced his heresie : in which case a fornicator repenting hath neede of teares & of tyme to be throughly censed, and to extinguish vtterly the concupiscence which hath occupied the soule, and defiled the body, the reliques of the one being harder to be healed, then of the other: but if the one and the other die in their sinne, the heretike shal carie a more rigorous iudgement than the fornicator. This point then is without contradiction that in all the vniuersal world, ther is but one only Church, which doth administer eternal lyfe: which hath the keyes of the kyngdome of heauen: in which good deeds be rewarded with lyfe euerlasting: which drawing out of the holie Scriptures the right line of interpretation both propheticall & Apostolicall, according to the sense that hath bene preached and taught, geueth her children assured certentie of the good pastor, & knowledge of the euil: whō who so obeyeth not, shal neuer see God. For this cause S. Paul according to the care which he had more then fatherly of the saluation of men, doth exhorte very earnestly
to be

to be carefull, to keepe the vnitie of spirit:
which is to hold them selues, ioint, firme,
and locked in the bosome of the Church:
knowing that euerie where out of the same
dwelleth death, and that euerie particular
assemblie out of the same is the Synagoge of
Sathan. All diuinitie out of the Church is
vaine, false, basterdly, cōfuse, ful of deceit &
impietie. Whē the heretike alleageth woordes
of the Gospel, that is now no more saierth
S. Hierō) the Gospel of God. The Gospel in
their mouth becometh the word of man,
and the woord of the deuil: the trueth is
poysoned by their leauen, in suche sorte that
it is altogether vnlike to it selfe: wherein they
fare as the false and lewed counseilors of a
prince or state, whoe in giuing counsell re-
douning to their owne particular profit, and
not of the Prince or common welth, doo be-
tray the Prince and the comon welthe: euen
so, the heretiks be traitors to God and to the
holy scriptures. And let no man be deceiued
if somtimes they seeme to teach the same
doctrin that the catholikes do: betwene the
true and the false there is but a hairs diffe-
rence. But now suppose they preached in all
& throughout, the self same doctrin of faith
and Sacraments, as the catholikes doe: that
they be also otherwise irreprehensible of
their

S. Aug. *lib. de fide ad pet.*
 „ their life in external honestie : yea finallye
 „ though they spend their bloud for the name
 of Iesus Christ: all this notwithstanding sith
 they make à bodye apart, and hold not the
 vnitie of the cathelike Church they be in sta-
 „ te of perdition. The vse of the Sacraments,
 „ the woorks of mercie, and the gloriouse con-
 „ fession of the name of Iesus Christe can not
 profit but vnto him which is in the vnitie of
 the catholike Church. Which vnitie who
 holdeth not, he diuideth the body of Iesus
 Christ, which is one and indiuisible: and his
 Church hath not two bodyes. *Iesus Christ is
 not diuided* (sayth S. Paul) and that point is of
 so great importance as the creed of the faith,
 which is dayly songe in the Church doth ex-
 pressely shew that there is but one Church to
 the end that all men might know that out of
 the same there is no saluation

Such as come near the brinke of a deep pitt,
 or of any downe right pitche, conceiuing the
 horroure of tēporal death, all trembling they
 retier far of, for feare to fall therein : but there
 is not any deep pit or downe right pitche or
 peril what so euer in this world wherein a
 man should conceiue so much feare to fall as
 into heresie . For in all heresie dwellerh the
 horroure of eternall death: And to fall from
 the assured firmament of the Church in to
 heresie,

heresie, is to fall from cleauing to God to the bottomles pit of him self: which is as the fall of Satan, when he was headlonge throwen downe from heauen to hel. Let vs then take heed good Christian people of separating of our selues, how litle so euer it be, from the catholike Church, no, not in one only litle thought: let vs yeeld vniuersallie to all that the Church doth teach, without reseruing any thing, what soeuer it be, to our particular iudgement, against the iudgement of the Church. Looke how much any man reserueeth to his own resolution, vpon his own proper sense, in matters of faith: so nigh he is to the losse of his lyfe, so farre is he in darknes of errour, so near is he to death, so much diuided from God, so fast cleauerth he to the deuil. Farre from all those which haue care of their own euerlasting saluation, be that deadlie presumption, which would share his faith with the Church: that is, would make a choise and particular separation of the points which it pleaseth him to beleee, or not to beleee with the Church: as if that syde whereunto, by our own direction, we resolue to leane, were to vs a better euidence, and cleerer testimonie then the vniuersal Church. This is, in verie deed to censure the Church and to make our selues iudges of
the

the Church, and of the holy Ghost also which teacheth her. This is to be too too much ignorant of our own ignorance, weaknes, and mesure of our own state and condition. The iudgement of one particular mā, how wise so euer he may be, is but as a litle candle in the darknes of the night, the which giueth light scant fower or fiue pases in circumference, but is incōtinent obscured & inuironed with the exceding force of vniuersal darknes. *Wher the Church, (which, as S. Iohn sayeth, is clothed with the sunne, hauing the moon vnder her feete)* dothe cast her beames vpon the face of the whole earth, taking her brightnes from aboue and drawing her light out of the sea of the *Intelligence diuine*. Away (say I) with this presumption: farre be it from all our friends: farre from the chosen and elect of God: farre from al those, who haue an earnest desire of their owne saluation, & wolde willinglie forsake this worlde, to see God eternallie, and to attain vnto the glorie of eternal felicitie. Away with this rashenes of particularities in opinions seuered from the Church. This is the verie cockle of wicked spirits. This is the way to fall in to the hands of the deuil: who being not able to wound a man to death, by making him to forsake the Church absolutliē, dothe
yet

yet wound and disfigure the integritie, and sincere purenes of a Christian, in this point at least, that now he is not found, and sincere, nor such a one as the beautie and state of a christian requireth *Deformed is that member* (sayth S. Augustin *which is not conformable to the whole*. Rather suffer the soule to be diuided from the bodie, with all the torments in the worlde, then to be diuided from the Church, or to dissent from the Church in any one iote only, or in any one sole litle point. He that would agree with the Church in al except one only point, is not a catholike.

Faith is no more indiuisible than the beames of the sunne: it is not to be holden by halues it is a gift of God, & a grace infused: and the gifts of God are perfite. For concerning faith, who so euer faileth in one article is culpable in all. And he is no lesse drowned which is but two fingers ouer head in water, then he which is an hundred fathoms deeper. A mans faith, eye, and honour, are three things that can not endure to be hurt or impared, how litle soeuer it be. Many of them which haue yet some liuelie roote in the Church, & hate heresie, doe giue to them selues some times libertie to blame or contemne certain obseruances and ceremonies of the Church, as in their opinions vnprofitable.

August.
Turpis est
omnis pars
uniuerso
suo non
congruens.

These lo doe daungerouslie erre, besides that they shew herein their beastlines, and ignorance: for nothing vniuersallie receiued in the Church is of small consequence, or importance. And vnwoorthie are they to haue any place in the Church, and to be partakers of the Sacraments of euermlasting life, which doe disagree with her in the least point that a man can thinke of. Men ought with more reuerence to iudge of such things as are approued and allowed of the vniuersal Church. When men debate of humain matters, let then humain reason take place: but in the doctrine of faith, the only authoritie of the Church ought to rule, It is not for vs to take vpon vs to cōfirme, and establish that whereunto we must obey. We must in al submit our selues wholie to her iudgemēt, with out exception of any thing, what soeuer it be. For so soone as faith is seuered from the Sanctuarie of the Church, she is out of her natural element, she hath no more vital spirit. The Church hath secret motives, & considerations tending to the vtilitie and preservation of her vniuersal familie, incomprehensible to any one private person: yet notwithstanding they haue theyr foundations and grounds verie firme and sure. The most excellent Philosophie that euer was in the
worlde,

worlde, is that of *Abrahā* which *Philo* descri- *Abraham*
beth. He reduced all the effects of the second *Philo.*
causes to the first cause immediatlie: he dyd
not attribute to the sunne, the light of the
day: nor to cloudes the raine: nor to eyes the
sight: nor to eares the hearing: nor to other
next instruments of sense the cause of their
facultie, nor to the feet force to goe: not brea-
thing to the lunges: not concoction to the
stomak: nor to trees and seeds theyr yerelie
fruits: but he reduced all things immediatlie
to him onlie which spreadeth abroad his
benignitie, and beneuolence largelie, frank-
lie, and treelie in all places: he bendeth all his
forces to hym alone, hoping by hym only
to be ayded: and staying him selfe vpon him
only: neither trusting vpon heauē, nor vpon
earth, ayer, beasts, plants or rootes, with in-
tent to loue them as causes. And (as a man
may say) he trauerfed through all the ran-
kes and troupes of the host of all second and
instrumental causes, appertaining to the
O *Economic* or general disposition of the vni-
uersal nature, for to approche vnto the sove-
raign head: the Creator of substances: the
giuer of formes: the first mouer: first cause,
and cause of causes: to the ende to loue him
only, and to giue him only thanks for all
benefits receiued. And this Philosophie of

Abraham was as a shining beame of the innocencie of nature before sinne: which innocencie consisted in cleaving wholie to God, and depending vpon God in all things: not resting vpon him selfe, nor vpon any creature: whereupon also God loued him more, and was more reuealed to him, then to those that loue the second causes, and search deeplie in to them, not satisfied otherwise with the first. In like manner in matters of faith, those which doe rest altogether vpon the Church shal rather be illuminated of the holy Ghost, then those which doe not giue credit to her, but vpon a caution or condition of some natural reason. If any would know the way how to render a reason of his faith, and of all obseruances of the Church

1. Petr. 3. S. Peter thereunto doth exhort him. And in deede the studie of such a science is the most noble and most worthie that is in the world only let him be humble, and holde this for a principle or maxime, though he vnderstandeth not the reason of any obseruances, yet notwithstanding the same is grounded vpon some iust reason aboue his capacitie. And when he hath layed for his ground this humilitie, and cominge afterward to searche the motiues and reasons of the Church: then the knowledge of the general disposition,

tion, and gouernement of the Church shall teach him considerations more deepe, more excellent, more ample, more comfortable, and shall replenish his mynde with a cleerer light then the knowledge of al Natures workes: and therein he shall take more pleasure, than if he had in his head the collections and gatherings of al the knowledge in the worlde fast sowed one to an other, and could giue a reason of the whole disposition of natural things in al parts of the whole frame of this worlde.

In the primatiue Church, *Sinesius* the great *Sinesius* philosopher called by Christians to the state of a Bishop, would not accept the same, but with reseruatiō of some opinions of the ethnical philosophie. The fathers condescended to his desire, assuring them selues, that so excellent a wit would easilie cast of al those reseruatiōs of his philosophical folie, by cōference with wise and learned men of the Church. And in dede this learned man being made Bishop, did soone cast away al reseruatiōs of his seueral opinions: and conformed him selfe in al points to the Church, cōdemning him selfe, and deriding his own vanitie, proceeding rather from the root of folie and pryde of a philosopher, then of malice. And truelie to addict him selfe obstinatlie to

Genes. 27. some particularities of opinions against the
 vniuersalitie, it is the part of one that is igno-
 rant of the first elements and principles of
 Christianitie: and a token of a short and fee-
 ble iudgement, that hath a verie smal beame
 of brightnes, and is so poore of vnderstanding,
 as he is not able to conceiue that the river
 which he dwelleth next vnto, is much lesse
 then the Ocean sea: and that the starres be
 much greater thē they appear to his eyes: este-
 ming the greatest things that he knoweth, to
 be the most that God can doe in that kynde:
 and considereth but one thing onlie, where
 he ought to consider an hundred thousand,
 perswading him selfe euermore to haue in the
 compasse of his braine, all that God is able
 to doe, or wil doe, mesuring all things by his
 own capacite, and sufficiencie: which is not
 onlie an extreme folie, but also verie daunge-
 rous. For such folk vpon the least motion of
 the deuil wil throw them selves from the
 high pinnacle of the temple down to the
 ground. I mean from the firmament of the
 Church, to the bottōles pit of heresie. wil we
 then be assured neuer to erre, and to haue our
 spirites quiet & peacible among al the wherl-
 wyndes and tempests of heresies? this is
 the onlie mean: he that walketh in the spirit
 of the Church, is in the high waye: he goeth
 not

not in darknes: he goeth by day, and setteth
sure footing. The church is to him a bulwark
of quietnesse: a wall of brasse: a stay more sure
then the firmament of heauen: yea, I say
truelie, more sure then the firmament of hea-
uen. For rather the heauen shal fall in pieces,
and all the whole frame of the worlde shal
fall into cōfusion, and nature shal erre, rather
then the Church shal come to errour in that
doctrin of the saluation, which she doeth
teach her children. And good reason: for her
vnderstanding his higher then the vndersta-
nding of all nature: for it is the vncreated vn-
derstanding, the holie Ghost, God him self,
which doth gouerne the same immediatlie.
And for the Churches sake, heauē, earth, and
all Nature haue bene made, and doe consist:
without whose praies, the frame of the whol
worlde could not stand one moment. The
Angels them selues (as S. Paul sayth) are all *Hebr. 1.*
to minister to them which receiue the inhe-
ritance of saluation, which are the children
of the church.

But I will no further open the priuileiges
of Grace, the heauenlie and liue comforts
which the children of the catholike Church
haue. The catholike Churche is the onlie
fortresse impregnable; the wiseman to her
wil haue his recourse, and shal be saued.

She is the strong fort of the citie of God,
Genes. 27. founded vpon the rock, whiche can not be
 ,, vndermined: fortified by the inuincible
 ,, force of the holie Ghost, garded by heauenlie
 ,, armies, which are camped round about compassed of all sides with the fauour of the
 almightie. She is the true earthlie Paradise,
 where the tree of lyfe is planted, which all of
 her house may freelie vse, and thereby receive
 nourishment of lyfe euerlasting. She is the
 true house of God, where he doth dispose
 his graces, and all his goodes and the soue-
 raign felicitie. And who euer can tast of the
 fruit of the name *Catholike*: he shal fynde
 him selfe happie, and shal perceiue in that
 he isa Catholike, he is as it were weeded out
 of him selfe to be transplanted in God: and
 being lost in him selfe, he shal fynde him selfe
 grafted, and rooted in God, in whom he shal
 stand more surelie, more liuelie, morre happi-
 lie, and be more his own man, then standing
 in him selfe: where vpon his soule shal be fil-
 led with true, sound, perfite, soueraign, di-
 nine, and euerlasting ioye.

I doe not call in question whether the Ca-
 tholike Church be visible, nor where she is,
 being a societie, not of Augels, or of soules
 separated from the bodie, but of men. She
 must necessarilie be visible, that one may say,
 there

there is the Church, pointing to her with the finger, and shewing her to the eye: otherwyle (sayth S. August.) no man could be assured of the vnitie, in the which men must necessarily enter, and holde them selues, to the ende they may be ioyned to the head & communicate with all the other members thereof. And our lord should in vaine haue bidden men resort to the Church, and obey it, if it were invisible to the face of the whole worlde, so that she can not by any manner of wayes be hidden, nor darkned in the earth, no more then the sonne in heauen. Yea (saich S Iohn Chrysostom) *it were more easie to put out the light of the sonne, then to darcken the Church.* Aug. tract 1. & 2. in 10. And those which say that the Church which was planted of the Apostles, and dyd lighten the gentiles, is no more extant, & that she is lost many a day agoe; and that strayght after the Apostles she was eclipsed of her light, and became an Apostata, in such sort as the worlde is entered into darknes as before: & those which doe compare her to the Synagogue in the time of Eli: those (I say) are verie impudent, and their impudencie can not be heard without indignation, for that it is contumeliouse to the sonne of God: as if the sonne of God (which sayd, that he is the light of the world, and that he came to re-
new

renew all, to destroye the workes of the deuil, and to dispossesse him of his raigne) had not done that which he promised, nor that which he came for: and as yf his light had bene as a flash of lightening vanishing away, and not as a sonne rising, to chale out effectuellie the darknes of the world.

This is a moost vile and shamefull abasing of Christs honour and estimation: this is to take from him the deserued inheritance of all Nations, which GOD the *father* promised vnto him: this is (as it were) to spoyle him of his dignitie and the royal scepter, and to plucke him downe frō his throne, and to take from him his royal Diadem, which the *father* gaue him, and to make, that GOD hath not kept his promise. They which vse these woordes are

*Aug. in
psalm. 102.*

not in the Church them selues sayth S. Augustin. *Thou sayest: that the Church is not extant, because thou art not in her.* Look well

” to the matter: thou art not in deede in her:

” but she is and shalbe extant, though thou

” art not. Al that the scripture doth teach

Numer. 20

3. Reg. 8.

Math. 18.

A Eto. 15.

18. & 20.

fighteth against this impudent saying. It

hath bene toretold that the glorie of the se-

cond house of GOD shalbe greater then

the glory of the first: that she shal reach

from

from one sea to an other: from the Orient 1. Tim. 3.
to the Occident: that she shall fill Asia, Af- Psal. 18.
frica, Greece, Italy, all touniges, all nations, Esa. 2.
and the Iles farr of: and that the S. uour Dan. 2.
shall make as it were new heauens, and Mich. 4.
new earth: so that the Sinagogue in com- Matb. 7.
pariton of the Church is no more then
one starr in comparison of the Sonne, and
had but few litle sparckes of that light wher
of the full brightnes is spred vpon the
Church. *Origin sayth*, that the first signe Iud. 6.
giuen to Gedeon of the flyse only dewed
from heauen, the earth round about re-
maining all drie, did prefigure the Si-
nagogue: and the secound signe of all the
earth bedewed, the flyse contynewing
drie did prefigurat the Church. *In Daniel* Dan. 2.
also, the Church was prefigured, by the
litle stone cut from the mountaine without
hand of man, the which hauing broken
the Image of Gold, of Syluer, of brasse,
of Iron, and of clay, which did re-
present the Empires of the world, be-
came a great mountaine, and did fill
the whole earth, where vpon Saint Au-
gustin doth argue against the heretikes:
If the Iewes be said to be blinde for
not hauing seene the stone being but litle,
what

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„ what blindnes is that in them which can not
 „ see the same being a mountaine? so those
 „ (saith he) which denie the Church dis-
 „ persed through the world, doe not stumble
 „ against the litle stone but against the moūtai-

Esa. 2. 54.
 66. ne, *Esaie* expressly fortold, that the Church
 shal be as a mountaine manifestly, lifted vp
 aboue the mountaines wherunto, all nations

„ shall resort: which *our Sauiour* him selfe
 „ confirmed, saying that his Church is a citie

Matt. 5. set on a montaine which can not be hiddden,
 what shal I say more (*sayth S. Augustin*)? the

Churche, is shee not manifest? doe not
 we shew it with our singlar? and those that

„ doe not see so great a mountaine, be they not
 „ blinde, which against the shining candle, put

„ in a candellsticke do shut theyreyes? *S. Ber-*
 „ *nard* writeth elegantly hereof against the here-

„ tikes of his time: the stone cutt without the
 „ hand is become the mountaine filling the

„ worlde; and thincke you (saith he) that it is
 „ with in your dennes? this is to calūniat al the

„ vniuersal world. Thou maiest easily see the
 citie sett vpon a mountaine, the Church Ca-

tholike which can not be hidde: Moreover

Aug. in *S. Augustin* saith, that by Gods prouidence, it
 hath bene disposed, that the testimonies of

psal. 101. Iesus Christ are obscure in the olde pro-
 phets, but those of the church are manifest, to

the

the end that men should haue recourse to the Church for counsell, to learne of hir their saluation. And he saith further that the Church sithens the Apostles time hath not only not lost any part of her light, but also hath alwayes augmented the same, still proceeding and encreasynge, as the new moone from smal light to a greater. If any one (saith he) doe not perceiue the moone in the first point of hir increasynge, one might excuse the weakenes of his eyes. but he that doth not perceiue the same in her fulnes, that man is starke blinde. From the tyme of the Apostles when the Church did not shew as yet very much hir face vpon the earth, simple men were deceiued by false teachers, saying, here is the Church, here is Christ, wounding (as it were in the dark of the moone) simple and plaine meaning folke: but now how blinde is he that erreth in the ful moone? *Pope Leo* the first, *S. Hilaire*, and other auncients, which *S. Hilarie* liued in the mayn course of mightie heresies doe witnes, that the Church was neuer darkend sithens the Apostles, by the infectiō of heresies. The Church (say they) may be diminished in the Globe of multitude of children, but not in light and cleannes: much lesse by the persecutions of tyrannes: for (as sayeth *Tertullian*) *the bloud of Christians is the seed*

seed of the Church, and euerie martyr is as the
 Cic. l. 2. grayne of Whease falling on the earthe, which
 4. Ac. bringeth forth manye. Poore Cicero
 searching the soueraigne God, complaineth
 saying, by the dissention of philosophers
 we are constrained to be ignorant of our
 Lord, and can not know which is he that
 we ought to worship for Lord and go-
 uernor of the world. This can not be sayd
 of the Church; the contradictions which
 heretikes doe make againtt her doe not
 Vinc. Lyr. darken her, but make her rather better
 knowne. and (as *Vincentsus Lyrinensis* saith)
 doe scoure her and make her brighter
 geuing occasion to catholikes to vnderstand
 cleerlie and teruentlie that which before
 they beleued couertly and coldly. And it is
 certain that the Church had more knowledge
 of God, in some certein articles in the tyme
 of S. Augustin, then in other tymes before;
 and in the tyme of S. Bernard, then in the
 tyme of S. Augustin: and at this day more
 then she had since the tymes of the Apostles:
 so that ther is now none that seeth not cleer-
 ly in the light of the Church, except those
 whose eyes satan hath put out. and which
 are willingly blynde: sith all now doe know
 where is the cheire of S. Peter, the Church
 Catholike, Apostolike and Romain, which
 hath

hath the name of *Catholike*, the succession of Bithoppes sithens *S. Peter* to this day; the consent of people, and nations, and many other wel knowne markes, whiche do distinguish the same from all false religion, of *Panims*, of *Iewes*, and of *Heretikes*, and doth make it sufficiently eident, that none can be excused, neither those which refuse to ioyne vnto her, nor those that do depart from her. I wil not here sett downe all the markes of the true Church, as if this present treatise were to that end, but I shal touche only some few.

TWELVE MARCKES OF

the true Church.



The first marke of the true Church is the name *Catholike*, which although all heretikes would pretend to be theirs, yet neuer could

1.

they obtaine thus much. *S. Augustin sayth*, *gust. lib. cont. epi. fund. c. 4.* that if a *Panime* demaunded of an *heretike* the place where the *Catholikes* doe assemble them selues, he durst not shew his owne *Synagogue*. And *S. Cyril sayth*, if thou goest in a citie, doe not aske where is the Church, nor where the house of *God* is: for the heretikes say that they haue the Church, and the howse of god; but aske where is the *Catho-*

S. Cyril. cat. 18.

Catholike Church, for that name Catholike is proper to the holy Church, mother of vsall, that are of right beleefe: and an heretyke would be mocked and laughed at to shew his Church for the catholike. *Pacianus* hath treated of this point expressly where he saith: *Christian* is my name, *Catholike* is my surname: that doeth name me, this maketh me knowne: the name catholike is not deriued of any one man: it doth not found anything of an heretike: it is not referred to any particular Authour; it agreeth to the principal head & body of that tree, whose branches beinge cutt of, are the sectes of heretikes: but the tree it selfe liueth, mainteined by his roote: & continueth alwaye the same, which is all one whole body, and called *Catholike*. but euerie heresie taketh the name of some one which is the authour therof: where vpon *S. Athanasius* against the Arrians sayth: *Christian* people neuer tooke their names of their Bishoppe: no, *We are christians, and so named, not of the Apostles themselves, but of our lord in whome we haue beleued by the voice of Bishoppes and Apostles, Those which haue taken their faith of others are by good right surnamed from the cheefe of their heresie.* *Laetantius* sayth, the only *Catholike* Church is that which keepeth the true worshippe;
of God

*Athan.
serm. 2.
cont. Aria*

*Laet. li. 4.
c. 20.*

of God: this is the fountein of trueth, the house of faith, the temple of God: in whom if any doe not enter, or from whom if any doth depart, he cutteth him selfe off from hope of lyf, and of euerlasting saluation: but euerie sect of heretikes doth pretend that the Catholike Church is on other syde: how be it bearing the names of Marcionites or Arians, they are no more Christians; they haue lost their name Christian in taking straunge names of men. Likewise Iustine the martyr. S. Ireneus S. Iohn Chrysostome, The sectes (say they) be called of the name of the arche heretikes, but to vs, no man hath giuen a name: saith it self which is Catholike surnameth vs soe. and S. Ierome; If thou heare those which are called Christians, to beare a name, not of our lord Iesus Christ, but of some other (as Marcionites, Valentiniens) knowe ye certainly that they are not the Church of Iesus Christ, but a Synagoge of Antichrist.

S. Chryf.
ho. 31 in
act. Ap. st.
l. st. mar.
con tripla.
S. Iren.
lib. 1. ca.
20.
S. Hieron.
cont Luci-
feranos,

Now you poore abused Lutherans and Calvinists, beholde the horroure of your bottomlesse pitt; you are no more Christians; and you haue no part in the saluation by Iesus Christ. All ancient Fathers do witness with one consent, that the only Catholike is in the Church of Iesus Christ: and all that bear the name of one particular man be heretikes, and excluded from the kyngdome of Iesus Christ. Those witnesses cannot be

D repro-

reproved: and this is one marueilous iudgement of God against heretikes, and a comfort for the Catholikes. By the Creed of the Apostles, it is a necessarie consequence, that any Church (if it be a true) must needs be Catholike: but there is not a societie in the world, which doth possesseth the name *Catholike*, saue only the Romain Church. All others will call them selues, *Asrians*, *Lutherā's*, *Caluinists*, *The reformed Church*, *Gospellers*, *Protestants*, and such other kinds of special names as they haue: but Catholikes doe not so, for in all parts of the world (where the name Catholike Church doth founde) it is intended and vnderstoode, to be the *Romain* Church, yea by the heretikes them selues. A man that passeth by *Geneua* being asked what he is, if he answer, I am a Catholik, is take of no man there for a *Caluinist*. Seek not here to blynde your selues against so manifest a truth: but forsake both the sect, and also the name of these wicked deceiuers, the Archeheretikes of this tyme, which wil draw you with them selues, into their bottomlesse pitt of euerlasting damnation, if you do not enter again in to the Church and mount vp in to the firmament of Catholikes.

The second marke of the true Church is the *succession of Bishoppes* sithens *S. Peter*,
to this

to this day, which neuer hath bene interrupted; the which succession the fathers haue alwayes obiected against heretikes of their tyme as an inuincible argumēt. For euen as to the propagation of mankinde, mariage is necessarie, so to the procreation of the children of God according to the spirit, the order of preisthood is instituted, which can not be continued perpetuallie, but by spiritual propagation from those priests whom Iesus Christ did first institute. It is not so of kings, as it is of preistes, for if all the kings of the earth should faile at once: the people might create new. But if all the priests of the world should happen to faile: it is not in the power of all mankinde to make new. Their institution is diuine, and not humane. Iesus Christ him selfe must come againe in person in to this world for to institute some new. *S. Ireneus* *Iren. li. 3.* sayth, that by this succession all heretikes *c. 3.* be confounded: for neuer heretik could shew his next predecessor in communion of doctrine. And to proue that the Romain Church is the true Church, he rekeneth the Bishops of Rome from *S. Peter*, vnto *S. Eluiber*, the Pope of histyme, which was the twelueeth, *Tertullianus*, *Eusebius*, *Prosper*, *S. Hieronimus*, *S. Augustin*, *Epiphanius*, *Opiatus*, and all the auncient fathers haue vsed this argument

*Tertul.
lib. de
prescr.*

*S. Aug. ep.
165. iii
psal.*

*Aug. cont
fund.*

*Optatus
lib. 2.*

*Epiph.
her. 27.*

against heretikes, *Tertullian* sayth, shew the beginning of your churches, and the orderlie succession of your Bishoppes deriued by succession from some one of the Apostles, as we doe shew the orderlie succession in the Romain Church, from *S. Peter*. Account (sayeth *S. Augustin*) the priests fithens the state of *S. Peter*: and look in to that order of fathers which haue succeeded one an other. and you shal fynde that the Romain Church is the same stone, that the proud gates of hell can not vanquish. And he sayth further, that the succession of priests in the Romain Church by one continual line holderth him in that Church. Likewise, *Optatus*, shew (sayth he) the first beginning of your chayer, you which wil chalenge the holy Church vnto your selues. And *Epiphanius* hauing orderlie recited the names of all the Bishops from *S. Peter*, vnto *Siricius* then Bishop, which was the thirtie eight, he addeth: *Let no man meruailif we be so exact in this recital, for by thies things the euident truth of the Church doth al waye shew it self.* If then those auncient fathers haue so greatlie esteemed that cōtinuation of twelue, twentie, or forty souerain bishops, successors of *S. Peter* how much stronger is that argument at this day for vs which shew the continuation of more thē two hundred thirtie three, without
 excep-

