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D. M. ROGERS

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NICHOLAS SANDER
The Rocke of the Churche
1567

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THE ROCKE OF
THE CHVRCHE

Wherein the Primacy of S. Peter and
of his Successours the Bishops
of Rome is proued out of
Gods Worde.

By Nicolas Sander D. of diuinity.



The eternal Rock of the vniuersal Church.
Christ was the rock, an other foundatiō
no man is hable to put. 1. Cor 3. & 10.

The temporal Rock of the militant Church.
Thou art Peter, and vppon this Rocke I
wil build my Church. Matth. 16.

The continuance of this temporal Rocke.
In the Church of Rome the primacy of
the Apostolike chaier hath alwaies flori-
shed. August. in Epist. 162.
Recken euen from the very seate of Pe-
ter: and in that rew of Fathers, confyde,
who succeded the other. That is the rock
which the proud gates of hel doe not o-
uercome. In Psal. cōt. part. Don. Tom. 7.

L O V A N I I,
Apud Ioannem Foulerum.
Anno D. 1567.

Regiae Maiestatis Priuilegio
concessum est Nicolao Sans-
dro Sacrae Theologiae Pro-
fessori, vt librum inscriptum, *The
Rocke of the Church*, per Typogra-
phum aliquem iuratum imprimere,
ac impunè distrahere liceat.

Datum Bruxellis 27. Febr. 1566.

Subsig.

Prats.

TO THE RIGHT

Worshipfull M. Doctor Parker

bearing the name of the Archbifhop of Canterbury, and to al other protestants in the realme of England, Nicolas Sander wifsheth perfect faith and charity in our Lord, declaring in this Preface, that the Catholiks (whom they

cal Papifts) doe paffe the Pro-

tendants in al manner of

Signes or Marks of

Chriftes true

Church.



*Befech your worfhippe
not to miflike with me
for emitting any parte
of your accustomed title
in this my letter, fithes*

*I doe it not of any contempt, but onely
of confcience grounded vppon Gods
worde: as who am persuaded the religiõ
prefently authorized in the realm,
and confequently your miniftery ther-
in, to be fo far of from Chriftes true re-
ligiõ, as it is far from Chrift, to haue his*

¶ ij

Church

The marks of

Genes. 22. *Church (Which after the publication
 20 28.
 Plal 2.44
 75.83.144
 Philip. 2. of the Gospell ought , according to the
 prophecies, to be openly spread through
 out the World, and her Citizēs ought to
 shyne in the middest of the peruerse
 nation, of insideles, like starres, and to
 remayn gloriouse for euer in many na-
 tiōs togeather) now first (after nine hū-
 dred yeres oppression as your own bre-
 thern doe confesse) to shewe it selfe
 abrode, and openly to be professed.*

Math. 5. *So that although it could be shewed
 that your faith had bene alwaies in the
 World (as it was not) yet in that (if at
 all it were) it lay hydden , it could not
 be the faith of Christiēs true Church,
 Which neuer ceased to be a City built
 vpon a hil which can not be hidē
 den. And he did sette his candel
 vpon a candellstick, not only to geue
 light for a few hundred yeres : but to
 geue light to all, that either should
 come into his house or, tarie in his
 house.*

And

the true Church.

And seing at al momentes men in diuerse countries came into Gods house by faith and baptisme , and seing likewise he is with his disciples al daies vntil the end of the world, and not only liueth , but reigneth for euer, that is to say, abideth gloriously and roially in the house of Iacob , which is the Church, doutlesse his Church is for euer built vpon a hil , and therefore it can not be hidden anyone moment, and his light neuer can cease to shyne, to thend it may euer be true which Malachias the Prophet saied: From the rising of the sonne to his going downe, my name is great among the gentils.

Isai. 2. &
62.

Matt. 28.

Luc. 1.
regnabit.

Malac. 3.

And yet seing Christes name is not great by them who beleue falselie, (for they must nedes also haue naughty woorkes, and so the name of God, as Saint Paule saith, is rather blasphe- med amonge the Gentiles, then glorified by euil men) it remaineth, that

Heb. 11.

Isai. 52.

Rom. 2.

The marks of

Christes name must be great among the Gentills throughe a good faith, openly geuing light by the good works of true Christians, who may thereby cause Gods name to be glorified, and by their good conuersation may cause the Infidels to be conuerted vnto Christ.

Math. 5.

1. Cor. 7.

2. Pet. 3.

A Church
vnder a
buschel.

Now for asmuch as your faith was not openly alwaies professed in many nations together, but was altogether hidden before these fifty yeres, and so hidden, that no history or Chronicle doth make mention of any congregatiō at all professing your faith from tyme to tyme in any Cities, Townes, Villages, or private houses of diuerse prouinces and countries at once: nothing can be iustly said or alleaged, why you should not renounce this obscure religion of yours, which is so slaunderouse to Gods gloriouse name, and returne again to

A Church
vpō a hil.

*that our Churche, which stode for euer vpon the hil, and whose light was ne-
uer so*

the true Church.

uer so dimmed, or darkened, but that the very Iemes, Turks, Saracēs, Moores, and Tartariās, knewe where we dwelt, and what we professed.

I chose at this tyme to intreat with al sober Protestants the rather by your person (M. D. Parker) because I haue heard of so much good nature in your worshippe, that it was not unlike, but he woulde voutsafe to heare what so euer should be reasonably said, specially touching Gods worde, and the practise of the primatiue Church, of which pointes my chiefe talke shalbe at this tyme.

Many men haue laboured to geue diuerse Signes and Markes of the true Church, to thintēt it being ones knowē, al other controuersies may geue place to the pillor and sure stay of truth. 1. Tim. 3. 7

But that it may appear to them, who do not willingly stop their eares against the truth, what notable aduantage the Catholiks haue ouer and aboue the Pro-

The marks of

testants in this behalf: I wil shew the truth of our Church to be so safe and clere, that hitherto it was not possible for the Protestants themselves to devise any such marke or signe of a true Church, the which doth not much rather make for vs, then for them.

Gods
word is
not a suf-
ficient
mark of
the true
Church,

They teach Gods word to be the chiefe mark, whereby the true Church may be knownen, which yet can not wel be so, because the marke whereby an other thing is knownen, ought it selfe to be most exactly knownen, whereas we are not agreed, what Gods woorde is. For some call onely the written letter and the meaning thereof, Gods woorde: others thinck many things to be Gods woorde, which are not expressly written, but are reuealed from God to the Church by the tradition of the Apostles, and by the holy ghost, who hath written Gods lawes in our harts, and there hath impris-
ted them.

2. Theff. 2
Ecb. 8. &
10.
2. Cor. 3.

Also

the true Church.

Also we are not agreed vpon the Writen woorde of God, because the Protestantes doe not admitte so many bookes of the olde Testament, as the Catholikes doe. Thirdly the meaning of those bookes which we are agreed vpon, is altogether in question betwen vs. How then can that be a marke sufficient to shew an other thing to vs, which it self is not sufficientlie knowne of vs? All which reasons notwithstanding, the confidence of our cause is such, that I may graunt the woorde of God (what soeuer it be) to be a sufficient marke, whereby Gods Church may be knowne. And then I say, that euerie way Gods word standeth more on our syde, then against vs.

For yf you meane by God worde,
the Writen letter of the olde and of
the newe Testament, we are before
you in that behalfe: because you haue
no assured Copies thereof, which were
not

I.
Gods
woorde
first vith
vs.

The marks of

not preserved by the former Christiāns, Whome yee call Papists, of the you take as your baptism, so your Bible. By them not only the old and the new testamēt, but also the Works of the auncient Fathers were copied out, printed, and layed up in libraries, and in other places Whence they came to your hands.

If then the hauing of Gods woorde proue a true Church: that is the more true Church, which had it first, specially seing we came not by it priuily, or violently but receaued it euē at the Apostles hāds. For after that day wherein S. Peter and S. Paule deliuered Gods Word to the faithfull Romans, the Church of Rome hath alwaies kept it safe without either lesing, or corrupting it.

2. *Again we beleue and acknowlege more of the Bible then you doe, by the bookes of Toby, of Iudith, of Wisdom, of Ecclesiasticus, and of the Machabees. All which we account for*

More of
Gods
woorde
with vs.

the true Church.

for Gods own word, according to the cō-
sent of many auncient † Fathers and
councils: Whereas you call them Apo-
crypha, and so make them unable to
decide any controuersie about religion.

Thirdly we doe not only graunt the
Hebrew text of the old testament (such
as may appeare uncorrupted) and the
Greek text of the new testament, to be
Gods word. but we also acknowlege with
the aūciēt Fathers, the † Greek trans-
latiō of the Septuagits, and with the
† Tridentine Council the cōmon Latin
translation (which so many hundred
yeres hath bene diligentlie expounded
and preserued in the Latin Church)
to be of ful authority: Whereas you geue
small credit to either of these transla-
tions, except (by your iudgement) they
agree with the first Hebrew and Greek
copies. We then haue Gods woorde in
moe authentik tunges and copies, then
you haue.

Fourthly we preach, expound, inter-
terp,

† Aug. de
doct. Chri
stia. lib. 2.
c. 8.
Gelasius
in Synodo
70. epi. co.
Cōcil. 110
rōt. in sine.
Trident.
Sessio. 3.
3.
Moe cop
ies of
Gods
woord.
† Iustin. in
Apol. 2.
Ireneus li.
3. c. 25.
Euseb. de
preparat.
Euang. li.
8. c. 1.
Aug. ep. 8
† Sessio. 3.

†

The marks of

**Better v^{se}
of Gods
vword.**

pret, and translate Gods word in all manner of tungs, better then you, because we doe these things, not only by internal, but also by such external vocation and commission, as may be shewed to haue sprung from the Apostles, by the lineal and ordinary succession of our bishops and priests. Whereas you can fetch no higher commission, then from the common weale, which neuer receaued authority of Christ to make priests, or to send preachers: ad yet how shal they preache, if they be not sent?

Rom. 10.

**5.
Of Gods
vword in
vulgare
tungs.**

Concerning that you reade Gods word to the people at you Church seruice tyme in the vulgar tungs, it is no perfection at all on your syde. For yee lack thereby the vse of the better tungs, as of the Greek and Latin: which were sanctified on Christes crosse, as for all other holy vses, so most specially for to serue God withall at the tyme of sacrifice, wherein he requireth the very best in euery kind to be offered vnto him,

LUC. 23.

Ioan. 19.

Malac. 1.

the true Church.

him, as to our dreadful Lord, and loving father. And who doubteth, but that a lerned, a holy and a common tung, is more honorable, then a barbarouse, a prophane, and a priuate tung?

In so much, that in respect of the whole body of the Catholike Church (wherewith we specially communicate in our seruice and prayers) the vulgare tungs are much more to be accmpted strange or vnknown (which strange tungs onely S. Paule doth least regard) 1. Cor. 14. then the common tungs, which were alone deliuered to the very first Christian Church, by the Apostles themselves, in the East and West: not regarding the infinite multitude of vulgare tungs which were in particular prouinces of the same countries. For of the Greek tung used in the East Churches, and of the Latin used in the West Churches, it came to passe, that it is al one to say, the Greek or the east Church, the Latin or the West Church.

the Greek
and Latin
Church.

And

The marks of

And surely seeing Christ being upon the Crosse (whence the paterne of all prayer and oblations is to be taken, sithe the Sacrifice which we offer (saith Cyprian) is the passion of our Lord) whereas he knewe right well, that the common people of the Iewes (the pure Hebrew tongue being either lost, or much decayed in common speache, euery daie more and more after the captiuitie of Babylon) could not understand him, did yet recite the beginning of the Psalme (My God, my God, why hast thou forsaken mee) in Hebrew, and did not either by and by, or at all interpret the same in the vulgar tongue: need we to doubt, but that after his example, we may doe the like in those tongues at our seruice, whiche Priests and Clerks do understand though the common people doe not understand the same?

6.
VVe vse
also vults

But lest there should be any one iote wherin to passe Gods Catholik Church,

We

the true Church.

We also haue in certaine countries, the use of vulgar tongues in the Church service, as in Dalmatia it is to be sene at this daie, and the like is said to be in Assyria, and in Aethiopia, the Christians of which Countries doe acknowledge the Supreamacie of the Bishoppe of Rome.

gar tungs
in our leg
uice.

And although by this very meanes, those Countries are become the more barbaous (for thereby the Priestes and Preachers can not reade either the Greek or the Latin Doctours) yet this good ariseth to the whole Church of their losse, that it both hath all degrees of tungs (to wit, both lerned and vulgar) in her praiers, and by the example of those barbarouse countries, she warneth the other more ciuil parts to auoid that mischief, whereby those other men fel into that reproche of barbarousnes.

Vulgar
tungs
caule bar
barousne
nes.

Moreouer, those Countries (some of which neuer knew any better then
their

The marks of

Necessity
forceth
those cou-
tries to
use vul-
gar tūgs.

Ioan. 19

*their own native tung) haue their ser-
uice in the vulgar tungs by mere force
and necessity, and that allowed by the
good dispensation and toleration of the
See Apostolike, Without breache of
unity: Whereas the Protestants hauing
once had the Latin seruice, are fallen
from Latin to English, that is to say fro
the better to the worse, and that also
by making a schism, and by diuiding the
coate of Christ (Which was without
anyseame) into many partes, Which
thing the very unfaithfull soldours
were asfeard to doe. Thus touching the
Written woorde and the use thereof,
there are many causes, Why we should
be in better case then the Protestants,
but none at all, Why we should be in
worse.*

7. *If not only the Written letter, but al-
so the plaine meaning of euery proposi-
tion be to be considered, We read it li-
terally and plainly spoken, this is my
body, and as the woorde doe sound, so
doe*

The mea-
ning of
Gods
vvord.
Math. 26,

the true Church.

doe we understand them. Why then is (this) which Christ pointeth vnto, denied to be his body? A man is iustified **Iacob. 2.**

of works, and not of faith onely. Why then are good workes don in a right faith, denied to iustifie? or why is onely faith taught to iustifie? The doers of the law shalbe iustified. **Rom. 2.**

Why is the law then taught not to be able to be don, or kept? By the obedience of one (which is Christ) many **Rom. 5.**

shalbe made iust, that is to say, iustice shalbe wrought or settled in many. **Constitutur.**

Why thē is it denied that we are made really iust? Or why is it taught, that righteousnes is onely imputed to vs, whereas S. Paul saith also, the charity **Rom. 5.**

(or loue) of God is spread in our harts by the holy ghost which is geuē vs. This spreading and stablishing of charity in our harts, is more then a bare imputing of charity to vs.

Whose synnes soeuer yee forgive, they shalbe forgiven them. **Iohan. 20.**



Why

The mark of

- Luc. 22.** *Why are then the bishops and priests (who succede the Apostles) denied to forgeue synnes? He that is greater among you, lette him be made as the yonger. Why then deny you, that one was greater among the Apostles, or, that one stil is greater among the bishops, their successours?*
- Math. 16.** *Thow art Peter or a Rocke, and vpon this Rock I wil build my Church. Why then is the militant Church denied to be built vpon Saint Peter, and vpon his successours*
- 2. Thef. 2.** *in that chair and office? Keepe the traditions which yee haue learned either by woorde, or by our epistle.*
- Chrysoft.** *Why then are traditions, yea though*
- Hom. 69.** *they be Apostolike (as the use of praying for the dead is) so despised, that*
- ad Pop.** *the very name of tradition used in*
- Ant.** *the better part, can not be suffered to be in the English Bible, though it be both in the Greeke and in the Latin?*
- He

the true Church.

He that ioyneth his virgin in marriage, doth wel, and he that doth not iojne her, doeth better. 1. Cor. 7.

Why then is maryage made With you as good as the state of virginity, whereas S. Paule maketh the state of virginity better?

Vowe yee, and render your vowes vnto God. If thou wilt be perfitte, goe and sel all things which thou hast, and geue them to the poore, and follow mee. Psal. 75. Math. 19.

There are eunuches, who haue gelded them selues for the kingdom of heauen. Obeie your rulers, and be subiectes vnto them. Heb. 13. *Why then are the vowes of pouerty, of chastitie, and of obedience (to all which the Word of God exhorteth vs) accompted vnlawfull? Or why are men exhorted, yea constrained not to perfoorm them?*

Doe yee the worthy fruits of penance, saith Saint Iohn. Why then is satisfaction and penance despised Luc. 3.

¶¶¶ ij With

The mark of

Ephes. 5. *With you? The husbands and the Wives being two in one fles.), is a great Sacrament (or mystery, or a holy and secret signe) in Christ and in the Church. Why then is the mariage of faithful persons denied to be a Sacrament?*

Philip. 2. *Work your saluation (saith S. Paule) with feare and trembling. Why then are your so presumptuouse, as euen by faith, to assure your selues of your saluation? Or how can he feare, who is assured to be saued? Or how can*

Rom. 11. *the depe secrets of Gods predestinatio be ordinarily knowen in this life? Or is not faith an ordinary gift in the Church?*

8. *Thus might I goe through al the articles in controuersie, and in euery one I should find your syde to be the farther of, and ours to be the nere to the plain literal meaning of Gods word.*

The circumstance and conference.

If not only the plain understanding of any one sentence, but also the circumstance

the true Church.

stance of the place, and the conference of Gods word be necessary, haue we not vsed it in euery question which hath ben hitherto handeled? Here I must nedes referre the reader to my treatise of the Supper of our Lord, namelie in the fourth booke, and to my booke of Images in the v. and the xi. chapters. Item in this booke, to the second and fourth chapters. For in this preface, it were ouer tedious to handle so long a matter.

In the x.
and xii.
chapters.

If you say, I doe not conferre the places so as I ought to doe, thereof riseth a new question, wherein we must haue a new iudge. For we beloue and vse the scriptures as wel as you. and better to, as I haue declared. Item we alleage plain words: we shew the circumstance to be for vs: we conferre one place with an other. If now all this will not end the controuersie, it is cleere that the only word of God be it neuer so wel handeled, is no sufficient mark to shew

The best
vie of
Gods
vwoorde
fulfilled
not alone

The mark of

the truth. For this is all that can be done about the word itself.

9. *Seeing then we must go farther, I*

Judges. *say the heads of the Church, the Councils,*
Aug. cont. *the bishops, and the ancient Fathers*
Iulianum *must be the Judges, whether we*
lib. 2. *do well apply the holy scriptures, or no.*

Math. 16. *For example: M. Iewel saith, S. Peter*
is not this rock wherupon Christ
said he would build his Church. I

In the 4. *saie on the other syde, that S. Peter is*
chap. *this rock. And I shew it by the circumstance*
of the place, and by the conference of other
holy scriptures. M. Iewel must needs say,
that I do not well confer
the holy scriptures. I take then for my
Judges, above sixtie of the best doctors,
who expreslie stand on mine syde, as I

In the 4. *wil shew in this present booke. So that*
chap. *this mark of the true Church also maketh*
clerely for vs. And surely although
the protestants in words pretend to have
the consent of the ancient fathers: yet that
in truth it is not so, this one thing may
sufficiēty declare, because whē soeuer

the true Church.

anie occasiō neuer so far set maxie serue,
 thei do what thei can to reiect the Fa-
 thers: partly by impugning errors to thē,
 as M. le Wel ordereth S. Hilarie partly
 by denying the work to be theirs as he
 saith of Dionysi^{us} the Ariopagite and of S.
 Chrysostōs Liturgy, etcat. Another shift
 is, to alleage the priuate opinion of some
 one agāist the cōsent o^f the rest, or to say
 that the fathers liued, when the tyme
 begā to be corrupted: and whē al other
 things faile, their plain doctrin and asser-
 tiōs of the faith, are illuded with a like
 figuratiue speache. If in dede the fathers
 made for thē, they wold not thus shift
 their hands of the fathers, but the moe
 they could haue, and the better they as-
 greed and the plainer thei spake, the bet-
 ter thei shuld be welcome. Wel seig the
 Protestāts (although falsly) yet cōmōly
 doe alleage the old fathers, and we also
 do alleage them most plentifully, hereof
 it wil follo^w. that neither the only alle-
 gatiō of thē is so able to end a cōtrouersy,

In his
 Reply P.
 7. 49. & P.
 10.

The alle-
 gation of
 Fathers
 iustificeth
 not.

¶¶ iij that

The mark of

*that the simple and vnlearned may be
sure of the truth.*

10.

Traditiō,
and pra^r
ctise.

In 1. Thel
salon.

Hom. 4.

*For which cause we must ioyne to
the former marks, the tradition and
practise of Gods Church, which
being in euery mans eyes and eares, cā
neuer deceaue him. We thinck (saith
Chrystome) the tradition of the
Church to be worthy of belese. Is
it a tradion? Ask no farther.*

*This mark so evidently maketh for
vs, that the Protestants are constray-
ned vtterly to deny all credit vnto it:
for by this rule they are inexcusable nō
deny either the popes supremacy, which
euer was so vniuersally practised, or the
Sacrifice of the masse, or anylike mat-
ter, which was and is generally recea-
ued in the Church.*

Traditiō
doth not
suffise in
cales.

*But because many questions arise in
the Church, rather depending of sub-
till points in diuinity, then of euident cu-
stome and practise if sodainly some ler-
ned men deny such An article of the
faith,*

the true Church.

faith, which before was not commonly preached of (as that the holy ghost proceedeth from the Son or any like) seeing here tradition faileth, and the preachers are divided: the Church hath used the meane of Generall Councells, wherein the bishops of many countries meeting together, after sufficient debating, do publish the one part to be reputed hereticall Whereby all men do clerly know, what to follow, and what to auoide. Such a Councel gathered together of late at Trēt. published that to be the true faith, which we defend, and the contrary to be hereticall. So that this marck is wholly ours.

II.
Generall
Councels.
Math. 18.
Act. 15.

But for as much as it is very hurtful, for so many bishops to leaue their cures so oft as any such question is moued, and also because their meeting is many tymes stayed by the occasion of battel, or of pestilence, or els for lacke of their safeconduct out of whose countries, or by whose countries, or into whose

Councels
do not
saile.

The mark of

Leo epist. 24. 25. 26
Whose country they should passe and specially because when they are come together force and violence may be used as it was done at the second Ephesine council, and at Ariminum: it is necessary, to haue some other more speedy certain, and profitable way in the Church, whereby heresies may be sooner staid, and Gods people more quickly instructed in the truth.

12.
Que high iudge.
Ioan. 21.
Luc. 22.
In respect of which considerations, Christ hath most notably provided, that one chiefe pastour and high bishop S. Peter should be set by himselfe ouer the whole flock in earth, to confirm his brethren, and to fede them. Of whose faith by praying for it, he hath assured vs. In S. Peters chaire the bishop of Rome sitteth, who is well knownen to haue given publike sentence against the Protestants for our faith and Church, neither can the Protestants denie vs the assurance of this mark The which mark because it is of most weighty importance, as being the easiest waie of all to find out the
the

the true Church.

the truthe, and which serueth in all cases without any exception: I haue made this treatise, to declare, that it is no lesse true, euen according to Gods woorde, then it is profitable and needfull in all wise mens understanding.

Here I might make an ende, but that the Protestants affirme the lawfull preaching of Gods woorde, and the lawfull administration of the Sacramēts to be the thing whereby they will be tried, as though we nede not a new iudge to know what these terms doe meane.

For what call you lawful preaching, or administring? That (saie you) which is according to Gods woorde. Very Well. Are we not now come againe to the first beginning of our talk? What call yee Gods woorde? haue I not proued (whatsoeuer it be) that it is much more with us, then with you?

Adde hereunto, seing those are most lawfull

13.
Preaching
and Sacra
ments.

The mark of

**Pfal. 18.
Rom. 10.**

lawful preachers who are most like vnto the Apostles, (whose sound went into al the earth, and their words into the ends of the world) Wee are more like vnto the, who within these nine hundred yeeres by our preaching haue conuerted Bohem, Saxonie, Friseland, Prussia, Liuania, Denmark and diuerse other coutries, then you, who in the same tyme liued so vnder a bushel, that noman aliue could heare you once pepe. Again our Sacraments being moe in number by siue, then yours, were administred in the face of the world, euen as the Apostles did administer them in Ierusalē, Corinth, Rome, and in such other cities and places: whereas you hadde not one Church or knowen howse of praier in the whole earth.

**14.
Persecu
tion.**

The persecution (say you) of the Romish Antichrist oppressed vs, which mark also you alleage for the truth of your congregation. What masters? Antichrists

the true Church.

tichristes persecution shall dure but three yeres and a half. And is the Pope Antichrist, whose persecution (as you say) hath dured these nine hundred yeres? Hel gates shal not preuaile against the true Church. And yet is your congregation the true Church, against which you confesse Antichrist so to haue preuailed, that for many hundred yeres, noman could tel, whether any such Church were in the earth, or no?

Dan. 7.

Apoc. 13.

Math. 16.

Surely hel gates preuailed not against vs any one momēt, although our Church bath ben assalted with al kinds of trouble: therefore this mark (that is to say, to stand safe and sound against hel gates) is a token, that ours is the true Church. For it is not persecution, but the conquering and preuailing against persecution, which is the true mark of Gods Church.

15.

Not to faile in persecu-
tion.

But seing I promised to proue our Church the more true, euen by your own

Vve are
persecu-
ted.

The mark of

own Marks, let vs graunt, that Church to be true, which is persecuted, yet I say that you rather haue persecuted vs, thē we haue persecuted you For, I pray you Syr, when the child who liued in one howse with his louing mother (as you did once in the same Catholik Church with vs) goeth afterward out of the house, and saith, his mother is a strong hoore (as you say by the Catholik church whence you are departed) if then the mother not being able by faire meanes to reconcile the child to her again, after long and oft warnings, doe pronouce him a bastard member, and a renegate child doth the mother in this case persecute her child, or doth not the child rather persecute his mother?

Note
vvcl.

*The child began the defection, the mother defendeth her possession and inheritance: and yet did we first persecute you? Remember what S. Augustin writeth in this matter, and that not of himself, but as taken out of S. Paule. Sara
with*

the true Church.

With her son Isaac doth signifie the Galat. 4.
Churche, Agar with her son Ismael
doth signifie carnall men, as heretikes
are. Now whereas we reade, that Agar
the handmaiden and Ismael suffered Genes. 21.
greuous things at the hāds of Sara. yet
S. Paule consydering, that Agar was
not persecuted of Sara, before that she
had through pride cōtemned her mai-
stres, doubted not to say, that Isaac suf-
fered psecutiō of Ismael. As then (saith Galat. 4.
S. Paule) he that was according to
the flesh (Ismael) did persecute him
who was according to the spirit
(Isaac) so is it now also. vt qui possunt
intelligent, to the end they who are able Aug. epif.
may understand (saith S. Augustine) 48.
that the Catholik Church suffereth per-
secution by the pride and wickednes of
carnall mē whom she goeth about to as-
mēd by tēporal troubles ād terrors. And
much more followeth in S. Augustine
writing against the Danatists, who
being departed from the Church then,

The mark of

as you are now said then, as you do now, that the Catholikes did persecute the, and therefore that they were the true Church.

Gene. 21. *And surely if you can shew, that we through pride departed from the obedience, which we once had oughted to you, then in dede we might be said to persecute you. But seeing certainly you were at once under the obedience of our Pastours (as Agar the handmaiden was under her maisters Sara) and you through pride withdrew your selves from us, and made a new congregation of your own erecting: doubtlesse you are the Agarens and the Ismaelits: but we being the children of Sara, are altogether persecuted of you, and so that mark sheweth us (whome ye call papists) to be the true Church.*

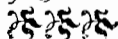
16. *Are there yet any more markes of*
Antiquis *the true Church behind? Yeas, saith*
2Y. *the Protestant. For Antiquity is ours altogether. Now you seeme to say sum-*
What

the true Church.

What. But yf the Church of Christ be in all but one, seing Antiquity is but the beginning or the aũcient state of Christes Church, if the end of the same Church make for vs (as your selues can not deny, but that these nine hundred yeres, we were more like to be that Church of Christ which must be spread through all nations, then you) it is not possible, that the beginning should make for you. For Christes Church is euer like it self.

If you appeale to particular exāples, I say, the Christians in the primatiue Church communicated vnder one kind both at Emaus, and at Ierusalem, as the words of the holy scripture (which the auncient Fathers testifie to appertein to the Sacrament of Christes supper) doe import. Item the Christians did then make and sette vp Images in the honour of Christ, as the most famous history of the Woman cured of her bloody issue, doth most eui-

Luc. 24.
August. de
consen. E-
uangel. li.
3. cap. 25.
Theophil.
in 24. luce
Euseb. lib.
7. cap. 14.
Math. 9.



dently

The marks of

dently Witnesse.

An. D. 50. Dionylus (Whom M. Jewel con-
fesseth to be an aunciēt writer, as it
may, saith he, many waies wel appere)
maketh mention of a insultias
tion, of i holy oyle, of b altars, incēse,
healthful sacrificc, of c holy Chrism
and of holy d orders of priesthood,
of the profession of e Munkes
blessed with the signe of the crosse,
f shoren, and receauing a new gar-
ment, of g praying for the faulth
full sowles, of h confessing synnes
to a priest. *All these things we
haue, but the Protestantes know them
not.*

An. D. 70. Ignatius speaking of such a Sas-
crifice, as ought not to be offered
without the Bisshoppe, *must nedes
meane a publike and externall Sacri-
fice. for the making whereof a speciall
minister was ordered. He woulde
haue the Emperour to obey the bishop,
Ad Phila. he speaketh of Virgins, which had
confe-*

The marks of

yours With none at all that is now in the earth.

- De Corona ad uxore.* It was the custom in those dayes, to make oblations for the dead the twelue moneths day: to goe vnto the Stations, to visit holy places, and specially those of Ierusalem, which custom dured frō Christes ascension vntil S. Hieroms tyme, through all Christendom, and yet is called Pilgrimage of vs.
- An. Dom. 250. De ex. Do.* Saint Cyprian confesseth the bread w^hich our Lord gaue to his disciples, being changed not in shape, but in nature, to haue bene made flesh. Item that euen the consent in hart to commit a great synne was to be confessed apud Sacerdotes Dei before the priests of God. And that, forgeuenes made by the priests is acceptable vnto God. Item, that the temporal penance (which is due to Gods iustice after the fault is forgiven) might for iust causes be forgiven by the bishop,
- Confessio to the pr. st. Serm 5. de lapsis.*
- 2. Reg. 12. 2. Cor 2. Cyp. lib. 1. epist. 2.*

the true Church.

bishop, which the Nicen council doth also decree. And that is it, which we now call a pardon. Nicen. cō. c. 11.

What should I here rehearse the reverence given in old tyme to S. James chaier and to other Reliques, the solemne dedicating of Churches, the straight life of Eremites, the driving away of duels by holy water, the authority of unwritten traditions, the use of praying to Saints, the Sacrament of penance, the name, sacrifice, and Canon of the Masse, the forgering of synnes by the priestes when they oynat the sick with oile in our Lords name, the lights burning whiles the Gospel was readen, that a bishop can not begette childern in his bishoply vocation, that a fixe or a certain number of praiers is prescribed, which serveth to cōfirm the use of our beads: that he can not be a priest, who hath had

ij

110

Sacerd. l Hieron. contra Vigilantium, w Lib. 1. contra Iovin. n Ad Furiam, o Ad Gerontiam.

a Euseb. li. 7 c. 15.

b Lib. 9. cap. 10.

c Ruffinus lib. 11. c. 4.

d Theodor. lib. 5. c. 21.

e Basil. de Spi. sancto c. 27.

f Hom. in 4^o. Mart.

g ambros. de pœnit.

lib. 1. c. 7.

h Epist 33. i de Sacra.

lib. 4. c. 5. & 6.

k Chryso. lib. 3. de

The marks of

p Ibidem. two Wiues, that the P bishop of Rome
 q Augusti. used to answer the consultations or re-
 in Psa. 37 lations directed to him from the Coun-
 cels both of the East and of the West,
 that the q fyre of purgatorie is more
 greuouse, then whatsoeuer a man may
 suffer in this life?

All these things were in the aunci-
 ent Church: the same are in our
 Church: the same are not in the Pra-
 testants Church: How then can it be,
 that Antiquity should either help the
 Protestants, or hinder us? As therefore we
 are assured of the mark of Antiquity:
 so let us go forward with certain other
 markes, which are no lesse peculiar to
 us.

17.
 The name of a
 Catholick.
 Cont. epif.
 funda. c 4

Among other things which staid
 S. Augustine in the right faith, this
 was one, because no heresie could
 obtain the name of the Catholike
 Church, although euery heresie did
 much desire to obtain it. The reason is,
 for that heresies be but parts and pecu-
 liar

the true Church.

liar sects of some one country, or the doctrine of a small tyme, whereas the word *Catholike* doth betoken a certain uniuersall professiō auring frō the beginning to the end ng, and spread throughout. Those therefore who begā their doctrine after the Apostles tyme, were either named of their master, as the *Arriās* Heretiks or *Arrius*, the *Pelagiās* of *Pelagius* the *Lutherans* of *Luther*, the *Caluinists* of *Caluin*, or of some place where they liued (as the heresy of the *Pyrgians*) or of the falsehod which they taught (as *Quartadecimani*, *Anabaptistes*, *Aquarij*) or of some like particular circumstance.

But they were only called *Catholiks*, who kepte the uniuersall faith, which the *Apostles* had first taught, and which was continued alwaies in the whole Church. To our purpose, I saie the *Protestantes* neuer hadde the name of *Catholikes*, nor neuer shall haue it, because they beganne

¶¶¶ iij after

The marks of

after the Apostles tyme, to wit within these fiftie yeres. But we so had once the name of Catholiks, that we shall neuer leeſe it.

*a De abitu
fratris.
b In Apol.
cont. Rufi-
num.*

I doe not onely report me to al kind of histories and writers, who accounted for euer the flock and society of the Romã church for Catholiks (^a as S. Ambrose, ^b S. Hierome and all maner of other Fathers do witnesse) but also I say our ennemies confesse this Marke to haue bẽ ours. Reade the very title of M. Jewels Reply, reade it, I say. *ad see what God to his euerlasting damnatiõ (if he repent not) caused him to write there.*

*The Title
of M. Iewels
Reply.*

A Reply (saith he) vnto M. Hardings answere, by perusing where of the discrete and diligent reader may easily see, the weake, and vnstable grounds of the Romã religiõ, which of late hath ben accõpted Catholik. By
I. Jewel bishop of
Sarisbury.

Heare

the true Church.

Hear you not what he saith? The Romain religion of late hath ben accompted Catholike. As men accompt a thing to bee, so doe they name it: those therefore who accompted the Romain Religion to be Catholike, named it also the Catholike Religion. But S. Augustine saith: Tenet me in ecclesia Catholica nomen, quod non sine causa inter tam multas hæreses sic ista Ecclesia sola obtinuit, & cetera. The very name of the Catholik Church holdeth me in the Church, the which name this Church alone hath not without a cause so obteyned, among so many heresies: that whereas all heretiks couet to be called Catholiks, yet yf any stranger ask, where the Catholik communion is kept, no heretike dare shew his own Church (or palace) or house.

Cont. episc.
Manichæ
cap. 4.

*Behold, the true Church alone hath obtained the name of the Catholike Church, and no heresy could obtain
the*

The marks of

the same . But We that are nowe called Papists , by Maister Jewels confession : Were of late accompted Catholikes , therefore We are the true Church , and We are not heretikes at all . This Marke then standeth also on our syde .

16.
Successiō
or vniuers
suev.
Ibidem .

Beside the name of Catholikes , We also haue the continuall succession of bishops and priests , ab ipsa sede Petri (as S. Augustine speaketh) vsque ad presentem Episcopatum , euen from the very See of Peter , to the bishoply office which now is . Such a continual succession We shew from S. Peter himself vntil Pius the fifth , who presently sitteth at Rome in Saint Peters chaire . The same Marke (as

a H. 3. c. 3
b de ora
script.
c 1. 16. 2. de
schism.
d Contra
Luisiana,

being one of the most euident of all others) is approued by S. ^a Ireneus , by ^b Tertullia , by ^c Optatus , and ^d by S. Hierome . The Protestantes on the other syde neither haue continuall successiō of bishops , nor yet of any preachers , nor of

any

the true Church.

any peple that are knowne to haue professed their faith. So that either no such congregation was, or they were al damned, because they were ashamed to cōfesse the Gospel of Christ by their word and conuersation before men. Marke Wel this point: I can not see, what cā be reasonably answered vnto it.

Math. 10.
Rom. 1. 32
1. 10.
1 Pet. 3.

Consyder now (good Reader) the riches ana preeminence of our cause about the Protestants. 1. We haue Gods woorde before them, 2. We haue and beleue more of it, then they 3. We haue more iuthentike copies, euen of those bookes, which they together with vs doe receaue for Gods woorde, 4. We haue a more certain commission to vse it in preaching, or otherwise 5. We reade it in more holy and profitable tungs, 6. We vse it also in vulgar tungs without breache of vinity, 7. The plain meaning thereof maketh for vs, 8. The circumstance and conference thereof sheweth our faith to be the truer, 9. The aunciēt Fathers

Al these
Marks
shew
our Church
to be
true.

The marks of

*Fathers verai: agreein With our do-
ctrin. 10 The tradition and practise is
only With vs. 11. Generall Councils are
only With vs. 12. the vnyty of one chief
iudge is onely With vs. 13. The lan full
preaching of Gods Worde and the law-
full administration of the Sacraments
is that, Which We vse. 14. Victory in
persecution is ours. 15. Yea We are per-
secuted of the Protestants our childern,
as of Whome they Were baptized and in
Whose vniuersities they Were brought
up, and now thei turn the weapōs which
We gaue the, against vs. 16. Antiquitie
and the practise of the primatiue Church
is agreeable to that of our tyme. 17. The
name of Catholiks by their confession
is ours. 18. The continuall succession of
bishops We doe shew, and they can not
so much as pretend it.*

Rom. 3.

**Galat. 5.
Iacob. 1.**

*Generally What haue they Which We
lack? haue they a faith iustifying? so haue
We but not iustifying alone, but iustify-
ing With charity, Which is as it Were
the*

the true Church.

the life of faith. Ergo their iustificatiō
of faith alone, is a deade righteousnes;
ours is it which quickeneth to life e-
uerlasting. Haue they two Sacramēts?
We haue seuen. Haue they an inwarde 1. Pet. 20
priesthod whereby Christ is offered in
their harts? We haue an inward, and
an [†] outward, whereby he is offered † Isai. 62.
& 66.
both in our harts, and in our hands. Do 1. Tim. 40
they beleue that Christ with one Sa- Heb. 19
crifice paid our rāūsom for euer? We be-
leue it, and shew to the eye (under the Luc. 22.
1. Cor. 10.
& 12.
foorm of bread) the self body sacrificed,
and by offering and eating it sacramen-
tally with our mouth, we are made par-
takers of the redēption which is in it.

Is Christ with them the head and Ioan. 10.
Ephes. 10
pastour of his Church? We do not onely
beleue so, but we shew it to be so by the
real figure of one chief head and Pastour
of his particular flock in earth, whereby Heb. 10.
the eternall things are liuely repre-
sented.

Doe lay men with them receaue the

com-

The marks of

communion under both kinds? euen so doe they with vs by dispensation of the See Apostolike, in Austria, and in diuerse other parts of Germany, both without schism, and also without injury of an other truth, which must confesse one kind to conteine as much as both, and therefore to suffice alone.

Math. 26. *And both kindes were instituted of Christ, rather to shew by an vnbloody sacrifice the nature of Christes bloody sacrifice (where his soule and blood was a part from his body and fleshe) then that any more is either conieined or distributed by both, then by one alone.*

Heb. 13. *Haue you Mariage in great price? Not in so great as we, who teache it to be a Sacrament, which by the outward and visibie signe of mutuall consent in faithfull persons signifieth the gracious vntie of Christ and of his Church and whies it signifieth such*

Ephes 5. *a singular grace, it partaketh of the*
grace

the true Church.

grace Whereof it is the signe.

Yea but you allow Marriage in all
kind of men? What? Euen in those, Math. 19.
who haue gelded them selues for
the kingdom of heauen? For they
onely who make the vow of chastity,
can iustly be said to geld them selues Vwho
geld the
selues for
the Kingd
dom of
heauen
for the kingdom of heauen. For
he that absteineth from Marriage
Without any vowe, he is not yet gel-
ded, sithens he maie lawfullie ma-
rie.

But who so hath gelded himself for
the kingdom of heauen, is meant to be
no more able to marie by the right
of Gods law, and in very conscience,
thē he is able by the course of nature to
haue a child, who either is borne, or by
force is made an Eunuche. For these
three kinds of Eunuches Christ doth Math. 19.
compare together, expressly geuing vs to
vnderstand, that it is both praise wor-
thy to vow chastity, and when it is once
vowed, that by Gods owne law there is

The marks of

no more possibilitie to return to the use of mariage, then it is possible for a gelded man to be restored again to that which he lacketh.

What things the protestants lack.

By these few examples it may appere, that you haue no maner of thing praise worthy, which we lack, whereas we haue a great nūber of things both good and laudable, and (many of them) very necessary, all which you lacke. You haue no insufflations, no exorcism, no holy oyle in baptism, no holy Chrism in bis hopping, no externall priesthood, no publik sacrifice, no altars, no censuring, no lights at your seruice, no Images in your Churches, no adoration, no reseruatiō of Christes body, no Eremits, no Mūks, no virgins vealed and consecrated, no unwritten traditions, no communion with Saints, or with faithfull sowles, by praying to the one, or for the other, no Stations, no pilgrimages, no confession of synnes to the priest, no forgeuenes by the priest, no temporall satisfaction in-
ioyned

the true Church.

ioyned, nor the same remitted by pardon, no holy water, no holy vestments, no Reliques of Martyrs, no extreme unction, no place of purgatory where their synnes may be released after this life, who died in charity, but yet not without the det of temporall purgation.

You say falsely) that all these thinges are naught: but once we receaued the Galat. 3. *preterquam quod accepistis.* of our auncestours, and we iustifie the by Gods word, and by the bookes of the auncient Fathers.

If we our selues had once had other things, and so had cast away those other and taken these (as you haue taken, vpon your own heads) naked tables in stede of adorned altars, praying toward the south in stede of praying toward the East. mariage of priestes in stede of chastity, vulgar tunges in stede of noly and learned, the sacrifice of praysing God by bare words, in stede of Masse which praised him by the consecration

ⲛⲥⲛⲥⲛⲥⲛⲥ of

The marks of

of Christes on ne body. With other like matters) then in dede there had ben cause, Why we might have feared our owne dedes and inuentions.

Philip 2. But seing we made no new religiō, but kepe the olde : humiliue, obedizence, and the keeping of vnity is our fault, if we haue any. Of such faults I beleue no man shall geue accempt: but rather of pride, of disobedience, of breakīg vnity, of makīg schismes, and of troubling the Church.

Rom. 7.
1. Cor 3.
Galat. 5.

Neither can it be iustlie replied of you that you doe toward vs in changing our religion. as Christ and the Apostles did toward the Iewish synagoge. For Christ changed his owne Religion (whereof him self was Lorde) and not onely theirs. But Luther is not thot toward Christ, which Christ was toward Moyses, neither hath Caluyn that power to alter the state of Christes Church, which Christ had to alter the Law.

Di, simile.

It must

the true Church.

It must be understood that in all Religions there is a law, which prescribeth in what maner Gods halbe serued. The chiefpoint of Gods seruice cōsisteth in publike Sacrifice The Sacrifice dependeth of the Priesthod: for of whatsoever order the priest is, thereafter he maketh his sacrifice, wherupon S. Paul said: The priethod being transferred (or changed) it must nedes be, that the law be transferred or chāged also. Non from Adam til Christ, there was in dede an increase of outward Sacraments and Cerimonies in diuerse ages. But there was no change at all of the sollemne and publike Sacrifice. For albeit Melchisedech brought foorth his unbloody oblation, and blessed Abraham yet it was don to shew afore hand, after what sorte Christ should make sacrifice in his supper, and not to abrogate the order and kinde of bloody Sacrifices, for they continued still, as Abel hadde begun

Heb. 9.

Genes. 14.

Genes. 4. 8
& 17.

¶ With

The mark of

With them. Likewise the Altars remained in use, as Noë had erected the. Circuncision was kepte with the law. And the law with the Temple of Salomon So that from the beginning of the world til Christ there was increasing of Ceremonies, but no taking away, no changing, no newe making or altering of the publike sacrifice.

For the change thereof is of such importance that God would his owne Son to take flesh for the working of such a weighty matter, to the end al mē should understand, that God reserveth to his owne self the appointment of the Religion wherwith he wilbe serued. And the Religion (as I shewed before) consisteth chiefly in the publike sacrifice and priesthood.

Heb. 7.

Psal. 109.

Math. 26.

Christ therefore being a priest after the order of Melchisedech, when he had proued his commission frō God the Father by diuerse notable miracles, in his last supper toke bread and
Wine

the true Church.

Wine accordingly as Melchisedech had
foreshewē in a figure. He blessed brake,
and gaue saying, take, eate, this is my
body which is geuen for you, doe
(or make) this thing for the remē-
brance of me. By which woordes the
Apostles (and their successours in priest-
hod) haue commissiō to make of bread
and wine the bodie and blood of Christ
euen till the worldes end.

This then is the publike and exter-
nall sacrifice of the new testament, the
which Sacrifice (saith S. Augustine)
is now spread in the whole circuit
of the earth, and, it is come in place
(saith he) of al the sacrifices of the
old testament, and is the Sacrifice
of the Church.

And all the world doth know that
both the Greek and Latin Church hath
euer used this blessed mystery, as the
Sacrifice prophecied of by Malachy and
belonging peculiarly to the Christian
people gathered out of all nations.

~~~~~ ij      Now

Genes. 14.

Luc. 22.

Facite.

Hiero. ad  
I. eudorū  
1. Cor. 11.

Irenæus li.

4. c. 32.  
Augusti. in  
Psal. 53.

Gen. 1 De  
ciuit. Dei.  
li. 17. c. 20

Cont. ad  
uers. legis  
lib. 1. c. 18.

Malac. 2.

### The marks of

*Now to thinck, that Luter and Calu-  
uin haue power to alter and abrogate  
this publike sacrifice ( called now the  
Masse ) it is to thinck, that Luter and  
Caluin are the same toward Christe ,  
Which Christ was toward Moyses . For  
that is it which Christ meaneth saying:  
False Prophets, and false Christes  
shal arise . Verily, because some / shall  
come, who wil arrogate that to them  
selues, which no creature cā do. besyde  
Christ the Son of God, whose proper of-  
fice and honour it is, to be of power to  
change the state and order of the pub-  
like priesthood and sacrifice in Gods  
Church. They then are Idolatours, who  
supposing Luter and Caluin to be  
able to abrogate the former sacrifice  
and maner of seruice, and to sette vp a  
new foorm of publike prayer, do therein  
make them to be fellowes with Christ  
himselfe . But certainly they are false  
brethern and false Christes.*

False  
Christes.  
Math. 24

Idolatrie:

*And whereas the Protestants pre-  
tend*

the true Church.

tend that Luther and alain do all things according to Gods Worde (to omit now, that the one of them teacheth cleane contrarie doctrine to the other) they are so much the more to be abhorred: for as Christe in verie truthe in changing the Law fulfilled the old figures and the old prophecies eue so they (taking Christes power vpon them) pretend falsly by changing Religio, to haue their doings figured and prophecied of in the Gospell. Math. 5.

But if there can be but one Christ, and he can be but once borne, and died but once: be ye assured, these men haue no power to abrogate the Masse, or to take away the keye of our auncient Religion.

If any man say that our Masse is not that in deede, which We saie it is: I answer, that as We neuer reade the Iewish Priestes to haue erred, concerning the substance of their publique Sacrifice ( because all the people Exod. 13.

⚔⚔⚔⚔⚔ iij Were

### The mark of

Li. 2. epi. 3  
in Sacrifi-  
cio quod  
Christus  
est.  
Math. 28.

Were bound to frequent it by Gods own  
commandement )so it is much lesse pos-  
sible that the vniuersall Church of  
Christ should erre in that publike act,  
Wherein Christ himself (saith S. Cy-  
prius) is the Sacrifice. No no masters,  
Antichrists yee may be, Christ ye can  
not be. He is with his Apostles (and their  
successours the bishops) al dayes vntil  
the worlds end.

This being so, reason would that all  
nouelties layed asyde, men should re-  
turn to the old faith, and Church again.  
Wherevnto if I am so bolde as to ex-  
hort you, M. D. Parker, before al other, I  
trust you wil not take it in euil part.  
For as my exhortation commeth of my  
wel wishing to your worship, so I con-  
sider no Ecclesiasticall person in al our  
Country is able to doe more good in that  
behalf then you.

Consider then for Gods loue in whose  
chaire you sitte, consider whence the  
first Bishop came who satte there, yea  
farther

the true Church.

farther consyder what all your prede-  
cessours taught, only one excepted, of  
whome all good and zealons men must  
needes be ashamed, as who at the en-  
tring into his bishoprike was wilfullie  
forsworn to the Pope of Rome. And af-  
terward changed his religion from Lu-  
theranisme, to the Sacramentary here-  
sie: And a litle before his death for a  
few houres of temporall life sold his  
poore faith twise a day.

Cranmer

It appea-  
reth to by  
his Cate-  
chism.

Neither was he otherwise a wit-  
nesse of your doctrine, then that despe-  
ration made him pretend to suffer that  
for religion, which he must needes suf-  
fer though he had changed his religion.  
That one desperat man then excepted  
(who seemeth to haue ben of no religiō)  
at your predecessours were of our faith.  
What speake I of your predecessours? Al  
the bishops of the realme, yea al of the  
whole world were of the same belefe  
with vs, as it may right wel appere for  
that all the Catholikes in the world cō-  
muni-

The marks of

*Beda in his flor. eccle. Gentis Anglorum.* municated with S. Gregorie as with the best man, the greatest Doctour, the highest Bishop that liued in those daies. Now S. Gregorie sent S. Augustine to our Auncestours, fro whose time till the chāge which began a late, all Christian men are known to haue beleued and professed that, which we doe presently defend.

*In deserto* If this holy fellowship be not that Catholike and Apostolik Church, which in all times and countries profess'd Christes Gospell: then goe into the desert after Wicelife and Hus goe into the corners and priue inmoste places of the house after the poore men of Lions. And then for the space of certain hundred yers together, yee can not name, what preachers or pastours your Church had. But this to flie into priue places, and to lack open preachers, is directly against the word of God, and expressly against the comāmet of our Saviour, whose wisdō crieth in the tops of the waies and in the gates

*In penetraibus.*

*Math. 24*

*Prouer. 8*

*Isai 62.*



the true Church.

gates of the ciues, whose watchmē  
 cease not to speak both day and  
 night vpon the wals of Ierusalē, in  
 whose house the candle stādeth vpon  
 the candlestick to geue light to al  
 mē, whose faith must be cōfessed with  
 the moutā, whose gospel must not be  
 blushed at, whose seruants shine like  
 stars, whose spouse being most beautiful  
 through internal faith and charity, is yet  
 garnished about with variety of diuers  
 tūgs which are daily heard to preache,  
 and ceremonies, which are daily sene in  
 Gods seruice among the Catholics. Which  
 spouse also hath promised to be mindful  
 of the name of Christ from generatiō  
 to generation in so much that, many  
 peple shall confesse and geue praise to  
 God for euer age after age.

If such a gloriouse, a manifest and  
 a beautifull Church must be beleued,  
 then must Wiclef, Hus, and their  
 fellowes be avoided, and our knowen,  
 manifest, and in all generations most  
 gloriouse

Math. 5.

Rom 10.

& 1.

Philp. 2.

Plai 44.

Circum-

micta va-

rietas

Memor

ei nominis.

nis.

Populi cō-

fitibuntur

in eternū.

## The mark of

gloriousse Church must be embraced  
Which neuer lacked a chiefe bishop in  
S. Peters chaire with a number of bis-  
shops, and faithful nations obeying his  
doctrin and gouernment. The truth of  
Which Catholik Church and chair that  
I might the more effectually persuade, I  
have taken in hand to proue the Su-  
premacie of the bishop of Rome. accor-  
ding to the reason and meaning of  
Gods Word. The Which point alone if it  
be graunted, al other controuersies are  
superfluous. For all is concluded under  
one, if one be appointed the chiefe  
shepherd by God ouer al sithens euery  
mā must heare and obey the shepherds  
voice.

The  
cause of  
this treas-  
sure.

Ioan. 10.

I request most humbly of your paciē-  
ce to reade, or to heare the whole trea-  
tise readen (Which is not long) and not  
to condemne the matter before it be  
wel understood. If my discourse be  
doutfull, I am ready to make it plaine. If  
it seme to faile in prouf, a charitable  
answere

the true Church.

answers made vnto it. I shal shew by the  
reply how strong the Arguments ge-  
nerally be, concerning the chief points.

Thus taking my leaue I wish as well  
to your worship as I do to my self. besee-  
ching you not to miscontrue my doings,  
but so take them so charitably, as they  
are meant. For God is my witness, the  
thing I seeke, is as well the reducing of  
them to their Mother Church who are  
gon a stray, as the staying of them who  
through mans frailty beginne to doubt  
of their faith. Which effects God  
graunt through Iesus Christ  
our Lord to his owne  
glory. Amen.

