

Chapter 1

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. 9. After his Ascension they are warned by two Angels to set their mindes vpon his second comming. 14. In the daies of their expectation, 15. Peter beginneth to execute his vicarship, giuing instruction and order, by which Mathias is elected Apostle in the place of Iudas.

The 1. part.
The expectation of the Holy Ghost between the Ascension of Christ, and the beginning of the Church.

Lu. 1, 3. **T**he first treatise I made of ^aal things, O Theophilus, which IESVS began to doe and to teach, ²vntil the day wherein ¹giuing commandement by the Holy Ghost to the Apostles whom he chose, he was assumed: ³ to whom he shewed also himself aliue after his passion in many arguments, for fourtie daies appearing to them, and speaking of the Kingdom of God.

Lu. 24, 49. ⁴ And eating with them, he commanded them, that they should not depart from Hierusalem, but should expect the promise of the Father, which you haue heard (saith he) by my mouth: ⁵ for Iohn indeed baptized with

Io. 14, 26. ^bwater, but you shall be ^cbaptized with the Holy Ghost after these few daies. ⁶ They therefore that were assembled, asked him, saying: Lord, whether at this time wilt thou restore the Kingdom of Israel? ⁷ but he said to them: ¹It is not for you to know times or moments, which the Father hath put in his owne power: ⁸ but you shall receiue the vertue of the Holy Ghost comming vpon you, and you shall be witnesses vnto me in Hierusalem, and in al Iewrie, and Samaria, and euen to the vtmost of the earth. ⁹ And when he had said these things, in

Lu. 3, 16.

Lu. 24, 49.

Act. 2, 1.

Mr. 16, 19.

Lu. 24, 31.

^a Not al particularly, (for the other Euangelists write diuers things not touched by him) but al the principal and most necessarie things.

^b Iohns Baptisme gaue not the Holy Ghost.

^c The abundant powring of the Holy Ghost vpon them on whitunday, he calleth Baptisme.

their fight he was eleuated: & a cloud receiued him out of their fight. ¹⁰ And when they beheld him going into Heauen, behold two men stood beside them in white garments, ¹¹ who also said: Ye men of Galilee, why stand you looking into Heauen? This IESVS which is assumed from you into Heauen, shall so come as you haue seen him going into Heauen.

¹² Then they returned to Hierufalem from the mount that is called Oliuet, which is by Hierufalem, distant a Sabbath's iourney. ¹³ And when they were entered in, they went up into an upper chamber, where abode ^{a)}Peter & Iohn, Iames and Andrew, Philippe and Thomas, Bartholomew and Matthew, Iames of Alphæus and Simon Zelotes, and Iude of Iames. ¹⁴ All these were persevering with one mind in prayer with the ^{b)}women and ^ΔMARIE the mother of IESVS, and his brethren. ¹⁵ In those daies ^ΔPeter rising up in the middes of the Brethren, said: (and the multitude of persons together, was almost an hundred and twentie.) ¹⁶ You men, Brethren, the scripture must be fulfilled which the Holy Ghost spake before by the mouth of Dauid concerning Iudas, who was the captaine of them that apprehended IESVS: ¹⁷ who was numbered among vs and obtained the lot of this ministration. ¹⁸ And he indeed hath possessed a field of the reward of iniquitie, and being hanged he burst in the middes, and all his bowels gushed out. ¹⁹ And it was made notorious to all the inhabitants of Hierufalem: so that the same field was called in their tongue, *Hacel-dema*, that is to say, the field of blood. ²⁰ For it is written in the booke of Psalms: *Be their habitation made desert, & be there none to dwell in it. And his Bishoprike let another take.*

Pf. 40, 9.
Io. 13, 18.
Luc. 22, 47.
Io. 18, 3.
Mt. 27, 5. 7.
Pfa. 68, 26.
Pf. 108, 8.

^a This visible company was the true Church of Christ, which he left, & commanded to keepe together til the coming of the Holy Ghost, by him to be further informed & furnished to gaine all Nations to the same Societie.

^b The Heretikes, some in the text, other in the margēt, translate, *wiues*, to wit, of the Apostles, most impudently; knowing in their consciences that he meaneth the Maries & other holy women that followed Christ as *Lu. 8, 2. 24, 10.* See Beza and the *Engl. Bible. 1579.*

²¹ Therefore, of these men that haue assembled with vs, al the time that our Lord IESVS went in and went out among vs, ²² beginning from the Baptisme of Iohn vntil the day wherein he was assumed from vs, ^{a)}there must one of these be made a witness with vs of his resurrection.

²³ And they appointed two, Ioseph, who was called Barfabas, who was surnamed Iustus: and Matthias. ²⁴ And praying they said: Thou Lord that knowest the hearts of al men, shew of these two, one, whom thou hast chosen, ²⁵ to take the place of this ministerie & Apostleship, from the which Iudas hath prevaricated that he might goe to his owne place. And they gaue them [♦]lots, and the lot fell vpon Matthias, and he was numbered with the eleuen Apostles.

ANNOTATIONS

2 Giuing commandement.) He meaneth the power giuen them to preach, to baptize, to remit finnes, and generally the whole commision and charge of gouernement of the Church after him, and in his name, freed, & right: the which regiment was giuen them together with the Holy Ghost to asist them therein for euer.

7 It is not for you.) It is not for vs, nor needful for the Church, to know the times & moments of the world, the coming of Antichrist, and such other Gods secrets. This is enough in that case, to be assured that Christs faith shall be preached, and the Church spread throughout al Nations, the Holy Ghost concurring continually with the Apostles & their Successors for the same.

11 Assumed from you.) By this visible Ascending of Christ to Heauen and like returne from thence to iudgement, the Heretikes doe incredulously argue him not to be in the Sacrament. But let the faithful rather giue eare to S. Chrysostome saying thus: *O miracle! he that sitteth with the Father in Heauen aboue, at the very same time is handled of men beneath. Christ ascending to Heauen, both hath his flesh with him, and left it with vs beneath. Elias being taken vp, left to his Disciples his cloke only: but the Sonne of man ascending, left his owne flesh to vs. Li. 3. de Sacerd. Ho. 2. ad Po. Ant. in fine. Ho. de diuit. & paup. in fine.*

The times and moments of things to come pertaine not to vs.

Christ is ascended, and yet really in the B. Sacrament.

^a No final mysterie, that the number of the twelue Apostles must needs be made vp againe.

14 MARIE the mother of IESVS.) This is the laft mention that is made in holy Scripture, of our B. Lady. For though she were ful of al diuine wifedom, & opened (no doubt) vnto the Euangeliftes and other Writers of holy Scriptures, diuerfe of Chrifts actions, fpeaches, and myfteries, wherof she had both experimental and reuealed knowledge: yet for that she was a woman, and the humbleft creature liuing, and the paterne of al order and obedience, it pleafed not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the reft of her time with the Chriftians (as here she is peculiarly named and noted among them) and fpecially with S. Iohn the Apoftle, to whom our Lord recommended her: Who prouided for her al neceffaries, her fpoufe Iofeph (as it may be thought) being deceafed before. The common opinion is that she liued 63. yeares in al. At the time of her death, (as S. Denys firft, & after him S. Damafcene *de dormit. Deipara.* writeth) al the Apoftles then difperfed into diuers Nations to preach the Ghofpel, were miraculoufly brought together (fauing S. Thomas who came the third day after) to Hierufalem, to honour her diuine departure and funeral, as the faid S. Denys witneffeth. Who faith that himfelf, S. Timothee, and S. Hierotheus were prefent: teftifying alfo of his owne hearing, that both before her death and after for three daies, not only the Apoftles and other holy men prefent, but the Angels alfo and Powers of Heauen did fing moft melodious Hymnes. They buried her facred body in Gethfemani. But for S. Thomas fake, who defired to fee & to reuerence it, they opened the fepulcher the third day; and finding it void of the holy body, but exceedingly fragrant, they returned, affuredly deeming that her body was affumpted into Heauen; as the Church of God holdeth: being moft agreeable to the fingular priuiledge of the mother of God, & therefore celebrateth moft folemly the day of her Affumption. And that is confonant not only to the faid S. Denys and S. Damafcene, but to Holy Athanafius alfo, who auoucheth the fame, *Serm. in Euang. de Deipara.* Of which Affumption of her body, S. Bernard alfo wrote fiue notable Sermons extent in his workes.

But neither thefe holy Fathers, nor the Churches tradition and teftimonie doe beare any fway now a daies with the Proteftants, that haue abolifhed this greateft feaft of her Affumption, who of reafon should at the leaft celebrate it as the day of her death, as they doe of other Saints. For though they beleue not that her body is affumpted, yet they wil not (we trow) deny that she is dead, & her foule in glorie: neither can they afke fcriptures for that, no more then they require for the deaths of Peter, Paul, Iohn, & other, which be not mentioned in fcriptures, & yet are ftill celebrated by the Proteftants. But concerning the B. Virgin MARIE, they haue blotted out alfo both her Natiuitie, & her Conception: So as it may be thought the Diuel beareth a fpecial malice to this woman whofe feed brake his head. For as for the other

Our B. LADY.

Her life.

Her death.

Her ASSUMPTION.

The Proteftants haue no feaft of her at al, as they haue of other Saints.

Io. 19, 26. 27.

Dionyf. ep ad Timotheum.

two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. So that she by this meanes shal haue no feitiuitie at al.

Lu. 1, 49.

But contrawife, to confider how the ancient Church & Fathers esteemed, spake, and wrote of this excellent vefsel of grace, may make vs deteft these mens impietie, that can not abide the praifes of her whom al Generations should cal BLESSED, & that esteeme her honours a derogation to her Sonne. Some of their speaches we wil fet downe, that al mē may see, that we neither praife her, nor pray to her more amply then they did. S. Athanasius in the place alleaged, after he had declared how al the Angelical Spirits & euery order of thē honoured & praifed her with the AVE, wherewith S. Gabriel faluted her: *We alfo, faith he, of al degrees vpon the earth extol thee with loude voice saying: Aue gratia plena &c. Haile ful of grace, our Lord is with thee. Pray for vs, o Maiftresse, and Lady, and Queene, and mother of God.* Moft holy & ancient Ephrem, alfo in a special oration made in praife of our Lady, faith thus in diuerse places thereof: *Intemerata Deipara &c. Mother of God vndefiled, Queene of al, the hope of them that despair, my Lady moft glorious, higher then the Heauenly Spirits, more honourable then the Cherubins, holier then the Seraphins, & without comparifon more glorious then the supernational hostes, the hope of the Fathers, the glorie of the Prophets, the praife of the Apoftles.* And a litle after: *Virgo ante partum, in partu, & post partum; by thee we are reconciled to Christ my God, thy sonne: thou art the helper of finners, thou the haue for them that are toffed with stormes, the solace of the world, the deliuerer of the emprisoned, the help of orphans, the redemption of captiues.* And afterward *Vouchsafe me thy seruant to praife thee. Haile Lady MARIE ful of grace, haile Virgin moft Bleffed among women.* And much more in that sense which were to long too repeate.

S. Cyril hath the like vvonderful speaches of her honour, *hom. 6. contra Nestorium.* *Praife and glorie be to thee, o holy Trinitie: to thee alfo be praife, holy mother of God, for thou art the pretious pearle of the world, thou the candel of vnquencheable light, the crowne of Virginitie, the sceptor of the Catholike faith. By thee the Trinitie is glorified and adored in al the world: by thee Heauen reioyceth, Angels & Archangels are glad, Diuels are put to flight, and man is called againe to Heauen, and euery creature that was held with the errour of Idols, is turned to the knowledge of the truth. By thee churches are founded through the world: thou being their helper, the Gentils come to penance.* and much more which we omit. Likewise the Greeke Liturgies or Masses of S. Iames, S. Bafil, and S. Chrysoftom, make moft honourable mention of our B. Lady, praying vnto her, faluting her with the Angelical hymne, *Aue Maria*, and vsing these speaches: *Moft holy, vndefiled, bleffed aboue al, our Queene, our Lady, the mother of*

How the Primitiue Church & ancient Fathers honoured our B. Lady.

S. Athanasius.

Saint Ephrem.

Saint Cyril.

The Greeke Liturgies of S. Iames, S. Bafil, S. Chrysoftom.

God, MARIE, a virgin foreuer, the sacred arke of Christs Incarnation, broder then the Heauens that didst beare thy Creatour; holy mother, of vnspcakable light, we magnifie thee with Angelical hymnes. Al things passe vnderstanding, al things are glorious in thee, o mother of God. By thee are the myfterie before vnknownen to the Angels is made manifest & reuealed to thē on the earth, thou art more honourable then the Cherubins, and more glorious then the Saraphins. To thee, O ful of grace, al creatures, both men and Angels doe gratefully and reioyce: glorie be to thee, Which art a sanctified temple, a spiritual Paradife, the glorie of Virgins, of whom God tooke flesh and made thy womb to be his throne, &c.

And S. Auguftine *Serm. 18. de Sanctis to. 10.*: or (as some thinke) S. Fulgentius: *O Bleffed MARIE, who can be able worthily to praise or thanke thee? Receiue our praier, obtaine vs our requestes for thou art the special hope of finners. By thee we hope for pardon of our finnes, & in thee, o most Bleffed, is the expectation of our rewards. And then follow these wordes now vsed in the Churches seruice: Sancta Maria succurre miseris, iuuauillanimes, refoue flebiles, ora pro populo, interueni pro clero, intercede pro deuoto femineo sexu. Sentiant omnes tuum iuuamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God which didst deferue to beare the Redeemer of the world, who liueth and reigneth for euer.*

S. Damascene also *ser. de dormitione Deiparæ. Let vs crie with Gabriel: Aue gratia plena, Haile ful of grace, Haile sea of ioy that can not be emptied; haile the only ease of greefes, haile holy Virgin, by whom death was expelled, and life brought in.*

See S. Ireneus *li. 3. c. 33. & li. 5. circa medium. & S. Aug. de fide & Symbolo & de agone Chriftiano.* Where they declare how both the sexes concurre to our saluation, the man and the woman, Chrif and our Lady; as Adam & Eue both were the cause of our fall: though Adam farre more then his wife, and so Chrif farre more excellently and in another fort then our Lady: who (though his mother) yet is but his creature and handmaid, himself being truly both God & man. In al which places alleaged & many other like to these, if it please the Reader to see and read, & make his owne eyes witnesse, he shall perceiue that there is much more said of her, & to her, then we haue here recited, and that the very fame or the like speeches & termes were vsed then, that the Church vseth now, in the honour and inuocation of the B. Virgin: to the confusion of al those that wilfully wil not vnderstand in what sense al such speeches are applied vnto her: to wit, either because of her praier and intercession for vs, whereby she is our hope, our refuge, our aduocate &c. or because she brought forth the Author of our redemption & saluation, whereby she is the mother of mercie, and grace, & life, and whatsoever goodnes we receiue by Chrif.

S. Auguftine.

Sancta Maria succurre miseris, &c.

S. Damascene.

S. Ireneus.

As Adam and Eue, so Chrif and our Lady.

The meaning of the titles & termes giuen to our B. Lady.

vnica spes.

Vnicū leuamen.

See S. Greg. Nazian. in fi. Trag. Chriftus patiens.

15 Peter riving vp.) Peter in the meane time practifed his Superioritie in the companie or Church, publishing an election to be made of one to fupply Iudas roome. Which Peter did not vpon commandement of Chrifft written, but by fuggeftion of Gods Spirit and by vnderftanding the Scriptures of the old Teftament to that purpofe: the fenfe whereof Chrifft had opened to the Apoftles before his departure, though in more ful manner afterward at the fending of the Holy Ghoft. And this acte of Peter in prefcribing to the Apoftles and the reft, this election, and the manner thereof, is fo euident for his Supremacie, that the Aduerfaries confeffe here that he was, *Antiftes*, the cheefe & Bishop of this whole College and companie.

Peter beginneth to practife his Primacie.

Beza in *no. Teft. Græcol. an. 1565.*

25 Lots.) When the euent or fal of the lot is not expected of Diuels, nor of the ftarres, nor of any force of fortune, but looked and praied for to be directed by God and his holy Saints: thē may lots be vfed lawfully. And fometimes to difcerne betwixt two things mere indifferent, they may be neceffarie, as S. Auguftine teacheth. *ep. 180. ad Honoratium.*

Cafting of lottes.