

Chapter 21

Appearing againe in Galilee, where Peter was fishing with his fellowes; and causing them after they had all night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth them; 15. he (expresing what this fishing signified) maketh Peter his Vicar, committing vnto him the feeding of his lambs and sheep: 18. and reuealeth vnto him, that he also shal be crucified, to the glorie of God, 20. admonishing him to mind that rather then to be curious about Iohns death.

After IESVS manifested himself againe to the Disciples at the sea of Tiberias. And he manifested thus. ² There were together Simon Peter, and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, & the sonnes of Zebedee, and two others of his Disciples. ³ Simon Peter said to them: I goe to fish. They say to him: We also come with thee. And they went forth and got vp into the boat: and that night they tooke nothing. ⁴ But when morning was now come, IESVS stood on the shore: yet the Disciples knew not that it was IESVS. ⁵ IESVS therefore said to them: Children, haue you any meat? They answered him, No. ⁶ He said to them: Cast the net on the right side of the boat; and you shall find. They therefore did cast it: and now they were not able to draw it for the multitude of fishes. ⁷ That Disciple therefore whom IESVS loved, said to Peter: It is our Lord. ^a Simon Peter when he had heard that it is our Lord, girded his coate vnto him (for he was naked) & cast himself into the sea. ⁸ But the other Disciples came in the boat (for they were not farre from the land, but as it were two hundred cubits) drawing the net of fishes. ⁹ Therefore after they came downe to land, they saw hot coles lying,

^a See in *S. Augustin Tractat. 122. in Ioa.* the great mysterie hereof concerning the CHVRCH, and in *S. Gregorie hom. 14. in Euang.* and *S. Bernard li. 2. c. 3. de confid.* Peters PRIMACIE here myftically signified.

and fish laid thereon, and bread. ¹⁰ IESVS faith to them: Bring hither of the fishes that you tooke now. ¹¹ Simon Peter went vp, and drew the net to the land, ful of great fishes, an hundred fiftie three. And although they were fo many the net was not broken. ¹² IESVS faith to thē: Come, dine. And none of ‘them that fate at meate,’ durft aske him: Who art thou? knowing that it is our Lord. ¹³ And IESVS cōmeth & taketh the bread and giueth them, and the fish in like manner. ¹⁴ This now the ^a)third time IESVS was manifested to his Disciples, after he was rifen frō the dead.

¹⁵ Therefore when they had dined, IESVS faith to Simon Peter: Simon of Iohn, louest thou me more then these? He faith to him: Yea Lord, thou knowest that I loue thee. He faith to him: FEED MY LAMBS. ¹⁶ He faith to him againe: Simon of Iohn, louest thou me? He faith to him: Yea Lord, thou knowest that I loue thee. He faith to him: FEED MY LAMBS. ¹⁷ He faith to him the third time: Simon of Iohn, louest thou me? Peter was stroken sad becaufe he said vnto him the third time, Louest thou me? And he said to him: Lord thou knowest al things: thou knowest that I loue thee. He said to him: ♪FEED MY SHEEP.¹⁸ Amen, amen I say to thee, when thou wast yonger, thou didst gird thy self, and didst walke where thou wouldest. But when thou shalt be old thou shalt stretch forth thy hands, and ♪another shal gird thee, and lead thee whither thou wilt not. ¹⁹ And this he said, signifying by what death he should glorifie God. And when he had said this, he faith to him: Follow me. ²⁰ Peter turning, saw that Disciple whom IESVS loued, following, who also leaned at the supper vpon his breast, and said, Lord who is he that shall betray thee? ²¹ Him therefore when Peter had seen, he faith to IESVS: Lord

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feed & rule

Io. 13, 23.

^a Not the third apparition, but the third day of his apparitiōs: for he appeared in the very day of his Refurrection often, againe vpō Low Sunday, then this third time. And S. Marke saying, *last he appeared c. 16, 14.* meaneth his last apparition the first day.

and this man what? ²² IESVS faith to him: ^a)So I wil haue him to remaine til I come, what to thee? follow thou me. ²³ This faying therfore went abrode among the Brethren, that that Disciple dieth not. And IESVS did not fay to him, he dieth not; but, So I wil haue him to remaine til I come, what to thee? ²⁴ This is that Disciple which giueth testimony of these things, and hath written these things: and we know that his testimony is true.

Io. 20, 30. ²⁵ But there are many ^b)other things also which IESVS did: which if they were written in particular, neither the world it-felf I thinke were able to containe those books that should be written.

ANNOTATIONS

17 Feed my sheep) As it was promised him *Mat. 16* that the Church should be builded vpon him, & that the keyes of heauen should be giuen to him: so here it is performed, & he is actually made the general Pastour & Gouverner of al Christs sheep. For though the other ten (as Matthias & Paul also afterward) were Apostles, Bishops, Priests, & had authoritie to bind and loose, to remit & retaine, to preach, baptize, and such like, as wel as he: Yet in these things & al other Gouverment, Christ would haue him to be their Head, and they to depend on him as Head of their Colledge, & consequently of the whole flocke of Christ: no Apostle, nor no Prince in earth (if he acknowledge himself to be a sheep of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giueth him some greater preeminence and regiment then the rest, it is plaine by that he is asked whether he loue our Lord more then the other Apostles doe: where, for equal charge no difference of loue had been required. *To Peter* (faith S. Cyprian) *our Lord after his Resurrection said: Feed my sheep, and builded his Church vpon him alone, & to him he giueth the charge of feeding his sheep. For although, after his Resurrection he gaue his power alike to al,*

Peter is here made the general Pastour, & the Church is builded vpon him.

The Protestants otherwise denying this preeminence of Peter, yet to uphold their Archbishops, doe auouch & proue it against the Puritans.

Cypr. de unit. Ec.

^a So readeth *S. Ambr. in Pf. 45. & Jer. 20. in Ps. 118 S. Aug. tra. 124 in Io.* & most ancient copies and seruice bookes extant in Latin. others read, *If I wil:* others, *If so I wil, &c.*

^b How few things are written of Christs actes & doctrine in comparison of that which he did and spake: and yet the Heretikes wil needs haue al in Scripture, trusting not the Apostles owne preaching, or report of any thing that our Maister did or said, if it be not written.

laying, As my Father sent me, so I send you, take the Holy Ghost, if you remit to any their finnes, they shall be remitted &c. Yet to manifest vntie, he constituted one Chaire, & so disposed by his authoritie that vntie should haue origine of one. The rest of the Apostles were that Peter was, in equal fellowship of honour and power, but the beginning commeth of vntie: the Primacie is giuen to Peter, that the Church of Christ may be shewed to be one, & one Chaire. S. Chrysofom also saith thus: Why did our Lord shed his blood? truly to redeeme those sheep, the cure of which he committed both to Peter and also his Successors. And a little after. Christ would haue Peter indowed with such authoritie, and to be farre aboue all his other Apostles. For he saith: Peter, dost thou loue me more then all these doe? Wherevpon our Maister might haue inferred, If thou loue me Peter, vse much fasting, sleep on the hard floure, watch much, be patrone to the oppressed, father to the orphans, and husband to the widowes: but omitting all these things, he saith, Feed my sheep. For, all the foresaid vertues certes may be done easily of many subiects, not only men but womē: but when it commeth to the government of the Church and committing the charge of so many soules, all woman-kind must needs wholly giue place to the burden and greatnes thereof, and a great number of men also. So writeth he.

Lib. 2. de Sacerd.

Peters successors
succeeded him in
vniuersal authori-
tie.

And because the Protestants would make the vnlearned thinke, that S. Gregorie deemed the Popes Supremacie to be wholly vnlawful and Antichristian, for that he condemned Iohn of Constantinople for vsurping the name of vniuersal Bishop, resembling his infolence therein to the pride of Antichrist; note well the wordes of this Holy Father in the very same place and Epistle against the B. of Constantinople, by which you shall easily see that to deny him to be vniuersal Bishop, is not to deny Peter or the Pope to be Head of the Church, or supreme Gouerner of the same, as our Aduersaries fraudulently pretend. *It is plaine to all men, saith he, that euer read the Gospell, that by our Lordes mouth the charge of the whole Church was committed to S. Peter Prince of the Apostles. For to him it was said: Feed my sheep: for him was the prayer made that his faith should not faile: to him were the keyes of Heauen giuen, and authoritie to bind and loose: to him the cure of the Church and principalltie was deliuered: and yet he was not called the vniuersal Apostle. This title indeed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of that See did euer vse it or consent to take it.* Thus much S. Gregorie. Who though he both practiced iurisdiction throughout all Christendom, as other of that See haue euer done, and also acknowledged the Principalltie and Soueraigntie to be in Peter and his Successors: yet would he not for iust causes vse that title subiect to vanitie & misconstruction. But both he & all the Popes since haue rather

S. Gregorie though
he misliked the
title of Vniuersal
Bishop, yet is most
plaine both in his
writings & doings
for the Popes Su-
premacie, as also
S. Leo the great.

The title of vni-
uersal Bishop
refused, but vni-
uersal iurisdic-
tion alwaies ac-
knowledgeed and
practiced.

Greg. li. 4. ep. 76.

*See li. 1.
ep. 73, 75.
li. 2. ep. 37, 45.
li. 4. ep. 95.
li. 7. ep. 63.*

called thēfelues, *Seruos feruorum Dei*, the Seruants of Gods seruants. Though the word, *vniuerfal Bishop*, in that sense wherein the holy Council of Chalcedon offered it to the See of Rome, was true & Lawful. For that Coūcel would not haue giuen any Antichristian or vniuft title to any man. Only in the B. of Conftantinople and other, which in no sense had any right to it, and who vsurped it in a very false & tyrannical meaning, it was insolent, vniuft, & Antichristian. See also the Epistles of S. Leo the Great concerning his practise of vniuerfal iurisdiction, though he refused the title of vniuerfal Bishop. And S. Bernard (that you may better perceiue that the general charge of Christs sheep was not only giuen to Peters Person, but also to his Successours the Popes of Rome, as S. Chrysoftom also before alleaged doth testify) writeth thus to Eugenius: Thou art he to whom the keyes of Heauen are deliuered, & to whom the sheep are committed. There be other Porters of Heauen, & other Pastours of flockes: but thou hast inherited in more glorious & different sort. For they haue euery one their particular flocke, but to thee al vniuerfally, as one flocke to one man, are credited, being not only the Pastour of the sheep,

but the one Pastour of al the Pastours thēfelues. But thou wilt aske me how I proue that? Euen by our Lordes word. For to whō of al, I say not only Bishops, but Apostles, were the sheep to absolutely & without limitatiō cōmitted? *If thou loue me Peter, feed my sheep* He faith not, the people of this Kingdō or that citie, but, *my sheep*, without al diftinctiō. So S. Bernard. And hereunto may be added that the fecōd, *feed*, is in Greek a word that signifieth withal to gouerne & rule as *Ps. 2. Mich. 3. Mat. 2. Apoc. 2.* & therefore it is spokē of Dauid also & other tēporal Gouerners (as the Hebrew word answering thereunto) in the Scriptures oftē & the Greek in profane writers also.

18 Another shal gird thee) He prophecieth of Peters Martyrdō, and of the kind of death which he should suffer, that was, crucifying. Which the Heretikes, fearing that it were a step to proue he was martyred in Rome, deny: whereas the Fathers and ancient Writers are as plaine in this, as that he was at Rome. *Origen apud Euseb. li. 3. c. 3. Euseb. li. 2. c. 24. Hist. Ec. Tert. de præscript. nu. 14. Aug. tract. 123. in Ioan. Chrysoft. Beda in hunc locum.*

Bernar. li. 2. c. 8. de cōfid.

ποιμαίνε

2. Reg. c. 5. Pf. 77.

Beza. in hunc locum.

The Pope is Pastour of al Pastours.

Peter Crucified at Rome.