

Chapter 22

Iudas doth fel him to the Iewes. 7. After the old Pafcal, 19. he giueth to his Difciples the bread of life in a myftical Sacrifice of his body and bloud, for an euerlafting commemoration of his Pafsion. 21. He couertly admonisheth the traitour. 24. Againft their ambitious contention he sheweth them that the maioritie of any among them in this world is for their feruice, as his owne alfo was: 28. & how he wil exalt them al in the world to come: 31. foretelling Peter the fingular priuiledge of his faith neuer failing, 33. and his three negations: 35. and how they shal al now be put to their shiftes. 39. And that night, after his praier with fwearing of bloud, 42. he is taken of the Iewes men, Iudas being their Capitaine: yet shewing them both by miracle and word, that they could doe nothing vnto him but by his owne permifsion. 54. Then in the cheefe Prieftes houfe he is thrife denied of Peter, 63. shamefully abufed of his keepers, 66. and in the morning impioufly condemned of their Councel, for confefing himfelf to be the Sonne of God.

*Mt. 26, 1.
Mr. 14, 11.*

And the feftiual day of the Azymes approached, which is called Pafche: ² & the cheefe Priefts & the Scribes fought how they might kil him: but they feared the people. ³ And Satan entred into Iudas that was furnamed Ifcariote, one of the Twelue. ⁴ And he went, and talked with the cheefe Priefts and the Magiftrates, how he might betray him to them. ⁵ And they were glad, and bargained to giue him money. ⁶ And he promifed. And he fought opportunitie to betray him apart from the multitudes.

TENE BRE
wene fday.

*Mt. 26, 17.
Mr. 14, 12.*

⁷ And the day of the Azymes came, wherein it was neceffarie that the Pafche fhould be killed. ⁸ And he fent Peter and Iohn, faying: Goe and prepare vs the Pafche, that we may eate. ⁹ But they faid: Where wilt thou that we prepare it? ¹⁰ And he faid to them: Behold, as you enter into the citie, there fhall meete you a man carrying a pitcher of water: follow him into the houfe into which he entreth, ¹¹ and you fhall fay to the Good-man of

MAVNDI
Thurfday.

the houfe: The Maifter faith to thee, where is the inne where I may eate the Pafche with my Difciples? ¹² And he wil fhew you a great refectione adorned: and there prepare. ¹³ And they going, found as he faid to them, and prepared the Pafche.

¹⁴ And when the houre was come, he fate downe, and the twelue Apoftles with him. ¹⁵ And he faid to them: ♪With defire I haue defired to eate this Pafche with you before I fuffer. ¹⁶ For I fay to you, that from this time I wil not eate it, til it be fulfilled in the Kingdom of God. ¹⁷ And ♪taking the chalice he gaue thankes, and faid: Take and deuide among you. ¹⁸ For I fay to you, that I wil not drinke of the generation of the vine, til the Kingdom of God doe come.

Mt. 26, 26. ¹⁹ And taking bread, he gaue thankes, and brake; and gaue to them, faying: ♪THIS IS MY BODY ♪WHICH IS GIVEN FOR YOY. ♪Doe this ♪for a commemoration of me. ²⁰ In like manner the chalice alfo, after he had fupped, faying: ^a)THIS IS THE CHALICE ♪THE NEW TESTAMENT IN MY BLOVD, ♪WHICH SHAL BE SHED FOR YOY.

Mt. 26, 21. ²¹ But yet behold, the hand of him that betrayeth me, is with me on the table. ²² And the Sonne of man indeed goeth according to that which is determined: but yet woe to that man by whom he fhall be betrayed. ²³ And they began to queftion among them felues, which of them it fhould be that fhould doe this.

Mt. 20, 25. ²⁴ And there fel alfo a ♪contention between them, which of them feemed to be greater. ²⁵ And he faid to them: The Kinges of the Gentiles ouerrule them; and they that haue power vpon them, are called beneficial. ²⁶ But you not fo: but he that is the greater among you, let him become as the yonger: & he that is the leader, as the waiter. ²⁷ For which is greater, he that fitteth at the table, or he that miniftreth? is not he that fitteth? but I am in the middes of you, as he that miniftreth: ²⁸ & you

^a The Greeke is here fo plaine, that there was very bloud in the chalice shed for vs, that Beza faith it is a corruption in the greeke. See the *Annot. vpon this place.*

are they that haue remained with me in my tentations.
 29 And I difpofe to you, as my Father difpofed to me, a
 Kingdom: 30 that you may eate & drinke vpon my table
 in my Kingdom, & may fit ^avpon thrones, iudging the
 twelue tribes of Ifrael.

31 And our Lord faid: †Simon, Simon, behold Satan
 hath required to haue you for to fift as wheate: 32 BVT
 I HAVE PRAIED FOR THEE, that thy faith faile not: and
 thou once conuerted, confirme thy brethren. 33 Who faid
 to him: Lord, with thee I am readie to goe both into
 prifon and vnto death. 34 And he faid: I fay to thee
 Peter, the cocke fhall not crow to day, til thou denie
 thrife that thou knoweft me. 35 And he faid to them:
 when I fent you without purfe and fkrip and fhoes, did
 you lacke any thing? But they faid: Nothing. 36 He faid
 therfore vnto them: But now he that hath a purfe, let
 him take it, likewife alfo a skrip: and he that hath not,
 let him fel his coate, and buy a fword. 37 For I fay to
 you, that yet this that is written muft be fulfilled in me:

Mt. 26, 34.
Mr. 14, 30.

Mt. 10, 9.
Luc. 10, 4.

Ej. 53, 12.

Mt. 26, 36.
Mr. 14, 32.
Io. 18, 1.

And with the wicked was he reputed. For thofe things
 that are concerning me, haue an end. 38 But they faid:
 Lord, loe two fwordes here. But he faid to them: It
 is enough. 39 And going forth he went according to
 his cuftome into mount-Oliuet. And his Difciples alfo
 followed him. 40 And when he was come to the place, he
 faid to them: Pray, left ye enter into tentation. 41 And he
 was pulled away from them a ftones caft: and kneeling
 he praied, 42 faying: Father, if thou wilt, transferre this
 chalice from me. But yet not my wil, but thine be done.
 43 And there appeared to him an Angel from Heauen,
 ftrengthening him. And being in an agonie, he praied
 the longer. 44 And his fwat became as drops of bloud
 triklng downe vpon the earth. 45 And when he was
 rifen vp from praier, and was come to his Difciples, he

Thursday night.

^a Straight after the former louing checke & admonition, he promifeth
 to them al that haue beene partakers with him of his miferies
 in this life, greater preeminence in Heauen, then any Potentate
 can haue in this world, & therfore that they need not be careful
 of dignitie or Supremacie.

found them fleeping for penfiuenes. ⁴⁶ And he faid to them: Why fleep you? arife, pray, left you enter into tentation.

⁴⁷ As he was yet fpeaking, behold a multitude: and he that was called Iudas, one of the Twelue, went before them, and approached to IESVS, for to kiffe him. ⁴⁸ And IESVS faid to him: Iudas with a kiffe doeft thou betray the Sonne of man? ⁴⁹ And they that were about him, feeing what would be, faid to him: Lord, fhall we ftrike with the fword? ⁵⁰ And one of them fmote the feruant of the high Prieft: and cut off his right eare. ⁵¹ But IESVS anfwering, faid: Suffer ye thus farre. And when he had touched his eare, he healed him. ⁵² And IESVS faid to them that were come vnto him, the cheefe Priefts, and Magiftrates of the Tēple, & Ancients: As it were to a theefe are you come forth with fwordes and clubs? ⁵³ When I was daily with you in the Temple, you did not lay handes vpon me, but this is your houre, and the power of darkeneffe.

⁵⁴ And apprehending him, they led him to the high Priefts houfe: but Peter followed a farre off. ⁵⁵ And a fire being kindled in the middes of the court, & they fitting about it, Peter was in the middes of them. ⁵⁶ Whom when a certaine wench faw fitting at the light, and had beheld him, fhe faid: This fellow alfo was with him. ⁵⁷ But he denied him, faying: Woman, I know him not. ⁵⁸ And after a while another man feeing him, faid: And thou art of them. But Peter faid: O man I am not. ⁵⁹ And after the fpace as it were of one houre, a certaine other man affirmed, faying: Verily this fellow alfo was with him: for he is alfo a Galilæan. ⁶⁰ And Peter faid: Man I know not what thou fayeft. And incontinent as he was yet fpeaking, the cocke crew. ⁶¹ And our Lord turning looked on Peter. And Peter remembered the word of our Lord, as he had faid: That before the cocke crow thou fhalt thrife denie me. ⁶² And Peter going forth a doores, wept bitterly.

⁶³ And the men that held him, mocked him, beating him. ⁶⁴ And they did blind-fold him, and fmote his face. And they asked him faying: Prophecie, who it is

that fmote thee? ⁶⁵ And blaspheming many other things they faid againft him.

⁶⁶ And when it was day, there affembled the Ancients of the people and cheefe Priefts and Scribes, and they brought him into their Councel, faying: ⁶⁷ If thou be Chrifft tel vs. And he faid to them: If I tel you, you wil not beleeeue me: ⁶⁸ if alfo I aske, you wil not anfwer me, nor dimiffe me. ⁶⁹ But from henceforth the Sonne of man fhall be fitting on the right hand of the power of God. ⁷⁰ And they al faid: Art thou then the Sonne of God? Who faid: You fay that I am. ⁷¹ But they faid: What need we teftimonie any further? For our felues haue heard of his owne mouth.

ANNOTATIONS

15 With defire I haue defired) This great defire he had to eate this Pafchal lambe, was not for it felf, which he had celebrated many yeares before: but becaufe he meant immediatly after the Pafchal of the Law was facrificed & eaten, to intitute the other new Pafchal in the oblation and eating of his owne body, by which the old Pafchal should end and be fulfilled, and in which the old Teftament and Law ceafing, the Kingdom of God (which is the ftate of the new Teftament and of his Church) should begin. For, the very paffage from the old Law to the new was in this one fupper.

The old Pafchal ceafeth and a new is intituted.

17 Taking the chalice) This chalice according to the very euidence of the text it felf alfo, is not the fecond part of the Holy Sacrament, but that folemne cup of wine which belonged as a libament to the offering and eating of the Pafchal lambe. Which being a figure fpecially of the holy Chalice, was there drunken by our Sauour, and giuen to the Apoftles alfo, with declaration that it should be the laft cuppe of the Law, not to be drunken any more, til it should be drunken new in the Kingdom of God, that is to fay, in the celebration of the B. Sacrament of his bloud of the new Teftament. And by this place it feemeth very like that the wordes in S. Matthew, *I wil not drinke of the fruit of the vine &c*, were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation fpoken after the holy Chalice.

Two cups or chalices at Chrifts laft fupper.

Mt. 26, 29.

19 This is my body) *Although fenfe tel thee it is bread, yet it is the body, according to his wordes, let faith confirme thee, iudge not by fenfe. After the wordes of our Lord let no doubt rife in thy mind. Cyril. myftag. 4. Of the veritie of flesh and bloud*

The real prefence.

there is left no place to doubt: by the profefsion of our Lord him felf, and by our faith it is flesh and bloud indeed. Is not this truth? To them be it vntrue, which deny IESVS CHRIST to be true God. *Hilar. li. 2. de Trinit.*

*quod datur
τὸ δίδόμενον*

19 Which is giuen) As the former wordes make and proue his body present, fo these wordes plainly fignifie, that it is present, as giuen, offered or facrificed for vs: and being vttered in the present tence, it fignifieth not only that it should afterward be giuen or offered on the Croffe, but that it was then alfo in the Sacrament giuen and offered for vs. Whereby it is inuincibly proued that his Body is present as an Hoft or Sacrifice: and that the making or confecrating thereof muft needes be Sacrificing. And therefore the holy Fathers in this fenfe cal it a Sacrifice.

*Cyri. Alex.
anathē. 11.*

Niffen. orat. 1. de refur. Leo fer. 7. et 8. de Pafs. Hefychius li. 2. in Leuit. c. 8. Grego. ho. 37. in Euan. et Dial. li. 4. c. 59. Cyrillus Hierof. myftag. 5. Dionys. Eccl. Hier. c. 3. Ignat. ep. 6. ad Smyrn. Iuftinus dial. cum Tryph. circ. med. Iren. li. 4. c. 32. et 34. Tertul. de cult fam. et vxor. li. 2. Cypr. ep. ad Cæcil. et de Cæn. Do. Eufeb. Semonft. euang. li. 1. c. 10. Nazian orat 1. cont. Iulianum Chryfo. ho. 83. in 26. Mat. et li. 6. de Sacerd. Ambros. li. 4. de Sacram. c. 6. et li. 1. Offic. c. 48. Hicro. in ep. ad Hebid. q. 2. et ad Euagr. ep. 126. to. 3. Auguft. in pſal. 33. conc. 1. et alibi ſape. Græci omnes in 9. Hebr. et Primafius. Conc. Nic. 1. 14. Ephes. ad Neftor. Conftantinop. 6. can. 32. Nicen. 2. act. 6. to. 3. Lateran. Conftant. Flor. Trid.

19 Doe this) In these wordes the holy Sacrament of Order is intituted, becaufe power and commiffion to doe the principal act & worke of Priefthood, is giuen to the Apoftles: that is, to doe that which Chrifft then did concerning his body: which was, to make & offer his body as a Sacrifice for vs and for al that haue need of Sacrifice, & to giue it to be eaten as Chriftes body facrificed, to al faithful. For as the Pafchal lambe was firft facrificed, and then eaten; fo was his body: and thus to doe he here giueth commiffion and authoritie to the Apoftles, & to al Priefts which be their fuceffours in this matter. *Dionys. cal. Hierar. c. 3. Iren. li. 4. c. 32. Cyp. ep. ad Cecil. Chrys. ho. 17. in ep. ad Heb. Ambros. in Pf. 38. & in c. 10. ad Hebr.*

19 For a commemoration) This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Chrifft, ſpecially of his Paffion: that is to ſay, that it may be a liuely representation, exemplar, and forme of his Sacrifice vpon the croffe. Of which one oblation on the croffe, not only al other Sacrifices of the Law were figures, but this alfo: though this in a more nigh, high, myftical, and maruelous fort then any other. For in them Chrifts death was fignified as by refemblance and fimilitudes of external creatures and bodies of brute beafts: but in this of the new Teftament, his body vibly facrificed on the croffe, in and by

Chrift facrificed his body and bloud in Sacrament at his fupper.

The Sacrifice of the Altar.

The Apoftles are made Prieftes, & the Sacrament of holy Orders intituted.

A commemoratiue Sacrifice is a true Sacrifice, no leffe then the prefiguratiue Sacrifices were true Sacrifices.

the self same body sacrificed and immolated in Sacrament and vnder the shapes of bread and wine, is most neerely and perfectly refembled. And therefore this is most properly commemoratiue, as most neerely exprefing the very condition, nature, efficacie, fort, and fubftance of that on the croffe. For which the holy Fathers cal it the very self same sacrifice (though in other manner) which was done on the croffe, as it is the self same thing, that is offered in the Sacrament, & on the croffe. Whereby you may fee the peruerfitie of the Proteftants or their ignorance, that thinke it therfore not to be Chrifts body becaufe it is a memorie of his body or a figure of his body vpon the croffe: nor to be a true Sacrifice becaufe it is a commemoratiue Sacrifice. For as the thing that more liuely, neerely, & truly refembleth or representeth, is a better figure then that which shadoweth it a far off: fo this his body in the Sacrament, is more perfectly a figure of Chrifts body & Sacrifice, then any other. Chrift himfelf the Sōne of God is a figure & character of his Fathers Perfon, being yet of the self same fubftāce. And Chrifts body transfigned on the holy Mount, was a figure & refemblance of his Perfon glorified in Heauen. Euen fo is his body in the Sacramēt to a faithful mā that knoweth by his beleefe grounded on Chrifts owne word, that in the one forme is his body, in the other his blood, the most perfect representatiō of his death that cā be. As for the Sacrifice, it is no leffe a true Sacrifice, becaufe it is commemoratiue of Chrifts Pafsion, then thofe of the old Teftament were the leffe true, becaufe they were prefiguratiue. For that is the condition annexed to al Sacrifice of euery Law, to represent Chrifts Pafsion.

20 The new Teftament in my blood) Moyfes tooke the blood of the first Sacrifice that was made after the giuing of the Law *Exod. 14.* and with blood confirmed the couenant & compact betwixt God and his people, and fo dedicated the *old Teftament*, which without blood (faith S. Paul) was not dedicated. Moyfes put that blood alfo into a ftanding peece, & fprinkled al the people &c. with the fame, & laid thefe formal wordes: *This is the blood of the couenant &c.* or (as it is read in S. Paul) *of the Teftament which God hath deliuered vnto you.* Vnto al which, Chrift in this action about the fecond part of this his Sacrifice, in euery of the Euangelifts most cleerely alludeth: exprefing that the *new Teftament* is begun and dedicated in his blood in the Chalice, no leffe then the old was dedicated, begun, and ratified in that blood of calues contained in the goblet of Moyfes. With which his owne blood he fprinkled inwardly his Apoftles as the first fruits of the new Teftament, imitating the wordes of Moyfes, and faying: *This is the Chalice of the new Teftament &c:* Which the other Euangelifts fpake more plainly: *This is my blood of the new Teftament.* By al which it is most certaine, that Chrifts blood in the Chalice, is the blood of Sacrifice, and that in this Sacrifice of the Altar confifteth the external religion and proper

Ambr. in
10. Hebr. Chryf.
ho. 17. in
ep. ad Hebr.

Hebr. 9.
verf. 20.

To be a figure of a thing, and yet the thing it self, repugneth not.

Both Teftaments dedicated in blood.

The external religion of the new Teftament principally in the Sacrifice of the Altar.

seruice of the new Testament, no lesse then the foueraigne worship of God in the old Law did consist in the Sacrifices of the same. For though Christs Sacrifice on the Croffe and his blood shed for vs there, be the general price, redemption, and satisfaction for vs al, and is the last & perfectest sealing or confirmation of the new law & Testament: yet the Seruice & Sacrifice which the people of the new Testament might resort vnto could not be that violent action of the Croffe, but this on the Altar, which by Christs owne appointment is & shall be the eternal office of the new Testament, & the continual application of al the benefites of his Passion vnto vs.

calix qui the chalice which τὸ ποτήριον τὸ ἐχχυνόμενον

20 Which shall be shed) It is much to be obserued that the relative, *which*, in these wordes is not governed or ruled (as some would perhaps thinke) of the nowne *blood*, but of the word *chalice*. Which is most plaine by the Greeke: Which taketh away al caullations and shifts from the Protestants, both against the real presence & the true Sacrificing. For it sheweth evidently, that the blood as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tense) & not only as vpon the croffe. And therefore as it followeth thereof inuincibly, that it is no bare figure, but his blood indeed, so it enfueth necessarily, that it is a Sacrifice and propitiatorie, because the chalice (that is the Blood contained in the same) is shed for our finnes. For al that know the manner of the Scriptures speaches, know also that, *Blood to be shed for finnes*, is to be sacrificed for propitiation or for pardon of finnes. And this text proueth al this so plainly, that Beza turneth himself roundly vpon the Holy Euangelist, charging him with Solocifme or false Greeke, or els that the wordes (which yet he confesseth to be in al copies Greeke & Latin) are thrust into the text out of some other place: which he rather standeth vpon then that S. Luke should speake incongruously in so plaine a matter. And therefore he saith plainly that it can not be truly said neither of the chalice itself nor of the contents thereof: which is indeed to giue the lie to the Blessed Euangelist, or to deny this to be Scripture. So cleere is the Scripture for vs, so miserable flights and shifts is falsehood put vnto, God be thanked.

Annot. no. Test. 1556.

24 Contention) The Apostles perceiuing Christs departure from them and his Kingdom to be neere, as infirme men and not yet indowed with the Spirit of God, began to haue emulation & cogitations of Superiority one ouer another which our Maister represseth in them by exhortation to humilitie and by his owne example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyranny, & contempt of their inferiours.

31 Simon Simon) Lastly to put them out of doubt, he calleth Peter twice by name, and telling him the Diuels desire to sift & trie them al to the vttermost (as he did that night) saith that

The chalice shed for vs, must needs signifie, the blood therein, not wine, and the same Sacrificed.

Beza condemneth the Ghospel itself of falsehood and impossibilitie.

Ambition.

Peters faith shall neuer faile.

he hath specially prayed for him, to this end that his faith should neuer faile, & that he being once conuerted, should after that for euer confirme, establish or vphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superiour ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God, that he who should be the Head of the Church, should haue a special priuiledge by Chriftes praier & promife neuer to faile in faith & that none other either Apoftle, Bifhop, or Priefte may chalēge any fuch fingular or fpecial prerogatiue either of his Office or perfon, otherwife thē ioyning in faith with Peter & by holding of him. The danger (faith S. Leo) was cōmon to al the Apoftles, but our Lord tooke fpecial care of Peter, that the ftate of al the rest might be more fure, if the Head were inuincible: God fo difpenfing the aide of his grace, that the affurance & ftrength which Chrifte gaue to Peter, might redoūd by Peter to the rest of the Apoftles: S. Auguft. alfo, Chrifte praying for Peter, prayed for the rest, becaufe in the Pafour & Prelate the people is corrected or cōmended. And S. Ambrose writeth, that Peter after his tentation was made Pafour of the Church, becaufe it was faid to him: *Thou being conuerted, confirme thy brethren.* Neither was this the priuiledge of S. Peters perfon, but of his Office, that he fhould not faile in faith but euer confirme al other in their faith. For the Church, for whose fake that priuiledge was thought neceffarie in Peter the Head thereof, was to be preferued no leffe afterward, thē in the Apoftles time. Whereupon al the Fathers apply this priuiledge of not failing & of confirming other in faith, to the Romane Church & Peters fucceffours in the fame. To which (faith S. Cyprian) infidelitie or falfe faith can not come. And S. Bernard faith writing to Innocentius Pope, againft Abailardus the Heretike: We muft referre to your Apoflethip al the fcandals and perils which may fal, in matter of faith specially. For there the defects of faith muft be holpen, where faith can not faile. For to what other See was it euer faid: *I haue prayed for thee Peter, that thy faith doe not faile?* So say the Fathers: not meaning that none of Peters feat can erre in perfon, vnderftanding, priuate doctrine or writings, but that they can not nor fhall not euer iudicially conclude or giue definitiue sentence for falshood or herefie againft the Catholike faith, in their Confiftories, Courts, Councils, Decrees, Deliberations or Confultations kept for decifion and determination of fuch controuerfies, doubts, or queftions of faith as fhall be propofed vnto them: becaufe Chriftes prayer and promife protecteth them therein for confirmation of their brethren. And no maruel that our Maifter would haue his Vicars Confiftorie & Seat infallible, feeing euen in the old Law the high Priefthood & Chaire of Moyfes wanted not great priuiledge in this cafe, though nothing like the Churches and Peters prerogatiue. But in both, any man of fenfe may fee the difference between the perfon, and the Office,

*Serm. 3. Afsump.
ad Pont. Li. q.
Noui. Teft.
q. 75. to. 4.*

*Cypr. ep. 55.
nu. 6.
Bern. ep. 190.*

Deu. 17.

The Romane
faith of Peters
fucceffours can-
not faile.

Popes may erre
perfonally, not iu-
dicially, or defini-
tiuely.

as wel in doctrine as life. Liberius in perfecution might yeald, Marcellinus for feare might commit Idolatrie, Honorius might fal to Herefie, and more then al this, some Iudas might creepe into the Office: and yet al this without preiudice of the Office and Seat, *in which* (faith S. Augustin) *our Lord hath fet the doctrine of truth.* Caiphas by priuiledge of his Office prophecied right of Chrif, but according to his owne knowledge and faith, knew not Chrif. The Euangelifts and other pennes of holy writ, for the execution of that function had the affiftāce of God, & fo farre could not pofsibly erre: but that Luke, Marke, Salomō or the reft might not erre in other their priuate writings; that we fay not. It was not the perfonal wifedō, vertue, learning, or faith of Chrifts Vicars, that made S. Bernard feeke to Innocentius the third: S. Auguftine and the Bishops of Afrike to Innocentius the firft, and to Celestinus, *ep. 90. 91. 95.*: S. Chriftoftome to the faid Innocentius: S. Bafil to the Pope in his time *ep. 52.*: S. Hierom to Damafus *ep. 57. 58. to. 2.* but it was the prerogatiue of their Office and higher degree of Vnction, & Chrifts ordinance, that would haue al Apoftles and Pafours in the world, for their confirmation in faith and Ecclefiaftical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhood, is the caufe of al Schifmes and Herefies, faith S. Cyprian. A point of fuch importance, that al the Twelue being in Apoftleshipe like, Chrif would yet for the better keeping of vnity & truth, haue one to be Head of them al, that a Head being once appointed, occafion of Schifme might be taken away, faith S. Hierom. *li. 1. adu. Iouinian. c. 14.*

Aug. ep. 166. in fine.

Bern. ep. 190.

Chry. ep. 1. & 2.

Cyp. ep. 55. nu. 2.

The learned Fathers fought to the B. of Rome for refolution of doubts.