

Gisbertus Voetius, *Politicae Ecclesiasticae* [Amsterdam, Joannes à Waesberge, 1663–1676], 3:816-832.

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CHAPTER III:

On Patriarchs, Primates, Archbishops, Bishops, and Deans.

Ecclesiastical or governing clerics are enumerated by Possevino in *Bibliotheca Selecta* Book 3, Chapter 20: the *Pontifex Maximus*, Cardinal, Primate, Archbishop, Bishop, Dean (these are of the first order); Provost, Archdeacon, Archpriest, Vicar, Counselor (these are of the second order).

Let us begin from the last of the first order of governors. Deans are those who are the first and, in a sense, preside over some college. These include either the college of Cardinals (about whom there is the Bull of Paul V from 1555), or of the theological faculty in an academy, or of the faculty of decrees or canon law. Concerning the deans of chapters, this will be discussed later when addressing the canons. I add the Deans of Christianity (as they are called) in the district or city of N.N., who are the first and superiors of some neighboring parishes within a diocese. For example, the Diocese or Bishopric of Bois-le-Duc is divided into ten deaneries, if I am not mistaken, and each deanery is named after the village or town where the dean serves as a parish priest. The general duty of each college's deans is to convene their colleagues or confreres and present the matters to be proposed. We will refer to the specific duties, powers, and dignities of deans in a chapter later on, where we discuss canons. According to Philip Rovenius, titular Archbishop of Philippi, the entire office, authority, and power of the dean depend on custom and tradition, and now even among the Pontificals (*Republic of Christ*, Book 1, Chapter 18), he adds that no title is found in Canon Law concerning the Office of Dean.

Section 2: Regarding the Patriarchs referred to in the Old Testament, this was previously discussed in Book 2, Treatise 2, Chapter 1. Here, we shall speak of

those referred to as Patriarchs in the Roman manner. They are therefore called Fathers and Patriarchs.

1. The first authors and founders of a monastic order are called Patriarchs; for example, Francis, the leader and standard-bearer of the Franciscans, is called a Patriarch on account of them. Bartholomew Miranda in *Manual of Prelates*, Volume 1, Page 65, states that Francis was above the General and Provincial of his order as Patriarch and Primate.

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Joseph, the husband of the Blessed Virgin, who is now addressed as a Patriarch within the Papacy, is honored in fraternities established in his and the Virgin Mary's honor and through prayer formulas, as shown in published booklets. This form of devotion was unknown in antiquity and was not practiced in the early stages of the Papacy as it has begun in this current century. The book by Isidore Iolanus, *De Donis S. Joseph* (1520), greatly promoted this devotion. Also, the *Tables of the Eminent Qualities of St. Joseph*, written in French and dedicated to the Blessed Virgin Mary by Charles de Saint Paul, Abbot and Superior General of the Feuillants, Paris, 1629, played a role. In the preface to the reader and in Table 1, he lays down a created or earthly trinity as the foundation for these eminent qualities, which mirrors the uncreated trinity: in this created Trinity, Mary is the first person bearing the image of the Father, Jesus is the second person bearing the image of the Son, and Joseph is the third person bearing the image of the Holy Spirit. He says that the persons of this created Trinity are united by five different unions: 1. the union of conversion, 2. the union of adhesion, 3. the union of presence, 4. the union of knowledge, 5. the union of love. Setting aside fables, fictions, and vain and foolish speculations found throughout the book, I present here only the following words from Table 5, page 401, to show how they idolize Joseph and the devotion they render to him:

"Jesus," he says, "is the inexhaustible and eternal source of all the blessings of Heaven; Joseph and Mary are the two channels through which He lets the waters of His graces flow upon us. Jesus said in St. John that He was the door of Heaven and that no one could enter His Father's presence except through Him, that is, through

His merits. Now, just as the Blessed Virgin is the doorkeeper, so St. Joseph is the porter of this door. It is of him that eternal wisdom speaks in Proverbs when it says he continuously watches over the door to guard it, and indeed, everyone knows that this duty was given to him while he was on earth. O sinners who are banished from heaven! Approach this porter with confidence, and he will grant you entry. Come to him, O sick ones, and he will have you speak to the true physician of our souls! Come to him, O orphans, and he will place you under the protection of our Father who is in heaven; come to him, O blind minds, and he will bring you closer to the light; come, O afflicted souls, and he will lead you to the source of true consolation. Let the poor come near him, and he will help them reach the possession of the supreme good. In short, let the captives trust in his help, and he will bring them into the eternal freedom of the children of God."

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II. The term "Patriarchs" refers to the overseers of sacred rites and churches, above bishops. Since bishops were called "fathers," these were called "fathers of fathers" or "princes of fathers," borrowing this term from Scripture, where the Hebrew *rashe abot* and the Greek *alexa* are attributed to certain figures under the Old Testament. These patriarchs are discussed above in Book 2, Tract 2, Chapter 10, where on page 341, Joseph, who is now absurdly and improperly called a patriarch by the Pontificals, is also mentioned.

In the Roman hierarchy (discussed above in Part 1, Book 1, Chapter 6), patriarchs are either ecumenical or particular, also called primates. Currently, no other ecumenical patriarch remains except the Roman one; for the others are outside the Roman Church and hierarchy, namely the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. Nevertheless, to maintain a semblance of the ancient Church and hierarchy of the entire world (i.e., the Roman Empire), titular patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem are created, just as titular bishops of Philippi, Ephesus, etc., are. The origin of patriarchal authority and office can be traced back to the Canons 6 and 7 of the Council of Nicaea. Before this council, there were two orders of bishops: city bishops and metropolitans of provinces (also called archbishops). A third order was then established for dioceses, called exarchs (as per the Council of Chalcedon, Canon

17, and the Acts of the Second Council of Antioch); and patriarchs, since before this, all metropolitans or archbishops were called patriarchs. Whether the creation of this name, and the establishment of patriarchal rank and authority, was done correctly by human prudence, aiming to shape ecclesiastical governance according to the model and example of secular polity in the Roman Empire, is not something that needs extensive discussion here. The outcomes have shown how ambition has eventually strived to elevate the first patriarch, indeed a primate above all patriarchs and bishops, as noted by Calvin in Book 4 of *Institutes*, Chapter 7, and by Martyr in *Commonplaces*, Class 3, Chapter 3, §4.

Baronius, in his *Annals*, discusses the name of patriarchs, their establishment, authority, and subjection to the Lord Pope, as is customary. See year 39, §§ 5-6, and year 112, § 3, and year 325, § 34.

Some information about those ancient patriarchs can be found in the history of the Council of Trent, Book 3, and more in the annotations by John Selden on the section of the *Annals* of Eutychius, Patriarch of Alexandria, covering the origins of the Alexandrian Church, published by him in Arabic and Latin in quarto. Additional details can be found in the legal commentaries on Novel 123, chapters 8 and 9, and on Law 7 in the Code *de summa Trinitate*, and on Law 16 in the Code *de sacrosanctis ecclesiis*, and in canon law under Chapter 3 of *Extrav. de Electione* and Chapter 23 of *Extrav. de privileg. & excessibus*.

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Regarding the succession, election, enthronement, deeds, writings, responses, ministers, or assistants of the Oriental patriarchs, from the time of the division of the Eastern Church from the Western Church up to the present day, you will learn from Ecclesiastical History and Greek and other Eastern historians such as Psellus, Cedrenus, Glycas, Nicephorus the philosopher, Zonaras, etc., and from the Eastern Canon Law of the Greeks. Among more recent authors, there are Martin Crusius in *Turco-Græcia*, Brerewood in *Scrutinio Religionum*, Hottinger in *Compendium Theatri Orientalis* and *Topographia Ecclesiastica*, and Gellinus in *Sancta Topographia*.

Besides these five patriarchs within the Roman world or Empire, the patriarch of the Abyssinians, called *Abouna* in their dialect, meaning "Our Father," and the patriarch of Russia or Muscovy are noteworthy. The former was previously subject to and appointed by the patriarch of Alexandria; now he is chosen by the Emperor of Abyssinia. The latter was previously subject to and appointed by the patriarch of Constantinople; now, without regard to the patriarchal see of Constantinople, he is elected from among Russian monks by the great Emperor of Russia. But leaving aside the Eastern matters, let us return to the Roman hierarchy.

Particular patriarchs, who are also called primates, are superiors and overseers of archbishops. They ought to have at least three archbishops subject to them.

Zecchius, in his *De Republica Ecclesiastica* under the title *De Statu Reverendissimi Patriarcharum* on page 80, speaks of these thus: 'Besides these, six patriarchs exist by privilege or custom, namely of Aquileia, Grado, Bourges, Canterbury, Toledo, and Pisa; of which only two have retained the name of patriarch, namely Aquileia and Grado, which is the patriarch of Venice, etc. These patriarchs are set over the greatest empires and kingdoms, placed above other bishops and archbishops in those regions, to whom the most serious religious matters are referred, etc.' And a little later: 'They are inferior to cardinals, and ordinary archbishops and their suffragans are subordinate to them.'

Here it is rightly questioned whether Zecchius has listed all the patriarchs or primates. In every nation, kingdom, or region, there is a primate above the archbishops; for example, in Ireland, it is Armagh, in Germany, it is Magdeburg, and in Dalmatia, it is Split. Marcus Antonius de Dominis, transferring from the Papacy to the Reformed, wrote that he was the Archbishop of Split, primate of Dalmatia and Croatia. Dalmatia is a region of Illyricum; the primate of this region is the Archbishop of Split. Carniola is a region of Illyricum with six cities; in this region is the city called Grado, which the patriarchs of Aquileia inhabited for some time. When they returned to Aquileia in better times, the people of Grado acquired a particular patriarch for themselves, whose see was transferred to Venice, so that now he is no longer called the Patriarch of Grado, but the Patriarch of Venice

Aquileia is the metropolis of the region of Carnia, formerly a leading city of Italy, but after being destroyed by the Huns under King Attila, it fell into decline and today is inhabited by only a few people. The Archbishop of Aquileia resides in Udine (the main city of Carnia under Venetian rule). Hermolaus Barbarus, skilled in secular literature but ignorant of sacred scriptures and ecclesiastical matters, was made an outcast and expelled from his position when he assumed the patriarchate of Aquileia in Rome without consulting the Venetian Senate while acting as an ambassador of the Venetian Republic. He lived a life of poverty for a while, somewhat supported by a small allowance from Pope Alexander VI. However, a few months later, stricken by the plague, abandoned by all, he met an extremely unhappy death. Although he had, through his praise and eloquence, honored countless men of his age, he was deprived of a funeral and the honor of a grave, so much so that it is unknown where he was buried or where his body was laid. This is reported by Giovanni Pierio Valeriano in *De Infelicitate Literatorum*, Book 1, page 1, published in Amsterdam in 1647.

In Denmark, the Archbishop of Lund was previously the primate of Sweden, as noted in the *Provinciale Ecclesiaticum cum Bacchinonensis Practica Cancellariæ Apostolicæ*, published in Rome in 1503 by Johann Besicken, in quarto.

IV. The term 'patriarchs' refers to, or at least should refer to, the rectors of the five churches in the city of Rome, which are called patriarchal churches. The recently cited *Provinciale Omnium Ecclesiarum* lists them as follows:

In the city of Rome, there are five patriarchal churches, and they are these: Firstly, the church of Saint John Lateran, which customarily has a prior of the Order of Saint Augustine, now a dean.

Also, the church of Saint Peter, which has an Archpriest who must be a Cardinal.

Item, the church or monastery of Saint Paul outside the walls of the city, which has an Abbot of the Order of Saint Benedict.

Also, the church of Saint Mary Major, which has an Archpriest who must be a Cardinal.

Also, the church or monastery of Saint Lawrence outside the walls, which has an Abbot of the Order of Saint Benedict. Over these churches are the Lord Pope and six episcopal cardinals listed below, namely:

Firstly, the Lord Pope.

The Bishop of Ostia and Velletri.

The Bishop of Albano.

The Bishop of Porto and Santa Rufina.

The Bishop of Sabina

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The Bishop of Tusculum.

The Bishop of Palestrina.

Each church in the city has been assigned Cardinal priests and deacons, listed below, totaling twenty-seven. In all of them, the title is 'Cardinal Priest,' except in the Basilica of the Twelve Apostles, and following this are the deacons, who number nineteen.

Firstly, regarding the churches of the Cardinal priests:

- The title of the Holy Cross in Jerusalem, Cardinal Priest.
- The title of Saints Marcellinus and Peter, Cardinal Priest.
- The title of the Four Holy Crowned Ones, Cardinal Priest.
- The title of Saints John and Paul, Cardinal Priest.
- The title of Saint Anastasia, Cardinal Priest.
- The title of Saint Sabina, Cardinal Priest.

- The title of Saint Stephen on the Caelian Hill, Cardinal Priest.
- The title of Saint Clement, Cardinal Priest.
- The title of Saints Nereus and Achilleus, Cardinal Priest.
- The title of Saint Susanna, Cardinal Priest.
- The title of Saint Pudentiana, Cardinal Priest.
- The title of Saint Sixtus, Cardinal Priest.
- The title of Saint Eudoxia, Cardinal Priest.
- The title of Saint Peter in Chains, Cardinal Priest.
- The title of Saint Martin on the Hill, Cardinal Priest.
- The title of Saint Eusebius, Cardinal Priest.
- The title of Saint Prisca, Cardinal Priest.
- The title of Saint Vitalis, Cardinal Priest.
- The title of Saint Cyriacus in the Baths, Cardinal Priest.
- The title of Saint Mark, Cardinal Priest.
- The title of Saint Marcellus, Cardinal Priest.
- The title of Saint Lawrence in Lucina, Cardinal Priest.
- The Basilica of the Twelve Apostles, Cardinal Priest.
- The title of Saint Lawrence in Damaso, Cardinal Priest.
- The title of Saint Balbina, Cardinal Priest.
- The title of Saint Cecilia, Cardinal Priest.
- The title of Saint Chrysogonus, Cardinal Priest.
- The title of Saint Praxedes, Cardinal Priest.
- The title of Saint Mary in Trastevere, Cardinal Priest.

Regarding the churches of the Cardinal deacons, which number eighteen:

- Saint Lucy in Septem Soliis.
- Saint Mary in Aquiro."

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Saint Theodore.

Saint Mary in Cosmedin.

Saints Cosmas and Damian.

Saint Mary the New.

Saint Adrian.
Saint Mary in Via Lata.
Saint Mary in the Portico.
Saint Angelus.
Saint Nicholas in the Tullianum Prison.
Saint Mary in Domnica.
Saint Eustachius.
Saint Lucy in Silice.
Saint Lucy among the Images.
Saint Vitus in Marcello.
Saint Agatha.
Saints Sergius and Bacchus.
Who today, by the constitution of Paul II, is a Cardinal Priest.
Saint George at the Golden Veil.

Such was the status of the Cardinal Priests and their titles under Alexander VI. After that time, not a small change occurred, primarily through augmentation or accession. See above, Chapter 2 on Cardinals. There are also primates of the regulars, such as in Germany, where the primate among abbots is the Abbot of Fulda.

Archbishops are ecclesiastics who, elevated above bishops, are called Archbishops or Metropolitans, all of whom govern churches above bishops. They are also called Metropolitans because their seat is established in the metropolis, and they are placed over the bishops in the region of that metropolis.

However, in the papal hierarchy, they were numbered at ninety-nine in the year 1535 in the *Ocean of Law* (commonly referred to as the minor version), volume 6, folio 86 and following of the Lyon edition. I pass over the Eastern Archbishops listed there, as the papal bishops do not occupy those seats but instead are anti-papal Greeks, Armenians, Iberians, Syrians, and so on. After that time, several archiepiscopal sees in Europe were removed from the papacy, and not a few were newly established, partly in Europe and partly in America or the New World. In the West, archbishoprics were established, such as the one at Utrecht by Pope Paul III, the one at Mechelen by the same, and many others noted in the more recent

editions of the Apostolic Chancellery Practice. The Roman papacy was also increased with the archbishoprics of Lviv and Polotsk in 1596 and 1628."

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The archbishops of these sees, along with some Russian and Lithuanian bishops, having abandoned communion with the Greek Church, transferred to communion with the Roman Church or, if you prefer, embraced union with the Roman Papal Church. See the history of the Slavonic Churches, published in Utrecht in 1652, Book 4, Chapter 2, and Baronius's appendix to volume 7 of the *Annals*. In parts of the New World subdued by the Spanish, some archbishoprics were established, such as the Mexican archbishopric in New Spain, the Saint Dominican archbishopric in Hispaniola, etc.

An archbishop presides over the bishops of a province, region, or district, in whose metropolis or primary city the archiepiscopal see is located. However, there are exempt bishops, not a few of whom are noted in the Provincial Book or in the Apostolic Chancellery Practice, and in the *Ocean of Law* (minor version) cited above. Hence, in the places of exempt bishops, he can solemnly bless the people, hear divine offices privately or publicly, and celebrate, wearing the mitre, pallium, and other insignia, or order another to celebrate in his presence, yet he may not exercise jurisdiction. Thus says the canonist in Zecchius. Also, in the diocese of his suffragans, he can hear the cases of those subject to them: the canonist in the chapter on the pastoral office and judicial duties.

His distinctive insignia is the pallium, which is handed over to him by the Pontiff, taken from the altar of Blessed Peter, where it is blessed and consecrated. In the reception of the pallium, a public document of its reception must be obtained; without this, he cannot receive the benefits of the archiepiscopal office nor perform its acts. See the *Roman Pontifical* on the method of conferring the pallium. Regarding the authority and use of the pallium, and therefore the power, office, and dignity of an archbishop, see Zecchius and Isidore; primarily, see Azorius, Part 2, Book 3, Chapters 3 and 4, and Tholosanus, Book 15 of the *Syntagma Juris*, Chapters 11 and 30, Section 6. Regarding dignity and precedence, see Chasseneus in *Catalogus Gloria Mundi*, Part 4.

The significant sums of money for which archbishops buy the pallium from the Pope or which they are forced to pay for its conferral are well known to archbishops and their intimates, as it is a matter of practical knowledge. This fact can indeed be confirmed by the treasurers of the Pope and other primary ministers. John IX (now counted as John VIII in the papacy), in his letter to Wilbert, Bishop of Cologne, extolled the virtue of this pallium as follows: 'Its virtue is so great that once it has been conferred, it removes all accusations of past offenses from the one to whom it is given—not because it purges crimes, but because the discretion of the one who grants it must be so great that it should be conferred only on those free from such offenses. Hence, whoever is deprived of such a great gift is incomplete, and he who has not been strengthened and made whole by the conferral of this sacred aid cannot be firm or perfect.'

Coccius in *Thesaurus Catholicus*, Book 7, Article 19, and Azorius in the aforementioned book, Chapter 34, demonstrate the Catholicism, virtue, and most ancient origin of this pallium, citing letters from Gregory the Great, Book 7, Letters 30 and 39, Book 6, Letter 23, etc."

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But the most celebrated author of *The Mystery of Iniquity*, in the year 590, where he discusses Gregory the Great, shows that these letters are not from that time, regardless of whoever may have fabricated them, nor were they inserted among the letters of Gregory. About similar exploitations by the Roman Curia and the Pontiff, in former times, everything was filled with complaints, of which many were collected by Illyricus in the Catalogue, and by Mornay du Plessis in *The Mystery*. A complaint is also to be added, expressed after the established reformation by Duarenus in the year 1550, issued in Book 1, On the Sacred Ministry and Benefices, chapter 6:

'For who is so ignorant of affairs that he does not know the tricks of the Roman Curia, and does not fully understand how much this leech daily drains the blood of Gaul? I will say what I have often heard from the most skilled men, long involved in the state, though it seems incredible: that annually, under the name of various diplomas obtained from the Pontiff, seven hundred thousand gold coins or more are

usually exported from here to Rome, which are detained and guarded there as if captured and bound, never to return to us by any right of reclamation. What more need I say? The Roman exchange, namely of lead for gold, has long since passed into a proverb, just like that of Diomedes and Glaucus in Homer.'

The Council of Basel and then the Pragmatic Sanction, issued in the name of Charles VII, King of France, attempted to reduce these exploitations. The Council of Trent seemed to carry forward some reform regarding the exploitations of bishops, as in session 21, chapter 1, it forbade bishops and their ministers from accepting anything, under any pretext, even if freely offered, for the conferment of any Orders, or for letters of dismissal, or testimonials, or for the seal, or for any other reason whatsoever. In the declarations concerning the aforementioned chapter of the Council, it is reported that Gregory XIII declared that this decree of the Council should be applied to the conferment of benefices, especially those with cure of souls. Thus, the ordinary and his officials could not receive anything for the seal in the conferment of benefices, nor even for dispensations sent to him, notwithstanding a contrary custom, even one of long-standing.

Gregory is also said to have declared to the Bishop of Marseille that the bishop could not demand an annual payment for the confirmation or blessing of an abbe. However, as far as I know, in the decrees of the Council of Trent (which are called the chapters of reformation), nothing appears concerning reform or any prohibition of Papal and Curial exactions on the occasion of the archiepiscopal pallium, or of diplomas obtained at Rome, or of payments of annates for vacant benefices, etc.

Bishops are also called prelates. A prelate is one who is placed or set before others, so that this word, broadly understood, denotes anyone having, by institution or permanent deputation, the care of souls; but strictly and properly understood, it denotes someone who, by office, prescription, or privilege, has jurisdiction in a contentious forum."

Thus, Archdeacons (about whom more will be said in tract 2) are called prelates in this manner? But not Deans, Parish Priests, or Archpriests, who are discussed in tract 2. The insignia of prelates include the ability for some of them to use the mitre and pastoral staff, even according to the Roman Curia's custom, which is called the mantelletta, and to wear under the pallium a linen garment called a rochet, and to wear a gold ring on their finger, according to the canonists in the chapter 'Clerici' from 'De Vita et honestate Clericorum.' Zecchius enumerates and explains forty-four powers or permissions of prelates, which are listed and explained under the title 'De Statu Prælatorum' in chapter 1. He also lists twenty obligations of a prelate concerning church property, and seven concerning spiritual matters.

They distinguish prelates having jurisdiction into regulars and seculars, and these into archdeacons and bishops, as they are called today. About the regulars, who are abbots, we will discuss further in tract 4. Many questions can be raised about the secular bishops, currently called bishops in the papacy, such as what is their power, their office, their dignity, etc., which are addressed in the decrees of the Council of Trent, in both the old and new Canon Law (collected from the chapters on reform from the Council of Trent, papal bulls, and decisions of the Sacred Congregation of Cardinals); in the works of casuists, especially Azorius, etc.; and in the scholastic works related to Thomas, part 3, addendum or supplement, question 43, article 4, and following. The power of bishops is explained and defended above others by Sorbonne scholars, such as Filelaco in a special treatise, Fr. Halliger, titled *Defense of the Ecclesiastical Hierarchy*, etc., published in 1632, and Nicolas le Maistre, titled *Restoration*, etc., published in 1636, against the *Sponge* of Lomel.

The Council of Trent particularly labored to protect and extend Episcopal power, as you will learn from its decrees and from the history of the Council of Trent. The offices and duties of bishops are described in special treatises, such as Zerola's *Episcopal Practice* and Piasecki's *Episcopal Practice*. There are two liturgical books describing the way of performing episcopal duties: the *Roman Pontifical* and the *Ceremonial of Bishops*. Regarding these, I advise younger readers that they have been either ancient or reformed according to the decree of the Council of Trent, just like Missals, Breviaries, Rituals, or Pastorals.

In the reformed texts, many things sound different compared to the ancient ones. Pope Clement VIII, in his bull published in 1596, states that the form of the *Pontifical* has been changed, where he orders the observance of the reformed *Pontificals* and prohibits others. Some reformed theologians, and I among them, have criticized the Episcopal oath corrected in the Roman Philonium in 1630, arguing that it contained no mention of Christ, the Gospel, or the salvation of souls. Cornelius Jansen had responded against this in his *Sponge*. My response to him can be found in book 3, *Desperationes causarum Papatus*, section 3, chapter 2, pages 374 and following, where in the next chapter on pages 379-380, I also touch on the sale of the archiepiscopal pallium, without which, and without a significant sum accepted by the Pope, they cannot exercise archiepiscopal power and office; as well as on the matter of annates, etc."

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But if the reader wishes to use brevity, he can see the power, duties, dignity, and insignia of a bishop indicated by Isidore Mosconius in his book *On the Majesty of the Militant Church*, part 1, chapter 8. I especially wish to persuade those dull and wicked slanderers who blaspheme what they do not understand (as Jude writes in verse 10) and who strive to smear the power, governance, and ecclesiastical discipline derived from divine law and upheld by the Reformed churches with hateful labels like that of the Pope, bishops, the Roman-Papal hierarchy, episcopal tyranny, and the Spanish Inquisition, while they themselves are either aspiring to or promoting Caesar-like Papacy. Unless they repent, God will judge them.

Here we must not overlook the Bishop's Vicars, officials, etc. The Bishop's Vicars are also called 'vice-lords,' who handle the bishop's affairs and succeed him in office, duty, dignity, and position. They are either appointed by law itself or by man. The former are those who, without another person's appointment, become vicars simply by obtaining the office. Thus, during a vacancy, chapters often act in place of the bishop. Archdeacons, too, are by law vicars in the absence of the bishop. Also, urban archpriests act in the bishop's place in spiritual governance.

The latter are appointed by the bishops themselves and are either particular or general. Particular vicars are those appointed for temporal matters or spiritual

causes by the bishop. Those appointed for temporal affairs are also called stewards. General vicars are appointed to handle all causes, both temporal and spiritual, and they are called ordinaries in the diocese, while the particular appointees are not. The bishop can appoint only one general and ordinary vicar, who is considered one and the same person as the bishop and forms one consistory with him. And since the bishop has both spiritual and temporal jurisdiction, he exercises both; spiritual, indeed, by excommunicating, suspending, interdicting, conferring, instituting, confirming the presented, electing, visiting, correcting, punishing, dispensing in the penitential forum, commutating vows, and doing similar things.

These are taken from Piasecius's *Episcopal Practice*, part 2, chapter 2, and Isidore Mosconius's book 1 *On the Majesty of the Militant Church*, part 1, chapter 10, where he lists ten conditions required for a vicar according to canon law and the canonists indicated there. Let him who has the time read these things, for they are of great importance.

Two more things I add here: first, that bishop's vicars are often burdened or adorned with titular bishoprics in Greece and other Eastern parts, like Philippi, Adrianople, Mycenae, etc. And second, that general vicars may appoint vicars who are called Pro-Vicars General."

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The bishop's official, or episcopal court, performs a role in the episcopal court similar to that of a praetor in a secular court. They are also referred to as officials in canon law.

I. Officials of the Inquisition, whom Pius V, under severe penalties, forbids offending, Constitution 82, year 1569, Kalends of April. They are to be trusted in all things pertaining to their office, as Innocent IV desired and ordered, Constitution 9, Ides of May, year 1252.

II. Officials of the Roman Penitentiary, who are the Major Penitentiary, Regent, Datary, Corrector, one Master in Theology, one Doctor in Decrees, two Procurators, two Scribes, one Sealer; according to the Constitution of Pius V, 83, year 1569, which abolished the officials who previously served in the Penitentiary

Chamber, namely the referendaries, correctors, reviser, twenty-seven scribes in exercise, and eight procurators.

III. Officials of the Apostolic Secretariat, such as the Cardinal Prefect of the Signatura; 32 secretaries, constituted by Innocent VI, who accepted a sum of 60,000 ducats.

IV. Officials of the Apostolic Chancery, such as the Chancellor's Regent; Janissaries, so-called, that is, Apostolic solicitors; Archive Scribes; Chamberlains; Esquires; Patronal Advocates; Lead-sealers; Custodian.

V. Officials of the office of Contradictions and of the Papal Audience (which is subordinated to the Chancery); such as the Vice-Chancellor, Auditor, fourteen advocates or Procurators, Corrector, two readers, and two Notaries.

This office of contradictions issues letters of remission, sequestration, execution, interdiction, and invocation of secular authority. Regarding this office and its letters, Octavianus Vestrus J.C. wrote in the *Introduction to the Action and Judicial Customs of the Roman Court*, published in the year 1560 in Venice by Dominicus and Cornelius de Nicolinis, book 1, folio 10b:

'Indeed, in certain years, it has been customary for the Signatura to grant dispensations widely, in matters of mixed justice and even in many purely gracious ones, except in the obtaining of benefices, by the usual clause, granting through the Brief of Your Holiness enclosed in this supplication, the faculty to all petitioners of expediting through the Secretariat under the Fisherman's Ring. Thus, it is common for those seeking such dispensations to approach the Secretariat itself, and it is rare for hearings to be held through the dispatch of similar letters. Hence, the auditor remains idle, and his jurisdiction has almost become obsolete. As a result, daily comments are written in a deformed and indecent style by any unlearned and unskilled man, often containing absurdities, so that, as I have often seen, it is recorded in the context of lay magistrates of ecclesiastical status with the faculty of declaring, aggravating, re-aggravating, and interdicting.'

And often, in a varied and careless manner, almost illegible and written on humble paper, rescripts frequently go out to the parties with parts deleted here and there. Furthermore, it has also become customary for the Signatura to dispense all litigants requesting the expedition of apostolic letters concerning the sequestration of revenues, remissions, and execution, and by overriding the rules (which the ancient fathers had issued for urgent reasons, so that such matters could not be expedited except after being reviewed by this esteemed college and only under the lead seal), to widely permit that the Auditor decide in his own name and under his own seal.

As a result, those responsible for processing contradictions have often complained to the Pope about these matters, but I believe the matter has not been sufficiently understood by him. For where these judicial letters used to go out under the sacred and holy name of the Pope, now they are issued under the altogether unknown or often too well-known name of the Auditor. Where there was once a solemn form under the leaden seal of the Apostolic See and the venerable images of the apostles, now it is under the simple sign or seal of the Auditor. Where there was once the clarity of expression and writing, polished by many wise men over a long period and reviewed by such a great college, ensuring that everything issued was justly and duly obtained, now they are dictated and written by any unlearned scribe, as they say, and countless collections of nullities arise. If my advice were accompanied by equivalent authority, these could be easily addressed. But there are no lack of interlocutors on the scene who are ready to lend a hand to this matter and resolve it more thoroughly.

VI. Officials of the Apostolic Camera; such as the Chamberlain; the Treasurer, or Master of the Sacred Treasury; the Governor of the City; the Lead-sealer; the Summist, etc. Concerning the Audience of the Apostolic Camera, its officials, and manner of proceeding, Octavianus Vestrius has fully discussed these in the aforementioned *Isagoga*, throughout book 2, specifically noting the seven clerics who presided over the Camera's audience for 60 years, among whom was Johannes Casa, Archbishop of Florence and Beneventum. About whom he writes in part 1 of his selected dissertations, under the title *On Atheism*.

VII. Officials who administer the temporal goods of monasteries: these are mentioned in the Council of Trent, session 25, chapter 2, and can be chosen by the superiors of the monastery.

VIII. Officials of confraternities; who are canonically instituted and elected by the confreres, but confirmed by the bishop or his general vicar; however, societies under the protection of the king are exempt. This was determined by the Sacred Congregation of Bishops and Regulars on August 11, 1627.

IX. Officials elected for the administration of monastery benefices.

X. Officials responsible for the distribution of monastery goods. The term 'official' can be applied to many other ministries and prefectures.

We understand the term 'official' here to mean someone who functions as a praetor or fiscal agent in the episcopal court."

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Bishops are distinguished into greater and lesser; into ecclesiastical bishops and princely bishops. I call greater bishops:

1. Those who have a large and rich bishopric, such as those who have 300 or more parish churches subject to them, or those who possess multiple bishoprics. For example, there were once the Archbishops of Cologne, who were simultaneously Bishops of Liège, Münster, and Paderborn. In the Provincial [Councils] published with the practice of the Apostolic Chancery in Venice in 1572, there are noted several united or combined bishoprics, such as Aquileia with Forcana, Adria with Penne, Cento with Cattolica, and Fano with Forlimpopoli, etc.
2. Those who occupy a distinguished bishopric, especially in the rich, beautiful, and delightful Italy, compared with bishops who resided in places like Norway, Iceland, Sweden, and northern Scotland, etc., and in certain parts of Portugal, which the celebrated poet Buchanan, returning from there, described as:

'Wretched Lusitania, a barren land.'

3. Those who are exempt from the authority of an Archbishop or Primate or Patriarch, and are directly subject to the Pope: such as the bishops of Vescia, Troia, Rapolla, and Monopoli.

Princely Bishops: Such were the bishops of Utrecht before the year 1528, and still exist in Germany, like those of Salzburg, Bamberg, Münster, Paderborn, etc. The number and names of Papal bishoprics are listed in the *Provincial* with the Practice of the Apostolic Chancery, published in Venice in 1572. Yet, I am surprised that it omitted the 14 new bishoprics in Belgium established by Pope Paul IV at the request of Philip II, through the Bull *Finis* (as the clergy in Belgium call it), given on May 18, 1559. His successor, Pope Pius V, confirmed them the following year, 1560, with his own Bull. Some Belgian historians present those Bulls, like Denis de Muys in his *Ecclesiastical History of Belgium*, part 2, in folio, and Aubertus Miraeus in *Donations of Belgium*, chapter 140, and chapter 46, where he mentions Pope Pius V's Bull from March 11, 1560, designating the boundaries of the Bishopric of Antwerp. However, I notice these are missing from Cherubini's *Bullarium*, which I find surprising

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What disturbances arose from the introduction of new bishops, and how displeasing this was to both ecclesiastics and politicians, you will learn from Belgian histories, and also from Famiano Strada's *History*, Book 2, shortly after the beginning. The decree of the illustrious Lords of the States of Belgium in the year 1581, which revoked the authority of Philip II, Prince of the Belgians, listed the introduction of bishops among other reasons.

Chiefly, the Bishop of Liège strongly opposed this, lest he should, willingly or voluntarily, yield any portion of his own territory to the new bishops. However, this was in vain; since the Pope, who judges all and is judged by no one, had decided this matter at the request of Philip II, with a view to better attend to the heretics. This decision was made in such a way that no churches were to be subjected to

these bishops except those located in places under the temporal dominion of Philip, Prince of the Belgians. This limitation is clearly stated in those wars.

From this, one can derive a compelling argument, and beyond other things we have previously pointed out, that the territories or towns of Gemert, Boeckhoven, Cuijk, etc., which have recently been brought under the power of the illustrious States of Belgium and the free confederate Republic, as required by the circumstances of the Papacy, and where the question was raised whether they belonged to the German Empire and consequently whether the illustrious States of the Dutch Republic had any authority over them, should be subject to the supreme dominion of the confederate Republic, which they took away from Philip in the year 1581. This is because those churches were subject to the Bishop of 's-Hertogenbosch, as noted in the statutes of the diocesan synod established under the second Bishop of 's-Hertogenbosch, Laurentius Metsius, in 1571, and publicly issued, and are listed in their respective places within the deaneries of that bishopric.

Since these things were done and observed without any opposition from anyone in the name of the German Empire, or any German territory (for instance, the Bishopric of Liège or any other), in those churches and villages, how now could it be said that they belong to the German Empire? Given that the illustrious States of Belgium, by the right of supreme dominion, are presumed to introduce there the public exercise of the reformed religion, just as in any villages dependent on 's-Hertogenbosch and other cities of Brabant, Holland, Gelderland, etc., or located within the limits of the provinces."

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However, if by chance a village or district of the confederate Belgium were a fief of the Empire or of the Bishopric of Liège, it would not follow from this that the district or village does not belong to that province or to confederate Belgium. But let us, besides the authors already cited, point out others who have written about bishops in general or in particular: Arnoldus Havensius on the establishment of new bishoprics in Belgium in 1609; Nicolas Gazet's Tables of the same bishops and separately of those of Cambrai and Arras, in French; the History of the

Bishops of Utrecht by Heda and Beka, reprinted in folio in 1640 with notes by Arnoldus Buchelius.

Aubertus Miraeus in *Notitia of the Bishoprics of the Whole World*, Book 5, 1613, where the fifth book is entitled *Ecclesiastical Geography*, describing in alphabetical order all the bishoprics.

Augustinus Barbosa's *Accurate Account of the Bishoprics of the Whole World*, with the Practice of Collecting Pensions and Canonical Decisive Votes, page 387, edition in quarto, year 1636.

Cratepalius on the Bishops of Germany, in octavo.

Nicolas Serrarius's *Book 5 of the Affairs of Mainz*, year 1604.

Christoph Brouwer's *Antiquities of the Annals of Trier*.

Goodwin's *History of the Bishops of England*.

Melchior Inchofer's *Ecclesiastical Annals of Hungary*.

Johannes Chenu J.C.'s *Chronological History of the Archbishops and Bishops of France*, year 1621.

The same author's *Chronological Historical Account of the Patriarchs and Archbishops of Bourges*.

Nicolas Camurat's *Treasury of Sacred Antiquities of the Diocese of Troyes*, year 1610.

Gulielmus Eyssengrein's *Chronology of the Affairs of the City of Speyer*, sixteen books up to the year 1563, where the Bishops of Speyer are described.

But it would be easier to find a beginning here than an end. I scarcely think there is any bishopric, at least of some note, whose particular histories have not been published; nor is this surprising, since historical descriptions exist even for significant monasteries and abbeys.

William Prynne, the English jurist, published an English treatise in 1641 titled *Antipathia*, etc., in which he collected from histories whatever English, Scottish, Irish, and French bishops have done against kings, kingdoms, laws, and liberties, what wars and dissensions they have stirred up. In imitation of him, those in their own kingdoms, nations, and regions can note down from histories the turbulent episcopal schemes and factions. It seems we would do well to insert here a brief outline of the controversy about the Episcopate in 1548 and a discourse on the Presbyterate published in 1658."