

Armachanus chargeth the Friers with disobedience.

Friers disobedient to the rule of Scripture.

Friers disobedient to their own professio.

Armachanus chargeth the Friers with auarice.

An other proofe

First (sayth he) they are disobedient to the law of God: Thou shalt not couet thy neighbors house, &c. nor Alle, nor any thing that is his: In that they procure the Popes letters to preach in Churches, and to take burials from churches, with licence annexed withal to receive the auarices which rise of the same, which properly belongeth to the right of parish priests.

Item, they are disobedient to this rule of the Gospell: So do to other, as thou wouldst haue done to thee.

Item, they be disobedient agaynst theyr owne rule, which being founded vpon straight pouerty and beggery, this licence obtained for the to require necessary for theyr labors of the people, is repugnant agaynst the same foundation.

Item, they be disobedient to the rule of the Scripture, which sayth: let no man take honor vnto him, except he be called, as Aard. Also saith S. Paul, how shall they preach, vntill they be set. And how obserue they this rule of obedience, who professing to keepe the perfection of the Gospell, yet contrary to the Gospell, procure to themselves priuiledges to runne before they be sent?

Item, to theyr owne rule they are disobedient: For where theyr chapter sayth, that if any will take vpo them this order, & will come to our brethren: let our brethren first send them to the prouincials to be examined of the Catholicke sayth and Sacraments of the Church, &c. Contrary wherevnto the friers haue procured a priuiledge, that not onely the prouincials, but other inferiours also may take vnto them indifferently, whom they can catch: so farre without all examination, that almost at this day there is no notable house of friers, wherein is not either a whole, or halfe a conuent of lads & boyes vnder 10. yere old, being circumcuted, which neither can skill of the Creed nor Sacraments.

Agayne, the rule of Frauncise sayth: that his brethren Obligants must obserue not to preach in the Dioces of any bishop, without the consent of the Bishop: And moreover the sayd Frauncise in his testament sayth: that if he had as much wisdom as Salomon, and found poore secular priests in the parishes where they dwell: yet he would not presume to preach without theyr will, and also would feare, loue, & honor them, & all other as his maisters, & so they be Hecille. Against which rule, how the friers do disobey, how little they reuerence Bishops or secular priests: what priuiledges, exemptions, & immunities they procure agaynst them, the world may see and iudge.

Item, when none may be admitted to preach, or to heare confessions, vnles they be entred into orders: and seeing by the commd law of the Church, none must be admitted into holy orders, except he haue sufficient title of living and clothing: The friers therefore hauing no such title (being wilfull beggers) do disobey in both respects, that is, both in entering into such orders without convenient title, and in exercising the office of preaching without such lawfull orders.

Who couer the foresayd Frauncise in his testament commaundeth thus: I commaund (sayth he) firmly by vertue of obedience, to all and singular my brethren wheresoener they be: that none of them presume to obtayne in the court of Rome any letter or writing, either by himselfe or by any other meanes, neither for the Church nor for any other place nor vnder any colour of preaching, nor yet for the persecuting of their owne bodies &c. Against which testament of Frauncise, the Franciscanes in procuring theyr priuiledges from the Bishop of Rome, haue incurred manifest disobedience, as all the world may see. Neither will this obiectio serue them, because the Pope hath dispensed with Frauncise rule. For if the testament of Frauncise as he sayth came from God; (and so should God haue three testaments) how then can the Pope repeale his precept, or dispense with his rule, when by the rule of the law. Par in parem non habet imperium?

Secondly, concerning the vice of auarice, manifestly it may be proued vpon them (sayth Armachanus) for els, seeing to many charges belong to the office of a secular parish priest, as to minister the Sacrament at Easter, to visit the sicke with extreme unction to baptise childre, to wed, with such other wherein standeth as great deuotion: how then happeneth that these friers making no labor for these, onely procure to themselves priuiledges to preach in churches, to heare confessions, and to receive licence to bury frd parish churches, but because there is lucre and gayne in these to be looked for, in the other is none?

which also may appere by this: for otherwise if it were for mere deuotion onely, that they procure licence to bury from parish churches, and to preach: why then haue they procured with all licence to take offerings: oblations and legacies for theyr funerals. And for theyr preaching, why haue they annexed also licence to require and take of the

people necessaryes for theyr labor, but onely auarice is the cause thereof.

Likewise for hearing of confessions: why all good men haue enough to know theyr owne faults, and nothing list to heare the faultes of other: It is probably to be supposed by this theyr priuiledge of hearing all mens confessions, that they would neuer haue bene so desirous of procuring that priuiledge, were it not that these friers did seele some sweetnes and gayne to hang vpon the same.

Item, where the rule of officer Frauncise forbiddeth them to company with any womē, to enter into Monasteries, to be Godfathers and Godfathers to men and women: how commeth it, that they contrary to theyr rule, enter into the secret chambers of Queenes and other women: and made to know the most secret counsels of theyr doings, but that auarice and commodity haue so blinded their eyes, & strayed theyr hartes.

Thirdly, that the friers fall into the vice of pride & ambition, the sayd Armachanus proued thus.

To seek or to procure any high place in the Church, is a poyn of pride & ambition. Christ in opere perfecto: Nūquam sine ambitione desideratur primatus in Ecclesia.

The friers seek and procure a high place in the church. Ergo, the friers be proud and ambitious.

The thirde he proueth: To haue the state of preaching and hearing confessions, is in the church a state of honor.

The friers seeke and haue procured the state of preaching and hearing confessions.

Ergo, The friers seeke and procure an high place in the Church, &c.

His third conclusion was, that the Lord Christ in his humane conueration was alwayes poore, not for that he loued or desired pouerty for it selfe, &c. wherein this is to be noted, that Armachanus differed not frd the friers in this that Christ was poore, and that he loued pouerty: but here in stood the difference, in manner of louing, that is whether he loued pouerty for it selfe, or not. wherein the foresayd Armachanus vsed foure probations.

First, forso much as to be poore, is nothing els but to be miserable: and seeing no man couereth to be in misery for it selfe: Therefore he concluded, that Christ desired not pouerty for it selfe.

His second reason was deduced out of Aristotle. Nothing (sayth he) is to be loued for it selfe, but that frd which (all commodities being sccluded which follow therupo) is voluntarily sought and desired. But take from pouerty all respect of commodities following y same, it would be sought neither of God nor mā. Ergo, he concluded, Christ loued not pouerty for it selfe.

Thirdly agayne: No effect of sinne, said he, is to be loued for it selfe. But pouerty is the effect of sinne. Ergo, pouerty was not loued of Christ for it selfe.

Fourth, Item, no priuation of the thing that is good, is to be loued for it selfe. Pouerty is the priuation of the thing that is good, that is of riches (for God hymselfe is principally rich: ) Ergo, pouerty for it selfe was not loued of Christ.

The fourth conclusion was, that Christ our Lord and Sauour did neuer begge wilfully, which he proued by foure reasons.

1. First, for that Christ in so doing should breake the law, which sayth: Thou shalt not couet thy neighbors house, his wife, his seruant, his maid, his oxe, his asse, or any thing that is his, Exod. 20. In the daunger of which commaundement, he that beggeth voluntarily must needes incurre.

2. Item, if Christ had begged voluntarily he should haue committed agaynst an other commaundement, which sayth. There shall be no begger, nor needy person among you &c. Deut. 6.

3. Item, Christ in so doing should haue transgressed the Emperours law, vnder which he would himselfe be subiect (as appeareth by geuing, & hiding tribute to be geue to Cesar) forasmuch as the same Emperours law sayth. There shall no valiant begger be suffered in the City.

4. Item, if Christ had bene a wilfull begger, he had broke the law of louing his neighbor: whd he had veyed, hauing no need, for who so without need asketh or craueth of his neighbor, doth but veye him, in such sort as he would not be veyed himselfe, which Christ would neuer do.

5. Item, if Christ had begged wilfully, he had moued stander thereby to hys owne Gospell, which he with miracles did confirme. For then they that saw his miracle in feeding 5000. in wildernes, would haue thought much with themselves how that miracle had bene wrought, if he in feeding other, either could not, or would not feed himselfe.

6. Item

An other proofe.

An other proofe.

Armachanus chargeth the friers with pride.

The 3. conclusion or article.

Arist. E. thio. lib. 1.

The 4. conclusion of Armachanus against the Friers.