

Jonas, cap. 3.

Jerem. 26.

The fourth part or member of the subdiuision.

Jeremy, 18.

Esay. 5.

Esay. 30.

Iosue. 7.

1. Reg. 25.

Esay. 66.

Psal. 71.

Esay. 51.

with God, but if conseruacion come, he will forgeue. So we read in the Prophet Ionas cap. 3. Who can tell? God may turne and repent, and cease from his fierce wrath that we perish not. And to the like effect sayth the same Lord in Jeremy. cap. 26. Lookethou keepe not one word backe, if peraduenture they will harken and turne euery man from his wicked way, that I also may repent of the plague which I haue determined to bring vpon them, because of their wicked inuentios. &c. For the further prooffe wherof Niniue we see conuerted, and remained vndestroyd. &c. Likewise, the Lorde also had reuealed destruction, vnto Constantinople by sundry signes and tokens, as Augustine in a certayne Sermon doth declare. And thus for the third part or member of my oration

Fourthly, and lastly remaineth to declare, some wholesome concluding now vpon the causes preceding: That is, if by these causes and signes (heretofore declared) tribulation be prepared to fall vpon the Church, then let vs humble our mindes mildly and wisely. And if we so returne with hart and in deed vnto God, verely he shall rescue and helpe after an inestimable wise: and will surcease from scourging vs, as he promiseth by his Prophet Jeremy. 18. If that people agaynst whom I haue thus deuised, conuert from their wickednesse, immediately I will repent of the plague that I deuised to bring vpon them: speaking here after the maner of men. &c. Now therefore, for so much as tribulation and affliction is so neare comming toward vs, yearlyth vpon vs already, let vs be the more diligent to call vpon God for mercy. For I thinke verely these many yeares there hath not bene so many and so despaytfull hartes and euill-willers, stout, and of such a rebellious hart aganist the Church of God, as be now adayes: neither be they lacking that would worke all that they can agaynst it, and losers of new fanglenes: whose hartes the Lord happely will turne that they shall not hate his people and worke decepte agaynst his seruantes, I meane agaynst Priefres whom they haue now in little or no reputation at all: Albeit many yet there bee through Gods grace, good and Godly. But yet the furye of the Lord is not turned away, but still his hand is stretched out. And vnlesse ye be conuerted, he shaketh his sworde, he hath bent his bowe, and prepared it readye. Yet the Lorde standeth wayting, that he may haue mercy vpon you Esay. 30. And therefore as the greatnesse of feare ought to incite vs, so hope of saluation may allure vs to pray and call vpon the Lord, especially now toward this holy and sacrat time and solemnity of Christs natiuety: For that holy and continual prayer without intermission is profitable and the instant deuotion and vigilant deprecation of the iust man, is of great force. And if terrene kinges in the day of celebration of the natiuety, be wont to shew themselves more liberal and bounteous; how much more ought we to hope well, that the heauenly king of nature most benigne, now at his natall and byrth day, will not denye pardon and remission to such as rightly call vnto him!

And now therefore as it is written in Iosue chap. 7. Be you sanctified agaynst to morow. &c. And say vnto him as it is written in the first booke of Kinges chap. 25. Now let thy seruantes I pray thee finde fauour in thy sight; for we come to thee in a good feason. Moreouer ye may finde that ye aske, if that ye aske that which he brought in the day of his Natiuety; that is, the peace of the Church, not spirituall onely but also temporall, which the angelicall noyse did sounde, and experience the same time dyd proue, testified by T. Liuius, Plinius, and other heathen story-writers, which all maruelled thereat saying: that such an vniuersal peace as that could not come on earth but by the gift of God. For so God did forepromise in the Prophet Esay. chap. 66. Behold I will let peace into Ierusalem like a waterflood. &c. And in the Psalme. 71. In his time righteousnesse shall flourish, yea and abundance of peace. &c.

Therefore now (O reuerend fathers in the Lord,) & you here in this present assembly, behold I say the day of life and saluatio: Now is the oportune time to pray vnto god, that the same thing which he brought into the world at his byrth, he will graunt in these dayes to his Church; that is, his peace. And like as Niniue was subuerted ouerturned, and not in members but in maners: so the same wordes of my theame, Iuxta est iustitia mea vt reuelatur, may be verified in vs, not of the primitive iustice, but of our sanctification by grace, so that: As to morow is celebrated the natiuety of our Saviour, our righteousnesse may rise together with him, and his blessing may be vpon vs, which God hath promised, saying: My sauing health is neare at hand to come. &c. Whereof speaketh Esay the Prophet, chapte. 51. My sauing health shall endure foreuer. &c. This health graunt vnto vs the Father, Sonne and holy Ghost. Amen.

This Sermon was made by maister Nicholas Orem before Pope Urbane and his Cardinals vpon the eue of the Natiuety of the Lord, being the fourth Sunday of Aduent, in the yeare of our Lord, 1364. and the second of hys papedome.

In the 5. yere of this forernamed Pope Urbane, began first the order of the Jesuites. And vnto this time whiche

was about the yeare of our Lord, 1367. the offices here in England, as the Lord Chauncellor, Lord Treasurer, & of the pryuy seale: were vnto be in the handes of the clergy. But about this yeare through the motion of the Lords in the Parliament, and partly (as witnesseth mine author) for hatred of the clergy: all the sayd offices were remoued from the clergy, to the Lordes temporall.

After the death of Pope Urbane, next succeeded Pope Gregory the 11. who among his other actes, first reduced agayne the papacy out of Fraunce vnto Rome, which had from thence bene absent, the space now of 70. yeres, being therto moued (as Sabellianus recorderth) by the answer of a certayn bishop, whom as the Pope saw standing by him asked, why he was so long from his charge and church at home, saying: not to be the part of a good pastor, to keepe him from his flocke so long. wherunto the Bishop answering agayne, sayd: And you your selfe being the chiefe Bishoppe, who may and ought to be a spectacle to vs all: why are you from the place so long where your Church doth lye? By this occasion wherof, the Pope sought all meanes after that to remoue and to rid his Court out of Fraunce againe to Rome, and so he did.

This 11. Gregory in a certayne Bill of his sent to the Archb. of Prague, maketh mention of one named Milizius a Bohemian, & teach. in y same bull y this Milizius should hold opinion & teach. an. 1266. that Antechrist was already come. Also that the said Milizius had certayn congregations following him: & that in the same congregation were certayn harlots, who being conuerted fro theyr wickednes were brought to a goodly life. which harlots being so conuerted, he vsed to say were to be preferred before all the holy religious virgins. And therefore commaunded the arch-bishop to excommunicate and persecute the sayd Milizius, which in foretime had bene a religious man of Prague, and after forsook his order, and gaue himselfe to preaching, and at length was by the forerlayd Archb. imprisoned.

Iacobus Misicenis a learned man and a writer in y time of J. Hus, maketh mention of this Milizius, and calleth him a worthy and a famous preacher. Also citeth many things out of his writings: In the which writings this good Milizius thus declareth of himselfe how he was vngodly & yreged by the holy Ghost to search out by the sacred Scriptures, concerning the coming of Antechrist. And that he was compelled by the same holy spirite at Rome publicly to preach, and also before the Inquisitor there to protest plainly, that y same great Antechrist which is prophesied of in y holy Scriptures, was already come. Moreouer his saying was, that the church through negligēce of the pastozs was desolate, did abound in temporall riches, but in spirituall riches to be empty. Also that in y Church of Christ, where certayne Idols which destroyed Ierusalem, and defaced the Temple, but hypocrytically cauled that those Idols could not be sene. Also that many there were which denied Christ, because that knowing the truth, yet for feare of me they durst not confesse their conscience. &c. And thus much of good Milizius, liuing in the time of Gregory 11. and king Edward the third. an. 1370.

The which king of England holding a Parliament in the 3. yeare of this Pope, sent his Embassadors to hym, desiring him: that he from thenceforth would adstayne fro his reseruatiōs of benefices vnto the court of England. And that spirituall men within his realm promoted vnto Bishopricks, might freely enioy theyr elections within the realm, and be confirmed by theyr Metropolitanes, according to the auncient custome of the realm. wherof, vnto these and such other like wherein the king and the realm thought: themselves greued, he desired of the Pope some remedy to be provided. &c. wherunto the Pope returned a certayne answer agayne vnto the king, requiring by his messengers to be certified agayn of the kings mind concerning the same. But what answer it was, it is not in y story exprest, saue that the yere following, which was 1374. there was a tractation at Burges vpon certain of the said articles betwene the king & the Pope, which did hag two yeares in suspēce, so at length it was thus agreed betwene them: that the pope should no more vse his reseruatiōs of benefices in England, and likewise the king should no more cōfesse and geue benefices vpon the writ, Quare impedit. &c. But as touching the freedome of elections to be confirmed by the Metropolitanes, mentioned in the peace before, therof was nothing touched.

As touching these reseruatiōs, prouisiōs, and collatiōs, with the elections of Archbishops, Bishops, beneficed men and other, wherwith the Pope vexed this realm of England, as before you haue heard. The king by y consent of the Lordes and commons, in the 25. yeare of hys raigne enacted: that according to a statute made in the 30. yeare

Anno. 1367. The chief offices of the realme translated from the clergie, to the Lordes temporall. Pope Gregory. xi.

Anno. 1370. The papacy reduced againe from Fraunce to Rome.

Milizius a Bohemian, for the truth persecuted by the pope Ex Bulla Gregorij. 11

The coming of Antichrist prophesied.

K. Edward complaineth of the popes reseruatiō of benefices.

The Pope put from his reseruatiō of benefices in England. Quare impedit.