

Exposition
of the second
conclusion.

ciuil dominion, as in the conclusion before. And so I hold, that God, itself by his ordinate power cannot geue to any person ciuil dominion here for euer: Secondly, by his absolute power it is not probable for hym so to doc. For so much as he cannot euer detaine his spouse in perpetual prison of thys life, nor alwayes deferre the finall beatitude of hys Church.

3. To the third conclusion. Many wrytings or chartes inuened by men, as touching perpetual hereditage ciuile, be ynpossible.

The verity of this conclusion is incident. For we must not canonize all manner of chartes, what soeuer, as Catholike, or vniuersal: for then it were not lawful by any means to take away or sequester thyngs geuen by Charter or charter, when any doth vniuersally occupye the same. And so, if that stand confirmed and ratified by the sayth of the Church, great occasion thereby should be ministrud to men so chartered, to trust to their temporall chartes, and so might grow thereby much libertie and licence to sinne. For like as by what supposition euery truth is necessary: so by the same supposition, euery false thyng is possible, as it is playne by the testimony of Scripture, & of holy Doctors speaking of necessitie of thynges to come.

4. Euery man beyng in grace iustifying finally, hath not onely right vnto the thyng, but also for his tyme hath right in deede, ouer all the good thynges of God.

The veritie hereof is euident, by holy Scripture Math. 24. Where veritie promysed to euery mā entyrng into his top: verely (sayth he) I tell you, he shall let a place hym ouer all the goodes he hath, for the right and title belongyng to the comunio of Saintes, in their countrey (he meanteth in the kingdom of heauen) Fundatur obiectiue super vniuersitatem bonorum Dei: That is: Hath his relation, as vnto his object, to all the goodes and possession of God.

5. A man can but onely ministratoriously, geue any temporall dominion or gift perpetuall, as well to his owne naturall sonne, as to his sonne by imitation.

It is euident. For euery mā ought to recognize himselfe in all his workes and doyngs, as an humble seruaunt, and minister of God. As the wordes of Scripture doth teach vs. Let a man so esteeme of vs as the ministers of Christ. Yea so Christ himselfe did teach his chief Apostles to minister, but in their countrey the Saintes shall geue vnto their fellow brethren the dominion of their goodes vt pater de suis corporibus & bonis eis inferioribus in natura accordyng to the wordes of Luke. 6. They shall geue you and put into your bosomes a good measure and perfect, well filled and heaped vp, and cunnyng ouer.

6. If God be, temporall Lordes may lawfully and meritoriously take away the goodes of fortune from the Church when they do offend, habitualiter.

This conclusion is correlative with the first Article of our sayth: I beleue in God the father almighty, &c. where I vnderstand this word (may) in this conclusion after the manner of autentique Scripture, which sayth & grauntyth: that God is able, of these stones to rayse vp chyldren to Abraham, for otherwise all Christian Princes were heretiques. For this concludid, thus standeth the reason: If God be, he is omnipoter: & if he be almighty, he is able to commaunde the Lordes temporall so to do: & if he way so commaunde, the may they lawfully so take away such goods. &c. And so by the vertue of the same principle, Christian Princes haue practised the sayd sentence vpon the Church mā heretofore, as did William Rufus, &c. But God forbid that any should beleue hereby my intention to haue bene, that secular Lordes may lawfully take away what goodes soeuer and by what meanes soeuer, by their owne naked authority at theyr pleasure: but only by the authority of the church may so do, in cases and soyme limited by the law.

7. We know that it is not possible that the vicare of Christ is able by his pure Bulles, &c.

This is manifest by the Catholique faith, forasmuch as the Church doth fully beleue that the abling of any mā, ought first to procede and come of God: wherfore, no man being Christ his vicar, hath any power in this matter, but onely as vicar in the name of the Lord so far forth as he is enabled of the Lord, to notify vnto the church whom God hath enabled. wherfore if any mā do any thing not as vicar in the name of the Lord, whom he ought to forethinke to be his author and head: It is a presumption of Lucifer, for so much as Christ by his Apostlic sayth, 1. Cor. 2, all our ability or sufficiency cometh of God. And so consequently, it cometh not purely by the ministerie of hys Vicarship, that he is enabled, but the ableness or vnableness of him being the Vicar of Christ, cometh to hym an other way from aboue.

8. A man can not be excommunicate to his hurt or vndoing, except he be excommunicate first and principally, of himselfe.

It is euident, forasmuch as all such excommunication ought to procede & begin originally of his owne sin which is damnyed: wherupon Augustyne sayth De verbis Domini, Sermon 51. Doe not thou conculcate thy selfe, and man ouercometh thee not. And mozeouer the faith of the church doth reach, quod nulla ei nocebit aduersitas, si nulla dominetur iniquitas, that is to say. No aduersitie shall hurt, if no iniquitie haue the upper hand. And yet notwithstanding, euery excommunication for many causes is also to be feared, although that the excommunication of the Church to the humble man being excommunicated, be not damnable but wholesome.

9. No man ought but in Gods cause alone to excommunicate, suspende &c.

It is cleare, for asmuch as euery iust cause is the cause of God, whose respect ought chiefly to be wayed and pondered. Yea the loue of the person excommunicate ought to surmount the zeale of reuengement, and the desire of all temporall goodes whatsoeuer, for otherwise be that doeth excommunicate, doth damnify himselfe. For this 9. conclusion notwithstanding it is congruent, that a Prelate may excommunicate in the cause also of man, so that his principal respect in so doing be had to y iniury done to his God, as appeareth 13. quart. 4 Inter querelas.

10. No curse or excommunication can binde simply, but in case it be geuen out against the aduersary of Christs lawe.

And it appeareth thus, because that God doth bynde simply euery one that is bound, who cannot excommunicate but onely for transgression of his law. wherunto it is consonant notwithstanding, that the censure of the Church doth not binde simply, but secondarely in that case and respect, as it is denounced against the aduersary of the members of the Church.

11. There is no example of Christ which geueth power to hys disciples to excommunicate any subiecte (especially for denying of any temporalities) but contrary.

Which is thus declared by the sayth, whereby we beleue that God is to be beloued aboue all thynges, and our neighbour and enemy are to be beloued aboue all temporall goodes of this world necessarily, for the law of God cannot be contrary vnto it selfe.

12. The disciples of Christ haue no power by any ciuill coaction, to exact temporall things by their censures.

This appeareth by the sayth of the Scripture, Luke 23. Where Christ did forbid hys Apostles ciuilly to raigne or to heare any lordship. The kings (sayth he) of the Gentiles beare rule ouer them, but you not so. And after this sense it is expounded of S. Bernarde, of S. Chyppolome, and other holy men: which conclusion notwithstanding, yet may they exact temporall things by ecclesiastical celtures incidently, if case be that it appertaine to the reuengement of their God.

13. It is not possible by the absolute power of God, that if the Pope or any other Christian doe pretende to binde or loose at their pleasure, by what meanes soeuer, that thereby hee dooth so binde and loose.

The contrary of this conclusion will destroy the whole Catholique sayth, impoertyng no less but him to be a blasphemier whiche so vsurpeth such absolute power of the Lord. And yet by this conclusion I entend not to derogate from the power of the Pope or of any other Prelate of the Church, but that he may by the vertue of the head so bynde and lose. But doe vnderstand the conditionall of this negatiue (to be impossible) after this sense: that it cannot bee that the Pope or any other Prelate of the Church can pretend by himselfe to bynde or lose (how and after what manner he lyst himselfe) except in such sorte, that hee doe in deede so bynde and lose before God as he doth pretend to doc.

14. We ought to beleue, that the vicare of Christ doeth at suche times onely binde and loose, when as hee worketh conformably by the lawe, and ordinance of Christ &c.

The reason thereof is thys, because otherwise it is vnlawfull for hym so to do, except he should do it in the vertue of that law, and so consequently, vnlawfull it be conformable to the law and ordinance of Christ.

15. To this conclusion, this ought vniuersally to be beleued, that euery Priest rightly and duly ordered, hath power according to hys vocation, &c.

The reason hereof is this, because y the order of priesthoode in his owne nature and substance, reacheth no (such) degrees, either of more, or of lesse. And yet notwithstanding, the power of inferior Priestis, in these daies be vpon due consideration restrained, and some times againe in time of extreme necessity released. And thus according to the Doctors, a Prelate hath a double power, to wit, the power of order, & the power of iurisdiction or regimēt. And according

In gratia
gratificante
finaliter.

Note here
he speaketh
onely of the
right of
things in
the country
to come: and
not in this
exile.

The power of
all priestes
toward God
equal.
On do sacerdos
lis non suscit
mains & mi
nus.
Potestas or di
nis.
Potestas regim
misi.