

but if they can by other Canonick Authoys or probable reasons perswade or proue that they doe not degresse fro the truerth.

Also the sayd Augustine in his booke De vnico Baptismo Lib. 2. sayeth thus: who doeth not knowe or vnderstande that the holy canonick scripture to be contayned in hys owne bondes and limittes, and the same to be preferred before all other letters and decrees of Bishops, &c. And a litle after he hath the like saying: as for the letters of other Bishops, which haue bene writen or be writen (after the Canon, being confirmed) they may lawfully be reprehended and reponed both by the word of them that be moze skilfull in that matter, and also by the auncient authority of other Bishops, or by the pudent and wise dome of such as be better learned, or moze expert, or els by generall coulsels if it so chaunce that they in any poynt haue erred and gone a stray from the sincere truty.

By these sayings of S. Austen and other like, &c. The Cunnierly of Prague hath concluded and determined that they will not receiue the condemnation of the fine and forty Articles made by the Doctors in their council house as iust and true, except they which condemned them, will proue theyr condemnation by the holy Scriptures and probable reasons vpo euery of the fine and forty Articles.

wherefoze for the dew examination of the foze sayd condemnation, whether it be effectuell or no, we will at thys present take in hand the fourtenthe Article of the number of the fine and forty, which Article is this.

They which leaue of preaching and hearing of word of God for feare of excommunication of men, are alreadye excommunicate, and in the day of iudgement shalbe counted the betrayers of Christ.

This Article containeth first that all priests omitting the preaching of the word of God for feare of the excommunication of men they are alreadye excommunicate.

Secondly, it containeth that all such as doe omitte the hearing of the word of God, for feare of excommunication, are alreadye excommunicated.

Thirdlye that both these sortes of men in the daye of iudgement shalbe counted traitors of Christ.

As concerning the first poynt, it is presupposed that the preaching of the word of God, is commaunded vnto the Apostles and theyr followers, as it appeareth in Mathew the tenth, where it is sayd. Iesus sent his xij. Disciples, commaunding them and saying goe and preach, that the kingdome of heauen is at hand. Also in the last of Mathew, and the tenth of Luke, whereupon, Peter the Apostle of Christ, acknowledging this precept and commaundement for himselfe and for the other Apostles and successors in the 10. of the Actes, sayth thus, he commaunded vs to preach and to testifie, that it is he which is ordayned of God the iudge both of the quicke and the dead. This commaundement also, the other Apostles did acknowledge, & specially the chosen vessell pronouncing vnder a great threating in the first Corinthians 9. chap. wo be vnto me if I do not preach the Gospell. And Idope Nicholas considering that great threating in 43. Distinction, sayeth: the dispensation and distribution of the heauenly leade is commaunded and enioyned vnto vs. woe be vnto vs, if we doe not sow it abroode or if we hold our peace. whiche thing when as the vessell of election did feare and cry out vpon, how much moze ought all other inferiours to feare and dread the same. To the same purpose doth S. Gregory write in his pastorall in the distinction. Sit rector. It is also euiden by many other doctours and holy men as by S. Augustine, Hierome, Ihsidoze, Bernard, whose words it were here to long to rehearce.

As touching the second poynt that the hearing of the word and law of God, is commaunded vnto the people it is euiden both by the olde and new law, for it is sayd in the 18. of the Psouerbes, he that turneth away his eare & will not heare the law of God, his prayer shall be cursed. And our Sautoz rebuking the Scribes and pharisees concludeth thus in the 8. of S. Iohn saying, he that is of God heareth Gods word: But forsomuch as you are not of God therefore you heare not his word.

Thirdly it is to be noted that excommunication is a seperation from the Communion, the 11. Question 3. Nihil & cap Canonica. And 27. question, first. Viduas. 34. Question 3. Cum sacerdos. And this excommunication is double that is to say, either secret or manifest. The secret excommunication is, whereby a man is seperated from the mistickall body of Christ, and so from God through sinne according vnto the 59. Psalm. Your iniquities haue made seperation betwene your God and you. And with this excommunication doth the Apostle excommunicate euery man which doth not loue the Lorde Iesu Christ. Saying in the first

Corinth, and the last Chapter. If any man do not loue the Lord Iesu Christ, let him be accursed. The manifest and a-pert excommunication may be deuicid into a manifest excommunication by God: whereof it is spoken. Math. 25. go ye curied, &c. And often times els in the lawe of God: Also into a manifest excommunication by men, whereby the Isolate doth either iustly or vniustly cast out any man from the participation of the Communion of the Church, whereof this shall suffice at this present.

Then as touching the first part of the article, it is thus argued, &c.

whosoeuer forsaketh or leaureth the commaundemets of God vndone, they are excommunicate of God. But the Iseltes which leaue of the preaching of the word of God for feare of vniust excommunication of men do leaue the commaundement of God vndone. Ergo those Iseltes which do leaue of preaching of the word of God are excommunicated of God.

The first part of this Article is true: The maior appeareth by the Isalme. Cursed be they which doe decline and swaue from thy preceptes. The Minor is euiden by the first proposition which pouoeth that the preaching of the word of God, is the commaundement of God enioyned vnto those Iseltes and ministers: whereupon the saying of our Sautoz, Mathew 15. is spoken vnto them. Wherefoze do you transgress the commaundements of God for your owne traditiōs, preaching the word of God for feare of vniust excommunication and so dishonouring the father Christ and the mother the holy Church.

It is this confirmed all they which do omit or let slip any manner of worke, principally and straightly enioyned them of the Lord Iesu Christ, vnder the cloake and couloz of grace for feare of any excommunication of men, they are alreadye excommunicate. But Iseltes and specially Curates admonished by the spirit of God, leauing of the preaching of the word of God for feare of the excommunication of men, they omit and leaue of for feare of the same excommunication a worke principally and straightly enioyned vnto them of the Lord Iesus Christ, vnder the cloake and couloz of grace: Ergo, Iseltes and specially Curates and such as be admonished and warned by the spirit of God, omitting the preaching of the word of God for feare of excommunication, are excommunicate. The consequence is well known. The Maior appeareth by the Isalme, Cursed be they which do decline and goe away from the commaundements. The Minor is also euiden, agayne by the first supposition.

Item, if the apostles of Christ had left of the preaching of the word of God for feare of the excommunication of men which the Lord did foze theve vnto them in the 16. of S. Iohn, saying, They shall excommunicate you out of their Sinagoges. They had bene excommunicated of God. Ergo, by like euiden the Iseltes and Ministers of Christ, being inspired with the same spirit to preach and declare the word of God, if they leaue it vndone for feare of the excommunication of men: They are alreadye excommunicate. The consequent dependeth vpon a fundamēte. And the Antecedent is euiden, for if the Apostles had left of preaching for feare of excommunication, they had broken the commaundements of God. And consequently had bene accursed, wherefoze they willing to obserue and keepe the commaundementes of God, and to put of the excommunication of men, layde vnto the hie Iseltes, Elders and Scribes at Ierusalem, to Annas, Capharnago Iohn and Alexander, and al other of the kindred of the Iseltes which were gathered together and commaunded them that they should not preache nor teach in the name of Iesu: If it be will in the sight of God, that we shoulde rather obey you then God, that iudge you: Acts 4. and in the 3. of the Actes, they sayde vnto them: we ought rather to obey God then man. By this saying of the holy Ghost, it is concluded that the Iseltes and ministers of Christ, inspired by the holy Ghost to preach the word of God, ought rather obey the holy Ghost then those which shall prohibite and commaund them to the contrary, and to suffer the excommunication of men patiently. Whereupon 30. Anacletus spake very well in this, as it is writen distinction 43. We knowe (sayth he) that many doe get about to molest and trouble the Doctors and Teachers to this end that they might utterly destroy them, and fullfill theyr owne proper lustes & desires: yet notwithstanding the said Doctois as much as in them lyeth ought not to depart or goe backe from theyr god doings and intent, knowing assuredly that blisid are they which suffer persecution for righte sake sake. Thus much writeth he: And the truerth be the upon these words: Ye shall finde an Alle tyed vp, and an he sole with her, lose her and bring her vnto mee, & if any man lay any thing

Excommunicat ion double.

The probator of the first part.

The 14. article of I. Wickliffe.

The defence of this 14. Article.

The preaching of the Gospell commaunded of God.

Gregorius. Dist. 44. cap. Sit rector.

The hearing of the word commaunded by God

Excommunication.

The Apostles did not obey no wicked inhibition.

Anacletus. Dist. xliij.