

thing vnto you , say ye that the Lord hath need of them) writeth thus. Here it is mistakely commaunded vnto the Doctors and Teachers, that if any aduersity do let or hinder, or any man doe prohibite or stop, that sinners cannot be loosed from theyr bondes or snarres, and be brought vnto the Lord, by the confessiō of theyr sayth that they notwithstanding shoulde not leaue of preaching but constantly & boldly affirme and say that the Lord hath need of such , to edify & build agayne his Church. For so did the Apostles: so likewise ought all the humble and meeke Ministers of Christ to do. And S. Hierome writing vnto Rusticus the Bishop of Narbonne saith thus, Let no Bishop fro hencefoze be puffed vp or enflamed with y enuy of diuillish reputation, if the Priestes nowe and then do exhort and teache the people or preache openly in the Churches , or as it is sayd do blisse the people. For vnto him which shoulde deny vnto me the doing hereof, I would say in this maner: He that will not that Priestes shoulde doe those thynges which they are commaunded by God , let him say that he is greater and aboue Christ, by the which wordes S. Hierome doth openly declare, that Priestes are commaunded to exhort and teach the people and to preach in the Churches . Secondly that a Bishop denying or forbidding the same to be done, specially the Priestes or Ministers being apt men there vnto is extolled aboue Christ. And therfoze consequently is not to be obeyed or heard in his doings.

*Hieronymus ad Rusticum.*

If the pope be an heretike the godly Bishops may preach against him.

Item, admit that the Pope be an Heretique and teach peruerse and contrary doctrine vnto the holy scriptures, and that the Bishop be a catholicke man vnto whom the Pope getueth in commaundement that he shall not suffer no man to preach contrary to his opinion. As it happened in Pope Leo and Saynt Hilary the Bishop, adding this also that the Bishop doe execute the Popes commaundement vnder payne of excommunication, this notwithstanding if the Catholicke Priestes, learned in the law of God do leaue of preaching against the Popes heresies for feare of excommunication of men they are already excommunicate. The which thing is euidēt for so much as they are accused through the consent of theyr silence, as S. Ildoz sayth in Question. 1. He that doth consent vnto sinners or defendeth a sinner, he shall be cursed both before God and man, and shalbe punished with a most seuerē rebuke , and in the 7. Question. 4. Omnis, It is sayde without he that doth neglect to amend that which he may correct committech no lesse fault then he which had before offended, for not onely they which do commit the offence, but also they which consent therunto, are iudged partakers thereof. In lyke case Priestes which do not preach agaynst the heresy which the Pope teacheth, are dum dogges not able to open their mouthes or barketh agaynst the wolfe which will kill the sheepe of Iesus Christ: Ergo, how can it then be otherwise but they must needs be betrayes of the sheepe of theyr owne sheppard.

Item, let it so be that the Bishop with the chiefe Prelates be an aduocater or otherwise an open offender and that he together with his Prelates doe commaund vnder payne of excommunication, that none be so hardy to preach agaynst adultery, in such a case they which do omitte theyr duty in preaching against adultery for feare of excommunication of men, are already excommunicate of God. Ergo the first part of the Article is true. The Antecedent is proued, for our santon in the 8. of Marke sayth thus. Be that acknowledgeth me and my wordes in this wicked and adulterous generation, the sonne of man shall also acknowledge him when he shall come in the glorye of his father with his Angells. Therefore he that shall confess Christ and these wordes of Christ Math. 10. you haue heard, that it was sayd to them in olde tyme, thou shalt not commit adultery: But I say vnto you, that every one, which shall beholde a woman to lust after her , he hath already committed adultery, with her in his heart: Hee I say that shall confesse these thynges, before an aduocatus Bishop, with his chiefe Prelates, the which perchance are the wicked and adulterous generation, the sonne of man shall also acknowledge him, when he shall come in y glorye of his father, and so consequently is he blessed. Secondly, whiche for the feare of excommunication of men will not confesse Christ and his wordes, before the sinneful and adulterous generation, is accursed. The consequent holdeth by the wordes of Christ, Luk. 9. He that is ashamed of me and my wordes, him shall the sonne of man be ashamed of, when he shall come in his maiesty, and in the glorye of his father and his holy Angells, pronouncing that which is spoken Math. 25. Verely, I say vnto you, I knoto you not, go you cursed into euerlasting fire.

Also our S. Angur Iesu Christ, did not omit or leaue of the preaching of the kingdome of God , for any pteci-

The example of Christ.

ded excommunication of the Bishops, Scribes and Pharisees: So likewise his true and humble Priestes, ought not to omit theyr preaching, for any pretended excommunication of men, the consequent holdeth by the saying of Christ, John. 15. be ye mindfull of the wordes which I haue spoken vnto you, the seruant is not greater then his master: If they haue persecuted me, they will persecute you also. The Antecedent is apparant by the saying of Saynt Iohn in his 9. chapter. Euen now the Iewes had conspired, that whosoever did confesse him to be Christ, shoulde be excommunicate. And likewise Iohn. 7. whether did any of the Priestes or rulers, or any of the Pharisees beleue in him . But this people which knoweth not the law are accursed.

Also the humble and iust ministers of God, ought not vnder payne of sinne to cease from the fruitfull preaching of the law of God for any vniust excommunication, or vnlawfull commaundement, and it is proued thus: the humble and iust ministers of Christ, ought to obey theyr Prelates, in such thynges as are not contrary to God: as all the holy Doctors, and such as are learned in the Lawe of God, do wholly with one consent affirme. And forsomuch, as an vniust excommunication, and vnlawfull commaundement, are agaynst God, therefore the iust and true ministers of God, ought not to obey such vnlawfull excommunication, and commaundements, and consequently ought not to cease for them, from the fruitfull preaching of the Gospell of our Lord Iesu Christ. But ought boldly and gladly to preach the same. For so much, as the Lord doth comfort them in the 5. of Mathew, saying thus, blessed and happye are ye, when as men doe curse you, and persecute you, and speake all kinde of euill against you, making lies and slanders vpon you, for my sake, reioyce and be glad, for great is your reward in heauen.

The obedience of christian priests towards their Prelates.

Also every Minister hauing power geuen him from aboue, to preach the Gospell, he hath the same geuen vnto him for the edifying of the Church, and not for the destruction of the same.

The power of preaching to edification ought not to cease.

As the Apostle saith 1. Corinth. 10. But every one, leauing of the preaching of the Gospell, for feare of any pretended excommunication of men, he shoulde frustrate the power geue him, for the edifying of the Church. And therefore in to doing should sinne agaynst God and his church: And consequently ought rather to chuse, not to cease from preaching, for feare of any such excommunication, least that he be excommunicate of our Lord Iesu Christ.

Item, let eale that the Pope doth commaund that there shall be no preaching in any place, then the Ministers of Christ, leauing of theyr preaching, for feare of the Popes curse, are already excommunicate of God. It is euidēt, for so much as they haue neglected the commaundement of God for the commaundement of men. And this case is possible: For by what reason the Pope may commaunde vnder payne of excommunication that there shall be no preaching in any place, neither in the pacilly Churches, by the same reason, he may commaund that no man should preach in any place.

The preaching of the Gospell is not to be left off for all the popes prohibition.

The first part is euidēt by the prohibition of Pope Alexander, who in his bull, did prohibite to preach y word of God, vnto the people in Chappels, although the sayde Chappels were confirmed by the prouidence of the See apostolick. The which Bull, the Lord Subimon Archbishop of Prague, with his Canons, obteyned. By these afore sayd, the first part of the Article is euidēt, which is this that all Priestes omitting the preaching of the wordes of God, for feare of the excommunication of men, are already excommunicate.

The seconde part of the Article is this, that all they which doe omitte, the hearing of the woorde of God, for feare of the excommunication of men are already excommunicate.

The second part of the article.

And it is proued thus, all such as neglect the commaundementes of God, are excommunicate. But they which neglect the hearing of the word of God, for the excommunication of men, are they which neglect the commaundementes of God. Therefore they which omit the hearing of the word of God for the excommunication of men are already excommunicate.

The Maior, is apparant by the 18. psalme. Cursed be they which decline from thy commaundementes. And the Minor is euidēt, by the second supposition, which sayth, that the hearing of the word of God is commaunded vnto the people.

This is confirmed, al such as omit the necessary mean vnto saluation, are excommunicate: but such as omitte the hearing of the woorde of God for the excommunication by men, be such as do omit the necessary mean vnto saluation.

Meanes necessary vnto saluation are not to be omitted.