

taking away the ſacraments of the church from the true paſtors, receiuing almes of the poore, diſeaſed, and miſerable, and alſo aſſociating them ſelues with the common people, hauing familiaritie with women, inſtructing them howe they ſhall deceiue their husbandes and friendes by their flatterye and deceitfull wordes, and rob their husbandes to geue it vnto them, for they will take all theſe ſtolen and euill gotten, and ſay, geue it vnto vs, and we will pray for you, ſo that they being curious to hide other mens faultes, doe vtterly forget their owne, and alas, they will receiue all thinges of rourers, pickers, ſpoylers, theeues and robbers, of ſacrilegious perſons, vicers, adulterers, Heretikes, Schiſmatikes, Apollataies, whores and baudes, of noble men, peruriers, merchants, falſe iudges, ſouldiours, tyrantes, princes, of ſuch as liue contrary to the law, and of many peruers and wicked men, following the perſuaſion of the deuil, the ſweetnes of ſinne, a delicate and tranſitory life, and fulnes euen vnto eternall damnation. All theſe thinges ſhall manifeſtly appeare in them vnto all people, and they day by day, ſhal waxe more wicked and hard hearted, & whē as their wickednes and diſceits ſhalbe found out, then ſhall theyr gifts ceaſe, and then ſhal they go about their houſes hungry, & as mad dogs loking down vpon the earth, & drawing in their necks as doues, that they might bee ſatiſfied with bread, then ſhall the people crye out vpon them. Woe be vnto you ye miſerable children of ſorow, the worlde hath ſeduced you, the deuil hath bridled your mouthes, your fleſh is frayle, and your heartes without ſauour, your mindes haue bene vnitedfalt, and your eyes delighted in much vanitie and folly, your daintie bellies deſire delicate meates. Your ſeete ſwift to runne vnto miſchiefe, remember when you were apparently bleſſed, yet enuious, poore but rich, ſimple, mightie deuout flatterers, vnfaithfull betrayers, peruerie detractors, holy hypocrites, ſubverters of the truth, ouermuch vpright, proude, vnthamefalt, vnitedfalt teachers, delicate matters, conſeſſours for gaine, meeke ſlanderers, religious, couetous, humble, proud, pitifull, hard harted liars, pleaſant flatterers, peace makers, perfecutors, oppreſſors of the poore, bringing in new ſects newly inuented of your ſelues, mercifull, wicked, louers of the world, ſellers of pardons, ſpoylers of benefices, vnprofitable orators, ſedicious cōſpirators, dronkards, deſirers of honor, maintainers of miſchiefe, robbers of the worlde, vnfaciable, preachers, men pleaſers, ſeducers of women, and ſowers of diſcorde, for Moyſes the glorious prophet, ſpake very well of you in his ſong. A people without couceil or vnderſtanding, would to God they did know, vnderſtand and foreſee the end. You haue builded vp an high, and when you could aſcend no hier, then did you fall euen as Symon Magus, whom God ouerthrow, and did ſtrike with a cruel plage, ſo you likewiſe thorowe your falſe doctrine, naughtines, lies, detractions and wickednes, are come to ruine, and the people ſhall ſay vnto them, goe ye teachers of wickedneſſe, ſubverters of the truth, brethren of the Sunamitie, fathers of hereſies, falſe apoſtles, which haue ſained your ſelues to followe the life of the Apoſtles, and yet haue not fulfilled it in no part, ſonnes of iniquitie, we wil not follow the knowledge of your waies, for pride & preſumption hath deceiued you, and inſaciable cōcupiſcence hath ſubuerted your erroneus hearts. And whē as yet would aſcend hier the was mete or comely for you, by the iuſt iudgement of God, you are fallen backe into perpetual opprobry and ſhame. Thys bleſſed Hildegardis whoſe prophecy this is, flouriſhed about the yeare of our Lord a 1546. as it is written in Martins chronicles.

Alto Hugo in his ſecond booke of ſacraments, in the 2. parte, 3. chapter and 7. ſayth, the laity for ſomuch as they entermedle wyth earthly matters neceſſary vnto an earthly life, they are the leaſt part of the body of Chriſt. And the clergy for ſo much as they doe diſpoſe thoſe thinges which pertaine vnto a ſpiritual life, are as it were the right ſide of the body of Chriſt, and afterward interpreting both theſe partes him ſelfe, he ſayeth: A ſpiritual man ought to haue nothing, but ſuch as pertaineth vnto God, vnto whom it is appoynted to be ſuſtained by the tithes and oblations which are offered vnto God: But vnto the Chriſtian and faithfull laeticie, the poſſeſſion of the earth is graunted, and vnto the cleargie the hole charge of ſpiritual matters is committed, as it was in the old Teſtament. And in his 7. chapter he declareth howe that certaine thinges are geuen vnto the Church of Chriſt, by the deuotion of the faithfull, the power and authority of the ſeculer power reſerued, leaſt there might happen any conuſion: For ſo much as God him ſelfe cannot allowe a diſordered thing. Whereupon oftentimes the worldly princes do graunt the bare vie of the church, and oftentimes vie and power to exerciſe iuſtice, which the clergy cannot exerciſe by any Eccleſiaſtical miniſter, or any one perſon of the clergy. Notwithſtanding they may haue certain lay perſons, miniſters vnto that office. But in ſuch ſort ſayeth he, that they do acknowledge the power which they haue to come from the ſeculer prince or ruler, and that they do vnderſtand their poſſeſſions can neuer be alienate away from the kings power, but (if that neceſſity or reaſon doe require) the ſame poſſeſſions in all ſuch caſe of neceſſity do owe him obedience and ſeruiſe. For like as the kings power ought not to turne away the defence or ſauegarde which

he oweth vnto other: ſo likewiſe the poſſeſſions obtained and poſſeſſed by the clergy, according to the duty and homage which is due vnto the patronage of the kings power cannot by right be denied. Thus much writeth Hugo.

In the third acte the ſame yeare, after the feaſt of S. Vitis, as touching Tithes. &c.

¶ Tithes are pure almes.

Vpon this article it is to be noted, that for ſo much as almes is a worke of mercy, as S. Auguſtine, Chryſoſtome, and others do ioyntly affirme, and that mercy (according to Lincolniens minde) for the preſent is a loue or deſire to helpe the miſerable out of his miſery: and for ſo much as the miſery of mankind is double: that is to ſay ſpiritual and bodily: the which is the want or taking away of the good, and the goodes of man is eyther the goodes of the ſoule or of the body: And the goodes of the ſoule is double (That is to ſay: the lighting of the minde, & the vprightnes of affection) the miſery of the ſoule is alſo double as the darcknes of ignorance and a forward and willfull ſwearing from the truth. And both the goodes of the ſoule are wont to be comprehended vnder one title of name: that is to ſay, wiſdom, and both the miſeries of the ſoule vnder the name of follie. Whereupon all the hole goodnes of the ſoule is wiſdom, and all the hole miſery thereof is ignorance, the miſeries of the body are lacke of meat, that is to ſay, hunger, and lacke of drinke called thirſt: and briefly all miſery is the want of ſome thing which is deſired. Alſo theſe are bodily miſeries, nakednes, lacke of harbour, ſickneſſe, and imprifonment. All the miſeries therfore being nombred together, are but one of the ſoule, the which is folly and lacke of wiſdom, and 6. of the body, the which the Lord in the 25. of Mathew doth plainly reherſe. There are alſo commonly appoynted 7. bodily almes, that is to ſay, to feede the hungry, to geue drinke vnto the thirſty: To clothe the naked, to harbor the ſtranger or haberles, to viſit the ſick, & to bury the dead, the which altogether are cōteyned in theſe verſes.

Viſito, poto, cibo, redimo, tego, colligo, condo.

The which verſe is thus Engliſhed, word for word.
Viſite the ſicke, the hungry feede,
Geue drinke to the thirſty, cloth the naked:
Bury the dead, the captiue redeme,
The harbourles receiue to thy lodging.

There be alſo 7. other ſpiritual almes appoynted, which are theſe, to teache the ignorant, to counceill him that is in dout. To comfort him which is in heauineſſe. To correct the offender. To forgeue him which hath offended againſt thee. To beare thoſe which are greeuous. And to pray for all men, the which are alſo contained in theſe verſes following.

Conſule caſtiga ſolare remitte fer ora.
The which verſe is thus Engliſhed, word for word.
Inſtruct the ignorant, the weake confirme,
Comfort the heauy hart, and correct ſinuer:
Forgeue the offender, beare with the rude,
Pray for all men both euell and good.

So that notwithſtanding vnder the ſame, counſelles and doctrine be comprehended. Thus writeth Thomas in the 2. part of the 2. queſt. 32. article. 2.

Secondly it is to be noted, that in this preſent article our intent is only to intreat of bodily almes (the which as Thomas writeth in his 2. part 2. queſt. 32. Arti. 1.) according vnto ſome mens mindes is this defined. Almes is a worke whereby any thing is giuen vnto the needy of compaſſion for Gods ſake. And for ſo much as this definition ſerueth as well for the ſpiritual, as for the corporal almes. Therefore to the purpoſe, almes is a worke, whereby any thing is giuen vnto the needy in body for compaſſion, & for Gods ſake. Or that is giuen of compaſſion or pitie vnto the bodily needy for Gods ſake.

Whereupon it is maniſteſt that almes as S. Auguſtin & other holy men ſay, is a worke of mercy, as alſo to geue almes. As it appeareth by the name, for in the Greeke it is deriued from this word Miſericordia, which is mercy, for as in the Latine, this word Miſeratio, which ſignifieth pitie, is deriued of Miſericordia, which is mercy, ſo this word Eleemoſyna, which ſignifieth almes, is deriued of the Greeke word Elemonia, which is to ſay mercy, and of the word Sina, which is to ſay commandement, as it were a commandement of mercy, or otherwiſe of this word Elemonia. By this letter I, which is to ſay God, and this worde Sina, which is commandement. As if it were ſaid, the commandement of God as Ianuensis in his booke intituled Catholicō affirmeth.

For our Sauour doth commaunde in the xj. of Luke to geue almes, ſaying, geue almes and behold all thinges are cleane vnto you: leaſt that in this point there may be any equiuocation it is ſuppoſed preſently, that the almes giuē of me is a corporal almes giuen ſimply vnder the name of almes. Secondly, it is to be noted, that Tythes in this effect are the tenth part of goods of fortune, giuen by a man ſimply vnder the name of almes for Gods ſake.

Theſe things being thus noted and ſuppoſed the article is thus proued. Every gift of fortune, or temporal gift, ſimply giuē vnder

Almes, Mercy.

Two kindes of miſeries, Two kindes of goodnes,

Wiſdome, Folly.

The miſeries of the minde and bodie.

What is almes.

What almes is.

Tythes.

Hugo de ſacramentis part. 2.