

quæ possider, non potest meus esse discipulus. Et Ieronimus in Epistola. 3. 4. Et Bernardus libro. 20. ad Eugenium Papam. Et Hugo de Sacramentis. parte. 2. libri Secundi. cap. 7. Et 12. q. pri. cap. duo sunt: Et ca. clericus. Et Bernardus in Sermone de Apollolis. super illud. Ecce nos reliquimus omnia. Et Chriostof super Math. & vetus Testamentum. That is. You shall haue no inheritance in theyr lād, nor haue no part amōgst them: I wil be your part and inheritance amongest the chyldren of Israell. &c. Deut. 18. The Priestes and Leuites, and all that be of the same tribe shall haue no part nor inheritance with the rest of Israell: because they shall eate the sacrifices of the Lord and his oblatiōs, and they shall take nothing of the possession of theyr brethren. The Lord himselfe is their possessiō, as he spake vnto them. And the 14. chap. of Luke: Euen so euery one of you, which forsaketh not all that he possesseth, cannot be my disciple. And Ieronim in his 14. Epistle hath the like wordes. And Bernard in his 20. booke to Eugenius the Pope. And also Hugo in his booke De Sacramentis, the second part of his second booke the 7. chap. Also in the 12. q. first. chap. Duo sunt, and in the chap. Clericus. And agayn, Bernard in his booke De sermone de Apollolis, vpon thys place: Ecce nos reliquimus omnia. Whoso we leaue ail. &c. & Chriostome vpon the Gospell of S. Math. &c.

3. Conclusion.

The third conclusion toucheth the matter of preaching of Priestes, withouten leaue of Bishops, and is this that such true Priestes may counsel sinfull men: that they woen to them their finnes, after the wit and cunning that God hath geuen, to turne hem from sinne to vertuous life, & as touching preaching of the Gospell.

Declaration.

I say, that no Bishop ought to let a true Priest, that God hath giffen grace, wit and cunning to do that office. For both Priestes and Deacons that God hath ordyned Deacons or Priestes, bene holden by power geuen to them of God, to preach to the people the Gospell: and namely, & souerely Popes, Bishops, Prelates and Curates: for this is due to the people and the parishners, to haue it and aske it. And hereto secometh me, that Christ said generally to his Disciples: Ite & prædicate Euangelium omni creaturæ, Goe and preach the Gospell to all creatures, as well as he sayd Ite & baptizate omnes gentes, Goe and baptise all nations, that also as well longeth preaching to Priestes without leaue of a Bishop as doth baptising: and then why may he not preach Gods word withouten a Bishops leaue. And sithen Christ had his Priestes preach, who should forbidden them preaching: The Apostles were forbidden of a bishop at Jerusalem to speake more of the name of Iesus, but Peter sayd: Si iustum est in conspectu Dei, vos potius audire quam Dominum iudicare. That is, whether it be iust in the sight of God to heare and obey you befoze the Lord: be your selues Iudges. A Bishop may not let a Priest of geuing bodily almes in his dioces: much more may he not let the doing of spiritual almes in his dioces by gods law. A Priest may lay his Matines withouten the Bishops leaue: for the Pope that is about the Bishop, hath charged Priestes therewith: And me thinketh that Christs bidding should be all so much of charge as the Popes. Math. 10. Euntes autem prædicate, Ite ecce ego mitto vos Et Mar. 16. Euntes in mundum vniuersum. &c. Luc. 10. Ft Anacletus pap. dif. 21 cap. In nouo Testamēto. Et Beda super illud: Melsis quidem multa. Et Iydrus de summo bono. ca. 44. Et Gregorius in canone dif. 43. Preconis quippe officium suscipit &c. & Chriostom. distinct. 43. Nolite timere. Et Aug. dif. 34. cap. quisquis. & Gregorius in suo pastorali ca. 38. qui enim est. Et Chriostof. om. 31. & in Tollitano concilio: Ignorantia. & Aug. in Prologo sermonum suorum & Ieronimus dif. 9. Ecce ego. Et Aug. super id: Homo quidam peregrinus. That is. So you forth and preach. And agayn, Behold I send you. &c. Mar. 16. So you into all the world. &c. and Luk. 10. cap. in nouo Testamento. And Beda vpon this place. Melsis quidem multa: the haruest is great. Also Iydrus. De summo bono. cap. 44. And Gregorius in the Canon dif. 43. Preconis quippe officium suscipit. &c. and Chriostome in his 34. distinction: Nolite timere: And Augustine in the 34. distinction cap. quisquis. And Gregorius in his Pastoral. cap. 38. Qui enim est. And Chriostome in his 31. Homelye. Et in Tollitano concilio ignorantia. And Augustine in the Prologue of his Sermons. And Hiereme in the 97. distinct. Ecce ego. And Augustine vpon this place. Homo quidam peregrinus. A certayne traveller.

4. Conclusion.

Declaration.

The fourth conclusion toucheth the Sacramēt of the altar, and is this. That wholy I beleue that the Sacramēt of the altar made by vertue of heauenly wordes, is bread and Chyltes body, so as Christ himselfe sayth in the Gospell and as S. Paule sayth, and as Doctors in the common law haue determined: To this sentence John. 6. Whoses hath not geue you bread from heauen, but my father will geue you bread from heauen. He is the true bread that came do wne from

heauen and geueth life vnto the world. My father geueth vnto you bread in deed: the very true bread of God is that, which came downe from heauen and geueth life vnto the world. I am the bread of life: The bread which I wol geue is my flesh. And in the Canon of the Masse Panem sanctum vitæ æternæ: the holy bread of life. And Coimyth. the 10. cap. and first Epistle. The bread which we breake, is it not the communicating of the body of the Lord? Let a man proue himselfe and so eat of that bread. &c. And Canon De consecratione distinction. 2. Under the authoriy of Hilarius the Pope: Corpus Christi quod sumitur de alari &c. And Augustine in the tozelayd distinction. That which is sene, is bread &c. That which sayth requirith, is bread and is the body of Christ. And in the tozelayd distinction. cap. Omnia quæcunque &c. By these two sentences it is manifestly declared, that that bread & this, bee not two but one bread and one flesh. Note the wordes for that he sayth, the breade and fleshe. And the author, De diuini officijs, and also Augustine in his booke De remedijs poenitentia: why preparest thou thy teeth &c. And Ambrose. De Sacramentis: de consecratione: distinct. 2. Reuera mirabile est &c. This meat which you receiue, & this bread of one which descended from heauen: both minister the subsaunce of cternal life, and whosoeuer shall eate the same shall not dye euerlastingly, and is the body of Christ. Note how he sayth and is the body of Christ.

5. Conclusion.

The 5. article telleth of forgiveness of finnes & is this. That very contrition withouten charity and grace, do away all finnes befoze done of that man, that is verely contrite, and all true confession made by mouth outward to a wife Priest and a good, profiteth much to a man and it is needfull and helping, that men shew theyr life to such, trusting fully to Gods mercy, that he forgoueth the sinne.

Declaration.

And hereto I say, that there bene 2. remissions of finnes: one that longeth onely to God: And that remission is the cleansing of the soule from sinne. And the other remission, a certifying that one man certifieth an other, that his finnes bene forgiven of God, if he be sozy with all his hart for the: and is in full wil to leaue them for euer: and this manner of forgiveness longeth to Priestes. Of the first manner of forgiveness. Dauid sayth: And I sayd I wil confesse my vnrightheousnes vnto the Lord, & thou forganest me my misdeed. And Zachary sayth. And thou W child shalt be called the Prophet of the highest. &c. To geue knowledge of saluation vnto his people for the remission of theyr finnes, by the bowels of Gods mercy. And John Baptist. Behold the lamb of God that taketh away the finnes of the world. And S. John the Euangelist sayth in his Epistle: If we confesse our finnes, he is saythfull & iust to forgene vs our finnes and cleanse vs from al our iniquity. And it foloweth. If any man sinne, we haue an aduocate with the father, esu Iesus Christ and he it is that is the propitiator for our finnes. And of the other remission of finnes Christ speaketh in the Gospell, and sayth. whole finnes ye forgene; they shall be forgiven. And mans forgiveness ayeth little, but if God forgene our finnes through his grace.

Remission double.

The 6. conclusion teacheth indulgences and pardons, that the Pope graunterh in his Bulls, and men callen it an absolution A poena & a culpa.

6. Conclusion.

Declaration.

Of this manner of speech I cannot finde in the Gospell, ne in no place of holy writ, ne I haue not read that Chriostof bid this manner of remission, ne none of his Apostles. But as me semeth, if the pope had such a power sith the paines after a mās death bene much greater the any bodily paines of the world: me thinketh he should of charity keep me out of such paynes, and then men neede not to finde so many vicious Priestes after theyr life, to bring theyr soules out of Purgatory. An other thing me thinketh, that sith the popes power ne may not keep vs in this world fro bodily paynes as from cold, from hunger, from dread, fro sorow, and other such paynes, how should his power help vs fro spiritual paynes, when we bene dead? But for that no mā cometh after his death to tell vs the soch in what payne they bene, men mow tell thereof what him list. S. John sayth in his Apocalips, that he sawe vnder the altar, the soules of them which were slaine for the word of God, and for the testimony which they had. And they did cry with a loud voice, saying: how long Lord holy and true, dost thou not thou reuenge our blood of them which dwell on the earth. And white stoles were geue to euery of the, to rest a while, till the number of theyr fellow seruants & brethren should be fulfilled, which also remayned to be slayne as they were. &c. Here semeth it, that these soules were not assuied a poena, that is from payne: for they desire is not fulfilled. And if Marys were not assuied from payne, it is hard for any mā to say, he assuied other me a poena. Also good mēs soules haue not but spiritual blisse, and they want bodily blisse,

Either there is purgatory, or els the pope is cruel and vncharitable. The Popes power can keepe none from bodily paine. Ergo, much lesse from spiritual.

If the Martyrs being dead, be not assured fro grief of taryng, much lesse ca they assuie other from paynes of purgatorie.