

The pope in his pardons decea- ueth men 3. ma- ner of wayes.

The pope prom- issing pardons for sinne indu- ceth men to sinne in simony.

Deadly sinne and debte. The pope faith, he can remitte the debte to God: And yet can not remitte the debte to mā. The pope harder to pardon a priest leauing his mat- tē's vsaid, then for breaking the commaundemēt of God. Absolution to be fought at the handes of God only.

Ex regis. Latino Episc. Herford.

Notes.

Examples de- claring what warres hath bene stirred vp by popes

deliner the: And so maketh the falsly to beleue that, which they ought not to beleue. Secōdly, he deceiueh the of their money, which he taketh for his indulgence. Thirdly, he seduceth them in this, that he promising to deliner them frō payne, doth induceth the into greuous punishment in deed, for y heresy of simony, which both of the do comit, & there- fore are worthy both of great payne to fall vpon the: for so we read, that Iesus cast out buiers and sellers out of hys temple. Also Peter sayd vnto Symon y first authoꝝ of this heresy. & by money, sayd he, with thee be destroyed, for that thou hast thought, the gift of God to be possessed for money. Moreover, whereas I hys sayeth, frely you haue receiued, frely geue, and whereas contrary the Pope doth sell that thing, which he hath taken: what doubt is there, but that he doth greuously deserue to be punished, both he that sel- leth, & he that buyeth, for the crime of simonye, which they commit.ouer and besides, by many reasons and authori- ties of the Scripture it may be proued, that he doth not ab- solue a man, contrite for his sinne, although he doe absolue him from the guilt.

But this marueleth me, that he in his indulgēces pro- misseth to absolue men from all maner of deadly sinnes: & yet cannot absolue a man from debte: forasmuch as the debte which we owe to god, is of much more greater importa- cē, then is the debte of our brother. wherefore, if he be able to re- mitte the debte due to God, much more it should seme, that he is able to forgue the debte of our brother.

An other thing there is, that I maruell at; for that the pope sheweth himselfe more strat in absoluing a priest, for not saying, or negligently saying his matters: the for tras- gressing the commaundemēt of God: considering that the transgression of the commaundemēt of God, is much more greuous then the breach of mans commaundemēt.

For these and many other errors concurring, and in this matter of the Popes absolūtiōs, blessed be God, & ho- nor be vnto him for the remission of our sinnes. And let vs firmly beleue and know, that he doth and wil absolue vs from our sinnes, if we be loy frō the bottome of our hartes that we haue offended him hauing a good purpose and will to offend him no more. And let vs be bolde to resorte vnto god and discreet priests, who with wholesome dis- cretion and sound counsell can instruct vs, how to auoid the corruption of sinne hereafter. And which, because they are better then we, may pray to God for vs: whereby we may both obtayne more sooner the remission of our sinnes past, and also may learne better how to auoyd the daunger of sinne to come. Ex Registro Latino Episc. Herford.

And thus much concerning the iudgement and doctrine of this Walter, for Christian patience, charity and mercy, which as they be true and infallible notes and markes of true Christianity, so the sayde Walter Brute making comparison herein betwene Christ and the Pope, goeth about purposely to declare and mani- fest, whereby all men may see, what contrariety there is betwene the rule of Christes teaching, and the proceedinges of the Pope: betwene the examples and life of the one, and the examples of the other. Of which two as one is altogether geuen to peace: so is the other on the contrary side as much disposed to wars, murder, and bloodshed, as is easy to be sene, who so looking not vpon the outward shewes and pretended wordes of these Romishe Popes, but aduising and considering the inward practises, and secret works of them, shall easely espye, vnder their visour of peace what discord and debate they work. Who bearing outwardly the meek hornes of the Lambe mentioned in the Apocalippes, within doe beare the bowels of a Wolfe, full of crueltye, murder, and blood- shed which if any doe thinke to be spoken of me contumeliously, would God that man could proue as well the same to be spoken of me not truly. But truth it is, I speake it sincerely, without af- fection of blinde partiality, according to the truth of histories both olde and new. Thus vnder in Dei nomine. Amen, how vn- mercifully doeth the Pope condemne his brother: And while he pretendeth not to be lawfull for him to kill any man, what thou- sandes hath he killed of men? And likewise in this sentence, pretē- ding, in viscēribus Iesu Christi, as though he would be a media- tout to the magistrate for the party: yet in deed will he be sure to excommunicate the Magistrate, if he execute not the sentence ge- uen. Who be true heretiques, the Lord when he commeth shall iudge: but geue them to be heretiques, whom he condemneh for heretiques. Yet what bowels of mercy is here, where is nothing, but burning, faggoting, drowning, prisoning, chayning, famishing, racking, hanging, tormenting, threatning, reuiling, cursing and oppressing, and no instructing, nor yet indifferent hearing of the, what they can say. The like cruelty also may in their warres ap- peare, if we consider how Pope Urbane 5. beside the racking and murdering of 7. or 8. Cardinals, set vp Henry Spencer Bishoppe of Norwich to fight agaynst the French Pope. Innocentius 4. was in warre himselfe agaynst the Apulians. Likewise Alexander. 4. his

successour stirred vp the sonne of king Henry 3. to fight agaynst the sonne of Fredericke. 2. Emperour, for Apulia. Boniface 8. moued Albertus (which stood to be Emperour) to driue Philip the french King out of his Realm Gregorius. 9. excited Ludouike the French king 3. sundry times, to mortall warre agaynst the Earle Raimun- dus and City of Tholouse, and Auinion, where Lewes the sayd France king dyed. Honorius 3. by strength of warre many wayes resisted Fredericke 2. and sent out 35. Gallies agaynst the coastes of the Emperours dominions. The same Pope also besieged Fer- raria, to passe ouer the warre at Ticinum, with many other bat- tayles and conflicts of Popes, agaynst the Romanes, Venetians, and diuers other nations. Innocentius 3. set vp Philip the French king to warre agaynst king Iohn. What stirre Pope Gregorie the 7. otherwise named Hildebrand, kept agaynst the Emperour Henricus 4. it is not vnknowne. And who is able to recite all the warres, battayles, and fieldes fought by the stirring vp of the Pope: These with many other like examples considered, did cause this Walter Brute to write in this matter so as he did, making yet thereof no vniuersall proposition: but that Christian Magistrates, in case of necessity, might make resistance, in defence of pub- licke right. Now he proceedeth further to other matter of the Sa- crament.

Touching the matter (sayth he) of the Sacrament of the body and blood of our Lord Iesus Christ, diuers men haue diuers opinions, as the learned do know. As concern- ing my iudgemēt vpon the same, I firmly beleue what soeuer the lord Christ Iesus taught implicitly or expressly to his Disciples and saythfull people to be beieued: for he is (as I beleue and know) the true bread of God, whiche descended from heauen, and geueth life to the world. Of which bread whosoever eateth, shall liue for euer, as it is in the 6. of S. Iohn declared. Before the coming of christ in the flesh, although men did liue in body, yet in spirit they did not liue, because all men were then vnder sinne, whoie soules therby were dead: from the which death, no man by law, nor with the law was iustified: for by the workes of the law shall no flesh be iustified. Galat. 2. And agayne in the same epistle cap. 3. that by the lawe no man is iustified before God it is manifest: for the iust man shall liue by his fayth, the law is not of fayth: but whosoever hath y workes therof, shall liue in them. And agayne in y same chap. If the law had bene geuen, which might haue iustified, then our righteousnesse had come by the law. But the scripture hath concluded all vnder sinne, that the promise might be sure by the fayth of Iesu Christ to all beleuers. Moreover, before that fayth came, they were kept and concluded all vnder the law, vntill the coming of that fayth whiche was to be reuealed. For the law was our scholemaster in Christ Iesu, that we should be iustified by fayth. Also the sayd Paul Rom. 5. sayth: that the law entred in the meane time, whereby that sinne might more abound. where then sinne hath more abounded there hath also grace supra- bouēd, that like as sinne hath raigned vnto death: so that grace might raigne also by righteousnes vnto eternal life, through Iesus Christ our Lord. whereby it is manifest, that by the fayth which we haue in Christ, beleeuing him to be the true sonne of God, which came downe from heauen to redeme vs from sinne: we are iustified from sinne, and so do liue by him, which is the true breade and meat of the soule. And the bread which Christ gaue, is his flesh geuen for the life of the world. Iohn. 6. For he being God, came downe from heauen, and being true carnall man, did suf- fer in the flesh for our sinnes, which in his diuinity he could not suffer. wherefore like as we beleue by our fayth that he is true God: so must we also beleue, that he is a true man. And then do we eate the bread of heauen, and the fleshe of Christ. And if we beleue that he did voluntarily shed hys blood for our redemption, then do we drinke his blood.

Galath. 2. Iustificacion by fayth and not by the law.

Rom. 5.

Iohn. 6. True eating of Christ, is true bele- uing in him.

And thus, except we eate the flesh of the sonne of man, and shall drinke his blood: we haue not eternal life in vs. Because the flesh of Christ verily is meate, and hys blood is drinke in deed: and whosoever eateth the flesh of Christ and drinkeh his blood, abideth in Christ & Christ in him. Ioh. ca. 6. And as in this world y soules of y saythfull liue, and are refreshed spiriually with this heauenly bread, and with the flesh and blood of christ: So in the world to come, the same shall liue eternally in heauen, refreshed with the deuy of Iesus Christ, as touching the most principall part thereof, that is to wit, intellectu: for as much as this bread of heauen, in that it is God, hath in it selfe all delectable plea- sūnes. And as touching the intelligible powers of y same (as well exteriour as interior) they are refreshed with the flesh (that is to say) with the humanity of Iesus Christ: which is, as a queene standing on the right hand of God, decked w a golden robe of diuers coloures: for this queen of heauen alone by the word of God, is exalted aboue the company

Eating of the flesh of Christ what it is.