

The pope and Pharisees, nyeve crucifiers of Christ,

and in hope contrary to hope beleuing, by Gods grace will put our helping handes to easing of this misery, when a conuient time shall serue, as much as our kingly power is able, although our wit doth not perceiue how these things afore rehearsed may be amended: yet we being encouraged to this by the hope of gods promise, will do our endeour: like as Abraham beleued his sonne being slaine by sacrifice, that the multitude of his seede should encrease to the number of the starres, according to Gods promise. Now therefore the time drawes nare to make an end of this schisme least a third election of a schismaticke agaynst the Apostles successour make a custome of the doying, and so the Pope of Auinion shall be double Romische pope, and he shall say with hys partakers, as the Patriarch of Constantinople sayd vnto Christs vicar when he sorooke hym: The Lorde be with thee, for the Lorde is with vs. And is much to be feared of all Christen men. For that Pharisie begins now to be called the pope of Auinion among the people. But peradventure it would be thought of some men, that it belongeth not to secular princes to bridle outrages of the Pope: to whom we aunswere, that naturally the members put them selues in jeopardy for to saue the head, and the partes labour to saue the whole. Christ fo decked his spoule, that her sides should cleaue together, and should yphold themselves, by course of time and occasion of things, they should correcte one an other and cleaue together tunably. Did not Moses put down Aaron, because he was vnfaithfull? Salomon put downe Abiathar, who came by lineall dissent from Anath, and remoued hys priethood from his kindred to the stock of Eliazar in the perion of Sadock which had his beginning from Ely the priest; .2. Otho Emperour, deposed Pope Iohn the 12. because he was lecherous. Henry the Emperour put downe Gratianus, because he vsed Simony in buying & selling spirituall liuings. And Otho deposed Pope Berner the first, because he thrust in himselfe. Therefore by like reason, why may not kings and Princes bridle the Romische Pope in default of the Church: if the qualitie of his fault require it, or the necessitie of the Church by this compell to helpe the Church oppressed by tyranny. In old time schismes which rose about making the Pope, were determined by the power of secular Princes: as the schisme betwixt Symachus and Laurence was ended in a Counsaile afore Theodoricus king of Italy. Henry the Emperour when two dyd striue to be Pope he deposed them both, and receaued the thyrd being chosen at Rome to be Pope, that is to say, Clement the second, which crowned him with the Imperial crowne. And the Romaynes promised him that from thenceforth, they would promote none to be Pope without his consent. Alexander also ouercame 4. Popes schismatickes, all which Fredericke the Emperour corrected.

A godly purpose if it had bene put in execution.

Seculare princes are to bridle the outrages of the pope.

Popes put downe by princes.

Thus looke on the register of Popes and theyr deedes, and ye shall finde that schismes most commonly haue bene decited by the powers of secular princes, the schismatickes cast out, and sometimes new popes made, and sometime the olde ones cast out of their dignities, and restored to theyr old dignities again. If it were not lawfull for secular princes to bridle the outrages of such a Pope lawfully made, and afterward becöming a tyrant: In such a case he might oppresse ouermuch the Church, he might change Christendome into Heathens, and make the labour of Christ crucified to be in vayne, or els truely God should not haue provided for his spoule in earth by all meanes as much as is possible by seruice of men to withstand daungers. Therefore we counsell you with such a louing affection as becomes Children, that ye consider in your hart well, least in working by this meanes ye prepare a way of Antichrist, through your desire to beare rule, and so by this meanes as we feare the one of these two shall chaunce: Either ye shall cause all the princes of the worlde to rise agaynst you to bring in a true follower of Christ to haue the state of the Apostolicall dignitie, or that is worse, the whole world despising the ruling of one shepheard shall leaue the Romish Church desolate. But God keepe this from the worlde, that the desire of honour of two men should bring such a desolation into the Church of God: for then that departing away which the Apostle prophced, should come afore the coming of Antichrist, were at hand: which should be the last disposition of the worlde, peaceably to receaue Antichrist with honour. Consider therefore the state of your most excellent holines, how ye receaued the power from God to the building of the Church and not to the destruction, that Christ hath geuen you wine and oyle to heale the wounded, and hath appointed you his vicar in these things as pertaine to gentlenes, and hath geuen vs these things whiche serue to rigour. For we beare not the sword without a cause to the punishment of euill doers, the which power ordayned of God we haue receaued, our selues being witnes: beseeching you to receaue our counsel effectually, that in doing thus, the waters may returne to the places from whence they came, and so the waters may begin to be made sweete with salt: least the axe swimme on the water and the wood sincke, and least the fruitfull Oliue degender into a wilde Oliue, and the I: prosie of Naaman that Noble man, cleaue continually to the house of Giez, and least the pope and the Pharisies crucify Christ agayne, Christ the spoule of the Church whiche was wont

Lawfull that Princes should withstand the tyranny of the Pope.

The kyng fecmeth here to prophesie of the desolation of the Romaine pope.

to bring the chiefe: Byshop into the holyest place, encrease your holines, or rather to restore it being lost. Written, &c. Ex Fragmento libri cuiusdam Durielem.

This Epistle of king Richard 2. written to Pope Bonifac the 3. in the time of the schisme, about the yeare as appeareth 1397. As it containeth muche good matter of wholesome counsell to be followed: so how litle he wrought with the Pope, the sequell after warde declared. For the schisme notwithstanding continued long after, in whiche neither of the popes would geue ouer theyr hoide, or yelde any thing to good comlyte geuen them, for any respect of publicke wealth: Such a stroke beareth ambition in thys Apostolicall ser, whiche we are wont to greatly to magnific. But of this enough, whiche I leaue and referre to the consideration of the Lorde, seeing men will not looke vpon it.

Drawing now toward the latter end of king Richards raigne, it remaineth, that as we did befor in the time of k. Edward the first, so here also we shewe forth a summary recapitulation of such parliamentall notes & proccedinges as then were published by publicke parliament in this kings time, agaynst the iurisdiction of the Bysch. of Rome: to the intent, that such (if any such be) that thinke, or haue thought the recalling of the popes double anathozite to be such an ancient thing within this realme, may diminish theyr opinion: As euidently may appeare by diuers arguments heretofore touched, concerning the election and inuesting of byshops by the king. As where king Edwin commaunded Godeto be ordayned Archbish. of Yorke. Also where king Egarde caused Rathbert, was brought to B. Lanute and at his commaundment was instituted Bysshop of the same see. Ex lib. Malmesb. de gestis pontif. Anglorum. And likewise Math. Parisiensis testifieth, that king Henry the 3. gaue the Archbishopssee of Saunterbury, to Radulphus then Bishop of London, and inuested him with staffe and ring. And the same king gaue the Bishopssee of wynt. to W. Bisshop: and moreover, following the steppes both of his father and brother before him, endued him with the possessions pertaining to the sayd Bishopssee (the contrary statute of pope Urbane, forbidding that Clerkes should receaue any Ecclesiasticall dignitie at the hand of Princes, or of any lay person to the contrary notwithstanding &c.) Innumerable examples of like sort are to be seen in ancient histories of this our realme. As also out of the parliament rolles in the time of king Edward hath sufficiently bene touched a litle before. Whereunto also may be added the notes of such parlamentes, as haue bene hoide in the raigne of this present king Richard the second, the collation whereof in part here followeth.

The Popes vsurped iurisdiction neuer received in England, before a late yeere.

Ex lib. Guliel. Malmesb. de gestis pontif. Anglorum.

Ex Mat. Paris. lib. de Vita Her.

* Notes of certayne Parliamentes holden in the the raigne of king Richard 2. making agaynst the Pope.

In the first yeare of King Richard 2. in the parliament holden at Westminster, it was requested and granted: that the popes collector, be willed no longer to gather the first frutes of benefices within this realme, being a verye noueltie, and that no person doe any longer pay them.

Ex Archidiaconi parliamentarijs. An. 1. Reg. Rich. 2. tit. 66.

Tit. 67.

Item, that no man doe procure any benefice by prouision from Rome, on payne to be out of the kinges protection.

Tit. 68.

Item, that remedy might be had agaynst the popes reservations to dignities elective, y same being done agaynst the treaty of the pope, taken with king Edward 3.

Tit. 77.

In the second yeare of the sayd king Richard the second, it was by petition requested: that some order might be take touching Aliens, hauyng the greater part of the Church dignities in their handes. Whereunto the kyng answered, that by aduise of the Lordes, he will prouide therfore.

Ex Anno. 3. Tit. 70.

Item, it was enacted, that all the benefices of Cardinals and others rebels, to pope Urbane that now is, shall be sealed into the kynes handes.

Tit. 71.

An Acte that Pope Urbane was true & lawfull Pope, and that the linynges of all Cardinals and other rebels to the sayd Pope, should be sealed into the kynes handes, and the kyng be answered of the profits thereof: And that whosoever within this realme, shall procure or obtaine any prouision or other instrument from any other Pope then the same Urbane, shall be out of the kynes protection.

Tit. 78.