

Two manner of obeying: 1. In following their doings and examples. 2. In suffering their wronges. Wicked rulers are not to be followed in euill. Well reasoned my lord and lyke a clarke.

to be obedient to tyrantes, while they are vicious tyrantes, since their will, their counsell, their biddings, and theyr workes are so vicious, that they ought to be hated & left. And though such tyrantes be unauiserfull and cruel in boasting and manning, in opprelliours & diuers punishings: S. Peter biddeh the seruantes of such tyrantes, to obey meekely such tyrantes, sufferinges patiently their malicious cruelties. But S. Peter counselleth not any seruant or subiect, to obey to any Lord or Prince, or soueraign in any thing that is not pleasing to God.

And the Archbishop sayd vnto me. If a soueraigne byd his subiect do that thing that is vicious, this soueraigne herein is to blame: but the subiect for his obedience, deserueth meede of God. For obedience pleaseth more to God, than any sacrifice.

And I sayd. Samuell the Prophet sayd to Saule the wicked king, that God was more pleased with y obedience of his commaundement, then with any sacrifice of beastes. But Dauid saith, and S. Paule, and S. Gregory accordungly together, that not onely they that do euill, are worthy of death and damnation: but also they that consent to euill doers. And sir, the law of holy Church teacheth in the decrees, that no seruant to his Lord, nor childe to the father or mother, nor wife to her husband, nor monke to his Abbot, ought to obey, except in lawfull things, and lawfull.

And the Archbishop said to me. All these alledgings that thou bringest forth, are not els but proude presumptionnesse. For hereby thou inforcest thee to proue, that thou and such other are so iust, that ye ought not to obey to tyrants. And thus against the teaching of S. Paule that teacheth you not to preach, but if ye were sent: of your owne auctorite, ye will go forth and preach, and do what ye list.

And I saide. Syr, presenteth not euery Priest the office of the Apostles, or the office of the disciples of Christ: And the Archbishop sayd, yea.

And I sayde. Syr, as the x. chapt. of Mathew, and the last chapter of Marke witnesseth: Christ sent his Apostles for to preach. And the x. chapter of Luke witnesseth, that Christ sent his two and scutyty disciples for to preach, in euery place that Christ was to come to. And S. Gregory in the comon law saith, that euery man that goeth to pryck hode, taketh vpon him the office of preaching: For as hee saith, that Priest stirreth God to great wrath, of whose mouth is not heard the voyce of preaching. And as other more gloses vpon Ezechiel, witness: that the Priest that preacheth not busily to the people, shall be partaker of their damnation that perish through his default. And though the people be saued by other speciall grace of God then by the Priestes preaching, yet the Priestes, in that they are ordeined to preach, and preach not, as before God, they are manleas. For as farre as in them is, such Priestes as preach not busily and truly, slepyeth all the people ghostly: in that they withhold from them the word of God, that is life and sustenance of mens soules. And Saynt Ilydoie sayd, Priestes shall be damned, for wickednesse of the people, if they teach not them that are ignorant, or blame not them that are sinners. For all the worke or businesse of Priestes, standeth in preaching and teaching, that they edify all men, as well by cunning of sayth, as by discipline of workes, that is vertuous teaching. And as the Gospell witnesseth: Christ sayd in his teaching, I am voyce & come into this world, to beare witness to the truth, and he that is of the truth, heareth my voyce.

When Sir, since by the word of Christ specially, that is his voyce, Priestes are commaunded to preach: what doer priest that it be, that hath not good wil and full purpose to doe thus, and ableth not himselfe after his cunning and power to doe his office by the example of Christ and of hys Apostles: what doer other thing that he doth displeaseth God. For loe. S. Gregory sayth, that thing left, that a man doth is vnthankfull to the holy ghost: and therfore sayth Litterone. The Priest that preacheth not the word of God, though he be leene to haue none other default, he is Antichrist and Sathanas, a night thereof, and a day thereof, a destroyer of soules, and an angel of light turned into darkenes, wherfore Syr, these auctorities and other well considered: I deme my selfe damnable, if I either for pleasure or displeasure of any creature, applyme not diligently to preach the word of God. And in the same damnation I deme all those Priestes, which of good purpose and will, enforce the not busily to do thus, & also all them that haue purpose or will to let any Priest of this busines.

And the Archbishop sayde to those 3. Clerkes that stode before him. Lo Syr, this is the maner and busines of this Iosell and such other, to picke out such sharpe sentences of holy Scripture and Doctours, to mayntayne theyr let &

loze agaynst the ordinaunce of holy Church. And therfore Iosell, it is thou that courest to haue agayne the psalter that I made to be taken fro thee at Caunterbury, to recorde sharpe verses agaynst vs. But thou shalt neuer haue that psalter, nor none other booke, till that I know y thy hart & thy mouth accord fully, to be gouerned by holy Church.

And I sayd. Syr, all my will and power is, & euer shall be (I trust to God) to be gouerned by holy Church.

And the Archbishop asked me, what was holy Church.

And I sayd. Syr, I tolde you before, what was hoyle Church. But since ye aske me this demaunds: I call Christ and his Saimes holy Church.

And the Archbishop sayd vnto me. I wote well that Christ and his Saimes are holy Church in heauen, but what is holy Church in earth?

And I sayd. Syr, though holy Church be euery one in charity, yet it hath two partes. The first and principall part, hath ouercomen perfectly all the wretchednesse of this life, and reigneth ioyfully in heauen with Christ. And the other part is here yet in earth, busily & continually fighting day and night agaynst temptations of the fiend: forsaking and hating the prosperie of this world, dispiling and withstanding theyr fleshy lustes, which onely are the pilgrimes of Christ, wandring toward heauen by steadfast faith & grounded hope, and by perfect charity. For these heauenly pilgrimes, may not, nor will not, be lected of their good purpose, by the reals of any doctours discording from holy scripture, nor by the floudes of any tribulation temporal, nor by the voyde of any pride, of boast, or of manning of any creature: For they are all fast grounded vpon the sure stone Christ, hearing his word and louing it, exercising them faithfully and continually in all their wittes to do thereafter.

And the Archbishop sayd to his Clerkes. See ye not how his hart is indurate, and how he is trauelled with the deuill occupying him thus busily to alledgt such sentences to mayntaine his errors and heresies? Certayne, thus he would occupy vs here all day, if we would suffer him.

One of the clerkes answered, Sir, he sayd right now that this certification that came to you from Shrewsbury, is vntreuly forged agaynst him. Therfore sir, appose you him uowe heare in all y points which are certified against him, & to we shall heare of his own mouth his answeres, and witness them.

And the Archb. took the certification in his hand, & looked thereon a while, and then he sayd to me.

Loe here it is certified against thee by worthy men and faithfull of Shrewsbury, that thou preachest there openly in S. Thoms church: that the Sacrament of the aultar was material bread after the consecratiō, what sayst thou was this truly preached?

And I sayd. Sir, I tell you truly y I touched nothing therof of the sacrament of y aultar, but in this wise, as I will with Gods grace tel you here. As I stode there in the pulpit, busying me to teach the commaundment of God: there knilled a sacring bel, & therfore mickle people turned away hastily, and with noyle ran fro towarde me. And I leing this, sayd to them thus: God men ye were better to stand here still and to heare Gods word, for certes the vertue & the meede of the most holy Sacrament of the aultar standeth mickle more in the beliefe therof y ye ought to haue in your soule, the it doth in the outward sight therof. And therfore, ye were better to stand still quietly to heare gods word, because that through y hearing therof, me come to very true belief. And other wise sir, I am certaine I spake not there, of the worthy sacrament of the aultar.

And the Archb. sayd to me: I beleene thee not whatsoeuer thou sayst, since so worshipful me haue witnesseth thus agaynst thee. But since thou deniest that thou saydest thus there, what sayst thou now? Answer ther after the consecration in the host, material bread or no?

And I sayd. Sir I know in no place in holy Scripture to be this true material bread is written: and therfore sir, whē I speak of this matter, I vse not to speake of material bread.

Then the Archb. sayd to me: How teachest thou men to beleue in this sacrament?

And I sayd. Syr, as I beleue my selfe, so I teach other men.

He sayd, tell out playnely thy beliefe thereof.

And I sayd with my protestation: Sir, I beleene that the night before that Christ Iesus would suffer (willingly) passio for mankind on the more after: he took bread in his holy and most worshipfull hands, lifting vp his eyes, and giuing thanks to God his father, blessed this bread and brake it, and gaue it to his disciples, laying to them: Take and eate of this all you, this is my body. And that this is & ought to be all mens beliefe. Mathew, Marke, Luke and

2. Partes of the Church.

Well helpt forward M. Clark.

The foresayd articles renewed against I. Thorpe.

The vertue of the sacrament standeth in the beliefe, more then in the outward figure.

Material bread.

Obedience not to be gotten, but in things lesul and lawfull.

All is presumption that standeth against your matterfull ambition. Priests in that they take priesthood, they are sent to preach. Math. 10. Marke vii. Luke 10.

The office of priesthood, is the office of preaching.

Priests that preach not, be slayers of the people. I. Iohn. 9.

Doctrine of sayth. Discipline of workes.

Priests not onely sent to preach, but commaunded to preach. Gregorius. Lincolnens. 6. Whatsoeuer a man doth leauing that yndone which hee is chiefly bound todo, is sinne. Yet this bishop placeth him not by the beard, nor burneth not of his hand, as Bouier did. Holy church