

yet followed he the ſhepherd, but being clothed in a ſheeps kenne he lay in wayt for the ſhepherd.

The eight article: The congregatiõ of the predeſtinate whether they be in the ſtate of grace or no, according unto preſent iuſtice, is the holy vniuerſall Church, and therefore it is an article of fayth, and it is the ſame Church, which hath neither wormicke neyther ſpot in it, but is holy & vndeſiled, the which the ſonne of God doth cal his own. The anſwere. The wordes of the booke out of the which thys Article was drawne are theſe: Thirdly, the Church is vnderſtand and taken for the congregation and aſſembly of faythfull, whether they be in the ſtate of grace, according to preſent iuſtice or not. And in this ſort it is an Article of our fayth, of the which S. Paule maketh mention in the fifth chapter to the Ephesians: Chriſt ſo loued his Church that he deliuered and offered himſelf for the ſame &c. I pray you then, is there any faythfull man, the which doth doubt that the Church doth, not ſignifie all the elect and predeſtinate the which we ought to beleue to be the vniuerſall Church the glorious ſpouſe of Ieſus Chriſt holy and without ſpot: Wherefore this Article is an article of fayth, the which we ought firmly to beleue according to our Creede. I beleue the holy Catholicke Church, and of this Church doth S. Auguſtine, S. Gregoꝝ, S. Hierome, and diuers other make mention.

The ix. article: Peter neuer was, neither is the head of the holy vniuerſall Church. The anſwere. This Article was drawne out of theſe wordes of my booke: All men do agree in this poynt, that Peter had receiued of the rocke of the church (which is Chriſt) humilitie, pouertie, ſteadfaſtnes of fayth, and conſequently bleſſednes. Not as though the meaning of our Lord Ieſus Chriſt was, when he ſaid vpon this rocke I will build my Church, that he would build euery ſubſtant Church vpon the perion of Peter, for Chriſt ſhould build his Church vpon the rocke which is Chriſt himſelfe, from whence Peter receiued his ſteadfaſtnes of fayth, for ſomuche as Ieſus Chriſt is the onely head and foundation of euery Church, and not Peter.

The tenth Article: If he that is called the vicar of Ieſus Chriſt, do followe Chriſt in his life, then he is his true vicar. But if ſo be it, he do walke in contrary pathes and wayes, then is he the meſſenger of Antichriſt, & the enemy and aduerſary of S. Peter, & of our Lorde Ieſus Chriſt, and alſo the vicar of Judas Iſcarioth. I anſwere the wordes of my booke are theſe: If he which is called the vicar of S. Peter walke in the wayes of Chriſtian vertues aforeſayd, we do beleue verely that he is the true vicar and true Biſhop of the Church which ruleth: but if he walke in contrary pathes and wayes, then is he the meſſenger of Antichriſt, contrary both to S. Peter, and our Lord Ieſus Chriſt. And therefore S. Bernard in hys 4. booke did write in this ſort vnto pope Eugenie: Thou deliteſt & walkeſt in great pride and arrogancie, being gorgeouſly and ſump- tuouſly arrayd, what fruit or proſite do thy ſlacke or ſheepe receiue by thee? If I durſt ſay it, theſe be rather the paſſi- ues and ſeedinges of devils, then of ſheepe. S. Peter & S. Paul did not ſo, wherefore thou ſeemeſt by theſe thy doings to ſuccede Conſtantine, & not S. Peter. Theſe be the ve- ry wordes of S. Bernard. It followeth after in my booke that if the maner and faſhion of his life and liuing, be con- trary to that which S. Peter vſed, or that he be geuen to a- uarice and couetouſnes, then is he the vicar of Judas Iſcarioth, which loued and choſe the reward of iniquitie, & dyd ſer out to ſale the Lord Ieſus Chriſt. As ſoone as they had read the ſame, thoſe which ruled and governed the cou- cell, beheld one another, making mockes and moes, they nodded theyꝝ heades at hym.

The xi. article: Al ſuch as doe vſe Symmony, & prieſts liuing diſſolutely and wantonly, do hold an vntreue opini- on of 7. Sacramentes, as vndeſeuing baſtardes, and not as Children, not knowing what is the office & duety of the keyes or cenſures, rites, and ceremonies, neither of the di- uine ſernice of the Church, or of veneration or worſhip- ping of reliques, neither of 7. orders conſtituted and orde- ned in the Church, neither yet of indulgences or pardons. I anſwere, y it is placed in this maner in my booke. Thys abuſe of authoritie or power is committed by ſuch as doe ſell & make marchandize of holy orders, and get and gather together riches by Symonie, making fayces and markets of the holy Sacramentes, and liuing in all kynd of volup- tuouſnes and diſſolute maners, or in any other filthy or vi- lanous kind of liuing. They do polute and deſile the holpe eccleſiaſticall ſtate. And albeit that they profeſſe in wordes that they do know God, yet doe they deny it again by their deeds, and conſequently beleue not in God: But as vnde- ſeuing baſtardes they holde a contrarye and vntreue o- pinion of the 7. Sacramentes of the Church. And this ap-

peareth moſt evidently, for ſomuch as all ſuche doe bitterly contemne and deſpise the name of God, according to the ſaying of Malachy, the ſixth chapter: Unto you O Prieſtes be it ſpoken, which doe deſpise and contemne my name.

The xii. Article: The papall dignitie hath hys original from the Emperours of Rome. I anſwere, and mark wel what my wordes are. The preeminence and inſtitution of the Pope is ſproung and come of the Emperours power & authoritie. And this is proued by the 96. diſtinction, for Conſtantine graunted thys priuledge vnto the Biſhop of Rome, and other after hym confirmed the ſame: That like as Auguſtus for the outward and temporal goodes beſta- wed vpon the Church, is counted alwayes the moſt high king aboue al others: ſo the biſh. of Rome ſhould be called principal father aboue all other biſhops. This notwithstanding the papall dignitie hath hys original immediatly from Chriſt, as touching hys ſpiritual adminiſtration and office, to rule the Church. When the Cardinall of Ca- tray ſayd: in the tyme of Conſtantine there was a generall Councell holden at Nice, in the which, albeit the higheſt rowme and place in the Church was geuen to the Biſhop of Rome, for honours cauſe, it is aſcribed vnto the Empe- rour: wherefore then do you not alſwell affirme and ſaye y the papall dignitie tooke hys originall rather from that counceill, then by the Emperours authoritie and power?

The 13. article: No man would reaſonably affirme (w- out reuelation) neyther of hymſelfe nor of any other, that hee is the heade of any particular Church. I anſwere I confeſſe it to be written in my booke, and it followeth ſtraight after: Albeit that though hys good liuing be ought to hope and truſt that he is a member of the holy vniuerſal Church, the ſpouſe of Ieſus Chriſt, according to the ſaying of the Preacher: No man knoweth whether he be worthy and haue deſerued grace and fauour, or barred. And Luke the 17. When ye haue done all that ye can, ſay that you are vnprofitable ſeruautes.

The 14. Article: It ought not to be beleued that the pope, whatſoever he be, may be the head of any particular Church, vnles he be predeſtinate or ordayned of God. I anſwere, that I doe acknowledge thys prepoſition to be vayne, and thys is eaſie to proue, for ſomuche as it is neceſ- ſary that the Chriſtian faith ſhuld be deprauch, for ſomuch as the Church was deceiued by S. as it appeareth by S. Auguſtine.

The 15. article. The popes power as Vicare, is but vayne and nothing worth, if he do not confirme & addeſſe hys ſyfe according to Ieſus Chriſt, and not followe the maners of S. Peter. I anſwere that it is thus in my booke that it is meet and expedient that he which is ordayned vic- ar ſhould addeſſe and frame himſelfe in maners and con- ditions, to y authoritie of hym, which did put hym in place. And John Buſ ſayd. Whereouer before the whole counceill I vnderſtand that the power and authoritie in ſuch a pope as doth not repreſent the maners of Chriſt, is fruſtrate and voyd as touching the merit and rewarde, which he ſhould obtayne and get thereby, and doth not get the ſame: but not as concerning hys office. Then certayne others ſtanding by asked of hym ſaying, where is that gloſe in your booke? I. Buſ anſwered, you ſhall finde it in my treatiſe agaynſt B. Baller 3, whereat all the aſſiſtaunce (looking one vpon another) began for to ſmile and laugh.

The 16. Article. The pope is moſt holy, not becauſe hee doth ſupply and hold the rowme and place of S. Peter, but becauſe he hath great reuenues. I anſwere that my wordes are mutilate, for thus it is written: He is not moſt holy be- cauſe he is called the vicar of S. Peter, or becauſe he hath the great and large poſſeſſions: But if he be the follower of Ie- ſus Chriſt in humilitie, gentlenes, paciẽce, labour and tra- uayle, and in perfect loue and charitie.

The 17. Article. The Cardinals are not the manifeſt and true ſucceſſours of the other Apoſtles of Ieſus Chriſt if they liue nor according to the faſhion of the Apoſtles kee- ping the commandementes and ordinaunces of the Lord Ieſus, I anſwere, that it is thus written in my booke, and it proueth it ſelfe ſufficiently. For if they enter in by an o- ther way then by the doꝝe which is the Lord Ieſus, they be murderers and thurues.

Then ſayd the Cardinall of Cambꝝay, beholde both this and all other articles before rehearſed, he hath written much moꝝe deteſtable thinges in his booke, then is preſen- ted in hys articles. Truly John Buſ y haſt heot no oꝝ- der in thy ſermons and writings. Had it not ben your part to haue applyed your ſermons according to your audieñce? For to what purpoſe was it, or what did it proſite you be- fore the people to preach agaynſt the Cardinals, when as none of them were preſent? It had bene meeteꝝ for you to haue told them theyꝝ faultes before them all, then before the laity,

The Church is taken ſometime for the congregatiõ of the elect & faithfull, & to is the article taken in the Creede.

Peter neuer was head of the whole vniuerſal Church.

The Church builded vpon Peter, how.

10.

The vicare of Chriſt how he is to be taken.

Bernard, ad Eu- genium. lib. 4.

11.

Prieſtes making marchandize of holy orders.

12. The Pope taketh his originall fro the Empe- rours. 96. diſt.

13. The pope is not the head of any particu- lar church

14.

15. The popes power vaine

Diſtinction of merite, and of office

16.

Holyneſſe cometh not by fitting, but by folowing

17.

The Cardi- nalles do count it he- reſie that they ſhould be compelled to be fol- lowers of the Apoſtles