

aboundantly worke meritoriously to the profite of the Church, he hath thereby more aboundant powert given him of God thereunto. And hereupon sayth Christ in the 10. of John, geue credit vnto workes.

The 2. Article. The Pope being a reprobate, is not the head of the holy Church of God. The aunswere. I worce it thus in my Treatise; that I woulde willingly receive a probable and effectual reason of the Doctour, howe this question is contrary vnto the sayth, to say, that if the Pope be a reprobate, how is he the head of the holy Church. Beholde the teneth cannot decay or fayle in disputation, for did Christ dispute agaynst the sayth, when he demaunded of the Scribes and Pharisees. Mat. 12. Ye stonke and aspying of Wyppes, how can ye speake good thinges, when you your selues are wicked and euill: and beholde I demaunde of the Scribes if the Pope be a reprobate, and the stonke of Wyppes, how is he the head of the holy Church of God. That the Scribes and Pharisees which were in the Councell house of Bage make aunswere hereunto: For it is more possible that a reprobate man should speake good thinges, for so much as he may be in state of grace according vnto present iustice, then he the head of the holy Church of God.

Also in the 5. of John, our Saviour complayneth by parable the Jewes, saying. How can ye beleue which doe not seeke for glory amongst your selues, and doe not seeke for the glory that cometh onely of God. And I likewise doe complayne how that if the Pope be a reprobate, can he be the head of the Church of God, which receiveth his glory of the world, and seeketh not for the glory of God. For it is more possible that the Pope being a Reprobate should beleue, then that he should be the head of the Church of God. For so much as he seeketh his glory of the world.

The 3. Article. There is no sparke of apparance, that there ought to be one head in the spiriualtye, to rule the Church, the which should be alwayes conuerlant with the militant Church. The aunswere. I do graunt it. For what consequent is this. The king of Boheme is head of the kingdome of Boheme. Ergo, the Pope is head of the whole militant Church. Christ is the head of the spiriualtye, ruling and governing the militant Church by much more and greater necessity then Cesar ought to rule the feodalty. For so much as Christ which sitteth on the ryght hand of God the Father, doth necessarily rule the militant Church as head. And there is no sparke of apparance that there should be one head in spiriualtye ruling the church, that should alwayes be conuerlant with the militant church, except some infidell would heretically affirme, that the militant Church should haue here a permanent and continuall City of dwelling place, and not to enquire and seeke after that which is to come. It is also further euident in my booke, how vniuersallment the proportion of the similitude is for a reprobate Pope to be the head of the militant church, and a reprobate king to be the head of a kingdome of Boheme.

The 4. Article. Christ would better rule his Church by his true Apostles dispersed through out the whole world without such monstrous heades: I aunswere, that it is in my booke, as here foloweth, that albeit that y doctor doth say, that the body of the militant Church, is oftentimes without a head: yet notwithstanding we do verely beleue that Christ Iesus is the head ouer euery Church, ruling the same without lacke or default, pouring vpo the same a continuall motion and sence, euen vnto the latter day, neither can the doctor geue a reason why the Church in the tyme of Agnes, by the space of 2. yeares and 5. monethes, liuing according to many members of christ in grace and fauour, but that by the same reason the Church might be without a head, by y space of many yeares. For so much as Christ should better rule his Church by his true disciples dispersed throughout the whole world, without suche monstrous heades. Then sayd they all together: Beholde now he prophecieth, and Iohn Ihus prosecuting his former talke sayd, but I say that the Church in the tyme of the Apostles was farre better ruled and gouerned then now is. And what doth let or hinder that christ should not now also rule the same better by his true disciples without such monstrous heades, as haue bene now a late? For beholde euen at this present we haue no such head. And yet Christ ceareth not to rule his Church, when he had spoken these wordes, he was decided and mocked.

The 5. Article. Peter was no vniuersall Pastour of sheheard of the sheepe of Christ, much lesse is the Bishop of Rome. The answere. These wordes are not in my booke, but those which do follow. Secondly it appeareth by the wordes of Christ, y he did not limit vnto Peter for his iurisdiction, the whole world, no not one onely prouince. So likewise neither vnto any other of the Apostles: Notwith standing certayne of them walked through many regions and other some fewer, preaching and teaching the kingdome of God, as Ipaule which laboured & trauelled more then all the rest did corporally visite and conuert most prouinces, wherby it is lawful for any Apostle or his vicar to conuert and confirme as much people, or as many prouinces in the sayth of Christ, as they are able, neither is there any restraynt of their liberty or iurisdiction. But onely by disability or insufficiency.

The 6. Article. The Apostles and other saythfull prelates of the Lord haue stoutly ruled the Church in all things necessary vnto saluation before the office of the Pope was brought in to the Church, and so woulde they very possibly doe still, if there were no Pope euen vnto y latter day. When they all cryed out agayn and sayd: Beholde the prophet, but Iohn Ihus sayde verely it is true that the Apostles did rule the Church stoutly, before the office of the Pope was brought into the Church. And certaynly a great deale better then it is now ruled. And likewise may other saythfull men which doe follow their steppes doe the same, for as now we haue no Pope, and so peradventure it may continue and endure a yeare or more. Besides this were brought agaynst him other 19. Articles objected vnto him being in prison which with his answers to the same here likewise follow. Of the which Articles, the first is this.

The first Article. Ipaule according vnto present iustice was a blasphemor and none of the Church, and therewithall was in grace, according vnto predestination of life euertlasting. The aunswere. This proposition is not in the booke, but this which foloweth: wherby it doth seme probable, that as Ipaule was both a blasphemor according to present iustice, and therewithall alio was a saythfull child of our holy mother the Church, and in grace according to predestination of life euertlasting. So Hieriot was both in grace according vnto present iustice, and was neuer of our holy mother the Church, according to the predestination of life euertlasting, for so much as he lacked that predestination. And so Hieriot albeit he was an Apostle, and a Bishop of Christ, which is the name of his office, yet was he neuer no part of the vniuersall Church.

The 2. Article. Christ doth more loue a predestinate man being sinnefull, then any reprobate in what grace possible soeuer he be. The aunswere. My wordes are in the 4. chapter of my booke intituled of the Church, and it is euident that God doth more loue any predestinate beyng sinnefull, then any reprobate, in what grace so euer he be for the time: for so much as he will, that the predestinate shall haue perpetuall blessednesse, and the reprobate to haue euertlasting fire, wherfore God partly infinitely louing them both as his creatures, yet he doth more loue the predestinate because he geueth him greater grace, or a greater gift: that is to say, life euertlasting, which is greater & more excellent then onely grace, according vnto present iustice. And the third Article of those Articles before, soundeth much neare vnto this, that the predestinate cannot fall fro grace, for they haue a certayne radicaill grace rooted in the, although they be depriued of the abundant grace for a tyme. These thinges are true in the compound sence.

The 3. Article. All the sinnefull according vnto present iustice, are not saythfull, but doe swerue from the true Catholicke sayth, for so much as it is impossible that any man can committe any deadly sinne but in that point, that he doe swerue from the sayth. The aunswere. I acknowledge that sentence to be mine, and it appeareth, that if they did thinke vpon the punishment which is to be laid vpon sinners, and did fully beleue, and had the sayth of the diuine knowledge and vnderstanding, &c. then vniuersally they would not so offend and sinne. This proposition is verified by the sayings of the Propheete Esay. Thy rulers are vnfaithfull, misbeleuers, fellows and companions of theecus, they all loue bribes, and followe after rewardes. Beholde the Propheet calleth the rulers of the Church infidels for their offences, for all such as do not keep the sayth inuioilate vnto the principall Lorde, are vnfaithfull seruantes, and they also are vnfaithfull children which keepe not the obedience, feare, and loue vnto God their father.

Item, this proposition is verified, by the saying of the Apostle, the 1. chap. to Titus: They doe confesse that they know God, but by their works they do deny him. And for so much as they which are sinnefull, do swerue away from y meritorious work of blessednes, therfore they do swerue from the true sayth grounded vpon charity, for so much as

1. Article. Paule how he was both a blasphemor, & also a member of Christ.

2. Article. Predestination.

3. Article. Who so committeth deadly sinne swerueth from the faith.

Tit. cap. 1.