

sayth without woorkes is dead. To this end doth also pertain, that which the Lord speaketh Math. 23. of the saythfull and unfaithfull seruant.

4. Article.

The 4. Article. These wordes of John in his 22. chap. Receive the holy Ghost: And whatsoever you shall binde upon earth, &c. And Matthew 16. and 18. chapter for lack of vnderstanding shall terrifye many Christians, and they shalbe wonderfully afrayd; and others shalbe deceiued by them, presuming vpon the fulnes of theyr power and authority. The answer. This sentence I do appoyne and allow, and therefore I say in the same place, that it is first of all to be supposed that the sayings of our Saviour is necessary, as touching the veritie of the word, forasmuch as it is not possible for a Priest to binde and loose, except that binde and loosing be in heauen. But for the lacke of the true vnderstanding of those wordes; many simple Christians shalbe made afrayd; thinking with themselves that whether they be full of vniuers: the Priests may at their pleasures, when they will, binde them. And the ignorant Priests do also presume and do take vpon the to haue power to binde and loose whensoever they will. For many foolish and ignorant priests do say that they haue power and authority to absolue euery man confessing himself, of what sinne or offence soener it be, not knowing that in many sinnes it is forbidden them, and that it may happen that an hypocrite do confesse himselfe, of such one as is not contrary to his sinne, whereof priuie hath oftentimes bene founde and it is euident for so much as the letter doth kill, but the spirit doth quicken.

The wordes of Christ for bindeing and loosing, vnles they be well vnderstanded, minister to much feare or presumption.

5. Article.

Binding & loosing chiefly and principally belong to Christ.

The 5. Article. The bindeing and loosing of God, is simply & plainly the chiefe and principall. The answer. This is euident, forasmuch as it were blasphemous presumption to asserue, that a man may remit and forgiue an euill fact or offence done agaynst such a Lord, the Lord himselfe not appoyning or allowing the same. For by the vniuersall power of the Lord, it is necessary that he doe first absolue and forgiue, before that his vicarie doe the same, neyther is there one Article of our sayth, which ought to be more common or knowne vnto vs, then that it should be impossible for any man of the militant Church to absolue or binde, except in such case as it be conformable vnto the head of the Church Iesus Christ. Wherefore euery saythfull Christian ought to take heed of that saying: if the Pope or any other pretend by any manner of signe to binde or loose, that he is thereby bound or loosed, for he that doth graunt or confesse that, must also consequently graunt and confesse that the Pope is without sinne, and so that he is a God, for otherwise he must needs erre, and doe contrary vnto the keyes of Christ. This saying prometh the fact of the Pope, who alwayes in his absolucion presupposeth contrition and confession. Yea moouer, if any letter of absolucion be geuen vnto any offender, which doth not declare the circumstances of the offence which ought to be declared, it is sayd that thereby the letter of absolucion is of no force and effect. It is also hereby euident, that many Priests do not absolue those which are confessed, because that either through faintnes they do cloke or hide greater offences, or els y they haue not due contrition or repentance, for vnto true absolucion there is first required contrition. Secondly a purpose & intent to sinne no more. Thirdly, true confession. And fourthly stedfast hope of forgiveness. The 1. appeareth by Math. if the wicked do repent him, &c. The 2. in the v. & 8. of John do thou not sinne any more. The third part by this place of Luke: shew your selues vnto the Priests. And the fourth is confirmed by the saying of Christ: Why some belene, and thy sinnes are forgiuen thee. I also added many other probations in my treatise out of the holy fathers, Augustine, Jerome, and the maister of the sentences.

To true absolucion 4. things are required.

6. Article.

Ex Gregorio.

Priestes more geuen to their owne lucre and belly, then to the seruice of Christ.

The 6. Article. The Priests do gather and heape vnto out of the Scriptures those things which serue for the belly but such as pertaine to the true imitation and following of Christ, that they reiect and refuse as impertinent vnto saluation. The answer. This Saynt Gregory doth sufficiently proue in his 17. Homely, alledging the sayinge of Christ: The harvest is great, the workemen are few, speaking also that which we cannot say without grieue or sorrow, that albeit there be a great number which willingly heare good things, yet there lacketh such as should declare the same vnto them, for behold the world is full of priests, but notwithstanding there is a scarcitie of workemen in the harvest of the Lord, we take vpon vs willingly priesthood, but we do not fulfill & do the workes & office of priesthood. And immediately after he sayth, we are fallen vnto outward affaires & busines, for we take vpon vs one office for honour sake, and we do exhibite & geue an other to ease our selues of labour. we leaue preaching and as farre as I can perceiue we are called Bishops to our paine, which

do retayne the name of honour, but not the veritie.

And immediately after he sayth, we take no care for our flocke, we dayly call vpon for our stipend & wages, we conuict and desire earthly thinges with a greedy mind, we gaze after worldly glory, we leaue the cause of God vndone, and make haste about our worldly affaires & busines, we take heed vs the place of sanctity and holines, and we are wholly wrapped in worldly cares & troubles, &c. This worth saynt Gregory with many other thinges more in the same place. Also in his Pastoral, in his Morales, in his register, Also Saynt Bernard with many other places. Likewise in his Sermon, Sermon vpon the Cantualles, he sayth, all friends, and all enemies: all kindredes and aduersaries, all of one household, and no peacemakers: they are the Ministers of Christ, and serue Antichrist: they goe honourably honoured with the goodes of the world, and yet they do honour, &c.

The 7. Article. The power of the pope, which doth not follow Christ, is not to be feared. The answer. It is euident in my treatise, but remembre, that the subjects are bound willingly & gladly to obey the vertuous and good rulers, and also those which are wicked and vniuers. But notwithstanding, if the pope do abuse his power, it is not the case as is red as by bondage. And to the Lord the Cardinal has I suppose, did not take the power of Gregory the first, vnto his deposition, to be as they reiect him, saying that he had abused his power contrary vnto his owne office.

7. Article.

The Popes power doing vngodly is not to be feared.

The 8. Article. An euill and a wicked Pope is not the successor of Peter, but of Judas. The answer. It is not thus in my treatise. If the pope be humble and meek, neglecting and despising the honours and lucre of the world, if he be a shepheard taking his name by the feeding of y flock of God (of the which feeding the Lord speaketh: saying: feede my sheepe) if he feede the sheepe with the word, and with vertuous example, and that he become euill by his flocke with his whole hart and minde: if he doe diligently and carefully labour and traucell for the Church, then is he without doubt the true Vicarie of Christ. But if he walke contrary vnto these vertues, for so much as there is no fidelity betwene Christ and Beliall, and Christ himselfe sayth: he that is not with me, is agaynst me: how is he then the true vicarie of Christ or Peter, and not rather the Vicarie of Antichrist? Christ called Peter himselfe Sathanas, when he did contrary him but only in one word, and that with a good affection, euen him whom he had chosen his vicarie, and specially appoyned ouer his church. why should not any other then, being more contrary vnto Christ be truly called Sathanas, and consequently Antichrist, or at least the chiefe and principall minister or vicarie of Antichrist? There be infinite testimonies of this matter in S. Augustine, S. Jerome, Ciprian, Chyloston, Bernard, Gregory, Remigius, and Ambrose, &c.

8. Article.

The Pope doing contrary to Christ is not the vicarie of Christ, but Antichrist.

The 9. Article. The Pope is the same beast of whom he is spoken in the Apoc. power is geuen vnto him to make warre vpon the sayntes. The answer. I deny this Article to be in my booke.

9. Article. I. Hus neede not proue this article the pope will proue it himselfe.

The 10. Article. It is lawful to preach, notwithstanding the Popes inhibition. The answer. The Article is euident forasmuch as the Apostles did preach contrary to the commaundement of the bishops at Jerusalem. And S. Hilary did the like, contrary to the commaundement of y pope which was an Arrian. It is also manifest by the example of Cardinals, which contrary vnto the commaundement of y Pope Gregory the vij. set throughout all realmes such as should preach agaynst him. It is also lawfull to preach vnder appeal, contrary vnto the Popes commaundement. And finally he may preach which hath the commaundement of God, wherunto he ought chiefly to obey.

10. Article. Top reach agaynst the popes commaundement.

The 11. Article. If the Popes commaundement be not concordant and agreeable with the doctrine of the Gospell or the Apostles, it is not to be obeyed. The answer. I haue thus written in my booke: The saythfull disciple of Christ ought to wey and consider whether the popes commaundement be expressely & plainly the commaundement of Christ or any of his Apostles, or whether it haue any foundation or ground in their doctrine or no: and that being once knotone or vnderstand, he ought reuerently and humbly to obey the same. But if he do certainly know that the popes commaundement is contrary and agaynst the holy Scripture, and hurtful vnto the Church: then he ought boldly to resist agaynst it, that he be not partaker of the crime and offence by consenting therunto. This I haue handled at large in my treatise, and haue confirmed it by the authorites of Saint Austine, Hierome, Gregory, Chyloston, Bernard and Bede, and with the holy Scripture and Canons, the which for breuities cause I do here passe over. I will onely reherse the saying of Saint Ilydore, who writeth thus: De which

11. Article.

How farre prelates are to be obiect

Iydorus.