

The reasons and argumentes of Anselme agaynst the marriage of Priestes.

all reason, agaynst nature it selfe, agaynst the example of his forefathers agaynst publike custome of his owne tyme, agaynst the doctrine of the Apostles, the constitution of Councils agaynst all honestie, and all Gods forbode, that he neither at the conception of the king, nor at the crying out and publike dolour of so many priests, nor yet moved with the letters of Pope Paschalis himself (who putting him in remembrance of so many priests sonnes, willed him to consider the necessitie of the tyme, pag. 196. would yet nothing relent from his stubborne purpose, vnto his latter ende. In whom, as many great crimes may iustly be noted, so of all other, this is most principally in him to be reprehended: for that he seeing and perceaving what Sodomiticall feditie and abhominacion, with other inconueniences, did spring incontinently vpon this his Diabollicall doctrine, yet for all that would not giue ouer his pestilent purpose.

Read afore pag. 196.

After the prohibition of Matrimony followed the vice of Sodomity.

An acte of Anselme agaynst Sodomity.

The penalty provided agaynst Sodomity.

Ev epist. Anselm. Rog. Houedon.

The curse agaynst curfed Sodomity called in againe.

Ex Ioan Treuisa.

Virtue punished, vice scapeth free.

Ansel. Offendiculum Sacerdotum.

For so the storie recordeth, that when Anselme had established his Synodall constitution, in separating priests from their wyues (which was, anno. 1103.) not long after, ruminations and complaints were brought to him, of the execrable vice of Sodomitic, which then became speciall to raigie in the Clergie, after this inhibition of matrimony.

whereupon Anselme was constrained to call an other Council at Paules within London, to prouide for this mischief. In which Council this Act was made: Sodomiticum flagitium facientes, & eos in hac voluntate iuuantes, graui anathemate danamus, donec poenitentia & confessione absolutioem mereantur, &c. All them that commit the vngodly sinne of Sodomitie, and them also which assit them in this their wicked purpose, with greuous curse we doe condemne, till such tyme as they shall deserue absolution by penance and confession, &c.

Thus ye haue heard what abhominable wickednesse ensued after that priests were debarred from marriage, and what soe punishment was deuised by this maidenly prelate, for extirpating that sinful wickednes: in the abolishing whereof, more wisely he should haue remoued away the occasion whereof he was the author himselfe, then by penaltie to suppress it, which he could neuer do.

Now let vs heare further, what folowed in that worthy Council: Qui vero in hoc crimine publicatus fuerit, statutum est, siquidem fuerit persona religiosi ordinis, vt ad nullum amplius gradum promoueat, & si quem habet, ab illo deponatur. Si autem laicus, vt in toto Regno Angliæ legalis sua condignitate priuetur. Et ne huius criminis absolutioem, ijs qui se sub regula viuere vouerunt, aliquis nisi Episcopus deinceps facere præsumat Statutum quoque est, vt per totam Angliam in omnibus Ecclesijs, & in omnibus diebus Dominicis, excommunicatio præfata publicetur ac renouetur, &c. which is as much to say in English: It is enacted, that who soeuer shall be publickly knownen to be guilte hereof, if he be a religious person, he shall from thence forth be promoted to no degree of honour, and that degree which he hath already, shall be taken from him. If he be a lay person, he shall be deprived of all his freedome within the whole realme of England. And that none vnder a bishop shall presume to assoyle such as haue bene Monkes professed, of that trespass. It is also enacted, that euery sonday in the yeare, and in euery parish church in England, this generall curse aforesayd shall be published and renewed, &c. Ex Rog. Houed. & Epist. Anselm. 278.

Is not here (trowe you) good diuision of Justice, that lawfull wedlocke of priests can find no grace nor pardon, yea, is made now heretic: where adulterie & horrible Sodomitie is walhed away with a litle confession? And see yet what foloweth more. After that this penall curse should now go abroad and be published in churches, the monkes perceiuing this matter to touch them somewhat neare, whispered in Anselmus eare, perswading him that publication of that Acte might growe to great danger and inconuenience, in opening the vice which before was not knownen: in such sort, that in short tyme after, that curse was called in againe.

And so curfed Sodomitie & adulterie passed free without punishment, or word spoken agaynst it, where contrary godly matrimony could find no mercy.

Now what reasons and argumentes this Anselme made out of the Court of Rome, to prosue the matrimonie of priests vniuersall, were it not for conuincing the Reader with tediousnes, here would be the web. Briefly, the chiefe grounds of all his long disputation, in his booke entituled, Offendiculum Sacerdotum, betwene the maister and scholeer, come to this effect.

Argument.

Priests of the old law, during the tyme of their administration, abstained from their wyues?

Ergo, Priests in the tyme of the Gospel, which euery day

minister at the altar, must neuer haue any wyues.

Another Argument.

Moses, when he should sanctifie the people, going by to the hyll, commaunded them to sequester themselves from their wyues thre dayes:

Ergo, Priests that must be sanctified to the Lord alwayes ought to liue chaste alwaies without wyues.

Another Argument.

Dauid before he should eat of the shewbread, was asked whether he and his company had bene without the company of their wyues thre dayes:

Ergo, Priests that be continually attending vpon the table and sacraments of the Lord, ought neuer to haue company with any such.

Another Argument.

Oza, which put his hand to the Arke, was slaine therefore, as it is thought, because he lay with his wife the night before:

2. King. 6.

Ergo, Priests whose hands be alwayes occupied about the Lords seruice, must be pure from company of wife, or any woman.

Another Argument.

Nadab, and Abiud, which sacrificed with strange fire, were deuoured therefore, because they companied with their wyues the same night:

Num. 4.

Ergo, Priests and sacrificers must haue no wyues to company with all.

Another Argument.

The priests of the Gentiles, in old tyme when they sacrificed to their idoles, are sayd to lye from their wyues:

Ergo, much more the priests that sacrifice to the liuyng God, ought so to do.

Another Argument.

Christ was borne of a Virgin, Christ liued euer a virgin, and commaundeth them that will serue him, to folow him. Qui mihi ministrat, me sequatur: id est, Si vis mihi ministrare, me castè viuendo imitare.

Iohn. 12.

Ergo, Priests that haue wyues are not meete to serue hym.

1. Cor. 7.

Let euery man haue his owne wyfe for auoyding of fornication.

The exposition of Anselme.

That is meant and granted of the Apostle, onely to lay men: Hoc solis laicis cum concessisse, nemo ignorat.

The grosse expositiones of Anselme, vpon the wordes of S. Paule.

1. Cor. 7.

Melius est nubere quam vri: It is better to marrie then to burne.

The exposition.

Melius, id est, leuius est legitimè vxori nubere, quam vri, id est, quam alienarum mulierum concupiscentia consumi. It is a lighter fault to marrie one lawfull wife, then to be consumed with concupiscentie of straunge women.

1. Timoth. 3.

Oportet esse episcopum irreprehensibilem, vnus vxoris virum, &c. A Bishop ought to be without reproche, the husbande of one wife, &c.

The exposition.

Præcipit Apostolus, ne quis ad sacerdotium accedere præsumat, nisi is qui non nisi vnam vxorem laicis habuisset: Accepto zurem ordine, nunquam ei carnis commixtione se copularet, tantum vires necessaria ei subministraret: What is, The Apostle here commaundeth, that none should presume to be Priest, but hee who being a laye manne before, hath had no more but one wife: And after he be made prieste, not to couple him selfe anye more with her, but onely to minister to her, thinges necessary for her liuyng, &c.

And finally after these thynges thus dispersed, and alleged, the said Anselme concluded the matter with this final sentence and determination, as foloweth: Per hoc autem quod