

handled) that you woulde vouchsafe euen for the reuerence of God, and the fayth aforesayd, and also of the Apostolicke seat, and and of our person, that you will with your helpe and fauour, assise the sayd archbishop and all other that shall goe about to execute the sayd busines. Whereby besides the praye of men, you shall obtayne a heavenly rewarde and great fauour and good will at our hand, and of the sea aforesaid. Dated at Rome at S. Mary the greater, the 11. Kal. of Iune, in the 7. yere of our Byshoprick. an. 1378.

The Articles included in the popes letters whiche he sent to the Bishoppes, and to the king against wickliffe, were these as in order do follow.

\* The conclusions of Iohn Wickliffe exhibited in the conuocation of certayne Bishops at Lambeth.

Al the whole race of mankinde here on earth besides Christ, hath no power simply, to ordayne that Peter and all his ofspring should politickely rule ouer the world for euer.

2. God cannot geue to any man for him and hys heyses anye ciuill dominion for euer.
3. All writings inuented by men, as touching perpetuall heritage, are impossible.
4. Euery man being in grace iustifying, hath not onely right vnto the thing, but also for his time hath right in deede aboute all the good thinges of God.
5. A man cannot onely ministratoriously geue any temporal or continuall gift, eyther as well to his naturall sonne, as to his sonne by imitation.
6. If God be, the temporall Lordes may lawfully and meritoriously take away the riches from the Church, when they do offend habitualiter.
7. We know that Christes Vicar cannot, neyther is able by hys Bulles, neyther by his owne will and consent, neither by the consent for his colledge, eyther make able or disable any man.
8. A man cannot be excommunicated to his hurt or vndoing, except he be first and principally excommunicated by himselfe.
9. No man ought, but in Gods cause alone, to excommunicate, suspend, or forbid, or otherwise to proceede to reuenge by anye ecclesiasticall censure.
10. A curse or excommunication doth not simply binde, but in case it be pronounced and geuen out agaynst the aduersarye of God slaw.
11. There is no power geuen by any example, eyther by Christ or by his Apostle, to excommunicate any subiect, specially for the denying of any temporalities, but rather contrariwise.
12. The disciples of Christ haue no power to exact by anye ciuill authoritie, temporalities by censures.
13. It is not possible by the absolute power of God, that if the Pope or any other Christian, doe pretend by any meanes to bynd or to lose, that thereby he doth so bynde and loose.
14. We ought to beleue that the Vicar of Christ, doth at suche tymes onely bynde and loose, when as he worketh conformably by the law and ordinance of Christ.
15. This ought vniuersally to be beleued that euery priest rightly and duely ordered, according vnto the law of grace, hath power according to his vocation, whereby he may minister the sacramentes, and consequently absolue any man confessing hys faulte, being contrite and penitent for the same.
16. It is lawfull for kinges (in causes licenced by the lawe) to take away the temporalities from the spirituality, sinning habitualiter, that is, which continue in the custome of sinne, and will not amend.
17. Whether they be temporall Lordes or any other men whatsoever they be, which haue endowed any Church with temporalities: It is lawfull for them to take away the same temporalities, as it were by way of medicine, for to auoyd sinne, notwithstanding any excommunication or other ecclesiasticall censure, for so much as they are not geuen but vnder a condition.
18. An ecclesiasticall minister, and also the Byshop of Rome may lawfully be rebuked of his subiectes, and for the profite of the Church, be accused eyther of the Clergy or of the Laitie.

These letters with the articles inclosed being thus receiued from the pope, the bishops toke no litle hart, thinking and fully determining with themselves and that in open profession, before their prouinciall Councell, that all manner respectes of feare or fauour set apart, no person neyther high nor low should let them, neither woulde they be seduced by the intreaty of any mā, nor by any threatnings or rewards, but that in this cause they would execute most surely vpriight iustice and equitie: yea albeit prefer danger of life should follow thereupon. But these so fierce brags, & stout promise, with the subtile practises of these Bishops, which thought them so sure before the Lord (against who no determination of mans counsaile can preuaile) by a

small occasion, did lightly confound & ouerthrowe. For the day of examination being come: a certayn personage of the princes court, & yet of no great noble byrth, named Lewes Cliford, entering in among the Bishops: commaunded them that they should not proceed with any diffinitive sentence against Iohn Wickliffe. with which wordes all they were so amased and their combes so cut, that (as in the story is mentioned) they became so mute and speechlesse, as men hauing not one word in their month to answer. And thus by the wonderous worke of God his prouidence, escaped Iohn Wickliffe the second tyme out of the Bishops hands, and was by them clearly dismissed vpon his declaration made of his articles as anone shall follow.

Moreouer here is not to be passed ouer, how at the same tyme, and in the sayd Chappell of the Archb. at Lambeth, where the bishops were sitting vpon Iohn Wickliffe, the story writing of the doing thereof, addeth these wordes, saying: Non dico ciues tantum Londinenses, sed viles ipsius ciuitatis se impudenter ingerere præsumperunt in eandem capellam, & verba facere pro eodem, & istud negotium impedire: confissi, vt reor, de iporum præmissa negligentia prælatorum. &c. That is, I say not onely, that the Citizens of London, but also the vile abiectes of the City, presumed to be so bold in y same Chappell at Lambeth, where the Bishops were sitting vpon Iohn Wickliffe: both to entreat for him, and also to let and stoppe the same matter: trusting as I suppose, vpon the negligence which they sawe betoze in the Bishops. &c.

ouer and beside, here is not to be forgotten, how y sayd Iohn Wickliffe, the same time of his examination, offered and exhibited vnto the Bishops, in writing a protestation, with a declaration or exposition of his owne minde, vpon the sayd his articles, the effect whereof here followeth.

\* The protestation of Iohn Wickliffe.

First I protested (as I haue often before done) that I doe minde and intend with my whole hart (by the grace of God) to be a true Christian, and as long as breath shall remaine in me, to profess and defend the law of Christ. And if it shall happen that through ignorance or otherwise, I shall sayle therein, I desire my Lord God of pardon & forgiveness. And now againe as before also, I do reuoke and make retractation, most humbly submitting my selfe, vnder the correction of our holy mother y church. And for so much as the sentence of my sayth, whiche I haue holden in the scholes and els where, is reported euen by children, & more ouer, it is caried by children euen vnto Rome: Therefore lest my deare beloued brethren should take any offence by me, I wil set forth in writing the sentece and Articles, for the which I am nowe accused and impeached: the whiche also euen vnto the death I will defend. As I beleue all Christians ought to doe, and specially the Bish. of Rome and all other priestes and ministers of the Church. For I do vnderstand the conclusions after the tenre and maner of speaking of the scriptures and holy doctours, the whiche I am ready to expound: And if they shall be found contrary vnto the faith, I am ready to reuoke and speedily to call them backe agayne.

\* An exposition vpon the conclusions of Iohn Wickliffe, exhibited by him to the Byshop.

All the race of mankinde, here in earth beside Christ, hath no power simply to ordayne, that Peter. &c.

This conclusion of it selfe is evident, for as much as it is not in mans power to stop the coming of Christ to hys small iudgement, but he must needes come, according to y article of our Creede, to iudge both the quick and the dead. And then (as the scripture teacheth) shall surcease all ciuill and politicke rule here, I vnderstand the temporall and secular dominion, pertaining to men here dwelling in this mortall life. For so doe the Philosophers speake of ciuill dominion. And although the thing which is terminable, & hath an end, is called sometimes perpetuall: yet because in holy scripture, and in bile of the Church, and in the bookes of Philosophers most commonly that is takē to be perpetuall, which hath no ende of tyme hereafter to come: according to the which tenre, the Church singeth Gloria Patri. &c. nunc & perpetuum. I also after the same signification do take here this woorde (perpetuall) and so is this conclusion consonant to the principles of the Scripture, that it is not in mans power to ordayne the courie and voyage of the Church, here perpetually to last.

2. God can not geue to any man. &c.  
To the second conclusion I answered, vnderstanding ciuill

The stout brag of the Bishops ouerthrowne

Wickliffe againe called before the Bishops, Lewes Cliford.

Iohn Wickliffe againe deliuered from the Bishops.

The protestation of Iohn Wickliffe.

Exposition of Iohn Wickliffe vpon his conclusions.