not, lithen it is the office of a pricit, by the law of Christo preach the Bolpell? ne nought I did it for prefuption, but for the charge y I have of Bod by pricthood (if al I be vii= worthy) a to y worthip of Bod, a helpe of chillen foules, freely without gathering of her good for my preaching. If I crred in this, I will be amended, And fir touching your maundement that ye fende to me, there was let noue. And fir I made neuer vet disobediece buto you, ne to your mi= nifterg: & yef all I had, me owes more to obeyche to Bod then to you, in that that ye bidden contrary to Chaiftes bid ding. And fir as ye fayne, that I had no minde of my hele, it is to lightly demet: for Bod forbid, but yefthere lye hele moze then in your bidding. For Bod wot for hele I dio it, of mine and of the people, and that was in my minde. But fir it femes me that ye charge not by enidence of the punt= thing to greatly the breaking of Bods helts, as ye done of eog quirown. And fir if it be your wil, in default that the pco= ple wanted, you to teache hem (and her curates did not) by the defire of the people that weren hungry and thirfly after gods wood, ichone to beare op others tharge as gods law bios: I preached, not for dilobedience to you, but fir in fulfilling of bobeoiece that Bods law bids me do in exculing of my felle to you of that ye blame me of, in ope flewing to holy Church, with y protestation that I first made, I aun-Iwere thus to the Articles that ve have put to me.

T.Article. C Anno.? ∑1390. S

Note here how the papiftes vfe falfely to wrastlegood més sayings and articles

Aunfrere.

The popes binding how far it extendeth.

Greg. lib. 4. Sent .

2. Article.

And what if he had faid

Aunswere,

3. Article.

Aunswere.

Bread and Christes body in the facrament.

4.article.

Aunfevere. The wicked nes of the priest impayreth no

The first is this, that I william of Swinderby, the Wonday the first of August, the yeare of our Loide. 1390. preaching to the people in the Church of whitney of your Pioces, held and affirmed (as ye sayne) that no Prelate of the world, of what state or degree that he be, hauting cure of foules, being in deadly finne, and hearing confession of his luger, does nought in alloyling him, ne he alloiles him not of his finne; and also in amending his suget opely finning and him for his defertes curling, his fentence byndes not, but if that Piclate be as cleane out of deadly finne as was 5.10ctet, to whom our Lord gave power of binding and onbinding.

I never thought this ne spake this, ne heard it to the time that I faw it written in our boke, and that will witnes the Lord of the towne that has the same sermon writ= ten, and many gentiles and other that hearde me that day: But thus I laid, and thus I lay with protestation put be= foreithat there is no man, Hope, ne billiop, piclate ne Cu= rate, that bindes forthly, verily and ghostly, but in as much as his binding of vindinding accordes with the keyes of beauch that God gaue to Deter And as S. Bregory laies that power han they only, that hold together the ensample of the apostles with hecre teaching. Illifoli in hac carne pofitiligandi atque soluendi potestatem habent, sicut sancti Apostoli qui eorum exempla simul cum doctrina tenent: gg.li. quarto fententiarum.

The fecond article that is put byon me, is this, that A thould have fayd, preached, a affirmed in many places before many true men of Christ:that after the Sacramentall wordes layd of the pricit, having entention of confectatio: That in the Sacrament of Bods body, is not very Bods

This fayd I never Bod wore, and true men that have beardme.

The third article is this, that our billion puts opo me. that I should have fayd manany places, and affirmed, that accidents mow not be in the factament of the aultar with out fubicit, and y material bread leves not therwith Bods body in the facrament.

This conclusion I have not holde, ne taught, ne preached: for I bane nor medled me of that matter, my wit futfileth not thereto. But here I tell my beliefe with protestation put before: that the Sacrament of the aultar made by vertue of heavenly wordes, that Christ himselfe sayd in the Ecne, when he made this facrament, that it is bread a chrifles bodye. so as Christ hunselfe saves in the Bospell. & S. Bautlayes, and as Doctors in the common law baue deterinined to this fentece. Math. 26. Mar. 14: Lu. 22. Pa. 1. Cor. 16. & 1 r.de con.diffinct. 2. panis: & de confecra, dift. 2. Corpus. Iohn. 6

The 4. article is this, that our Bilhop acculeth me of, that I thould have preached about and layd: that a priest being in deadly finne, may not by the strength of the Sacrainentall words make gods body, or none other Sacrament of the Churche, either performe to minister them to members of the lame

Thus I never faid, thought it, preached it, ne taught it for well I wor, the wickeducte of a Priest may appaire no very facrament: but the wickednes of the Priest appayres himlelfen, and all that boidnes & crample of his finne cau-

fen the people to linen the work agaynst Bobs law. Vnde Greg. Et si sacerdos in peccatis fuerit, totus populus ad peccandum convertitur.

The s. article is this, that our bishop puts butome : \$ 5. Article. all priestes ben of ene power in all things, not with sading that some of this world bene of higher dignity or more palfing in highnes of degree.

Certes no man would lay thus as I improfe, no more Aunswere.
I, no never beard it that I wot of: But this I lay with Priester.
Priester. hid yal E with ut for do to that I borod renen an, E bid protestation made before, that what Priest lines most holily next following the law of Bod, he is most lover of Bod, and most profitable to the Church If men speake of world ly power and Lord thips and worthips, with other vices that raignen therin, what prick that delires and has molt hereof (in what degree so he be) he is most Antichzist of all the priestes that ben in earth . Vnde Augustinus ad Valerium scribens ait. Nihil est in hac vita, & maxime hoc tempore facilius & leuius,&hominibus acceptabilius,Epifcopi,præsbiteri aut de-cani officijs: fed si profunctoriè aut adulatoriè mihil apud Deum miserabilius aut tristius & damnabilius.

The fire Article is this, that onely contrition does a= 6. Article. way finne, if a man be duely contrite: and all outward co= festion by word is superfluous and not requires of need of health.

This conclusio said I never that I know of. But thus Aunswere. I fay with protestation put before, that veray contrition of barr, that is never without charity and grace: dos away al finnes before done of that man that is verely contrite. And all true confessio made by mouth outward to a wife priest, and a good, profiteth much to man, and it is needfull & helping that men thew their life to fuch, trusting full to gods mercy, and that he forgenes thy finne. Vnde August de confinne. se.distict. 4 Nemo tollit peccata mundi nisi solus Christus qui est agnus, tollens peccata mundi.

The7. article is this, that I should say that lower cu= rates have not here power of binding & alfolling, by mean of pope and bishop, but of Chailt without mony. And ther fore neither pope no billiop may renoke luch maner power tor time and place at her will.

Thus fayd I not, but * not for thy it feemes me thus, that no man should graunt any thing after his owne will, ghoffly ne bodily. But enerith man fhould be wel adufer, that he graunt nothing but if it be the will of Bod that he fo graunt it. And it is no doubt that ne Bod grauntes* by meane persons, as does Antichailt to togment Chaiftes here lacketh in pcopit. Vnde & Ioh. 19. ait Pilatus Nessis quia potestatem habeo dimittere te Et Christus. Non haberes potestatem aduersum me vllam,nisi esser tibi datum desuper,

The s.article that our bilhop puts meto, is this: that I thould say that the pope may not graut such maner indula gence of yeares, for there thall not be formany yeres buto y day of dome, as bene conteined in his buls, or in y Hopes indulgences: wherofit folowes that indulgences bene not so much worth as they semen and bene preached.

This article I layo not thus: but I lay that the 180pe Aunswere, may graunt indulgences written in his letter of yeres, all to farre forth that he may graunt him in Bods law, fo farre to graunt, and farther not: yeares may be graunt no moe then Bod hath let. If indulgence ben forgenenes of linne, Agayalpardox A wot wel all onely Bod forgenes finne. If it be releating of paines in Purgatory orderect of Bod, if Bod have bid= den him release so many, or ordeined that he should release fo many, he may then release him: if it be in his own dispofing to release whom him likes, & how much, then he may destroy Hurgatory and let none come there and release his owne payne, as charity wottes. So it femes he may be liker to be saucd, if himselfe list. If any go to Huggatory, the it sense he full sayles charitye. If Bulles bene the indulgence that men hungen from the Court, then ben they not to much worth, as they coften there: for lightly they might be loft, dienched, og brend, og a rat might eate them: his m= bulgence then were loft. Therefore fir haue me excuser, I know not these termes: teach me these termes by Boddes law, and truely I will learne hem.

The 9. Article is this that I should have sayde: that it 9. Article. is not in the popes power to graut to any man (doing pe=

naunce)reinillion from payne, ne from blame.

Lende Jam, but this Article fayd Just thus lendly:
But thus Jay, that lithen it is onely due to God to gene and to graunt plenary remission from paines & fro blance: wed a biasphethat what ever he be, Pope of other, that presumpenously mer. that (mas much as in him is) he makes himselfe Christ, & blasphemeth in God, as Lucifer did, when he sayd: Ascendam & ero similis altissimo . Farther I fay, if the Bope holde men of armes, in mainteining his temporalties & Lord= thip to vengehim on hem that gilten & offenden hun, and Stj. genes

Aug ad Valerin

Conf. flion.

God forgeneth Aug de confe.

7. Article.

Aunswere,
*Not for thy that is, not with flanding.

*Some thing the copy.

S.Article,

The pope pro-