

nor, sithen it is the office of a priest, by the law of Christ to preach the Gospell: he nought I did it for presumpcion, but for the charge I haue of God by priesthood (if al I be unworthy) & to y^e worship of God, & helpe of christen soules, freely without gatheriug of her goods for my preaching. If I erred in this, I will be amended. And fir touching your maundement that ye sende to me, there was let none. And fir I made neuer yet disobedience vnto you, ne to your ministers: & yef al I had, me owes more to obeyche to God then to you, in that that ye bidden contrary to Christes bidding. And fir as ye sayne, that I had no minde of my bele, it is to lightly demer: for God forbid, but yef there lye bele more then in your bidding. For God wot for bele I did it, of mine and of the people, and that was in my minde. But fir it seemes me that ye charge not by euidence of the punishing to greatly the breaking of Gods bests, as ye done of your own. And fir if it be your wil, in default that the people wanted, you to teache hem (and her curates did not) by the desire of the people that weren hungry and thirsty after gods word, ichone to beare vp others charge as gods law bids: I preached, not for disobedience to you, but fir in fulfilling of y^e obedieche that Gods law bids me do in excusing of my selfe to you of that ye blame me of, in op^e shewing to holy Church, with y^e protestation that I first made, I answered thus to the Articles that ye haue put to me.

1. Article.
Anno. 1390.

Note here how the papistes vse falsly to wrastle good mes sayings and articles

Answer.

The popes binding how far it extendeth.

Greg. lib. 4. Sent.

2. Article.

And what if he had said it?

Answer.

3. Article.

Answer.

Bread and Christes body in the sacrament.

4. article.

Answer. The wickednes of the priest impayreth no sacrament.

sen the people to liuen the woyle agaynst Gods law. Vnde Greg. Et si sacerdos in peccatis fuerit, totus populus ad peccandum conuertitur.

The 5. article is this, that our bishop puts vnto me: y^e all priestes ben of ene power in all things, not withstanding that some of this world bene of higher dignity or more passing in highnes of degree.

Certes no man would say thus as I suppose, no more did I, ne neuer heard it that I wot of: But this I say with protestation made before, that what Priest liues most holily next following the law of God, he is most louet of God, and most profitable to the Church. If men speake of worldly power and Lordships and worthips, with other vices that raignen therein, what Priest that desires and has most hercof (in what degree to he be) he is most Antichrist of all the priestes that ben in earth. Vnde Augullinus ad Valerium scribens ait. Nihil est in hac vita, & maxime hoc tempore facilius & leuius, & hominibus acceptabilius, Episcopi, presbiteri aut decani officijs: sed si profunctorie aut adulatorie, nihil apud Deum miserabilius aut tritius & damnabilius.

The sixt Article is this, that onely contrition does away sinne, if a man be duely contrite: and all outward confession by word is superfluous and not requirer of need of health.

This conclusio said I neuer that I know of. But thus I say with protestation put before, that veray contrition of hart, that is neuer without charity and grace: does away all sinnes before done of that man that is verely contrite. And all true confessio made by mouth outward to a wise priest, and a good, profiteth much to man, and it is needfull & helping that men shew their life to such, trusting full to gods mercy, and that he forgives thy sinne. Vnde Augult. de confesse. distict. 4. Nemo tollit peccata mundi nisi solus Christus qui est agnus, tollens peccata mundi.

The 7. article is this, that I should say that lower curates haue not here power of binding & assoluing, by mean of pope and bishop, but of Christ without mony. And therfore neither pope ne bishop may rauoke such maner power for time and place at her will.

Thus sayd I not, but * not for thy it seemes me thus, that no man should graunt any thing after his owne will, gholly, ne bodily. But euerich man should be wel aduise, that he graunt nothing but if it be the will of God that he so graunt it. And it is no doubt that ne God grauntes* by meane persons, as does Antichrist to torment Christes people. Vnde & Ioh. 19. ait Pilatus. Nefsis quia potestatem habeo dimittere te. Et Christus. Non haberes potestatem aduersum me yllam, nisi esset tibi datum desuper.

The 8. article that our bishop puts me to, is this: that I should say that the pope may not graunt such maner indulgence of yeares, for there shall not be so many yeeres vnto y^e day of doome, as bene contained in his bulls, or in y^e popes indulgences: wherof it folowes that indulgences bene not so much worth as they semen and bene preached.

This article I sayd not thus: but I say that the Pope may graunt indulgences writen in his letter of yeeres, all so farre forth that he may graunt him in Gods law, so farre to graunt, and farther not: yeares may he graunt no moe then God hath set. Yf indulgence ben forgiveness of sinne, I wot wel all onely God forgiveness sinne. Yf it be releasing of paines in Purgatory ordener of God, if God haue bidden him releafe so many, or ordined that he should releafe so many, he may then releafe him: if it be in his owne disposing to releafe whom him likes, & how much, then he may destroy Purgatory and let none come there and releafe his owne payne, as charity wottes. So it seemes he may be liker to be saued, if himselfe list. If any go to Purgatory, the it seemes he full sayles charitye. If Bulles bene the indulgence that men bringen from the Court, then ben they not so much worth, as they cotten there: for lightly they might be lost, drenched, or brend, or a rat might eate them: his indulgence then were lost. Therefore fir haue me excuset, I know not these termes: teach me these termes by Goddes law, and truly I will learne hem.

The 9. Article is this that I should haue sayde: that it is not in the popes power to graunt to any man (doing penance) remission from payne, ne from blame.

I wote I am, but this Article sayd I not thus leudly: But thus I say, that sithen it is onely due to God to geue and to graunt plenary remission from paines & fro blame: that what euer he be, Pope or other, that presumptuously mistakes vpoⁿ him that power that is onely due to God: in that (in as much as in him is) he makes himselfe Christ, & blasphemeth in God, as Lucifer did, when he sayd: Ascendam & ero similis altissimo. Farther I say, if the Pope holde men of armes, in mainteining his temporalities & Lordship to venge him on hem that giften & offenden him, and

5. Article.

Answer. Equalitye of priestes.

Aug ad Valeriu.

6. Article.

Answer.

Conf. sion.

God forgiveth sinne.

Aug de confesse. dist. 4.

7. Article.

Answer.

* Not for thy, that is, notwithstanding.

* Some thing here lacketh in the copy.

8. Article.

Answer.

Agaynspardon.

9. Article.

The pope produced a blasphem.