

The Pope hath no power grounded vpon scripture, to bring from pain of purgatory.

blyffe, vntill their resurrection in the day of dome. And after they desire to haue that blyffe, and abiden it, and that is pame to them. And I cannot see that y^e hope hath power to bring him from this paine. But if any man can shewe me, that he hath such a power graunted in the trooth of holy writte, I will gladly leesen it.

The viij. point speaketh of the hope and is this: Such it is onely due to God, as I haue sayd before, to geue & to graunte plener remission, from paine, and from blame: that whatsoeuer he bee hope or other that presumptuously mit-taketh vpon him the power that onely is due to God, in that, in as much as in him is, he maketh him selfe euen wth Christ, & blasphemeth God, as Lucifer did, when he sayd: Ascendam, & ero similis altissimi, That is, I will ascend, and be lyke the highest &c.

The Pope maketh him selfe euen with Christ

Declaration

For that I say, if y^e hope holde men of armes in main- taining of his temporal lordship, to benge him on them that gilden and offenden him, & geueth remission to fight and to slay them, that contrarient him, as men sayden he did by the Byshop of Norwich, not putting his sword in his sheath, as God commaunded to Peter: he is Antichrist. For he doth the contrary of the commaundement of Ihesus Christ, that had Peter forgiven to his brother. 70. sith. 7. sith. wel I finde in the Gospel, that when Christ sent his Disciples to Samarye, the Samaritanes would not receiue them. And some of them bidden Chyfft, that he should make a fire come down from heauen, to destroy the City. And he blamed them and said: Nescitis cuius spiritus estis: Filius hominis non veni animas perdere, sed saluare. That is, ye knowe not of what spirit ye are: The soune of man is not come downe to destroy, but to saue y^e lynes and soules of me, &c. If Christ then come to saue men, and not to slea them: who that doth the reuers hereof, is against Christ, and then he is Antichrist. Christ had Peter put his sword in his sheath and sayd: Omnes qui gladium acceperunt, gladio peribunt. That is: All which take the sword, shall perissh with the sword. And I cannot fynde that Peter drew out his sword after that time, but suffered as Christ sayd: Cum senueris, alius cinget te, & ducet quod tu non vis. That is, when thou shalt ware old, an other shall gird thee and lead thee whether thou wilt not. And thereto- fore sayd Peter, Christ suffered for vs, leauing vs exam- ple that we shoulde followe his steps. And Paule sayth: Not defending your selues, but geue place to anger: leaue reuenging to mee, and I shall reward them &c. And therfore it seemeth to me, that it is much against Chyffes loze, that his Vicar should bee a fighter, sithen that hee mote be a shepherde, that shoulde go before his sheepe, and let them come after him, and not with swordes to dnye them away from him. For as Christ sayth, a good shepherde shall put his lyfe for his sheepe. And yit al that Christ had two swordes when that hee was taken of the Jewes, he sayd himselfe, it was for that the Scriptures moten zit be fulfilled: Quoniam cum iniquis deputatus est, that is: he was reputed among the wicked: and not to figure two swordes, that men sayen the hope hath to concerne with the church. And when I see such doinges of the hope, & many other that accorden not with Chyffes loze, ne his lining: And when I reade diuers Scrip- tures of holye writte, I am sithen assiened whether they shouden be vnderstanded of him, or of any other. And I pray you for Gods lone tell mee the sooth. Chyfft sayth: Many shall come in my name, saying: I am Christ, and shall seduce many, &c. Christ (I wor well) is as muche to say, as he that is anointed, & two anointinges there weren in the lawe, one of Kinges, an other of Priestes. And Christ was both King and Priest, and so the hope sayth that he is. And if all that haue bene Emperours of Rome, and other heathen kinges haue bene Antichyffes, they come not in Chyffes name. But who so comureth in Chyffes name, and sayneth him Chyffes frend, and he be princely his enemy, he may lightly beguile many. S. Paul sayth: before there comureth a defecion first, and y^e soune of perdition shall be reuealed, which is y^e aduerlary, and is ty- tolled aboue al that is named God, or which is worship- ped: so y^e he shal sit in the temple of God, shewing himselfe as God. And it follooweth in the same place: And now ye knowe what holdeth till he be reuealed in his time, for he worketh already the misery of iniquite. Whiche he y^e holdeth, let him holde till he come abroad, & then that wicked one shall be reuealed, whom y^e Lord Ihesus shal slay with the spirite of his mouth, &c. And S. John sayth in the Apocalyps: I saw an other beast ascending out of the erth, and two hornes lyke to the lambe. He spake lyke y^e Dragon, & had the power of the first beast. Many such authorities astonissh me oft tides: and therfore I pray you for y^e loue of God, to tell me what they meane.

The Bishop of Norwich Hen. Spenser the popes wariour let vp of the pope to slay his enemies. page 428.

The Pope contrarie to Christ.

The pope againe prooue Antichrist.

2. Swordes neuer giuen to the pope.

Two sortes of annoyntinges in Scripture.

A defecion in Antichristes time.

¶ The sentence.

The which schedule also mentioned, with the cōtentes thereof diligently of vs perused, we considering y^e dif- ficultes which be not safely cured to getle remedie, must haue harder playsters. Considering moreover these his articles with his answers to y^e same, & to other articles also last- ly against him produced, first mature deliberatio had be- fore vpon y^e whole matter wth the foresaid masters & Doc- tors, as wel secular as regular, to a great number, obser- uing in the same al thinges to be obicured in this behalfe, haue geue sentence against y^e said w. in forme as foloweth.

The name of Christ being inuocated, we John, by the permission of God, Bishop of Hereford, sitting in tribu- nal seate, hauing God before our eyes, weying & consid- ring y^e articles by the foresaid faithfull Chyffians put by against y^e said Swinderby, preiding himselfe to be priest, with his answers vpo the same, Actis & Actis before vs in the cause of hereticall peruerstie, with mature deli- beration had before in this behalfe, with masters & Doc- tors of diuinitie, and also of other faculties, with their counsel and cōsent: Do pronounce, decree, and declare the sayd w. to haue bene and to be an hereticke, scismaticke, and a false informer of the people, & such as is to be anoi- ded of faithfull Chyffians. Wherefore we admonish, vnder y^e paine of the law, all & singular Chyffians, of what sex, state, condition, or preeminence soener: y^e neither they, nor any of the wth our dioces, or any other, do beleue, re- ceauie, defend, or fauor y^e said w. til he shal deserue fully to be reconciled to the bosome againe of holy Church.

Mention was made of this schedule before in the first dayes Acte. pag. 471.

The sentence giuen agaynst hym.

¶ The appeale of W. Swinderby from this sen- tence of the Bishop prefixed, vnto the king and his counsaile.

IN nomine patris, et filij, et spiritus sancti, Amen. I. W. Swinderby priest, knowlege openly to al men, that I was before the Bishop of Hereford, the thirde day of Oc- tober, and before many other good clerkes, to answer to certaine conclusions of y^e faith that I was attacked of. And mine answer was this, that if the Bishop or any man routhe shewe me by Gods law, y^e my conclusions or mine answers were error or heretic, I would be amended, and openly reuoke them before al y^e people. * Knowes in any of my conclusions, but sayden iugly with word, that there was errors in them, and bidden me subiect me to y^e Bishop, & put me into his grace & reuoke mine error, and shewed me nought by Gods law ne read, ne proued which they weren. And for I would not knowlege mee guiltie, so as I knew no error in the, of which I shoulde be guilty, therfore y^e Byshop late in dome in mine absente, and decened me an hereticke, a schismaticke, and a teacher of errors, and denounced me accursed, that I come not to correction of y^e Church. And therfore for this vncright- full iugement, I appeale to the kinges Iustices for many other causes.

The appeale of W. Swinderby from the B. to the king and his counsaile.

* Some thyng there lacketh in the copie.

One cause is, for the kynges Court, in such matter is aboute the Byshops court: for after that the Byshop has accursed, he may no feare by his law, but the mote he sech succour of the kinges law, and by a writ of Significavit, put a man in prison.

The kyngs court aboute the By- shops court.

The second cause is, for in cause of heretic there liggerth iudgement of death, & that dome may not be geuen with- out the kinges Iustices. For the Byshop will say: Nobis non licet interficere quenquam, That is: It is not lawfull for vs to kill anye man: as they sayden to Pilate, when Christ should be decened. And so I thinke that no Justice wil geue sodenly & vntreue dome as the Byshop did, and therfore openly I appeale to hem and send my conclusions to the Iknights of the Parliament, to be shewes to the Lordes, and to be taken to the Iustices, to be wel auised of that they geuen dome.

The thirde cause is, for it was a false dome: for no man is an hereticke, but he, that masterfully defends his error or heretic and stryly maintaynes it. And mine answer has ben alway cōditional, as y^e people openly knows, for cuer I say, & yet say & alway will: that if they carnen shewe me by Gods law that I haue erret, I wil gladly ben amēdet, and reuoke mine errors and so I am no hereticke, ne ne- uer more in Gods grace will ben en no wile.

What is an hea- reticke.

The fourth cause is, for the Byshops lawe, that they deme men by, is full of errors and heretics, contrary to y^e truth of Chyffes law of the Gospell.

The Byshops law of condem- nation full of heresies and er- rours.

For there as Chyffes law biddes vs lotte our enemies, the hopes law geues vs leaue to hate them & to sleie them, and crantes men pardon to wretten againe heathe men, and sleie hem. And there as Chyffes lawe teache vs to be mercifull,