

Moreover, the Parish Priests or Vicars temporall, not having perpetuities, nor being iherit in forme aforesayd shall simply preach in y<sup>e</sup> Churches where they haue charge onely thoe thynges whiche are exp<sup>re</sup>ssely contayned in the prouinciall constitution set forth by John our predecessor of good memory, to helpe y<sup>e</sup> ignorance of the p<sup>re</sup>dicts, which beginneth, Ignorantia Sacerdotum. Whiche booke of constitutions, we would shoulde be had in euery parish Church in our prouince of Cantuerbury, within thre monethes next after the publication of thoe presents, and (as therein is required) that it be effectually declared by y<sup>e</sup> priests themselves yearly, and at the tuncs appoynted. And least thys wholesome statute might be thought burdfull of some, by reason of payment of money, or some other difficultie: we therfore will & ordayne, that y<sup>e</sup> examinations of the persons aforesayd, and the making of theyr letters by the Ordinary be done gratis and freely without any exaction of money at all, by thoe to whome it shall appertayne. And if any man shall willingly presume to violate this our statute grounded vpon the old lawe, after the publication of the same: he shall incurre the sentence of greater excommunication ipso facto: whose absolution we specially reserve by tenoure of thoe presents, to vs and our successours. But if anye such preacher despying this wholesome Statute, and not weighing the sentence of greater excommunication doe the second tyme take vpon hym to preach: saying and alledging, and stoutly affirming that the sentence of greater excommunication aforesaid, cannot be appoynted by the Church in the persons of the Vicars of the same: What then, the Superiours of the place, doe worthily rebuke hym, and forbid hym from the Communion of all saythfull Christians.

And that the sayde person hereupon lawfully conuicted (except he recant and abiure after the maner of y<sup>e</sup> Church) be pronounced an hereticke by the Ordinary of the place. And that from thenceforth he be reputed and taken for an hereticke and schismaticke, and that he incurre (ipso facto) the penalties of heresie and schismacie, expressed in the law: And chiefly that his goodes be aduoyded confiscate by the law, and apprehended and kept by them, to whome it shall appertayne. And that hys fauourers, receiuers, & defenders being conuicted, in all cases be likewise punished, if they cease not of withyn one month, being lawfully warned thereof by theyr superiours.

Furthermore, no clergy man, or parochians of any parish or place within our prouince of Cant. shall admit any man to preach in their Churches, churchyardes or other places whatsoever, except first there be manifest knowledge had of his authoritie, p<sup>re</sup>uilege, or sending thither, according to the order aforesayd: Otherwise the Church, churchyarde, or whar place whatsoever, in whiche it was so preached, shall ipso facto, receiue y<sup>e</sup> Ecclesiasticall interdicit & so shall remayne interdicted, vntill they that so admitted and suffered hym to preach, haue reformed themselves, and obtained y<sup>e</sup> place so interdicted, to be released in due forme of law, either fro the Ordinary of y<sup>e</sup> place, or his superiour.

Moreover, like as a good houlholder casteth wheate into the ground (well ordered for that purpose) the by to get the more increase: euen so we wil and commaund, that the preacher of Gods word, comming in form aforesayd, preaching cyther vnto the Clergy or Laity, according to hys matter proponed: haibe of good behauiour, sowing such seed as shall be comenit for his auditory. And chiefly preaching to the Clergie, he shall touche the vices commonly vsed amongst them, and to the Laitie he shall declare the vices commonly vsed among them, and not otherwise: But if he preach contrary to this order, then shall he be sharply punished by the ordinary of that place, according to the qualitie of that offence.

Item, inasmuch as the part is vile, that agreeth not with the whole: we do decree and ordayne, y<sup>e</sup> no preacher aforesayd, or any other person whatsoever, shall otherwise teach or preach concerning the sacrament of the aulter, matrimony, confession of sinnes, or any other sacrament of the Church, or article of the sayth, then that already is discussed by the holy mother Church, nor shall bring any thing in doubt y<sup>e</sup> is determined by the church: nor shall to his knowledge p<sup>re</sup>uently or apertly pronounce blasphemous wordes concerning the same, nor shall teach, preach, or obferue any sect, or kinde of heresie whatsoever, contrary to the wholesome doctrine of the Church. What shall wrongfully & obstinately attempt the contrary, after the publication of these presents, shall incurre the sentence of excommunication ipso facto: from the which (except in poynt of death) he shall not be absolved, vntill he hath reformed himselfe by abjuration of his heresie, at the discretion of the Ordinary, in whose territory he so offended, and hath receiued wholesome penitence for his offences. But if the second tyme he shall

so offend, being lawfully conuicted, he shall be pronounced an hereticke, & his goodes confiscate and apperheide, and kept by them to whome it shall appertayne. The penance before mentioned, shall be after this maner: If anye man contrary to the determination of the Church, that is, in y<sup>e</sup> decrees, decretals, or our constitutions prouinciall, do openly or priuily teach or preach any kinde of heresie or secte he shall in the parish Church of the same place, where he so preached, vpon one Sunday, or other solempne day, or more, at the discretion of the ordinary, and as his offence is more or lesse, exp<sup>re</sup>ssely renouke that he so preached, taught or affirmed, euen at the tunc of the solempnitie of the masse, where the people are most assembled, and there shall effectually and without stand preach, and teach the very truth determined by the church: and further shall be punished after the qualitie of hys offence, as shall be thought expedient to the discretion of the Ordinary.

Item, inasmuch as a new vessell being long vied, sauzerth after the head, we decree and ordayne, that no school-masters and teachers what soeuer, that instruct childen in grammer, or others who so euer, in p<sup>re</sup>mitiue sciences, shall in teaching them, intermingle any thing concerning y<sup>e</sup> catholicke sayth, the sacrament of the aulter, or other Sacramentes of the Church, contrary to the determinations of the Church. Nor shall suffer theyr schoolers to expound the holy Scriptures, (except the text as hath bene vied of ancient tyme,) nor shall permit them to dispute openly or priuily concerning the catholicke sayth, or Sacramentes of the Church. Contrariwise, the offender herein shall be grievously punished by the Ordinary of the place, as a fauourer of erroneous and schismes.

Item, for that a new way doth more frequently leade a stray, then an old way: we wil and commaunde that no booke or treatise made by John Wickliffe, or other whom soeuer, about that tunc of tithence, or hereafter to be made: be from henceforth read in schooles, halles, hospitales, or other places whatsoever, within our prouince of Cantuerbury aforesayd, except the same be first examined by the vniuersitie of Oxford or Cambridge, or at the last by twelue persons, whom the sayd vniuersities or one of the sayd appoynt to be chosen at our direction, or the laudable discretion of our predecessours: and the same being examined as aforesayd, to be exp<sup>re</sup>ssly approued and allowed by vs or our successours, and in the name and authoritie of the vniuersitie, to be deliuered vnto the Stationers to be copied out, and the same to be sold at a reasonable price, the original therof alwayes after, to remayn in some chest of y<sup>e</sup> vniuersitie. But if any man shall read any such kynd of booke in schooles or otherwise, as aforesayd: he shall be punished as a fouler of schisme, and a fauourer of heresie, as the qualitie of the fault shall require.

Item, it is a dangerous thyng (as witnesseth blessed S. Hierome) to translate the text of the holy scripture out of one tongue into another: for in the translation the same sense is not alwayes easily kept, as the same S. Hierome confesseth, that although he were inspired, yet oftentimes in this he erred. We therefore decree and ordayne, that no man hereafter by his owne authoritie, translate any text of the Scripture into English, or any other tongue, by way of a booke, libell, or treatise, and if no man read anye such booke libell or treatise, nowe lately set forth in the tyme of John Wickliffe, or tithence, or hereafter to be set forth, in part or in whole, priuily or apertly: vpon paine of greater excommunication, vntill the said translation be allowed by the Ordinary of the place, or (if the case so require) by the Councell prouinciall: He that shall do contrary to this shall likewise be punished as a fauourer of error & heresie.

Item, for that almighty God cannot be exp<sup>re</sup>ssed with any Philosophicall termes, or otherwise inuented of man: And S. Augustine saith, That he hath oftentimes renouked such conclusions as hath bene most true, because they haue bene offensive to the cares of the religious: we doe ordaine and specially forbid, that no man or person, of what state degree, or condition, so euer he be, doe allege or propone any conclusions or propositions in y<sup>e</sup> catholicke sayth, or repugnant to good manners, (except necessary doctrine pertaining to theyr facultie of teaching or disputing in theyr schooles or otherwise) although they defend the same with neuer so curious termes and wordes. For as sayth blessed S. Hugh of the Sacramentes, that whiche oftentimes is well spoken, is not well understood. If any man therefore after the publication of these presents, shall be conuict writingly to haue proponed such conclusions or propositions, except (being mouished) he reforme himselfe in euery menthy by vertue of this present constitution: he shall incurre the sentence of greater excommunication ipso facto, and shall be openly pronounced an excommunicate, vntill he hath confessed

A ioly mene to bring the world into such darknes.

Confit. 1.

A caueat for schoolmasters.

Confit. 2.

Books of John Wickliffe forbidden.

Confit. 2.

Confit. 3.

what tyrany is this to bynde the preachers mouth what to lay.

Confit. 4.

A barre for the preachers.

Confit. 7.

He confesseth that S. Ierome erred in his translation. And yet the said Archb. comended Queene Anne, for hauing the scripture in English.

Confit. 8.

Termes and propositions in disputing to be obserued.