



MEDIEVAL CHURCH HISTORY

FROM NUMIDIA TO BYZANTIUM

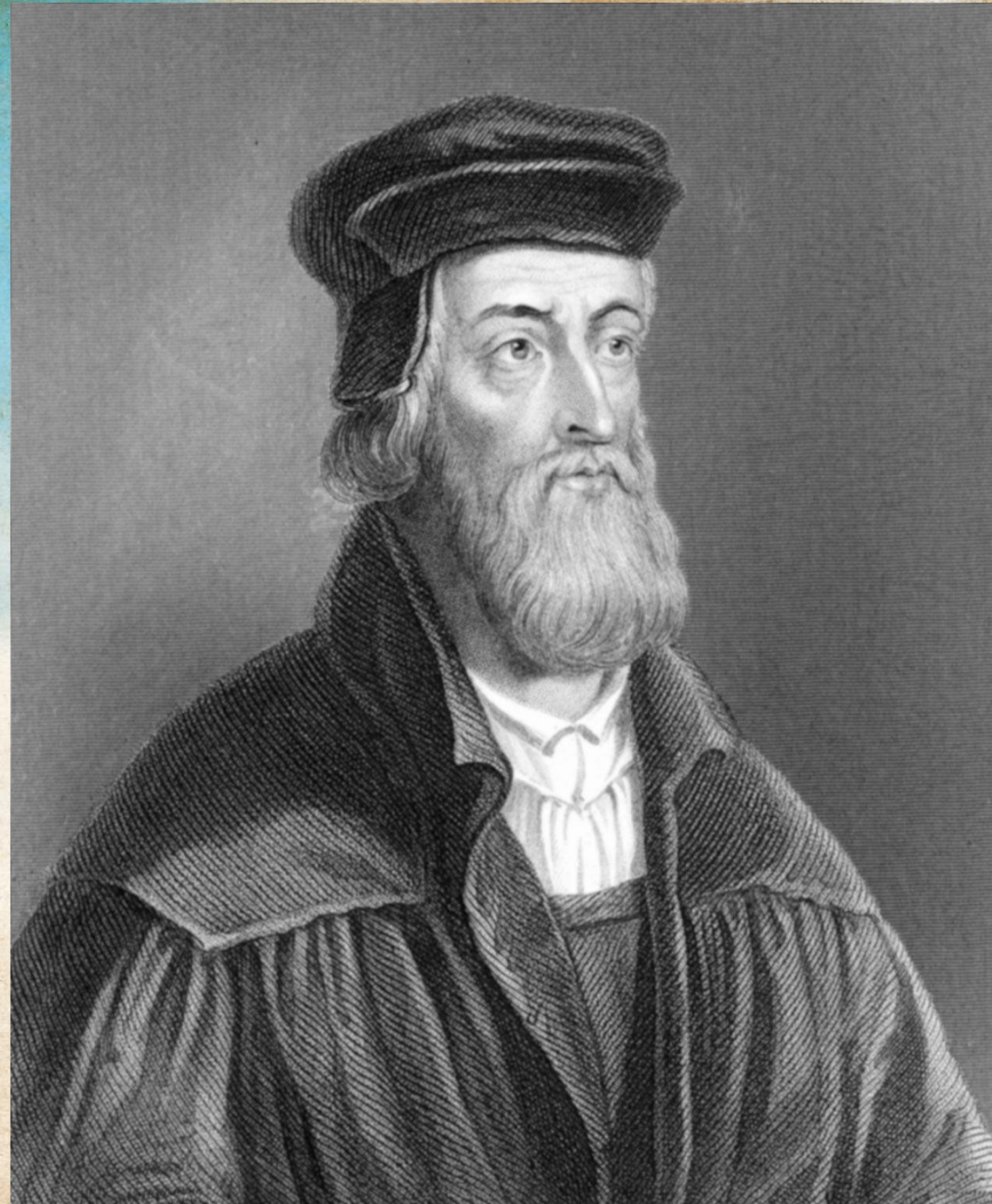
Medieval Church History

1. The Gospel in North Africa: Augustine
2. The Doctrine of Christ and the Council of Chalcedon
3. Bishops, Emperors, and the Latin Vulgate
4. The Gospel in the British Isles: Patrick, Columba, and Aidan
5. Roman Catholic Development and the Emergence of Islam
6. The Great Schism between Rome and Constantinople
7. The Gospel in the Alps: Peter Waldo, the Waldensians, and the French Bible
8. The Crusades
9. Roman Catholic Development
10. The Gospel in English: John Wycliffe and the English Bible
11. The Gospel in Bohemia: Jan Hus



John Wyclife (c.1327-1384)

- Premier theologian of Oxford University
- Theology of civil dominion
- Rejected priestly celibacy, Transubstantiation, and sacrament of confession, condemned papacy as antichrist
- First full translation of the Bible into English
- Trained preachers to teach the people of England in English
- *Twelve Conclusions* of the Lollards
- Influenced Jan Hus and the Bohemian Reformation
- Influenced Martin Luther



Wycliffe's Context (c.1327-1384)

- Tithes paid by England as a vassal state to the Pope since King John
- Hundred Years' War between England and France (1337-1453)
- Avignon Papacy (1309-1377)
- Roman Catholic Church owned 1/3 of English land
- Black Death (1348-50)



Academic Career (1345-1372)

- Began studies at Oxford (1345)
- Studied at Merton College
- Disrupted by plague (1348-49)
- Receives Master of Arts (1361)
- Appointed Master of Balliol College (1360)
- Resigned from Balliol (1361)
- Bachelor of Divinity (1369)
- Doctor of Divinity (1372)



Wycliffe on the Morning

First, when you are fully awake, think upon the goodness of your God ...

Second, think on the great sufferings and willing death that Christ suffered for mankind ...

Third, think how God has saved you from death and other mischief... And for this goodness and mercy, thank God with all your heart.

Pray him to give you grace to spend in that day, and evermore, all the powers of your soul (as mind, understanding, reason, and will) and all the powers of your body (as strength, beauty, and your five senses), in his service and worship, and in nothing against his commandments, but in ready performance of his works of mercy, and to give good example of holy life, both in word and deed, to all men about you.

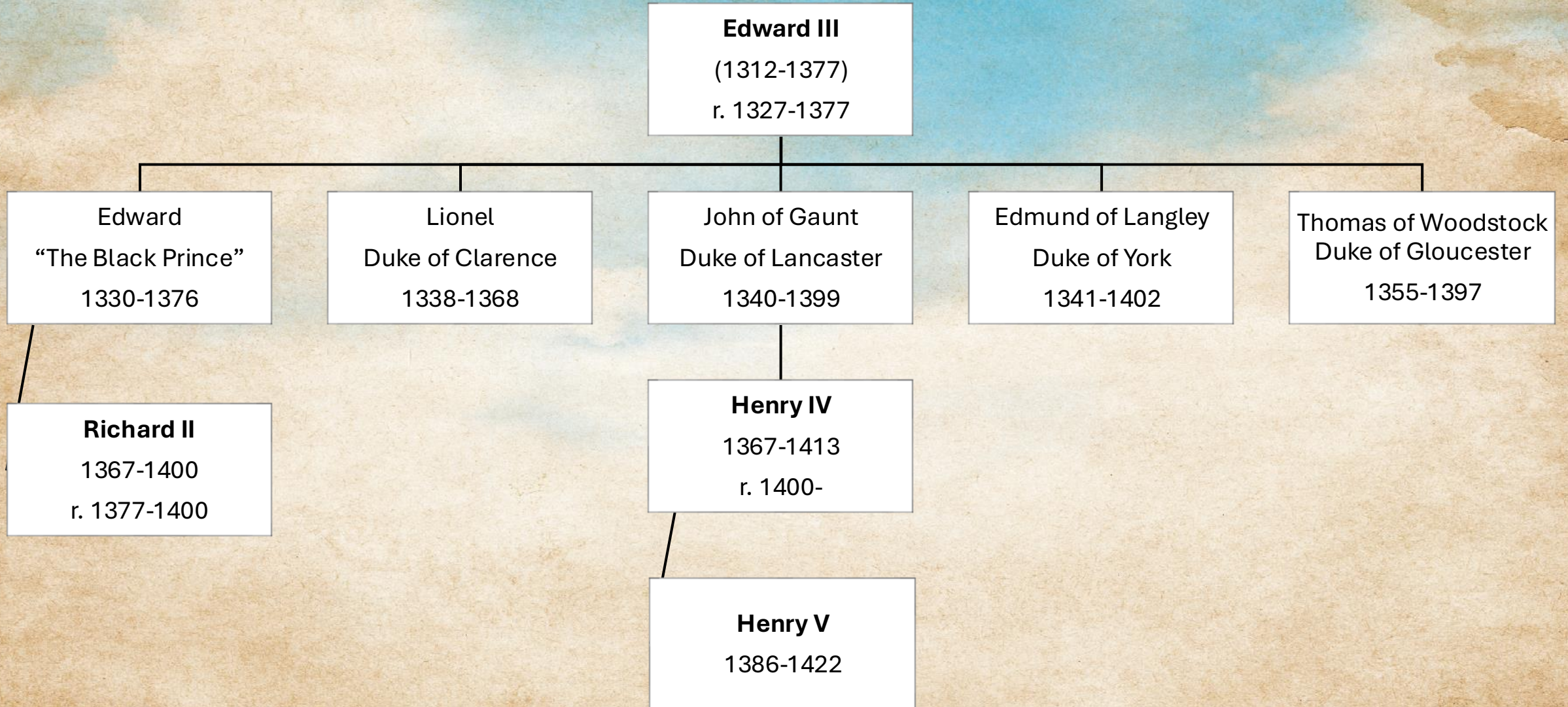
Wycliffe on the Evening

At the end of the day, think about how you have offended God... and amend it while you may.

And think... how graciously God has saved you;
not because you deserved it, but for his own mercy and goodness ...

And pray for grace that you may dwell and end in his true and holy service, and real love, and according to your skill, to teach others to do the same.

The House of Lancaster



On Divine Dominion (1373-1374)

- No biblical warrant for the papacy, Christ is head of the church
 - Opposed clergy holding any civil power; king is above pope in temporal affairs
 - Spiritual and temporal authority is granted by grace
 - Dominion is a conditional gift from God, and forfeited by faithlessness.
- “Man held whatever they had received from God as stewards, and if found faithless could justly be deprived of it.”

On Civil Dominion (1375-1376)

“Already a third and more of England is in the hands of the Pope. There cannot be two temporal sovereigns in one country; either Edward is king or Urban is king. We make our choice. We accept Edward of England, and refute Urban of Rome.”

- England has the right to seize church property

“England belongs to no pope. The pope is but a man, subject to sin; but Christ is the Lord of lords, and this kingdom is held directly and solely of Christ alone.”

King Edward III

- development of theology of dominion
- theological advisor to Edward III and Parliament
- appointed by Edward III to serve as Rector of Lutterworth (April 7, 1374)
- appointed to serve on an English delegation to Belgium to negotiate with a papal delegation



Pope Urban V to Edward III

“Dearest son, you have not paid since 1333.”

- Edward III presented the papal demand to Parliament
- First reply of a baron:

“Let the Pope then gird on his sword, and come and try to exact this tribute by force, and I for one am ready to resist him.”
- Wycliffe provided theological justification for withholding taxes from the papacy
- Wycliffe's condemned by writings of an anonymous monk

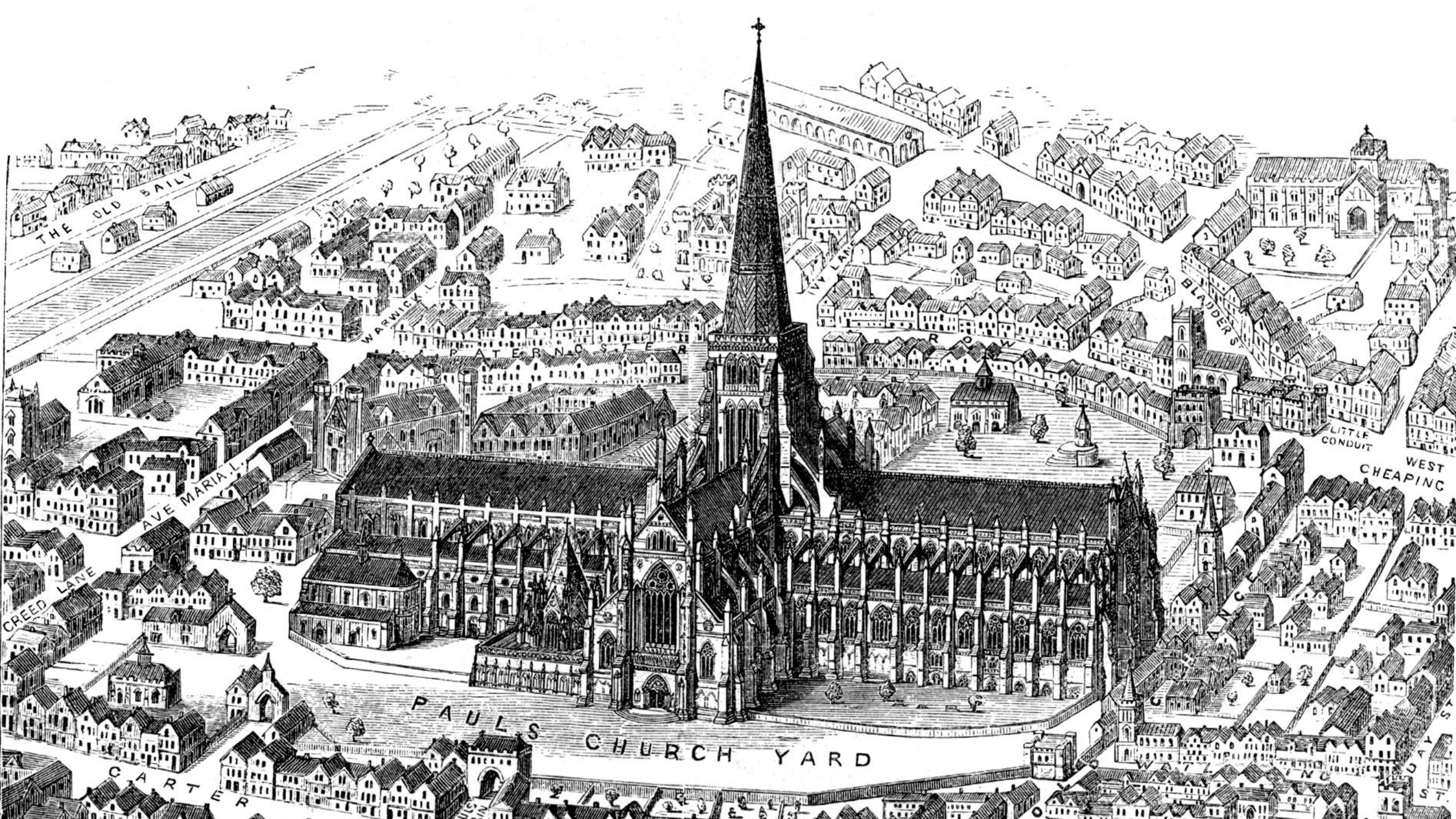


Wycliffe's Writings and First Trial (1370-1377)

- On Universals (c.1370-1374)
- On Divine Dominion
- On Civil Dominion (1376)

TRIAL AT ST. PAUL'S CATHEDRAL (1377)





Trial 1: Saint Paul's Cathedral

- Bishop of London William Courtney summoned Wycliffe to Saint Paul's Cathedral on February 19, 1377.
- Wycliffe is accompanied by John of Gaunt, King Edward III's son
- Supporters of Wycliffe surrounded the outside of the cathedral



THE TRIAL OF WYCLIF



Gregory XI's Five Papal Bulls (May 22, 1377)

- Five condemnations of John Wycliffe's work
- Three sent to the Archbishop of Canterbury (Simon Sudbery) and the Bishop of London (William Courtenay), one to King Edward III, and another to Oxford University's chancellor.
- Called for the arrest, trial, and suppression of Wycliffe and his followers



Gregory XI to Oxford University

It hath, in truth, been intimated to us by many trustworthy persons (who are much grieved on the subject), that one John Wickcliff, . . . professor of divinity (would that he were not rather a master of errors), hath gone to such a pitch of detestable folly, that he feareth not to teach, and publicly preach, or rather to vomit out of the filthy dungeon of his breast, certain erroneous and false propositions and conclusions, savoring even of heretical pravity, tending to weaken and overthrow the status of the whole church, and even the secular government. . . . These opinions, I say, he is circulating in the realm of England, so glorious for power and abundance of wealth, but still more so for the shining purity of its faith, and wont to produce men illustrious for their clear and sound knowledge of the Scriptures, ripe in gravity of manners, conspicuous for devotion, and bold defenders of the Catholic faith; and some of Christ's flock he hath been defiling therewith, and misleading from the straight path of the sincere faith into the pit of perdition.

We strictly charge and command your university by our apostolic letters ... on the pain of forfeiting all the graces, indulgences, and privileges, ever grant to you and your society by the said see, that you never again permit conclusions and propositions to be asserted or propounded which bear unfavorably on good works and faith, yea, though the proposers of them may strive to defend them under some curious disguise of words or terms; and that by our authority you seize or cause to be seized the said John, and send him under trusty keeping to our venerable brethren the Archbishop of Canterbury and the Bishop of London, or either of them:

and moreover that any recusants in the said university ... (if such there be, which God forbid!) who may be infected with these errors, if they obstinately persist in them, that you ... proceed to a like or other seizure and transmission of them, so that you may . . . obtain beside the reward of the divine recompense, the favour and goodwill also of us and the see aforesaid.”

Wycliffe's Writings and Second Trial

- On the Pastoral Office (1377)
- On the Church (1378)
- On the Truth of Holy Scripture (1377-78)

TRIAL AT LAMBETH PALACE (April 1378)



On the Truth of Holy Scripture

- Wycliffe quotes Jerome:

“The destructive heretics do not possess the gospel of God because they do not possess the Holy Spirit, apart from which the gospel is a mere human construct. For we do not reckon that the gospel abides in the words of the Scriptures, but in the sense; not in the outward appearance, but the innermost part.”

- The Bible is accessible and can be understood by those who have Christ in them.
- The church is guilty of “forsaking the sense of Scripture which is keeping with the form Christ instituted.”



Assertions

- The authority of the Bible is absolute over all of the church
- The Bible is necessary for all Christians for their salvation and to live obediently
- The people should have the Bible in their own language
- The church must be held accountable to the Word of God
- The state can punish corrupt church leadership (confiscation of lands)



Trial 2: Lambeth Palace, April 1378



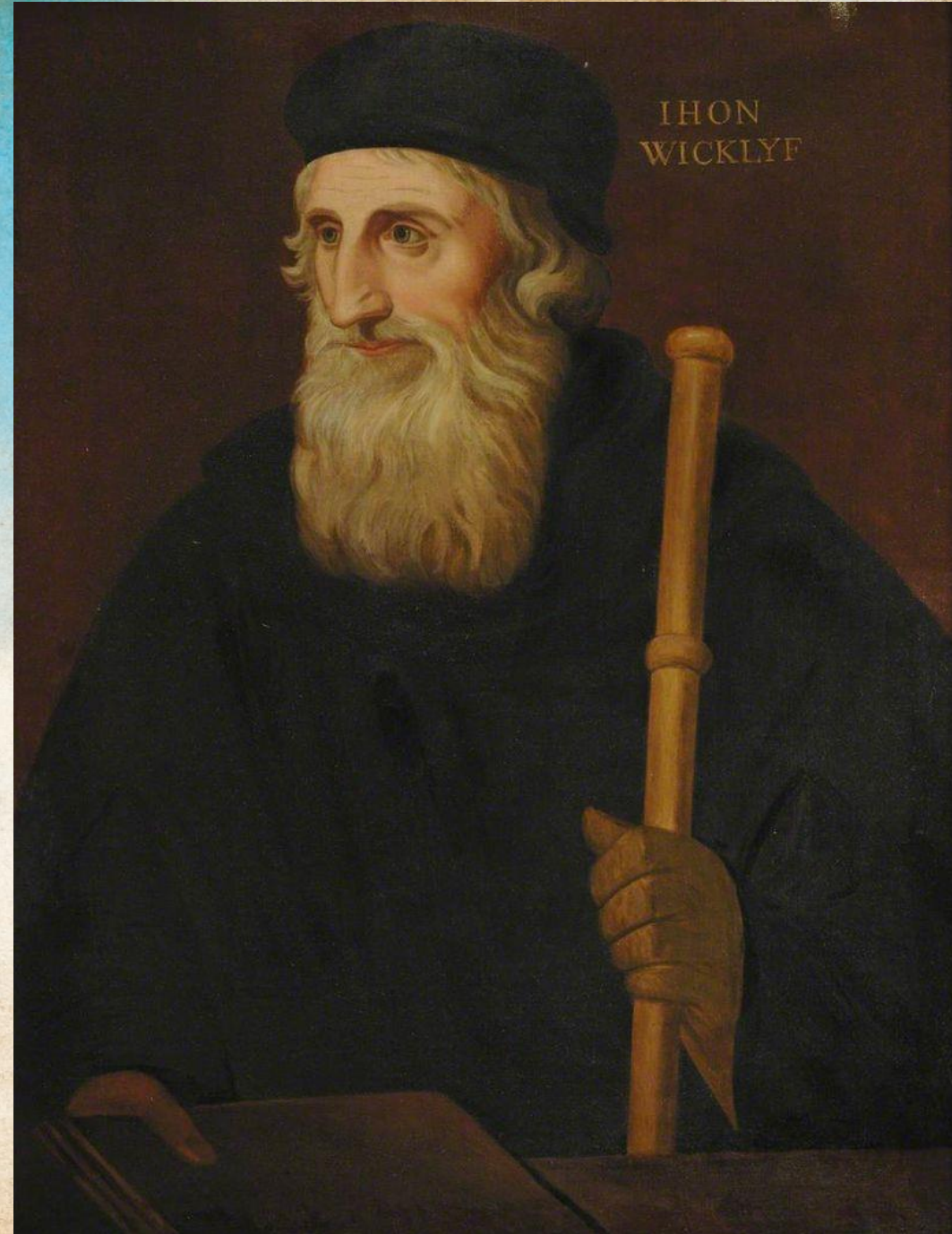
Wycliffe's Defense

“I profess and claim to be by the grace of God a sound (that is, a true and orthodox) Christian and while there is breath in my body I will speak forth and defend the law of it.

I am ready to defend my convictions even unto death.

In these my conclusions I have followed the Sacred Scriptures and the holy doctors, and if my conclusions can be proved to be opposed to the faith, willingly will I retract them.

I deny that the Pope has any right to political dominion: that he has any perpetual civil dominion: that he can qualify or disqualify simply by his bulls.”



Joan of Kent



“Master Wycliffe is not the detestable heretic which the pope represents him to be, and if I can prevent it, he shall not be arrested and imprisoned.”



The Peasant's Revolt (1381)

- Archbishop of Canterbury, Simon of Sudberry beheaded
- Leaders executed
- Majority pardoned by Richard II under Anne of Bohemia's influence

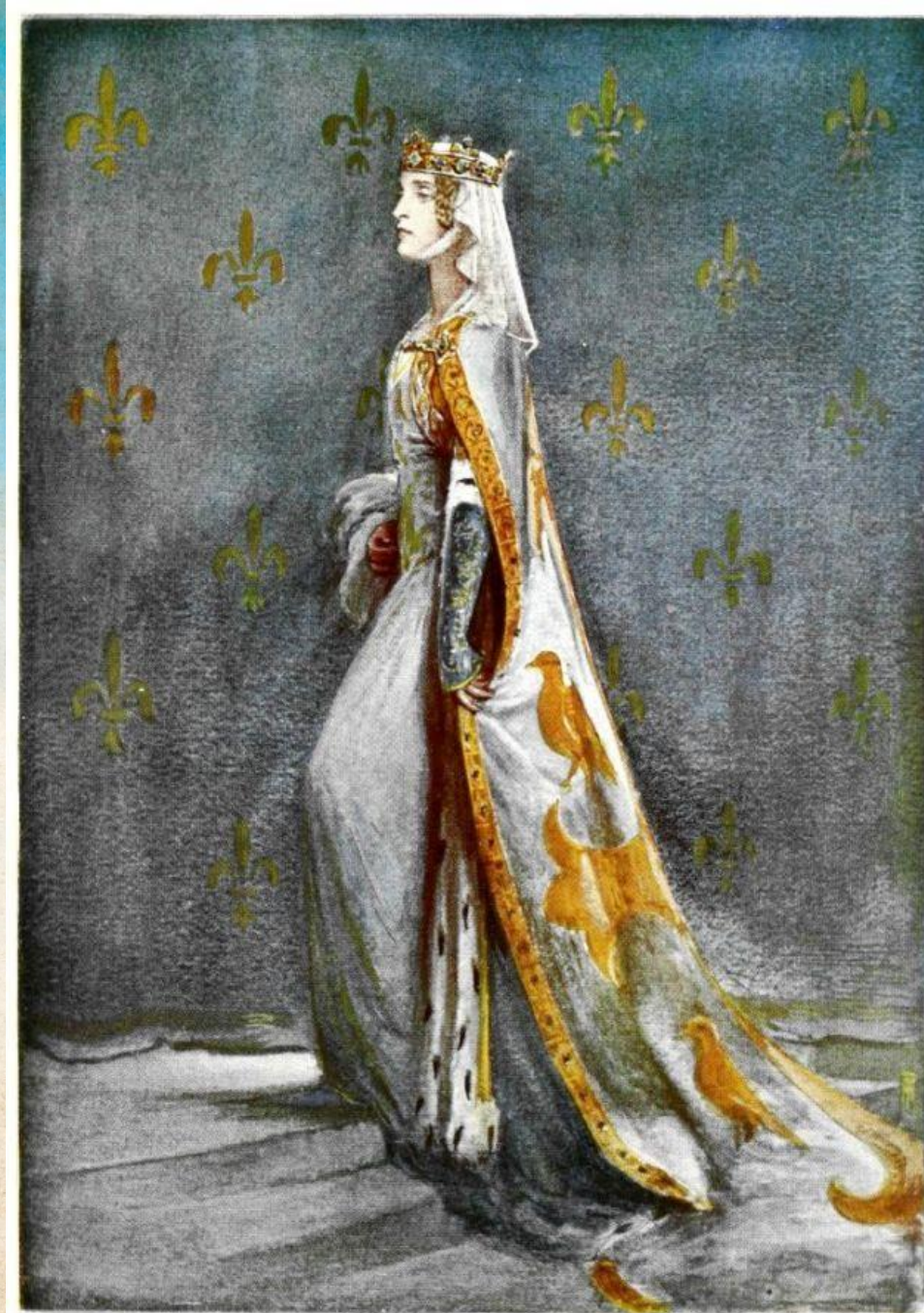
“We grant this pardon from the fear of God and the special request of the most serene lady, the Lady Anne.”



Anne of Bohemia

- Anne married Richard II in 1382 when they were both 15 years old.
- Known for her devotion to personal reading of the Scriptures.
- Favorable of Wycliffe and his teachings.
- Died of plague in 1394.
- Anne's entourage brought Wycliffe's writings with them when they returned to Bohemia.

“To Anne of Bohemia is attributed of being the first of that illustrious band of princesses who were the nursing-mothers of the Reformation.”



Wycliffe's Writings

- On Apostasy (c. 1379)
- On the Eucharist (c. 1379-1380)
- On the Power of the Pope (1380)
- On Blasphemy (1380-1381)

BLACKFRIARS SYNOD (1382)





THE TRIAL OF JOHN WYCLIFFE IN THE MONASTERY OF BLACKFRIARS, LONDON, 1382.

Trial 3: Blackfriars Synod (May 21, 1382)

- Synod at Blackfriars called by Archbishop William Courtenay
 - “Earthquake Synod” – Dover Straits Earthquake of 1382

Archbishop Courtenay on the earthquake:

“This earthquake portends the purging of the kingdom from heresies. For as there are shut up in the bowels of the earth many noxious spirits, which are expelled in an earthquake, and so the earth is cleansed, but not without great violence: so there are many heresies shut up in the hearts of reprobate men, but by the condemnation of them the kingdom is to be cleansed, but not without irksomeness and great commotion.”

Excerpts from Judgment at Blackfriars

Archbishop Courney of Canterbury to the Bishop of London, against John Wycliffe and his followers:

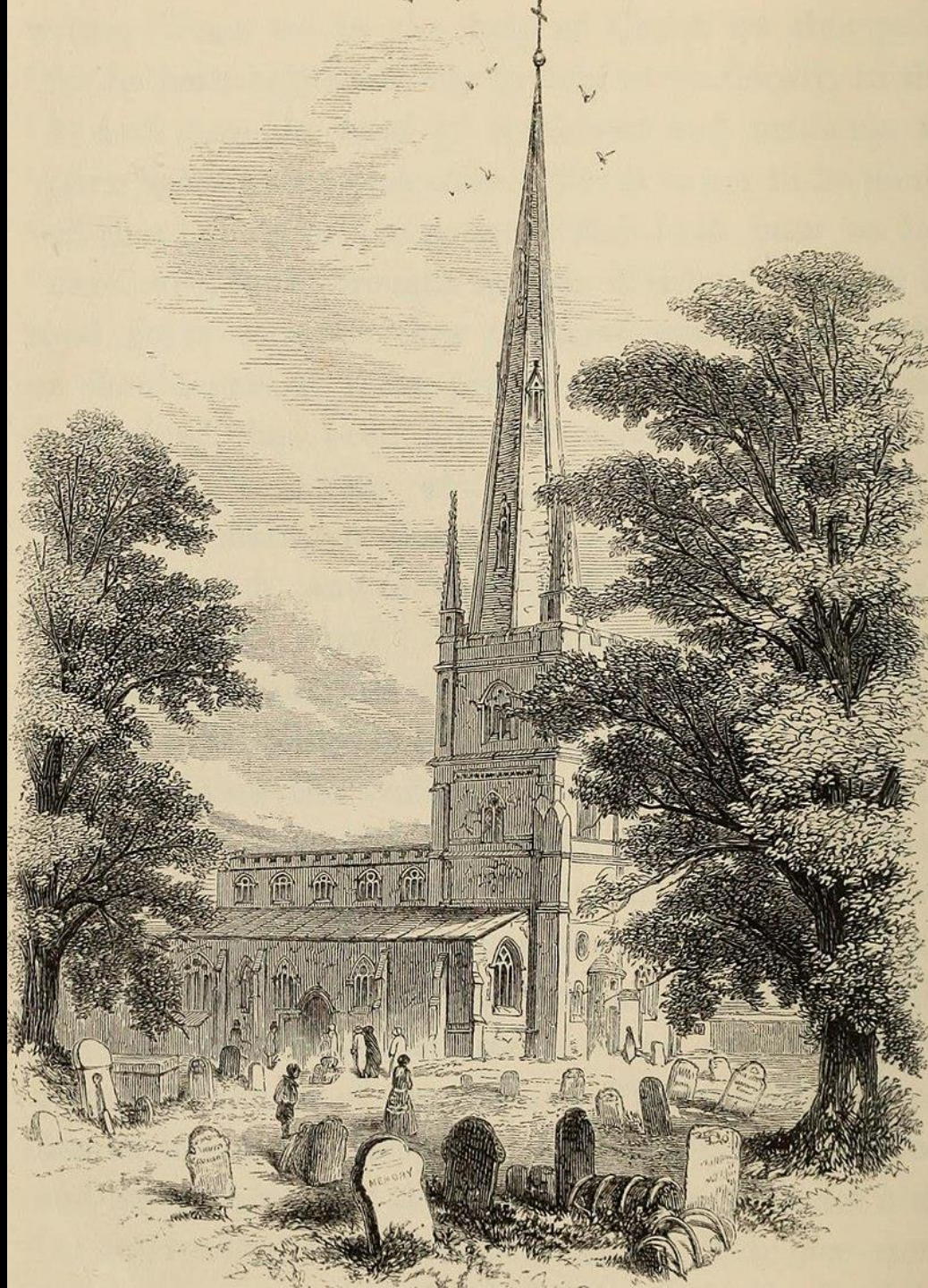
“... certain, being sons of perdition under the veil of great sanctity, are brought into such a doating mind, that they take upon them authority to preach ... certain propositions and conclusions, heretical, erroneous, and false, condemned by the Church of God, and repugnant to the determinations of holy church; who also infect therewith very many good Christians, causing them lamentably to err from the catholic faith, without which there is no salvation.

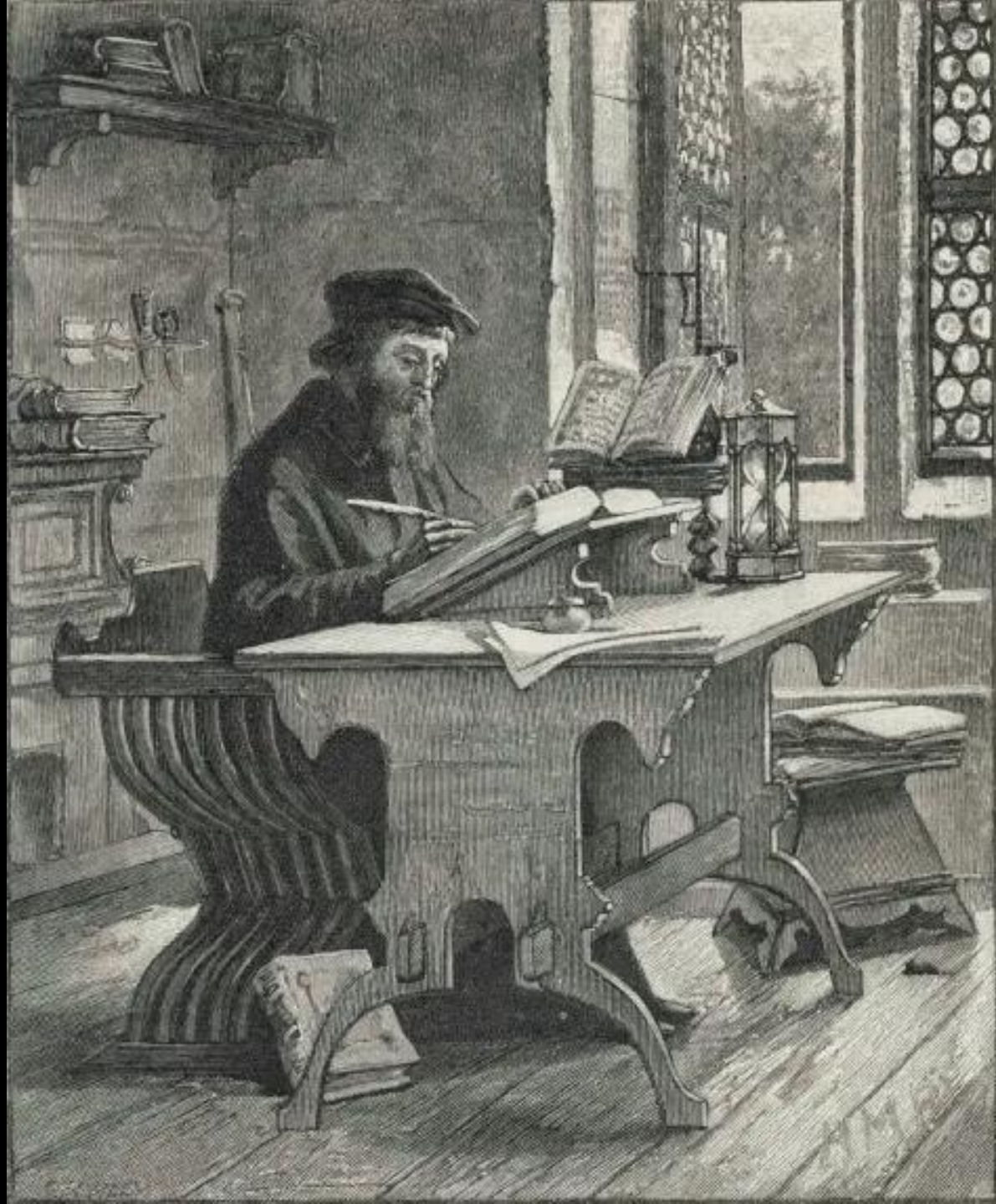
We therefore admonish and warn that no man henceforth ... do hold, teach, preach, or defend the aforesaid heresies and errors ... or hearken to anyone preaching the said heresies ... nor that he favour or adhere to him, either publicly or privily; but that immediately he shun and avoid him, as he would avoid a serpent putting forth pestiferous poison; under pain of the greater curse.”

Wycliffe's Final Writings

- Trialogus (1382)
- Opus Evangelicum (1382-1384)
- On Simony (1384)
- A Short Rule of Life (c. 1384)







Mathew yat was
of iudee. as he is
sette first in orde
of ye gofpellers. so he writ
first ye gofpel in iudee. a flo
ye office of a tolgadame. he was
dled to god. wlam pis ma
then hadde preached first ye gol
pel in iudee. & wolde go to heye
men. he writ first ye gofpel
in ebrew. & sette it to mynde
to cristen men of ye iwees. for
wiche he departed bodily. for
as it was needful. yat ye gol
pel were preached to ye conuer
myunge of say. so it was need
ful yat it were written also
in englis. for ye maner
man hau write ye gofpel. for
ye only yat is. mathew. mar
ke. luke. & iohn. han ye wit
nessunge of auctorite. for ya
tellen ye say of ye trowthe.
by foure parties of ye world
& ya ven as foure wheles
in ye foure hornes of
ye lord. yat berey hom abou
te by preaching of ye gofpel.
& manlynde yat was slayn
in foure dayes. schuld be quy
lled by ye preaching of hem.
& for ye gofpelles of oþer iwe
is seldom don. & be not ne

sewed. for ye lord nolde. yat
ye forleid noumbe were distric.
for ye vertu of sacrament. also
ye foure gofpellers ven vndur
stondū vi. m. figures of goath
pynpte. mathew is vndersto
dū by man. for he drvelley pua
pali aboute ye manhed of crist.
mark is vnderstondū by lion.
for he tetry of cristis rylunge
aieu. luke is vnderstondū by
aule. & tetry of prethod. iohn
is vnderstondū by an egle. &
writy luhare ye sacramentes
euer holy pnytes of ye godhed.
forsoye crist whom ye gofpelle
res discouen. was a man born
of ye virgin. he was aule. in
offrynge euer diuynge on ye
nois he was alion. in rylunge
aieu. he was an egle in allen
aieu. apur ye manhed of crist is
signified in man. prethod is
signified in ye aule. wryme is sig
nified in ye lion. & ye sacrament
of godhed is signified in ye egle.
yat is. by þes foure beates it is
declared. yat crist is god &
man. hyunge & prest. iohn in
hise myge. ploges on mathew.
say pleynly þis. **mathew. 1.**

He took of ye gener
cion of this aule. & re
forned of admyte. & sone
of abraham. abraha



[illegible]

Districts affected by Lollardy
before death of Richard II. Blue
Districts to which Lollardy
spread in 16th century. Red

Longwood, From 20 London, For 20, Sunday 2 October

God's Providence

- John of Gaunt's intervention for Wycliffe at St. Paul's Cathedral (1377)
- Pope Gregory XI dies and is replaced by two popes (1378)
- Joan of Kent's intervention at Lambeth Palace (1378)
- Archbishop Sudbery beheaded during the Peasant's Revolt (1381)
- Earthquake at Blackfriars Synod (1382)
- The first translation of the English Bible is finished (1384)



Wycliffe on the Pope

The pope has no more power to judge than any other minister. His words should be followed only so far as he follows the words of Christ. I am under obligation to obey the law of Christ . . .

Christ was most meek and lowly, girding himself with a towel and washing his disciples' feet, as the gospel of John tells (John 13); the pope sits on his throne and requires lords to kiss his feet.

Christ went meekly from place to place and preached the gospel and taught poverty; the pope dwells in Avignon and does the opposite.

And so, since antichrist is he who is against Christ, it seems by his deceiving life that he is an open antichrist.

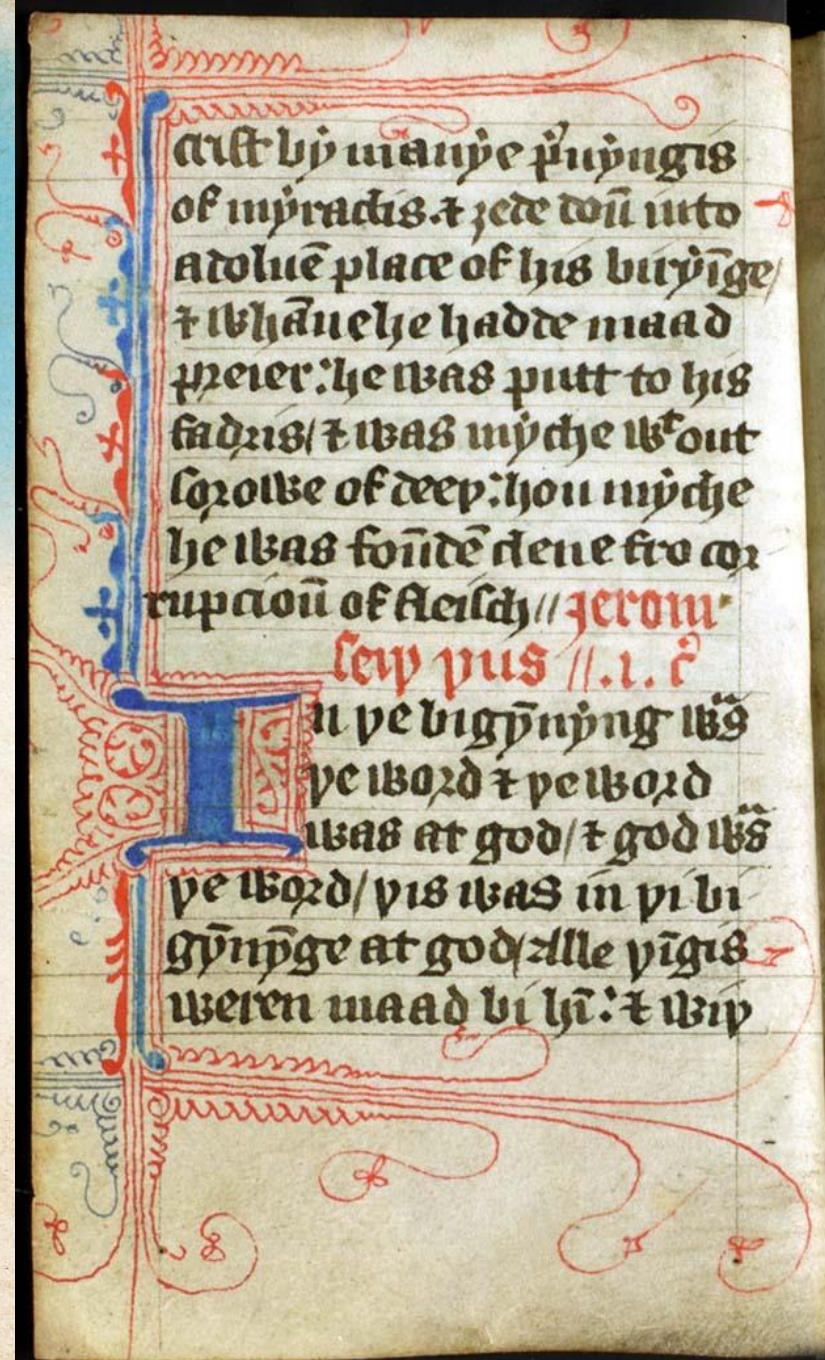
If he should be called a hill of stability in this life, this high hill eclipses the sun, causing winds and wicked weather. For God's Word is prevented from shining by the laws this hill uses, and the chilling of charity causes storms through this hill.

But the grace of God has helped some to cleave this hill and make it known, and may God continue his help and make his own Word to shine freely. Amen.

Wycliffe on the Bible's Authority

“Holy Scripture is the preeminent authority for every Christian, and the rule of faith and of all human perfection.”

“Forasmuch as the Bible contains Christ, that is all that is necessary for salvation, it is necessary for all men, nor for priests alone. It alone is the supreme law that is to rule Church, State, and Christian life, without human traditions and statutes.



Wycliffe on the Bible being in English

“Christ and His Apostles taught the people in the language best known to them. It is certain that the truth of the Christian faith becomes more evident the more faith itself is known.

Therefore, the doctrine should not only be in Latin but in the vulgar tongue and, as the faith of the church is contained in the Scriptures, the more these are known in a true sense the better.

The laity ought to understand the faith and, as doctrines of our faith are in the Scriptures, believers should have the Scriptures in a language which they fully understand.”

Purvey's Prologue to the Wycliffe Bible

“with the loving purpose of saving all men in our realm which God would have to be saved, a simple creature has translated the bible out of Latin into English . . . worldly clerics ask vehemently, "What spirit makes these ignorant men so bold as to translate the Bible now into English, since the four great theologians never attempted it?"

But this argument is so stupid that it needs no answer but silence or polite scorn; for these theologians were not Englishmen, and they had no contact with Englishmen, and had no knowledge of English. But they would not cease to translate till they had put the scripture in their own language, the language of their own people.

For Jerome, who was a Latin man by birth, translated the Bible out of Hebrew and Greek into Latin, and he also commented much on it;

and Augustine and many other Latins expounded the Bible in Latin to Latin men among whom they lived, because Latin was the common language of their people around Rome and abroad, just as English is the common language of our people.

Purvey's Prologue (continued)

Since in the beginning of the faith so many men translated into Latin, and to the great benefit of Latin men, let one simple creature of God translate into English, for the benefit of Englishmen.

If our worldly clerics would study their history books, they would find that Bede translated the Bible, and expounded upon it much in Saxon, which was the English, or common language of this land, in his time.

And not only Bede, but also King Alfred, who founded Oxford University, translated in his last days the beginning of the Psalter into Saxon, and would have done more if he had lived longer.

Also the French, Bohemians, and Britons had the Bible and other books of devotion and exposition translated into their mother tongues.

Why the English should not have the same in their mother tongue I cannot tell, except because of the falseness and negligence of the clerics; or perhaps our people are not worthy to have such a grace and gift of God, because of their former sins?

May God in his mercy amend these evil causes, and make our people to have, understand, and truly obey the holy scriptures, to life and death!

Thomas Arundel

Archbishop of York (1388-1396) and Canterbury (1397-1414)

On Wycliffe:

“That pestilent and most wretched John Wycliffe, of damnable memory, a child of the old devil, and himself a child or pupil of Antichrist, who, while he lived, walking in the vanity of his mind—with a few other adjectives, adverbs, and verbs, which I shall not give—crowned his wickedness by translating the Scriptures into the mother tongue.”

On Anne of Bohemia at her funeral in 1384:

“I was very surprised, on finding that the queen—although a foreigner—daily studied the gospels in English. It appears to me a marvelous instance of godliness that so illustrious a princess devoted herself to study these excellent words. Never before did I have the happiness of knowing such an extraordinary lady.”

Wycliffe on Anne of Bohemia

“it is clear from the foolishness of those who wish to condemn writings as heretical on of the fact that they are written in English and acutely touch upon sins which affect their province.

For it is possible that the noble queen of England, the sister of the emperor, might have a gospel edited in three languages, namely in Bohemian, German, and Latin, and it would be devilish presumption to consider her a heretic implicitly for that reason.”

Henry Knighton's Criticism of Wycliffe's Bible

“Christ gave His Gospel to the clergy and the learned doctors of the Church so that they might give it to the laity and to weaker persons, according to the message of the season and personal need.

But this Master John Wyclif translated the Gospel from Latin into the English ... and Wyclif, by thus translating the Bible, made it the property of the masses and common to all and more open to the laity, and even to women who were able to read ...

And so the pearl of the Gospel is thrown before swine and trodden underfoot and what is meant to be the treasure both of clergy and laity is now become a joke of both. The jewel of the clergy has been turned into the sport of the laity, so that what used to be the highest gift of the clergy and the learned members of the Church has become common to the laity.”



*The order and manner of taking up y^e body of John Wickliff, and
Burning his bones 41. years after his death.*





John Foxe on Wycliffe

“Not much unlike the example of the old Pharisees, who when they had brought the Lord unto the grave, thought to make him sure never to rise again.

But these and all others know that, as no counsel against the Lord can stand, so also there is no keeping down of truth, but it will spring up and come out of dust and ashes, as it appeared right well in this man.

For though they dug up his body, burnt his bones, and drowned his ashes, yet the Word of God and the truth of his doctrine, with the fruit and success thereof, they could not burn.”



Thomas Fuller, *The Church History of Britain* (1655)

“They burned his bones to ashes and cast them into Swift,
a neighboring brook running nearby.

Thus this brook has conveyed his ashes into Avon,
Avon into Severn,

Severn into the narrow seas,
and they into the main ocean.

And thus the ashes of Wicliffe are the emblem of his doctrine,
which now is dispersed the world over.”



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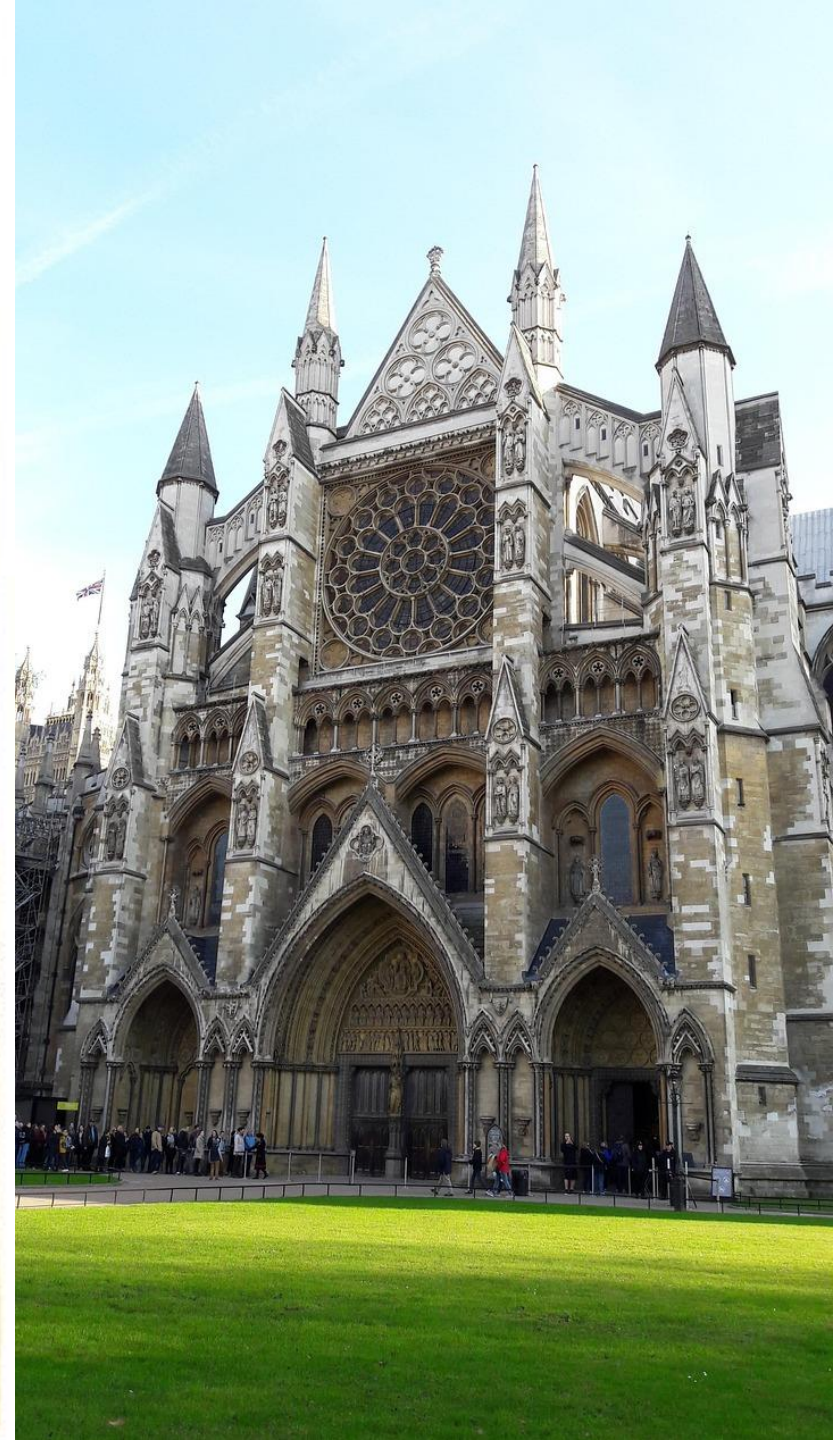
LOLLARDRY IN ENGLAND AND SCOTLAND

Districts affected by Lollardy before death of Richard II. Blue

Districts to which Lollardy spread in 15th century. Red

The map shows the following districts affected by Lollardy:

- Before death of Richard II (Blue):** Lancashire, Yorkshire, Lincoln, Norfolk, Suffolk, Essex, Hertford, Bedford, Warwick, Gloucester, Shire, Surrey, Hampshire, Devon, Dorset, Cornwall, Somerset, Gloucester, Shire, Surrey, Hampshire, Devon, Dorset, Cornwall, Somerset.
- To which Lollardy spread in 15th century (Red):** Scotland, Cumberland, Durham, Westmoreland, Lancashire, Yorkshire, Lincoln, Norfolk, Suffolk, Essex, Hertford, Bedford, Warwick, Gloucester, Shire, Surrey, Hampshire, Devon, Dorset, Cornwall, Somerset.



A Summary of the *Twelve Conclusions* of the Lollards (1395)

1. The church has become worldly and proud, losing sight of faith, hope, and love.
2. The Roman priesthood pretends to have more power than angels, and is not the priesthood that Christ ordained. Roman priests are guilty of deadly sin, devoid of the Spirit, and are like antichrist.
3. The law of celibacy for clergy “induces sodomy in Holy Church.” There are many gluttons and men who “like not women,” and God may “send open vengeance.”
4. Transubstantiation leads most to idolatry. Christ’s body is not out of heaven. The sacrament is rightly had without any miracle. The parade of the body of Christ is untrue and full of false miracles, and “would have made a miracle of a hen’s egg.” It is a lie openly preached that “turns itself to villainy.”

[Corpus Christi: the consecrated bread is paraded through the street and worshiped by those who believe it is Jesus]



Twelve Conclusions (continued)

5. Exorcisms and hallowings is “the very practice of necromancy rather than of the holy theology.” If all was true, “holy water” would be medicine for all sickness.
6. Church leaders must not hold civil power. Those of “double estate” might as well be called hermaphrodites. All clergy should be expelled from public office by Parliament, and only occupy themselves with the care of souls.
7. Prayers for the dead (if true) should be done for charity, not money. Prayers should not be sold to the wealthy, and with no prayer for the poor. Prayers should not be made to God for those He has damned.
8. Pilgrimages are like idolatry. Offerings should be given to the poor instead of giving offerings to relics.
9. The sacrament of confession is blasphemous, taking twelve pence for penance to “sell the bliss of heaven.” The Pope of Rome pretends to be treasurer of the church, and priests should give pardon and deliver all souls for the sake of charity. It is uncharitable that he only pardons those who pay their fines at confession.

Twelve Conclusions (continued)

10. To kill others for a spiritual cause is contrary to the New Testament. Christ did not teach to slay one's enemies. The Prince of Peace will be angry with those who seek fame by slaying others and seizing temporal goods.
11. Requiring celibacy for women in service of the church has led to "the most horrible sin possible to mankind," that is, the sin of abortion. "Destroying of kind by medicine be full sinful." It would be better for them to marry.
12. Arts and crafts "nourisheth much sin in waste." We should be content with food and clothing. The church does not need goldsmiths, armorers, and all manner of crafts, which were needful in the Old Testament, but are voided in the New Testament.

"This is our embassy, that Christ has commanded us to pursue, at this time most acceptable for many causes. And though these matters be here shortly knit they be in another book longly declared, and may another more, all in our language, the which we would were communed to all true Christian men.

We pray God of his endless goodness reform our church, all out of joint, to the perfections of the first beginning. Amen."

Impact of John Wycliffe

- Henry IV orders burning of heretics in 1401
 - William Sawtrey burned on February 26, 1401
 - Lollards will be burned as heretics
- Henry V defeats a Lollard uprising led by Sir John Oldcastle (1414)
- The Lollards become an underground movement until uniting with the Protestant Reformation (c. 1530)



¶ The burnyng of Iohn Goofe.



* The burning of Babram.







W Swatem Misteu Panowi Husy.

8 11
The church
and the world
shall be
the same

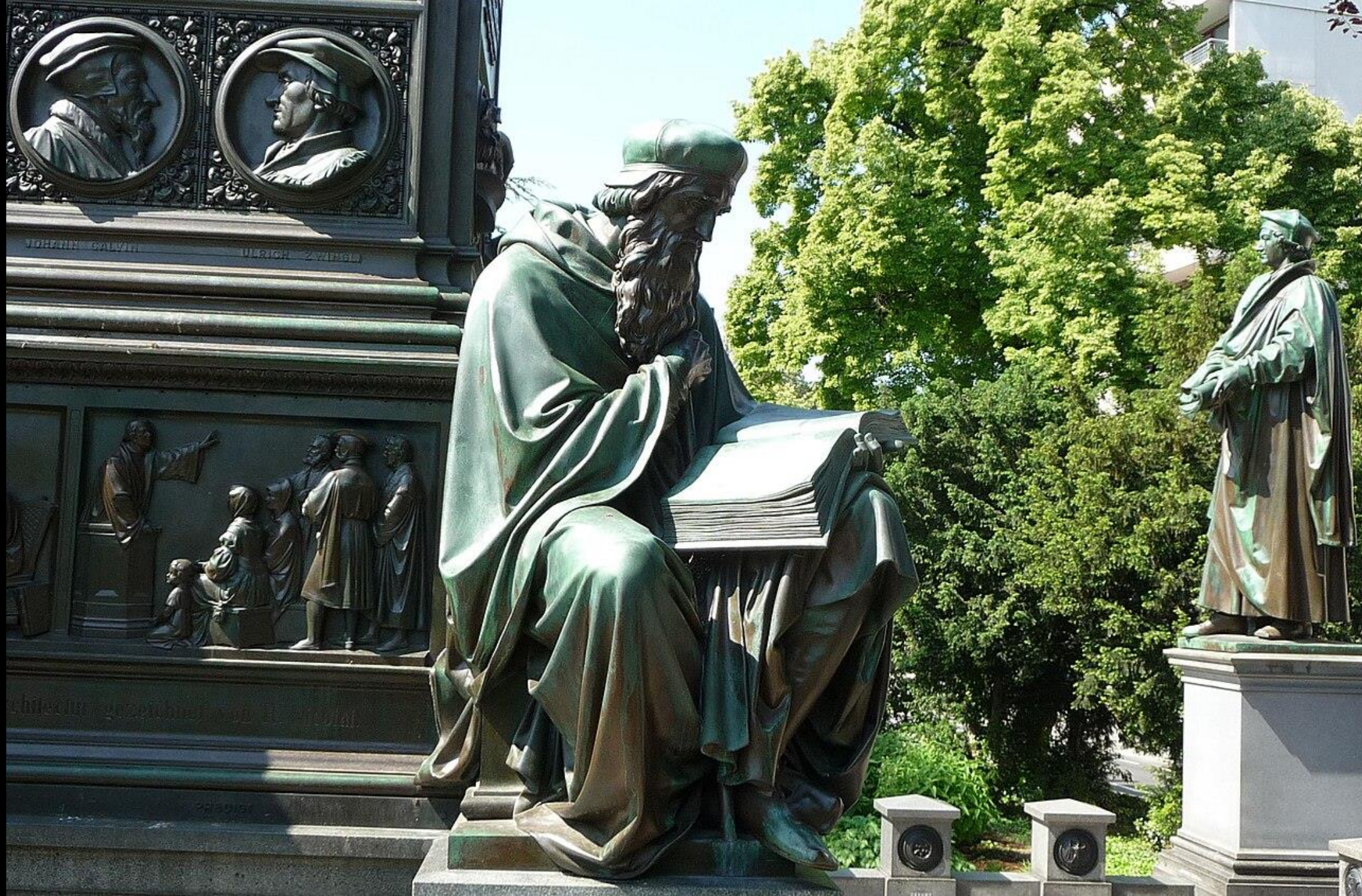


Gdug
me se
mssicku
w Panu



Gezissi Kyrstu widytkny a zwlasste
tento den Slawny kteryto Swate
ny nabožne a mizne slawime ketti
temuz Panu Gezissi przi pamatte





Schedule

1. The Gospel in North Africa: Augustine
2. The Doctrine of Christ and the Council of Chalcedon
3. Bishops, Emperors, and the Latin Vulgate
4. The Gospel in the British Isles: Patrick, Columba, and Aidan
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A Prayer of John Wycliffe

Almighty Lord God,

You allowed Peter and all the apostles to have so great dread and cowardice in the time of your suffering. They all fled through fear of death—but afterwards, through the comfort of the Holy Spirit, you made them so strong that they were afraid of no man, nor of pain, nor of death.

Help us now by gifts of the same Holy Spirit. We are your poor servants, who all our lives have been cowards. Make us strong and bold in your cause, to maintain the gospel against those friends of hell who oppose you and against the tyrants of the world.

Amen.

