

stifneckednesse. And by and by after, M. John Stokes in his intimation sayth, that M. John Wickliffe in England, is counted for an hereticke. This seemeth also false by the letter testimoniall of the Uniuersity of Oxforde: vnto the which there is more credit to be geue, then vnto him. And this shall suffice for this present.

Now as we haue declared the testimony of the Uniuersity of Oxforde, & of John Hus, concerning the praise of John Wickliffe: It followeth likewise, that we set forth and expresse the contrary censure and iudgements of his enemies, blinded with malicious hatred and corrupt affections against him: especially of the Popes Councell gathered at Constance, proceeding first in condemning his bookes, then of his articles, and afterward burning of his bones. The copy of which they sentence geuen against him by that counsell here foloweth.

\* The sentence geuen by the Councell of Constance, in condemning the doctrine and 45. Articles of Iohn Wickliffe.

The councell of Constance against I. Wickliffe.

The sentece of the councell of Constance against I. Wickliffe.

The most holy and sacred councell of Constance, making and representing the catholick Church for the extirpation of this present schisme, and of all other errors and heresies, springing and growing vnder the shadow and pretence of the same: and for the reformation and amendment of the Church, being lawfully congregated and gathered together in the holy Ghost, for the perpetuall memory of the time to come.

We are taught by the acts and histories of the holy fathers, that the catholicke sayth without the which, as the holy Apostle S. Paule sayth, it is impossible to please God hath bene alwayes defended by the saythfull and spirituall sonnbors of the Church, by the shield of sayth, agaynst the false worshippers of the same sayth, or rather peruerse impugnors: which through their proud curiosity will seeme to know more, and to wiser then they ought to be, & for the desire of glory of y world, haue gone about oft times to ouerthrow the same. These kindes of warres and battelles haue bene prefigured to vs before in those carnall warres of the Israelites agaynst the Idolatrous people. For in those spirituall warres the holy catholick Church, through the vertue & power of sayth, being illustrate with the beames of the heauenly light, by the prouidence of God, and being holpen by the helpe and defence of the Saints & holy men, hath alway continued immaculate, & the darcknes of errors, as her most cruell enemyes being put to flight) she hath most gloriously triumphed ouer all. But in these our daies, the old and vnclean enemy hath rayled by new corrections & strifes, that the elect of this world might be knowne, whose prince and captayne in time past was one John Wickliffe a false Christian, who during his life time, taught and loved very obstinately many articles, contrary and agaynst the Christian Religion, and the Catholicke sayth. And the same John Wickliffe wrote certayne bookes which he called a Dialogue, & a Triologue, besides many other treatises and workes, the which he both wrote and taught, in the which he wrote the aforesayd, and many other damnable & execrable articles: The which his bookes for the publication and aduancement of his peruers doctrine, he did set forth openly for euery man to read, wherby beside many offences, great hurt & damages of soules, hath ensued in diuers regions & countreys, but specially in the kingdomes of England and Boheme. Against whom the maisters and Doctours of the Uniuersities of Oxforde and Prague, rising vp in the truth and verity of God, according to the order of schooles, within a while after did reprocue and condemn the sayd Articles.

The dialogue and triologue of I. Wickliffe.

The bookes of Wickliffe condemned to be burned.

Moreover, the most reuerent fathers the archbishops, and bishops, (for that time present) of Canterbury, Yorke, and Prague, Legats of the Apostolick see, in the kingdom of England and Boheme, did condemne the bookes of the sayd Wickliffe to be burnt. And the sayd Archbishoppe of Prague, commissarye of the Apostolick see, did likewise in this behalf determine & iudge. And moreover he did forbid, that any of those bookes whiche did remayne vnburned, should not be hereafter any more reade. And agayne these things being brought to the knowledge & vnderstanding of the Apostolick see, and the generall councell: The Bishop of Rome in his last Councell, condemned the sayde bookes, treatises and volumes, commaunding them to be openly burned. Most straightly forbidding, that any men which should beare the name of Christ, should be so hardy either to keep, read, or exponnd any of the sayde bookes or treatises, volumes, or workes, or by any meanes to vse or occupy them: either els to alledge the openly or privately, but to their reproche & infamy. And to the intent that this most

dangerous and filthy doctrine should be utterly wiped away out of the Church, he gaue commaundment through out all places: that the Ordinaries should diligently enquire and seeke out by the Apostolick authority and Ecclesiasticall censure, for all such bookes, treatises, volumes, & workes. And the same so being found, to burne & consume the with fire: prouiding withall, that if there be any such sold, which will not obey the same: proccesse to be made agaynst them, as agaynst the fauourers and mayntayners of heresies. And this most holy Synode hath caused the sayd 45. Articles to be examined and oft times perused, by many most reuerend fathers of the Church of Rome, Cardinals Bishops, Abbots, maisters of diuinity and Doctours of both lawes, besides a great number of other learned men: the which Articles being so examined, it was found (as in truth it was no lesse) that many, yea a great number of the to be notoriously for heretical reproued and condemned by the holy fathers: other some not to be Catholick, but erroneous: some full of offence and blasphemy: Certayn of the offensive vnto godly eates and many of the to be rashfull and seditious. It is found also, that his bookes do contain many Articles of like effect and quality, and that they doe induce and bring into the Church, vniuersal and vniuersal some doctrine, contrary vnto the sayth and ordinance of y Church, wherfore in the name of our Lorde Jesu Christ, this sacred Synode, ratifying and approuing the sentences and iudgements of the Archbishops & counsell of Rome: do by this they decree and ordinance, perpetually for euery more condemn and reprocue, the sayd Articles and euery one of them, his bookes which he intituled his Dialogue and Triologue, & all other bookes of the same author, volumes, treatises & workes, by what name so euer they be entituled or called, the which we will here to be sufficiently expessed and named. Also we forbid the reading, learning, exposition, or alledging of any of the sayd bookes, vnto all saythfull Christians, but to fareforth as shall tend to the reproche of the same: forbidding all and singular Catholick persons vnder the payn of curie, that from henceforth they be not so hardy openly to preach, teach, or holde, or by any meanes to alledge the sayd Articles or any of them, except (as is aforesayd) that it do tend vnto the reproche of them: commaunding all those bookes, treatises, workes, and volumes aforesayd to be openly burned, as it was decreed in the Synode at Rome, as is aforesayd. For the execution wherof due to be obserued and done, the sayd sacred Synode doth straightly charge & commaund the ordinaries of the places, diligently to attend & looke vnto the matter, according as it appertayneth vnto euery mans duty, by the Canoniall lawes and ordinaunces.

What were these articles here condemned by this councell, collected out of all his workes, and exhibited to y sayd Councell, to the number of 45. The copy of them foloweth vnder written.

\* Certaine other Articles gathered out of Wickliffes bookes by his aduersaries, to the number of 45. exhibited vp to the Councell of Constance, after his death, and in the same councell condemned.

Besides the 24. Articles aboue mentioned, there were other also gathered out of his bookes, to y number of 45. in all, which his malicious aduersaries peruerfly collecting, and maliciously expounding, did exhibit to the Councell of Constance: which to repeat all, though it be not here needfull, yet to recite certayn of them, as they stand in that Councell it shall not be superfluous.

Other articles of Wickliffe to the number of 45. condemned by the councell of Constance.

- 25. All such as be hyzed for temporall liuing to pray for other, offend and sinne of felony.
- 26. The prayer of the reprobate preuaileth for no man.
- 27. Halowing of Churches, confirmation of children, the Sacrament of orders, be refered to the Pope & Bishops onely for the respect of temporall lucre.
- 28. Graduations, and Doctorships in Uniuersities and Colledges as they be vsed, conuice nothing to the church.
- 29. The excommunication of the Pope and his Prelates, is not to be feared, because it is the censure of Antechrist.
- 30. Such as build & build Monasteries, do offend & sinne, and all such as enter into the same be members of the deuill.
- 31. To curich the Clergy, is agaynst the rule of Christ.
- 32. Siluester the Pope, & Constantine y Emperour were deceiued in getting & taking possessions into the Church.
- 33. A Deacon or Priest may preach the word of God with out the authority of the Apostolick see.
- 34. Such as enter into order, or religion monastickall, are thereby vnable to keep Gods commaundments, and also to attaine to the kingdom of heauen except they returne from the same.

Vnto some, be cause they teach against the pompe of the pope. So thought the fouldiours perpetually to keepe downe Christ from rising. O mercifulous sacred Synode.

Rub a galde horse on the backe and he will winke. At Rome &c. neither barrill better hearing. Though the sepulchre be watched Christ will rise.