

35. The Pope with all his Clergye, hauing those great possessions as they haue, be heretiques in so hauing, & the secular powers in so suffering them do not well.
36. The Church of Rome is the sinagoge of Sarhan, neither is the Pope immediately the vicare of Christ, nor of the Apostles.
37. The Decretals of the Pope be Apocrypha and seduce from the sayth of Christ, and the Clergy that study them, be soles.
38. The Emperoz and secular Lordes be seduced, which so enrich the Church with such ample possessions.
39. It is not necessary to saluation to belene the church of Rome to be supreme head ouer all Churches.
40. It is but folly to belene the Popes pardons.
41. All othes which be made for any contract or ciuill bargayne betwixt man and man, be vnlawfull.
43. Benedict, Francess, Dominicke, Bern, with all such as haue bene patrons of priuate religion, except they haue repented, with such also as haue entred into the same: be in a damnable state, and so from the Pope to the lowest Princes they be all together heretickes.

Besides these Articles to the number of 45, condemned (as is sayd) by the Council of Constance: Other articles also I finde diuersly collected or rather wasted out of the booke and writings of Wickliffe: some by William Woodford, some by Walden, by frer Tyllington & other, whom they in theyr booke haue impugned rather then confuted. In the number of whom, William Woodford especially findeth out these Articles, and writeth agaynst the same, to the number of 8, as here vnder follow.

W. Woodford, Tho. Walden, Tyllington, writers against I. Wickliffe.

Articles against Wickliffe by W. Woodford.

1. The bread remaineth in his owne substance, after the consecration thereof vpon the altar, and ceaseth not to be bread still.
2. As John was figuratiuely Helias, and not personally, so the bread figuratiuely is the body of Christ, and not naturally. And that without all doubt, this is a figuratiue speech, to say: this is my body, as to say: This John, is Helias.
3. In the Decree, Ergo Berengarius, the Courte of Rome hath determined that the Sacrament of the holy Eucharist, is naturally true bread.
4. They which do affirme, that the infantes of the saythful departing without the Sacrament of baptysme, are not to be saved: be presumptuous, and soles in so affirming.
5. The administration of the Sacrament of confirmatiō, is not onely referred to the Bishops.
6. In the time of S. Paule, onely two orders of Clerkes did suffice in the Church: Priests, and Deacons. Neither was there in the time of the Apostles any distinction of Popes, Patriarches and Archbishops, and Bishops, but these the Emperors pride did finde it out.
7. Such as in times past either for couetousnes of temporall lucre, or of hope of mutuall succour by kindred, or for cause to excuse their lust (although they displayed of illne) were marryed: were coupled together, not by true Matrimony.
8. The causes of diuorcement, either for spirituall consanguinity or for affinity, be not foinded in Scripture, but are onely ordinaunces of men.
9. These words, I will take thee to wife, are rather to be taken in contract of matrimony, then these wordes I doe take thee to wife. And the contract with any party by the words of the future tence, ought not to be frustrate for the contract with any party afterward made, by the words of the present time.
10. There be 12. disciples of Antechrist, Popes, Cardinals, Patriarches, Archbishops, Bishops, Archdeacons, Officials, Deanes, Monkes, Chanons, Freres, and Pardonnors.
11. In the booke of Numbers the 18. chapter & in Ezechiel. 44. chapter it is commaunded simply, that neither the Priestes of Aaron, nor the Leuites should haue any part of inheritance with other tribes, but should liue merely of tithes and oblations.
12. There is no greater heretick or Antechrist, then that Clerke which teacheth that it is lawfull for Priestes and Leuites of the law of grace, to be indued with temporall possessions. And if there be any heretickes, Apostates, or blasphemers, these Clerkes be such.
13. It is not onely lawfull for the Lords temporal to take away goods of fortune from the Churchmen, sinning vnawfully: but also are bounde so to doe, vnder payne of eternall damnation.
14. He that is the moze humble and moze seruiceable to the Church, and moze enamoured with the loue of Christ,

- he is in the church militant, the greater and the moze nearest Vicar of Christ.
15. If corporall vnicion or aneling were a Sacrament (as now it is sayned to be) Christ and his Apostles would not haue left the ordinaunce thereof vntouched.
16. Vnto the true dominion secular, is required vertuous life of him that ruleth.
17. All thinges that happen, doe come absolutely of necessity.
18. Whatsoener the Pope or his Cardinales can deduce clearly out of the Scripture: that onely is to be beleued, or to be done at their monitiō: & whatsoener otherwise they do commaund is to be condemned as heretickal.

Besides this W. Woodford afoze mentioned, diuers other there were which wrote agaynst these articles of Wickliffe afozesayd, maynteyning the Popes part, as seemeth for flattery, rather then following any iust cause so to doe, or shewing forth any reason or learning in disproouing the same. Notwithstanding, on the contrary part some there were againe both learned and godly, which taking vnder part of Wickliffe, without all flattery, defended the most of the sayd articles, openly in scholes and other places, as appereth by the works of John Hus: who in his publicke determinations in the vniuersity of Prague, stood in defence of the same agaynst all his aduersaries. As partly is here to be seene in these tractations vnder following.

Tractatus frat. W. Woodford contra tria logia Wickliffi.

## THE PVBLICK DEFENCE of certayne Articles of Iohn Wickliffe, in the first Act before the whole Vniuersity of Prague, in Charles Colledge

The determination of I. Hus vpon the xiiij.  
Article of Wickliffe as touching the preaching  
and hearing of the word of God, made in the  
yeare of our Lord. 1412.

For so much as to condemne the truth wittingly or without reasonable examination doth tende to great danger of saluation, as the Lord sayth. Luke the first, doe ye not condemne, and ye shall not be condemned: Therefore to auoyd this great danger, the Vniuersity of Prague, and the whole communalty thereof of the Rector, Masters, Doctors, Bachelers and Students, in theyr generall assembly, not agreeing to the condemnation pronounced by the Doctors in theyr councill house, requireth of the sayd Doctors a reasonable proofe of theyr condemnation, and that they should by scripture, authority or infallible reason proue the falsehead of euery those fiue and forty Articles. The which being once done, the sayd Vniuersity will agree to the sayd condemnation as iust: For the Vniuersity doth well know, that as Augustine sayth, in the end of his second booke of Christian doctrine: That what so euer a man doth learne besides the holy scriptures, if it be hurtfull, there it is condemned: If it be profitable, there it is founde. And when a man hath founde all thinges therein which he hath profitably learned els where, he shall much moze abundantly finde those thinges which are found in no place els, but are learned in the maruelous deapth, and maruelous profoundnesse of those most sacred Scriptures onely.

The whole Vniuersitie is against the iudgement of the doctours which condemned the 45. articles.

August. lib. de doct. chri. lib. 2.

Thus writeth Augustine: And Gregory in his thre & twenty booke of Morales, sayth thus, God in the holpe scripture hath comprehended whatsoener thing may happen vnto any man, and in the same hath, by the examples of those which are gone afoze, taught them which are to come, how to reforme theyr liues. Whereby it appeareth that if euery of the fiue and forty Articles conteyneth in it wholly the thing that is false and vntruth, the same is either playneye or darckly condemned in the holpe Scriptures.

Grego. moral. lib. 23.

Secondly it followeth by the sentence and minde of this holy man that if the condemnation of the fiue and forty Articles be profitable, the same is founde in the holy scriptures. And where as agayne Saynt Augustine writeth vnto Saynt Hierome in his eight Epistle and the ninth Distinction. I (sayth he) haue learned to attribute this honor and reuerence vnto those writers onely which are called Canonickal, that I dare affirme none of them to haue erred in theyr workes or writings. As for all other writers I doe so read them that although they abound with vner so much holynesse, or excell in doctrine, I do not by and by thinke it true because they themselves do so iudge: but