

**AN APOLOGY FOR  
LOLLARD DOCTRINES,  
ATTRIBUTED TO WICLIFFE**

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An apology for Lollard doctrines, attributed to wicliffe by John Wycliffe

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**JOHN WYCLIFFE**

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FOR  
LOLLARD DOCTRINES,  
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NOW FIRST PRINTED FROM A MANUSCRIPT IN THE LIBRARY  
OF TRINITY COLLEGE, DUBLIN.

WITH AN INTRODUCTION AND NOTES,

BY

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## INTRODUCTION.

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It will naturally be expected that the following treatise should be introduced to the reader by some account of the manuscript from which it has been transcribed, and some statement of the grounds upon which it has been attributed to the pen of Wickliffe.

The manuscript is preserved in the library of Trinity College, Dublin, among the valuable remains of ancient literature collected by the celebrated Archbishop Ussher, and presented by King Charles II. to the University.\*

It is on vellum, containing 219 leaves, each  $6\frac{2}{7}$  inches by  $4\frac{2}{7}$ ; a full page having 31 or 32 lines, very neatly and accurately written, in the usual secretary hand of the fourteenth or beginning of the fifteenth century. The last leaf is much wormed, and the volume ends imperfectly.

Its contents are as follow :—

\* It is marked in the Library, Class C. Tab. 5, No. 6.  
CAMD. SOC. 14. b

I. A tract entitled *Credo* (being an exposition of the Creed); beginning, "It is sooth that bileue is grounde of alle vertues." Fol. 1, a. This piece is attributed to Wickliffe by Bishop Bale. See Lewis's List, No. 152.\*

II. A short Commentary on the *Pater noster*; beginning, "We schall bileue that this pater noster that Crist hymself techith to alle cristen men, passith alle othere praiers." Fol. 2, a.

III. A Commentary on the *Ave Maria*; beginning, "Men greten commonly our lady goddis moder, and we supposen that this gretyng saueth many men." Fol. 3, b. See Lewis's List. No. 154.

IV. Of the "vij eresies." This treatise is divided into seven chapters, each treating of a distinct heresy. At the end we read, "Expliciunt vij hereses contra pater noster." It begins thus: "For false men multiplien bokis of the chirche, now rendyng bileue, and now cloutynge eresies." Fol. 4, b.

The Lord's Prayer in the former tract was divided into seven petitions, or "axyngs," as is usual with divines, and each of the seven heresies described in the present tract has reference to one of the seven "axyngs" of the *Pater noster*. The tract appears to have been especially

\* *Life of Wiclif*, Oxf. 1820, p. 205. Bale, *Cent. vi.* p. 454.

directed against the Friars: as may appear from the "heresies" it describes, which are as follows:—

1. "That special preier applied bi her prelats, is better than general; as oon *famulorum*\* seid of a frere, is better than a *pater noster*."
2. "That thes prelats ben hedis of goddis reume . . . . and so alle thes freris ben men of hooli chirche, that God wol here gladlier than ony othere comoun men."
3. "That thei can bowe the wille of our Lord God to brynge a soule to heuen, bi maner of her preiyng."
4. "That the sacerid oost is no maner breed, but either nowȝt, or accident withouten ony subiect."
5. "That prestis haue power to assoile men of synne."
6. "That men of priuate religioun be more thick saued."†
7. "That if we worchen bi conseilis of thes newe ordris, that leuen the ordenaunce of Crist, we shal nedely be saued."

The tract ends fol. 6, b. The next two leaves are blank.

V. A treatise on the ten Commandments; beginning, "Alle maner of men schulden holde goddis biddyngis." Fol. 9, a.

This is the tract entitled by Bale "Compendium X. Præceptorum," which he describes as beginning *Cujus-*

\* Alluding to the *Commemoratio pro vivis* in the Canon of the Mass, "*Memento Domine famulorum, famularumque tuarum N et N,*" in which special mention is made by the priest of the persons for whom he intends to pray.

† *More thick*, i. e. more numerously.