

your selfe vnder such obedience as you owe vnto the authoritic of the holy Councell in all thinges, that shall be laid against you and confirmed by credible witnesses. The which thing if you do according to our Counsaile, we will geue order that for the loue of vs and of our brother & whol realme of Boheme, the Councell shall suffer you to depart in peace, with an easie and tollerable penance & satisfactiō. The which thing if you do contrariwise refuse to do, & presideutes of the Councell, shall haue sufficient wherwithal to proccede agaynst you. And for our part be ye well assured, that we will sooner prepare and make the fire to our own handes to burne you withall, then we will endure or suffer any longer that you shall maintayn or vse this stines of opinions, which you haue hitherto mayntayned and vied. Wherefore our aduise and counsell is, that you submit your self wholly vnto the iudgement of the coñcell. Vnto whome I. Hus answered in this sort: O most noble Emperour, I render vnto your highnes most inuoytall thanks for your letters of safeconduct. Vpon this I. John de Clum did break him of his purpose, and admonished him, that he did in no poynt excuse himselfe of the blame of obstinacie.

Then said I. Hus, O most gentle lord, I do take God to my witness, that I was neuer minded to mayntain any opinion euer obstinately, and that for this same intent and purpose. I did come hether of myne owne good will, that if any man could lay before me any better or more holy doctrine then mine, that then I would chaunge myne opinion without anye further doubt. After he had spoken and sayde these thinges, he was sent awaye with the Sergeantes.

The morow after, which was the viii. day of June, the very same company which was assembled the day before, assembled now againe at the Louent of the Franciscanes. And in this assembly were also I. Husse, hys friends Lord de Dube, and Lord de Clum, and Peter the Notary. Whether was John Hus also brought: & in his presence there were reade about 30. Articles, the which they sayde, were drawne out of his booke. Hus acknowledged all those that were saythfully and truly collected and gathered to be his, of the which sort there were but very few. The residue were counterfayted and forged by his aduersaryes: & specially by Stephen Wallerz, the principall authour of this mischief: for they could finde no such thinge in the booke out of the which they sayde they had drawne and gathered them, or at the least, if they were: they were corrupted by flanders, as a man may easily perceiue by the number of Articles.

These be the same Articles in a matter which were shewed before in the prison to John Hus, and are rehearsed here in an other order. Howbeit, there were more Articles added vnto the and other some corrected & enlarged. But now we will shew them one with an other, and declare what the sayde Hus did aunswere both openly before them all, as also in the prison, for he left his aunsweres in the prison bryefly written with hys owne hand in these wordes.

I. John Hus, unworthy minister of Iesus Christ, master of Art and Bachelor of Diuinitie do confesse that I haue written a certayne small treatise intituled of the church, the copy whereof was shewed me by the Notaryes of the three presidentes of the Councell, that is to saye, the Patriarche of Constantinople, the Bysshop of Casle, and the Bysshop of Lublicke: the which deputies or presidentes in repoyse of the sayd treatise, deliuered vnto me certayne articles, saying, that they were drawne out of the sayd treatise, and were written in the same.

The first Article. There is but one holy vniuersall or Catholicke Church, which is the vniuersall company of all the predestinate. I doe confesse that thys proposition is mine and is confirmed by the saying of S. Augustin vpon S. Iohn.

The second article. S. Paule was neuer any member of the deuill: albeit that he committed, and did certayne actes like vnto the actes of the malignant Church. And likewise S. Peter which fell into an horrible sinne of perurie and deniaill of his mayster, it was by the permission of God that he might the more firmly and stedfastly rise a gayne and be confirmed. I as aushere, according to Sainct Augustine, that it is expedient that the elect and predestinate should sinne and offend.

Hereby it appeareth, that there is two maner of separations from the holy church. The first is, not to perdition as all the elect are decided from the Church. The second is to perdition, by the which certayne heretickes are through theyr deadly sinne, decided from the Church. Yet notwithstanding, by the grace of God they may retorne agayne vnto the flocke and be of the fold of our Lord Iesus Christ

of whome he speaketh himselfe saying, I haue other sheepe which are not of thys fold. Iohn. xx.

The third article. No part or member of the Church doth depart or fall away at any time from the bodye, for so much as the charitie of predestination, which is the bond and chayne of the same, doth neuer fall. Thys proposition is thus placed in my booke: As the reprobate of the church proceed out of the same, & yet are not as partes or members of the same, for so much as no part or member of the same doth finally fall away, because that the charitie of predestination, which is the bond and chayne of the same, doth neuer fall away. This is proued by the 13. chapter of the first to the Corinthians and to the Romaynes the 8. chapter: All thinges turne to good to them which loue God. Also I am certayne that neyther death nor life can seperate vs from the charitie and loue of God, as it is moze at large in the booke.

The fourth Article. The predestinate although he be not in the state of grace according to present iustice, yet is he alwayes a member of the vniuersall Church. Thys is an error, if it be vnderstand of all such as be predestinate, for thus it is in the booke about the beginning of the fifth chapter where it is declared that there be diuers maners and sortes of being in the Church, for there are some in the Church according to a mishappen sayth, and other some according to predestination, as Christians predestinate now in sinne, but shall retorne agayne vnto grace.

The fifth article: There is no degree of honoz or dignitie neyther any humain election, or any sensible signe, that can make any man a member of the vniuersall Church. I aunswere this article is after this maner in my booke. And such subtilities are vnderstanded & knowne by considering what it is to be in the Church, and what it is to be a part or member of the Church, & that predestination doth make a man a member of the vniuersall Church, the which is a preparation of grace, for the present, and of glory to come: & not degree of dignitie, neyther election of man, neyther any sensible signe. For the accuser Judas Iscarioth notwithstanding Christs election, & the temporall graces which were geuen him for his office of Apostleship, and yet he was reputed and counted of men a true Apostle of Iesus Christ yet was he no true Disciple but a wolf couered in a sheeps skinne, as sainct Augustine sayth.

The sixth Article: A reprobate man is neuer no member of the holy Church. I aunswere, it is in my booke with sufficient long probation out of the 26. Psalme, and out of the v. chapter to the Ephesians, & also by S. Barnarde saying the Church of Iesus Christ is more playnly and evidently his body, then the body which he deliuered for vs to death. I haue also written in the v. chap. of my booke, that the holy church is the barn of the Lord, in the which are bothe good and euill, predestinate and reprobate, the good being as the good come or grayne, and the euill as the chaffe, & therunto is added the exposition of S. Augustine.

The seventh article: Judas was neuer no true Disciple of Iesus Christ. I aunswere and I do confesse the same. This appeareth by the first article, which is passed afoze, & by S. Augustine in his booke of penance, where he doth expound the meaning of S. Iohn in hys first Epistle and second chapter, where he sayd: They come out fro amdgst vs, but they were none of vs. We knewe from the beginning all them which should beleue, and him also which should betray him and sayd: And therefore I say vnto you that none cometh vnto me, except it be geuen hym of my father. From that time many of the Disciples parted from him, and were not those also called Disciples according to the wordes of the Gospell: And yet notwithstanding they were no true Disciples, because they did not remaine and continue in the word of the sonne of God, according as it is said: If you remaine in my word, you be my Disciples. For so much then as they did not continue with Christ as hys true Disciples, so likewise are they not: &e true sonns of God: although they seeme so, vnto him they are not so, vnto whom it is known what they shall be: That is to say of good, euill. Thus much writeth S. Augustine. It is also euident that Judas could not be the true Disciple of Christ, by meanes of hys couetousnesse for Christ himselfe sayd in the presence of Judas, as I suppose, except a man forsake all that he hath, he can not be my Disciple. For so much then as Judas did not forsake all thinges, according to the Lordes will, and follow him he was a hercke as it is sayd, Iohn the 12. and a deuill, Iohn the 6. whereby it is euident by the worde of the Lord, that Judas was not hys true, but fayned Disciple, whereupon S. Augustine writing vpon Iohn, declaring how the sheepe heare the voice of Christ, sayth, what maner of hearers, thinke we, hys sheepe were? Truly Judas heard him and was a wolfe,

The members of the church neuer fall finally away.

The predestinate is alwayes a member of the vniuersal church although not in present iustice.

To be in the church: and a member of the church.

Predestination,

Both good and bad in the Church.

The answer of I. Hus vnto the Emperour.

39. Articles laide to I. Hus.

The answer of Iohn Hus concerning his booke of the church.

S. Paule was neuer any member of the deuill.

Two maner of separations from the church.