

communication pretendeth to the contrary. The answer were. My wordes are these: For so muche as it doth appere by that which is afore sayde, that whosoever cometh, or is admitted unto the ministry, receiveth also by especiall commaundement, the office of preaching he ought to fulfill that commaundement, any excommunication to the contrary pretended nor withstanding. Also no Christian ought to doubt but that a man sufficientely instructed in learning, is moze bound to counsel and instruct the ignorant, to teach those which are in doubt, to chastise those which are unruly, and to remitte and forgoe those that do him iniury, then for to do any other works of mercy. For so much then as he that is rich and hath sufficient, is bounden vnder the payne of damnation to minister and geue compassioun and hoedely almes, as appeareth in the 25. chapter of Mathew: how much moze is he bound to doe spirituall almes?

The 25. Article. The Ecclesiasticall censures are Antichristian, such as the clergy hath invented for theyr owne preferment, and for the bondage and seuerite of the common people. Whereby if the Layre be not obedient vnto the Clergy at theyr will and pleasure, it doth multiplye theyr couerousnesse, defendeth theyr malice, and preparerth a way for Antichrist. Whereby it is an euident signe and token, that such censures procede from Antichrist, the which censures in theyr processe they do call fulminations or lightnings, whereby the Clergy doth chiefly procede agaynst such as doe manifest and open the wickednesse of Antichrist, which thrust themselves into the office of the Clergye. These thinges are contemned in the last chapter of his treatise of the Church. I answer, and I deny that it is in that forme. But the matter therof is largely handled in the 23. chapter. And in the examination of the audience, they haue gathered certayne clauses most contrary thereto. The which when they had reade, the Cardinal of Cambray renewed his old song, saying: truly these are much moze greuous and offensive, then the Articles which are gathered.

The 26. Article. There ought no interdiction to be appoynted vnto the people, for so much as Christ the high Byshoppe, neither for John Baptist; neither for any martyr that was done vnto him did make any interdiction. My wordes are these: when as I complayned, that for one Ministers sake, an Interdiction was geuen out, and thereby all good men cealed from the laude and prayle of God. And Christ the high Byshoppe, notwithstanding that the Prophete was taken and kept in prison, then whome there was no greater amongst the children of men, did not geue out any curse or interdiction; no nor when as Herode beheaded him, neither when he himselfe was spoyled, beaten, and blasphemed of the Souldiours, Scribes and Pharisees; he did not then curse them, but prayed for them, and taught his Disciples to doe the same, as it appeareth in the fift chapter of Saynt Mathew. And Christes first Disciple following the same doctrine and learning, sayth in his first Epistle of Saynt Peter and the second chapter: Herunto are ye called: For Christ hath suffered for vs, leaving vs an example that we should follow his footsteps, who when he was cursed and euill spoken of did not curse agaynt. And Saynt Paule following the same order and way in the xii. chapter of the Romaynes, sayth: blesse them that persecute you. There were besides these many other places of scripture recited in that booke; but they being omitted, these were onely rehearsed, whiche did helpe or prouaile to stirre vpe or moue the iudges mindes.

And these are the Articles which were alledged out of I. Hus his booke intituled Of the Church.

Other Articles mozeouer out of other his booke were collected, & forced agaynst him, first out of his treatise written agaynst Steuen Palletz, to the number of 7. Articles. Also 6. other Articles strayned out of his treatise agaynst Stanislaus Junonia. wherunto his answers likewise be aduoynd, not vnfruitfull to be read.

¶ Here followeth seuen Articles, which are layde to be drawn out of hys Treatise

which he wrote agaynst Stephen Palletz.

The first Article. If the Pope, Byshop, or Prelate, be in deadly sinne, he is then no Pope, Byshoppe, nor Prelate. The answer, I graunt therunto, and I send you vnto Saynt Augustine, Jerome, Chrysostome, Gregory, Cyprian, and Bernarde, the which doe say, mozeouer that

whosoever is in deadly sinne, is no true Christian, howe much lesse then is he Pope, or Byshop, or whom it is spoken by the Prophet Amos in his 8. chapter. They haue reigned and ruled and not through me, they became Princes, and I knew them not, &c. But afterward I doe graunt that a wicked Pope, Byshop, or Prelate, is an vnworthy minister of the Sacrament, by whom God doth baptize, consecrate, or otherwise worke to the profit of his Church, and this is largely handled in the text of the booke by the authorities of the holy Doctours, for euen he which is in deadly sinne is not worthely a kyng before God, as it appeareth in the first booke of kynges 15. chapter. where as God sayth vnto Saule by the Prophet Samuel, saying: for so muche as thou hast refused and cast off my worde, I will also refuse and cast thee off, that thou shalt be no more King. Whyles these thinges were thus intreating, the Emperour looking out at a certayne window of the cloyster, accompanied with the Countie Palatine, and the Burgeane of Rozenberg, conferring and talking much of John Hus. At length he sayd, that there was neuer a worse or moze pernicious hereticke then he. In the meane while when John Hus had spoken these wordes, as touching the vnworthy king, by and by the Emperour was called, and he was commaunded to repeat those wordes agaync, which after that he had done, his duty therein being considered, the Emperour answered, no man sayth he, doth line without faulte, then the Cardinal of Cambray, being in a great fury sayd, is it not enough for thee that thou dost contemne and despise the Ecclesiasticall state, and goest about by the writings and doctrine to perturb and trouble the same, but that now also thou wilt attempte to throwe kynges out of theyr state and dignity? The Paletz began to auleadge the lawes whereby he would proue that Saule was king, euen when those wordes were spoken by Samuel, and therefore that Dauid did forbidde that Saule should not be slayne, nor for the holynesse of his life, the which there was none in him, but for the holynesse of hys annoynting. And when as John Hus repeated out of S. Cyprian, that he did take vpon him the name of Christianity in vayne which did not followe Christ in his living, Paletz answered, beholde and see what a folly is in thys man which alleadgerth those thinges which make nothing for the purpose, for albeit anyman be not a true Christian, is he not therefore true Pope, Byshop, or Byng? when as these are names of office and to be a Christian is a name of vertue and desert, and so may any man be a true Pope, Byshoppe, or King, although he be no true Christian. Then sayd John Hus, if Pope John the xxij. were a true Pope, wherefore haue ye deprived him of hys office? The Emperour answered, the Lordes of the Councell haue now lately agreed thereupon that he was true Pope, but for his notorious and manifest euill doinges wherewithall, he did offend and trouble the Church of God, and dyd spoyle and bring to ruine the power thereof, he is reiectted and cast out of his office.

The second Article. The grace of predestination is the bond whereby the body of the Church and every parte and member thereof is firmly knitte and loyned vnto the head. The answer. I acknowledge this Article to be true, and it is proued in the text out of the eight chapter to the Romaynes, who shall seperate vs from the charity and loue of Christ, &c. And in the tenth chapter of John, My sheepe heare my voyce, and I knowe them, and they followe me, and I geue them eternall life, neyther shall they perishe eternally, neither is there any man which shall take them out of my handes. This is the knotte of the body of the Church, and of our spirituall head Christ, vnderstanding the Church to be the congregation of the predestinate.

The third Article. If the Pope be a wicked man, and specially a reprobate, then euen as Judas the Apostle, he is a Deuill, a Theefe, and the Sonne of perdition, and not the head of the holy mylitarie Church, for to muche as he is no parte or member thereof. The answer. My wordes are thus, if the Pope be an euill or wicked man, and specially if he be a reprobate, then euen as Judas, is he a Deuill, a Theefe, and the Sonne of perdition. How then is he the head of the holy mylitarie Church? wher as he is not truly no member or part thereof, for if he were a member of the holy Church, then should he be also a member of Christ, and if he were a member of Christ, then should he cleaue and sicke vnto Christ by the grace of predestination and present iustice, and should be one spirite with God, as the Apostle sayth in the first Epistle to the Corinthians, the first Chapter: knowe ye not that your bodies are the members of Christ?

A minister once admitted is more bounde to preach: then to doe any other work of mercy; the popes prohibition notwithstanding.

Censures of the Popes Church, multiplyeth the Popes couerousnes

Christ interdicted none, but prayed for all.

1. Pet. 2.

Rom. 12.

Articles drawn out of the treatise written against Steuen Palletz.

The Emperours judgement of I. Hus.

The Cardinal of Cambray.

26.

7.