

which doth rule, and doth say or commaund any thing contrary and besides the will of God, or that which is euidently commaunded in the Scriptures, he is honoured as a false witness of God, and a Church robber. Whereupon we are bounden to obey no Prelate, but in such case as he do commaund or take counsell of the Councells and commaundements of Christ.

Likewise S. Augustine vpon this saying: vpon the chape of Moytes. .cc. sayth: Secondly, they teach in the chape of Moytes the law of God: Ergo, God teacheth by them: but if they will teach you any of theyr owne inuencions, do not geue care vnto them, neither doe as they commaund you. Also in the saying of Christ, he that heareth you heareth me, all lawfull and honest thinges be comprehended, in the which we ought to be obedient, according to Christes saying: it is not you which doe speake, but the spirit of my father which speaketh in you. Let therfore my aduersaries and slanderers learne that there be not onely 12. Councils in the world, in the which subiectes ought to obey Christ and his appoynted ministers, but that there are so many Councils and deternimations of God, as there be lawfull and honest thinges toynded with precepts and commaundements of God, bindinge vs therunto, vnder the payne of deadly sinne: for euery such thing doth the Lord commaund vs to fulfill in tyme and place, with other circumstaunces at the will and pleasure of the minister.

The 12. Article. It is lawfull for the clergy and layrpe by their power and iurisdiction to iudge and deternine of all thinges pertainyng vnto saluation, and also of the workes of the Prelates. To. Answer. I haue thus written it in my booke, that it is lawfull for the clergy and layrpe to iudge and deternine of the workes of their heades and rulers. It appeareth by this, that the iudgement of the secret councilles of God, in the court of conscience is one thing, & the iudgement of the authoritey and power in the church is an other. wherefore subiectes first ought principally to iudge and examine themselves 1. Corinthians. 11. chapter. Secondly they ought to examine all thinges which pertaineth vnto their saluation, for a spiriual man iudgeth and examineth all thinges. And this is alleadged, as touching the first iudgement, and not the second, as the enemy doth impute it vnto me. Whereupon in the same place I doe say that the lay man ought to iudge and examine the workes of his Prelate, like as Paule doth iudge the doings of Peter in blaming him. Secondly to aduise them according to this saying: Beware of false Prophets, &c. Thirdly to rule ouer the ministry: For the subiect ought by reason to iudge and examine the workes of the Prelates. And if they be good, to praye God therfore and reioyce: But if they be euill, they ought with patience to suffer them, and to be sorry for them, but not to do the like, least they be damned with them: according to this saying: All the blinde lead the blinde, both fall into the ditch.

The 13. Article. God doth suspend of himselfe, euery wicked Prelate from his ministry, while he is actually in sinne. To. by that means that he is in deadly sinne, he doth offend and sinne whatsoeuer he do: and consequently is inhibited so to do: therfore also is he suspended from his ministry. The answer. This is proued as touching suspension from dignitie, by 1. Peter the 1. chapter, and Galachy the first. And Paule in the 1. Corinthians. 11. chapter, suspendeth all such as be sinfull or in any greuous crime or offence, from the eating of the bodye of the Lord, and the drinking of his blood, and consequently suspendeth all sinfull Prelates from the ministracion of the reuerent Sacrament. And God doth suspend the wicked and sinfull from the declaration of his rightconnesse. Psalm. 49. For so much then as to suspend in effect, is to prohibite the ministry or any other good thing for the offence sake, or as the new lawes do terme or cal it, to interdite or forbidde: It is manifested by the Scriptures afore rehearsed, that God doth prohibite the sinfull, being in sinne to exercise or vse theyr ministrye or office, which by Gods commaundement ought to be exercised without offence, whereupon he sayth by Esay the Prophet: ye that carry the vessels of the Lord, be ye cleansed and made cleane. And to the Corinthians it is sayd: Let all thinges be done with loue and charity, &c. The same thing also is commaunded by diuers and sundry Canons, the which I haue alleadged in my treatise.

The 14. Article. The answer which he made to the 15. Article in prison sufficeth for this, that is to say, that the Clergye for theyr owne preferment and exaltation, doth supplant and vndermine the lay people, doth increas and multiply theyr couetousnes, cloaketh and defendeth theyr malice and wickednes, and preparerth away for Antichrist.

The first part he proueth by experience, by the example of Peter de Luna, which named himselfe Benedict: by the example of Angelus Coriarius, which named himselfe Gregory the 12. and also by the example of John 22. Like wise by the xiiij. and xxvij. of Zachiel, and out of Gregory, which sayth, what shall come of the flock, when the shepherdes themselves, are become wolues, &c. Also out of Osee, Miche, and other of the Prophets, and many places of S. Barnard.

The second part is proued by the 8. chapter of Jeremy, Gregory in his 17. Homely, and S. Barnard vpon the Canonicals.

The third part of this Article is also proued by experience: for who defendeth the wickednes of any schisme but onely the Clergye alleadging Scriptures, and bringing reasons therfore: who exalteth Simon, but onely the Clergye: likewise couetousnes in heaping together many benefices, luxuriousnes and fornication: for how many of the Clergye is there now a dayes which do say it is no deadly sinne alleadging (albeit disorderly) the saying of Senecus, in create and multiply.

Herby also is the 4. part of the Article easily verified. For the way of Antichrist is wickednes and sinne: of the which the Apostle speaketh to the Thesalonians: Gregory in his register Dolorail and moralls: Also S. Barnard vpon the Canonicals playnly sayth: wicked and euill Prelates prepare the way for Antichrist.

The 15. Article. John Hus doth openly teach and affirme that thair conclusions afore sayd are true. The answer. I am not maruelled by that which I haue afore written. For some of these propositions I did write and publish, other some my enemy did sayne, now adding, then diminishing and taking away, now falsely ascribing and impuring the whole proposition vnto me: the which thing the commonisners themselves did confesse before me. Whome I desired for the false inuention and saying of these Articles, that they would punish those, whom they themselves knew and confessed to be mine enemies.

The 16. Article. Herby also it appeareth, that it is not true which they haue affirmed in the article following: that is to say, that all the afore sayd conclusions be false, erroneous, seditious, and such as do weaken and make feeble the power and strength of the Church, inared contrary to the holy Scriptures and the Church. But if there be any such, I am ready most humbly to reuoke and recant the same.

The 17. Article. There was also an objection made agaynst me as touching the Treatises which I wrote agaynst Walter and Stanislaus de Zuoyma. The which I desired for Gods sake, they might be openly read in the audience of the whole Councell, and sayd that I, notwithstanding my former protestacion, would willingly submit my selfe to the iudgement of the whole Councell.

The 18. article. There was also an other article objected agaynst me in this forme. Item, John Husse sayd and preached that he shoulde goe to Constance, and if so be that for any manner of cause he shoulde be forced to recant that he had before taught, yet notwithstanding he neuer purposed to doe it with his minde: for so much as what so euer he had before taught, was pure and true, and the sounde doctrine of Christ. The answer. This article is full of lyes: to the inuenter wherof I suppose the Lord sayth thus: All the day long thou hast imagined mischief and wickednesse, and with thy tongue as with a sharpe rasour, thou hast wrought deceypte. Thou hast delighted and laued rather to taste of wickednesse and mischief then of equity and iustice. Verily I do graunt that I left behinde me a certayne epistle to be read vnto the people, the which did contayne that all such as did wey and consider my careful labors and trauelles, should pray for me, and stedfastly perseuere and continue in the doctryns of our Lord Iesu Christ, knowing for a certaintie that I neuer taught them any such errors as mine enemies do impute or ascribe vnto me, and if it should happen that I were overcome by false witness, they shoulde not be vexed or troubled in their mindes, but stedfastly continue in the truth.

The 19. Article. Last it was objected agaynst me, that after I was come into Constance, I did write vnto the Kingdome of Bohemye, that the Pope and the Emperour receiued me honourably and sent vnto me two Bishoppes to make agreement betwene me and them, and that thys seemeth to be written by me to thys ende and purpose, that they shoulde confirme and establish me and my hearers in the errors, which I had preached and taught in Boheme. Thys Article is falsely alleadged euen from the beginning. For how manfully

Councils. preceptis.

12. Article. The clergy and laitie may iudge of the works of their prelates.

Iudgement double. Secret in the court of conscience. Open in the court of authoritie.

13. Article.

To God. wards all wicked ministers be suspended.

14. Article. The laye people supplant by the Clergy.

15. Article. The dishonestie of such as gathered faith. accusatious agaynst John Hus.

16. Article.

17. Article.

18. Article.

19. Article.