

nifefully false should I haue written y<sup>e</sup> the pope & the Emperour did honour me, when as otherwile I had written before, that as yet we knew not where y<sup>e</sup> Emperour was: and before the Emperour himselfe came vnto Constance, I was by the space of 7. weekes in prison. And to wryte that I was honoured by my imprisonment, the people of the kingdome of Boheme would repute the honour as no great renowne and gloiy vnto me. Howbeit my enemies may in derision say vnto me, that accordyng to their willes & pleasures, I am exalted and honored. wherfore this article is wholly throughout false and vntue.

¶ Unto these articles aboue precised, were other articles also to be annexed, which the Parisians had drawne out agaynst M. John Hus, to the number of 19. The chiefe author wherof, was John Gerson Chancelour of the vniuersity of Paris, a great letter on of the Hoipe against good men. Of these articles John Hus doth often complayne in his Epistles that he had no time nor space to make answer vnto them, which articles being falsly collected and wrongfully depraied although John Hus had no time to answer vnto, yet I thought not vnfit here to set downe for the reader to see and iudge.

¶ Articles formally contayned or picked out of the Treatise of Iohn Hus of Prague, which he intituled of the Church, folowing in this part or behalfe the errors they terme them of  
Iohn Wickelyffe

Articles 19. drawn out by the Parisians against I. Hus.

John Gerson Chancelour of Paris.

1. **The first article.** No reprobate is true Hoipe, Lorde or Prelate. The error is in the sayth and behauiour and manners, being both of late and many times before condemned, as well agaynst the pope men of Lyons, as also agaynst the Waldenses and Pirkardes. The affirmation of which error is temerarious, seditious, offensive and pernicious, and tending to the subuersion of all humaine policy and gouernance, sozalmuch as no man knoweth whether he be worthy of loue or hatred, for that all men doe offend in many poyntes, and thereby shoulde all rule and dominion be made vncertaine and vnsable, if it shoulde be founded vpon predestination and charity: neither shoulde the commandement of Peter haue bene good, which willet h all seruauntes to be obedient vnto their maisters and Lordes although they be wicked.

2. **The 2. article.** That no man being in deadly sinne, whereby he is no member of Christ, but of the Deuill, is true Hoipe, Prelate or Lord. The error of this is like vnto the first.

3. **The 3. article.** No reprobate or otherwile being in deadly sinne, sitteth in the Apostolicke seate of Peter, neither hath any Apostolicke power ouer y<sup>e</sup> christian people. This error is also like vnto the first.

4. **The 4. Article.** No reprobate are of the Church neither likewise any which doe not followe the life of Christ. This error is agaynst the common vnderstanding of the doctozs, concerning the church.

5. **The 5. Article.** They onely are of the church, and sit in Peters seat, and haue Apostolicke power whiche followe Christ and his Apostles in their life and lining. The error hereof is in sayth and maners, as in the first article, but contayning more arrogancy and rashnes.

6. **The 6. article.** That euery man which liueth vprightly accordyng to the rule of Christ may and ought openly to preach and teach, although he be not sent, yea although he be forbidden or excommunicate by any Prelate or Bishop euen as he might and ought to geue almes: for his good life in lining together with his learning doth sufficientely send him.

This is a rash and temerarious error offensive and tending to the confusion of the whole ecclesiastical hierarchy.

7. **The 7. article.** That the Hoipe of Rome being contrary vnto Christ, is not the vniuersall Bishop, neither hath the church of Rome any supremacy ouer other Churches, except peraduenture it be geuen him of Cesar, and not of Christ. An error lately and plainly reponed.

8. **The 8. article.** That the Hoipe ought not to be called most holy, neither that his feet are holy and blessed, or that they ought to be kissed. This error is temerarious vnceriously and offensiuely published.

9. **The 9. article.** That accordyng vnto the doctrine of Christ, heretikes, be they neuer so obstinate or subburne, ought not to be put to death, neither to be accursed or excommunicated. This is the error of the Donatistes, temerariouly, and not without great offence affirmed agaynst the lawes of the ecclesiastical discipline as S. Augustine doth proue.

The 10. Article. That subiectes and the common people may and ought publickly and openly to detect and reprove the vices of their superiours and rulers, as hauing power geuen them of Christ, and example of Saynt Paul to doe: this error is pernicious, full of offence, inducing all rebellion, disobedience and sedition, and the curie and malediction of Ham.

The 11. article. That Christ onely is head of the church and not the Pope. It is an error accordyng vnto the common vnderstanding of the Doctozs, if all the reason of the supremacy, and of being head be secluded and taken away from the Hoipe.

The 12. article. That the onely church which comprehendeth the predestinate and good liuers, is the vniuersall Church, wherunto subiectes do owe obedience. And this is consequent vnto the former article. The error is contayned as in the former articles.

The 13. article. That tithes and oblations geuen vnto the Church are publicke and common almes. This error is offensive, and contrary to the determination of the Apostle. 1. Cor. 9. chapter.

The 14. article. That the clergy liuing wickedly, ought to be reponed and corrected by the lay people by the taking away of theyr tithes and other temporall profites. A most pernicious error and offensive, inducing the secular people to perpetrate sacriledge subuerting the ecclesiastical liberty.

The 15. article. That the blessings of such as are reprobate or euill liuers of the clergy are maledictions and cursinges before God accordyng to the saying. I will curie your blessings. This error was lately reponed of Saynt Augustine, agaynst Saynt Cyprian and his followers, neither is the maister of the sentences allowed of the maisters in that poynt that he seemeth to fauor this article.

The 16. article. That in these dayes and in long tyme before, there hath bene no true Hoipe, no true Church, or sayth, which is called the Romishe Church, wherunto a man ought to obey, but that it both was and is the synagogue of Antichrist and Sathan. The error in this article is in this poynt that it is deriued, and taketh his foundation vpon the former articles.

The 17. article. That all gift of money geuen vnto the ministers of the Church, for the ministracion of any spiritual matter, it doth make such ministers in that case vices of Simony. This error is seditious and temerarious, for so much as some thing may be geuen vnto the clergy, vnder the title of sustentacion or mayntaynyng the minister, without the selling or buying of any spiritual thing.

The 18. article. That whosoever is excommunicate of the pope if he appeale vnto Christ, he is perswaded that he need not feare the excommunication, but vterlye to contemne and despise the same. This error is temerarious and full of arrogancy.

The 19. article. That euery deed done with out charity is sinne. This error was reponed and reuoked before this time at Paris, specially if it be vnderstand of deadly sinne, for it is not necessarye that he whiche lacketh grace shoulde continually sinne and offend a new. Albeit he be continually in sinne.

¶ This following, the Maisters of Paris by theyr whole voyce and consent did adde and adioyne vnto these ninetene articles, for theyr reason and determination.

**W**e affirme that these articles aforesayd are notoriously hereticall, and that they are iudicially to be condemned for such, and diligently to be rooted out with theyr most seditious doctrines, least they do infect other. For albeit they seeme to haue a zeale against the vices of the Prelates and the clergy, the which (the moze is the pitye and grieffe) do but to much abound, yet is it not accordyng vnto learning, for a sober and discrette zeale, suffereth and lamenteth those sinnes and offences, whiche he seeth in the house of God, that he cannot amend or take away, for vices cannot be rooted out, and taken away by other vices and errors, for so much as Deuilles are not cast out throughe Belsabus, but by the power of God whiche is the holy Ghost, who willet that in correction the measure and meane of prudence be alwayes kept, accordyng to the saying, Marke, who, what, where and why, by what meates and when, Prelates and Bishops are bound vnder greuous and expresse penalties of the lawe diligently and vigilantly to heare themselves agaynst the foresayd errors and such other like, and the mayntayners of them, for let it alwayes be well vnderstand and

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