

take amongst them, with condigne deathes without anye delay to punish. But fearing least to the prejudice & slander of the foresayd catholicke fayth and religion, thorough the pretext of ignorance, any man herein shoulde be circumvented, or that any subtil and craftie men shoulde vnder the vayne of scrupulous excuse, cloke and dissemble in thys matter, and that as touching the conuincing or apprehending of the foresaid hereticks, their receiueurs & defendours, fauourers, beleueurs and adherentes, and also of suche as are suspect of heresie, and with suche like peruerse doctrine in any wise spotted, we might geue moze perfect instruction: Therfoze as well to the kingdom of Bohemia & parts neare adioyning to the same as all other where this superstitious doctrine first began to spread, we haue thought it good to send the articles here vnder written concerning y^e secte of those Archhereticks, for the better direction of the foresayd Catholicke fayth.

Touching which articles, by vertue of holy obedience we charge and commaund you and all other Archbishops and Bishops, all maner of commissaries and inquisitours that euery of them within the Dioces and limites of theyr iurisdiction, & also in y^e foresaid kingdom & dukedome and places neare adioyning, although the same places be beyond the same their iurisdiction: in the fauour of the catholicke fayth, do geue most diligent and vigilant care about the extirpation and correction of those erroours, archheresies, and most pestiferous sect aforesayd: and also that they compell all dissuaid persons and suspecte of so pestiferous a contagion, whether it be vnder the penaltie of the crime confessed, or of excommunication, suspension or interdict, or any other formidable payne canonically or legall, when and wherelouere it shall seme good to them, and as the qualitie of the facte requirerth, by an othe corporally taken either vpon y^e holy Euangelistes, or vpon the reliques of Saintes, or vpon the image of the crucifixe, according to the obseruauntes of certayne places, and accordyng to the interrogatores, to make conuenient answer to euery article within written. For we intend agaynst all and singular archbishops, Bishops, Ecclesiasticall persons, or inquisitours, which shall shew themselves negligent and remisse in the extirpation of the leauen of this heretical prauiue, and purging their territories, dioces, and places to them appoynted, of such euill and wicked men: to proceede and to cause to be proceeded, vnto the deprivation and deposition of their pontificall dignities, and shall substitute such other in their places, which can and may be able to found the sayd heretical prauiue, and proceede to further paynes agaynst such by the lawe limited, and vnto other yet moze grieuous (if neede require) we our selues will proceede and cause to be proceeded, accordyng as the party his fact, and filchines of his crime committed, shall deserue. The tenour of those articles wherof we haue made mention in this our owne writinge are in wordes as follow.

* The articles of Iohn Hus to be inquired vpon.

1. There is one onely vniuersall Church, whiche is the vniuersitie of the predestinate, as shall after be declared.
2. The vniuersall Church is onely one: as there is one vniuersitie of those that are predestinate.
3. Hauke was neuer a member of the Deuill, although he did certayne actes like vnto the actes of the Church malignant.
4. The reprobate are not partes of the Church, for that no part of the same finally falleth from her, because that the charitie of predestination, which bindeth the same Church together, neuer fayleth.
5. The two natures (that is) the Diuinitie, and the humanitie, bee one Christ.
6. The reprobate, although he be sometime in grace, according to present iustice, yet is he neuer a part of the holy Church: and the predestination is euer a member of the Church, although sometime he fall from grace aduentitia, but not from grace of predestination: euer taking the church for the conuocation of the predestinate whether they be in grace or not according to present iustice. And after this sort the church is an article of our beliefe.
7. Peter is not, nor neuer was the head of the holy catholicke Church.
8. Priestes, liuing viciously, doe defile the authoritie of priesthood, and so, as vnfaithfull Children do vnfaithfully beleue of the seven sacraments, of the keyes of y^e Church of offices, of Censures, of ceremonies, of the worshipping of reliques: indulgences, orders, and other holy things of the Church.
9. The papill dignitie came and grew from the Emperors

and hys gouernement and institution, sprang from the emperours gouernement.

10. No man can reasonably affirme eyther of himselfe or other that he is the head of any particular Church, or that the bishop of Rome, is the head of the Church of Rome.
11. A man ought not to beleue, that he which is bishop of Rome is the head of euery particular Church, vnles god haue predestinate hym.
12. None is the vicare of Christ, or els of Peter, vnles he follow him in maners and conditions, seing that there is no other following moze pertinent, nor otherwise apte to receiue of God this power procuratory. For vnto y^e office of a vicegerent of Christ is required, the conformity of maners and the authoritie of the institutor.
13. The pope is not the manifest and true successor of Peter the Prince of the Apostles, if he liue in maners contrary to Peter: and if he hunt after auarice, then is he the vicar of Judas Iscarioth. And likewise the Cardinalls be not the true and manifest successors of the Colledge of the other Apostles of Christ, vnles they lyue accordyng to the maner of the Apostles, keeping the commaundementes & counsels of our Lord Iesus Christ.
14. The Doctors alledging, that if a man, which will not be amended by the Ecclesiasticall censures, is to be deliuered to the secular powers: do follow in this poynt, the bishops, Scribes and Pharisees, that deliuered Christ to the secular power (saying it is not lawfull for vs to kill anye man) because he would not obey them in all thinges, and that such be greater homicides then Pilate.
15. The ecclesiasticall obedience is such an obedience as y^e Priestes of the church haue found out, besides the expresse authoritie of the scripture. The immediate deuotion of humane works, is y^e they be either vertuous or vicious, & if a man be vicious, and doth any thyng, then doth he it viciously, & if he be vertuous, and doth any thinge, the doth he it vertuously. For like as vice which is called a great offence or mortall sin, doth stayne all y^e doynge of a vicious man: so vertue doth quicken all the doynge of a vertuous man.
16. A priest of God liuing after hys lawe, and hauing the knowlege of the scripture, and a desire to edify the people ought to preach, notwithstanding any excommunication, pretended of the pope. And further, if the pope, or anye other magistrate doeth forbid a priest to disposed to preache, he ought not to be obedient vnto him. For euery one that taketh vpoⁿ him the order of priesthood, receiuerth in charge the office of a preacher: and of that burden ought he well to discharge himselfe, any excommunication against him pretended in any wise notwithstanding.
17. By the Censures ecclesiasticall, as of excommunication, suspending, and interdict, the clergy to their owne aduancement cause the lay people to ayd them: they multiply their auarice, they defend their malice, and prepare the way to Antichrist. And it is an euident signe that such censures proceede from Antichrist, which in their proces they call Fulminationes, that is, their thunderboltes wherewith the clergy principally proceedeth agaynst those that declare the wickednes of Antichrist, who so greatly for hys owne commoditie hath abused them.
18. If the pope be euill, especially if he be a reprobate, the is he with Judas a very deuill, a theefe and the sonne of perdition, and is not the head of the holy Church militant nor any member of the same.
19. The grace of predestination is the band, wherewith the body of the church and euery member of the same is indissolubly ioyned to their head Christ.
20. The pope or Prelate that is euill and a reprobate, is a Bastard in name, and not in deede, yea he is a theefe and a robber in very deede.
21. The Pope ought not to be called the most holy one for his office sake, for then ought a king to be called by hys office y^e most holy one: and hangmen with other such officers also were to be called holpe, yea the deuill hymselfe ought to be called holy, for asmuch as he is Gods officer.
22. If the pope liue contrary vnto Christ, although he clime vp by the right and lawfull election according to the common custome of men: yet notwithstanding shoulde he otherwise clime then by Christ, yea though wee admitte that he shoulde enter by the election principally made by God. For Judas Iscarioth was lawfully elect of I. D. D. Christ Iesus to hys bishopricke, and yet came not he the same way he ought to do vnto the shepfold.
23. The condemnation of 45. articles of Iohn wickleffe by the doctors made, is vnreasonable, wicked and naught, & the cause by them alledged is fayned that is, that none of them are Catholicke, but euery on of them hereticall, erroneous, or blaundersous.
14. Not for that the electours, or the most part of the haue con-

The papill dignitie touched.

The olde maner of the popishe othe.

Speaking of the intuisible church the article is true.

This article seemeth to be wruffed out of the wordes of Hierome of Prague.

Iohn Hus expoundeth this article with this distinct, non racione meriti, sed racione officii.

Iohn Hus declareth his mind touching this article sufficiently before.