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Thomas Cranmer

A DEFENCE

OF THE TRVE AND CAtholike doctrine of the sacrament of the body and bloud of our sauiour CHRIST, with a confutation of sundry errors concerning thesame, grounded and stablished vpon Godes holy woorde, & approued by ye consent of the moste auncient doctors of the Churche. Made by the moste Reuerende father in GOD

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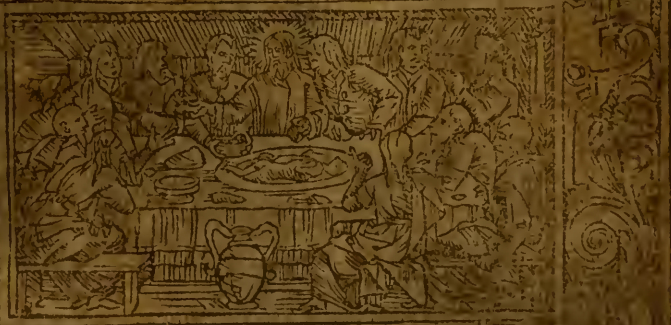

It is the spirite that giueth lyfe, the flesche profiteth nothinge. Ioannis.6.

This boke is deuided into fiue partes.

The fyrst is of the true and catholyke doctine and vse of the sacrament of the body and blud of our sauiour CHRISTE.

The seconde is agaynst the errour of Transubstantiation.

The thyrde teacheth the maner howe CHRIST is present in his holy supper.

The fowerth is of the eatynge and drinkyng of the body and blud of our Sauior CHRIST.

The fyft boke is of the oblation and sacrifice of our Sauiour CHRIST.

OUR SAVIOUR CHRIST Jesus, accordyng to the wyll of hys eternall father, when the time therto was fully cõplished, takig our nature vpon him, cam into this world frome the high throne of hys Father, to declare vnto miserable sinners, good newes, to heale them that wer syck, to make the blind to see, the deaf to hear, & the domb to speke, to set prisoners at libertee, to shew that the tyme of grace & mercy was come, to giue light to them that wer in darknes and in the shadow of death, and to preach and geue pardõ and ful remission of sinne to all his elected. And to perfourme the same, he made a sacrifice & oblacion of his owne body vpon the crosse, whiche was a ful redemption, satisfaction & propitiation for the sinnes of ye whole world. And to cõmend this his sacrifice vnto al his faithful people, and to confirm their faith & hope of eternall saluacion in the same, he hath ordeined a perpetual memory of his said sacrifice, daily to be vsed in the Church to his perpetual laud & praise, & to our singuler comfort & cõsolacion, That is to sate, ye celebracion of hys holy supper, wherin he doth not cesse to giue him selfe with al his benefites to all those that duely receiue the same supper, according to his blessed ordinance. But the Romish Antichrist, to deface

this great benefite of Christe, hath taught that his sacrifice vpon ȳ crosse is not sufficient hereunto, without an other sacrifice deuised by him, and made by the priest, or els without Indulgences, Beades, Pardons, Pylgrymages, and such other pelfray, to supply Christes imperfection. And that christen people can not apply to theim selues the benefites of Christes passion, but that the same is in the distribution of the bysshop of Rome, or els that by Christe we haue no full remission, but be delyuered onely from synne, and yet remayneth temporalle peyne in Purgatorye due for the same, to be remitted after this lyke by the Romishe Antichriste and his ministers, who take vpon them to do for vs, that thyng, whiche Christ either would not, or could not do. O heynous blasphemy and moste detestable iniurye against Christe. O wycked abhomination in the tẽple of God, O pride intolerable of Antichrist, & most manyfest token of the sonne of pardition, extollynge hym selfe aboue God, & with Lucifer exaltyng his seate & power aboue the throne of God. For he that taketh vpõ him to supply that thyng whiche he pretendeth to bee vnperfecte in Christ, must nedes make him selfe aboue Christ, and so bery Antichrist. For what is this els, but to be agaynst Christ, & to bryng hym in cõtempte as one that either for lacke of charitee wold not, or for lacke of power he coulde not, with all his bloudsheadyng and deathe cleerely delyuer his faythfull, and gyue theim full remission of their

synne

synnes, but that the ful perfectiō therof must be had at the hādes of Antichrist of Rome & his ministers: What mā of knowlege & zeale to Gods honor can with dry eies se this iniury to Christ, and loke vpō the state of religion brought in by the Papistes, perceiuyng the true sence of Gods woorde subuerted by false gloses of mans deuisyng, the true christen religion tourned into certayn hypocritical & superstitious sectes, the people praiyng with their mouthes, & hearyng with their eares they wyst not what, & so ignorant in Gods worde, that they could not discerne hypocrisy & superstition from true & syncere religione. This was of late yeres the face of religion within this realme of Englande, & yet remayneth in dyuers realmes. But thankes bee to almightye God & to the kynges maiestie, with his father, a prince of most famous memory, ỳ superstitious sectes of Monkes & Fryers (that were in this Realme) be cleane taken away, the scripture is restored vnto the proper & true vnderstandyng, the people may daily reade & here Gods heauenly worde, & praye in their owne language which they vnderstād, so that their heartes & mouthes may go togither, and be none of those people of whom Christ complayned, saiyng: These people honour me with their lyppes, but their hertes be farre from me. Thankes be to God many corrupt weedes bee plucked vppe, whiche were wonte to rotte the flocke of Christ, and to let the growyng of the Lordes harueſt. Math. 15

But what auaileth it to take away beades, pardōs, pilgremages, and suche other lyke Popery so long as. ii. chiefe rootes remayn vnpulled vp: wherof so long as thei remayn, wil spring agayn al former impedimentes of the Lords harueſt, & corruption of his flock. The reſt is but branches and leaues, the cuttyng away wherof, is but like toppyng and loppyng of a tree, or cuttyng down of wedes, leuyng the body ſtādyng, & the rootes in the grounde, but the very body of the tree, or rather the rootes of the wedes, is the Popiſh doctrine of Tranſubſtātiation of the real preſence of Chriſtes fleſhe and bloud in the ſacrament of the aultare (as they call it) and of the ſacrifice & oblation of Chriſt made by the prieſt, for the ſaluation of the quick and the dead. Which rootes if thei be ſuffred to grow in the Lords vineyard, they wyl ouerſpread all the ground agayn, with the old errours & ſuperſtitions. These iniuries to Chriſt be ſo intollerable, that no chriſtiā heart can willyngly beare theim. Wherfore ſeing that many haue ſet to their hands, & whetted their toles, to pluck vp ye wedes, & to cut downe ye tree of errour, I not knowyng otherwiſe how to excuſe my ſelfe at the laſt daie, haue in this booke ſet to my hand and axe with the reſt, to cut downe this tree, and to plucke vp the wedes and plantes by the rootes, which our heuenly Father neuer plātēd, but were grafted and ſowen in his vineyard by his aduerſary the dyuell, and Antichriſte his miniſter. The Lord grant, that this my trauail

and labour in his vineyarde, be not in vayn, but that it may prosper and bryng forth good frutes to his honor and glory. For whan I see his vineyard ouergrowen with thornes, brambles, & wedes, I know that euerlastyng wo appertayneth vnto me, if I holde my peace, and put not to my handes & tong, to labour in purgyng his vineyard. God I take to witnes (who seeth the harts of al men thrughly vnto the bottom) that I take this labour for none other consideration, but for the glory of his name, & the discharge of my duetie, and the zeale that I beare toward the flock of Christ. I knowe in what office god hath placed me, & to what purpose, that is to say, to set forthe his word truly vnto his people, to the vttermost of my power, without respect of pson, or regarde of thyng in the world, but of hym alone. I know what accompt I shall make to him hereof at the last day, whã euery mã shall answere for his vocation, and receiue for the same good or yl, acordyng as he hath done. I knowe how Antichriste hath obscured the glory of God, & the true knowlege of his word, ouercastyng the same with mystes and cloudes of errour and ignorance, thorough false gloses and interpretations. It pitieth me to see the symple and hungrye flocke of Christ ledde into corrupt pastures, to bee caried blyndfield, they know not whether, and to be fed with poyson in the stede of holsome meates.
And moued by the duetie, office and place, wher vnto it hath pleased God to call me, I geue warnynge

nyng in his name vnto all that professe Christe that they flee far frō Babylon, if they wyll saue their soules, & to beware of that great harlot, ꝑ is to saye, the pestiferous sea of Rome, that she make you not dronke with her pleasaunt wyne. Trust not her sweete promises, nor bankette not with her, for in steede of wine she wyll gyue you sower dregges, and for meate she will feede you with rank poyson. But come to our redemer and sauiour Christe, who refresheth all that trewely come vnto hym, be their anguishe and heuynes neuer so great. Geue credite vnto hym, in whose mouthe was neuer found gile, nor vntruth. By hym you shalbe clerely delyuered from all your diseases, of hym you shall haue ful remission A pena & à culpa, Yee it is that feedeth continually all that belong vnto hym, with his owne flesh that hanged vpon the Crosse, and gyueth them drynke of the bloud, flowynge oute of his owne syde, and maketh to spryngе within them, water that floweth vnto euerlastynge lyfe. Lysten not to the false incantations, sweete whisperyngs, & crafty iuglynges of the subtyl Papistes, wherewith they haue this many yeares deluded and bewitched the world, but harken to Christ, glue eare ynto his wordes, which shall leade you the ryghte way vnto euerlastynge lyfe, there with hym to lyue euer as heyres of his kyngdome.

AMEN.

THE TRVE AND CATHOLIKE DOCTRINE AND VSE OF the sacrament of the body and bloud of our sauiour CHRIST.

THE SVPPER OF THE Lorde, otherwyse called The holy Communion or Sacrament of the bodye and bloud of oure sauiour Christ, hath been of many men, and by sondry wayes verye muche abused, but specially within these iiii. or fyue hundreth yeares. Of some it hath been vsed as a sacrifice propiciatorye for synne, and otherwyse supersticiously, farre from the entent that CHRIST dyd first ordayne the same at the beginnyng, doyng there in great wronge and iniury to his death and passion. And of other som it hath been veri lightlye estemed, or rather contemned and dispised, as a thyng of small or of none effecte. And thus betwene both the partyes hath been muche variance and contencion in diuers places of Christendome. Therfore to the intent that this holy Sacrament or Lordes supper, may hereafter neither of the one partie bee contemned or lightly esteemed, nor of the other partie be abused to any other purpose, than

Chap 1.

The abuse of the Lordes supper

Christ himselfe did first appoint and ordayn the same, and that so, the contencion on both parties may bee quieted and ended, the mooste sure and playne waye is, to cleaue vnto holy scripture. Wherin whatsoeuer is found, must be taken for a most sure ground and an infallible trueth, and whatsoeuer can not be grounded vpon the same (touchyng our fayth) is mannes deuise, chaungeable and vncertayne. And therfore here are sette furth the very wordes, that Christ himselfe and his Apostle sainct Paule spake, both of the eatyng and drinkyng of CHRISTES body and bloud, and also of the eatyng and drinkyng of the sacrament of the same.

Chap. 2. FIRST as concernyng the eatyng of the body and drinkyng of the bloud of our sauior Christ, he speaketh himselfe in the sixt chapiter of sainct Ihon in this wyse.

The eatyng of the body of Christ.

Ihon. 6. Verily verily I saie vnto you, except you eate the flesshe of the sonne of man and drinke his bloud, you haue no life in you. Who so eateth my flesh and drinketh my bloud, hath eternall lyfe; and I will rayse hym vp at the laste daye. For my flesshe is very meate, and my bloud is very drink. He that eateth my flesshe and drinketh my bloude dwelleth

in me, and I in him. As the liuynge father hath sent me, and I liue by the father, euen so he that eateth me, shall liue by me. This ys the breade whyche came doune from heauen. Not as your fathers dyd eate Manna, and ar dead. He that eateth this breade, shall lyue for euer.

Of these woordes of Christe it is playne and manyfest, that the eatyng of Christes flesche and drynkyng of his bloud, is not lyke to the eatyng and drinkyng of other meates and drynkes. For although without meate and drynke man canne not lyue, yet it foloweth not that he that eateth and drynketh, shall lyue for euer. But as touchyng this meate and drynke of the body and bloud of CHRIST, it is true, bothe he that eateth & drynketh theim, hath euerlastyng life, and also he that eateth and drynketh theim not, hath not euerlastyng lyfe. For to eate that meate & drynke that drynke, is to dwell in Christ and to haue Christ dwellyng in him.

Augusti. in Ioan. Tractat. 26.

Eodem tract.

And therfore no mã can say or thynke, that he eateth the body of Christ or drynketh his bloud, excepte he dwelleth in Christe, and hath Christe dwellyng in hym. Thus haue ye heard of the

Aug. de Ciuitate. Lib. 21. cap. 25.

eatynge and drynkynge of the verye flesheand bloud of our sauiour Christe.

Chapt.3. Nowe as touchynge the sacramentes of the same, our sauiour Christe did institute theim in breade and wine at his laste supper, whiche hee had with his apostels the night before his deth, At whych tyme (as saynct Mathew sayth)

The eting of the sacramente of his bodye.

Mat.16. When they were eatyng, Jesus toke breade, and when hee had geuen thankes, he brake it, gaue it to his disciples, and sayd: Take, eate, this is my body. And hee toke the cup, and when hee had geuen thankes, he gaue it to them, saiyng: Drynke ye al of this, for this is my blud of the newe testamente, that is shed for many, for the remission of sinnes. But I say vnto you, I will not drynk hens forth of this frute of the vyne, vntill that day, when I shall drynke it newe with you in my fathers kyngdome.

This thyng is reherced also of sainct Marke in these woordes.

Mat.14. As they dyd eate, Jesus tooke bread, and when he had blessed, hee brake it, and

and gaue it to them, and sayde: Take, eate, this is my body: And takyng the cuppe, when he had geuen thankes, hee gaue it to theym, and they all dranke of it. And he sayd to them: This is my bloud of the newe testament, which is shed for many. Verily I saie vnto you, I will drynke no more of the frute of the vyne, vntyl that daie that I drinke it newe in the kyngdome of God.

The Euangelist S. Luke vttereth this matter on this wyse.

When the howre was come, he sat Luc. 22.
down, and the. xii. apostles with hym. And he sayd vnto them: I haue greatly desired to eate this pascha with you before I suffre. For I saie vnto you: Henceforth I wil not eat of it any more, vntyll it be fulfylled in the kyngdome of god. And hee toke the cup and gaue thankes, and sayde: Take this, and diuide it among you. For I sai vnto you: I wil not drink of the frute of the vyne, vntill the kyngdom of God com. And

he toke bread, and when he had geuen thankes, hee brake it, and gaue it vnto them, sayeng: This is my body, whiche is geuen for you. This doe in remembrance of me. Likewise also whā he had supped, he toke the cup, saiyng: This cup is the new testament in my bloud, whiche is shedde for you.

Hytherto you haue heard all that the Euangelistes declare, that Christ spake or dyd at hys laste supper, concernyng the institucion of the Cōmunion and sacrament of his body & bloud. Nowe you shall heare what sainct Paule sayth cōcernyng the same, in the tenth chapiter of the first to the Corinthians, where he writeth thus.

1.Cor.10. Is not the cup of blessynge, whyche wee blesse, a cōmunion of the bloude of Christ? Is not the bread which we break, a communion of the bodye of Christe? we beynge many, are one breade and one body. For we all are partakers of one bread and of one cuppe.

And in the eleuenth he speaketh on this maner.

1.Cor.11. That whiche I deliuered vnto you,

I receaued of the Lorde: For the lord Iesus, the same nyght, in the which he was betraied, tooke bread, and whan he had geuen thankes, he brake it, and sayde: Take, eate, this is my bodye, whiche is broken for you. Doo this in remembrance of me. Likewise also he toke the cup, whan supper was doone, saiyng: This cuppe is the newe testament in my bloude. Doo this as often as you drink it, in remembrance of me. For as often as you shal eat this bread and drinke this cuppe, shewe forthe the Lordes death tyll he come. Wherefore who so euer shall eate of this breade or drynke of this cuppe vnworthily, shall be gyltie of the body and bloude of the Lord. But let a man examine him self, and so eate of the breade, and drynke of the cuppe. For hee that eateth and drinketh vnworthily, eateth and drynketh hys owne damnation, bycause he maketh no difference of the Lordes bodye.

For this cause manny are weake and

sycke

sycke among you, and many do sleape.

By these woordes of Christe rehersed of the Euangelistes, and by the doctrine also of sainct Paule (whiche he confesseth that he receyued of Christe) two thynges specially are to be noted.

Chap. 4. Christ called the material bread his body.

Fyrst that our sauiour Christ called the material bread whiche he brake, his body, & the wyne (whiche was the fruite of the vyne) his bloud.

And yet he spake not this to the intent that menne should thynke, that materiall bread is his very body, or that his very body is material bread, neither that wyne made of grapes is his very bloudde, or that his very bloudde is wyne made of Grapes, but to signifie vnto vs (as S. Paule sayth) that the cuppe is a communion of Christes bloud that was shedde for vs, and the bread is a cōmunion of his flesche that was crucified for vs. So that although in the trueth of his humane nature, Christe bee in heauen, and sytteth on the righte hande of God the father, yet who so euer eateth of that bread in the supper of the Lorde, accordyng to Christes institucion and ordinaunce, is assured of Christes owne promyse and testament, that he is a membre of his bodye, and receyueth the benefytes of his passion, whiche he suffered for vs vpon the Crosse. And lykewyse he that drynketh of that holye cuppe in that supper of the Lorde, accordyng to CHRISTES institution, is certifyed by

a. Cor. 10

Mar. vlt.

Christes

Christes legacie and testament, that he is made partaker of the bloude of Christe, whyche was shed for vs. And this ment saynete Paule, when
» he saith: Is not the cuppe of blessyng which we
» blesse, a Communion of the bloude of Christe? 1. Cor. 10.
» Is not the breade, whyche we breake, a commu-
» nion of the bodye of Christe? So that no man can contemne or lyghtely esteeme this holy communion, excepte he contemne also Christes bodye and bloude, and passe not whether he haue any felowshyp with hym or no. And of those men saincte Paule saieth, that they eate and drynke their owne damnation, bycause they esteme not the body of Christe. 1. Cor. 11.

The seconde thyng whiche may bee lerned of the forsayde wordes of Christe and saynt Paule is this: that although none eateth the bodye of Christe, and drynketh his bloude, but they haue eternall lyfe, (as appereth by the wordes before recited of S. John) yet bothe the good and the bad doo eate and drynk the bread and wyne, whi che bee the Sacramentes of the same. But beside the Sacramentes, the good eateth euerlastyng lyfe, the euyll euerlastynge death. Therefore
» S. Paule sayeth: Who so euer shall eate 1. Cor. 11.
» of the breadde, or drynke of the cuppe of the
» Lorde vnworthyly, he shall be gyltie of the bodye
» and bloudde of the Lorde. Here saynct Paule saith not, that he that eateth the breade, or drynketh the cup of the Lorde vnwoorthyly, eateth and drynketh the body and bloud of the Lorde,

Chap. 5.

Euyl men do eate the sacrament but not the bodye of Christe Jhon. 6.

but is giltie of the body and bloud of the Lord.
1. Cor. 11. But what he eateth and drynketh S. Paul declareth, sayenge: He that eateth and drynketh
» vnwoorthylye, eateth and drynketh his owne
» damnation.

Thus is declared the summe of all that scripture speaketh of the eatynge and drynkynge, bothe of the body and bloud of Christ, and also of the sacrament of the same.

Chap. 6. AND as these thynges be most certainly true bycause they be spoken by Christe hym selfe, the author of all truthe, and by his holy apostle S. Paule, as he receaued them of Christ, so all doctrines contrary to the same, be moste certainely false and vntrue, and of all christian men to bee eschued, bycause they be contrary to gods word. And al doctrine concernyng this matter, that is more than this, whiche is not grounded vpon Goddes worde, is of no necessitee, neither ought the peoples heades to be busyed, or their consciences troubled with the same. So that thynges spoken and done by Christe, and written by the holy Euangelistes and S. Paule, ought to suffise the faith of christen people, as touchyng the doctrine of the Lordes supper, and holy communion or sacrament of his body and bloude.

These thynges suffise for a christen mans faith concernynge this sacrament.

Whyche thynge beeyng well consydered and waied, shalbe a iust occasion to pacify and agree bothe parties, as well theim that hytherto haue contemned or lyghtly estemed it, as also theym which haue hytherto for lacke of knowledge or

other.

otherwyse, vngodly abused it.

CHRISTE ordeyned the sacrament to moue and styre all men to frendeshyp, loue, and concorde, and to put away all hatred, variance and discorde, and to testifie a brotherly and vnfained loue betwene all theim that bee the membres of Christ: but the diuell, the enemy of Christ, and of al his membres, hath so craftily iuggled here in, that of nothyng ryseth so muche contention, as of this holy sacrament. Chap.7.

The sacrament wht the was ordeyned to make loue & concord, is turned into the occasyon of variaunce & discorde.

God graunt that al contention set aside, both the parties maye come to this holy communion with such a lyuely faith in Christe, and suche an vnfained loue to all Christes membres, that as they carnally eate with their mouthe this sacramentall bread and drynk the wyne, so spiritually they maye eate and drynke the verye flesh and bloude of Christe, whyche is in heauen, and sitteth on the right hande of his father. And that fynally by his meanes, they may enioy with him the glory and kyngdome of heauen. Amen.

Altho in this treatie of the sacramente of the body and bloud of our sauiour Christe, I haue already sufficiently declared the institution and meanyng of the same, accordynge to the verye wordes of the gospell and of saint Paule, yet it shall not bee in vayne somewhat more at large to declare the same, accordynge to the mynde, as well of holy scripture, as of olde auncient authors, and that so sincerely and plainly, without doubtes, ambiguitees, or vayne questions, that Chap.8.

the very symple and vnlerned people, may easyly vnderstande the same, and be edified therby.

And this by Goddes grace is myne onely intent and desyre, that the flocke of Christe dispersed in this realme (among whom I am appointed a speciall pastour) maye no longer lacke the commoditee and fruite, which springeth of this heauenly knowledge. For the more clerely it is vnderstande, the more swetenes, fruit, comforte, and edification it bryngeth to the godlye receauers there of. And to the cleere vnderstandynge of this sacramente, dyuers thynges muste bee consydered.

Chap. 9. FYRST, that as all men of theym selues bee synners, and thorowghe synne bee in Goddes wrathe, banyshed far away frō hym, condemned to hell and euerlastyng damnation, and none is clearely innocente, but Christe alone: so euery soule inspired by God, is desyrous to be delyuered from synne and hell, and to obteyne at Goddes handes, mercy, fauour, ryghtuoustnes, and euerlastyng saluation.

The spiritual hunger & thirstinesse of the soule Ephe. 2. Rom. 3.

And this earneste and greate desyre, is called in scripture, The hunger and thirst of the soule: with whiche kynde of hunger Dauid was taken, whanne he sayde: As an harte longeth for springes of water, so doth my soule longe for the O God. My soule hath thyrsted after God, who is the well of lyfe My soule thyrsteth for the, my flesche wysheth for the.

Ps. 41 Ps. 62.

And this hunger the seely poore synfull soule is

is dryuen vnto, by meanes of the lawe, whyche
sheweth vnto her the horribleneſſe of ſynne, the Rom. 4.
terrour of Gods indignation, and the horrour
of death and euerlaſtyng damnation. Rom. 7.

And whan ſhe ſeeth nothynge but damnation Rom. 8.
for her offences, by iuſtice and accuſation of the
lawe, and thys dampnation is euer beefore her
eies, than in this great diſtreſſe the ſoule beyng
preſſed with heuyneſſe & ſorowe, ſeeketh for ſome
comforte, and deſireth ſome remedy for her mize-
rable and ſorowfull eſtate. And this feelyng of
her damnable condition, and gredy deſyre of re-
freſhyng, is the ſpirituall hunger of the ſoule.

And who ſo euer hath this godlye hunger, is
bleſſed of God, and ſhal haue meate and drynke
»ynough, as Chriſt hym ſelf ſayd: Bleſſed be they Math. 5.
» that hunger and thyrſt for rightouſnes, for they
ſhalbe fylled full. And on thother ſyde, they that
ſee not theyr owne ſynfull and damnable eſtate,
but thynke theym ſelues holye ynoughe, and in
good caſe and condicion ynoughe, as they haue
no ſpirituall hunger, ſo ſhall they not bee fed of
»God with any ſpirituall foode. For as almighty
»god feedeth them that be hungry, ſo doth he ſend Luc. 1.
»away empty all that bee not hungry.

But this hunger and thyrſt is not eaſyly per-
ceyued of the carnall man. For whan he heareth
the holy ghoſte ſpeake of meate and drynke, his
mynde is by and by in the kytchen and buttery,
and he thynketh vppon his dyſhes and pottes,
his mouthe and his bealye.

But the scripture in sundry places vseth speciall wordes, whereby to drawe our grosse myndes from the phantasyeng of our teeth and belly, and from this carnall and fleshely imagination. For the Apostles and disciples of Christe, whan they were yet carnall, knew not what was mente by this kynde of hunger and meate, and therfore whan they desired hym to eate, to withdrawe theyr myndes from carnall meate, he said
Ioh. 4. » vnto them: I haue other meate to eate, whiche
» you knowe not. And why knewe they it not?
» For sothe bycause theyr myndes were grosse as yet, and had not receyued the fulnesse of the spirite. And therfore our sauiour Christ, myndyng to drawe them from this grossenesse, tolde them of an other kynde of meate, than they fantasted (as it were) rebukyng them, for that they perceiued not, that there was any other kynde of eating and drinkyng, besides that eatyng and drinkyng, whiche is with the mouth and the throte.

Likewise whan he sayd to the woman of Samaria:
Ioh. 4. » Who so euer shall drynke of that wa-
» ter that I shall geue hym, shall neuer be thirsty agayn. They that heard hym speake those wordes, myght well perceyue that he went about to make them wel acquaynted with an other kynd of drynkynge, than is the drynkynge with the mouth and throte. For there is no suche kynd of drynke, that with ones drynkynge can quenche the thirst of a mans body for euer. Wherfore, in sayeng: He shall neuer be thirsty agayn. he dyd

drawe

drawe their myndes frome drynkynge with the mouth, vnto an other kinde of drinkyng wherof they knew not, and vnto an other kinde of thirstinge wherwith as yet they were not acquaynted. Also when our sauiour Christ saide, He that cometh to me, shall not hunger, and he that beleueth on me shall neuer bee thirstye. Iohn. 6 hee gaue theim a plaine watche worde, that there was an other kinde of meat and drinke, then that where with he fed them at thother syde of the water, & an other kinde of hungering and thyrsting, then was the hungringe and thirstinge of the bodye. By these wordes therfore he droue the people to vnderstande another kynde of eating and drinkyng, of hungryng and thyrstynge, then that whyche belongeth onely for the preseruacion of temporall lyfe.

Nowe then as the thyng that comforteth the body, is called meat and drinke, of a lyke sort the scripture calleth the same thing that comforteth the soule, meate and drinke,

Wherefore as here before in the fyrste note is declared the hungre and droughte of the soule, so is it nowe secondely to bee noted, what is the meate, drynke and foode of the soule. Chap. 10 The spirtual foode of the soul.

The meat, drynke, foode and refreshing of the soule, is our sauiour Christ, as he said him selfe.

Come vnto me all you that trauayle and bee laden, and I wyll refreshe you. And yf anye manne bee drye (saythe hee) lette hym comme to me and drynke. He that beleueth in me, floud- Math. 11. Iohn. 7.

des

» des of water of lyfe shall flowe out of his bealye.
Iohn.6» And I am the bread of lyfe (saithe Christe) Hee
» that cometh to me, shall not bee hungry: and he
» that bleeueth in me, shall neuer be drye. For as meate and drynke do comforte the hungrye body, so doeth the death of Christes body and the sheddyng of his bloud comforte the soule, when she is after her sorte, hungry. What thyng is it that comforteth and nourisheth the body? Forsooth meate and drynke. By what names than shall we call the body and bloude of our sauiour Christe (whiche doo comforte and norishe the hungrye soule) but by the names of meate and drinke? And this similitude caused our sauiour
Iohn.6» to saye: My flesche is very meate, and my bloude
» is very drynke. For there is no kynde of meate that is comfortable to the soule, but onelye the deathe of Christes blessed body: nor no kynde of drinke, that can quench her thyrst, but only the bloud sheddynge of our sauiour Christe, whiche was shed for her offences.

For as there is a carnall generation, and a carnall feding and nourysyment, so is there also a spirituall generation, and a spirituall feeding.

And as euery man by carnal generation of father and mother, is carnally begotten and borne vnto thys mortal lyfe, so is euery good christian spiritually borne by Christe vnto eternall lyfe.

And as euery man is carnally fedde and nourished in his bodye by meate & drynke, euen so is euery good christian man spiritually fedde and

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nourished in his soule by the flesche and bloud of our sauiour Christe.

And as the body lyueth by meate and drynke, and therby increaseth and groweth frō a yonge babe vnto a perfect man (whyche thyng experience teacheth vs) so the soule lyueth by Christe hym selfe, by pure fayth eatynge his flesche and drynkyng his bloude. And this Christ hym selfe teacheth vs in the sixte of John, saiyng: Verily » verily I saie vnto you, except ye eate the flesche » of the sonne of man, and drynke his bloud, you » haue no life in you. who so eateth my flesche and » drynketh my bloude, hath eternall lyfe, and I wil raise » hym vp at the laste day: For my flesche is very meate, » and my bloud is very drynke. He that eateth my » flesche & drinketh my bloude dwelleth in me, and » I in him. As the liuyng father hath sent me, and » I liue by the father, euen so He that eateth me, shal liue by me. And this S. Paule confessed of hym » selfe, saiynge: That I haue lyfe, I haue it by » fayth in the sonne of God. And nowe it is not I » that liue, but Christe lyueth in me.

Iho. 6.

Gal. 2.

The thirde thyng to be noted is this, that although our sauiour Christ resembleth his flesche and bloud to meate & drynke, yet he farre passeth and excelleth all corporall meates and drynkes. For although corporall meates and drynkes do norishe and continue our life here in this world, yet they begyn not our lyfe. For the begynnyng of our lyfe, we haue of our fathers and mothers and the meate, after we be begotten, dooth feede

Chap. 11

Christ far excelleth all corporall foode.

and norisshe vs, and so preserueth vs for a time, But our sauiour Christ is bothe the first beginner of our spiritual lyfe, (who first begetteth vs vnto God his father) and also afterwarde he is our lyuely foode and nourishement.

Moreouer meat and drinke doth fede and norisshe only our bodies, but Christ is the true and perfect norisshement both of body and soule. And besides that, bodily food preserueth the lyfe but for a tyme, but Christ is suche a spirituall & perfect foode, that he preserueth bothe body & soule for euer. As he said vnto Martha: I am resurrection and lyfe. He that beleueth in me, although he dye, yet shall he lyue. And he that lyueth and beleueth in me, shall not dye for euer.

Joh. 11

Cha. p 12

The sacramētes wer ordeyned to cōfyrme our fayth.

Fourthly it is to be noted, that the true knowlege of these thynges, is the trewe knowlege of Christ, and to teache these thynges, is to teache Christe. and the beleeuyng and feelyng of these thynges, is the beleuyng and felyng of Christe in our hartes. And the more clerely we see, vnderstande and beleeue these thynges, the more clerely we see and vnderstande Christe, and haue more fully our faithe and comforte in hym.

And although our carnall generation & oure carnall nourishement, bee knowen to all men by dayely experience, and by oure common senses, yet this our spirituall generation and our spirituall nutrition, bee so obscure and hyd vnto vs, that we can not attayne to the true and perfecte knowledge and feelynge of theym, but onely by faith,

faith, whyche muste bee grounded vpon Gods moste holy woorde and sacramentes.

AND for this consyderation our Sauyoure Christe hath not onely sette foorth these thyngs moste playnely in his holy woorde, that we may heare them with our eares, but he hathe also ordeyned one visible sacrament of spirituall regeneration in water, and an other visyble sacrament of spiritual norishment in bread and wyne to the intente, that as muche as is possyble for man, we may see Christ with our eies, smell hym at our nose, taste hym with oure mouthes, grope hym with our handes, and perceue hym with all our senses. For as the word of god preched, putteth Christe into our eares, so likewise these elements of water, bread and wine, ioyned to gods word, do after a sacramẽtal maner, put Christ into our eies, mouthes, handes and all our senses.

And for this cause Christe ordeyned baptisme in water, that as surely as we se, fele, and touch water with our bodies, and be washed with water, so assuredly oughte we to beleue, whan wee be baptised, that Christe is verply present with vs, and that by hym we be newly borne agayne spiritually, and washed frome oure synnes, and grafted in the stocke of Christes owne body, and be apparailed, clothed, and harnessed with hym, in suche wyse, that as the dyuell hath no power agaynst Christe, so hath he none agaynste vs, so long as we remayne grafted in that stocke, and be clothed with that apparel, and harnesed with

that armour. So that the washynge in water of baptisme, is as it were shewyng of Christ before our eyes, and a sensible touchynge, feelyng and groppyng of hym, to the confirmation of the inwarde faithe, whiche we haue in hym.

And in lyke maner Christ ordeyned the sacrament of his body and bloud in bread and wyne, to preache vnto vs, that as our bodies be fedde, nourished, and preserued with meate and drink, (so as touchynge oure spirituall lyfe towardes God) we be fed, nourished and preserued by the body and bloud of our sauiour Christ, and also that he is suche a preseruation vnto vs, that nother the deuils of hell, nor eternall deth, nor syn, can be able to preuaile against vs, so long as by true and constant faith, we be fed and nourished with that meate and drynke. And for this cause Christe ordeined this sacrament in bread & wine (whiche we eate and drynke, and be chiefe nutrimentes of our body) to the intent, that as surely as we see the breade and wyne with oure eies, smell theim with oure noses, touche theym with our handes, and taste them with our mouthes, so assuredly ought we to beleue, that Christ is our spirituall lyfe and sustinance of our soules, lyke as the sayd bread and wyne is the foode and sustinance of our bodies. And no lesse ought wee to doubte, that our soules bee fedde and lyue by Christe, then that our bodies by fed and lyue by meate and drynke. Thus our sauiour Christe, knowyng vs to be in this world (as it were) but

babes

babes and weakelynges in faith, hath ordeyned sensible signes and tokēs, whereby to allure and drawe vs to more strengthe and more constaunt faith in hym. So that the eatyng and drinkyng of this sacramentall breadde and wyne is as it were a shewyng of Christ before our eies, a smellyng of hym with our noses, a feelyng and groppyng of hym with our handes, and an eatynge, chawyng, digestyng and feedynge vpon hym to our spirituall strengthe and perfection.

Fiftely it is to be noted, that althoughe there bee many kyndes of meates and drynkes, which feede the body, yet our sauiour Christ (as many auncient authours wryte) ordeyned this sacrament of our spirituall feedyng in breade & wyne, rather than in other meates and drinks, bicause that bread and wyne doo moste liuely represente vnto vs the spiritual vnion and knot of al faithfull people, as wel vnto Christ, as also emonges them selfs. For lyke as bread is made of a great numbre of graynes of corne, grounde, baken, & so loyned together, that therof is made one loke: And an infinite numbre of grapes be pressed togyther in one vessell, and therof is made wyne, likewise is the whole multitude of true christiā people spirytually ioyned, fyrste to Christe, and than among them selues togyther, in one faith, one baptisme, one holye spirryte, one knotte and bonde of loue.

Chap. 13

Wherfore this sacrament was ordeyned in breade and wine.

Sixtely, it is to bee noted, that as the breade and wyne which we do eate, be tourned into our

Chap. 14

The vnity

of Christes mystycall body.

flesche and bloudde, and bee made our very flesche and very blud, and be so ioyned and mixed with our flesche & bloud, that they bee made one whole body togither, euen so be al faithfull christians, spiritually tourned into the body of Christ, and be so ioyned vnto Christ, & also togither among themselues, that they do make but one mystical body of Christe, as sainct Paule saith: We bee one bread and one bodye, as many as bee partakers of one bread and one cuppe. And as one loke is gyuen amonge many men, so that euery one is partaker of the same loke: and lykewyse one cup of wyne is distributed vnto manny persons, wherof euery one is partaker, euen so our sauiour Christ (whose flesche and bloud be represented by the mysticall bread and wine in the lordes supper) doeth geue hym selfe vnto all hys true membres, spirytually to feede them, norishe them, and to geue them continuall lyfe by hym. And as the braunches of a tree, or membre of a body, if they be dead or cut of, they neyther lyue, nor receyue any nourysshement or sustinaunce of the body or tree: so lykewyse vngodly & wycked people, (which be cut of from Christes mysticall body, or be dead membres of the same) doo not spiritually fede vpon Christs body & bloude, nor haue any lyfe, strengthe or sustentation thereby.

1. Co. 10

Dionysius

Chap. 15

This Sacrament moueth al

Seuenthly it is to be noted, that where as no thynge in this lyfe is more acceptable beefore God, or more pleasaunt vnto man, than christen people to lyue togyther quietly in loue & peace,

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vnitee and concorde: this sacramente doth most aptly and effectuously moue vs therevnto. For when wee be made all partakers of this one table, what ought we to thinke, but that we bee al membres of one spirituall body? (wherof Christ is the head) that we bee ioyned togyther in one Christ, as a great numbre of graines of corne be ioyned togither in one loofe? Surely they haue very harde and stony heartes, whiche with these thinges be not moued. And more cruel & vnreasonable be they then brute beastes, that can not be perswaded, to bee good to their christian brethren and neighbours (for whom Christ suffred death) when in this sacrament they be put in remembraunce, that the sonne of God bestowed his life for his enemies. For we see by dayly experience, that eatyng and drynkynge togither, maketh friendes, and contynueth frendeshippe. Muche more than ought the table of Christe to moue vs so to doo. Wylde beastes and byrdes bee made gentle by geuynge theim meate and drynke, why then shulde not christen men waxe meeke and gentle with this heauenlye meate of Christe? Herevnto wee bee stirred and moued as well by the breade and wyne in this holy supper, as by the woordes of holy scripture recited in the same. Wherfore whose heart so euer this holy Sacramente, Communion and supper of Christ, wil not kindle with loue vnto his neighbours, and cause him to put out of his heart all enuye, hatred and malyce, and to graue in the

me to loue and frendship.

same

same all amitee, frendship, and concorde, he deceaueth hym selfe, yf he thinke that he hathe the spirite of Christe dwellyng within him. ¶

The doctrine of trãsubstãtiation doeth cleane subuerte our fayth in Christe

But all these foresaid godly admonicions, exhortacions and comfortes, doo the Papistes (as muche as lyeth in them) take away from al christen people, by their Transubstantion.

For yf we receaue no breade nor wyne in the holy communion, than all these lessons and comfortes be gone, whiche we shulde learne and receyue by eatyng of the breade, and drynkyng of the wyne, and that phantasticall ymaginacion, giueth an occasion vtterly to subuert our whole faythe in Christe. For yf this sacrament bee ordayned in bread and wyne (whiche be foodes for the body) to signifi and declare vnto vs our spirituall foode by Christe, then if our corporal fedyng vpon the bread and wine be but phantasticall (so that there is no breade and wine there indeed to fede vpon, although they apere there to be) than it doth vs to vnderstande, that our spirituall feedyng in Christe is also phantasticall, and that in deed we feede not of hym. Which sophistrie is so diuelishe and wicked, and so muche iniurious to Christ, that it could not come from any other person, but only from the dyuell hym selfe, and from his speciall minister Antichriste.

Chap. 16

The spirituall etyng is withthe

The eyght thyng that is to bee noted is, that this spirituall meate of Christis body and blud, is not receaued in the mouthe, and dygested in the stomacke (as corporall meates and drinkes

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commonly bee) but it ys receaued wyth a pure harte, and a syncere faythe. And the trewe eatyng and drynkyng of the sayde body and bloud of Christ, ys wyth a constant and a lyuely fayth to beleeue, that Christe gaue hys bodye, and shedde hys bloudde vpon the Crosse for vs, and that he dooeth so ioyne and incorporate hym self to vs, that hee is our heade, and wee his membres, and flesche of hys flesche, and bone of hys bones, hauynge hym dwellynge in vs, and wee in hym. And herein standethe the whole effecte and strength of this sacrament. And thys faith God worketh inwardely in our hartes by hys holy spirite, and confirmeth the same outwardly to our eares, by hearynge of his worde: and to our other senses, by eatynge and drynkynge of the sacramentall bread and wyne in hys holy supper.

Harte, not with the teethe.

What thynge then can be more comfortable to vs, than to eate thys meate, and drynke thys drynke? Whereby Christ certifyeth vs, that we bee spyritually and trewely fedde and nourysched by hym, and that we dwelle in hym, and he in vs. Can this be shewed vnto vs more plainly, then whan he sayth hym selfe: He that eateth me, shall lyue by me?

Ioan 6.

Wherfore who so euer doth not contemne the euerlastyng lyfe, howe can he but highly esteme this sacrament? Howe can he but imbrace it, as a sure pledge of his saluation? And whan hee seeth godly people deuoutely receaue the same,

howe can he but bee desyrous oftentymes to receiue it with them? Surely no man that wel vnderstandeth, and diligently waieth these things, can bee without a greate desyre to come to thys holy supper.

All men desyre to haue Goddes fauour, and whan they knowe the contrary, that they bee in his indignation, and caste oute of his fauoure, what thynge can comforte them? Howe be theyr myndes vexed? What trouble is in their consciences? All goddes creatures seme to be agaynst them, and do make theym afrayde, as thynges beyng ministers of goddes wrath and indignation towardes theim. And rest and comfort can they fynde none, neyther within them, nor without them. And in this case they do hate as well God as the diuell: God as an vnmercyfull and extreme iudge, and the diuell as a moste malicious and cruell tormentour.

And in this sorowfull heuynes, holy scripture teacheth theim, that our heauenly father can by no meanes bee pleased with theym agayne, but by the sacrifice and deathe of his onely begotten sonne, whereby God hathe made a perpetuall amitee and peace with vs, dothe pardon the sinnes of them that beleue in hym, maketh them his chyldren, & giueth them to his first begotten son Christe, to be incorporate into hym, to be saued by him, and to be made heires of heuen with him. And in the receauyng of the holy supper of oure Lorde, wee bee putte in remembraunce of

this

this his deathe, and of the whole mysterye of oure redemption. In the which supper is made mencyon of his testamente, and of the afore-sayde Communion of vs with Christe, and of the remission of our synnes by his sacrifice vpon the Crosse.

Wherefore in this sacrament (yf it be rightly receaued with a trewe faithe) we be assured that our synnes bee forgyuen, and the leage of peace and the testament of God is confirmed betwene hym and vs, so that who so euer by a true faithe dothe eate Christes flesche and drink his bloude, hath euerlastyng lyfe by hym. Whyche thynge whenne we feele in oure hartes, at the receauynge of the Lordes supper, what thyng can be more joyfull, more pleasaunte, or more comfortable vnto vs?

All this to bee trewe, is moste certayne by the woordes of Christe hym selfe, whanne he dydde fyrste institute his holy supper, the nyght beefore his deathe, as yt appeareth as well by the woordes of the Euangelistes, as of Saynt
»Paule. Doo this (saythe Christe) as often as Luc. 22.
»you drynke it, in remembraunce of me. And
»Sainct Paule sayth: As often as you eate this 1. Cor. 11.
»breade, and drynke this cuppe, you shall shewe
»the Lordes deathe vntyll he come. And agayne
»Christ sayd: This cuppe is a new testament, in Luc. 22.
»myne owne bloud, whyche shall be shedde for the
»remission of synnes.

This doctrine heere recited, maye suffice for

all that be humble and godly, and seke nothyng that is superfluous, but that is necessarye and profytable. And therefore vnto suche persones maye bee made here an ende of this booke. But vnto them that be contencious Papistes & ydolaters nothyng is enough. And yet bycause they shall not glorye in their subtill inuencions and deceiuable doctrine (as though no man were able to answere theim) I shall desyre the readers of patience, to suffre me a littell whyle, to spend some tyme in vayne, to confute theyr most vayn vanitees. And yet the tyme shal not bee all togither spent in vayne, for thereby shall more clerely appeare the lyghte frome the darkenesse, the truthe from false sophisticall subtiltees, and the certayn word of God, from mens dreames and phantasticail inuentions.

Chap. 17

Foure principall errors of the Papystes. The fyrste is of transubstantiation.

But these thinges can not manifestly appere to the reader, excepte the principall poyntes be fyrst set out, wherin the Papistes vary frō the truthe of Gods worde, whiche be chiefely fower.

Fyrst the Papists say, that in the supper of the Lorde, after the words of consecration (as they calle it) there is none other substaunce remaynyng, but the substaunce of Christes flesche and bloud, so that ther remaineth neither bread to be eaten, nor wyne to be dronken. And althoughe there be the colour of bread & wyne, the sauour, the smell, the bygnes, the fashyon, and all other (as they call them) accidentes, or qualitees and

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quãtities of bread and wyne, yet (say they) there is no bery bread nor wine, but they bee turned into the flesche & bloud of Christ. And this cõuersion they call Transubstantion, that is to saye turnyng of one substãce into an other substance. And althoughe all the accidentes, bothe of the breade and wine, remaine still, yet (say they) the same accidentes, be in no manner of thinge, but hange alone in the ayre, without anye thinge to staye them vpon. For in the body and bloude of Christ (say they) these accidentes can not be, nor yet in the ayre, for the body and bloud of Christ and the ayre, be neither of that bygnes, fashion, smell, nor colour, that the breade and wyne bee. Nor in the bread and wyne (say they) these accidentes can not be, for the substance of bread and wyne (as they affirme) be cleane gone. And so there remaineth whitnes, but nothing is white: there remaineth colources, but nothing is coloured therwith: there remaineth roundnes, but nothing is round: and there is bygnes, and yet nothyng is bigge: there ys swetenes, without any swete thing: softnes, without any softe thynge: breaking, without any thinge broken: diuision, without any thinge deuided: and so other qualities & quantities, without any thing to receiue them. And this doctrin they teache as a necessary article of our fayth.

But it is not the doctrine of Christe, but the subtyll inuension of Antichrist, fyrste decreed by Innocent the thyrd, and after more at large set *De summa trin. & fide catholica.*

furth by schole authors, whose studye was euer to defende and set abrode to the worlde all suche matters, as the bishop of Rome had ons decreed And the deuyll by his minister Antichrist, had so daseled the eyes of a great multitude of christen people in these latter dayes, that they soughte not for their faith, at the clere lyght of Goddes worde, but at the Romische Antichrist, beleuynge what so euer he prescribed vnto thē, yea though it were agaynst all reason, all senses, and gods moste holy worde also. For els he could not haue been very Antichrist in dede, except he had bene so repugnaunt vnto Christe, whose doctrine is cleane contrary to this doctrine of Antichriste. For Christ teacheth, that we receaue very bread and wyne in the moste blessed supper of the Lord as sacramentes to admonyshe vs, that as we be fedde with bread and wyne bodyly, so we bee fed with the body and bloud of our sauiour Christe spiritually. As in our baptisme we receiue very water, to signifye vnto vs, that as water is an element to washe the body outwardly, so be our soules washed by the holy ghoste inwardly.

The secōd is of ye presence of Christe in this sacrament.

The seconde principall thynge, wherein the Papistes vary from the truthe of goddes word, is this: They say, that the very naturall flesche and bloudde of Christe, whiche suffered for vs vpon the crosse, and sytteth at the right hand of the father in heauen, is also really, substancially, corporallye, and naturally, in or vnder the accidentes yt the sacramentall bread and wyne, whiche

which they call, the fourmes of bread and wyne. And yet here they varie not a little among themselues. For some saye, that the very natural body of Christ is there, but not naturally, nor sensibly. And other saye, that it is there naturally and sensiblye, and of the same bygnes & fashion that it is in heauen, and as the same was borne of the blessed virgine Mary, and that it is there broken and torne in peces with our teethe. And thys appeareth partely by the schoole authors, and partely by the confession of Berengarius, whiche Nicholaus the seconde constrayned him to make, whiche was this. That of the sacramentes of the Lordes table the saide Beringarius should promise to holde that fayth, whiche the sayd Pope Nicholas and his counsell held, whiche was, that not onely the sacramentes of breade and wyne, but also the verye flesche and bloude of oure Lorde Jesu Christe, are sensibly handeled of the priest in the altare, broken and torne with the teethe of the faythfull people. But the true catholicke faithe, grounded vpon Gods moste infallible woorde, teacheth vs, that our sauiour Christ (as concernyng his mannes nature and bodily presence) is gone vppe vnto heauen, & sitteth at the right hand of his father, and there shall he tarry vntill the worlds ende, at what tyme he shall come againe, to iudg both the quicke and the dead, as he saith him selfe in many scriptures. I forsake the worlde (saithe he) and go to my Father. And in an other place he

De cōsecrati. distin. 2. Ego Berengarius.

Iohan. 6.

Ma. 26. » he sayth: You shal haue euer poore men among
» you, but me you shall not euer haue. And agayn
Mat. 24. » he saythe: Many hereafter shall come and saye:
» Looke here is Christe, or looke there hee is, but
» beleue them not. And sayncte Peter sayth in the
Actu. 3. » Actes, that heauen must receyue Christe, vntyll
» the tyme that all thynges shall bee restored. And
Colos. 3. » sainct Paule writyng to the Colossians, agreeth
» hereto, saying: Seke for thynges that be aboue,
» where Christ is sittyng at the right hande of the
» father. And sayncte Paule speakynge of the very
1. Co. 11. » sacrament, sayth: As often as you shall eate this
» breade, and drynke this cuppe, shewe foorth the
» Lordes deathe vntyll he comme. Tyll he come, sayth S. Paul, signifyeng, that he is not there corporally presente. For what speeche were this, or who vseth of hym that is already presente, to say, Untyll he come: For Untyl I come, signifieth that he is not yet present. This is the catholike faythe, whiche we learne from our youth in our common Crede, and whyche Christ taught, the Apostles folowed, and the martyres confyrmed with theyr bloude.

And although Christ in his humayne nature substantially, really, corporally, naturally and sensibly, be present with his father in heuen, yet sacramentally and spiritually he is here present in water, breade and wyne, as in sygnes and sacramentes, but he is in deede spiritually in the faythfull christian people, whyche accordyng to Christes ordinaunce be baptised, or receyue the

holy

holy communion, or vnfaynedly beleue in hym. Thus haue you harde the seconde principall article, wherin the Papistes vary from the truthe of Goddes worde, and from the catholyk faith.

Nowe the thirde thynge, wherin they varye, is thys.

The Papistes saye, that euyll and vngodlye men receaue in this sacramente the verye bodye and bloude of Christe, and eate and drynke the selfe same thynge, that the good and godly men doo. But the truthe of goddes worde is contrary, that al those that be godly mēbres of Christe, as they corporally eate the bread and drynke the wyne, so spiritually they eate and drynke Christes very flesche and bloude. And as for the wycked membres of the dyuell, they eate the sacramental bread, and drinke the sacramental wyne, but they doo not spiritually eate Christes flesche nor drynke his bloude, but they eate and drynke theyr owne damnation.

The third is that euill men eate & drinke the very body and bloud of Christe

The fourthe thynge, wherein the Popyshe preestes dissente frome the manyfeste woorde of God, is this. They saie, that they offre Christe euery day for remyssion of synne, and distribute by theyr Masses, the merites of Christes passion. But the prophetes, apostles, and euangelistes doo saye, that Christe hym selfe in his owne person made a sacrifice for our sinnes vppon the Crosse, by whose woundes all our diseases were healed, and our synnes pardoned, and so dydde neuer no priest, man, nor creature but he, nor he

The .iiii. is of the daylysacrifice of Christe

dyd the same neuer more than ones. And the benefite hereof is in no mannes power to gyue vnto any other, but euery man muste receaue it at Christes handes him selfe, by his owne faithe and beliefe, as the prophete sayeth.

Abacuk. 2

HERE ENDETH THE
fyrste booke.

THE SECONDE BOOKE IS AGAINST THE ERROVR OF *Transubstantiation*

Chap. 1.

The confutatiō of the errore of transubstantiatiō

THVS HAVE you heardе declared fower thynges, wherein chiefly the papistical doctrine varieth from the true word of God, and frome the olde catholyke Christen faith, in this matter of the lordes supper.

Nowe (lest any man shulde thynke that I fayne anye thynge of myne owne heade, without any other ground or authoritee) you shall heare by Goddes grace as well the errores of the Papistes confuted, as the catholike truthe defended, both by goddes moste certaine woorde, and also by the moste olde approued authors and martyrs of Christes churche.

And

And fyrst, that breade and wyne remain after the woordes of consecration, and bee eaten and drunken in the Lordes supper, is moste manyfest by the playne woordes of Christe hym selfe, whan he ministred the same supper vnto his disciples. For as the Euangelistes write, Christe toke breade, and brake it, and gaue it to his disciples, and sayde: Take, eate, this is my body. Here the Papists triumph of these words, whã Christe sayd: This is my body, whyche they calle the woordes of Consecration. For (saye they) as soone as these woordes bee fully ended, there is no breadde lefte, nor none other substaunce, but onely Christes bodye. Whan Christe sayde (this) the breadde (saye they) remayned. And whan he sayde (is) yet the bread remayned. Also whan he added (my) the breade remayned styll. And whan he said (bo-) yet the bread was there styll. But whan hee hadde fynyshed the whole sentence, This is my body. than (saye they) the breadde was gone, and there remayned no substaunce but Christes body, as though the bread coulde not remayne, whan it is made a Sacramente. But this negatyue, that there is no breadde, they make of theyr owne braynes, by theyr Unwritten veritees.

Chap. 2.

The papistical doctrine is cõtrarye to Goddes worde.

Mat. 26. Marc. 14. Luc. 22.

Oh good lord, howe wold they haue bragged if Christ had sayd: This is no bread: but Christ spake not that negatiue, This is no breade, but sayd affirmyngly, This is my body. not denyng the bread, but affirmyng that his body was eatẽ,

(meanyng spiritually) as the breade was eaten corporally.

And that this was the meanyng of Christ, appereth plainly by S. Paule, in the tenthe chap. 1.Co.10 » to the Corinth. the first Epistle, where he (speakynge of the same mattier) saythe: Is not the » breade whiche we breake, the Communion of the » body of Christe? Who vnderstode the mynde of Christe better than S. Paule, to whome Christ shewed his moste secrete counsayles? And saynt Paule is not afrayde, for our better vnderstandyng of Christes wordes, somewhat to alter the same, least we myght stand stiffely in the letters and syllables, and erre in mystakyng of Christs wordes. For where as our sauiour Christ brake the bread, and said, This is my body: S. Paule saith, that the bread which we breake, is the communion of Christs body. Christ sayd, His body: and saint Paule said, the cõmunion of his body: meanyng neuertheleſſe both one thing, that thei whiche eate the breade worthely, do eate spiritually Christes very bodye. And so Christe calleth the bread his body (as the olde authors report) bycause it representeth his bodye, and signifieth vnto them whiche eate that bread accordyng to Christes ordinance, that they do spiritually eate his body, and be spiritually fedde and nourished by hym, and yet the breade remaineth still there as a sacrament to signifie the same. But of these words of Consecration shalbe spoken hereafter more at large.

Therfore to returne to the pourpose, that the bread remaineth, and is eaten in this sacrament, appeareth by the woordes whiche go before the consecration. For that Christ tooke breadde, and
„brake it, and gaue it to his disciples, and sayd: Take, Mat. 26.
„eate. All this was doone and spoken before the words of consecration. Wherfore they must nedes be vnderstand of the very bread, that Christ toke bread, brake bread, gaue bread to his disciples, commandyng them to take bread, and eate bread. But the same is more playne and euident of the wyne, that it remayneth, and is dronken at the Lordes supper, aswell by the wordes that go beefore, as by the woordes that folowe after the consecration. For before the woordes of consecration, Christe toke the cuppe of wyne, and
„gaue it vnto his disciples, and sayd: Drynk you Mat. 26.
„all of this. And after the wordes of consecration Mar. 14.
„foloweth, They dranke all of it.

Nowe I aske all the Papistes, what thyng it was, that Christe commaunded his disciples to drynke, whan he sayd, Drynke you all of this? The blood of Christ was not yet there, by theyr owne confession, for it was spoken before the consecration: Therfore it could be nothyng eis but wyne that he commaunded them to drynke.

Then I aske the Papistes once agayne, whether the disciples dranke wyne or not? If they say, yea, than let them recant their errour, that there was no wine remaynyng after the consecration. If they say nay, than they condempne the

Apo-

Apostles of disobedience to Christes commandement, whiche dranke not wyne as he cōmaunded theym. Or rather they reprove Christe as a Juggler, whiche commaunded his apostles to drynke wyne, and whan they came to the drynkyng therof, he hym selfe had conuaied it away.

Moreouer, before Christ delyuered the cuppe of wyne to his disciples, he sayd vnto them: Deuide this among you.

Luc. 22.

Here I wold aske the papistes an other question, what thynge it was that Christ commanded his disciples to diuide amonge them? I am sure, they wyll not saye, it was the Cuppe, excepte they bee dysposed to make men laughe at them. Nor I thynke they wyll not saye, it was the bloud of Christ, as well bycause the wordes were spoken before the consecration, as bycause the bloud of Christ is not deuided, but spiritually geuen whole in the sacrament. Than could it be vnderstande of nothyng elles but of wyne, whiche they shoulde deuide amonge theim, and drynke all togyther.

Also when the Cōmunion was ended, Christe sayd vnto his Apostles: Verylye I say vnto you, that I wyll drynke no more henceforth of this fruite of the vyne, vntil that day, that I shal drink it newe with you in my fathers kyngdome.

Mat. 26.
Mar. 14.

By these wordes it is cleare, that it was very wyne that the Apostles drank at that godly supper. For the blud of Christ is not the fruit of the vine, nor the accidentes of wyne, nor none other

thynge

thing is the fruit of the vine, but very wine only

Howe could Christ haue expressed more plainly, that bread and wyne remayn, than by takyng the breade in his handes, and breakyng it hym selfe, and geuyng vnto his disciples, commaundyng them to eate it? And by takynge the cuppe of wyne in his handes, and delyueryng it vnto them, commaundyng theim to diuide it amonge them, & to drynke it, & callyng it the fruite of the vyne? These wordes of Christ be so playne, that if an angell of heauen wold tell vs the contrary, he ought not to be beleued. And than much lesse may we beleue the subtyll lyeng of the Papists.

If Christ would haue had vs to beleue (as a necessary article of our faithe) that there remaineth neyther breade nor wyne, woulde he haue spoken after this sorte, vsynge all suche termes and circumstances as shoulde make vs beleeue that styl there remaineth bread and wine? What maner of teacher make thei of Christ, that say, he ment one thyng, whan his wordes be cleane contrary? What christian heart can paciently suffre this contumely of Christe?

But what crafty teachers be these Papistes, who deuise phantasies of their owne heades, directly contrary to Christes teachynge, and than sette the same abrode to christen people, to bee most assuredly beleued as Godes owne moste holy worde? Sainct Paule dyd not so, but folowed herein the maner of Christes speakyng, in callyng of bread, breade, and wyne, wyne, and

neuer

neuer alterynge Christes woordes herein. The
1.Co.10 » bread whiche wee breake (saithe he) is it not the
» communion of Christes body?

Nowe I aske againe of the Papists, whether he spake this of the breade consecated or not cõsecrated? Thei can not say that he spake it of the bread vnconsecrated, for that is not the communion of Christes bodye by their owne doctrine. And if S. Paule spake it of breade consecrated, than they must needes confesse that after consecration suche breade remaineth, as is broken bread, whiche can bee none other, than very true material bread. And straight wayes after sainct
1.Co.10 » Paule sayeth in the same place that wee bee par-
» takers of one breade and one cuppe. And in the nexte chapiter, speakyng more fully of the same matter, four tymes he nameth the bread and the cuppe, neuer makinge mention of any transubstantiation, or remaynynge of accidẽtes without any substaunce, whiche thinges he would haue made some mention of, if it had been a necessarye article of our fayth, to beleue that there remayneth no bread nor wine. Thus it is euident and plaine, by the wordes of scripture, that after cõsecration remaineth breade and wyne, and that the Papisticall doctrine of transubstantiation, is directly contrary to goddes worde.

Chap. 3. The papisticall doctrine is against reason.

Let vs nowe consider also, howe the same is against naturall reason, and natural operacion, which although thei preuaile not against Gods worde, yet when they be ioyned wyth Goddes worde,

worde, they be of greate moment to confirme any truthe. Naturall reason abhorreth vacuum, that is to say, that there shoulde be any emptye place, wherin no substance shoulde be. But yf there remain no bread nor wyne, the place where they were before, and where their accidentes be, is fylled with no substaunce, but remayneth vacuum, cleane contrary to the order of nature.

We se also that the wyne, though it be consecrated, yet wylle it tourne to vyneiger, and the breadde wyll mowle, whyche than be nothynge elles but sowre wyne and mowled bread, whiche could not waxe sowre nor mowly, yf there were no breade nor wyne there at all.

And yf the sacramentes were nowe brent (as in the olde churche they bourned all that remained vneaten) lette the Papistes telle what is brente. They muste nedes saie, that it is eyther bread, or the body of Christe. But breade (saye they) is none there. Than muste they needes bourne the body of Christ, and be called Christ bourners (as heretofore they haue burned many of his membres) except they will say, that accidentes bourne alone withoute any substance, contrary to all the course of nature.

The sacramentall breade and wyne also will nourische, whiche nourishement naturally commeth of the substaunce of the meates and drynkes, and not of the accidentes.

The wyne also wyll poyson, (as dyuers byshops of Rome haue had experiences, bothe in

poysonyng of other, and beyng poysoned them selues) whiche poysonynge they can not ascribe to the most holsome bloud of our sauiour Christ, but onely to the poysoned wyne.

And most of all, it is agaynst the nature of accidentes, to be in nothyng. For the definition of accidentes, is to be in some substance, so that yf they be, they must nedes be in some thynge. And if they bee in nothyng, than they be not.

And a thousande thynges mo, of like foolishnesse dooe the Papistes affirme by their Transubstantiation, contrary to all nature and reason. As that two bodies be in one place, and one body in many places at one tyme, and that substances bee gendred of accidentes onely, and accidentes conuerted into substances, and a body to be in a place, and occupie no roume, and generation to be without corruption, and corruption without generation, with many suche lyke thynges, agaynst all order and principles of nature and reason.

Chap. 4. The papistical doctrine is also against al our outward senses, called our fiue wittes. For our eies say, they se there bread and wyne, our noses smell bread & wyne, our mouthes taste, and oure handes feele bread and wyne. And although the articles of our faith be aboue all our outwarde senses, so that we beleue thynges, whiche we can neither see, feele, here, smelle, nor taste, yet they be not contrary to our senses, at the least so contrary, that in suche thynges, whiche we from tyme

The papistical doctrine is also agaynst all our sences

to

to tyme doo see, smell, feele, here and tast, we shal not trust our senses, but beleue cleane contrary. Christ neuer made no suche article of our faith.

Our faith teacheth vs to beleue thynges that we see not, but it dooth not byd vs, that we shall not beleue that we see dayly with our eyes, and heare with our eares, and grope with oure handes. For although our senses can not reache so farre as oure faythe doothe, yet so farre as the compas of our senses doeth vsually reache, oure faith is not contrary to the same, but rather our senses doo confirme our faith. Or els what auail ed it to S. Thomas, for the confirmation of Christes resurrectiõ, that he did put his hand in to Christes side, & felt his woundes, if he myght not trust his senses, nor geue no credite therto? John. 20.

And what a wyde dooze is here opened to Valentinianus, Marcion, and other heretikes, whiche sayde, that Christe was not crucyfyed, but that Symon Cyreneus was crucifyed for hym, although to the syghte of the people, it seemed that Christe was crucified? Or to suche heretikes as sayd, that Christe was no man, although to mens sights he appered in the forme of man, and semed to be hungry, dry, wery, to wepe, slepe, eate, drynke, yea and to dye lyke as other men dooe? For if we ones admytte this doctrine, that no credite is to be geuen to our senses, we open a large field, & geue a great occasiõ vnto an innumerable rablement of moste heynous heresies.

And if there be no trust to be geuen to our sen

ses in this matter of the sacramente, why than do the Papistes so stoutely affirme, that the accidentes remayn after the consecration? whiche can not be iudged but by the senses. For the scripture speaketh no woorde of the accidentes of breadde and wyne, but of the breadde and wyne theim selues. And it is againste the nature and diffinition of accidentes, to bee alone withoute any substance. Wherfore if we maye not truste our senses in this matter of the sacrament, than if the substance of the bread and wyne be gone, why may we not then say, that the accidentes be gon also? And if we must nedes beleue our senses, as cōcernyng the accidentes of bread & wine, why may we not doo the lyke of the substance, & that rather than of the accidentes? forasmuche as after the cōsecration, the scripture saith in no place, that there is no substance of bread nor of wyne, but calleth theim styll by suche names as signifie the substances, and not the accidentes?

And fynally, if our senses bee dayly deceiued in this matter, thā is the sensible sacrament nothyng els, but an elusion of our senses. And so we make muche for their purpose, that said that Christ was a crafty iuggler, that made thynges to appere to mens sightes, that in dede were no suche thynges, but formes onely, figures, and apparances of theim.

But to conclude in fewe wordes this processe of out senses, let all the Papistes lāye their heades togither, and thei shal neuer be able to shew

one

one article of our faith, so directly contrarye to our senses, that all our senses by daiely experience shall affirme a thynge to bee, and yet oure faythe shall teache vs the contrary therynto.

Nowe for as muche as it is declared, how this Papisticall oppynion of Transubstantiation is agaynst the woorde of God, agaynst nature, agaynst reason, and agaynste all our senses, wee shall shewe furthermore, that it is agaynste the fayth and doctrine of the olde authors of Christes churche, begynnyng at those authors, whiche were nerest vnto Christes tyme, and therfore myght best knowe the truthe herein.

Chap. 5

The papisticall doctrine is cõtrary to ye faythe of the old authours of Christes Churche.

Fyrst Justinus, a greate learned man, and an holy martyr, the oldest author that this daye is knowen to write any treatie vpon the sacramentes, and wrote not muche aboue one hundred yeres after Christes ascension.

Iustinus.

He writeth in his seconde apologie, that the
, bread, water, and wyne in this sacrament, ar not
, to be taken as other cõmon meates and drinkes
, be; but they bee meates ordeyned purposely to
, geue thankes to god, and therfore be called Eu-
, charistia, and be called also the body and bloude
, of Christ. And that it is lawfull for none to eate
, or drynke of them, but that professe Christe, and
, lyue accordynge to the same. And yet the same
, meate and drynke (saith he) is chaunged into our
, flesche and bloud, and nourisheth our bodies.

By which saiyng it is euident, that Justinus thought, that the bread and wyne remained still,

for els it coulde not haue beene tourned into our flesche and bloud to norish our bodyes.

Ireneus contra Valentinum lib. 4. cap. 34.

Next him was Ireneus, aboue 150 yeres after Christ, who (as it is supposed) could not beedeceaued in the necessary poyntes of our fayth; for he was a disciple of Polycarpus, which was disciple to saint John the Euangelist. This Ireneus, foloweth the sense of Justinus wholly in this mattier, and almost also his woordes, saynge, that the breade wherein we giue thankes vnto God, although it be of the yearthe, yet whan the name of God is called vppon it, it is not than common bread, but the bread of thankes geuing, hauing two thinges in it, one earthly, and the other heauenly. What ment he by the heauenly thynge, but the sanctificacion wyche cometh by the inuocacion of the name of God? And what by the earthly thynge? but the verye bread, which (as he sayd before) is of the earth? and which also (he sayth) doeth nourishe our bodies, as other bread dothe whiche we doo vse?

Origenes in Mat. ca. 15.

Shortely after Ireneus, was Origen about 200. yeares after Christes ascension. Who also affirmeth, that the materiall bread remaineth, saying, that the mattier of the breade auayleth nothing, but goeth donne into the bealy, and is auoyded dounewarde, but the woorde of God spoken vpon the breade, is it that auaileth.

Cyprian. ad Ceciliũ li. 2. epistola. 3.

After Origen came Cyprian the holy martyr about the yeare of our Lorde 250. who wryteth against theym that ministred this Sacrament

wyth

with water onely, and withoute wyne. For as
» muche (sayth he) as Christe sayd: I am a trewe
» vyne. therefore the bloude of Christ is not water,
» but wyne, nor it can not bee thought that his bloude
» (wherby we be redemed and haue lyfe) is in the
» cuppe, whan wyne is not in the cuppe, wherby the
» bloude of Christ is shewed.

What woordes coulde Cyprian haue spoken more playnly, to shewe that the wyne doothe remayne, than to say thus: If there bee no wyne, there is no bloud of Christe?

And yet he speaketh shortely after, as platnely Mat. 26.
»» in the same Epistle. Christ (sayth he) takyng the
»» cuppe, blessed it, and gaue it to his disciples,
»» sayeng: Drynke you all of this, for this is the
»» bloude of the newe testament, wyche shall bee
»» shedde for many, for the remyssion of synnes. I
»» say vnto you, that from hence forthe I wyll not
»» drynke of this creature of the vyne, vntyll I shal
»» drynke with you newe wyne in the kyngdome of
»» my father. By these woordes of Christe (saythe
» saynct Cyprian) we perceiue, that the cuppe whi
» che the Lorde offered, was not onely water, but
» also wyne. And that it was wyne, that Christe cal
» led his bloude, wherby it is cleare, that Christes
» bloud is not offered, yf there be no wyne in the Cha
» lice. And after it foloweth: Howe shal we drinke
» with Christe newe wyne of the creature of the vyne,
» if in the sacrifice of God the father and of Christ
» we doo not offre wyne?

In these woordes of saynt Cyprian, appeereth
moste

moste manifestly, that in this sacrament is not only offered very wyne, that is made of grapes, that come of the vyne, but also that wee drynke the same. And yet the same giueth vs to vnderstande, that if we drynke that wyne worthely, we drynke also spiritually the very bloud of Christ, whiche was shed for our synnes.

Eusebius Emissenus.

Eusebius Emissenus, a mā of syngular fame in learning, about CCC. yeares after Christes ascention, did in fewe wordes set out this matter so plainely, (bothe howe the breade and wyne be conuerted into the body & bloud of Christe, and yet remayne styll in their nature, and also howe besydes the outwarde receiuinge of breade and wyne, Christ is inwardely by faythe receiued in our heartes) al this (I say) he doth so plainly set out, that more plainnesse can not be reasonablye desyred in this matter. For he sayth, that the cōuersion of the visible creatures of bread & wine, into the body and boude of Christe, is lyke vnto our cōuersion in baptisme, where outwardly nothyng is changed, but remaineth the same that was before, but all the alteration is inwardelye and spiritually.

De consecr. Distinction. 2.

> If thou wylt knowe (sayth he) howe it oughte
> not to seem to the a newe thyng, and impossible,
> that yearthly and corruptible thynges be turned in-
> to the substance of Christ, loke vpon thy selfe, which
> art made newe in baptisme, whan thou wast farre
> from life, and banished as a straunger frō mer-
> cy, and fro the way of saluacion, and inwardely

was

wast dead, yet sodeynly thou beganste an other lyke in Christ, and waste made newe, by holsome mysteries, and wast turned into the body of the churche, not by seyng, but by beleuynge: and of the childe of damnation, by a secrete pureuesse, thou waste made the chosen sonne of God. Thou visibly dyddest remayne in the same measure, that thou haddest before, but inuisibly thou wast made greater, without any increace of thy body. Thou wast the self same person, and yet by the increace of faith, thou waste made an other man. Outwardly nothyng was added, but all the chaunge was inwardly. And so was man made the son of Christe, and Christ fourmed in the mynd of man. Therfore as thou (puttyng away thy former vileuesse) diddest receaue a newe dignitee, not feelyng any chaunge in thy bodye, and as the curynge of thy disease, the puttyng away of thyn infection, the wyppyng awaye of thy filthynesse bee not sene with thyne eyes, but are beleued in thy mynde: so lykewyse whan thou doest go vp to the reuerende altare, to feede vpon spirituall meate, in thy faith looke vpon the body and bloudde of hym, that is thy God, honour hym, touche hym with thy mynde, take hym in the hande of thy harte, and chiefely drynk hym with the draught of thy inward mã.

Hy therto haue I reherſed the ſaiynges of Eusebius, whyche bee so playne, that no man can wythe maye playnely to bee declared, that this mutation of the bread and wyne into the bodye and bloudde of Christe, is a spirituall mutation

and that outwardly nothyng is chaunged. But as outwardly we eate the bread, and drynke the wyne with our mouthes, so inwardly by faythe, wee spiritually eate the very flesche, and drynke the very bloude of Christe.

Hilarius.

Hilarius also in fewe wordes saieth the same. There is a figure (saieth he) for breade and wyne be outwardly seene. And there is also a truthe of that fygure, for the body and bloude of Christe bee of a truthe inwardly beleued. And this Hilarius was within lesse than. 350. yeares after Christe.

Epiphanius cōtra hæreses lib. 3. to. 2. Et in Anacephaleosi. Chrysosto. in Mat. ca. 26. Hom. 83

And Epiphanius shortly after the same time, saieth, that the bread is meate, but the vertue that is in it, is it that geueth lyfe. But yf there were no bread at all, howe couldе it be meate?

About the same tyme or shortely after, aboute the yere of our Lorde. 400. Saynt John Chrysostome writeth thus, agaynste theim that vsed onely water in the sacrament. Christe (sayth he) myndyng to plucke vp that heresye by the rootes, vsed wyne, as welle before his resurrection, whan he gaue the mysteries, as after at his table without mysteries. For he saith, of the fruite of the vyne, whyche surely bryngeth foorthe no water, but wyne.

These wordes of Chrysostome declare playnly, that Christe in his holy table, bothe dranke wyne, and gaue wyne to drynke, whiche had not been trewe, yf no wyne had remayned after the Consecration, as the Papistes sayne.

And

And yet more playnely Saynct Chrysostome declareth this matter in an other place, sayeng: The breadde beefore it bee sanctified, is called breade, but whan it is sanctified by the meanes of the priestе, it is deliuered frome the name of breadde, and is exalted to the name of the Lordes body, although the nature of bread doeth styll remayne. *Ad Cesariũ monachum*

The nature of bread (saith he) doeth styll remayn, to the vtter and manyfest confutation of the Papistes, whyche saye that the accidentes of breadde doee remayne, but not the nature and substance.

At the same time was S. Ambrose, who declareth the alteration of breade and wyne into the body and bloud of Christe, not to be suche, that the nature and substance of bread and wyne bee gone, but that through grace, there is a spirituall mutation by the myghtye power of God, so that he that worthyly eateth of that bread, doth spiritually eate Christe, and dwelleth in Christe and Christe in hym. *Ambrosius*

For (sayeth saynt Ambrose, speakyng of this chaunge of bread into the body of Christ) if the woord of God be of that force that it can make thynges of noughte, and those thynges to bee, whiche neuer were before, muche more it canne make thynges that were before, still to bee, and also to be chaunged into other thynges. *De ijs qui mysterijs initiantur ca. vlti. & De sacramentis li. 4. cap: 4*

And he bryngeth for example here of the chãge of vs in baptisme, wherin a man is so chaunged,

(as is before declared in the woordes of Eusebius) that he is made a newe creature, and yet his substance remaineth the same that was before.

Augustinus in sermone ad infates.

And saint Augustin about the same time wrote thus: That whiche you see in the altare, is the bread and the cup, whiche also your eies do shew you. But faith sheweth further, that bread is the body of Christe, and the cuppe his bloude.

Here he declareth foure thyngs to be in the sacrament. Two that we se, whiche be breade and wine. And other two, which we se not, but by faithe onely, whiche be the body and blud of Christ

In lib. sententiarum Prosperi.

And the same thing he declareth also as plainly in an other place, saying: The sacrifice of the Church consisteth of two thynges of the visyble kind of the element, & of the inuisible flesh & blud of our Lorde Jesu Christe, bothe of the sacrament, and of the thynge sygnified by the sacrament. Euen as the parsone of Christe consisteth of God and man, forasmuch as he is very God and very man. For euery thynge conteyneth in it, the very nature of those thynges, wherof it consysteth. Nowe the sacrifice of the Churche consysteth of two thynges, of the sacrament, and of the thyng thereby signifyed, that is to saye, the bodye of CHRISTE. Therfore there is bothe the sacrament, and the thyng of the sacrament, whiche is Christes body.

What can be deuised to be spoken more plainly against the errour of the Baptistes, which say that no bread nor wyne remayneth in the sacrament

ment: For as the person of Christe consisteth of two natures, that is to say, of his manhod, and of his Godhed, (And therefore bothe those natures remaine in Christ,) euen so (sayth saynte Augustin) the sacrament cōsisteth of two natures, of the elemētes of bread and wine, and of the body & bloud of Christ, & therfore both these natures must needs remaine in the sacrament.

For the more plaine vnderstandynge herof, it is to bee noted, that there were certayne heretyques, as Simon, Menander, Martion, Valentinus, Basilides, Cerdon, Manes, Eutiches, Manicheus, Apolinaris, and dyuers other of lyke sortes, whyche sayd, that Christe was very God, but not a very manne, althoughe in eatynge, drinkinge, sleappynge, and all other operations of man, to mens iudgementes he appered lyke vnto a man.

Other there were, as Artemon, Theodorus, Sabellius, Paulus Samasathenus, Marcellus, Photinus, Nestorius, and many other of the same sectes, whiche sayd, that he was a very naturall man, but not very God, although in geuyng the blynd their syghte, the dumbe theyr speeche, the deafe their hearynge, in healyng sodainly with his worde al diseases, in raysing to life them that were dead, and in al other workes of God, he shewed himselfe as he had been god.

Yet other there were which seyng the scripture so playne in those two matters, confessed that he was both God & man, but not both at one tyme.

for before his incarnation (sayde they) he was God onely, and not man, and after his incarnation, he ceased from his godhead, & becam a man onely, and not God, vntyl his resurrection or ascension, and than (say they) he left his manhode, and was only God agayn, as he was before his incarnation. So that whan he was mã, he was not God, and whã he was god, he was not man.

But against these vain heresies, the Catholik faith, by the expresse word of God, holdeth and beleueth, that Christ after his incarnation lefte not his diuine nature, but remayned styll god, as he was before, beynge togyther at one tyme, (as he is styl) both perfect god and perfect man.

And for a playne declaration hereof, the olde auncient authors geue two examples, one is of man, whyche is made of two partes, of a soule and of a bodye, and eche of these two partes remayne in man at one tyme. So that whan the soule, by the almyghtye power of god, is put in to the body, neither the body nor soule perisheth thereby, but therof is made a perfecte man, hauyng a perfect soule and a perfect body, remaynyng in hym both at one tyme. The other example, whyche the olde authors bryuge in for thys purpose, is of the holy supper of our Lord, whiche consisteth (say they) of two partes, of the sacrament or visible element of bread and wyne, & of the body and bloud of Christ. And as in them that duely receyue the sacrament, the very natures of bread and wyne ceasse not to be there, but

remayn

remaine there styll, and be eaten corporally, as the body and bloud of Christ be eaten spiritually: so likewyse doth the diuine nature of Christe remayne styll with his humanity.

Let nowe the Papistes auaunte theym selues of their Transubstantiation, that there remayneth no breade nor wyne in the mynistracion of the sacrament, yf they wyll defende the wycked heresyes before reherseed, that Christ is not God and man both togithers. But to proue that this was the mynde of the olde authors, besyde the sayng of sainct Augustine here recited, I shall also reherse diuers other.

Sainct Jhon Chrysostome writeth agaynste the pestilent errour of Apollinaris, whiche affirmed that the Godhead and manhead in Christ, were so myxed and confounded together, that they bothe made but one nature. Against whom S. Jhon Chrisostome writeth thus. *Chrysosto. ad Cesariũ monachum.*

> Whan thou speakest of God, thou must consyder a thynge, that in nature is syngle, wythout composition, without conuersion, that is, inuisible, immortall, incircumscriptible, incomprehensible, wyth suche lyke. And whan thou speakest of manne, thou meanest a nature that is weake, subiecte to hungar, thyrste, weepyng, feare, sweatynge, and suche lyke passions, whiche canne not bee in the diuine nature. And whan thou speakest of Christ, thou ioynest twoo natures togither in one persone, who is bothe passible and impassible: Passible as concer-

ning

nyng his flesche, and impassible in his deitee.

And after he concludeth saiyng: Wherefore
» Christe is bothe God and man: God by his im-
» passible nature, and man bycause he suffred. He
» hymselfe beyng one person, one sonne, one Lord,
» hathe the dompnion and power of two natures
» ioyned togyther, whych be not of one substance,
» but eche of theim hath his propertees distincte
» frome the other. And therefore remayneth there
» two natures, distincte, and not confounded. For
» as before the consecration of the bread, we calle
» it bread, but whan Goddes grace hath sanctified it
» by the priest, it is delyuered from the name of bread,
» and is exalted to the name of the body of the Lorde,
» althoughe the nature of the bread remayne still in it,
» and it is not called two bodyes, but one body of
» Gods sonne: so likewyse here, the diuine nature
» resteth in the body of Christ, and these two make
» one sonne, and one persone.

These wordes of sainct Chrysostome, declare and that not in obscure termes, but in playne wordes, that after the consecration, the nature of bread remayneth styll, althoughe it haue an hygher name, and bee called the body of Christ: to signifie vnto the godly eaters of that bread, that they spiritually eat the supernaturall bread of the body of Christe, who spiritually is there present, and dwelleth in theim, and they in hym, although corporally he sytteth in heauen at the right hande of his father.

Celesius cō Herevnto accordeth also Gelasius, writyng against

gainst Eutyches and Nestorius, of whome the one said, that Christ was a perfecte man, but not God: and the other affirmed cleane contrarye, that hee was verye God, but not man. But against these two heynous heresies, Gelasius proueth by moste manyfest scriptures, that Christe is bothe god and man, and that after his incarnation remayned in hym the nature of his godhead, so that he hathe in hym two natures with theyr naturall propertees, and yet is hee but one Christe. *tra Eutychē et Nestoriū*

And for the more euident declaration herof, he bringeth two examples, the one is of man, who beeynge but one, yet he is made of two partes and hath in hym two natures, remainyng bothe togyther in hym, that is to saye, the bodye and the soule with their naturall properties.

The other example is of the sacrament of the body & bloud of Christ, which (saith he) is a godly thyng, and yet the substance or nature of breade and wyne, doo not cease to be there styll.

Note well these wordes agaynste all the Papistes of our tyme, that Gelasius (which was by shop of Rome more thã a thousand yeres passed) writeth of this sacrament, that the breadde and wyne cease not to be there styll, as Christ ceased not to be God after his incarnation, but remained styll perfecte god, as he was before.

Theodoretus also affirmeth the same, both in his first and in his seconde dialoge. In the first he saith thus: He that called his naturall body, *Theodoretus in dialogis.*

wheate and breadde, and also called hym selfe a wyne, the selfe same called bread and wyne his bodye and bloudde, and yet chaunged not theyr natures.

And in his seconde dialogue he saithe more playnly. For (sayth he) as the bread and wyne after the consecration lose not their propre nature, but kepe their former substance, forme, and figure, whyche they had before, euen so the body of Christe, after his ascention, was changed into the godly substaunce.

Nowe lette the Papystes choose, whyche of these two they wyll graunte, (for one of theym they muste needes graunt) eyther that the nature and substaunce of breadde and wyne, remayne styll in the sacrament after the consecration, (and than muste they recant their doctrine of Transubstantiation) or elles that they bee of the errour of Nestorius, and other, whyche dyd say, that the nature of the Godhead, remayned not in Christe after his incarnation. For al these olde authors agree, that it is in the one, as it is in the other.

Chap. 6. Transubstantiatiō cam from Rome.

Nowe forasmuche as it is proued sufficientelye (as welle by the holye Scripture, as by naturall operation, by naturall reasone, by all our senses, and by the moste olde and best lerned authors, and holye martyres of CHRISTES churche,) that the substaunce of breadde and wyne doee remayne, and be receaued of faythefull people in the blessed sacramente, or supper of

of the LORD: It is a thyng worthy to bee considered and well waied, what moued the schoole authors of late yeares to defende the contrary opinion, not onely so farre frome all experience of oure senses, and so farre frome all reasone, but also cleane contrarye to the olde Churche of CHRIST, and to Goddes moste holy worde. Surely nothyng moued them therto so muche, as dyd the vayne faythe, whyche they hadde in the churche and sea of Rome.

For Johannes Scotus, otherwyse called Dunce, (the subtilest of al the schole authors) in treatyng of this matter of Transubstantiation, sheweth playnely the cause thereof. For (saythe hee) the woordes of the Scripture myghte bee expounded more easylye, and more playnely, without Transubstantiation, but the Churche dyd choose this sense, (whyche ys more harde) beeynge moued thereto (as it seemeth) chieffely, bycause that of the Sacramentes menne oughte to holde, as the holye Churche of Rome holdeth: But yt holdeth, that breade is transubstantiate or tourned into the bodye, and wyne into the bloudde, as it is shewed De summa Trinitate & fide Catholica. Firmiter credimus. *Scotus super. 4. sent. distinct. 11.*

And Gabriel also (who of al other wrote most largely vpō the Canon of ȳ Masse) sayth thus. It is to bee noted, that although it be taughte in the scripture, that the body of Christ is truly contayned and receyued of christen people, vnder the kindes of breade and wyne, yet howe the *Gabriel.*

body of Christ is there, whether by conuersyon of any thyng into it, or without conuersion, the body is there with the bread, bothe the substance and accidentes of bread, remaynyng there styll, it is not founde expressed in the Bible. Yet for asmuche as of the sacramentes, men muste holde as the holy churche of Rome holdeth, as it is written De hereticis, Ad abolendam, And that churche holdeth, and hath determined, that the bread is trãsubstantiated into the bodye of Christe, and the wyne into his bloud, therfore is this opinion receaued of all them that be catholike, that the substance of breade remayneth not, but really and truely is tourned, transubstantiated and changed into the substance of the body of Christe.

Chap. 7. Thus you haue heard the cause, wherfore this opinion of Transubstantiatiõ at this present is holden and defended among christẽ people, that is to saye, bycause the churche of Rome hath so determined, althoughe the contrary, by the Papistes owne confession, appeare to be more easye more trewe, and more accordynge to the Scripture.

But bycause to our Englishe Papistes (whose speake more grossely herein thã ỳ Pope himself, affirmyng that the natural body of Christ is naturally in the bread and wyne) can not, nor dare not ground their faith, concernyng transubstãtiation, vpon the churche of Rome: whyche although in name, it be called moste holye, yet indeede it is the moste stynkynge dongehyll of all wic-

wickednes that is vnder heauen, and the verye synagoge of the deuyll, whiche who soeuer folo-weth, can not but stumble, and fall into a pit ful of errours. Bycause I say (the Englische Papi-stes dare not nowe stablische their faith vpō that foundation of Rome, therfore they seke fygge leaues, that is to say, vayn reasons, gathered of theyr owne braynes and authoritees, wrested from the intent and mynde of the authors, wher with to couer and hyde theyr shamefull errours. Wherfore I thought it good, somewhat to trauayle herein, to take awaye those fygge leaues, that theyr shamefull errours may playnly to e-uery man appeere.

The greattest reason and of most importance, and of suche strength (as they thynke) or at the least as they pretende, that all the world can not answere therto, is this: Our sauiour Christ, tak-ying the bread, brake it, and gaue it to his disci-ples, saiyng: This is my body. Nowe (say they) as soone as Christ had spoken these wordes, the bread was straight waye altered and chaunged, and the substaunce thereof was conuerted into the subbstance of his precious body.

Chap. 8.

The first reason of the Papistes to proue theyr Transubstātiation.

Mat. 26. Marc. 14. Luc. 22.

The aunswere.

But what christian eares can pacientlye heare this doctrine, that Christe is euery day made a newe, and made of an other substaunce, than he was made of in his mothers wombe? For where as at his incarnation, he was made of the na-ture and substaunce of his blessed mother, nowe (by these Papistes opynyon) he is made euery

day of the nature and ſubſtãce of bread & wyne, whiche (as they ſay) be turned into the ſubſtãce of his body and bloude. O what a meruaylous Metamorphoſis, and abhomynable hereſye is this? to ſay, that Chriſt is dayly made a newe, & of a newe matter? wherof it foloweth neceſſarily, that they make vs euery day a newe Chriſte, and not the ſame that was borne of the vyrgyne Mary, nor that was crucified vpon the croſſe, as it ſhall be playnly proued by theſe argumentes folowynge.

Fyrſt thus. If Chriſtes body that was crucified was not made of bread, but the bodye that was eaten in the ſupper was made of breade (as the Papiſtes ſay) than Chriſtes bodye that was eaten, was not the ſame that was crucified.

And agayn: If Chriſtes body that was crucified, was not made of bread, and Chriſtes body that was crucified was the ſame that was eaten at his laſt ſupper, than Chriſtes body that was eaten was not made of bread.

And moreouer: If Chriſtes bodye that was eaten at the laſte ſupper, was the ſame that was crucified, and Chriſtes bodye that was eaten at the ſupper was made of bread (as the Papiſtes ſayne,) than Chriſtes body that was crucifyed, was made of breade.

And in lyke maner it foloweth: If the bodye of Chriſt in the ſacrament, bee made of the ſubſtãce of bread and wyne, and the ſame body was conceiued in the virgyns wombe, than the body

of

of Christe in the virgyns wombe, was made of bread and wyne.

Or els turne the argument thus. The bodye of Christ in the virgines wombe was not made of breade & wine, but this body of Christe in the sacrament is made of bread and wine, than this body of Christ is not the same that was conceyued in the virgines wombe.

Another argument. Christ that was borne in the virgyns wombe, as concerninge his bodye, was made of none other substance, but of the substance of his blessed mother, but Christ in the sacrament is made of another substaunce, than he is another Christe.

And so the Antichrist of Rome, the chieke author of all Idolatry, would bring faithfull christen people, frō the true worshippyng of Christ, that was made and borne of the blessed virgyne Mary, through the operation of the holy ghost, and suffered for vs vpon the crosse, to worshyp another Christ made of bread & wyne, throughe the consecration of a Popishe priest.

And thus the Popyshe pryestes make theym selues the makers of God. For (saye they) the priestе by the woordes of consecration maketh that thinge wh iche is eaten and dronken in the Lordes supper, and that (say they) is Christ hym selfe both god and man, and so they take vppon them to make both god and man.

But let al true worshypers worship one god one Christe, ones corporally made, of one onlye corporal

corporall substance, tha is to saye, of the blessed virgyn Mary, that ones dyed, and rose ones agayne, ones ascended into heauen, and there sitteth and shall syt at the right hand of his father euermore, although spiritually he be euery day amongest vs, & whosoeuer come togither in his name, he is in the middest among them. And he is the spirituall pasture and foode of our soules, as meate and drynke is of our bodyes, whych he signifieth vnto vs by the institution of his most holy supper in breade and wine, declarynge that as the breade and wine corporally comforte and feede our bodyes, so doth hee with his flesche and bloud spiritually cōmfort and feede our soules.

The answer more directye.

And nowe may be easyly answered the Papistes argument whereof they do so muche boast. For bragge they neuer so muche of the conuersion of bread and wyne into the body and bloud of Christ, yet that conuersion is spirituall, and putteth not awaye the corporall presence of the materiall breade and wyne. But for asmuche as the same is a moste holy sacrament of our spiritual norischement, (whiche we haue by the bodye and bloud of our sauiour Christ) there must nedes remaine the sensible element, that is to saye, bread and wine, without the whiche there canne be no sacrament.

As in our spiritual regeneracion there can be no sacrament of baptysme, if there be no water. For as Baptisme is no perfect sacrament of spiritualll regeneration, without there be aswel the

element

element of water, as the holy ghost, spiritually regenerating the person that is baptised (which is signified by the sayde water) euen so the souper of our Lorde can be no perfecte sacramente of spirituall foode, except there be as wel bread and wyne, as the body and bloud of our sauiour Christe, spiritually feedyng vs, whyche by the sayd bread and wyne is signified.

And howe so euer the body and bloude of our sauiour Christ be there present, they may as wel be present there with the substance of bread and wyne, as with the accidentes of the same, as the schoole authors doo confesse them selues, and it shall be well proued yf the aduersaries wil deny it. Thus you see the strongest argument of the Papistes answered vnto, and the chief foundation wherupon they buylde their errour of transubstantiation, vtterly subuerted and ouerthrowen.

An other reason haue they of lyke strengthe. Chap. 9.
If the breade shoulde remayne (saye they) than shulde folowe many absurditees, and chieffely, that Christe hath taken the nature of breade, as he toke the nature of manne, and so ioyned it to his substance. And than as we haue God verely incarnate for our redemption, so shoulde wee haue hym impanate. The secōd argument for trānsubstantiatiō

Thou mayste consyder good reader, that the reste of theyr reasons be very weake and feeble, whan these bee the chiefe and strongest. Truthe it is indeede, that Christe shoulde haue beene The answere.

impanate, yf he hadde ioyned the breadde vnto hys substaunce in vnitee of persone, that is to say, yf he had ioyned the breade vnto hym in suche sorte, that he hadde made the breadde one persone wyth hym selfe. But for as muche as he is ioyned to the breade but sacramentally, there foloweth no Impanation thereof, no more than the holy ghost is Inaquate, that is to say, made water, beyng sacramentally ioyned to the water in baptisme. Mat.3. Mar.1. Luc.3. For he was not made a doue, whan he toke vppon hym the forme of a doue, to signifie that he, whom saynct John dyd baptise, was very Christe.

But rather of the erroure of the Papystes theym selues (as one erroure draweth an other after it, shoulde folowe the greate absurdytee, wyche they speake vppon, that ys to saye, that Christe shoulde bee Impanate and Inuinate. For yf Christe doo vse the breade in suche wise, that he dooth not adnihilate and make nothyng of it (as the Papistes say) but maketh of it his owne bodye, than is the bread ioyned to his body, in a greater vnitee, than is hys humanitee to his Godhead. For his Godhead is adioyned vnto his humanitee in vnitee of person, and not of nature. But our sauiour Christ (by their sayenge) adioyneth breade vnto his body in vnitee bothe of nature and person. So that the breade and the body of Christe be but one thyng, bothe in nature and person. And so is there a more entier union betwene Christe and breade, than betwene

twene his Godhead and manhead, or betweene his sowle and hys bodye. And thus these argumentes of the Papystes, retourne (lyke riueted nayles) vppon their owne heades.

Yet a thyrde reasone they haue, whyche they gather out of the syxt of John, where CHRIST
» sayeth: I am lyuely breade, whiche came frome
» heauen. If any manne eate of this breadde, he
» shall lyue for euer. And the breade whych I will
» geue, is my flesche, whyche I wyll geue for the
» lyfe of the worlde.

Chap. 10

The third reason.

Jhon. 6.

Than reason they after this fashion. If the breadde, whyche Chryste gaue, bee hys flesche, that yt canne not also bee materyall breadde, and so yt muste needes folowe, that the materyall breadde ys gone, and that none other substance remayneth, but the flesche of Christ onely.

To this is soone made answere, that Christ in that place of John, spake not of the materiall and sacramentall bread, nor of the sacramentall eatyng, (for that was spoken two or thre yeares before the sacramente was fyrste ordeyned) but hee spake of spirituall breadde (manny tymes
» repetynge, I am the bread of lyfe, whyche came
» from heauen) and of spirituall eatyng by faith, after whiche sorte, hee was at the same presente tyme, eaten of as manny, as beleued on hym, al though the sacramēt was not at that tyme made
» and instituted. And therfore he sayde: Your fa-
» thers dyd eate Manna in the desette, and dyed,
» but he that eateth this bread shall lyue for euer.

The answere.

John. 6.

John. 6.

Therefore this place of S. John, canne in no wyse be vnderstand of the sacramentall breade, which neither cam from heauen, neither gyueth life to al that eat it. Nor of such bread CHRIST coulde haue than presentely sayde, This is my flesche, except they wyll saye, that Christe dydde than consecrate, so many yeares before the institution of his holy supper.

Chap. 11.

Authours wrested of the Papistes for their transubstantiation.

Nowe that I haue made a full direct & plaine answere to the vayne reasons and cauillations of the Papistes, order requyreth to make lykewyse answere vnto their sophistical allegations and wrestyng of authors vnto their phantastycall purposes. There bee chiefely three places, whiche at the fyrst shewe, seeme muche to make for their intent, but whan they shalbe throughly waied, they make nothyng for them at all.

Cyprianus De cœna domini.

The fyrst is a place of Cyprian, in his sermon of the Lordes supper. where he saith, as is alleged in the Detection of the deuyls sophistrye.

> This breade whyche oure Lorde gaue to his disciples, chaunged in Nature, but not in outeward fourme, is by the omnipotency of goddes word, made flesche.

The answere.

Here the Papystes stycke toothe and nayle to these woordes, Chaunged in nature, Ergo (say they) the nature of the bread is chaunged. Here is one chieke poynte of the dyuels sophistry vsed who in allegation of Scripture, vseth euer, eyther to adde therto, or to take awaye from yt, or to alter the sense therof. And so haue they in this

author

author, lefte out those woordes, whyche would open plainly all the whole matter. For nexte the woordes, which be here before of them recited, do folowe these woordes. As in the person of Christ, the humanitee was seen, and the diuinitee was hyd, euen so dyd the diuinitee, ineffably putte it selfe into the visible sacrament. Whiche woordes of Cyprian doo manyfestly shewe, that the sacrament doeth styll remayne with the diuinitee: and that sacramentally the diuinitee is poured into the bread and wyne, the same bread and wyne stil remainyng: like as the same diuinitee by vnitee of persone was in the humanitee of Christe, the same humanitee stil remaining with ye diuinitie.

And yet the bread is chaunged, not in shape, nor substance, but in nature, (as Cyprian truely sayth) not meanyng that the naturall substance of bread is cleane gone, but that by Gods word, there is added therto an other higher proprietie, nature, and condition, farre passyng the nature and condition of common bread, that is to saye, that the bread doth shewe vnto vs, (as the same Cyprian saythe) that wee bee partakers of the spiryte of God, and moste purely ioyned vnto Christe, and spiritually feade with his flesche and bloud, so that nowe the sayd mysticall breade is bothe a corporall foode for the body, and a spirituall foode for the soule.

And likewise is the nature of the water changed in baptisme, for as muche as beside his common nature, which is to washe and make cleane

the bodye) it declareth vnto vs that our soules be also washed & made cleane by the holy ghost. And thus is aunswered the chiefe authoritee of the doctours, whyche the Papistes take for the principal defence of their error. But for further declaration of saincte Cyprians mynde herein, reade the place of hym before recited, fol. 24.

Chap. 12 An other authoritee they haue of sainct John Chrysostome, whiche they boast also to be inuincible. Chrysostome (say they) writeth thus in a certayne homily De Eucharistia. Doest thou see bread? Dooest thou see wyne? Doo they auoyde beneathe, as other meates doo? God forbyd, thynk not so. For as waxe (if it be put into the fyre) it is made lyke the fyre, no substance remayneth, nothyng is lefte: so here also thynke thou that the mysteries be consumed by the substance of the body.

Chrysostomus.

At these wordes of Chrysostom the Papistes do triumphe, as though they had won the field. To (say they) doeth not Chrysostomus the great clerke say most plainly, that we see neither bread nor wyne? but that (as waxe in the fyre) they bee consumed to nothynge, so that no substaunce remaineth? But yf they had rehersed no more, but the very next sentence that foloweth in Chrysostom (which craftily and maliciously they leaue out) the meanynge of sainct John Chrysostome wolde easyly haue appeared, and yet wyll make them blushe, if they be not vtterly paste shame. For after the foresayd woordes of Chrysostome, immediatly folowe these wordes.

The aunswere.

Wher=

Wherfore (sayth he) whan ye comme to these mysteries, do not thynke, that you receiue by a man, the body of God, but that with tongues, you receiue fyer by the aungels Seraphyn.

And straight after, it foloweth thus.

Thynke that the bloud of saluacion floweth out of the pure and godly syde of Christe, and to cōmyng to it, receiue it with pure lippes. Wherfore brother, I pray you & beseche you, let vs not be from the churche, nor let vs not bee occupied there with vaine cōmunication, but let vs stand fearefull & tremblyng, castyng doune our eyes, lyfting vp our myndes, mournyng priuely without speache, and reioysyng in our heartes.

These wordes of Chrysostome do folowe immediately, after the other woordes, whiche the Papistes before reherseed. Therfore yf the Papistes wil gather of the wordes by them recited, that there is neither bread nor wine in the sacrament, I may aswell gather of the woordes that folowe, that there is neither priestes nor Christes body.

For as in the former sentence, Chrysostome sayth, that we may not thinke, that we see bread & wyne: so in the second sentēce he sayth, that we maye not thynke, that wee receiue the bodye of Christ of the priestes handes. Wherfore if vpon the second sentence (as the Papistes theym selues wyll say) it can not be truely gathered, that in the holy Communion there is not the body of

Christ

Christ ministred by the priesse: then musse they confesse also, that it can not bee well and truely gathered vppon the firsse sentence, that there ys no bread nor wyne.

But there be all these thinges togither in the holy Communion, Christe himselfe spirituallye eaten and dronken, and norishyng the right beleuers, the bread & wyne as a sacrament declaryng the same, and the priest as a minister therof. Wherfore S. Iohn Chrysostome ment not absolutely, to deny that there is breade & wyne, or to denye vtterlye the priest and the bodye of Christ to be there, but he vseth a speache, whiche is no pure Negatiue, but a Negatiue by comparyson.

Negatiues by cõparison.

Whiche fashion of speeche, is cõmonly vsed, not only in the scripture, and amonge all good authors, but also in all manner of languages. For when two thynges bee compared togither, in the extollyng of the more excellẽt, or abasyng of the more vyle, is many tymes vsed a Negatiue by comparison, whiche neuertheleſſe is no pure Negatiue, but onlye in the respecte of the more excellent, or the more base.

As by example. When the people reiectynge the prophete Samuel, desyred to haue a kynge, almightie God sayde to Samuel: They haue not reiected thee, but me. Not meaninge by this negatiue absolutely, that they had not reiected Samuel (in whose place they desired to haue a kynge) but by that one negatiue by comparison

1. Reg. 8.

he

he vnderstode two affirmatiues, that is to say, that they had reiected Samuell, and not him alone, but also that thei had chiefly reiected God.

And whan the prophet Dauid said in the person of Christe, I am a woorme, and not a man. Psal. 21. by this negatiue hee denyed not vtterlye, that Christe was a man, but (the more vehementely to expresse the great humiliation of Christe) he sayd, that he was not abased onely to the nature of man, but was brought so lowe, that he might rather be called a worme, than a man.

This maner of speache was familiar and vsuall to S. Paule, as whan he sayde: It is not Rom. 7. »I that dooe it, but it is the synne that dwelleth »in me. And in an other place he saythe: Christe 1. Cor. 1. »sent me not to baptise, but to preache the gospel. »And agayne he saith: My speche and preching, 1. Cor. 1. »was not in woordes of mans persuasion, but in »manyfest declaration of the spirite and power. »And he saith also: Neyther he that grafteth, nor 1. Cor. 3 »he that watereth, is any thynge, but God that »gyueth the increase. And he saieth moreouer: »It is not I that lyue, but Christe lyueth within Galat. 2. »me. And, God forbydde, that I shoulde reioyce Galat. 6. »in any thynge, but in the crosse of our Lord Je- »su Christe. And further, We dooe not wrastle a Ephe. 6. »gaynst flesche and bloudde, but agaynste the spy- »rites of darkenesse.

In all these sentences, and many other lyke, although they bee negatiues, neuertheleſſe S. Paule mente not, clerely to denye, that he dyd

that euyl wherof he spake, or vtterly to say, that
1. Cor. 1. he was not sent to baptise (who in dede did baptise at certayn tymes, and was sent to do al thinges that pertayned to saluation) or that in his office of settyng foorth of Goddes word, he vsed no witty perswasions, (whyche in deede he vsed moste discreetely) or that the grafter and waterer bee nothyng, (whyche be Goddes creatures, made to his similitude, & without whose woorke there shuld be no increase) or to say, that he was
Rom. 15. not alyue (who bothe lyued, and ran from countrey to countrey, to set foorthe Goddes glory) or cleerely to affirme, that he gloried and reioyced in no other thyng, thã in Christs crosse (who re-
1. Cor. 11. ioyced with all men that were in loye, and sorowed with all that were in sorowe) or to deny vtterly, that we wrastle agaynst flesche and bloud: (whyche cease not dayly to wrastle and warre agaynst our ennemies, the worlde, the flesche, and the dyuell.) In all these sentences S. Paule (as I sayd) ment not clerely to deny these thynges, whiche vndoubtedly were all trewe, but he ment that in comparison of other greatter thynges, these smaller were not muche to be esteemed, but that the greater thynges, were the chief thinges to be cõsidered. As that sinne committed by his infirmiete, was rather to be imputed to original syn, or corruption of nature, whiche lay lurkyng within hym, than to his owne will and consente. And that although he was sent to baptise, yet he was chiefely sent to preache Goddes woorde.

And

And that although he vsed wyse and discrete persuasyons therein, yet the successe therof camme principally of the power of God, and of the workyng of the holy spirite. And that although the grafter and waterer of the gardeyn be som thynges, and doo not a lyttell in theyr offyces, yet it is God chieffely, that geueth the increace. And that although hee lyued in this worlde, yet his chiefe lyfe, concernynge God, was by Christe, whom he had lyuyng within hym. And that although he gloried in many other thynges, ye in his owne infirmitees, yet his greattest ioye was in the redemption by the crosse of Christe. And that although our spirite dayly fighteth against our flesche, yet our chiefe and principall fyght, is agaynst our ghostely ennemies, the subtyll and puissant wicked spirites and dyuels.

2. Cor. 11. 12.

Galat. 5.

The same maner of speeche vsed also S. Peter in his fyrste epistle, sayenge, That the apparayle of women, shoulde not be outwardly with »broyded heare, and settynge on of golde, nor in »puttynge on of gorgious apparayle, but that »the inwarde man of the harte, shoulde be with»out corruption.

1. Pet. 3.

In whyche manet of speeche he intended not vtterly to forbyd al browdering of heare, al gold and costly apparell to all women, (For euery one must be apparayled accordynge to their condition, state, and degree) but he ment hereby clerely to condempne all pryde and excesse in apparayle, and to moue all women that they shoulde

study to decke their soules inwardly with al vertues, & not to be curious, outwardly to deck and adorne their bodies with sumptuous apparell.

And our sauiour Christe hym selfe was full of
Mat.6.» suche maner of speeches. Gather not vnto you (saythe he) treasure vpon earthe. wyllynge vs therby, rather to set our myndes vpon heauenly treasure, whyche euer endureth, than vppon earthly treasure, whiche by manny sundry occasions perysheth, and is taken away from vs. And yet worldly treasure must nedes bee hadde and possessed of some men, as the person, tyme, and occasion doeth serue.

Mat.10» Likewise he said: Whan you be brought be-
» fore kynges and princes, thynke not what and howe you shal answere. Not willyng vs by this negatiue, that we shulde negligently and vnadvisedly answere, we care not what, but that wee shoulde depende of oure heauenly father, trustynge that by his holye spirite, he wyll sufficientely instructe vs of aunswere, rather than to truste of any aunswere to bee deuysed by oure owne wytte and study.

Mat.10» And in the same manner he spake, whanne he
» sayde: It is not you that speake, but it is the spirite of God that speaketh within you. For the spirit of God is he that principally putteth godly wordes into our mouthes, and yet neuer the lesse we do speake accordyng to his mouyng.

And to be short, in al these sentences folowing,
Mat.23» that is to saie: . Call no man your father vpon

earth

„erth: ‡ Let no man call you lord or maister: Fear
„not them that kyll the body. * I came not to send
„peace vpon earth. * It is not in me to set you at
„my right hand or left hande. ‡ You shal not wor
„shyp the father neither in this mount, nor in Je-
„rusalem. * I take no witnes at no man. ‡ My do-
„ctrine is not mine. * I seeke not my glory.

‡ Mat. 23.
* Mat. 10
‡ Mat. 10.
* Mat. 10.
‡ John. 4.
* John. 5.
‡ John. 7.
John. 8.

In all these negatiues, our sauioure Christe spake not precisely & vtterly to deny al ỳ forsayd things, but in cōparison of them to prefer other thinges, as to preferre our father and lord in heuen, aboue any worldly father, lorde or master in earth, and his feare aboue the feare of any creature, and his word and gospell aboue al worldly peace. Also to preferre spirituall and inward honoryng of God in pure heart & mynd, aboue locall, corporal & outward honor, and that Christe preferred his fathers glorye aboue his owne.

Now forasmuch as I haue declared at length, the nature and kind of these negatiue speaches, (whyche bee no pure negatiues, but by comparison) it is easy hereby, to make answere to S. John Chrysostome, who vsed this phrase of speach moste of any author. For his meanynge in his foresayde homily, was not that in the celebracion of the Lords supper is neyther breade nor wyne, neither priest, nor the bodye of Christ (which the Papistes themselues must needes cōfesse) but his intēt was, to drawe our myndes vpwardes to heauen, that we shuld not consider so muche the bread, wine, priest, and body of Christ

we shuld consider his diuinitee and holy spirite hiuen vnto vs to our eternall saluation.

And therfore in the same place he vseth so many tymes these words, Thinke and thinke not, willyng vs by those wordes, that we shulde not fixe our thoughtes & myndes vpon the bread, wyne, priest, nor Christes body: but to lyft vp our hartes higher vnto his spirite and diuinitee, without the whiche his body auayleth nothynge, as he sayth him selfe: It is the spirite that gyueth lyfe, the flesche auayleth nothynge.

Joh. 6.

And as the same Chrysostom in many places moueth vs, not to cōsider the water in baptisme but rather to haue respecte to the holy ghost, receued in baptisme, and represented by the water: euen so doth he in this homily of the holy cōmuniō, moue vs to lift vp our myndes frō al visible & corporal thigs, to things inuisible & spiritual.

In so muche that althoughe Christe was but ones crucifted, yet wolde Chrysostome haue vs to thynke, that we see hym dayly whypped and scourged before our eies, and his body hāgynge vpon the Crosse, and the speare thruste into his side, and the moste holy bloud to flow out of his syde into our mouthes. After whiche maner S. Paule wrote to the Galathiās, that Christ was paynted and crucifyed before theyr eyes.

Galat. 3.

Therfore saith Chrysostom in the same homily a litle before the place reherseed: What dost thou O man? dyddest not thou promise to the priestes, whyche sayd: Lift vp your myndes and hartes,

Chrysostomus.

and

and thou dyddest answere: We lift them vp vn-
to the Lord: Art not thou ashamed and afrayde
beyng at that same hower found a lyar? A won-
derfull thyng. The table is set forth, furnished
wyth Goddes mysteryes, the Lambe of God is
offered for thee, the priest is careful for thee, spi-
ritual fyer commeth out of that heauenly table,
the Angels Seraphyn be there presēt, couerynge
their faces with vi. wynges. All the angelicall
powers with the priest be meanes & intercessors
for thee, a spirituall fyer commeth doune frome
heauen, bloud in the cuppe is drunke out of the
most pure syde vnto thy purificacion. And arte
not thou ashamed, afrayde and abashed, not en-
deuorynge thy selfe to purchase Goddes mer-
cy? O man, doth not thine owne conscience con-
demne thee? There be in the weeke 168. houres,
and God asketh but one of theym to bee gyuen
wholly vnto hym, and thou consumest that in
worldly busynesse, in triflyng and talkyng, with
what boldenesse than shalte thou come to these
holy mysteryes? O corrupt conscience.

Hytherto I haue reherced sainct Jhon Chry-
sostomes wordes, whiche doo shewe howe our
mindes should be occupied at this holy table of
our Lorde, that is to say, withdrawen frome the
consideracion of sensible thinges, vnto the con-
templacion of moste heauenly and godlye thyn-
ges. And thus is answered this place of Chry-
sostom, which the Papists toke for an insoluble,
and a place that no man was able to aunswere.

But

But for a further declaration of Chrysostomes mynde in this matter, reade the place of hym before rehersed fol. 26. and 28.

Chap. 13. Yet there is an other place of sainct Ambrose, whiche the Papystes thynke maketh muche for theyr purpose, but after due examination, it shal playnly appeare, howe muche they be deceyued. They allege these wordes of saincte Ambrose in a booke intituled De ijs qui initiantur mysterijs.

Ambros. de ijs qui mysterijs initiantur.

> Let vs proue that there is not that thyng which nature formed, but whiche benediction dyd consecrate, and that benediction is of more strength than nature. For by the blessyng, nature it selfe is also chaunged.

Exo. 7. > Moyses helde a rodde, he calle it from hym, and it was made a serpent. Agayne he tooke the serpent by the tayle, and it was turned agayn into the nature of a rodde. Wherfore thou seest, that by the grace of the prophet, the nature of the serpent and rodde was twyse chaunged. The fludde

Exo. 7. > des of Egypt ranne pure water, & sodenly bloud beganne to brast out of the vaynes of the spryngs: so that men could not drynke of the fludde: but at the praier of the prophet, the bloud of the fludde went awaye and the nature of water cam

Exo. 14 > agayne. The people of the Hebrues were compassed aboute, on the one syde with the Egyptians, and on the other syde with the sea. Moyses lyfted vp his rodde, the water diuided it selfe, & stoode vp lyke a walle, and betwene the waters was lefte a way for them to passe on foote. And Jordane agaynste nature tourned backe to the

head

head of his spryngе. Doth it not appere nowe, that the nature of the sea fluds, or of the course of freshe water was changed? The people was dry, Moyses touched a stone, and water camme out of the stone. Dyd not grace here woorke aboue nature, to make the stone to bryngе forthe water, whyche it hadde not of nature? Marath was a most bytter floudde, so that the people beynge drye, could not drynke therof. Moyses put wood into the water, and the nature of the water loste his bytternes, which grace infused, dyd sodeynly moderate. In the tyme of Heliseus the prophete, an axe heade fell frome one of the prophetes seruauntes into the water, he that loste the yron, desyred the prophet Heliseus help, who put the helue into the water, and the yron swam aboue. Which thyng we know was done aboue nature, for yron is heuier than the liquor of water. Thus wee perceaue, that grace is of more force thã nature, and yet hitherto we haue reherised but the grace of the blessing of the prophets. Nowe yf the blessyng of a man bee of suche valewe, that it maye chaunge Nature, what dooe wee saye of the consecration of God? wherein is the operation of the woordes of our sauiour Christe? For this sacrament whyche thou receauest is doon by the woorde of Christe. Than if the word of Helias was of suche power, that yt coulde bryngе fyer downe frome heauen, shall not the woorde of Christe be of that power, to chaunge the kyndes of he? Elementes Of the makynge of the whole

Exod. 17.

Exod. 15.

4. Reg. 6

Ps.148. worlde, thou haste redde that God spake, and the thynges were doone, He commaunded, and they were created: The woorde than of Christe, that coulde of no thynges, make thynges that were not, can it not change those thynges that bee, into that thynge, whiche beefore they were not? For it is no lesse matter, to geue to thynges newe natures, than to alter natures.

Thus farre haue I reherſed the woordes of Saynt Ambroſe, yf the ſayde boke be his (whiche they that be of greateſt lernyng and iudgemente dooe not thynke) by whiche woordes the Papiſtes would proue, that in the ſupper of the Lord after the wordes of Conſecration (as they bee commonly called) there remayneth neyther bread nor wyne, bycauſe that ſaynt Ambroſe ſateth in this place, that the nature of the breadde and wyne is chaunged.

But to ſatiſfie their myndes, let vs grant for their pleaſure, that the foreſayd boke was ſaynt Ambroſe owne worke, yet the ſame boke maketh nothyng for theyr pourpoſe, but quite agaynſte them. For he ſaythe not, that the ſubſtaunce of bread and wyne is gone, but he ſayth, that their nature is chaunged, that is to ſaye, that in the holy communion wee oughte not to receaue the bread and wyne, as other common meates and drynkes, but as thynges cleane chaunged into a hygher eſtate, nature and condition, to be taken as holy meates and drynkes, wherby we receaue ſpirituall feedyng, and ſupernaturall no-

riſhe-

zichement frome heauen, of the very true bodye and bloud of our sauior Christ, through the omnipotent power of God, and the wonderfull working of the holy ghost. Whiche so well agreeth with the substance of bread and wyne styl remaynynge, that yf they were gone awaye, and not there, this our spirituall feedyng, coulde not be taught vnto vs by them.

And therfore in the most part of the examples, whiche S. Ambrose allegeth for the wonderfull alteration of natures, the substaunces dyd styll remayne, after the nature and propertees were chaunged. As whan the water of Iordane (contrary to his nature) stoode styll lyke a walle, or flowed against the streame towardes the head & spryng, yet the substaunce of the water remayned the same that it was beefore. Lykewyse the stone, that aboue his nature and kynde flowed water, was the selfe same stone that it was beefore. And the fludde of Marath, that changed his nature of bytternesse, chaunged for all that no parte of his substance. No more did that yron whiche contrarye to his nature, swam vpon the water, lose thereby any parte of the substaunce thereof. Therfore as in these alterations of natures, the substaunces neuer the lesse remayned the same, that they were before the alterations: euen so dooeth the substance of bread and wyne remayne in the Lordes supper, and be naturally receiued and digested into the bodye, not withstandyng the sacramentall mutation of the

same into the body and bloud of Christe. Which sacramentall mutation declareth the supernaturall spirituall and inexplicable eatynge and drynkyng, feedynge and digestynge of the same body and bloudde of Christe, in all theym, that godly and accordyng to theyr duetie, do receyue the sayd sacramentall bread and wyne.

And that Saint Ambrose thus ment, that the substaunce of breade and wyne remayne styll after the consecration, it is moste cleere by three other examples of the same mattier, folowyng in the same chappter. One is of theym that bee regenerated, in whome after theyr regeneration dooeth styll remayne theyr former naturall substaunce. An other is of the Incarnation of our Sauioure Christe, in the whyche perysshed no substaunce, but remayned as welle the substaunce of his godhead, as the substance whych he tooke of the blessed virgin Mary. The third exaumple is of the water in baptisme, where the water styll remaineth water, although the holye ghost come vpon the water, or rather vpon hym that is baptised therein.

Lib. 4. De sacramentis cap. 4. And although the same sainct Ambrose in an other booke entitled De sacramentis, doeth saye, that the bread is bread before the wordes of consecration, but whan the consecration is doone, of breade is made the body of Christe: Yet in the same booke, & in the same chapiter, he telleth in what maner and forme the same is doone by the wordes of Christ, not by takyng away the substance

of

of the bread, but addyng to the bread, the grace of Christs body, & so calling it the body of Christ

And hereof he bryngeth foure examples. The first of the regeneration of a man: the second is of the standyng of the water of the read sea: the thyrd is of the bytter water of Marath: and the fourthe is of the yron that swamme aboue the water. In euery of the whyche exaumples, the former substance remayned stylle, not withstandyng alteration of the natures. And he concludeth the whole mattier in these fewe woordes.

> If there be so muche strength in the woordes of
> the Lorde Iesu, that thynges had theyr begyn-
> nynge, whyche neuer were beefore, howe muche
> more be they able to worke, that those thynges,
> that were before, should remayn, & also be chan-
> ged into other thynges? Which wordes do shew manyfestly, that not withstandyng this wonderfull sacramentall and spiritual changyng of the bread into the body of Christ, yet the substãce of the bread remayneth ỹ same, that it was before.

Thus is a sufficient answere made vnto three principall authoritees, whiche the Papistes vse to alledge, to stablysh their errour of transubstãtiation. The first of Cyprian, the seconde of S. Iohn Chrysost. and the thyrde of S. Ambrose. Other authoritees and reasons some of them do bryngе for the same purpose, but forasmuche as they be of small moment and weight, and easy to be answered vnto, I will passe them ouer at this tyme, and not trouble the reader with theim, but

leaue theym to be waied by his discretion.

Chap. 14 And nowe I wyll reherse dyuers difficultees, absurditees and inconuenences, whyche muste nedes folow vpon this error of transubstantiation, wherof not one doth folow of the true and right faith, whiche is accordyng to Gods word.

Absurditees that folowe of Transubstantiatiō

1. FYRST, if the Papistes be demaunded, what thyng it is, that is broken, what is eaten, what is dronken, and what is chawed with the teeth, lyppes and mouth in this sacrament, they haue nothyng to answere, but the accidences. For (as they say) bread and wyne bee not the visible element in this sacrament, but onely their accidentes. And so they be forced to saye, that accidentes be broken, eaten, dronken, chawen, and swalowed without any substaunce at all: whyche is not onely agaynste all reason, but also agaynste the doctrine of all auncient authors.

2. Secondly, these Transubstantiatours do say (contrary to all learnyng) that the accidentes of bread and wyne do hang alone in the ayre without any substance, wherein they may bee stayed. And what can be sayde more foolyshly?

3. Thirdly, that the substance of Christes bodye is there really, corporally and naturally present without any accidentes of the same. And so the Papistes make accidentes to be without substāces, and substaunces to bee without accidentes.

4. Fourthely, they say, that the place where the bread and wyne bee, hath no substauuce there to fyll that place, and so must they needes graunt

vacuum,

vacuum, whiche nature vtterly abhorreth.

Fiftly, they ar not ashamed to say that substãce 5
is made of accidẽtes, whẽ the breade mouleth, or is turned into worms, or whã the wyne sowreth.

Sixtly, that substãce is norished without sub- 6
stãce, by accidentes only, if it chaunce any catte, mouse, dogge, or any other thyng, to eate the sacramental bread, or drink the sacramental wine.

These inconueniences and absurditees do folowe of the fond Papistical transubstantiation, with a numbre of other errors as euyll or worse than these, whervnto they bee neuer able to answere, as many of them haue cõfessed themselfs.

And it is a wonder to see, howe in many of the forsaid thynges, they vary among them selues.

Where as the other doctrine of the scripture and of the old catholike churche (but not of the lately corrupted Romysh churche) is plaine and easy, as well to be vnderstanded, as to answere to al the foresayd questions, without any absurditee or inconuenience folowyng therof: so that euery answere shall agree wyth Goddes worde, with the olde Churche, and also with all reason and true philophye.

For as touching the fyrst pointe, what is broken, what is eaten, what dronken, and what chawed in this sacrament, it is easy to answere, The bread and wyne, as S. Paule saith: The bread whiche we breake.

And as cõcernyng the second & third pointes, neither is the substance of bread & wine without

theyr

theyr proper accidentes, nor theyr accidentes hang alone in the ayre without any substaunce, but accordyng to all learnyng, the substaunce of the breade and wine reserue their owne accidentes, and the accidentes do rest in their owne substances.

And also as concernynge the fourthe poynte, there is no place lefte voyde after Consecration (as the Papistes dreame) but breade and wyne fulfyll their places, as they did before.

And as touchinge the fift point (whereof the wormes or moulynge is engendred, and wherof the vyneger commeth) the aunswere is easye to make (accordyng to all learnyng and experiẽce) that they come, (accordinge to the course of nature) of the substaunce of the bread and wyne to long kept, and not of the accidẽtes alone, as the Papistes do fondely phantasye.

And likewise the substances of bread & wyne, do feede and norishe the body of them, that eate the same and not only the accidentes.

In these answeres is no absurditie nor inconuenience, nothing spoken, eyther contrarye to holy scripture, or to natural reason, Philosophy or experience, or againste any olde auncient author, or the primatiue or catholicke churche, but onely against the malygnante and Papysticall church of Rome. Where as on the other side, ỹ cursed synagoge of Antichrist, hath defined and determined in this mattier, many thinges contrarye to Christes woordes, contrary to the olde

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catholike church, and the holy martyrs and doctours of the same, and contrary to all naturall reason, learnyng, and phylosophy.

And the fynal end of all this Antichristes doctrine is none other, but by subtiltee and crafte, to bryng christian people frome the true honouryng of Christ, vnto the greatest ydolatry, that euer was in this worlde deuised: as by Goddes grace shall be playnly sette forth hereafter.

Thus endeth the seconde Booke.

THE THYRDE BOOKE TEACHETH THE MANNER HOWE *Christe is presente in his* Supper.

OW THIS MATTER OF translubstantiation being (as I trust) sufficiently resolued, (which is the first part before reherseed, wherin the papistical doctrine varieth from the catholike truth) ordre requireth next, to intreate of the seconde parte (whiche is of the manier of the presence of the body and bloud of our sauior Christ in the sacrament thereof) wherein is no lesse contention, than in the fyrst parte.

Chap. 1. The presence of Christe in the sacrament.

For a plain explicatiō wherof, it is not vnknowen to all true faithefull christian people, that

our sauiour CHRISTE (beeynge perfecte God, and in all thynges equall and coeternall with his father) for oure sakes beecamme also a perfecte manne, takynge flesche and bloudde of his blessed mother and vyrgyn Mary, and (sauyng synne) beynge in all thynges lyke vnto vs, adioynynge vnto hys dyuynitee a moste perfecte sowle and a moste perfecte bodye: his sowle beynge indued with lyke, sence, wyll, reason, wysedome, memory, and all other thynges required to the perfecte soule of man, and his body beyng made of verye flesche and bones, not onely hauynge all membres of a perfecte mannes bodye in dewe order and proporcyon, but also beeynge subiecte to hunger, thyrste, labour, sweate, wearynesse, colde, heate, and all other lyke infirmitees and passions of man, and vnto deathe also, and that the moste vyle and peynefull vpon the crosse. And after his death he rose agayne, wyth the selfe same visible and palpable body, and appeared therewith, and shewed the same vnto his apostles, and speciallye to Thomas, makynge hym to put his handes into his syde, and to feele hys woundes. And with the selfe same body, he forsooke this worlde, and ascended into heauen (the Apostels seeyng and beholdyng his body whan it ascended) and nowe sytteth at the right hand of his father, and there shall remayne vntyll the last day, whan he shall come to iudge the quicke and the deade.

Christ corporally is ascended into heuē. Actu. 3.

This is the trewe catholyke faythe, whyche the

the scripture teacheth, and the vniuersal church of Christe hath euer beleeued, from the begynnynge vntylle within these fower or tyue hundreth yeares laste passed, that the Byshoppe of Rome, with the assistance of his Papistes, hath sette vp a newe faythe and beleke of theyr owne diuylyng, that the same body, really, corporally, naturally, and sensybly is in thys worlde styll, and that in an hundreth thousand places at one tyme, beynge inclosed in euery pyxe and breade consecrated.

And although we doo affirme (accordynge to Gods word) that Christe is in all persones, that truely beleeue in hym, in suche sorte, that wyth his flesche and bloudde he dothe spiritually nourysche theym, and feede theim, and giueth theym euerlastynge lyfe, and dothe assure them therof, as well by the promyse of his word, as by the sacramentall breade and wyne in his holy supper, whiche he dyd institute for the same purpose, yet we doo not a lyttell vary frome the haynous errours of the Papistes. C ha. 2.

For they teache, that Christe is in the breade and wyne: But we say (accordyng to the truth) that he is in them, that woorthely eat and drink the breade and wyne. The difference beetwene the the true & papisticall doctryne, cōcerning the presēce of Christs body

They saye, that whan any manne eateth the breadde and drynketh the cuppe, CHRIST goeth into his mouthe or stomacke with the breade and wyne, and no further: But wee saye, that Chryste is in the whole man bothe in the bodye

and soule of hym, that worthily eateth the bread and drynketh the cuppe, and not in hys mouthe or stomacke onely.

They saye, that CHRIST is receyued in the mouth, and entreth in with the bread and wyne. Wee saye that hee is receaued in the harte, and entreth in by faythe.

They saye, that Christe is reallye in the sacramentall breade beeynge reserued an whole yeare, or so longe as the fourme of breadde remayneth, but after the receauynge thereof, hee flyeth vp (say they) from the receyuer, vnto heauen, as soone as the breadde is chawed in the mouthe, or chaunged in the stomacke: But wee say, that Christ remayneth in the man that worthyly receyueth it, so longe as the manne remaineth a membre of Christe.

They say, that in the sacrament, the corporall membres of Christe be not distant in place, one from an other, but that wheresoeuer the head is, there be the fete, and wheresoeuer the armes be, there be the legges, so that in euery parte of the bread & wyne, is all togither, whole head, whole feete, whole flesche, whole bloude, whole hearte, whole lunges, whole brest, whole backe, and altogyther whole, confused, and myxt without distinction or diuersitee. O what a foolysche and an abhomynable inuencion is this, to make of the moste pure and perfecte body of Christe, suche a confuse and monstruous bodye? And yet canne the Papistes imagine nothynge so foolysche, but

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all Christyan people muste receyue the same, as an oracle of God, and as a moste certayne article of theyr fayth, without whisperynge to the contrarye.

Furthermoze the Papistes say, that a dogge oz a Catte eate the bodye of Christe, yf they by chaunce do eate the sacramentall bzead: We say that no earthely creature can eate the bodye of Christ, noz dzynke his bloude, but onely man.

They say, that euery mã good and euyl eateth the body of Christe: We saye, that both do eate the sacramental bzead and dzynke the wyne, but none doo eate the very body of Christ and dzink his bloude, but onely they that bee lyuely membzes of his body.

They saye, that good menne eate the body of Christ, and dzynke his bloud, onely at that tyme whan they receyue the sacrament: We say, that they eate, dzinke and fede of Christ continually, so longe as they be membzes of his body.

They saye, that the body of Christe that is in the sacramente, hathe his owne pzoper fourme and quantitee: We say, that Christe is there sacramentally and spiritually, without fourme oz quantitee.

They say that the fathers & pzophetes of the olde testament, did not eate the body noz dzunke the bloud of Christ: We say, that they dyd eate his body & dzunke his bloud, althoughe he was not yet bozne noz incarnated.

They say, that the body of Christ is euery day

many tymes made, as often as there be Masses sayd, & that than, and there, he is made of bread and wyne: We say, that Christes body was neuer but ones made, and than not of the nature and substance of bread and wyne, but of the substance of his blessed mother.

They say, that the Masse is a sacrifice satisfactory for synne, by the deuotion of the priest that offereth, & not by the thyng that is offered: But we say, that theyr saiyng is a most hainous lye & detestable error, against the glory of Christ. For the satisfaction for our synnes, is not the deuotion nor offeryng of the priest, but the onely hoste and satisfaction for all the synnes of the worlde, is the death of Christe, and the oblation of hys body vpon the crosse, that is to say, the oblation that Christe hym selfe offered ones vppon the crosse, and neuer but ones, nor neuer none but he And therefore that oblation whyche the priestes make daply in theyr papisticall Masses, can not be a satisfaction for other mennes synnes by the priestes deuocion, but it is a meere elusion and subtyl craft of the deuil, wherby Antichrist hath many yeres blynded and deceiued the worlde.

They say, that Christe is corporally in many places at one tyme, affirmyng that his bodye is corporally and really present, in as many places as there be hostes consecrated: We say, that as the sonne corporallye is euer in heauen, and no where els, and yet by his operation and vertue, the Sonne is here in yearth (by whose influence

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and vertue, all thynges in the worlde be corporally regenerated, encreased and growe to their perfecte state.) so lykewise our sauiour Christe bodely and corporallye is in heauen, sittynge at the right hande of his father, although spiritually he hathe promised to be present with vs vpō yearth vnto the worldes ende. And whansoeuer two or thre be gathered together in his name, he is there in the middest amonge theym, by whose supernall grace all godly menne bee first by him spiritually regenerated, and after increase and growe to their spirituall perfection in God, spiritually by fayth eatynge his flesche and drinking his bloude, although the same corporally bee in heauen, farre distant from our sight.

Chap. 3.

Nowe to returne to the principal matter, lest it myghte bee thought a newe deuise of vs, that Christe as concerning his body & his humayne nature, is in heauen, and not in yearth: therfore by Gods grace, it shal be euidently proued, that this is no newe deuised matter, but that it was euer the olde fayth of the catholike churche vntyll the Papistes inuented a newe faithe, that Christ really, corporally, naturally, and sensibly is here styll with vs in yearth, shut vp in a bore or within the compasse of breade and wine.

The profe thereof by our profession in our commune Crede.

This nedeth no better nor strōger profe, than that which the olde authors bryng for the same, that is to say, the generall profession of all christian people in the common Creede, wherein as concernyng Christes humanitee, thei be taught

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to beleue after this sorte: That he was conceyued by the holy ghost, borne of the virgin Mary: that he suffered vnder Pontius Pilate, was crucified, dead, and buryed, that hee descended into hell, and rose againe the third daye, that he ascended into heauen, and sitteth at the right hand of his almighty father, and from thence shall come to iudge the quicke and dead.

This hathe beene euer the catholyke faith of christian people, that Christ, as concernyng hys body and his manhoode is in heauen, and shall there continew vntyll he come doune at the laste iudgement.

And forasmuche as the Crede maketh so expresse mencyon of the artycle of hys ascencion, and departyng hence from vs, if it had been an other article of our faythe, that his bodye taryeth also heere with vs in yearthe, suerly in this place of the Crede was so vrgēt an occasion geuen to make some mention therof, that doubtles it would not haue been passed ouer in our Crede with silence. For yf Christe as concernynge hys humanitee, be bothe here & gone hence, and both those two be articles of our faith, whan mencyon was made of the one in the Crede, it was necessarye to make mencyon of the other, leaste by professyng the one, we should be dissuaded from beleuyng the other, beynge so contrarye the one to the other.

Chap. 4. The proofe

To this article of our Creede accordeth holy scripture, and all the olde auncient doctours of

Christes

»Christes churche. For Christe hym selfe sayde: I »leaue the worlde, and go to my father. And also »he sayde. ‡You shal euer haue poore folkes with »you, but you shall not euer haue me with you. And »he gaue warnynge of this errour before hande, »sayeng, That the tyme wolde come, whan many »deceyuers shulde be in the worlde, and saye, Here »is Christe, and there is Christe, but beleue theim »not, sayd Christ. And S. Marke writeth in the »last chapiter of his gospell, that the Lord Jesus »was taken vp into heauen, and sytteth at the ryght »hande of his father. And S. Paule exhorteth all »men to seke for thynges that be aboue in heauen, »where Christe (saith he) sitteth at the ryght hande of »God his father. Also he saith, that we haue such a »bysshop, that sitteth in heuen at the right hand of the »throne of Gods maiesty. And that he hauyng of»fered one sacrifice for synnes, sitteth continually at »the ryght hande of God, vntyll his enemies be put »vnder his feete as a footestoole.

hereof by the scripture. John. 16. ‡Mat. 26 Mat. 24. Mat. vlt. Colos. 3. Hebre. 8. Hebr. 10.

And hereunto consent all the olde doctoures of the churche.

First Origen vpon Mathew reasoneth this matter, howe Christe maye bee called a stranger, that is departed into an other cũtrey, seyng that he is with vs alwai vnto the worldes end, and is among al them that be gathered togither in his name, and also in the middes of them that know hym not. And thus he resoneth. If he be here among vs stil, how can he be gon hence as a strãger departed into an other contrey? Wherunto he

Chap. 5. The proofe thereof by auncient authors. Origen. in Mat. Hom. 33.

he answereth, that Christ is both god and man, hauyng in hym two natures. And as a manne hee is not with vs vnto the worldes ende, nor is presente wyth all hys faythfull that bee gathered togyther in his name, but hys diuyne power and spyryte is euer with vs. Paule (saith he) was absent from the Corinthes in hys body, when he was present with them in his spirite: So is CHRIST (saythe he) gone hense, and absent in his humanitee, whiche in his diuine nature is euery where. And in this saiyng (saith Origene) we diuide not his humanitee, (for S. John writeth, that no spirite that diuideth Jesus can be of God) but we reserue to both his natures their owne properties.

In these wordes Origene hath plainly declared his mynd, that Christes body is not both present here with vs, & also gone hence & estranged frome vs. For that were to make two natures of one body, & to diuide the bodye of Jesus, for as much as one nature can not at one tyme be both with vs, and absent from vs. And therfore saith Origen, that the presence must be vnderstand of his diuinitee, and the absence of his humanitee.

And accordyng hereunto S. Augustin writeth thus in a pistle ad Dardan. Doubt not but Jesus Christe, as concernyng the nature of his manhode, is now there, from whence he shal come. And remēbre well and beleue the profession of a christen man, that he rose from death, ascēded into heauen, sytteth at the righte hande of his father, and from that place, and none other, shal he come to iudge the

August. ad Dardanum epist. 57.

the quick and the dead. And he shal come (as the angels sayd) as he was sene go into heuen, that is to say, in the same forme and substance, vnto the whiche he gaue immortalitee, but changed not nature After this forme (saith he, meaning his mans nature,) we may not thynke that he is eury where. For we must beware, that we do not so stablyshe his diuinitee, that we take away the veritee of his body.

These bee S. Augustines playne woordes. And by and by after he addeth these woordes. The Lorde Jesus as God, is euery where, and as manne is in heauen. And fynally he concludeth this mattier in these fewe wordes. Doubte not but our Lorde Jesus Christe is euery where as God, and as a dwellar he is in man that is the temple of God, and he is in a certayn place in heauen, bycause of the measure of a very body.

And againe S. Augustine writeth vpon the gospell of S. John. *In Ioan. tract. 30.*

Our Sauiour Jesus Christ (saith S. Augustin) is aboue, but yet his truth is here. His body wherin he arose is in one place, but hys truthe is spread euery where.

And in an other place of the same boke S. Augustine expoundynge these woordes of Christe (You shall euer haue poore men with you, but me you shall not euer haue) saithe: that Christ spake these woordes of the presence of his bodye. For (saith he) as, concernyng his diuine maiestee, as concernyng his prouidence, as concernyng hys infallible and inuisible grace, these woordes bee *Tract. 50.*

fulfylled whiche he spake: I am with you vnto the worlds end. But as cócernyng the flesh which he toke in his incarnation, as concernynge that which was born of the virgin: as cōcerning that whiche was apprehended by the Iewes, and crucified vppon a tree, and taken downe frome the Crosse, lapped in linnen clothes and buried, and rose agayne, and appered after his resurrection, as concernyng the flesche, he sayde: You shall not euer haue me with you. Wherfore seeyng that as concernyng his flesche, hee was conuersant with his disciples fortye daies, and they accompaniyng, seyng, and folowyng hym, he went vp into heauen, bothe hee is not here, (for he sytteth at the ryght hande of his father) and yet hee ys here, for hee departed not hense, as concernynge the presence of his diuyne Maiestee. As concernynge the presence of his maiestie, we haue Christe euer with vs, but as concernyng the presence of hys flesche, he sayd truely to his disciples: Ye shal not euer haue me with you. For as concernynge the presence of his flesche, the churche had Christ but a fewe dayes, yet nowe it holdeth hym faste by faythe, though it see hym not with eies.

All these be. S. Augustines woordes.

De essentia diuinitatis. Also in an other booke, entitled to sainct Augustine, is written thus: We muste beleeue and confesse, that the sonne of god (as cōcernyng his diuinite) is inuisible, without a body, immortal, and incircumscriptible, but as concernyng his humanitee, we ought to beleue and confesse, that he is

is visible, hathe a body, and is contayned in a certayne place, and hath truely al the membres of a man.

Of these wordes of S. Augustyne, it is most cleare, that the profession of the catholike fayth is, that Christ (as cōcerning his bodely substāce and nature of man) is in heauen, and not present here with vs in yearth. For the nature and property of a very body, is to be in one place, and to occupie one place, and not to be euery where, or in manye places at one tyme. And thoughe the body of Christ, after his resurrection and ascencion, was made immortal, yet the nature therof was not chaunged, for than (as saint Augustin sayth) it were no very body. And further sainct Augustyne sheweth, bothe the maner & fourme, howe Christ is here present with vs in yearth, & howe he is absent, saying, that he is presente by his diuine nature and Maiestie, by this prouydence, and by his grace, but by his humaine nature and very body, he is absent frō this world, and present in heauen.

Cyrillus likewise vpon the Gospell of saincte Jhon agreeth fully with S. Augustine, saying: Although Christ toke awaye frō hence the presence of his body, yet in his Maiestye of his Godhead he is euer here, as hee promised to his disciples at his departynge, saying: I am with you euer vnto the worldes ende. *Cyrillus in Ihon. lib. 6. cap. 14*

And in an other place of the same boke, sainct Cyril sayth thus. *Libro. 9. cap. 21.*

Christian people must beleue, that although

Christ be absente from vs, as concernyng his bodye, yet by his power he gouerneth vs and all thynges, and is present with all them that loue hym. Therfore he sayd, Truly truely I say vnto you, wheresoeuer there be two or thre gathered together in my name, there am I in the myddes of them. For lyke as whan he was conuersant here in yearthe as a man, yet than he fylled heauen, & dyd not leaue the company of aungels: euen so beeynge nowe in heauen with his flesshe, yet hee fylleth the yerth, & is in them that loue hym. And it is to bee marked, that although Christ should go away onely as concernyng his flesshe, (for he is euer present in the power of his diuinitee) Yet for a lyttell tyme he sayde he woulde be with his Disciples. These be the wordes of sainct Cyrill.

Ambrosius in Lucam. li.10.ca.24

Sainct Ambrose also sayth, that we must not seeke Christ vpon yearth, nor in yerth, but in heauen, where he sytteth at the ryght hande of his father.

Gregorius in Ho. Paschatis.

And likewise sayncte Gregory wryteth thus. Christe (sayth he) is not here by the presence of his flesshe, and yet he is absente no where by the presence of his Maiestee.

What subtiltee thynkest thou (good reader) can the Papistes nowe ymagine, to defend their pernitious errour, that Christe in his humayne nature is bodylye here in yearthe, in the consecrated bread and wyne: seeyng that all the olde Churche of Christe beleued the contrary, and al the olde authors wrote the contrary?

For

For they all affirmed & beleued, that Christe, beyng but one parson, hath neuertheleſſe in him twoo natures or ſubſtances, that is to ſaye, the nature of his Godheade, and the nature of hys manhood. They ſaye furthermore, that Christ is both goone hence from vs vnto heauen, and is also here with vs in yearth, but not in his humaine nature, (as the Papiſtes would haue vs to beleue) but the olde authors ſaye, that he is in heauen, as concernyge his manhoode, and neuertheles both here and there, & euery where, as concernyng his Godhead. For although his diuinitee bee ſuche, that it is infinite, withoute meaſure, compaſſe or place, ſo that as concernyng that nature, hee is circumſcribed wyth no place, but is euerye where, and fylleth all the worlde: yet as concernyng his humaine nature, he hath meaſure, compaſſe and place, ſo that whan he was here vpon yearth, hee was not at the ſame tyme in heauen, and nowe that hee is aſcended into heauen, as concerninge that nature, he hathe nowe forſaken the yearth, and is onely in heauen.

For one nature that is circumſcribed, compaſſed and meaſured, can not be in dyuers places at one tyme. Thys is the faythe of the olde Catholicke churche, as apeareth as well by the authors before reherſed, as by theſe that hereafter foloweth. Chap. 6. One body can not be in dyuers places at one tyme.

Saincte Auguſtyne ſpeakynge, that a body must nedes be in ſome place, ſaith: that if it be not Ad Dardanum.

within

within the compasse of a place, it is no where. And if it be no where, than it is not.

Cyrillus de Trin. lib. 2.

And S. Cyril consideryng the proper nature of a very body, sayde: that yf the nature of the Godhead were a body, it muste needes be in a place, and haue quantitee, greatnesse, and circumscription.

If than the nature of the Godhead must nedes bee circumscribed, if it were a body, muche more must the nature of Christes manhoode bee circumscrybed, and conteyned within the compasse of a certayne place.

Didymus de spiritu sancto lib. 1. cap. 1.

Didymus also in his booke De spiritu sancto, (whiche saincte Hierome did translate) proueth, that the holy ghost is very God, because he is in many places at one tyme, whyche no creature can be. For (sayth he) all creatures visible and inuisible be circumscribed and inuironned eyther within one place (as corporal and inuisible thynges be) or within the proprietee of theyr owne substaunce, (as aungels & inuisible creatures be) so that no Angel (sayth he) can bee at one tyme in two places. And forasmuche as the holy ghost is in many men at one tyme, therfore (sayth he) the holy ghoste muste needes be God.

Basilius de spiritu sancto cap. 22.

The same affirmeth also sainct Basyle, That the angell whiche was with Cornelius, was not at the same tyme with Philippe, nor the angell whiche spake to Zachary in the altare, was not the same tyme in his proper place in heuen. But the holye ghoste was at one tyme in Abacuk, and in Danyell in Babylon, and with Hieremye in pryson,

and

and with Ezechiell in Chober, wherby he proueth, that the holy ghoste is God.

Wherfore the Papistes (whyche say, that the body of Christe is in an infinite number of places at one tyme) doo make his body to bee God, and so confounde the two natures of Christ, attributyng to his humayne nature, that thyng, whiche belongeth onely to his diuinitee, whiche is a moste heynous and detestable herely.

Agaynste whome writeth Fulgentius in this wyse, speakyng of the distinction and diuersitee of the two natures in CHRISTE.

One and the selfe same Christe (sayeth he) of mankynd was made a man, compassed in a place, who of his father is God, withoute measure or place. One and the selfe same person, as concernyng his mans substaunce, was not in heauen, whan he was in yearth, and forsooke the yearthe, when he ascended into heauen: but as concernyng his godly substaunce (whiche is aboue all measure) he neyther left heauen, whan he came from heauen, nor he lefte not the yearthe, whan he ascended into heauen, whyche may bee knowen by the moste certayn worde of Christ hym self, who to shewe the placyng of his humanitee, sayde to his disciples: I ascende vp to my father and youre father, to my god and youre god. Also whan he had sayd of Lazarus, that he was deade, he added, sayeng: I am gladde for youre sakes, that you may beleue. For I was not there; but to shew the vnmeasurable compasse of his diuinitee, he

Fulgentius ad Trasimũdum Regem lib. 2.

sayd to his disciples: Beholde, I am with you alwaies vnto the worldes ende. Nowe how dyd he go vp into heauen, but bycause hee is a very man conteined within a place? Or how is he present with faythfull people, but bicause he is very God, beynge without measure?

Of these wordes of Fulgentius it is declared most certaynly, that Christe is not here with vs in earth, but by his godhead, & that his humanitee is in heauen onely, and absent from vs.

Vigilius Contra Eutychē lib. 1. Yet the same is more playnly shewed (yf more playnely can bee spoken) by Vigilius a bysshop and an holye martyr. He writeth thus agaynste the heretike Eutyches, whyche denyed the humanitee of CHRIST, holdynge opynyon, that hee was onely God, and not manne. Whose errour Vigilius confutynge, prouethe, that CHRISTE hadde in hym twoo natures toyned togyther in one persone, the nature of hys Godheade, and the nature of his manhoode. Thus he writeth.

Joh. 14. Christ sayd to his disciples: If you loued me, you wold be glad, for I go vnto my father. And

Joh. 16 agayne he sayde: It is expedient for you that I go, for yf I go not, the comforter shall not come to you. And yet surely the eternall word of God, the vertue of God, the wysedome of God, was euer with his father, and in his father, yea euen at the same tyme, whan he was with vs, and in vs: For whan he dyd mercyfully dwell in this worlde, he lefte not his habitation in heauen, for

he

he is euery where whole wyth hys father, equall in diuinitee, whome no place can conteyne, for the sonne fylleth all thynges, and there ys no place that lacketh the presence of his diuinitee. From whence than, and whither dyd he say, that he wolde go? Or howe dyd he say, that he wente to his father, frome whome doubtlesse he neuer departed? But that to go to his father, and frome vs, was to take from this worlde that nature, whyche he receaued of vs. Thou seest therfore that it was the propretee of that nature to bee taken awaye and go from vs, which in the ende of the worlde shall bee rendered agayne to vs, as the angels wytnessed, sayeng: This Jesus which is taken from you, shal com agayn, lyke as you saw hym goyng vp into heauen. For looke vpon the mye- racle, looke vpon the mysterye of bothe the na- tures. The sonne of God, as concernyng his hu- manitee went from vs, as concernyng his diuini- tee, he sayde vnto vs: Beholde I am with you all the dayes vnto the worldes ende. Actu. ii. Mat. vlt.

Thus far haue I rehersed the wordes of Vi- gilius, and by and by hee concludeth thus. He is with vs, and not with vs. For those whome he lefte, and went from them, as concernyng his huma- nitee, those he lefte not, nor forsoke them not, as touchyng his diuinitee. For as touchyng the form of a seruant (which he toke away from vs into heuen) he is absent from vs, but by the fourme of God, (whyche goeth not from vs) he is presente with vs in earth, and neuertheless bothe present and

 absente,

absent, he is all one Christe.

Hytherto you haue herd Vigilius speke, that Christe as concernynge his bodily presence, and the nature of his manhode, is gone from vs, taken from vs, is gone vp into heauen, is not with vs, hath lefte vs, hath forsaken vs. But as concernyng the other nature of his deitee, he is styll with vs, so that he is both with vs, and not with vs: with vs in the nature of his deitee, and not with vs in the nature of his humanitee.

Contra Eutychē lib. 4. And yet more clerely doth the same Vigilius declare the same thynge in an other place, sayeng:

> If the woorde and the flesche were bothe of one nature, seyng that the word is euery where, why is not the flesche than euery where? For whan ye was in earthe, than veryly it was not in heauen: and nowe whan it is in heauen, it is not surely in yearth. And it is so sure, that it is not in earth, that as concernyng it, we looke for hym to come frome heauen, whom as concernyng his eternall woorde, we beleue to bee with vs in earth: Therfore by your doctrine (saythe Vigilius vnto Eutyches, who defended, that the diuinitee and humanitie in Christe was but one nature) eyther the worde is conteined in a place wyth hys flesche, or els the flesche is euery where with the worde. For one nature can not receyue in it selfe two diuers and contrary thynges. But these two thyngs be dyuers and farre vnlyke, that is to say, to bee conteyned in a place, and to be euery where. Therfore in as muche as the word is euery where, and the flesche is not

not euery where, yt appereth playnely, that one
Christ hym selfe hath in hym two natures, & that
by hys dyuyne nature, he is euery where, and by
his humain nature, he is conteined in a place, that he
is created, & hath no begynnyng, that he is sub-
iect to death, & can not die. Wherof one he hath
by the nature of his worde (wherby he is god) &
the other he hath by ỹ nature of his flesche, wher-
by the same god is man also. Therfore one sonne
of god, the selfe same was made the sonne of mã,
and he hath a begynnynge by the nature of hys
flesche, and no begynnynge by the nature of his
Godhead. He is created by the nature of hys
flesche, and not created by the nature of his god-
head. He is comprehended in a place by the nature
of his flesche, and not comprehended in a place by
the nature of hys Godheade. He is inferiour to
angels in the nature of his flesche, and is equall
to his father in the nature of his Godheade. He
dyed by the nature of his flesche, and dyed not by
the nature of his godheade. This is the faythe
and catholyke confession, whyche the Apostles
taught, the martyrs dyd corroborate, and fayth-
full people kepe vnto this day.

All these be the saynges of Vigilius, who (ac
cordyng to al the other authors before reherſed,
and to the feyth and catholyke confession of the
apostles, martyrs, and all faithfull people vnto
hys tyme) sayth, that as concernyng Christs hu
manitee, whan he was here on erthe, he was not
in heauen: and nowe whan he ys in heauen, he

he is not in earthe. For one nature canne not be bothe conteyned in a place in heauen, and be also here in earthe at one tyme. And for as muche as Christe is here with vs in earth, and also is conteyned in a place in heauen, he proueth thereby, that Christ hath two natures in hym, the nature of a man (whereby he is gon from vs, and ascended into heauen) and the nature of his godhed, wherby he is here with vs in erth. So that it ys not one nature ȳ is here with vs, & that is gone from vs: that is ascended into heauen, and there cõteined, & that is permanẽt here with vs in erth

Wherfore the Papistes (whiche nowe of late yeares haue made a newe faythe) that Christes naturall bodye is really and naturally presente bothe with vs here in earthe, and sytteth at the eyght hande of his father in heauen, doo erre in two very horrible heresies.

The one, that they confound his two natures, his godhead and his manhod, attributyng vnto his humanitee, that thyng, which appertayneth only to his diuinitee, that is to saye, to be in heauen and earthe, and in many places at one tyme.

The other is, that they dyuyde and separate his humain nature, or his body, makyng of one body of Christe. ii. bodyes, and. ii. natures, one whyche is in heauen, vysyble and palpable, hauyng al membres and proportions of a most perfect natural man, & an other which they say is in erth here with vs, in euery bread and wyne that is consecrated, hauyng no distinction, forme nor

pro-

proportion of membres. whiche contrarieties & diuersities (as this holy martyr Vigilius saith) can not be togther in one nature.

But now seyng that it is so euident a matter, both by the expresse woordes of scripture, & also by al tholde authors of the same, that our sauior Christ (as cōcernyng his bodely presence.) is ascended into heaue, and is not here in earth. And seyng that this hath beene the true confession of the catholike fayth euer sithens Christes ascencion, it is nowe to be considered, what moued the Papistes to make a newe and contrary faithe, & what scriptures they haue for their purpose. What moued theim I knowe not, but their own iniquitie, or the nature and condicion of the sea of Rome, whiche is of all other most contrary to Christ, and therfore most worthy to be called the sea of Antichrist. And as for scripture thei allege none but only one, & that not truly vnderstāded, but to serue their purpose wrested oute of tune, wherby they make it to gerre & sound cōtrary to al other scriptures partainyng to that mattier.

Chap. 7.

An answer to the Papistes, alledgyuge for theym these woordes Thys is my body.

Christ toke bread (say they) blessed, and brake it and gaue it to his disciples, sayinge: This is my body. These woordes they euer styll repeate and beate vpon, that Christe sayd, This is my body, and this saying they make their shootanker, to proue therby, a swel the real and natural presence of Christes body in the sacramente, as their imagined Transubstantiation. For these woordes of Christ (say they) be moste plaine and

The argumente of the Papistes,

most

most true. Than forasmuch as he said, This is my body. it must nedes be trewe, that that thing whiche the priest holdeth in his handes, is Christes body. And if it be Christes body, than can it not be breade, whereof they gather by their reasonyng, that there is Christes body reallye present, and no bread.

The answere.

Nowe forasmuche as all their proke hangeth onely vpon these wordes, This is my body. the true sence and meanyng of these wordes must be examined. But (say they) what nede they any examinacion? What wordes can bee more playne than to say, This is my body?

The interpretacion of these woordes, This is my bodye.

Truth it is in deede, that the woordes bee as playne as may bee spoken: but that the sence is not so plaine, it is manifest to euery man, that wayeth substantiallye the circumstances of the place. For whan Christ gaue bread to his disciples, and sayde: This is my bodye. there is no man of anye discrecion, that vnderstandeth the Englishe tungue, but he may well knowe by the order of the speach, that Christ spake those wordes of the bread, callyng it his bodye, as all the olde authors also do affirme, although many of the Papistes deny the same. Wherfore this sentence can not meane as the woordes, seeme and purport, but there must nedes be some figure or mystery in this speeche, more than appeareth in the plaine wordes. For by this maner of speeche plainly vnderstande without any figure as the wordes lye, canne be gathered none other sence,

but

but that bread is Christes bodye, and that Christes body is breade. which all christian eares do abhorre to heare. Wherfore in these words must nedes be sought out an other sense and meanyng, than the wordes of them selues do beare.

And although the true sense and vnderstandyng of these wordes, be sufficiently declared before, when I spake of Transubstantiation, yet to make the matter so playne, that no scruple or doubt shal remain, here is occasion gyuen, more fully to intreate therof. In whych processe shall be shewed, that these sentences of Christe, This is my body, This is my bloudde. bee figuratiue speches. And although it bee manyfest ynough by the playne wordes of the gospell, and proued before in the processe of transubstantiation, that Christe spake of breade, whan he sayde, This is my body. likewise that it was bery wyne, whiche he called his bloud: yet least the Papistes shuld say, that we sucke this out of our own fyngers, the same shall be proued by testimonye of all the olde authors, to be the trewe and olde faythe of the catholyke churche. Where as the schole authors and Papistes, shall not bee able to shewe so muche as one woorde of any ancient authour to the contrary.

Chap. 8.

Christe called breade his body, and wyne his bloude

First Ireneus, writynge agaynst the Valentinians in his fourche boke saythe, that Christe confessed bread, whiche is a creature, to be his body, and the cup to bee his bloud. And in the same boke he writeth thus also. The bread wherin the than-

Ireneus contra Valenti. lib. 4. ca 32.

Cap. 34.

kes be geuen, is the body of the Lorde. And yet a-
Cap.57. gayne in the same booke he saythe, that Christe
takyng bread, of the same sorte that our bread is of,
confessed that it was his body: And that that thing
whiche was tempered in the chalice, was his bloudde.
Lib.5. And in the fift boke he writeth further, that of
the chalice (whiche is his bloude) a man is norished
and dothe growe by the breade, which is his body.

These wordes of Ireneus be most plain, that Christe takynge very materiall breade, a creature of God, and of suche sort as other breadde is, whiche we do vse, called that his body, whan he sayde, This is my bodye. And the wyne also whiche doothe feede and nourysche vs, he called his bloudde.

Tertulian likewyse in his booke witten a-
Tertulianus aduersus udæos gaynst the Jewes, saith that Christe called bread
his body. And in his booke against Marcion he
oftentymes repeteth the selfe same wordes.

Cyprianus ad Magnũ li.1.epi.6. And S. Cyprian in the fiest boke of his epi-
stles, saith the same thyng, that Christ called suche
breade, as is made of many cornes ioyned togyther,
his body: and suche wyne he named his bloudde, as is
pressed out of many grapes, and made into wyne.

Lib.2.Epist.3. And in his second boke he saith these wordes:
water is not the bloud of Christe, but wyne. And
agayne in the same Epistle he saythe, that it was
wyne, whiche Christe called his bloud, ande that if
wyne bee not in the chalice, than we drynke not of
the fruite of the vyne. And in the same epistle he
saythe, that meale alone, or water alone, is not the
bodye

body of Christe, excepte they be bothe ioyned together to make thereof breade.

Epiphanius also saith, that Christ speakyng of a lofe, whiche is rounde in fashion, and can not se, heare, nor fele, sayd of it, This is my body. *Epiphan. in Ancorato.*

And Saynt Hierome, writyng ad Hedibiam, saieth these wordes. Let vs mark, that the bread whiche the Lord brake, and gaue to his disciples, was the body of our Saiuour Christ, as he sayd vnto them: Take and eate, this is my body. *Hieron. ad Hedibiam*

And S. Augustine also saith, that althoughe we may sette foorth Christe by mouthe, by wrytynge, and by the sacramente of his bodye and bloude, yet we call neyther our tongue nor wordes, nor ynke, letters, nor paper, the bodye and bloudde of Christe, but that wee calle the bodye and bloudde of Christe, whyche is taken of the fruite of the earthe, and consecrated by mysticall prayer. And also he sayth, Iesus called meate, his body, and drynke his bloudde. *August. de trinita. li. 3. cap. 4.* *De verbis apostoli, sermo. 2.*

More ouer Cyrill vpon Saynct John saith, that Christe gaue to his disciples peces of bread, saying: Take, eate, this is my body. *Cyrillus in Ioannem li. 4. cap. 14.*

Likewise Theodoretus saith, Whan Christe gaue the holy mysteries, he called bread his body, and the cuppe myxt with wyne and water, hee called his bloudde. By al these forsayd authors, and places, with many mo, it is playnely proued, that whan our sauioure Christe gaue breadde vnto his Disciples, sayenge: Take, and eate, this is my body, And lykewyse whan he gaue theim the *Theodoretus in dialogo. 1.*

cuppe, sayenge, Diuide this amonge you, and drynke you all of this, for this is my bloude: he called than the very materiall breade his bodye, and the very wyne his bloudde.

That breade (I say) that is one of the creatures here in earth amonge vs, and that groweth out of the earthe, and is made of many graynes of corne beaten into flower, and mixed with water, and so baken & made into bread, of such sorte as other our bread is, that hath neither sence nor reason, & finally that feedeth and nourisheth our bodies, suche breadde Christe called his bodye, whan he sayd, This is my body. And such wine as is made of grapes pressed togither, and thereof is made drynke, whiche norisheth the bodye, suche wyne he called his bloude.

This is the true doctrine, confirmed as well by holy scripture, as by all auncient authors of Christes churche, bothe Greekes and Latines, that is to saye, that when our Sauiour Christe gaue bread and wyne to his disciples, and spake these woordes, This is my bodye, This is my bloude. it was very bread and wyne whyche he called his body and bloud.

Now let the Papistes shewe some authoritee for their opinion, eyther of scripture, or of some auncient author. And let theym not constrayne all men to folowe their fonde deuises, onely bycause they say, It is so, without any other groũd or authoritee, but their owne bare woordes. For in suche wyse credite is to bee geuen to Goddes

woorde

worde onely, and not to the worde of any man.

As many of theym as I haue redde (the bishop of Wynchester onely excepted) do say, that Christe called not bread his body, nor wyne his bloude, whan he sayd, This is my bodye, This is my bloude. and yet in expoundyng these wordes they vary amōg them selfes: which is a tokē that they be vncertayne of their owne doctrine.

For some of them saye, that by this pronoune demonstratiue (this) Christe vnderstode not the bread nor wyne, but his body and bloude.

And other som say, that by the pronoun (this) he ment neither the bread nor wine, nor his body nor bloud, but that he ment a particular thynge vncertayne, whiche they call Indiuiduum vagum, or Indiuiduum in genere, I trow som Mathematicall quiditee, they can not telle what.

But let all these Papistes togither shewe any one authoritee, either of scripture, or of ancient author, either Greke or Latin, that saith as thei say, that Christe called not breade and wyne his body and bloud, but Indiuiduum vagum, and for my parte I shall geue theym place, and confesse that they say trewe.

And yf they can shewe nothynge for theym of antiquitee, but onely theyr owne bare wordes, than it is reason that they geue place to the truthe confirmed by so many authoritees, bothe of scripture and of auncient writers, which is, that Christ called very materiall bread his body, and very wyne made of grapes, his bloud.

Chap. 9. Breade is my body, wyne is bloud, bee figuratiue speeches.

Nowe this beyng fully proued, it must nedes folow consequently, that this maner of speking is a figuratiue speeche. For in playne and proper speeche, it is not true, to sate, that breade is Christes body, or wyne his bloude. For Christes body hath a soule, like, sence & reason: but bread hath neither soule, lyke, sense, nor reason.

Likewyse in playne speeche it is not true, that we eate Christes body, and drynke his bloudde. For eatynge and drynkynge in their proper and vsuall signification, is with the tonge, teeth, and lyppes, to swalow, diuide and chawe in peeces: whyche thynge to do to the flesche and bloude of Christ, is horrible to be hearde of any christian.

Chap. 10. To eate Christes flesche and drynk his bloud, bee figuratiue speeches.

So that these speches, To eate Christes body and drynk his bloud, be speches not taken in the proper signification of euery worde, but by translation of these wordes (eatyng and drynkyng) from the signification of a corporal thyng, to signifie a spiritual thyng: and by callyng a thyng that signifieth, by the name of the thyng whiche is signified therby. Which is no rare nor strãge thyng, but an vsuall maner and phrase in cõmon speeche. And yet least this faulte shuld be imputed vnto vs, that we doo fayne thynges of oure owne heades withoute authoritee (as the Papistes be accustomed to do) here shall be cited sufficient authoritee, as well of scripture, as of olde auncient authors, to approue the same.

First whan our sauiour Christe in the syxte of Joh. 6. John said, that he was the bread of life, the whi

che

»che whosoeuer did eate, should not dye, but liue
»for euer. & that the bread whiche he would geue
»vs, was his flesche, and therefore whosoeuer
»shoulde eate his flesche and drynke his bloude,
»shoulde haue euerlastynge life, and they that
»should not eate his flesch and drinke his bloude,
»should not haue euerlasting lyfe. When Christe
had spoken these woordes with many mo of the
eatyng of his flesche and drinking of hys bloud,
both the Jewes & mani also of his disciples wer
offended with his wordes, and sayd: This is an
»hard saying. Forhowe can he geue vs his flesche
»to be eaten? Christ perceiuing their murmuring
heartes (because they knewe none other eatinge
of his flesche, but by chawing and swalowyng) to
declare that they should not eate his body after
that sorte, nor that he ment of any suche carnal
»eatynge, he sayde thus vnto them. What if you
»see the sonne of man ascend vp where he was be-
»fore? It is the spirite that giueth lyfe, the flesch
»auayleth nothing. The wordes whiche I spake
»vnto you be spirite and lyfe

These wordes our sauior Christ spake, to lyft vp their mindes frō yeartb, to heauen, & frō carnal to spiritual eating, that they shuld not phantasy, that they should with their teethe eate him present here in earth, for his flesch so eaten (saith he) should nothyng profite them. And yet so they should not eate him, for he would take his body awai from them, and ascend with it into heauen. And there by fayth, & not with teeth, they should

spiri-

spiritually eate him sitting at the ryght hand of
» his father. And therfore (sayth he) The wordes
» which I do speake, be spirite and life. that is to
say, are not to be vnderstand, that we shall eate
Christ with our teethe grossely and carnally, but
that we shall spiritually & gostly with our fayth
eate him, beyng carnally absent from vs in hea-
uen. And in suche wyse, as Abraham and other
holy fathers did eate him, many yeres before he
1 Cor. 10. was incarnated and borne. As S. Paule saith,
» that thei al did eate the same spiritual meat that
» wee do, and dranke the same spyrytuall drynke,
that is to saye, Christe. For they spirituallye by
their fayth were fed and norished with Christes
body and bloud, and had eternal life by him, be-
fore he was borne, as we haue nowe, that come
after his ascencion.

Thus haue you hearde, the declaracion of
Christe hym selfe and of saynct Paule, that the
eatyng and drinking of Christes flesche & bloud,
is not taken in the common significacion, with
mouthe and teethe to eate and chawe a thinge
beyng present, but by a lyuely faith in heart and
mynde to chawe and digest a thynge beyng ab-
sent, either ascended hence into heauen, or els
not yet borne vpon earth.

And Origene declaryng the sayde eatinge of
Origen. in Christes flesh and drinking of his bloud, not to
Leuit. ho. 7 be vnderstand as the wordes do sound, but figu
ratiuely, wryteth thus vppon these woordes of
Christ: Except you eate my flesche and drinke my

bloud

bludde, you shall not haue lyfe in you. Consider (saith Origen) that these thinges written in gods bokes, are figures, and therfore examine and vnderstande them as spirituall, and not as carnall men. For yf you vnderstande theim as carnall men, they hurte you, and feede you not. For euen in the gospels is there founde letter that kylleth. And not only in the olde testamente, but also in the newe is there found letter that sleaeth hym, that doth not spiritually vnderstande that whiche is spoken. For if thou folowe the letter or wordes of this that Christe sayd: Excepte you eate my flesche and drynke my bloude, this letter kylleth.

Who can more playnely expresse in any woordes, that the eatyng and drynkyng of Christes flesche and bloude, are not to be taken in common signification, as the wordes pretend and sound, than Origene dooth in this place?

And S. John Chrysostom affirmeth the same saiyng, that yf any man vnderstande the wordes of Christ carnally, he shall surely profite nothyng therby. For what meane these woordes, The flesche auayleth nothyng? He ment not of his flesche (God forbid) but he ment of them that fleshely and carnally vnderstoode those thynges that Christe spake. But what is carnall vnderstandyng? To vnderstande the wordes simply as they be spoken, and nothyng els. For we ought not so to vnderstande the thinges which we se, but al mysteries must be considered with inwarde eies, and that is spiritually to vnderstande theim.

Chrysost. in Iohannem Homi. 46.

In these wordes S. John Chrysostome sheweth plainly, that the words of Christ cōcerning the eatyng of his flesh, and drinking of his blud are not to be vnderstande simply, as they be spoken, but spiritually and figuratiuely.

Augustinus de doctrina christ. li. 3. And yet moste plainly of all other, S. Augustine doth declare this matter in his boke De doctrina christiana, in which boke he istructeth christian people, howe they should vnderstand those places of scripture, which seme harde & obscure.

> Seldō (saith he) is ani difficulty in proper wordes, but either the circumstāce of ỳ place, or ỳ cōferring of diuers translatiōs, or els the originall tonge wherin it was written, wil make the sence plaine. But in wordes that be altered from their proper significatiō, there is great diligence and heed to be takē. And specially we must beware, that we take not literally any thyng that is spoken figuratiuely. Nor contrary wise we must not take for a figure any thyng, that is spokē properly. Therfore muste be declared (saith S. Augustine) the manner howe to discerne a propre speche from a figuratiue. wherin (saith he) must be obserued this rule, that if the thing which is spokē, be to ỳ furtherance of charite, than it is a proper speeche, & no figure. So that if it be a cōmandement, that forbiddeth any euill or wicked acte, or commandeth any good or beneficiall thyng, than it is no fygure. But if it cōmande any yll or wicked thyng, or forbid any thing that is good and beneficiall, than is it a figuratiue speache. Now this saiyng of Christ,

Except

(Excepte you eate the flesshe of the sonne of manne and drynke his bloude, you shall haue no lyfe in you) seemeth to commaunde an haynous and a wycked thynge, therefore it is a figure, commaundyng vs to be partakers of Christes passion, keeppyng in our minds to our great comfort and profit, that his flesh was crucified and wouñded for vs.

This is briefly the sentence of S. Augustine in his boke De doctrina Christiana.

And the lyke he writeth in his boke De catechisandis rudibus, and in his booke Contra aduersarium legis & prophetarum, and in dyuers other places, whiche for tediousnes I passe ouer.

De catech. rudib. ca. 26.

Contra aduersar. legis & Prophet. li. 2. cap. 9.

For if I shuld reherse all ỹ authorities of S. Augustin and other, which make mentiō of this matter, it wolde weary the reader to muche.

Wherefore to all theym that by any reasonable meanes wyll bee satisfyed, these thynges before rehearsed are sufficiente, to proue that the eatynge of Christes flesshe and drinkynge of his bloudde is not to bee vnderstande symplye and playnely (as the woordes doo proprely signifye) that we do eat and drink hym with our mouths, but it is a figuratiue speche spiritually to be vnderstand, that we must depely print and fruteful ly beleue in our hartes, that his flesh was crucifyed, and his blud shed for our redemption. And this our beleefe in hym, is to eate hys flesshe and drynke his bloude, although they be not present here with vs, but be ascēded into heauē. As our forefathers before Christs time, did likewise eate

his flesche and drunke his bloude, whiche was so farre from them, that he was not yet than borne.

Chap. 11. This is my body: this is my blud be figuratiue speaches. The bread representeth Christes body, & the wyne his bloude.

The same authors did sai also, that whē Christ called the bread his body, and the wine his blud it was no proper speche that he than sted, but as al sacramentes be figures of other thinges, and yet haue the very names of the thynges whiche they do signifie: so Christ institutyng the sacrament of his most precious body and bloude, dyd vse figuratiue speaches, callynge the breade by the name of his bodye, bycause it sygnified his body: and the wyne he called his bloud, bycause it represented his bloud.

Tertulianus cōtra Marticnem Libro. 1.

Tertulian herein writyng agaynst Martion, saith these wordes. Christ dyd not reprouc bread, wherby he dyd represent his very body. And in the same boke he saith, that Jesus taking breade, & distributynge it amonges his disciples, made it his body, sayeng, This is my body. that is to saye, (saith Tertulian) a figure of my body. And therfore saieth Tertulian, that Christe called bread his bdoy, and wyne his bloude, bicause that in the old Testamente breadde and wyne were figures of his body and bloudde.

Cyprianus lib. 2. Epist. 3.

And sainct Cyprian the holy martyr saythe of this matter, that Christes bloud is shewed in the wyne, and the people in the water, that is myxte with the wyne: so that the myxture of the water to the wyne, signifieth the spirituall commixtion and ioynyng of vs vnto Christe.

By whiche similitude Cyprian ment not, that the

the bloud of Christ is wine, or the people water, but as the water doeth signify and represent the people, so doeth the wyne signifie and represent Christes bloud: and the vnityng of the water & wyne togither, signifieth the vnityng of christē people vnto Christ hym selfe.

And the same saint Cyprian in an other place writyng hereof saith, that Christ in his last supper, gaue to his apostels with his owne handes bread and wyne, whiche he called his flesche and bloude, but in the crosse he gaue his very body, to be wounded with the handes of the souldiours, that the Apostles myght declare to the worlde, howe and in what maner bread and wyne may be the flesche and bloud of Christe. And the maner he straight waies declareth thus, That those thynges whiche do signify, & those thinges which be signified by them, may be bothe called by one name. De vnctiōe Chrismatis.

Here it is certayn by sainct Cyprians mynde, wherfore & in what wise bread is called Christes flesche, and wyne his bloud, that is to say, bicause that euery thyng that representeth & signifyeth an other thyng, may be called by the name of the thyng whiche it signifieth.

And therfore sainct John Chrysostome saith, that Christ ordayned the table of his holye supper for this pourpose, that in that sacrament he should dayly shewe vnto vs bread and wyne for a similitude of his body and bloude. Chrysost. in Psal. 22.

Saint Hierom likewise saieth vpon the gospel of Mathew, that Christ tooke bread, whiche Hieronym. in Math. 26.

comforteth mans heart, that he myght represent therby his very body and bloud.

Ambros. de his qui mysterijs initiantur. cap. vlt.

Also S. Ambrose (yf the booke bee his that is intiteled De his quæ mysterijs initiãtur) sayth, that before the consecration, an other kynd is named, but after the consecration, the body of Christe is signified. Christ sayd his bloud, before the consecration it is called an other thyng, but after the consecration is signified the bloud of Christ.

De sacramentis li. 6. cap. 1.

And in his boke De sacramentis (yf that be also hys) he writeth thus. Thou dost receyue the sacrament for a similitude of the flesche and bloud of Chryst, but thou doest obteyn the grace & vertue of hys true nature. And receyuyng the bread, in that foode thou arte partaker of hys godly substãce. And in ỳ same boke he sayth. As thou hast in baptisme receiued the similitude of deth, so like wyse doest thou in this sacrament drinke the similitude of Christes precious bloude. And agayne he sayth in ỳ sayd boke. The preest sayth: Make vn to vs this oblatiõ to be acceptable, which is the figure of the body and bloud of our lord Iesu Christ.

Lib. 4. cap. 4.

Lib. 4. cap. 5.

And vpon the Epistle of sayncte Paule to the Corinthyans, he sayth, that in eatyng and drynkyng the bread and wyne, we do signifie the flesche and bloud, whyche were offered for vs. And the olde testament (he saith) was instituted in blud, because that bloude was a wytnes of Gods benefite, in signification and figure whereof, wee take the mysticall cup of his bloud, to the tuition of our bodye and soule.

1. Cor. 11.

Of

Of these places of sainct Chrisostome, sainct Hierom and sainct Ambrose, it is cleare, that in the sacramentall breade and wyne, is not reaily and corporally the very natural substance of the flesh and bloud of Christ, but that the bread and wyne be similitudes, mysteries and representacions, significacions, sacramentes, figures and signes of his body and bloud: and therefore bee called, and haue the name of his very flesche and bloud.

Sygnes & figures haue the names of the thynges wyich thei signifie.

And yet S. Augustyne sheweth this mattier more clearly and fully, than any of the rest, specially in an Epistle which he wrote ad Bonifaciū, where he sayth, that a daye or twoo before good Fryday, we vse in common speeche to saye thus: To morow or this day. ii. dayes, Christ suffered his passion. where in very deed he neuer suffered his passion but ones, and that was many yeres passed. Likewise vpō Easter daye we say, This day Christe rose frō death. where in very deed it is many hundreth yeres sithēs he rose frō dethe. Why than doo not menne reproue vs as lyars, when we speake in this sort: But because we cal these dayes so, by a symylitude of those dayes, wherein these thynges were done in deede. And so it is called that day, whiche is not that day in deed, but by the cours of the yere it is a like day. And suche thinges be sayde to be done that day, for ȳ solemne celebracion of the sacramēt, which thinges in deed were not done that day, but lōg before. Was Christ offered any more but ones:

Augustin. ad Bonifatium Epist. 23.

And

And he offered hym selfe, & yet in a sacrament or representacion, not only euery solemne feaste of Easter, but euery day he is offered to the people, so that he doth not ly, that sayth, He is euery dai offered. For if sacramentes had not some similitude or lykenes of those thinges, whereof they be sacramentes, they could in no wyse bee sacramentes. And for their symylitude and lykenes, commonlye they haue the name of the thinges, whereof they bee sacramentes. Therfore as after a certayne maner of speeche, the sacrament of Christes body, is Christes body: the sacrament of Christes bloud, is Christes bloud: so lykewise the sacramēt of fayth, is fayth. And to beleue is nothing els, but to haue faith: And therfore when we answer for yong children in their baptisme, that they beleue, whiche haue not yet the mynd to beleue, we answere that they haue faith, because they haue the sacrament of fayth. And we say also that thei tourne vnto God, because of the sacramente of cōuersion vnto God, for that answer partaineth to the celebracion of the sacrament. And lykewyse speaketh the Apostle of Baptisme, saying: that by Baptisme wee bee buried with him into death: he sayth not, that wee signifye burial, but hee sayth plainly, that we be buried. So that the sacrament of so great a thing, is not called but by the name of the thyng it selfe.

Hytherto I haue reherſed the answere of S. Augustine vnto Boniface a learned Bysshoppe, who asked of hym, howe the parentes & frendes

coulde

coulde anſwere for a yong babe in baptiſme, and ſaye in his perſon, that he beleueth and conuerteth vnto God, when the chylde can neyther doo nor thinke any ſuche thinge.
Whervnto the anſwere of S. Auguſtin is this: that for almuche as baptiſme is the ſacramente of the profeſſion of our faith, and of our conuerſion vnto God, it becometh vs ſo to anſwere for yong children comming thervnto, as to that ſacrament appertaineth, although the children in deede haue no knowledge of ſuche thinges.

And yet in our ſaid anſweres we ought not to be reprehended as vain men or lyers, forasmuch as in cōmon ſpeche we vſe daily to cal ſacramēts and figures by the names of the thinges that be ſignified by them, although they be not the ſame thing in dede. As euery Good fryday (as oftē as it returnet from yere to yere) we cal it the day of Chriſtes paſſion: and euery Easter daye, we cal the day of his reſurrection: and euery day in the yeare, we ſaye that Chriſte is offered: and the ſacrament of his body, we cal it his body: and the ſacramēt of his blud, we cal it his blud: and our baptiſm S. Paul calleth our burial with Chriſt And yet in very deede Chriſt neuer ſuffered but ones, neuer aroſe but ones, neuer was offered but ones, nor in very dede in baptiſme we be not buried, nor the ſacrament of Chriſts body is not his bodye, nor the ſacramen of his bloud is not his bloud. But ſo they be called, bicauſe they be figures, ſacraments, and repreſentactions of the thinges theym ſelfe whiche they ſignifye, and

wherof they beare the names.

Thus doth S. Augustine most playnly open this matter in his epistle to Bonifacius.

Of this maner of speache (wherin a signe is called by the name of the thyng, which it signifieth) speaketh S. Augustin also right largely in his questions super Leuiticum, & contra Adamantium, declaring how bloude in scripture is called the soule. A thing which signifieth (saith he) is wont to be called by the name of the thing whiche it signifieth, as it is written in the scripture, The. vii. eares be vii. yeares. The scripture saith not signifieth vii. yeres. And. vii. kine be. vii. years: and many other lyke. And so sayd S. Paule, that the stone was Christ, and not that it signified Christ, but eue as it had ben he in dede, which neuer the les was not Christ by substance, but by signification. Euen so (saith S. August.) bicause the bloud signifieth & representeth the soule, therfore in a sacramente or signification, it is called the sowle.

Super Leui. quest. 57.

Leui. 17.

Gen. 41.

1. Cor. 2

And contra Adamantiũ he writeth much like, saying: In such wise is blud ỳ soule, as the stone was Christ, & yet thapostle saith not, that the stone signified Christ, but saith it was Christ. And this sentence Bloud is the soule, may be vnderstand to be spoken in a signe or figure, for Christ dyd not sticke to say This is my body, when he gaue the signe of his body.

Cõtra Adamantium cap. 12.

Leui. 17

Here S. Augustine reherseyng diuers sentences, which were spoken figuratiuely. that is to say, whan one thynge was called by the name of an other, and yet was not the other in substance,

but

but in significacion, As the bludde is the soule: vii. kyne be vii. yeares: vii. eares be vii. yeares: the stone was Christe. Amonge suche manner of speeches, he reherseth those wordes which Christ spake at hys laste supper, Thys is my body. Math. 26
whych declareth plainly S. Augustines minde, that Christe spake those woordes figuratiuelye, not meaninge that the breade was his bodye by substaunce, but by significacion.

And therfore S. Augustine saith Contra Maximinū, that in sacraments we must not consider what they be, but what they signify. For thei be signes of thinges, beyng one thyng and signyfiyng an other. Whiche he doth shew specially of this sacrament saying: The heauenly bread which is Christes flesh, by some manner of speache is called Christes body, when in very deede it is the sacrament of his body. And that offering of the flesh wyche is doone by the priestes handes, is called Christes passion, deathe and crucifiyng, not in very deede, but in a mysticall significacion.

Contra Maximinū. li. 3 cap. 22.

In lib. sentēntiarum Pro sperī de cōsecrat. dist. 2. Hoc est.

And to this purpose it is both pleasaunt, comfortable and profitable to reade Theodoretus, in hys Dyaloges, wher he dysputeth & sheweth at length, how the names of things be changed in scrypture, and yet thinges remayne styll. And for exaumple he proueth that the flesche of Christ is in ỳ scripture sometyme called a vayle or couerynge, sometyme a clothe, sometime a vestiment, and sometime a stole: & the blud of the grape, is called Christes blood, and the names

Theodoret, in dialogis.

 of

of breade and wyne, and of his flesche and bloud Christe dothe so chaunge, that sometyme he calleth his body, corne or bread, and somtyme contrary he calleth bread, his bodye. And lykewyse his bludde sometyme he calleth wyne, and somtyme contrary he calleth wyne his bloudde.

For the more playn understandyng wherof, it shall not be amysse to recite his own sayings in his forsaid dialoges, touching this matter of the holy sacrament of Christs flesche and bloud. The speakers in these dialogues bee Orthodoxus the ryghte beleuer, and Eranistes, his companyon, but not understandyng the ryght faith.

In ỳ first Dialoge.

Orthodoxus sayth to his companyon.

Doest thou not knowe that God calleth breade his flesche? Eranistes, I knowe that.

Orthodox. And in an other place he calleth his bodye corne?

Eran. I know that also, for I haue heard hym

Joh. 12.

saye: The howre is come, that the sonne of man shalbe glorified. A, Except the grain of corn that falleth in the ground, dye, it remayneth sole, but if it dye, than it bryngeth forth muche fruite.

Orth. Whan he gaue the mysteries or sacra-

Mat. 26 Mar. 14 Luc. 22.

mentes, he called bread his body, and that which was myxt in the cuppe, he called his bloude.

Eran. So he called theim.

Orth. But that also which was his natural bodye, may well be called his bodye, and his verye bludde also, may be called his bludde.

Eran. It is playne.

Orth.

Orth. But oure sauiour without doubt chaunged the names, and gaue to the body the name of the signe or token, and to the token he gaue the name of the body. And so whan he called hym selfe a vyne, he called blud that, whiche was the token of blud. Joh. 15.

Era. Surely thou hast spoken the truth. But I woulde knowe the cause wherfore the names were chaunge?

Orth. The cause is manyfest to theym that bee experte in trewe religion. For he woulde that they whyche be partakers of the godly sacramentes, shoulde not sette theyr myndes vppon the nature of the thynges, whyche they see, but by the chaungynge of the names, shoulde beleue the thynges whyche bee wrought in them by grace. For he that called that, which is his naturall body, corne and bread, and also called hym selfe a vyne, he dyd honour the visible tokens and signes, with the names of his bodye and bloud, not chaungynge the nature, but addynge grace to nature. John. 12. Mat. 26. John. 15.

Eran. Sacramentes bee spoken of sacramentally, and also by theym bee manyfestly declared thynges whyche all men knowe not.

Ortho. Seyng than that it is certayne, that the Patriarche called the Lordes body, a vestiment and apparell, and that nowe we be entred to speake of godly sacramentes, tel me truely, of what thynge thynkest thou this holy meate to be a token and fygure of Christes diuinitee? or of his his body and bloude? Gen. 46

Era. It is cleare, that it is the fygure of those

thynges, wherof it beareth the name.

Orth. Meanest thou of his body and bloud?

Eran. Euen so I meane.

Ortho. Thou haste spoken as one that loueth the truth, for the Lorde whan hee tooke the token or signe, he sayd not, This is my diuinitee, but This is my body, and This is my bloude. And in an other place, The breade whyche I wyll gyue, is my flesche, wyche I wylle gyue for the lyfe of the worlde.

Iho. 6.

Eran. These thynges bee trewe, for they bee Goddes woordes.

All thys wryteth Teodoretus in his fyrste Dialogue.

Dialog. 2. And in the secōd he writeth the same in effecte (and yet in some thynges more plainly) against suche heretikes, as affirmed that after Chrystes resurrection and ascensyon hys humanitee was changed frō the very nature of a man, & turned into hys diuinity. Agaynst whō thus he writeth

Orthod. Corruption, helth, sycknes, & death, bee accidentes, for they go and come.

Era. It ys mete they be so called.

Orth. Mens bodyes after theyr resurrection bee delyuered from corruption, death, and mortalitee, and yet they lose not theyr propre nature.

Eran. Truthe yt ys.

Orth. The body of Christ therfore dyd ryse quite cleane from all corruption and death, and is impassible, immortall, glorified wyth the glorye of God, and is honoured of the powers of heauen, and

and yet it is a body, and hath the same bygnes that yt hadde before.

Era. Thy sayinges seme true, and accordyng to reason, but after he was ascended vp into heauen, I thynke thou wylt not say, that his body was turned into the nature of the Godhead.

Ortho. I wouldde not say for the persuasion of mans reson: nor I am not so arrogant and presumptuous, to affirme any thyng whiche scripture passeth ouer in silence, but I haue heard S. Paule crye, that God hath ordeyned a day, whan hee wylle iudge all the world in iustice, by that mã whiche he appointed before, performyng his promise to all men, & raisyng him from death. I haue learned also of the holy angels, that hee wyll come after that fashion, as his disciples sawe hym go to heauen. But thay sawe a nature of a certayn bygnes, not a nature whiche had no bygnesse. I hearde furthermore the Lord say, You shall se the sonne of mã com in the cloudes of heuẽ. And I knowe that euery thyng that menne see, hath a certayn bygnes. For that nature that hath no bignes, can not be sene. Moreouer to sytte in the throne of glory, and to sette the Lambes vppon his right hande, and the goates vpon his lefte hande, signifieth a thyng that hath quantitee and bygnesse.

Act. 17.

Act. 1.

Mat. 24.

Hytherto haue I reherseed Theodoretus wordes. And shortly after Eranistes sayth.

Eran. We must turne euery stone (as the prouerbe sayth) to seke out the truthe, but specially whan godly matters be propounded.

Orth.

» Orth. Tel me than, the sacramental signes, which
» be offered to God by his priestes, wherof be they
» signes sayest thou?
» Eran. Of the Lordes body and bloude.
» Orth. Of a very body? or not a very body?
» Eran. Of a very bodye.
» Ortho. Very wel, for an ymage must be made
» after a true patern: for Paynters folow nature,
» and paynt the images of suche thynges as wee
» see with oure eyes.
» Eran. Truthe it is.
» Orth. If therfore the godly sacramēts represent
» a true body, than is the Lordes body yet styll a
» body, not conuerted into the nature of his God-
» head, but replenyshed with Gods glory.
» Era. It cometh in good tyme, that thou makest
» mention of Gods sacraments, for by the same I
» shall proue, that Christs body is turned into an
» other nature. Answer therfore vnto my questiōs
» Orth. I shall aunswere.
» Eran. What callest thou that whiche is offered,
» before the inuocation of the priest?
» Orth. We muste not speake playnly, for it is
» lyke that somme bee presente, whyche haue not
» professed CHRISTE.
» Era. Aunswere couertely.
» Orth. It is a nourishmēt made of sedes that be like.
» Eran. Than howe call we the other signe?
» Orth. It is also a cōmon name, that signifieth
» a kynde of drynke.
» Era. But how doest thou call theim after the san-
» ctification?

Orth.

Ortho. The body of Christ and the bloud of Christ.

Era. And doest thou beleue that thou art made parttaker of Christes body and bloude?

Ortho. I beleue so.

Eran. Therefore as the tokens of Goddes bodye and bloude, bee other thynges before the priestes inuocation, but after the inuocation they be chaunged, and bee other thynges: so also the bodye of Christe after his assumption is chaunged into his diuine substaunce.

Orth. Thou art taken with thyne owne nette. For the sacramentall signes goe not from their owne nature after the sanctification, but continue in theyr former substance, forme and figure, and may be sene and touched as well as before, yet in our myndes we doo consyder, what they be made, and do repute and esteme them, and haue them in reuerence, accordynge to the same thynges that they be taken for. Therfore compare the ymages to the paterne, and thou shalt see them lyke. For a figure must be like to ỳ thynge it selfe. For Christes body hath his former fashion, figure, and bygnesse, and to speake at one word, the same substance of his body. But after his resurrection, it was made immortall, and of suche power, that no corruption nor deth coulde come vnto it, and it was exalted to that dignitee that it was sette at the ryght hand of the father, and honoured of all creatures, as the bodye of hym that is the Lorde of nature.

Eran. But the sacramentall token chaungeth hys former name, for it ys no more called as it was

beefore, but is called Christes bodye. Therefore must hys body after his ascention be called God and not a bodye.

Orth. Thou semest to me ignorant, for it is not called his body onely, but also the breade of lyfe, as the Lorde called it. So the body of Christe wee call a godly body, a body that geueth lyfe, Godes body, the Lordes body, our maisters bodye, meanyng that it is not a common body, as other mens bodies be, but that it is the body of oure Lorde Jesu Christe, bothe God and man.

This haue I rehersed of the great clerke and holy bychop Theodoretus, whome some of the Papistes perceiuyng to make so plainly against them, haue defamed, sayenge that he was infected with the errour of Nestorius,

Here the Papistes shew their old accustomed nature and condition, whiche is euen in a manifest matter) rather to lye without shame, than to geue place vnto the truth, & confesse their owne errour. And althoughe his aduersaries falsely bruted suche a fame agaynst hym, whan he was yet alyue, neuertheleſſe he was pourged thereof by the whole counsel of Calcedon, about aleuen hundred yeares ago.

And furthermore in his boke which he wrote against heresies, he specially condemneth Nestorius by name. And also al his .iii. bookes of his dialoges before rehersed he wrote chiefly agaist Nestorius, and was neuer herein noted of errour this thousande yere, but hath euer been reputed

puted and taken for an holy bysshop, a great lerned man, and a graue author, vntyl now at this present tyme, whan the Papistes haue nothyng to answere vnto hym, they begyn in excusyng of them selues, to defame hym.

Thus muche haue I spoken for Theodoretus, which I pray the be not wery to rede (good reder) but often and with delectation, deliberation and good aduertisement to rede. For it conteyneth playnly and brefely the true instruction of a christen man, concernyng the matter, whyche in this boke we treate vpon.

First, that our sauiour Christ in his last supper, whan he gaue breade and wyne to his apostles (sayenge: This is my bodye, This is my bloud) it was bread which he called his body, & wyne myxed in the cuppe, whyche he called his bloud: so that he chãged the names of the bread and wine) which wer the misteries, sacraments, signes, figures & tokens of Christes flesche and bloud) & called theim by the names of the thynges, which they dyd represent and signifie, that is to saye, the bread he called by the name of his very flesche, & the wyne by the name of his blud. 1. Fiue principal thinges to bee noted in Theodoretus.

Second, that although the names of breade and wyne were changed after sanctification, yet neuertheleſſe the thyngs them selues remayned the selfe same, that they were before the sanctification, that is to say, the same breade and wyne in nature substance, forme, and fashion. 2.

The thyrde, seeyng that the substaunce of the

 3.

bread and wyne bee not chaunged, why bee then theyr names changed, and the bread called Christes flesche, and the wyne his bloude? Theodoretus sheweth, that the cause therof was this, that we shuld not haue so muche respect to the bread and wyne (whiche we see with our eies, and taste with our mouthes) as we shulde haue to Christe hym selfe, in whom we beleue with our hertes, & fele and tast hym by our faith, & with whose flesh and bloud (by his grace) we beleue that we bee spiritually fedde and nourysshed.

These thynges we ought to remembre and reuolue in our myndes, and to lyfte vp our hertes from the bread and wine vnto Christ that sitteth aboue. And bicause we shuld so do, therfore after the consecration, they be no more called bread & wyne, but the bodye and bloude of Christe.

4. The fourth. It is in these sacraments of bread and wyne, as it is in the very bodye of Christe. For as the body of Christe before his resurrection, and after, is all one in nature, substance, bigneſſe, forme and fashion, and yet it is not called as an other cōmon body, but with addition, for the dignitee of his exaltation, it is called a heauenly, a godly, an immortall, and the Lordes body: so lykewyse the bread and wyne, beefore the consecration and after, is all one in nature, substance, bygneſſe, forme, and fashion, and yet it is not called as other common bread, but for the dignitee, whervnto it is taken, it is called with addition, Heauenly bread, The breadde of lyfe,

and

and the bread of thankes geuyng.

The fift, that no man ought to be so arrogant and presumptuous to affirme for a certain truth in religion any thynge, whyche is not spoken of in holy scripture. And this is spoke to the great and vtter condemnation of the Papistes, which make and vnmake newe articles of oure faythe from tyme to tyme, at theyr pleasure, without any scripture at all, yea quite and cleane contrarye to scripture. And yet wyll they haue all men bounde to belene what so euer they inuent, vpon peryll of damnation and euerlastyng fyre. 5

And they woulde constrayne with fyre and fagotte all men to consent (contrary to the manyfeste woordes of God) to these theyr errores in this matter of the holye sacramente of Christes body and bloude.

Fyrst, that there remayneth no bread nor wine after the consecration, but that Christes flesche and bloude is made of them.

Seconde, that Christes body is really, corporally, substãcially, sensibly, and naturally in the bread and wyne.

Thyrdely, that wycked persons doo eate and drynke Christes very body and bloude.

Fourthly, that priests offer Christ euery day, & make of hym a new sacrifice propiciatory for syn.

Thus for shortnes of tyme I doo make an end of Theodorerus, with other olde auncient writers, which doo most clerely affirme, that to eate Christes body, and to drynke his bloude, bee fi-

guratiue speches. And so be these sentences like wyse, whiche Christe spake at his supper: This is my body, This is my bloudde.

Chap. 12 And merualle not good reder, that Christ at ye time spake in figures, whan he did institute that sacrament, seing that it is the nature of al sacramentes to be figures. And although ye scripture be ful of Schemes, tropes & figures, yet specially it vseth them whā it speketh of sacramentes.

Figuratiue speches bee not strāge.

When the Arke (which represented Gods maiestee) was come into the army of the Israelites the Philistians sayd that god was com into the army. And God hym selfe sayd by his prophete Nathan, that from the time that he had brought the chyldren of Israell out of Egypte, he dwelled not in houses, but that he was caried about in tētes and tabernacles. And yet was not God hym selfe so caried aboute, or wente in tentes or tabernacles, but bycause the arke (whiche was a fygure of God) was so remoued from place to place, he spake of hym selfe that thyng, whyche was to be vnderstande of the Arke.

2. Reg. 4.

2. Reg. 7

Christ hym selfe vsed figuratiue speeches

And Christe hym selfe often tymes spake in similitudes, parables, and fygures, as whan he said: *The fielde is the worlde, the enemy is the dyuell, the sede is the worde of God: ‡ John is Helias: *I am a vine, and you be the braches. ‡ I am bread of life. *My father is an husbandmā, and he hath his fan in his hand, and will make clean his flower, and gather the wheate into his barne, but the chaffe hee wyll caste into euerla-

Mat. 13.
‡ Mat. 11. & 17.
* Iho. 16.
‡ John. 6.
* John. 15
Math. 3.

fyng fyre. ‡ I haue a meate to eate, whiche you ‡ John. 4.
knowe not. • Woorke not meate that perisheth, • John. 6.
but that indureth vnto euerlastinge lyfe. ‡ I am ‡ John. 10
a good shepherd. • The sonne of man wyll set the • Mat. 25.
shepe at his right hande, and the goates at hys ‡ John. 10
left hād. ‡ I am a doore: One of you is the deuyl. John. 6.
Whosoeuer doeth my fathers wylle, hee is my Math. 12.
brother, syster and mother. And whan he sayd to
his mother, and to John, This is thy sonne,
this is thy mother.

These with an infinite numbre of lyke senten
ces, Christe spake in Parables, Metaphores,
tropes and fygures. But chiefly when he spake
of the sacramentes, he vsed fyguratiue speches.

As whan in Baptisme he sayde, that we muste
bee baptised with the holy ghoste, meaninge of Act. 1.
spiritual baptisme. And lyke speeche vsed sainct
John the Baptiste: sayinge of Christe, that hee Math. 3.
should Baptise wyth the holye ghoste and fyer.
And Christ sayd, that wee must be borne agayne John. 3.
or else wee canne not see the kingedome of God.
And sayd also: Whosoeuer shall drinke of that John. 4.
water whyche I shall geue hym, hee shall neuer
bee drye agayne. But the water whiche I shall
geue him, shall bee made wythin hym a welle,
whyche shall springe into euerlasting lyfe.

And S. Paule saythe, that in Baptisme wee Rom. 6.
clothe vs with Christe, and be buried with him. Galat. 3.
This baptisme & washing by the fyre & the holy
ghoste, this newe byrth, thys water that spring-
geth in a manne, and floweth into euerlastynge
lyfe

like, and this clothing and burial can not be vnderstād of any material washing, material birth, clothing and burial, but by translaciō of things visible into thinges inuisible, they must bee vnderstand spiritually and figuratiuely.

After the same sort the mistery of our redemption, and the passion of our sauiour Christ vpon the crosse, aswel in the newe, as in the old Testament, is expressed and declared by manye fygures and figuratiue speeches.

The Paschall lambe

As the pure Paschal lambe without spot, signified Christ. The effusion of the lambes bloud, signified the effusion of Christes bloud. And the saluacion of the children of Israel from temporal death by the lambes bloud, signified our saluacion from eternall death by Christes bloude. And as almightye God passyng through Egipt killed all the Egyptians heyrees in euery house and lefte not one aliue, & neuertheleſſe he passed by the chydren of Israels houses, where he saw the Lambes bloud vpon the doores, and hurted none of them, but saued them all by the meanes of the Lambes bloudde: so lyuewyse at the laste iudgemente of the whole worlde, none shall be passed ouer and saued, but that shall bee sounde marked wyth the bloude of the moste pure & immaculate lambe Jesus Christ.

The Lordes supper

And forasmuch as the shedding of that lambes bloud was a token & figure of the shedding of Christes bloude than to come, and forasmuch also as all the sacramentes and fygures of the olde

old testament, ceassed and had an ende in Christ: leste by our great vnkyndnes we should peradventure bee forgetfull of the greate benefyte of Christ, therfore at his last supper (when he toke his leaue of his Apostles to departe out of the worlde) he did make a newe wyll and testament, wherin he bequeathed vnto vs cleane remission of all oure synnes, and the euerlastyng inheritance of heauen. And thesame he confyrmed the next day with his owne bloud and death.

And lest we should forget thesame, he ordayned not a yerely memory (as the Paschal lambe was eaten but ones euery yere) but a dayely remembrance he ordained therof in bread & wyne, sãctified and dedicated to that purpose, saiyng:
»This is my body, This cuppe is my bloud, whi- Mat. 26.
»che is shed for the remission of synnes: Do this
»in the remembrance of me. Admonishyng vs by these wordes, spoken at the makyng of his laste will and testament, and at his departyng out of the worlde (because they should be the better remembred) that whensoeuer we do eate the bread in his holy supper, and drynke of that cuppe, we should remembre howe muche Christ hath done for vs, and howe he dyed for oure sakes. Ther- 1 Cor. 11.
»fore sayth sainct Paule: As often as ye shal eate
»this bread, and drynke the cuppe, you shal shew
»furth the Lordes death vntyll he come.

And forasmuche as this holye bread broken, and the wyne deuided, do represent vnto vs the death of Christe nowe passed, as the kyllyng of

the Paschall lambe did represent the same yet to come: therfore our sauiour Christ vsed the same maner of speache of the bread and wine as God before vsed of the Paschall lambe.

Exod. 12. For as in the olde Testament God said: This is the Lordes Passeby, or Passeouer, euen so

Math. 26 sayth Christ in the newe Testament, This is my body, This is my bloude. But in the olde mistery and sacrament, the Lambe was not the Lordes very Passeouer or passynge by, but it was a figure whiche represented his passinge by. So lykewise in the newe Testament, the breade and wine be not Christes very body and bloude, but they be figures, whiche by Christes institution bee vnto the godly receauers thereof, Sacramentes, tokens, significacions, and representacions of his very flesche and bluode: instructing their faith, that as the bread and wine fede them corporally and contineue this temporall lyfe: so the very flesche and bloud of Christ feedeth them spiritually, and giueth theim euerlastyng lyfe.

What figuratiue speaches were vsed at Christes last supper

And why shulde any man thinke it strange to admit a figure in these speches, This is my body, This is my bloude: seing that the cõmunycacion the same nyghte (by the Papistes owne confessions) was so full of figuratiue speeches? For the Apostels spake figuratiuelye whan they

Mat. 26 »» asked Christ, where he would eate his passeouer

Mar. 14 »» or passeby. And Christe hym selfe vsed the same

Luc. 22 »» figure, when he sayd: I haue muche desired to »» eate this passeouer with you.

Also,

Also, to eate Christes body, and to drinke his bloud, I am sure they will not saye that it is taken properly, to eate and drinke, as we doo eate other meates and drinkes.

» And when Christ sayde: This cuppe is a new
» testament in my bloude. here in one sentence bee
» two figures. One in this worde Cup, whych is not taken for the cuppe it selfe, but for the thing conteyned in the cup. An other is in this worde, Testament, for neither the cuppe, nor the wyne contayned in the cuppe, is Christes testament, but is a token, signe and figure, whereby is represented vnto vs his testamente, confirmed by his bloude.

And if the Papists wil sai (as they sai in dede) that by this cup, is neither ment the cup nor the wine contayned in the cuppe, but that therby is ment Christes bloud contained in the cuppe: yet must they nedes graunt, that there is a fygure. For Christes bloud is not in proper speache, the New testamēt, but it is the thing that cōfirmed the new testament. And yet by this straung interpretacion, the Pappistes make a verye straunge speche, more strange then any figuratiue speach is. For this they make the sentence: This bloud is a newe testament in my blud. Whiche saying is so fonde and so farre from all reason, that the foolyshenes thereof is euident to euery man.

Nowe forasmuch as it is plainly declared and manifestly proued, that Christe called bread his body, and wyne his bloud, and that these sentences Chap. 13 Answer to the aucto-

rites and argumentes of the Papistes

ces be figuratiue speeches, and that Christe, as concernyng his humanitee and bodily presence, is ascēded into heauen with his whole flesche and bloudde, and is not here vpon yearth, and that the substaunce of bread and wyne doo remayne styll, and be receyued in the sacrament, and that although they remayne, yet they haue changed their names, so that the bread is called Christes bodye, and the wyne his bloudde, and that the cause why their names bee chaunged is this, that we should lyft vp our heartes and myndes from the thynges, whiche we see, vnto the thynges, whiche wee beleue and be aboue in heauen. (whereof the breade and wyne haue the names, although they bee not the very same thinges indede.) These thynges well considered & wayed, all the authorities and argumentes, whiche the Papystes fayne to serue for their purpose bee cleane wyped away.

Chap. 14

One briet answere to all.

For whether the authors (whiche thei allege) say that wee doo eate Christes flesche and drynke his bloudde, or that the bread and wyne is conuerted into the substance of his flesh and bloud, or that wee bee turned into his flesche, or that in the Lordes supper we do receyue his very flesche and bloud, or that in the bread and wyne is receyued that whiche did hang vpon the crosse, or that Christ hath lefte his flesche with vs, or that Christe is in vs and wee in him, or that he is whole here and whole in heauē, or that the same thyng is in the Chalyce, whiche flowed out of his

his syde, or that thesame thyng is receiued with our mouthe, whiche is beleued with oure fayth, or that the bread and wyne after the Consecracion, be the body and bloud of CHRIST, or that we be norished with the body and bloud Christ, or that Christ is both gone hence, & is styll here, or that Christ at his last supper, bare himselfe in his owne handes.

These and al other lyke sentences may not be vnderstanded of Christes humanitee litterally and carnally, as the wordes in common speeche do properly signifye, (for so doth no manne eate Christes flesche, nor drynke his bloud, nor so is not the bread and wyne turned into his flesche & blud, nor we into him: nor so is the bread & wyne after the cõsecracion his flesche and bloud, nor so is not his flesche and bloud whole here in yearth eaten with oure mouthes) nor so did not Christe take himselfe in his owne handes.

But these and all other lyke sentẽces (whiche declare Christ to be here in yearth, & to be eaten and dronken of christian people) are to be vnderstand, either of his diuine nature (wherby he is euery where) or els they must bee vnderstanded fyguratiuely, or spiritually. For figuratiuely he is in the bread and wyne, and spiritually he is in them that worthely eate & drinke the bread and wine, but really, carnally, and corporally he is only in heauen, from whence he shall come to iudge the quicke and dead.

This brieke answere wyll suffice for all that

the Pappistes can bryng for their purpose, if it bee aptely applyed. And for the more euidence hereof, I shall applye the same to somme suche places, as the Papistes thynke do make moosse for theim: that by the aunswere to those places, the reste maye bee the more easylye aunswered vnto.

The aunswere to Clemens Epistola. 2.

They allege sainct Clement, whose woordes bee these, as thei reporte. The sacramentes of Goddes secretes are committed to thre degrees: to a Priest, a Deacon, & a minister: whiche with feare and trembling ought to kepe the leauynges of the broken peeces of the Lordes bodye, that no corrupcion bee found in the holy place, least by negligence great iniurye bee done to the porcion of the Lordes body. And by and by foloweth: So many hostes muste bee offered in the altare, as wyll suffice for the people. And if any remayne, they must not be kept vntyll the mornyng, but be spent and consumed of the clearkes, with feare & trembling. And they that consume the residue of the Lordes body, may not by and by take other common meates, least they should myxte that holye portion, with the meate whiche is degysted by the bealy, & auoyded by the foundament. Therfore if the Lordes portion be eatē in the mornyng, the ministers that consume it, muste faste vnto syxe of the cloke: and if they do take it at thre or foure of the clocke, the minister must fast vntyll the euenyng.

Thus muche wryteth Clemēt of this matter:

If

yt the Epistle, which they allege, were Clementes (as in dede it is not, but they haue faynned many thynges in other mennes names, thereby to stablyshe their fained purposes) neuertheles whose soeuer ỳ Epistle was, if it be throughlye cõsydered, it maketh muche more against ỳ Papistes, than for their purpose. For by the same Epystle appeareth euidently thre special thynges against the errours of the Papistes.

The fyrst is, that the bread in the sacrament is called the Lordes body: and the peeces of the broken bread be called the peeces & fragmentes of the Lordes body. whiche can not bee vnderstand, but figuratiuely.

The second is, that the bread ought not to be reserued and hanged vp, as the Papistes euery where do vse.

The thyrde is, that the priestes ought not to receiue the sacrament alone (as the Papistes cõmõly do, makyng a sale therof vnto the people) but they ought to cõmunicate with the people.

And here is diligently to bee noted, that wee ought not vnreuerently and vnaduisedly to approche vnto the meate of the Lordes table, as wee do to other common meates and drynkes, but with great feare and dread: least we should come to that holy table vnworthely, wherein is not onely represented, but also spiritually geuen vnto vs very CHRIST him selfe. And therfore we ought to come to that borde of the Lorde with all reuerence, fayth, loue, and

charitee

charitee, feare and dread, accordyng to the same.

Ignatius in epistola ad Ephesianos Irenæus Lib. 5. cōtra Valentin.

Heere I passe ouer Ignatius and Ireneus, whiche make nothinge for the Papistes opinions, but stand in the commendacion of the holy Communion, and in exhortacion of al menne to the often and godly receiuinge thereof. And yet neither they, nor no manne els, can extolle and cōmend the same sufficiently, accordynge to the dignitie thereof, if it be godlye vsed as it oughte to be.

The answere to Dionisius de eccle. Hierarch. cap. 3.

Dionysius also, whom they allege to praise & extoll this sacrament (as in dede it is most worthy, beyng a sacrament of moste highe dignitee and perfection, representyng vnto vs our moste perfect spirituall coniunction vnto Christ, & our continual norishyng, feading, comforte, & spiritual life in him,) yet he neuer sayde that the flesh and bloud of Christ was in the bread and wyne, really, corporally, sensibly and naturally (as the Papistes wold beare vs in hand) but he calleth euer the breade and wyne signes, pledges and tokens, declaryng vnto the faithfull receiuers of the same, that they receiue Christ spiritually, and that they spiritually eate his flesh & drynke his bloude. And although the breade and wyne bee the figures, sygnes and tokens of Christes flesh and bloud (as sainct Dionyse calleth them bothe before the consecration and after) yet the Greke annotacions vpon the same Dionyse do say, that the very thinges them selues be aboue in heauen.

And

And as thesame Dionyse maketh nothyng for the Papistes opinions in this point of Christes real & corporal presence, so in diuers other thynges he maketh quite and cleane against them, & that specially in thre pointes, In transubstãtiacion, in reseruacion of the sacrament, and in the receiuyng of thesame by the priest alone.

Furthermore they do allege Tertulian, that hee constantly affirmeth, that in the Sacrament of the altare we do eate the body and drynke the bloud of our sauiour Christ. To whõ we graunt that our flesh eateth and drynketh the bread and wyne, whiche bee called the bodye and bloud of Christ, because (as Tertulian sayeth) they do represent his body and bloud, althoughe they bee not really thesame in very dede. And we grauut also, that oure soules by fayth do eate his verye body and drynke his bloud, but that is spiritually, suckyng out of thesame euerlastyng lyfe. But wee denye that vnto this spiritual feadyng is required any reall and corporal presence.

The answere to Tertulianus de resurrectiõe carnis

And therefore this Tertulian speaketh nothyng against the trueth of oure catholike doctrin, but he speaketh many thynges most plainly for vs, and against the Papistes, and specially in thre pointes. Fyrst in that he sayth that Christ called bread his body. The second that Christ called it so, because it representeth his body. The thyrde, in that he sayth, that by these woordes of Christ, This is my bodye. is mente, This is a fygure of my body.

The answere to Origenes in Numer. Homi. 7.

Moreouer they allege for theim Origen (because they would seeme to haue many auncient authors, fauourers of their erronious doctrine) whiche Origen is moste clearely against theim. For althoughe hee do saye (as they allege) that those thynges whiche before were signifyed by obscure figures, be now truly in dede and in their very nature and kynd accomplished and fulfilled. And for the declaracion therof, he bringeth furth thre examples, One of the stone that floweth water, another of the sea and cloude, and the thirde of Manna, whiche in the olde testament dyd signifye Christ to come, who is nowe come in deede, and is manyfested and exhibited vnto vs, as it were face to face, and sensibly in his woorde, in the sacrament of regeneracion, and in the sacramentes of breade and wyne. Yet Origene mente not, that Christ is corporally either in his worde, or in the water of baptisme, or in the bread and wyne, nor that we carnally and corporally be regenerated and borne againe, or eat Christes flesche & bloud. For our regeneracion in Christ, is spiritual, and oure eatyng & drinkyng is a spiritual feadyng, whiche kynde of regeneracion and feadyng, requireth no reall and corporal presence of Christ, but only his presence in spirit, grace, and effectual operacion.

And that Origene thus mente, that Christes flesche is a spirituall meate; and his blouddc a spirituall drynke, and that the eatyng and drynkyng of his flesche and blouddc may not bee vnderstand

derstande lytterally, but spiritually, it is manyfested by Origenes owne woordes, in his seuenth Homilye vppon the booke called Leuiticus: where he sheweth, that those woordes must bee vnderstande fyguratiuely, and whosoeuer vnderstãdeth them otherwyse, they be deceiued, and take harme by their owne grosse vnderstandyng. *In Leuit. Homil. 7.*

And lykewyse mente Cypzian, in those places whiche ỹ aduersaryes of the truth allege of him, concernyng the true eatyng of Chzistes verye flesche and dzynkyng of his bloud. *The answere to Cyprianus li. 2. epist. 3*

Foz Cypzian spake of no grosse and carnal eatyng with the mouth, but of an inward spiritual and pure eatyng with heart and mynde, whiche is to beleue in oure heartes, that his flesche was rente and tozne foz vs vppon the crosse, and hys bloud shedde foz oure redempcion, and that the same flesche and bloud nowe sytteth at the ryght hande of the father, makyng contynual intercession foz vs, and to impzynt and dygest this in oure myndes, puttyng our whole affyaunce and trust in him, as touchyng our saluacion and offeryng oure selues clearely vnto him, to loue and seruе him all the dayes of our lyfe: this is truly, syncerely, and spiritually to eate his flesh and to dzynke his bloud.

And this sacryfyce of Chzist vppon the crosse, was that oblacion whyche Cypziane sayth was fygured and signifyed befoze it was done, by the wyne whiche Noe dzanke, and by the bzead and

Gene. 9
Gene. 14

wyne whiche Melchisedech gaue to Abraham, and by many other kygures whiche S. Cyprian there reherseth.

And nowe when Christ is come, and hath accomplished that sacrifice, the same is figured, signifyed, and represented vnto vs, by that bread and wyne, whiche faythful people receiue dayly in the holy Communion. Wherin lyke as with their mouthes carnally they eate the bread and drynke ỳ wyne, so by their fayth spiritually they eate Christes verye flesche and drynke his verye bloud. And hereby it appeareth that S. Cypriã clearely affirmeth the most true doctrine, and is wholy vpon our syde.

And against the Papistes he teacheth moofte plainly, that the Communion ought to be receiued of all meune vnder bothe kyndes: and that CHRIST called bread his bodye, and wyne his bloud: and that there is not transubstantiacion (but that bread remayneth there as a kygure, to represent Christes bodye, and wyne to represent his bloud) and that those which be not the liuely membres of Christ, do eate the bread and drinke the wyne, and be norished by them, but the verye flesche and bloud of Christe they neither eate nor drynke.

Thus haue you heard declared the mynde of sainct Cyprian.

But Hylarius (thynke they) is playnest for theim in this matter, whose woordes they translate thus.

The answere to Hylarius. 8. de trinitate.

> If the worde was made verely flesche, & we vere=
> ly receiue the worde beyng flesche, in our Lordes
> meate, howe shall not Christ be thought to dwel na=
> turally in vs? who beyng borne man, hath taken
> vnto him the nature of our flesche, that can not
> be seuered, and hathe put togither the nature of
> his flesche, to the naturre of his eternitye, vnder
> the sacramente of the communion of hys flesche
> vnto vs. For so wee be all one, bycause the fa=
> ther is in Christe, and Christe in vs. Wherfore
> whosoeuer wyll denye the father to be naturally
> in Christe, he muste denye fyrste eyther him selfe
> to be naturally in Christe, or Christ to be natural=
> ly in him. For the beynge of the father in Christe,
> and the being of Christ in vs, maketh vs to be one
> in them. And therfore if Christ haue taken veri=
> ly the flesche of our bodye, and the man that was
> verely borne of the virgyn Mary is Christ, and
> also we receiue vnder the true mysterye the flesche of
> his body, by meanes whereof wee shall bee one
> (for the father is in Christ, and Christ in vs) howe
> shall that be called the vnitee of wyll, when the
> naturall propertye brought to passe by the sacrament,
> is the sacrament of vnitte?

Thus doth the Papistes (the aduersaries of Goddes worde and of his trueth) allege the authoritee of Hilarius (either peruersely and purposely, as it seemeth, vntruely citynge him, and wrasting his wordes to their purpose) or els not truely vnderstanding him.

For althoughe he sayth that Christe is natu=

tally in vs, yet he sayth also that we be naturally in him. And neuertheleſſe in ſo ſayinge, hee ment not of the natural and corporal preſence of the ſubſtance of Chriſtes body & of ours (for as oure bodyes bee not after that ſorte within hys body, ſo is not his bodye after that ſorte within our bodyes) but he ment that Chriſte in hys incarnacion receyued of vs a mortall nature and vnited the ſame vnto his diuinitee, and ſo be we naturally in him.

And the ſacramentes of Baptiſme and of hys holy ſupper (if we rightly vſe the ſame) do moſte aſſuredly certifye vs, that wee bee partakers of hys godlye nature, hauynge gyuen vnto vs by him, immortalitee and life euerlaſtynge, & ſo ys Chriſte naturally in vs. And ſo bee we one with Chriſt, and Chriſt with vs, not onely in wylle & mynde, but alſo in very naturall properties.

And ſo concludeth Hylarius againſt Arrius, that Chriſte is one with his father, not in purpoſe and wyll onely, but alſo in verye nature.

And as the vnion beetwene Chriſte and vs in baptiſme is ſpiritual, and requyreth no real and corporall preſence, ſo lykewyſe oure vnyon wyth Chriſte in his holy ſupper is ſpiritual, and therfore requireth no reall and corporall preſence.

And therfore Hylarius ſpeaking there of both the ſacramentes, maketh no difference betwene our vnion with Chriſt in baptiſme, & our vnion with him in his holy ſupper. And ſayth further, that as Chriſte is in vs, ſo be we in him, whyche

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the Papistes can not vnderstand corporally and really, except they wyll say, that all our bodyes be corporally within Christes body. Thus is Hilarius answered vnto, both plainly & shortly.

And this aunswere of Hilarius will serue also vnto Cyril, whom they allege to speake after the same sort that Hilarius doth, that Christe is naturally in vs. The wordes which they recyte be these. We denye not (sayth Cyril, agaynst the heretike) but we be spiritually ioyned to Christ, by fayth and syncere charitee: but that we shuld haue no manner of conuunction in our flesh with Christ, that we vtterly deny, and thynke it vtterly discrepant from Goddes holy scriptures. For who doubteth, but Christ is so the vine tre, & we so the branches, as we get thence our lyfe. Heare what S. Paule saythe, Wee bee all one bodye wyth Christe, for though we be many, we be one in him. All we participate in one foode. Thynketh thys hereticke that wee knowe not the strengthe and vertue of the mystical benediction? which when it is made in vs, doth it not make Christ by cõmunication of his flesh to dwel corporally in vs? Why be the membres of faythful mens bodyes called the membres of Christe? Knowe you not (saythe saincte Paule) that your membres bee the membres of Christe? And shall I make the membres of Christ, partes of the whoores body? God forbyd. And our sauiour also sayth: He that eateth my flesche and drynketh my bloud, dwelleth in me and I in him.

The aunswere to Cyrillus

1. Cor. 6.

John. 6.

Although

Although in these wordes Cyril doth say, that Christ doth dwell corporally in vs, when wee receiue ye mistical benediction: yet he neither sayth that Christ dwelleth corporally in the bread, nor that he dwelleth in vs corporally onely at suche tymes as wee receiue the sacrament, nor that he dwelleth in vs, & not we in him, but he sayth aswel, ye we dwel in him, as that he dwelleth in vs. Whiche dwellyng is neither corporall nor local, but an heauenly, spiritual & supernatural dwellyng, whereby so long as we dwell in him & he in vs, we haue by him euerlastyng life. And therfore Cyril sayth in the same place, that Christ is the vyne, and wee the braunches, because that by him wee haue life. For as the braunches receyue lyfe and nourishement of the bodye of the vyne, so receiue we by him the natural propertie of his body, whiche is life and immortalitee, and by that meanes we beyng his membres, do liue, and are spiritually nourished.

Iho. 15.

And this ment Cyril by this worde Corporally, when he sayth, that Christ dwelleth corporally in vs. And the same ment also sainct Hylarius by this woorde Naturally, when he sayd that Christe dwelleth naturally in vs. And as sainct Paule, whan he sayd that in Christ dwelleth the full diuinitee Corporally, by this worde Corporally, he ment not that the diuinitee is a body, & so by that body dwelleth bodily in Christ. But by this woorde Corporally, he ment that the diuinitee is not in Christe accidentally, lightly and

Colloss. 2.

slenderly

ſlenderly, but ſubſtantially and perfectly, with all hys myght and power: ſo that CHRISTE was not onely a mortall manne, to ſuffre for vs, but alſo hee was immortall God, able to redeeme vs.

So S. Cyril, whan he ſayd that Chriſt is in vs corporally, he ment that wee haue him in vs, not lightly and to ſmall effecte and purpoſe, but that we haue hym in vs ſubſtantially, pythelye and effectually, in ſuche wiſe that we haue by hym redemption and euerlaſtyng lyfe.

And thys I ſucke not out of myne owne fyngers, but haue it of Cyrills owne expreſſe words, where he ſaith: A lyttle benediction draweth the whole manne to god, and filleth him with grace and after this maner, Chriſte dwelleth in vs, and we in CHRIST. In Ioha lib. 4. cap. 17

But as for corporall eatinge and drinkinge with our mouths, and digeſting with our bodies Cyril neuer ment that Chriſt doth ſo dwel in vs, as he plainly declareth.

Our ſacrament (ſaith he) doth not affirme the eatinge of a manne, drawinge wickedly chriſten people to haue groſſe imaginacions and carnal fantaſies of ſuche thinges as be fine and pure, & receiued onely with a ſinſere faithe. But as two waxes, that be molten & put togither, they cloſe ſo in one, that euery part of the one, is ioyned to euery parte of the other. euen ſo (ſaith Cyril) he that receyueth the fleſhe and bloud of the Lord, muſte needes be ſo ioyned with Chriſt, that Chriſt muſt be in him Anathematiſmo. 11. In Ioha Lib 4. Cap. 17.

in him, and he in Christ.

By these wordes of Cyrill appeareth his mind plainly, that wee maye not grossely and rudelye think of the eating of Christ with our mouths, but with our fayth, by which eating (although he be absente hence bodely, and be in the eternall life and glorye with his father) yet we bee made partakers of his nature, to bee immortal, and haue eternall lyfe and glorye with him.

And thus is declared the mind aswell of Cyryll as of Hylarius.

Basilius. Nissenus & Nazianzenus.

And here may be wel enough passed ouer Basilius, Gregorius Nissenus, and Gregorius Nazianzenus, partely bycause they speake lyttle of this mattier, and partely bycause they maye bee easyly aunswered vnto, by that which is before declared and often repeted, whiche is, that a fygure hath the name of the thinge wherof it is the figure, and therefore of the figure maye be spoken the same thinge, that maye be spoken of the thynge it selfe.

And as concerninge the eatinge of Christes flesche and drinkinge of his bludde, they spake of the spirituall eatinge and drinkinge thereof by faith, and not of corporall eating and drinkinge with the mouth and teethe.

The a unswer to Emissenus.

Like wise Eusebius Emissenus is shortly answered vnto, for he speaketh not of any real and corporall conuersion of breade and wyne into Christes body and bloude, nor of any corporall and reall eatin ge and drinkinge of the same, but

he

hee speketh of a sacramentall conuersion of bread and wyne, and of a spirituall eating and drinkyng of the body and blond. After whiche sorte, Christe is as well present in babtisme (as the same Eusebius plainly there declareth) as he is in the Lordes table. Which is not carnally and corporally, but by faithe and spiritually. But of this authour is spoken beefore more at large in the matter of transubstantiation. fo. 24.

And now I wyl come to the saying of S. Ambrose, which is alwaies in their mouthes. Beforе the consecration, saith he (as they allege) it is bread, but after the woordes of consecration it is the body of Christe.

The answere to Ambrosius de sacramentis libro. 4. cap. 4.

For answere herevnto, it muste be fyrste knowen what Consecration is.

Consecration is the separation of anye thing from a prophane and wordely vse, vnto a spirituall and godly vse.

Consecration.

And therfore whan vsual and common water is taken frome other vses, and put to the vse of baptisme in the name of the father and of the sonne and of the holy ghost, than it may rightly be called Consecrated water, that is to saye, water put to an holy vse.

Euen so, whan cõmon bread & wine be taken & seuered frõ other bread and wyne, to the vse of ỹ holy cõmunion, that portion of bread and wyne, although it be of the same substance that the other is, frõ the which it is seuered, yet it is nowe called consecrated or holy bread, and holi wyne,

Not that the bread and wine haue or can haue any holynes in them, but that they be vsed to an holy worke, and represent holy & godly thinges. And therefore S. Dionyse calleth the bread, holy breade, and the cuppe an holy cuppe, as soone as they bee sette vppon the aultare to the vse of the holy communion.

De eccl Hierar. cap 3.

But specially they maye be called holye an consecrated, when they be seperated to that holy vse of Christes owne wordes, whiche he spake for that purpose, saying of the breade: This is my body, And of the wyne: This is my bloude.

Math. 26
Mar. 14.
Luc. 22.

So that commonly the authors, before those wordes be spoken, do take the breade and wyne but as other common bread and wine, but after those wordes be pronunced ouer theym, than they take theym for consecrated and holy breade and wyne.

Not that the bread and wine can be partakers of any holynesse or godlynesse, or can be the body and bloode of Christ, but that they represent the very body and bloude of Christe, and the holy foode and nourishment, which we haue by him. And so thei be called by the names of the body & bloud of Christ, as the signe, token and figure is called by the name of the very thinge, whiche it sheweth and singnifieth.

And therefor as S. Ambrose in the wordes before cited by the aduersaries, saith, that beefore the consecration, it is bread, and after the cõsecration, it is Christes body: so in other places he

he dothe more plainly sette forth his meaninge, saying these wordes: Before the benediction of the heauenly wordes, it is called an other kinde of thinge, but after the consecration, is signified the body of Christ. Likewise before the consecration it is called an other thing, but after the consecration it is named the bludde of Christe. And again he saith: When I treated of the sacarmentes, I tolde you that that thinge whiche is offered, before the woordes of Christ, is called Bread, but when the wordes of Christ be pronounced, than it is not called bread, but it is called by the name of Christes body.

De his qui mysterijs initiãtur cap. vl

De sacramẽtis libro. 5. cap. 4.

By whiche wordes of S. Ambrose, it appereth plainly, that the bread is called by the name of Christes body after the consecration, and although it be styll bread, yet after consecration it is dinguyked by the name of the thing, which it representeth, as at lengthe is declared before in the proces of Translubstantiation, and specially in the wordes of Theodoretus.

And as the bread is a corporal meat, and corporally eaten, so saith S. Ambrose, is the bodye of Christe a spirituall meate, and spiritually eaten, and that requireth no corporall presence.

De sacramẽtis libro 6. cap. 1.

Now let vs examine S. John Chrysostome, who in sounde of wordes, maketh moste for the aduersaries of the truthe: but they that bee familyar and acquainted with Chrysostomes maner of speaking (how in all his writinges hee is full of allusions, schemes, tropes and figures,

The answere to Chrisostomus.

shall soone perceyue, that he helpeth nothyng there purposes, as it shal wel appeare by the discussyng of those places, whiche the Papistes do allege of him, which bee specially two. One is in sermone de Eucharistia in Encænijs. And the other is De proditione Iudæ.

And as touchyng the first, no mã can speake more plainly against them, than sainct John Chrysostome speaketh in that sermone. Wherefore it is to bee wõdered, why they should allege him for their partie, vnlesse they be so blynde in their opinion, that they can see nothyng, nor decerne what maketh for them, nor what against theim. For there he hath these wordes. When you comme to these mysteries (speakyng of the Lordes boorde and holy Communion) do not thynke that you receyue by a man the body of God, meanyng of Christ. These bee S. Jhon Chrysostome his owne wordes in that place.

In sermone de Eucharistia in Encænijs.

Than if we receiue not the body of Christ at the handes of a man, Ergo, the body of Christ is not really, corporally and naturally in the sacrament, and so geuen to vs by the priest. And than it foloweth, that all the Papistes bee lyars, because they fayne and teache the contrary.

But this place of Chrysostome is touched before more at length in answeryng to the Papistes Transubstantiation.

Wherefore nowe shall bee answered the other place whiche the allege of Chrysostome in these words. Here he is present in the sacrament and doth

De proditione Iudæ.

dothe consecrate, whiche garnesshed the table at the maundy or laste supper. For it is not man whi che maketh of the bread and wyne, beyng set furth to be consecrated, the body and bloude of Christe, but it is Christe hym selfe: (whithe for vs is crucifyed) that maketh him selfe to be there present. The wordes are vttered and pronounced by the mouthe of the priesste, but the consecration is by the vertue, myght and grace of God him selfe. And as this saying of God (Increase, be multiplied, and fyl the yearth) ones spoken by God, toke alwayes effect towarde generation, euen so the saiyng of Christe, This is my body, beyng but ones spoken, doth throughout al churches to this present, and shall to his last commyng, geue force and strength to this sacrifice.

tione Iude.

Genes. 1.

Math. 26 Marc. 14 Luc. 22.

Thus farre they reherse of Chrysostomes wordes. Whiche wordes although they sound muche for ther purpose, yet if they be throughly considered, and cōferred with other places of the same author, it shall well appeare, that he mente nothyng lesse, than that Christes bodye shuld be corporally and naturally present in the bread and wyne, but that in suche sorte he is in heauen only, and in our myndes by fayth we ascend vp into heauen, to eat him there, although sacramentally as in a signe and figure, he be in the bread and wyne (and so is he also in the water of Baptisme) & in theim that rightly receiue the bread & wyne, he is in a much more perfectiō than corporally (whiche shulde auayle them no-

thyng

thing) but in them he his spiritually with his diuine power, geuinng them eternall lyfe.

And as in ỹ first creation of the world, al lyuyng creatures had their first life by gods only word, (for god only spake his word, and al thinges were created by and by accordingly) and after their creation hee spake these wordes: Increase and multiply. and by the vertue of those wordes, all thinges haue gendred and increased euer sithens that tyme: euen so after that Christe sayd: Eate, this is, my body. & Drink, this is my bloud, Do this hereafter in remebrance of me. by vertu of these words, and not by vertu of any man, the bread and wine be so consecrated, that who so euer whith a lyuely faythe doth eat that bread and drink that wyne, doth spiritually eat, drinke and fede vpon Christe, syttynge in heauen with his father. And thys is the whole meaynge of S. Chrysostome.

Genes. 1.

Mat. 26
Mar. 14
Luc. 22.

And therefore dooeth hee so often say, that wee receaue Christe in baptisme. And whanne he hathe spoken of the receauinge of him in the holy Communion, by and by he speaketh of the receauing of him in baptisme, withoute declarynge any diuersytee of his presence in the one, from his presence in the other.

He saieth also in many places, that we ascende into heauen, and do eate Christe sittinge there aboue.

Ad populũ Antiochenũ hom. 61. & in Ioannem hom. 45.

AND where S. Chrysostome and other Authors doo speake of the wonderfull operation of God in his sacramentes, passynge all mannes

wytte

wytte, senses, and reason, they meane not of the workyng of God in the water, bread and wyne, but of the meruaylous workyng of God in the heartes of them that receyue the sacramētes, secretely, inwardly, and spiritually transformyng them, renuyng, feedyng, comfortyng and nourishyng them with his flesche and bloud, thorough his moste holy spirit, the same flesche and bloud styll remaynyng in heauen.

Thus is this place of Chrisostome sufficiētly answered vnto. And if any manne require any more, than lette him looke what is recyted of the same author before in the matter of Transubstātiacion.

Yet furthermore they bryng for theim Theophilus Alexandrinus, who (as they allege) sayth thus. CHRIST geuyng thankes, dyd breake, (whiche also wee doo) addyng thereto prayer. And he gaue vnto theim, sayyng: Take, this is my body. this that I doo nowe geue, and that whiche ye nowe doo take. For the bread is not a fygure onely of Christes body, but it is chaunged into the very body of Christe. For Christ sayth: The bread whiche I wyll geue you, is my flesche. Neuertheleſſe the flesche of Christ is not sene for our weakenesse, but bread & wyne are familiar vnto vs. And surely if we should visybly see flesche and bloud, wee could not abyde it. And therfore our Lord bearyng with our weakenesse, doth retayn and kepe the forme and apparance of bread and wyne, but he dothe turne the verye bread and wyne

The answere to Theophylus in Mar. 14.

Iho. 6.

into the very flesche and bloud of Christ.

These be the wordes whiche the Papistes do cyte out of Theophylus vpō the gospel of sainct Marke. But by this one place it appeareth euidently, either howe negligente the Papistes bee in serchyng out and examinyng the sayynges of the authors, which they allege for their purpose, or els howe false and deceytfull they bee, whiche willyngly and wittyngly haue made in this one place, and as it were with one breath, two loude and shamefull lyes.

The first is, that because they would geue the more authoritee to the wordes by them alleged, they (like false Potycaries that sell quid pro quo) falsifye the authors name, fatheryng suche sayynges vpon Theophylus Alexandrinus, an old and auncient author, whiche were in deede none of his wordes, but wer the wordes of Theophylactus, who was many yeres after Theophylus Alexandrinus. But suche hath euer been the Papistical subtiltees, to set furth their owne inuencions, dreames and lyes, vnder the name of antiquitee and auncient authors.

The second lye or falshod is, that they falsefie the authors wordes and meanyng, subuertyng the truth of his doctrine. For where Theophylactus (accordyng to the Catholyke doctrine of auncient authors) sayth, that almightie God (cōdescēdyng to our infirmitee) reserueth the kynde of bread & wyne, and yet turneth theim into the vertue of Christes flesche and bloud: They say that

that he reseruetb the formes and apparances of bread & wyne, and turneth them into the Veritie of his flesche and bloud. so turnyng and alteryng kyndes into fourmes and apparances, and vertue into Veritee, that of the vertue of the flesche and bloud, they make the veritee of his flesh and bloud. And thus they haue falsefyed aswell the name as the wordes of Theophylactus, turnyng veritee into playne and flatte fallsitee.

But to sette furth playnely the meanyng of Theophylactus in this matter, As hot and burnyng yron is yron styll, and yet hath the force of fyer, and as the flesche of Christ styll remainyng flesche, geueth lyfe, as the flesche of him that is God, so the sacramental bread & wyne remayne still in their proper kyndes, and yet to them that worthely eate and drynke them, they bee turned not into the corporal presence, but into the vertue of Christes flesche and bloud.

And althoughe Theophylactus spake of the eatyng of the very body of Christ, and the drynkyng of his very bloud, (and not onely of the figures of them) and of the couersion of the bread and wyne into the body and bloud of Christ, yet he meaneth not of a grosse, carnal, corporal, and sensible conuersion of the breade and wyne, nor of a lyke eatyng and drynkyng of his flesche and blud (for so not onely our stomakes would yerne and oure heartes abhorre to eate his flesche and to drynke his bloud, but also suche eatyng and drynkyng could nothyng profyte or auayle vs)

but he spake of the celestial and spiritual eatyng of Christ, and of a sacramental conuersion of the bread, callyng the bread not onely a fygure, but also the body of Christ, geuyng vs those wordes to vnderstād, that in ỳ sacrament we do not only eate corporally the bread (whiche is a sacrament and fygure of Christes body) but spiritually we eat also his very body, & drynke his very bloud. And this doctryne of Theophilactus is bothe true, godly and comfortable.

The aunswer to Hieronymus super epistolam ad Titum.

Besydes this, oure aduersaryes do allege S. Hierome vpon the Epistle ad Titum, that there is as great difference betwene the loaues called Panes propositionis, and the bodye of Christe, as there is betwene a shadowe of a bodye, and the body it selfe, and as there is betwene an ymage and the thyng it self, and betwene an example of thynges to come, and the thynges that be prefigured by them.

These woordes of sainct Hierome truely vnderstande, serue nothyng for thentent of the Papistes. For he ment that the Shew bread of the lawe, was but a darke shadow of Christ to come, but the sacrament of Christes bodye is a cleare testimony, that Christ is already come, & that he hath performed that whiche was promysed, and doth presently comforte and feede vs spiritually with his precious body and bloud, notwithstandyng that corporally he is ascended into heaue.

And the same is to bee answered vnto all that the aduersaries bryng of S. Augustyne, Sedulius

Augustinus Sedulius.

lius

lius, Leo, Fulgentius, Cassiodorus, Gregorius, and other, concerninge the eatinge of Christe in the sacrament.

Leo. Fulgentius. Cassiodorus Gregorius.

Which thing can not be vnderstanded plainly as the wordes sounde, but figuratiuely and spiritually, as before is sufficiently proued and herafter shalbe more fully declared in the fourth parte of this booke.

But here John Damascene maye in no wyse be passed ouer, whom for his auctoritie the aduersaries of Christes true naturall body doo reken as a stout champion sufficient to defende all the whole matter alone. But neyther is the authoritee of Damascene so greate, that they may oppresse vs thereby, nor his woordes so playne for them, as they boaste and vntruely pretende. For he is but a yonge newe author in the respect of those which we haue brought in for our party And in diuers points he varieth frō the most ancient authors (if he meane as thei expound him) as when he saith, that the bread and wine be not figures, whiche all the old authors call figures, and that the breade and wine consume not, nor be auoyded downwarde, which Origen and S. Augustine affirme, or that they be not called the examples of Christes body after the consecration, whiche shall manyfestly appeare false by the Lyturgy ascribed vnto S. Basyl.

The aunswere to Damascenus de fide orth. lib. 4. cap. 14.

And more ouer, the sayd Damascene was one of the byshoppe of Romes chiefe proctoures against the Emperours, and as it were his ryght

hande, to set a broade all ydolatrie by hys owne hande wrytinge. And therefore if hee loste hys hande (as they say he did) he loste it by Goddes moste righteous iudgemente, what soeuer they sayne and fable of the miraculous restitution of the same. And yet what so euer the sayde Damascene wryteth in other matters, suerly in thys place whiche the aduersaries do alledge, he writeth spiritua lly and godly, although the Papistes eyther of ignorance mistake him, or els willyngly wraste him and writhe him to theyr purpose, cleane contrary to his meanyng.

The sum of Damascene his doctryne in thys matter is this. That as Christe being both God & man hath in him two natures, so hath he twoo natiuitees, one eternal, & thother temporal. And so lykewise we (beyng as it were double men, or hauyng euery one of vs two men in vs, the new man & the olde man, the spirituall man & the carnall man) haue a double natiuitie: One of oure first carnall father Adam (by whom as by ancient inheritaunce cometh vnto vs malediction & euerlasting damnacion) & the other of our heauenly Adam, that is to saye, of Christ, by whom we bee made heires of celestiall benediction, and euerlasting glory and immortalitee.

And bycause this Adam is spiritual, therefore our generacion by hym must be spirituall, & our feeding muste bee lykewyse spirituall. And oure spirituall generacion by hym is plainly set forth in baptisme, and our spirituall meate and food

is set

is set forth in the holy Communion & supper of the Lorde. And bicause our syghtes be so feeble that we cannot see the spiritual water wherwith we be washed in baptisme, nor the spiritual meat wherewith we be fedde at the lordes table, therfore to healpe oure infirmities, and to make vs the better to see the same with a pure fayth, oure sauiour Christ hath set forth the same, as it were before our eyes, by sensible signes and tokens, whiche we be dayly vsed and accustomed vnto.

And bicause the common custome of menne is to washe in water, therfore our spiritual regeneration in Christe, or spirituall washinge in hys blud, is declared vnto vs in baptisme by water. Lykewise our spiritu al norishement & feedyng in Christe, is sette before our eyes by breade and wyne, because the be meates and drynkes wyche chiefly and vsually we be fedde withall, that as they feade the body, so doth Christe with his flesche and bloud spiritually feade the soule.

And therefore the breade and wyne bee called examples of Christes flesche and bloud, and also they be called his very flesche and blud, to signyfie vnto vs, that as they feede vs carnally, so do they admonyshe vs that Christe with hys flesche and bloud doth feede vs spiritually, and moste truely vnto euerlastinge lyfe.

And as almyghty God by his moste myghtye woorde and his holye spirite and infinite power brought forth all creatures in the begynnynge, and euer sithens hathe preserued theym, euen

so

so by the same worde and power he worketh in vs from tyme to tyme this meruailous spiritual generacion and wonderful spiritual norishment and feadyng, whiche is wrought only by God, & is comprehended and receyued of vs by fayth.

And as bread and drynke by natural norishement bee chaunged into a mannes body, and yet the body is not chaunged, but the same that it was before: so although the bread and wyne bee sacramentally chaunged into Christes body, yet his body is the same and in the same place that it was before, that is to say, in heauen, without any alteracion of the same.

And the bread and wyne bee not so chaunged into the flesche and bloud of Christ, that they bee made one nature, but they remayne styll distinct in nature, so that the bread in it selfe is not his flesche, & the wyne his bloud, but vnto them that worthily eate and drynke the bread and wyne, to them the bread and wyne be his flesh and bloud, that is to say, by thynges naturall and whiche they be accustomed vnto, they bee exalted vnto thynges aboue nature. For ye sacramental bread and wyne be not bare and naked fygures, but so pithy and effectuous, that whosoeuer worthely eateth theim, eateth spiritually Christes flesche & bloud, and hath by them euerlastyng life.

Wherefore, whosoeuer cōmeth to the Lordes table, must come with all humilitee, feare, reuerence and puritee of life, as to receyue not onely bread and wyne, but also our sauior Christ, both

God

God and mã, with all his benefites, to the relefe and sustẽtacion both of their bodies and soules.

This is briefly the summe and true meanyng of Damascene, concernyng this matter.

Wherfore they that gather of him, either the natural presence of Christes body in the sacramẽtes of bread and wyne, or the adoracion of the outward and visible sacrament, or that after the cõsecracion there remayneth no bread nor wyne nor other substaunce, but only the substaunce of the body and bloud of Christ: either they vnderstand not Damascene, or els of wylful frowardnes they will not vnderstand him: whiche rather seemeth to bee true, by suche collections as they haue vniustly gathered and noted out of him.

For although he say, that Christe is the spiritual meate, yet as in baptisme the holy ghost is not in the water, but in him that is vnfaynedly baptised: so Damascene ment not that Christ is in the bread, but in him that worthily eateth, the bread.

And though he say that the bread is Christes body, and the wyne his bloud, yet he mente not that the bread considered in it selfe, or the wyne in it selfe, beyng not receyued, is his flesche and bloud: but to suche as by vnfayned fayth worthely receyue the breade and wyne, to suche the breade and wyne, are called by Damascene the body and bloud of CHRIST, because that suche persons, through the workyng of the holy gost, bee so knytte and vnited spiritually to Christes

flesche and bloud, and to his diuinitee also, that they bee fedde with them vnto euerlastyng life.

Furthermore, Damascene sayeth not that the sacrament should be worshipped and adored, as the Papistes terme it (whiche is plain ydolatry) but we must worship Christ God and man. And yet we may not worship him in bread and wyne, but lifting in heaue with his father, and beyng spiritually within our selues.

Nor he sayeth not, that there remayneth no bread nor wyne, nor none other substaunce, but onely the substaunce of the bodye and bloud of Christ: but he sayth playnly, that as a burnyng coale is not wodde only, but fyer & wodde ioyned together, so the bread of the Communion is not bread onely, but bread ioyned to the diuinitee. But those that say, that there is none other substaunce but the substance of the body and bloud of Christ, do not onely deny that there is bread & wyne, but by force thei must deny also, that there is either Christes diuinitee or his soule. For if the flesche and bloud, the soule and diuinitee of Christ be foure substances, and in the sacrament be but two of them, that is to say, his flesche and bloud, than where is his soule and diuinitee? And thus these mē diuide Jesus, separatyng his diuinitee from his humanitee. Of whom saincte

1. Jh. 4. „ Jhon sayth: Whosoeuer deuideth Jesus, is not „ of God, but he is Antichrist.

And moreouer these men do so separate Christes bodye from his membres in the sacrament, that

that they leaue him no mannes body at all. For as Damascene sayth, that ỹ distinction of membres pertayne so muche to the nature of a mans bodye, that where there is no suche distinction, there is no perfect mannes body. *In libro de duabus in Christo voluntatibus.*

But by these Papystes doctryne, there is no suche distinction of membres in the sacrament, for either there is no head, feete, handes, armes, legges, mouthe, eyes, and nose at all: or els all is head, all feete, all hãdes, all armes, all legges, all mouthe, all eyes, & all nose. And so they make of Christes body, no mannes body at all.

Thus beyng confuted the Papistes errours aswell concernyng Transubstanciation, as the reall, corporall and natural presence of Christ in the sacrament, whiche were two principall pointes purposed in the beginnyng of this woorke. Nowe it is tyme some thyng to speake of the thyrd error of the Papistes, whiche is concernyng the eatyng of Christes very body and drinkyng of his bloud.

Thus endeth the third booke

THE FOVRTH BOOKE IS

OF THE EATYNG AND DRINKYNG OF *the body and bloud of our Sauiour Christ.*

Chap. 1.

Whether euill men do eate & drynke Christ.

THE GROSSE error of the Papistes, is of the carnall eatyng and drynkyng of Christes flesche and bloud, with our mouthes.

For they say, that who so euer eate and drynke the sacramentes of bread & wyne doo eate & drynke also with their mouthes Christes verye flesche and bloud, bee they neuer so vngodly and wycked persons. But Christe himselfe taught cleane contrary in the syxte of Jhon, that we eate not him carnally with our mouthes, but spiritually with our faith saiyng: Verely verely I say vnto you: he that beleueth in me, hath euerlastyng life. I am ỳ bread of life. Your fathers did eate Manna in the wilderneſſe, & dyed. This is the bread that came frō heauen, that whosoeuer shall eate therof, shall not dye. I am the liuely bread that came frō heauen, If any man eate of this bread, he shal liue for euer. And the bread whiche I will geue, is my flesche, which I wyll geue for the life of the worlde.

The godly only eate Christ.

This is the moste true doctryne of our sauior Christe, that whosoeuer eateth him, shall haue euerlastyng lyfe. And by and by it foloweth in the same place of S. Jhon more clearely. Verely verely I say vnto you, except you eate the flesche of

»of the sonne of man, and drinke his bloude, you
»shall not haue lyfe in you. He that eateth my flesche John.6.
»and drynketh my bloud, hath lyfe euerlastinge, and
»I wyll rayse him agayne at the laste daye: For
»my flesche is very meate, and my bloud is verye
»drynke, Hee that eateth my flesche, and drynketh my
»bloud, dwelleth in me, and I in him. As the lyuyng
»father hath sente me, and I lyue by the father e=
»uen so he that eateth me, shall liue by me. This is the
»breade whiche came downe frome heauen, not
»as your fathers dyd eate Manna, and ate dead,
»he that eateth of this bread, shall liue for euer.

This taught our sauiour Christe as well his disciples as the Jewes at Capernaum, that the eating of his flesh and drinkynge of his bloude was not lyke to the eatinge of Mãna. For bothe good and badde dyd eate Manna, but none doo eate his flesche and drynke his bloudde, but they haue euerlastinge lyfe. For as his father dwelleth in him, and hee in his father, and so hathe lyfe by hys father: so hee that eateth Christes flesche and drinketh his bloud, dwelleth in Christ & Christ in him, & by Christ he hath eternall lyfe

What nede we any other witnes: whan Christ him selfe doth testifie the matter so plainly, that who so euer eateth his flesche and drinketh hys bloude, hath euerlastynge lyfe: and that to eate his flesche and to drinke his bloud, is to beleue in him: And who so euer beleueth in him, hath euer lasting lyfe. Whereof it foloweth necessarilye, that vngodlye persones (beyng lymmes of the

deuil) do not eate Christes flesche nor drynke his bloud, except the Papistes would say, that suche haue euerlastyng life.

But as the deuil is the foode of the wycked, whiche he nourisheth in all iniquitee, and bryngeth vp into euerlastyng dãnacion: so is Christ the very fode of all them that be the liuely membres of his body, and them he norisheth, feedeth, bringeth vp and cherisheth vnto euerlasting life.

Chap. 2. What is the eating of Christes flesche and drinkyng of his bloud.

And euery good and faythfull Christian man feeleth in himselfe, howe he feedeth of CHRIST, eatyng his flesche, and drinkyng of his blud. For he putteth the whole hope & trust of his redempcion and saluacion in that only sacrifice, whiche Christ made vpon the Crosse, hauyng his body there broken, and his bloud there shedde for the remission of his synnes. And this great benefite of Christ, the faythful man earnestly considereth in his mynde, chaweth and dygesteth it with the stomake of his hearte, spirituallye receiuyng Christ wholly into him, and geuyng againe him selfe wholly vnto Christ.

And this is the eatyng of Christes flesh & drinkyng of his blud, the feelyng wherof is to euery mã, the telyng howe he eateth & drynketh Christ, whiche none euil mã nor mẽbre of ẽ deuil can do.

Chap. 3. Christ is not eaten with teeth but with faith.

For as Christ is a spiritual meate, so is he spiritually eaten & digested with the spiritual part of vs, and geueth vs spirituall and eternal lyfe. and is not eaten, swalowed, and dygested with our teeth, tongues, throtes and bealyes.

Therfore

Therfore saith S. Cyprian, he that drinketh of the holy cuppe, remembring this benefite of God, is more thirsty then he was before. And lifting vp his hart vnto the lyuing God, is taken with suche a singular hungar and appetite, that he abhorreth all gally and bytter drynkes of synne, and al sauour of carnall pleasure is to him as it were sharpe & sower vineger. And the sinner beyng conuerted, receauing the holy mysteries of the Lordes supper, geueth thankes vnto God, & boweth downe his head, knowing that his sinnes be forgyuen, and that hee is made cleane and perfecte, and his soule (whiche God hathe sanctified) he rendreth to God agayne as a faithfull pledge, and than he glorieth with Paule, and reioyseth, sayeng: Nowe it is not I that liue, but it is Christ that lyueth within me. These thynges be practised and vsed among faythfull people, and to pure myndes, the eating of his flesche is no horrour but honour, and the spirite delyteth in the drinkynge of the holye and sanctifyinge bloud. And dooyng this, we whette not our teethe to byte but with pure faith we breake the holy breade. These be the wordes of Cyprian.

Cyprianus de cœna domini.

And acording vnto the same S. Austen saith: Prepare not thy iawes, but thy hearte. And in an other place he saith, why dost thou prepare thy bely and thy teeth? beleue, and thou haste eaten. But of this matter is sufficiently spoken before, where it is proued, that to eate Christes flesche and drynke his bloude, be syguratiue speeches.

August. de verbis domini sermo. 33

In Ioan. tract. 25.

And

Chap.4. And now to returne to our purpose, that only the lyuely membres of Christe do eate his flesh & drynke his blud, I shall bring forth many other places of auncient authors before not mecioned.

The good onely eate Christe.

Origenes in Math. cap.15.

First Origen writeth plainly after this maner. The worde was made flesche and very meat, whiche who so eateth, shall suerly lyue for euer, which no euel man can eate. For if it could be, that he that continueth euill, might eate the woorde made flesche, seyuge that he is the worde & bread of life, it should not haue bene written: Whosoeuer eateth this bread shall liue for euer. These wordes be so plaine, that I need say nothing for the more cleare declaracion of them. Wherefore you shall heare how Cyprian agreeth with him.

Cyprianus in sermo. de cœna. domini.

Cypriane in hys sermon ascribed vnto him of the Lordes supper, saithe: The author of thys tradicion sayd, that except we eate his flesche and drynke his bloud, we should haue no life in vs, instructing vs with a spiritual lesson, and openyng to vs a way to vnderstād so priuy a thing, that we should knowe, that the eatyng is our dwellyng in hym, and our drinking is as it were an incorporation in him, beyuge subiete vnto him in obedience, ioyned vnto him in our willes, and vnited in our affections. The eatinge therefore of this flesche, is a certaine hunger and desire to dwell in him.

Thus writeth Cyprian of the eatinge & drinkyng of Christe. And a litle after he sayeth, that none do eate of this lambe, but suche as be true Israelites, that is to saye, pure christian menne without

without colour or dissimulation.

And Athanasius speakyng of the eatynge of Christes flesche and drinkyng of his bloud, saith
, that for this cause he made mencion of his ascen
, cion into heauen, to plucke them from corporall
, phantasie, that they myght lerne hereafter, that
, his flesche was called the celestiall meate that
, came from aboue, and a spirituall foode, which he
, would geue. For those thinges that I speake to
, you (saythe he) be spirite and lyfe. Whiche is as
, muche to say, as that thyng which you see, shalbe
, slayne, & giuen for the norishement of the world,
, that it may bee distributed to euery body spiritu-
, ally, and be to all men a conseruation vnto the re
, surrection of eternall lyfe.

Athanasius de peccato in spiritum sanctum.

In these woordes Athanasius declareth the cause why Christ made mencion of his ascencion into heauen, whan he spake of the eatynge and drinkyng of his flesche and blud. The cause after Athanasius mynde was thys, that his heaters shuld not thinke of any carnal eatyng of his body with their mouths (for as concerning the presence of his body, he should be taken from them, and ascende into heauen, but that thei shuld vnderstande hym to be a spiritual meate, and spiritually to be eaten, and by that refreshyng to giue eternall lyfe, whiche he doth to none, but to such as be his lyuely members.

And of this eatynge speaketh also Basilius, that wee eate Christes flesh and drink his blud, beeynge made, by his incarnation and sensyble

Basilius epistola. 141.

lyke, partakers of his worde and wysedome. For his flesshe and bloude he called al his mysticall conuersation here in his flesshe and his doctrine, consystyng of his whole lyke, pertaynyng bothe to his humanitee and diuinitee, whereby the soule is norished and brought to the contemplation of thinges eternall.

Thus teacheth Basilius howe we eate Christes flesh and drink his bloud, whych pertaineth only to the true and faithfull membres of Christ.

Hierony-mus in Esaiam. caput. 66.

Saint Hierome also saithe: All that loue pleasure more than God, eate not the flesshe of Iesu, nor drynke his bludde, of the whiche hym selfe saithe: He that eateth my flesshe, and drinketh my bloud, hath euerlastyng lyfe.

In Hieremiam.

And in an other place S. Hierome saith, that heretikes do not eate and drynke the body and bloud of the Lorde.

In Oseam caput. 8

And more ouer he saith, that heretiques eate not the flesshe of Iesu, whose flesh is the meate of faithfull men.

Thus agreeth S. Herome with the other before rehersed, that heretikes and suche as folow worldly plesures, eat not Christs flesh nor drink his blud, bicause that Christ said, He that eateth my flesh, & drinketh my blud, hath euerlastig life.

Ambrosius de benedictione patriarcharum caput 9.

And S. Ambrose saith, that Jesus is ỳ bread whiche is the meate of saintes, and that he that taketh this bread, dyeth not a synners deathe. For this breade is the remission of synnes. And in an other boke to hym intituled, he writeth thus.

This

> This breade of lyfe whiche came frome heauen, doth minister euerlastyng lyfe, and whosoeuer eateth this bread shall not dye for euer, and is the bodye of Christe. And yet in an other booke sette forthe in his name, he saithe on this wise: He that dyd eate Manna, died, but he that eateth this body, shall haue remission of his synnes, and shall not dye for euer. And agayn he sayth: As often as thou drinkest thou haste remission of thy synnes.

De his qui mysterijs iniciantur.

De sacramẽtis li. 4 ca. 5

Lib. 5 ca. 3.

These sentences of S. Ambrose be so playn in this matter, that there nedeth no more, but onely the reherſall of theim.

But S. Augustine in many places playnely discussyng this mattier, saith: He that agreeth not with Christe, dothe neither eate his body nor drynke his bloude, although to the condemnation of his presumption, he receiue euery day the sacrament of so high a mattier.

Augustinus in sententijs ex prosphero decerptis cap. 339.

And moreouer S. Augustine, most plainly resolueth this matter in his booke De ciuitate Dei, disputyng agaynste two kyndes of heretikes: Wherof the one sayd, that as many as wer christened, and receaued the sacramente of Christes body and bloud, shuld be saued, how soeuer they liued or beleued, bicause that Christ sayd: This is the bread that cam from heuen, that who soeuer shal eate therof, shall not dy. I am the bread of lyfe, whiche came frome heauen, who so euer shall eate of this bread shall lyue for euer.

De ciuitate Dei lib. 21 capite 25

Therfore (said these heretikes) all suche men must nedes be deliuered frome eternall deathe,

and at length be brought to eternall lyfe. The other sayd, that heretiques and scismatikes myghte eate the sacrament of Christes body, but not his verye body, bycause they bee no membres of his body. And therfore they promised not euerlastyng life, to all that receaued Christes baptysme, and the sacrament of his body, but all such as professed a true faythe, althoughe they lyued neuer so vngodly. For suche (sayde they) doee eate the body of Christe, not onely in a sacramente, but also in deede, bycause they bee membres of Christes bodye.

But saincte Augustine answerynge to bothe these heresyes, sateth: That neither heretikes, nor such as professe a true faith in their mouths & in their lyuyng shew the contrary, haue either a true faith (which worketh by charity, and doth none euyl) or are to be counted among the membres of Christ. For they can not be both mēbres of Christ, and membres of the diuell. Therefore (saith he) it may not bee sayd, that any of theim eate the body of Christe. For whan Christe sayeth, He that eateth my flesche and drinketh my bloud, dwelleth in me, and I in hym. He sheweth what it is (not sacramentally, but in deede) to eate his body and drynke his bludde: whiche is, whan a man dwelleth so in Christe, that Christe dwelleth in hym For Christe spake those wordes, as if he should say: He that dwelleth not in me, and in whom I dwel not, lette hym not saye or thynke, that he eateth my body, or drinketh my bloude.

These

These be the plaine wordes of S. Augustine, that suche as liue vngodly, although they may seme to eate Christes body (because they eat the sacrament of his body) yet in deede they neither bee membres of his body, nor do eate his body.

Also vppon the gospell of S. John he sayth, that he that dothe not eate his flesshe and drynke his bloud, hath not in him euerlasting life. And he that eateth his flesshe and drinketh his bloud hath euerlasting lyfe. But it is not so in those meates, whiche we take to sustaine our bodyes. For although without them we can not liue, yet it is not necessary, that who soeuer receyueth them, shall lyue, for they may dye for age, sicknes, or other chaunces. *In Iohan. tractat. 26.*

But in this meat and drinke of the body and bloud of our Lord, it is otherwise. For both thei that eate and drynke them not, haue not euerlasting lyfe: And contrary wyse, whosoeuer eate and drynke them, haue euerlasting life.

Note and ponder well these wordes of sainct Augustine, that the breade and wine and other meates and drynkes (whiche norish the body) a man may eate & neuertheleſſe dye: but the very body and bloud of Christ no mã eateth, but that hath euerlastyng life. So that wicked men can not eate nor drynke them, for then they must nedes haue by theim euerlasting lyfe.

And in the same place S. Augustyne saythe further. The sacament of the vnity of Christes body and bloud, is taken in the Lordes table, of

some men to lyfe, & of some men to death: but the thynge it selfe (wherof it is a sacrament) is taken of all men to lyfe, and of no man to death. And moreouer he sayth: This is to eate that meate and drynke that drynke, to dwell in Christ, & to haue Christe dwellyng in hym. And for that cause, he that dwelleth not in Christe, and in whome Christe dwelleth not, without doubt he eateth not spiritually his flesh nor drynketh his bloud, although carnal lyand visibly with his teethe, he byte the sacrament of his body and bloud.

Thus writeth saynct Augustine in the. xxvi. Homelie of saynt John. And in the next homily folowynge, he sayth thus. This daye oure sermon is of the body of the Lorde, whiche he said he wold geue to eate for eternall life. And he declared the maner of his gift & distribution, how he would geue his flesh to eate, sayyng: He that eateth my flesh & drinketh my bloude, dwelleth in me and I in hym. This therefore is a token or knowlege, that a man hath eaten and dronken, that is to say, if he dwell in Christe, and haue Christ dwelyng in hym. If he cleaue so to Christ, thathe is not seuered frome hym. This therfore Christe taught & admonished by these mysticall or figuratiue wordes, that we shulde bee in his body vnder him our head, among his membres, eatyng his flesh, not forsakyng his vnitee.

In Iohan. tract, 17

De doctrina Christiana. li. 3 cap. 14

And in his booke De doctrina christiana, sainct Augustine saithe (as before is at lengthe declared) that to eate Christes flesh, and to drink his blud

is

is a figuratiue speache, signifying the participatt-
on of his passion, & the delectable remembrance
to our benefite and profite, that hys flesche was
crucified and wounded for vs.

And in an other sermō also De verbis Apostoli
hee expounde th what is the eating of Christes
body and the drinking of his bloud, saying: The
eating is to bee refreshed, and the drinkyng what is it
but to liue? Eate like, drynke like: And that shall
be, when that whiche is taken visibly in the sa-
crament, is in verye deede eaten spiritually and
drunken spiritually.

De verbis Apostoli sermone.

By all these sentences of S. Augustine it ys
euydent & manifest, that all men, good and euel,
may with their mouthes visybly & sensybly eate
the sacrament of Christes body & blood, but the
very body and bloud theim selues bee not eaten
but spiritually, & that of the spirituall membres
of Christ, whiche dwell in Christ, & haue Christ
dwellyng in them, by whom they be refreshed &
haue euerlasting life.

And therefore saithe saincte Augustine, that
when thother Apostles did eate breade that was
the Lorde, yet Iudas didde eate but the bread of the
Lorde, and not the bread that was the Lorde. So
that the other Apostels with the sacramentall
bread did eate also Christ him selfe, whō Iudas
did not eate. And a great numbre of places moe
hath sainct Augustine for this purpose, whiche
for eschewing of tediousnes, I let passe for this
tyme, & wyll speake some thyng of sainct Cyrill

In Iohan. Tract. 59.

Cyrill

Cyrillus in Ioan. lib. 4. cap. 10. Cyrill vpon saynt John in his Gospell sayth, that those which eate Manna, dyed, bycause they receiued therby no strengthe to lyue euer (for it gaue no lyfe, but only put away bodily hunger) but they that receyue the bread of lyfe, shall be made immortall, and shal eschewe all the euyls that pertayn to death, lyuyng with Christe for euer. And in another place he sayeth. For as muche as the flesche of Christe dothe naturally geue lyfe, therefore it maketh theim to lyue, that bee partakers of it. For it putteth death away from them, and vtterly dryueth destruction out of theim.

Cap. 18.

And he concludeth the matter shortly in another place in fewe woordes, saynge, that whan wee eate the flesche of our sauiour, than haue wee lyfe in vs. For if thynges that were corrupt, were restored by onely touchynge of his clothes, howe can it bee, that wee shall not lyue that eate his flesche?

Cap. 14.

And further he sayth, that as two waxes that be molten togither, do run euery parte into other: so he that receyueth Christes flesche and bloud, muste nedes be ioyned so with hym, that Christe muste bee in hym, and hee in Christe.

Cap. 17.

Here saincte Cyrill declareth the dignitee of Christes flesche, beyng inseparately annexed vnto his diuinitee, sayyng, that it is of suche force and power, that it geueth euerlastyng life. And what soeuer occasion of death it fyndeth, or let of eternal life, it putteth out and driueth cleane away all the same, frō them that eate that meate and receiue that medicine. Other medicines or

play-

plaisters somtyme heale, and somtyme heale not but this medicine is of that effect and strength that it eateth awaye all rotten and deade flesche and perfectely healeth all woundes and sores that it is layde vnto.

This is the dignitee and excellencie of Christes flesche and bloude ioyned to his diuinitee, of the whyche dignitee, Christes aduersaries the Papistes, deprive and robbe hym when they affirme, that suche men do eate his flesche & receiue this plaister, as remayne still sicke and sore, and be not holpen therby.

And now for corroboration of Cyrils saiyng, I would thus reason with the Papistes, and demaunde of them, When an vnrepentant sinner receiueth the sacrament, whether he haue Christes body within hym or no? Chap. 5.

If they say no, than haue I my purpose, that euyl men although they receyue the sacramente of Christes body, yet receyue they not his verye body. If they saie yea, Than I wold aske them further, Whether they haue Christs spirit within them or no?

If they say nay, than do they separate Christs body from his spirite, and his humanitee from his diuinitee, and be condemned by the scripture as very Antichristes that diuide Christe.

And if they say yea, that a wycked man hathe Christes spirit in him, then the scripture also condemneth them, saiyng: that as he which hath not the spirite of Christ, is none of his, so he that hath Rom. 8.

» Christe in hym, lyueth bycause he is iustified And yf
» his spirite that raised Jesus from deth, dwell in
» you, he that raised Jesus from deathe, shall geue
» lyfe to your mortall bodyes, for his spirites sake, whi-
» che dwelleth in you.

Thus on euery side the scripture condemneth the aduersaries of goddes worde.

And this wickednes of the Papistes is to bee wondred at, that they affirme Christs flesh, blud, soule, holy spirite, & his deite to be in a man, that is subiect to synne, and a lym of the dyuel. They be wonderfull iuglers and coniurers, that with certayne woordes can make God and the dyuell to dwel togither in one man, and make him both the temple of God, and the temple of the diuel. It apeareth that they be so blynd, that they can not see the lyght from darknesse: Beliall frome Christ, nor the table of the lord, from the table of diuels. Thus is cōfuted this thirde intolerable errour & heresy of the Papistes, That thei whiche be the lymmes of the dyuell, do eate the bery body of Christ, and drinke his bludde, manyfestly & directly contrary to the words of Christ
» him self, who saith: Who so euer eateth my flesche
» and drinketh my bludde, hath euerlastyng lyfe.

Chap. 6.

The aunswere to ye Papistes. 1. Cor. 11.

But least they shulde seeme to haue nothyng to say for them selues, they alledge S. Paule in the eleuenth to the Corinth, where he saith: Hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, not discernynge the Lordes body.

But

But S. Paule in that place speaketh of the eatyng of the bread and drinkyng of the wyne, and not of the corporall eatyng of Christs flesche & blud, as it is manifest to euery man that wyll read the text. For these be the words of S. Paul:

»Let a mã examine himself, and so eate of the bread »and drinke of the cup, for he that eateth and drin»keth vnworthely, eateth and drynketh his owne »damnation, not discernyng the Lordes body.

In these wordes S. Paules mynde is, that for asmuche as the breade and wyne in the Lordes supper, doo represent vnto vs the very body and bloud of our sauiour Christ, by his own institution and ordinance, therfore although he sit in heuen at his fathers right hand, yet shuld we come to this mysticall bread & wine with faithe, reuerence, puritee and feare, as we wold do, if we should come to see and receaue Christ hym selfe sensibly present. For vnto the faithfull Christ is at his owne holy table present, with his mighty spirite and grace, and is of them more fruitfully receaued, than if corporally they shulde receaue hym bodely present. And therfore they that shal worthely come to this gods boorde, muste after due trial of them selues, consider first, who ordained this table, also what meate and drinke they shall haue that com therto, and how they ought to behaue them selues therat. He that prepared the table is Christe himselfe. The meat & drynke wherwith he feedeth them that come thereto as they ought to do, is his owne body, flesh & blud.

They that come therto, must occupy their mynes in considerynge howe his body was broken for them, and his blud shed for their redemptiō, and so ought they to approche to this heauenly table with all humblenes of hearte, and godlynes of mynd, as to the table wherin Christe hym selfe is geuen. And they that come otherwise to this holy table, they come vnworthily, & doo not eate & drynke Christes flesche and bloud, but eate and drinke their owne damnacion: bicause they doo not duely consider Christes very flesche and blud, which be offred there spirituallyto be eatē and drunken, but dispisyng Christes moste holy supper, doo come therto as it were to other meates and drynkes, without regarde of the Lords body, which is the spiritual meate of that table.

Chap. 7. But here may not be passed ouer the answere unto certain places of auncient authors, which at the first shewe, seeme to make for the Papists purpose, that euyl men do eate and drink the very flesche and bludde of Christe. But if those places be truely and throughely wated, it shall appeare, that not one of theym maketh for theyr errour, that euil men do eat Christes very body.

The answere to the Papists authors

Augustinus contra Cresconiū lib. 1. cap. 25.

The first place is of S. Augustin contra Cresconium grammaticum, wher he saith, that although Christ hym selfe say, He that eateth not my flesche and drinketh not my bludde, shall not haue lyfe in hym. yet doth not his apostels teache that the same is pernicious to theim whiche vse it not well: for hee saith: Who soeuer eateth the bread and drinketh

the

> the cuppe of the Lord vnworthely, shalbe gylty
> of the body and bloude of the Lorde.

In whiche wordes S. Augustine seemeth to conclude, that aswell the euil as the good do eat the body and bloud of Christ, although the euil haue no benefite but hurte therby.

But consider the place of S. Augustine diligently, and then it shall euidently appeare, that he mente not of the eatyng of Christes body, but of the sacrament thereof. For the intent of sainct Augustine there, is to proue that good thinges auaile not to such persones as do euel vse theim and that manye thinges whyche of them selues be good, and be good to some, yet to other some they bee not good. As that lyghte is good for whole eyes, and hurteth sore eyes: that meate whiche is good for some, is euel for other some: One medecine healeth some, and maketh other sycke. One harnes doth arme one, and combreth another: one coate is meete for one, & to straight for an other. And after other examples, at the last S. Augustine sheweth the same to bee true in the sacramentes, both of baptisme and of the Lordes body whiche he saithe doo profite onely them, that receiue the same worthely.

And the wordes of sainct Paule, which sainct Augustine citeth, do speake of the sacramentall breade and cup, and not of the body and bloud. And yet sainct Augustine calleth the bread and the cuppe, the flesche and blood, not that they be so in deed, but that they signifie. As hee sayeth

in an other place contra Maximinum.

Cōtra Maximinū lib.3. cap.22. In sacramētes (sayth he) is to be considered, not what they be, but what they shewe. Forth ei be sygnes of other thinges, beynge one thinge, and signifiyng another.

Therfore as in baptisme, those that come faynedly and those that come vnfaynedly, both bee washed with the sacramental water, but both be not washed with the holy ghoste, & clothed wyth Christe: so in the Lordes supper bothe eate and drynke the sacramental bread & wyne, but bothe eate not Christ hym selfe, and bee fedde with his flesh and bloud, but those only wyche worthely receiue the sacrament.

De bap. contra Donatis. lib.5. cap.8. And thys answere wyl serue to another place of sayncte Augustyne against the Donatistes, where hee sayth, that Iudas receyued the body and bloud of the Lorde. For as S. Augustine in that place speaketh of the sacrament of Baptysme, so doth he speake of the sacrament of the body and bloud, wyche neuertheleſſe he calleth the body and bloud, bycause they signifye and represente vnto vs the very body, flesh and bloud.

Chap. 8. And (as before is at length declared) a figure hathe the name of the thinge that is signifyed thereby. As a mannes ymage is called a man, a Lyons image, a Lyon: a byrdes image, a byrde: and an ymage of a tree and herbe, is called a tree or herbe. So were we wont to say, Our ladye of Walsyngham: Our ladye of Ipiswiche: Oure lady of Grace: Our lady of pytye: sainct Peter

Figures be called by ye names of the thyngs which they signifie

of

of Myllan: Saint John of Ampas, and suche like, not meanyng the thynges them selues, but callyng their ymages by the name of the thynges by them represented. And lykewise we were wont to say, Great sainct Christopher of Yorke or Lyncolne: Our lady sinyleth, or rocketh her chylde: Let vs go in pylgremage to sainct Peter at Rome, and sainct James in Compostella. And a thousande lyke speeches, whiche were not vnderstand of the very thynges, but only of the ymages of them.

So dothe sainct John Chrysostome saye, that we see Christe with oure eies, touche hym, feele hym, and grope hym with our handes, fixe our teeth in his flesshe, taste it, breake it, eate it, and digest it, make redde our tongues and die them with his bloudde, and swalowe it, and drynke it.

And in a Cathechisme by me translated & set furth, I vsed like manet of speeche, saiyng, that with our bodily mouthes we receyue the body & bloud of Christ. Which my saiyng diuers ignorant persones (not vsed to reade olde auncient authors, nor acquainted with their phrase and maner of speeche) dyd carpe and reprehende, for lacke of good vnderstandyng.

For this speeche, and other before rehersed of Chrysostome, & all other lyke, be not vnderstand of the very flesshe and bloud of our sauior Christ (whiche in very deede wee neyther feele nor see) but that whiche wee do to the breade and wyne, by a figuratiue speeche, is spoken to bee done to

the

the flesche & blud, because they be the very signes, figures and tokens instituted of Christ, to represent vnto vs, his very flesche and bloudde.

And yet as with our corporall eyes, corporall handes and mouthes we do corporally see, feele, taste and eate the breade, and drynke the wyne (beeyng the signe and sacramentes of Christes body) euen so with our spirituall eyes, handes, and mouthes, we doo spiritually see, feele, tast, & eate his very flesche and drinke his very bloude.

Eusebius Emissenus in sermo. de Eucharistia

As Eusebius Emissenus sayth: When thou commest to the reuerend altare to be fylled with spiritual meates, with thy faith looke vpon the body & bloud of him that is thy god, honor hym, touche hym with thy mynde, take hym with the hãd of thy heart, & drynk hym with the draught of thyne inwarde man. And these spirituall thinges require no corporall presence of Christ hym selfe, who sytteth contynually in heauen at the right hande of his father.

And as this is moste true, so is it full and sufficient to aunswere all thynges that the Papistes can bryng in this matter, that hath any apparance for their partie.

Chap. 9.

The adoration in the sacrament.

Nowe it is requisite, to speake some thyng of the maner and forme of worshippyng of Christ, by them that receiue this sacrament, lest that in the steede of Christ hym selfe, be worshipped the sacrament. For as his humanitee, ioyned to his diuinitee, and exalted to the ryght hande of his father, is to bee worshypped of all creatures, in

heauen

heauen, yearth, and vnder the yearth: euen so it in the steade thereof, we worshyp the signes and sacramentes, we committe as great ydolatry as euer was, or shall be to the worldes ende.

And yet haue the very Antichristes (the subtilest enemies that Christe hath) by their fyne inuenciõs and crafty Scholasticall diuinitee, deluded many simple soules, and brought them to this horrible Idolatry, to worshyp thynges visible, and made with their owne handes, persuadyng them, that creatures were theyr creatour, theyr God and theyr maker. The symple people be deceiued

For els what made the people to runne frome theyr seates to the aultar, & from altar to altar, and frõ sakeryng (as they called it) to sakeryng: peepyng, tootyng, and gasynge at that thynge whiche the priest helde vp in his handes, if they thought not to honour that thyng, whiche they saw? What moued the priestes to lyft vp the sacrament so hye ouer theyr heades? or the people, to crie to the priest, Holde vp, holde vp: and one man to say to an other, Stoupe downe before or to say: This day haue I seene my maker. And, I can not be quiete, except I see my maker ones a day? What was the cause of all these, and that as well the priest as the people so deuoutely dyd knocke and kneele at euery sighte of the sacrament? but that they woorshypped that visible thynge, whyche they sawe with theyr eyes, and tooke it for very God? For yf they worshypped in spirite onely Christe, sittyng in heauen with

his father, what needed they to remoue oute of theyr seates to toote and gaase? as the apostles dydde after Christe, whan he was gone vp into heauen? If they worshypped nothyng that they sawe, why dyd they ryse vp to see? Doubtles many of the symple people woorshipped that thyng, whiche they sawe with theyr eies.

And although the subtyl Papistes doo colour and cloke the matter neuer so finely, sayeng that they worshyp not the sacramentes, whiche they see with theyr eyes, but that thyng, whiche they beleue with their faith to be really and corporally in the sacraments, yet why doo they than run frō place to place, to gaze at the thynges whiche they see, if they worship them not? giuyng therby occasion to them that be ignorant, to worship that whiche they see. Why dooe they not rather quietly syt stil in their seates, and moue the people to doo the lyke, worshypppyng God in harte and in spirite, than to gadde about frome place to place, to see that thyng, whiche they confesse them selues, is not to be worshypped?

And yet to eschewe one inconuenience (that is to say, the woorshypppyng of the sacrament) they fall into an other as euyl, and worshyp nothyng there at all. For they worship that thing (as thei say) whiche is really and corporally, and yet inuisibly present vnder the kinds of bread and wine, whiche (as before is expressed and proued) is vtterly nothyng. And so they geue vnto the ignorant occasion, to worshyp breade and wyne, and

they

they theim selues worship nothyng there at all.

But the Papistes (for their owne commoditie to keepe the people styll in Idolatrie) doo often allege a certain place of S. Augustine vpon the Psalmes, where he saith, that no man doeth eate the flesche of Christe, excepte he fyrste woorshyp it. and that we doo not offend in worshippyng therof, but we shoulde offende, if we should not worshyp it. August. in psal. 98.

That is true, whiche sainct Augustine saithe in this place. For who is hee, that professeth Christe, and is spiritually fedde and nourished with his flesche and bloude, but he wyll honoure and worship hym, syttyng at the right hande of his father, and rendre vnto him from the bottom of his hert, all laude, prayse, and thankes, for his mercyfull redemption?

AND as this is moste trewe, whiche saincte Augustine sayeth, so is that moste false whiche the Papistes woulde persuade vpon sayncte Augustines woordes, that the sacramentall bread and wyne, or any vysyble thyng is to bee worshypped in the Sacramente. For sayncte Augustynes mynde was so farre frome any suche thoughte, that he forbyddeth vtterly to woorshyp Christes owne flesche and bloude alone, but in consideration, and as they bee annexed and ioyned to his diuinitee. Howe muche lesse than could he thynke or allowe, that we shoulde worshyp the sacramentall breade and wyne, or any outwarde or visible sacrament? whiche bee shadowes, figures, and representations of Christes

very flesche and bloudde.

And saynt Augustine was afrayd, lest in worshyppyng of Christes very body, we should offende, and therfore he biddeth vs, whan we worshyp Christe, that we shoulde not tarry and fixe our myndes vpon his flesche (whiche of it self auayleth nothyng) but that wee shoulde lyfte vp our myndes from the flesche to the spirite, whiche geueth lyfe: and yet the Papistes be not afrayde by crafty meanes to induce vs, to worship those thynges, whiche be signes and sacramentes of Christes body.

But what wyl not the shamelesse Papistes alledge for theyr purpose, whan they bee not ashamed to maynteyne the adoration of the Sacrament, by these wordes of saynt Augustins: wher in he speaketh not one worde of the adoration of the sacrament, but onely of Christe hym self.

And although he saye, that Christe gaue his flesche to be eaten of vs, yet he ment not, that his flesche is here corporally presente, and corporally eaten, but onely spiritually. As his wordes declare playnly, whyche folowe in the same place, where saynt Augustine as it were in the persone of Christe, speaketh these wordes:

> It is the spirite that geueth lyfe, but the flesche profiteth nothynge. The wordes whych I haue spoken vnto you, be spirite and lyfe. That whiche I haue spoken, vnderstande you spiritually. You shall not eate this body, which you see, and drynk that blud whiche they shall shedde, that shall crucifie me.

I haue

» I haue commended vnto you a sacrament, vn-
» derstande it spiritually, and it shall geue you lyfe.
» And although it muste bee visibly ministred, yet
» it must be inuisibly vnderstande.

These wordes of saynct Augustine with the other before recited, do expresse his mynd plainlye, that Christe is not otherwyse to bee eaten than spiritually, (whyche spirituall eatynge requyreth no corporall presence) and that he intended not to teache heere any adoration, eyther of the visible sacramentes, or of any thynge that is corporally in them. For in dede there is nothyng really and corporally in the bread to be worshipped, although the Papistes saye, that Christ is in euery consecrated bread.

But oure sauiour Christe hym selfe hath geuen vs warnynge before hande, that suche false christians and false teachers shoulde come, and
» hath bydde vs to beware of them, sayenge: If a- Mach. 24
» ny manne telle you that Christe is here, or Christe is
» there, beleeue hym not. For there shall ryse false
» Christes and false prophetes, and shal shew ma-
» ny signes and wonders, so that if it were possi-
» ble, the verye electe shoulde bee broughte into
» errour. Take heede, I haue tolde you before
» hande.

Thus our Sauiour Christe (like a moste louyng pastour and Sauiour of our soules) hath geuen vs warninge beefore hande of the perilles and daungers that were to come, and to bee wise and ware, that we shoulde not geue credite

vnto suche teachers, as wouldē perswade vs to
woorshyp a peece of breade, to kneele to it, to
knocke to it, to creepe to it, to folowe it in Pro-
cession, to lyfte vp our handes to it, to offer to it,
to light candels to it, to shutte it vp in a chest or
boxe, to doo all other honour vnto it, more than
we doo vnto God: hauyng alway this pretence
or excuse for oure Idolatrie, Beholde, here is
» Christe. But our sauiour Christe calleth them
Mat.24 » false Prophetes, and saieth: Take hede, I tell
» you beefore, Beleue theim not, If they saie to
» you: Beholde Christe is abrode, or in the wil-
» dernesse, go not out. And if they saye, that he is
» kepte in close places, beleue them not.

Chap.10 And if you wyll aske me the question, who be
those false Prophetes and seducers of the peo-
ple, the aunswere is soone made: The Romische
Antichristes and theyr adherentes, the authors
of all errour, ignorance, blindenesse, superstition,
hypocrisie, and ydolatrie.

They bee the Popistes that haue deceiued the people.

Innocentius tertius.

For Innocencius the thyrde (one of the most
wycked men that euer was in the sea of Rome)
dyd ordeyne and decree, that the hoste should be
diligently kept vnder locke and key.

Honorius tertius.

And Honorius the thirde, not only confirmed
the same, but commanded also, that the priestes
shuld diligently teache the people from tyme to
tyme, that whan they lifted vp the breadde, cal-
led the hoste, the people should than reuerently
bowe downe, and that likewise they shoulde doo
whanne the priestе carrieth the hoste vnto sicke
folkes

folkes. These be the statutes and ordynances of Rome, vnder pretence of holynesse, to leade the people vnto all errour and ydolatry: not bryngynge theym by breade vnto Christ, but from Christe vnto breade.

But all that loue and beleeue Christe hym selfe, lette theym not thinke, that Christe is corporally in the breade, but lette theym lyfte vppe theyr hartes vnto heauen, and woorshippe hym, syttyng there at the ryghte hande of his Father. Lette theym worshyp hym in themselues, whose temples they bee, in whome hee dwelleth and lyueth spiritually: but in no wise, let them worshippe hym, as beynge corporally in the breade. For he is not in it, neither spiritually (as he is in manne) nor corporally, (as hee is in heauen) but onely sacramentally, as a thinge maye bee sayde to bee in the fygure, wherebyt it is sygnyfyed.

Chap. 12.

An exhortation to the trewe honorynge of Christe in the Sacrament.

Thus is sufficientely reproued the thyrde principall errour of the Papistes, concernynge the Lordes supper, wheche is, That wicked membres of the deuyl, do eate Christes very bodye, and drynke hys bloude.

Thus endeth the fowerth Booke.

THE FIFTH BOOKE IS OF THE OBLATION AND SACRIfice of our Sauiour Christe.

Chap. 1.

The sacrifice of the masse.

THE greatest blasphemye & iniury that can be against Christe, & yet vniuersallye vsed through the popishe kingdom, is this, that the priestes make their Masse a sacrifice propiciatory, to remit the sinnes aswell of theymselues, as of other both quicke and dead, to whō they list to applye the same. Thus vnder pretence of holynes, the Papistical priestes, haue taken vpon them to be Christes successours, and to make suche an oblacion and sacrifyce, as neuer creature made but Christe alone, neither he made the same any mo tymes than ones, and that was by his death vpon the crosse,

Chap. 2.

Heb. 9. The difference betwen the sacrifyce of Christ & the priestes of the olde lawe.

For as sainct Paule in his Epistle to the Hebrues witnesseth, Although the highe priestes of the olde lawe offered many times (at the least euery yeare ones) yet Christ offereth not him selfe many times, for then hee shoulde many tymes haue dyed. But nowe he offereth hym selfe but ones, to take awaye synne, by that offerynge of him selfe. And as menne must dye ones, so was Christe offered ones, to take awaye the synnes of many.

And furthermore S. Paule saith, That the sacrifice

sacrifyces of the old lawe, although they were
contynually offered from yere to yere, yet coulde
they not take away synne, nor make mē perfect.
For yf they could ones haue quieted mens con- Heb. 10.
sciences, by takyng away synne, they shuld haue
ceassed, and no more haue ben offred. But Christ
with ones offeryng, hath made perfect for euer,
theym that bee sanctifyed: puttyng theyr synnes
cleane out of Gods remembraunce. And where
remyssyon of synnes is, there is no more offryng
for synne.

And yet further he sayth, concernyng the olde
testament, that it was disanulled and taken a-
way, bicause of the feblenesse and vnprofitable-
nesse therof, for it brought nothyng to perfecti- Heb. 7.
on. And the priestes of that lawe were many, bi-
cause they lyued not longe, and so the priesthode
went from one to an other: but Christe lyueth e-
uer, and hath an euerlastynge priesthoode, that
passeth not from hym to any man elles. Where-
fore he is able perfectly to saue theym that come
to God by hym, for as muche as he lyueth euer
to make intercession for vs. For yt was mete for
vs to haue suche an hygh priest, that is holy, in-
nocent, without spotte, separated from synners,
and exalted vp aboue heauen: who needeth not
daily to offer vp sacrifice (as Aarōs priests dyd)
fyrst for his owne synnes, and than for the peo-
ple. For that he dydde ones, whan he offered vp
hym selfe. Here in his Epistle to the Hebrues,

So Paule hath playnly and fully described vnto vs, the difference betwene the priesthode and sacrifices of the olde Testament, and the moste high and worthy priesthode of Christ, his moste perfecte and necessary sacrifice, and the benefite that commeth to vs therby.

For Christ offred not the blud of calues, shepe and goates (as the priestes of the old lawe vsed to doo) but he offered his owne blonde vpon the Crosse. And he went not into an holy place made by mans hande (as Aaron dyd) but he ascended vp into heauen, where his eternall father dwelleth, and before hym he maketh continuall supplication for the synnes of the whole worlde, presentyng his owne bodye, whyche was torne for vs, and his precious bloud, which of his moste gracious and liberall charitee, he shedde for vs vpon the Crosse.

And that sacrifice was of suche force, that it was no nede to renewe it euery yere, as the bysshops dyd of the olde testament, (whose sacrifices were many tymes offered, and yet were of no great effect or profite, because they were synners them selues that offered theym, and offered not their owne blonde, but the blonde of brute beastes) but Christes sacrifyce ones offred, was sufficient for euermore.

Chap. 3. And that al men may the better vnderstād this sacrifice of Christ (whiche he made for the great benefite of all men) it is necessary to knowe the distinc-

Two kids of sacrifice

distinction and diuersitee of sacrifices.

One kynd of sacrifice there is, which is called a Propiciatorie or merciefull sacrifice, that is to sate, suche a sacrifice as pacifieth Gods wrathe and indignation, and obteyneth mercy and forgyueneſſe for all our synnes, and is the ransom for our redemption from euerlastyng damnatiõ.

And although in the old testament there were certain sacrifices called by that name, yet in verideede there is but one suche sacrifice, wherby our sinnes be pardoned, & gods mercy & fauour obteined (whiche is the deth of the son of God our Lord Jesu Christ) nor neuer was any other sacrifice propiciatory at any tyme, nor neuer shalbe. The sacrifyce of Christe.

This is the honor and glory of this our high priest, wherin he admitteth neither partener nor successour. For by his one oblation he satisfied his father for all mennes synnes, and reconciled mankynd vnto his grace and fauour. And who soeuer deprive hym of this honour, and goe aboute to take it to them selues, they be very Antichristes, and moste arrogant blasphemers against God, and against his sonne Jesus Christ whom he hath sent.

An other kynde of sacrifice there is, whyche doothe not reconcile vs to God, but is made of them that be reconciled by Christ, to testifie our dueties vnto god, and to shew our selues thankfull vnto hym. And therfore they be called Sacrifices of laude, praise and thankes geuynge.

The fyrste kynde of sacrifyce Christ offred to God for vs, the seconde kynde we our selues offer to God by Christe.

And by the fyrst kynde of sacrifice Christ offered also vs vnto his father, and by the second wee offer oure selues and all that we haue vnto hym and his father.

And this sacrifice generally is our whole obedience vnto God, in keppyng his lawes and commaundementes. Of whyche maner of sacrifice speaketh the prophete Dauid, sayeng: A sacrifice to God, is a contrite herte. And S. Peter saith of all christen people, that they be an holy priesthode, to offer spirituall sacrifices, acceptable to God by Jesu Christe. And S. Paul saith, That alwaye wee offer vnto God a sacrifyce of laude and prayse by Jesus Christe.

Psal. 50.

1. Pet. 2.

Heb. 13.

Chap. 4.

A more playne declaration of the sacrifice of Christe.

But nowe to speake somwhat more largely of the priesthode and sacrifice of Christ, he was suche an hygh byshop, that he ones offeryng hym self, was sufficiēt by ones effusion of his bloud, to abolyshe synne vnto the worldes end. He was so perfect a priest, that by one oblatiō he purged an infinite heape of synnes, leauyng an easy and a redy remedy for al synners, that his one sacrifice shulde suffise for many yeares, vnto all men that wolde not shewe theim selues vnworthye. And he toke vnto hym selfe, not onely their sinnes that many yeres before were dead, and put theyr trust in hym, but also the synnes of those, that

that vntyl his commyng agayn, shuld truly beleue in his gospell. So that nowe we may loke for none other priest nor sacrifice, to take awaye our synnes, but only hym and his sacrifice. And as he dying ones, was offered for all, so as muche as pertayned to hym, hee toke all mens synnes vnto hym selfe. So that nowe there remaineth no mo sacrifices for synne, but extreme iudgement at the laste date, whan he shall appere to vs agayne, not as a man to be punyshed again, and to bee made a sacrifice for our sinnes (as he was before) but he shal come in his glory, without sinne, to the great ioy and comfort of them which be purified and made cleane by his death and continue in godly and innocent liuyng, and to the great terrour and dreade of them that be wicked and vngodly. Heb. 9.

Thus the scripture teacheth, that if Christe hadde made any oblation for synne more than ones, he shoulde haue dyed more thanne ones: for as muche as there is none oblation and sacryfice for synne, but onely his deathe. And nowe there is no more oblation for synne, seyng that by him our sinnes be remitted, and our consciences quieted.

AND although in the olde Testament, there were certayne sacrifices, called Sacrifices for synne, yet they wer no such sacrifices, that could take away our synnes in the sighte of God, but they were ceremonies, ordeined to this entente, Chap. 5. The sacrifice of the old lawe.

that they shoulde bee as it were shadowes and fygures, to signifie beefore hande the excellent sacrifyce of Christe that was to come, whyche shoulde be the very true and perfect sacrifice for the synnes of the whole worlde.

And for this signification they had the name of a sacrifice propiciatorie, and wer called sacrifices for synnes, not bycause they in dede tooke away our sinnes, but bicause they were images, shadowes, and figures, wherby godly men wer admonyshed of the trewe sacrifice of Christ than to come, whyche should truely abolyshe syn and euerlastynge death.

And that those sacrifices, whyche were made by the priestes in the olde lawe, coulde not be able to purchase our pardon, and deserue the remission of our synnes, S. Paule dooth clerely affirme in his said epistle to the Hebrues, where he sayth: It is impossible that our synnes shuld be taken away by the bloud of oxen and goates.

Heb. 9.

Wherfore all godly men, although they dyd vse those sacrifices ordeined of God, yet they did not take them as thynges of that value and estimation, that therby they shulde be able to obteyn rempssion of their synnes before God.

But they toke theym partly for fygures and tokens ordeined of God, by the whiche he declared, that he wolde sende that sede, whiche he promysed to be the very true sacrifice for synne, and that he woulde receyue them that trusted in that

promise

promyse, and remitte theyr synnes for the sacrifice after to come.

And partely they vsed them as certayne ceremonies, wherby such persones as had offended against the lawe of Moyses, and were caste out of the cōgregacion, were receiued again among the people, and declared to be absolued.

As for lyke purposes wee vse in the Churche of Christe, sacramentes by him instituted. And this outwarde castynge out from the people of God, and receiuing in agayne, was accordinge to the lawe and knowledge of manne, but the true reconciliation and forgiuenes of synne before God, nother the fathers of the olde lawe had, nor we yet haue, but only by the sacrifice of Christ, made in the mount of Caluary. And the sacrifices of the olde law were pronosticacions and figures of the same than to come, as our sacramentes bee fygures and demonstracions of the same nowe passed.

Chap. 6.

The masse is not a sacrifice propiciatorie.

Nowe by these foresayde thinges may euery man easely perceiue, that the offerynge of the priest in the Masse, or the appointyng of his ministracio at his pleasure, to them that be quick or dead, can not merite and deserue, neither to him selfe, nor to theym for whom he singeth or sayeth, the remission of their synnes: but that suche Popyshe doctryne is contrary to the doctryne of the gospell, and iniurious to the sacrifice of Christe.

For

For if only the death of Christ be the oblation, sacrifice and price wherefore our sinnes be pardoned, then the acte or ministracion of the priest can not haue the same office. Wherefore it is an abhominable blasphemy, to giue that office or dignitee to a priest, whiche pertaineth onlye to Christ: or to affirme that the Churche hath need of any suche sacrifice: as who shulde saye, that Christes sacrifice wer not sufficient for the remission of our synnes: or els that his sacrifice shuld hange vpon the sacrifice of a Priest.

But all suche priestes, as pretend to be Christes successoures in makinge a sacrifice of him, they be his most hainous and horrible aduersaries. For neuer no person made a sacrifyce of Christ, but he him selfe only. And therfore saint
Heb. 7. Paule saith, that Christes priesthood can not passe from him to an other. For what nedeth ant mo sacrifices, if Christes sacrifice be perfect and
Heb. 8. sufficient? And as saint Paule sayth, that if the sacrifices and ministracion of Aaron, and other priestes of that tyme, had lacked nothyng, but had been perfect and sufficient, then shoulde not the sacrifice of Christe haue been required (for it had been but in vain, to adde any thyng to that, whyche of it selfe was perfecte) so lykewyse yf Christes sacrifice whyche he made hym selfe be sufficient, what need we euery day to haue mo & mo sacrifices? Wherefore all Popishe priestes, that presume to make euerye daye a sacrifice of

Christe

Christe, either muste they needes make Christes sacrifice vayne, vnperfecte and vnsufficiente, or els is their sacrifice in vayne, whiche is added to the sacrifice, whiche is already of it selfe sufficient and perfecte.

But it is a wounderous thynge, to see what shiftes and cautels the Popishe Antichristes deuise, to colour and cloke their wycked errours. And as a chayne is so ioyned togyther, that one lynke drawetheth an other after yt, so be vyces and errours knytte togyther, that euerye one drawetheth his fellowe with hym. And so doothe it here in this matter.

For the Papists (to excuse them selues) do say, that they make no newe sacrifice, nor none other sacrifice than Christe made (for they bee not so blynde, but they see, that then they shoulde adde an other sacrifice to Christes sacrifice, and soo make hys sacrifice vnperfecte) but they say, that they make the selfe same sacrifice for synne, that Christe hym selfe made. Chap. 7. A confutation of the Papistes cauillatiõ.

And here they runne hedlodges into the fowlest and moste haynous errour that euer was ymagyned. For yf they make euerye daye the same oblation and sacrifice for synne, that Christ hym selfe made, and the oblation that he made, was his deathe, and the effusyon of his moste precious bloude vpon the crosse, for our redemption and price of our synnes: than foloweth it of necessitee, that they euerye daye slaye Christe,

and shed his bloude, and so bee they worse than the wicked Jewes and Phariseis, whyche slewe hym, and shedde his bloude but ones.

Chap. 8.

The trewe sacrifice of all christiã people.

Almyghty god the father of lyght and truth, banyshe all suche darknes and errour out of his churche, with the authors and teachers therof, or els conuerte their hartes vnto hym, and geue this lyght of fayth to euery man, that he maye trust to haue remission of his synnes, and be delyuered from eternall death and hell, by the merite onely of the death and blud of Christe: and that by his owne faithe, euery man maye apply the same vnto hym selfe, and not take it at the appoyntment of Popishe priestes, by the merite of their sacrifices and oblations.

If we be in dede (as we professe) christian mẽ, we may ascribe this honour and glory to no mã, but to Christe alone. Wherefore let vs geue the whole laude and prayse here of vnto hym, let vs flee only to hym for succour, let vs hold hym fast & hang vpon him, and geue our selues wholy to hym. And forasmuch as he hath geuen him selfe to death for vs, to be an oblation and sacrifice to his father for our sinnes, let vs geue our selues agayn vnto hym, making vnto him an oblation not of goates, shepe, kine and other beastes that haue no reson, (as was accustomed before Christes comyng) but of a creature that hath reason, that is to sai, of our selues, not killyng our owne bodies, but mortifiyng ẏ beastly & vnresonable

affec=

affections, that wold gladly rule & raigne in vs.

So long as the lawe did reygne, God suffered dumbe beastes to be offered vnto hym, but nowe that we be spirituall, we must offre spirituall oblations, in the place of calues, shepe, goates and doues. We must kyll diuelysh pride, furious angre, insatiable couetousnes, filthy lucre, stinkyng lechery, deadly hatred and malice, foxy wylines, wolysh rauenyng and deuouryng, and al other vnresonable lustes and desires of the flesche. And as many as belong to Christe, must crucifie and kyll these for Christes sake, as Christe crucified hym selfe for theyr sakes. Galat. 5.

These bee the sacrifices of chrystian men, these hostes & oblations bee acceptable to Christ. And as Christ offered hym selfe for vs, so is it our duties after this sorte to offre our selues to hym agayn. And so shall we not haue the name of christian men in vayne, but as we pretend to belong to Christe in woorde and profession, so shall wee in dede be his in lyfe and inwarde affection. So that within & without, we shalbe altogether his, cleane from al hypocrisy or dissimulation. And if we refuse to offre our selues after this wyse vnto hym, by crucifyeng our owne willes, & cõmittyng vs wholy to the wyll of God, we be most vnkynd people, superstitious hypocrytes, or rather vnreasonable beastes, worthy to bee excluded vtterly from all the benefites of Christes oblation.

And yf wee putte the oblation of the priesse Chap. 9.

The Popyſh maſſe is deteſtable ydolatry, vtterly to be banyſhed frō al chriſtiā cōgregatiōs

in the ſtede of the oblation of Chriſte, refuſynge to receaue the ſacrament of his body and bloude our ſelues (as he ordeined) and truſtyng to haue remyſſyon of oure ſynnes by the ſacrifice of the prieſt in the Maſſe, and therby alſo to obteyne releaſe of the paynes in Purgatorie, wee dooe not onely iniurie to Chriſte, but alſo commytte moſte deteſtable Idolatrie. For theſe bee but falſe doctrines, withoute ſhame deuyſed, and fayned by wycked Popyſhe prieſtes, Idolaters, Monkes, and Fryes, whych for lucre haue altered and corrupted the moſte holy Supper of the Lorde, and tourned it into manyfeſt ydolatrie. Wherfore all Godly menne ought with all theyr hart to refuſe and abhorre all ſuche blaſphemye agayuſte the ſonne of God.

And for as muche as in ſuche Maſſes is manyfeſte wyckedneſſe and ydolatrye, (wherein the prieſte alone maketh oblation ſatiſfactorie, and applieth the ſame for the quicke and the deade at his wylle and pleaſure) all ſuche Popiſhe Maſſes are to bee clearely taken awaye oute of chryſtiane Churches, and the trewe vſe of the Lordes ſupper is to be reſtored agayne, wherin godly people aſſembled togyther, may receaue the ſacrament euery man for himſelf, to declare that he remembreth, what benefitte he hath receaued by the deathe of Chriſte, and to teſtify, that he is a membre of Chriſtes bodye, fedde with his fleſhe, and drynkynge his bloudde ſpiritually.

Chriſt

CHRIST dyd not ordayne his sacramentes to this vse, that one shoulde receyue theym for a nother, or the priestе for all the laye people, but he ordayned theym for this intente, that euerye man should receyue them for hym selfe, to ratifie, confirme and stablyshe his owne fayth and euerlastynge saluation. Therefore as one man maye not be baptysed for an other (and if he be, it auayleth nothynge,) so oughte not one to receyue the holy Communion for an other. For yf a man be drye or hungry, he is neuer a whyt eased, yf an other man drynke or eate for hym: or yf a man bee all defyled, it healpeth hym nothynge, an other man to bee wasched for hym: So auayleth it nothynge to a man, if an other man bee baptised for hym, or bee refreshed for hym with the meate and drynke at the Lordes table. And therefore sayde
» saynct Peter: Let euery man bee baptysed in the
» name of Jesu Christe. And our sauioure Christe
» sayde to che multitude: Take, and eate. And fur-
» ther he sayde: Drynke you all of this. Who soeuer therefore wyll bee spirituall regenerated in Christe, he must be baptised hym self. And he that wyll lyue hym selfe by Christe, muste by hym selfe eate Christes flesche and drynke his bloude.

Chap. 10.

Euery mã oughte to receiue the sacrament him self, & not one for an other.

Act. 2.

Math. 26

And breefely to conclude, He that thynkethe to come to the kyngedome of Christe hym selfe, must also come to his sacramentes hym selfe, and keepe his cõmandementes hym selfe; and do all thynges that pertayn to a christian man, and to his voca-

tion hym selfe, least if he referre these thynges to an other man to doo them for hym, the other may with as good right clayme the kyngdom of heauen for hym.

Cha. 11. The difference betweene the priestes and the lay mã

Therfore Christe made no suche difference betwene the preest and the lay man, that the priestes shoulde make oblation and sacrifice of Christ for the lay man, and eate the Lordes supper frõ hym all alone, and distribute & apply it as him liketh. Christ made no suche difference, but the differẽce that is betweene the priest and the lay mã in this mattier, is onely in the ministration: that the priest (as a common minister of the church) doth minister and distribute the Lordes supper vnto other, and other receaue it at his handes. But the very supper it selfe, was by Christ instituted and geuen to the whole churche, not to be offered and eaten of the priest for other men, but by hym to be deliuered to all that would duely aske it.

As in a princes house the officers & mynisters prepare the table, and yet other (aswell as they) eate the meate, and drynke the drynke: so dooe the priestes and mynysters prepare the Lordes supper, reade the Gospell, and rehetse Christes woordes, but all the people say therto: Amen. All remembre Christes death, all geue thankes to God, all repent and offre themselues an oblation to Christe, all take hym for their Lorde and sauiour, and spiritually feade vpon hym, and in token therof they eate the bread and drynke the

wine

wyne in his mysticall supper.

And this nothyng diminisheth the estimation and dignitee of priesthood and other ministers of the church, but auaunceth and highly commendeth their ministration. For yf they are muche to bee loued, honored and esteemed, that bee the kynges Chauncelours, Judges, officers, & ministers in temporall matters, howe muche than are they to be estemed, that be ministers of Christes wordes & sacramentes, and haue to them cõmitted the kaies of heauen, to let in & shut out, by the ministration of his woorde and Gospell? The dignitee of priestes.

Chap. 12.

Nowe forasmuche, as I truste, that I haue playnly enough set forth the propitiatorie sacrifice of our sauiour Jesu Christ, to the capacite & comfort of all men, that haue any vnderstãdyng of Christe, and haue declared also the heynous abhomynation and Idolatrie of the Popyshe Masse, (wherin the priestes haue taken vppon them the office of Christ, to make a propitiatory sacrifice for the synnes of the people) and haue also told what maner of sacrifice christian people ought to make, it is nowe necessary to make answere to the subtyll persuasions and sophisticall cauillations of the Papistes whereby they haue deceiued many a symple man, both learned and vnlearned. The aunswere to ye Papistes.

The place of sainct Paule vnto the Hebrues (whiche they doo cite for their purpose) maketh quite and cleane agaynst them. For where saint Paule Heb. 5.

Paule sayth, that euery hygh priest is ordayned to offre gyftes and sacrifices for sinnes. he spake not that of the priestes of the Newe testament, but of the olde, which (as he sayth) offred calues and goates. And yet they were not such priests that by their offrynges and sacrifices they could take awaye the peoples synnes, but they were shadowes and figures of Christe, oure euerlastynge priestе, whyche onely by one oblation of hymselfe taketh away the synnes of the worlde. Wherfore the Popyshe priestes, that apply this text vnto them selues, do directly contrary to the meanyng of saint Paul, to the great iniury and preiudice of Christe, by whom only saint Paule saithe, that the sacrifice and oblation for the syn of the whole world was accõplished & fulfilled.

And as little serueth for the Papistes purpose the texte of the Prophete Malachie, that euery where shoulde be offered vnto God a pure sacrifice and oblation. For the prophete in that place spake no word of the Masse, nor of the oblation propiciatorie to be made by the priestes, but hee spake of the oblation of all faythfull people (in what place so euer they bee) whyche offre vnto God, with pure hartes, and myndes, sacrifices of laude and prayse: prophecynge of the vocation of the Gentyles, that God woulde extende his mercy vnto theim, and not be the god onely of the Jewes, but of all nations, frome East to West, that with pure faithe calle vpon hym, and glori-

Malac. 1.

glorifie his name.

But the aduersaries of Christe, gather together a great heape of authors, whyche (as they say) call the Masse or holy communion a Sacrifice. But all those authors be answered vnto in this one sentence, that they called it not a sacrifice for synne, bycause that it taketh away oure synne (which was taken away only by the death of Christe) but bicause it was ordeined of Christ to put vs in remembrance of the sacrifice made by him vpon the crosse. And for that cause it beareth the name of that sacrifice, as S. Augustine declareth playnly in his Epistle ad Bonifacium, before reherſed in this booke fol. 64. And in his boke De fide ad Petrum diaconum, before reherſed also. And in his booke De ciuitate Dei, he saieth, That which men call a sacrifice, is a signe or representation of the true sacrifice.

Chap. 13. An answer to the authors.

Augustinus ad Bonifac:

De ciuitat. lib. 10. ca. 5.

And the Maister of the sentence (of whom all the schoole authors take their occasion to write) iudged truly in this poynt, saiyng: That which is offered & consecrated of the priest, is called a sacrifice and oblation, bycause it is a memorie and representation of the trewe sacrifice and holye oblation made in the aultar of the crosse.

Lombardus li. 4. dist. 12.

And S. John Chrysostom, after he hath said that Christe is our Bysshop, whyche offered that sacrifice that made vs cleane, and that wee offer the same nowe, least any man might be deceaued by his maner of speakyng, he openeth his mea-

Chrysost. ad Heb. ho. 17.

nyng more plainly, saiyng: That whiche we do, is doon for a remembrance of that whiche was done by Christe. For Christe saith: Do this in remembrãce of me. Also Chrysostom declaring at lẽgth, that the priestes of the old lawe offered euer new sacrifices, and changed them from time to tyme, and that christian peple do not so, but offre euer one sacrifice of Christ: yet by and by (lest som mẽ might be offẽded with this speche) he maketh as it were a correction of his wordes, saiyng: But rather we make a remembrance of Christes sacrifice. As though he shuld say: Although in a certayne kynd of speche we may say, ꝯ euery day we make a sacrifice of Christe, yet in very dede, to speake properly, we make no sacrifice of hym, but only a cõmemoration & remembrance of that sacrifice, whiche he alone made, & neuer none but he. For Christ neuer gaue this honor to any creature, ꝯ he shulde make a sacrifice of hym, nor did not ordain the sacramẽt of his holy supper, to the intẽt ꝯ either the people shuld sacrifice Christ again, or that ꝯ priests shuld make a sacrifice of him for the people: but his holy supper was ordeined for this purpose, that euery man, eatyng & drinking therof, shuld remembre that Christ died for him, and so shuld exercise his faith, and comfort himselfe by the remembrance of Christes benefites, and so geue vnto Christe moste harty thankes, and geue hym selfe also clerely vnto hym.

Wherfore ꝯ ordinãce of Christ ought to be fo-

lowed

lowed, the priest to mynister the sacramét to the people, and they to vse it to their consolation. And in this eatyng, drynkyng and vsyng of the Lordes supper, we make not of Christ a new sacrifice propitiatorie for remission of synne.

But the humble confession of all penitent hartes, their knowledgynge of Christes benefites, their thanksgeuing for the same, their faith and consolation in Christe, their humble submission and obedience to Goddes wyll and commandementes, is a sacrifice of laude & prayse, accepted and allowed of God no lesse, thã the sacrifice of the preest. For almyghty god without respect of person, accepteth the oblacyon and sacrifyce of priest & lay person, of kyng & subiect, of mayster and seruaunt, of man and woman, of yong and olde, yea of Englishe, French, Scot, Greke, Latine, Jew, and Gentile, of euery man acording to his faithfull & obedient hart vnto him, and that through ẏ sacrifice propiciatory of Jesu Christ.

Chap. 14

The lay personnes make a sacrifyce as wel as the priest.

And as for the sayyng or singyng of the masse by ẏ priest, as it was in time passed vsed, it is neither a sacrifice propiciatory, nor yet a sacrifyce of laude and prayse, nor in any wyse alowed before God, but abhominable and detestable, and therof may wel be verified the sayeng of Christ: »That thyng whyche seemeth an hygh thyng be»fore men, is an abhomination before God.

Chap. 15.

The papistical masse is neyther a sacrifice propiciatorye, nor of thanks geuyng.

Luc. 16.

They therfore whych gather of the doctours, that the Masse is a sacrifice for remission of syn,

and that it is applied by the priesse to theim, for whom he saith or singeth: they whiche so gather of the doctours, do to them most greuous iniury and wronge, moste falsely belying theim.

Chap. 16.

Ther was no papistical Masses in the primitiue churche.

For these monstrous thyngs were neuer sene nor knowen of the olde and primitiue churche, nor there was not than in one Churche manny Masses euery daye, but vppon certayne dayes there was a cõmon table of the Lordes supper, where a numbre of people did togither receiue ye body and bloud of the lord: but ther wer than no daily priuate Masses, where euery priest receaued alone, like as vntyll this daye there is none in the Grecke churches but one common Masse in a day. Nor the holy fathers of the old church would not haue suffered such vngodly and wicked abuses of the Lordes supper.

But these priuate Masses sprange vppe of late yeares, partely thorowghe the ignorannce and Superstyion of vnlearned Monkes and Fryers, (whyche knew not what a sacrifice was, but made of the Masse a Sacrifice propiciatorye, to remytte bothe synne, and the payne dewe for the same) but chyefely they sprange of lucre and gayne, whan priestes founde the meanes to sell Masses to the people, whyche caused Masses so muche to encreale, that euery daye was sayde an infinite numbre, and that no priest woulde receaue the communion at an other prestes hand, but euery one would receaue it alone:

neither

neither regarding the godly decree of the moste famous & holy counsail of Nice (which appointeth in what order priestes should bee placed aboue Deacons at the Communion,) nor yet the Canons of the Apostels, whiche commaunde, that when any Communion is ministred, all the priestes togither should receiue the same, or els bee excommunicate. So muche the olde fathers misliked, that any prieste should receiue the sacrament alone.

Consilium Nicenum cap. 14.

Canones Apostolorum cap. 8.

Therefore when the olde fathers called the Masse or supper of the Lorde, a Sacrifice, they ment that it was a sacrifice of laudes & thankes geuing (and so aswell the people as the priest do sacrifice) or els that it was a remembraunce of the very trewe sacrifice propiciatory of Christe: but they ment in no wise that it is a very true sacrifice for sinne, and applicable by the priest to the quicke and dead.

For the priest may wel minister Christes wordes and sacramentes, to all men both good and bad, but hee can applye the benefite of Christes passion to no man (beyng of age and discretion) but only to suche as by their owne faith doo applye the same vnto them selues. So that euerye mã of age and discretion, taketh to him selfe the benefites of Christes passion, or refuseth them, himself, by his own fayth, quicke or deade. That is to say, by his true and liuely faith (that worketh by charitee) he receiueth them, or els by his

vngodlynes or fayned faith reiected them.

And this doctrine of the scripture clerely condemneth the wicked inuencions of the Papistes in these latter days, which haue deuysed a Purgatory to torment soules after this lyfe, & oblations of Masses sayd by the preestes, to delyuer them from the sayd tormentes, and a great nnmber of other cōmoditees do they promyse to the symple ignorant people by theyr Masses.

Chap. 17

The causes & meanes howe papisticall masses entred in to the church

Nowe the nature of man beyng euer prone to Idolatry frō the begynnyng of the worlde, and the Papistes beyng ready by al meanes and policy to defend and extoll the Masse for their estimation and profite, and the people beyng superstitiously enamored and doted vpon the Masse, (bycause they take it for a presēt remedy against all maner of euyls,) and part of the princes, beyng blinded by Papistical doctrine, part louing quietnesse, and lothe to offende their clergy and subiectes, and all beyng captiue and subiecte to the Antichrist of Rome, the state of the world remaynyng in this case, it is no wonder that abuses grewe and encreased in the churche, that superstition with ydolatrye were taken for godlynes & true relygion, and that many thyngs were brought in without the authorytee of Chryste.

The abuses of the papisticall Masses.

As Purgatory, the oblation and sacrificyng of Christ by the priest alone, the application and appointyng of the same to such persones as the priest would syng or say Masse for, and to suche abu-

abuses as they could deuise, to deliuer some frō Purgatory, and some from hel, (if they were not there finally by God determinined to abide, as they termed the mattier) to make raine or fayre wether, to put awaye the plage and other sycknesses both from man and beast, to halowe and preserue them that wēt to Jerusalem, to Rome, to saincte James in Compostella, and to other places in pilgrimage, for a preseruatiue against tempest and thunder, against peryls and daungers of the sea, for a remedye against moren of cattell, against pensiuenes of the hearte, and against all maner affliction and tribulations.

And finally, they extol their Masses farre aboue Christes passion: promisyng manny thynges thereby, whiche were neuer promised vs by Christes passion, As that if a man heare Masse, he shall lacke no bodily sustenance that day, nor nothinge necessarye for him, nor shalbe letted in his iourney, he shall not lose his sight that day, nor dye no sodaine death, he shall not waxe olde in that tyme that he heareth Masse, nor no wicked spirites shal haue power of him, be he neuer so wicked a man, so long as he loketh vpon the sacrament. All these foolish and diuelishe superstictions, the Papistes of their owne ydle braine haue deuised of late yeares, which deuises were neuer knowen in the olde churche.

And yet they crye out against them that professe the gospell, & say that they dissent from the Chap. 28.

church

Whyche church is to be folowed.

churche, and would haue them to folowe the example of their churche. And so wold they gladly do, if the Papistes would folow the first churche of the Apostles, whiche was moste pure and incorrupte, but the Papistes haue clerely varied from the vsage and examples of that church, and haue inuented newe deuises of their owne braynes, and wyll in no wyse consent to folowe the primitiue churche, and yet they wouldе haue other to folowe their churche, vtterly varyng & dissentyng from the fyrste moste godly churche.

But thākes be to the eternal God, the maner of the holy Communion (whyche is nowe sette furth within this Realme) is agreable with the institution of Christ, with sainct Paule and the olde primitiue and Apostolike churche, with the right fayth of the sacrifice of Christe, vpon the Crosse for oure redemption, and with the trewe doctrine of our saluation, iustification, and remission of all our synnes by that onely sacrifice.

A short instruction to the holy cōmunion

Nowe resteth nothyng, but that all faithfull subiectes wyll gladlye receyue and embrace the same, beyng sorry for their former ignorance, and euery man, repentyng him selfe of his offences against God, and amendyng the same, may yelde hym selfe wholly to God, to serue and obay hym all the daies of his lyfe, and often to come to the holy supper, which our Lord and sauior Christe hath prepared: And as he ther corporally eateth the very breade and drynketh the very wyne, so spiri-

spiritually he maye feede of the verye flesshe and bloud of Jesu Christe his sauiour and redemer, rememberynge his death, thankyng hym for hys benefites, and lokyng for none other sacrifice at no priests hands for remission of his sinnes, but onely trustynge to his sacrifice, whyche beynge both the highe priest and also the lambe of God (prepared from the beginning to take away the synnes of the worlde) offered vp hym selfe ones for euer, in a sacrifice of sweet smell vnto hys father, and by the same payd the raunsome for the synnes of the whole worlde. Who is before vs entred into heauen, and sitteth at the right hād of his father, as a patron, mediatour and intercessour for vs. And there hath prepared places for all them that be liuely membres of his body, to raigne with him for euer, in the glory of hys father, to whome with hym, and the holy ghoste, bee glory, honor and praise for euer and euer.

AMEN.

FINIS.

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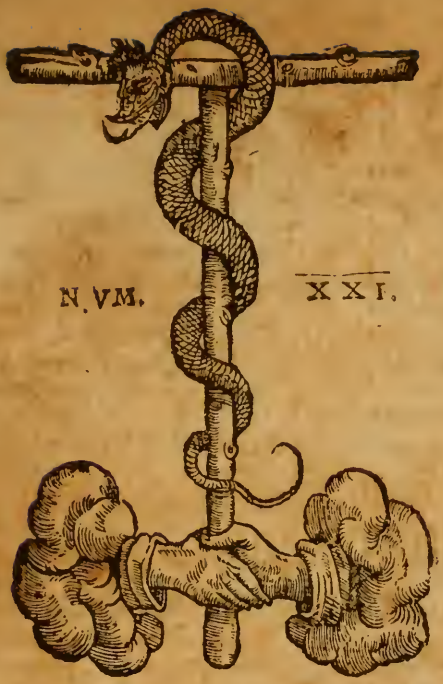

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