With the very rare
volume of Homilies
at the end.

W. Maskell

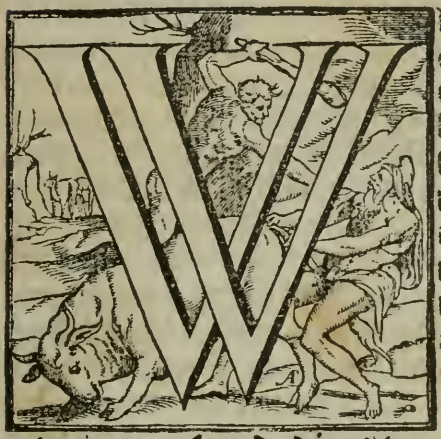
A profitable and necessarye doctryne, with certayne homelies adioyned therunto set forth by the reuerende father in God, Edmonde bysshop of London, for the instruction and enformation of the people beynge within his Diocesse of London, & of his cure and charge.

Declina a malo, & fac bonum.

Presis, vt prosis.

I.C.

The Preface of the Byschoppe of London, to the Reader.



Here as in the tyme of the late outragious and pestiferous scisme, beyng here in thys churche, and realme of England, al godlynes, & goodnes, was dyspysed, & in maner banyshed, and the catholique trade, & doctrine, of the churche (wyth a newe enuyouse and odious terme) called, and named papistrye, like also as deuoute religion, and honest behauiour of men, was accounted, and taken for superstitione, and hipocrisye. And therebpon (by sondrye wayes, and wiles) pernicious, and euyll doctryne, was sowen, planted and set forth, sometymes by the procedyng preachers sermons, somtymes by theyr prynted treatises, sugred all ouer with lose libertye, (a thing in dede most delectable and pleasaunt vnto the flesche and vnto al vnruly persons) sometimes by readyng, playing singinge, and other like meanes, and new deuises, by reason wherof, great insolency, disordre, contention, and much inconuenience, dayly, more and more, dyd ensue, to the greate dishonor of God, the lamentable hurte, and destruction, of the sub

subiectes.and the notable reproch,rebuke,and slaun der of the hole realme. The people wherof,by sondry wicked persons,were borne in hande that they had gotten God by the fote,and that they were brought out of tirānie,darknes,and ignorauncе into libertie lyght.and perfitte knowledge, wher in verye dede, they were broughte from the good to the bad. And frō goddes blessing(as ý prouerbe is)into a warme sonne:infected with all errour,& noughtynes,drou ned in sensualtie and malice,and armed with vn shamefast boldnes,presumption,and arrogantie,ta kyng vpon them to be guydes,instructours,and tea chers of other,where they them selues were in very dede vtterly blind,ignorauntt,& voyd of knowledge, only bent to destroye all good rule, & ordre. I haue for these causes,and other honest considerations, thought(considering the cure and charge I haue of all suche as are of my Diocesse of London) it to be mete,conuenient,and necessary for my part,earnest ly to trauayle and laboure,with my chapleynes and frendes,both that errours,heresies,and noughtye opinions may cleane be weeded,purged, and expel led out of my diocese(a great helpe whervnto is ge uen by dyuerse prouisions made by the Kynges and Queenes moofte excellente Maiesties, and espe cyallye by that godlye proclamation,whiche of late was sente forthe by theyr graces, concerninge the bringinge in of certayne heretical and noughtye bokes)and also that a verye pure sincere, and true doctrine of the fayth,and religion of Christ,in all ne cessary poyntes of the same,may faithfully,playnlie,

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and profitablie, be set furth within my saide diocesse, to the good erudition, and instruction of all the people within the same. And therfore haue at this present, for mine owne diocesse, caused this present boke, with homelies therbnto adioynedt, o be set furthe: that the sayd people (according to the wyll and commaundement of the great king and prophet Dauid) may declyne from euyl, and do that thing whiche is good. And the ordre of thys boke is thys. Fyrste be cause without fayth it is impossible to please God, there shalbe, in the begynning, somethinge spoken of fayth, to knowe what it is, and how it is to be taken here in this boke. Secondly because the somme and pithe of our christen fayth is briefly collected, and cōpryfed in effecte, in our common Crede, therfore the sayde Crede, to teache vs what, and how to beleue, shalbe playnlye and truelye set forth, and also declared. Thyrdely, because there are. vii. Sacramentes of Christes catholique churche, wherein God doth ordinately worke, and participate vnto vs his speciall gyftes, and graces, here in this lyfe, therefore in the thyrde place, the sayde. vii. Sacramentes shalbe set forth, and expounded. Fourthlye, because the. x. commaundementes are the hygh way, ordeyned by God, in whiche euery one in this lyfe must walke, yf he wyll come vnto the blysse of heauen: therfore the sayd. x. commaundements, shal orderly be set furth, and haue also their declaration. Fiftelye, because we our selues, as of oure selues are vnhable to do good, and therfore nede alwayes the assistance, grace, ayde and helpe of almightie God, without whiche we ne-

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ther can continue in this life, nether yet do any thing acceptable in the sight of God, whereby to attayne the lyfe to come: therfore in the lykte place there is a rowme for prayer, as wherby to obtayne grace and helpe at Gods handes. And that prayer is there set forth, whiche Christe hym selfe, beynge here in this worlde, did make and geue to his disciples, that is to saye: the Pater noster, whiche conteyneth in it all thinges necessary for a christen man here in this lyfe: and this Pater noster hath also his exposition.
Sixtelye, because the Aue Maria is a prayer taken out of Scripture, and conteyneth in it a blessed matter, and a ioyfull reherfall and magnifienge of God, in the worke of Christes incarnation, wroughte in the wombe of the blessed virgin Mary, and the therby worthelye to be honoured and worshypped, there fore the sayde Aue Maria, with the declaration ther of, is in order folowyuge the sayde Pater noster.
Seuenthly, because personnes, vicars, and curates, are commaunded by the lawe, to reade and declare vnto theyr parychioners the. bij. deadly synnes, the viij. beatitudes, and certayne other thynges, therefore in the. vii. and. viii. places, there are set forth at length the sayde thinges, with exposition and declaration of the same. And albeit these thynges so set forth, beyng red and declared vnto the people, delyberately, and playnely, maye seme sufficient, and the people thereby bounde of reason to be content therwithall, as hauynge all those thynges, whiche in any wyse are requisite and necessary for theyr soul helth, yet to thintent they shall haue no cause to murmure

or grudge, for lacke of certayne bokes in the englisshe tongue for their instruction, or yet for lacke of preachynge vnto them, they shall in the. viij. place of this boke, thoughe they can not rede, haue certayne homelies, to be on the Sondayes and holye dayes, by theyr persons, vicars, or curates, redde vnto them in the Englysshe tounge, trustynge that the people thus ordered and taught, wyll take this my doynge in good parte, and studye as well to profyt them selues therby, as I and my chapleyns haue ben studious and carefull herein to do them good. And the kynge of kynges, and lorde of lordes, geue vs all so plentifullye of his grace, that euerye one of vs, in all partes, maye do oure dueties, and that we all maye lyue in rest and quietnes, and speciallye in the vnitie of Christes catholique churche, and his religion, louynge and seruynge God, with all our hart, in holines and ryghteousnes all the dayes of this our lyfe, so ꝑ finally we may attane to the lyfe that neuer shal fayle, but continue for euer, whiche graunt vnto vs the father, the sonne, and the holye goosse, preseruyng our good kinge and quene in all ioye and felicitie, longe to continue, to theyr glorye and our comfortes.

Amen.

¶Concernynge fayth, what it is, and howe it is to be considered and taken, here in this boke.

ACCOMPLISHINGE the promys made in my preface, for as much as fayth is the foundation & groūde of all oure Christian religion, I shall now intreate, and speake thereof. And knowe you that althoughe this worde fayth, be diuersely taken, both in prophane Auctholrs, and also in Scripture, sometymes signifienge trust, sometimes truth, sometimes conscience, sometymes auctholritie, sometimes credulitie, sometimes credence, sometymes promys, sometymes profe, sometymes helpe, sometymes the gyfte or grace of GOD, and suche lyke: yet here in this boke or processe, there shall not be chiefflye and principallys intreated, or spoken of euery kinde of fayth, as in euery waye it maye be considered: but onely of two kindes or acceptions therof.

AND FYRST do you vnderstande that fayth maye be considered by it selfe, as it is a seuerall gyft of GOD, separate, and distincte from hope, and charitie, and beynge so consydered, and taken, it signifieth and importeth a persuasion and beleif, wrought by GOD in mans harte, whereby man assenteth, graunteth, and taketh for true, not onely that GOD is (whiche know-

ledge is taughte, and declared, by the meruaylous worke of the creation of the worlde, as S. Paul saith in his epistle to the Romaynes) but also that all the wordes and sayinges of GOD (whiche be reueled and opened in the scripture) are of moost certayne trueth, and infallible veritie. And not that these thinges onely are to be credited and assented vnto, but also that all thinges els (whiche were taught by the Apostles, and whiche haue bene by a whole vniuersall consent of the Churche of CHRISTE, euer syth that tyme contynually taught, and taken alwayes for true) oughte to be receaued, accepted, taken, and kepte, as a true and perfecte doctryne apostolique.

THIS then is the fyrste acception of fayth, whiche man hath of GOD, and wherein man doth not leane to his owne naturall knowledge (whiche is by reason) but he leaneth to the knowledge attayned by fayth: without whiche fayth, man is ignorauunte and blynde, and can not vnderstande, accordynge as the prophete Esaye affyrmeth in his. vij. Chapter, saying: *Nisi credideritis, non intelligetis.* That is to saye: onlesse ye beleue, ye shall not vnderstand. This fayth is the beginninge, the entrye, and the introduction vnto all Christian religion, and Godlynes: For as S. Paule sayth in his. xj. Chapter of his Epistle to the Hebrues: He that cometh to GOD muste beleue that he is, and that he is a rewarder vnto them whiche do seke to please hym.

AND this fayth, althoughe it be suche a beginning, suche an entrye, and suche an introduction, verye necessary for the begynnyng of all ryghtuousnes, yet if

it do

it do procede no farther, adioyning with it, hope, and charitie, it is called in Scripture, a deade fayth, because it is voyde and destitute of lyfe, and wanteth the helpe, and efficacie of charitie. And this moch for fayth as it is considered in the fyrst acception.

FAYTH AS IT is consydered in the seconde acception, maye not be alone, but muste nedes haue hope, and charitie, annexed and ioyned vnto it. And fayth so taken, doth signifye not only the beleif and perswasion whiche was before mencioned in the fyrst acception, and takynge of fayth: but also it signifieth a sure confidence, and hope, to attayne all whatsoeuer GOD hath promysed for Christes sake, and it signifieth, and comprehendeth also, a hartye loue to God, and an obedience to his commaundementes.

AND faythe thus considered, is a lyuelye fayth, and worketh in man a readye submission of his wyll to Goddes wyll. And this is the effectuall fayth whiche worketh by charitie, and whiche (as S. Paule testifieth vnto the Galathians) is of value & strength in CHRISTE IESV.

By this fayth, Abraham, not knowynge whither he shoulde goe, wente oute of his countreye, & dwelte in the lande of beheste, or promyse, as in a straunge lande, lokynge, and trustinge for a citie, founded, and buylded by almyghtye God.

By this fayth also, Abraham, when he was tempted, was ready to offer vp his onely begotten sonne Isaac, in whome he loked for the promyse, nothynge doubting, but that GOD who made the promise, was able to rayse hym vp agayne from death.

AND in this sorte and wyse, fayth is taken, in the moost parte of the examples, whiche be recited of S. Paule, in the.xi.chap of his Epistle to the Hebrewes.

AND this fayth so considered and taken, euerye Christen man doth promise, professe, and conuenaunt to kepe, when he doth receaue the Sacramente of Baptysme.

AND here is to be noted and considered, that all the promyses of GOD, made at any tyme to man, after the fall of Adam, for CHRISTES sake, are not absolutely & purely made, but vnder this condition, that is to saye: that man shoulde beleue in GOD, and with the grace of GOD geuen for CHRISTE, endeuer hym selfe to accomplyshe, and kepe the commaundementes of GOD: so that yf man do beleue in GOD, and with the sayde grace, do endeuer hym selfe to the best of his power, to kepe and accomplishe the sayde commaundementes, man maye iustly then chalenge the sayd promises, so graciously made vnto hym on GODDES part: and if on the other syde a man wil not beleue in God, and with the sayde grace endeuer hym self to the best of his power, to kepe and accomplysh the sayde commaundementes, then man can not iustly chalenge in any wyse the sayde promises, or the benefite thereof, in asmuche as he hath not fulfylled and kepte on his parte the sayde commaundementes, whiche were parte of the promyse and conuenaunt, made no otherwyse by GOD vnto man, but vnder condition, as the Prophete Dauid playnely declareth, in the. lxxx. and lxxxviij. Psalmes, and CHRISTE in the.xix. of Math. *Si uis ad uitam ingredi, serua mandata.* That is to saye: Yf thou

wylt

wylt entre into lyfe, kepe the commaundementes. The Churche therefore, accordinge vnto the same, intendynge that manne shoulde alwayes haue this in good mynde, that is to saye: that the promises of God to man, be made but vpon condition: and that without keppynge of the condition, no man is partaker of GODDES promyses, hath taught, and ordeyned, that men before they do receaue baptysme, shall promyse, and conuenaunt, to fulfyll the sayde condition, and to forsake the Deuyll, and the worlde, and to serue only GOD. Of whiche promyse and speciall conuenaunte, whereby man thus byndeth hymselfe to GOD, man is called in Latin, *Fidelis*, that is to saye: Faythfull: And on the other syde, yf he neuer made the promyse or conuenaunt, or after that he hath made it, he doth renouce and refuse it, then that man in that case is amonges the Christen people, called in Latyn, *Infidelis*. That is to saye: Unfaythfull, or Heathen. And because GOD (as before is declared) hath made promyse and conuenaunt with man, and is euer in his wordes & promyses moost true, moost iuste, moost constaunte, and wyll (as we muste moost assuredly beleue and thynk) perfourme and accomplyshe the same, so farre forth as he hath promised in any wyse, therfore GOD is called (as he is in very dede) *Fidelis & uerax*, that is to saye: Faythfull and true, obseruynge and keping his faith, that is to saye: his promyse to man: requyrynge that man shoulde lykewyse kepe his fayth and promyse towardes hym.

NOVVE of these thinges that are before spoken, it is manifest that fayth as it is taken in the seconde acception

ception, is the perfecte fayth of a true christian man, conteynyng the obedience to the hole doctryne, and religion of CHRIST. And after this sorte is faythe taken of S. Paule in his epistle to the Romaynes, and in other places of Scrypture, where it is sayd: that we be iustified by fayth. In which places man maye not thynke that we be iustified by fayth (as fayth is a seuerall vertue, seperated from hope, and charitie, from feare of GOD and from repentaunce) but by faith there is ment not the late inuented and deuysed faith that is to saye, onelye fayth, or fayth alone, but fayth with the foresayde vertuous, coupled, and ioyned together, conteynyng as is aforesayde the obedience to the hole doctryne and religion of CHRIST.

AND here by the waye is to be noted, that euerye man that doth offend GOD, doth not vtterlye lose hys fayth therby, for both they that do synne by frayltie & soden motions (from which euen the iust men are not hollye free, and be taught therefore of CHRIST to saye with other. Forgyue vs our trespaces &c) AND the other also which aduysedly fall into deadely synne (as they that do commytte murder, adulterye, and other abhominations) albeit they be fallen from the lyuelye and perfecte fayth, for that they are disobedient to the doctryne and religion of CHRIST whiche they dyd knowe, yet there doth remaine in them (so offending) the certeyne and assured knowledge of GOD and hys doctryne, whiche is the faythe, after the fyrste sorte and acception of fayth.

AND that these .ii. thinges (it is to witte, knowlege and obedience) are sometime seperated and asondre,

Christe

CHRIST in the .xii. chapiter of, S. Lukes Gospell, doth playnely declare it, speakyng of a seruaunt that knoweth the wyl of his mayster and doth it not. And lykewyse S. James in his epistle sayeth: that faythe may remayne wythout charitie.

VVHERFORE the truth beyng thus, a transgressour of the lawe of Almyghty GOD, after baptisme, dothe kepe a remorse of conscience & the lyght of knowledge by fayth, wherby he seeith the remedyes, howe to attayne the remyssion of synne, and by a speciall gifte of further grace, is moued to vse the same remedyes, and so by fayth walketh the wayes ordeyned to attayne remyssion of synne, as in the Sacrament of penaunce shalbe more perfytly hereafter declared.

THVS haue you harde the .ii. acceptions or takinges of fayth: & that the fayth of knowledge, maye remaine in him that hath fallen from the perfect faith of a Chrystian man. But whether there be any speccyall, particuler knowledge, which man by fayth hathe certaynelye of hymselfe, whereby he maye testyfye to hymselfe that he is of the predestynates, whiche shall perseuer to the ende in their callyng: there is not spoken as yet of, nor yet can, by the Scryptures, or Doctours, be proued that any such fayth can or oughte to be preached, or taughte.

TRVTHE it is, that in the Sacramentes instituted by CHRISTE, and vsed in his catholique Churche, here in earth, we may constantly and assuredlye beleue the workes of GOD in them, and the application of hys grace and fauoure therein (to our presente comforte) with assuraunce also, that he wyll not fayle

vs, yf wee fall not from him: And therfore we ſo contynuing in the ſtate of grace with hym, haue warrante and may beleue vndoutedly that we ſhall be ſaued.

BVT FORASMVCH as our frayltie, & noughtynes, ought euer to be feared in vs, it is therfore expediente for vs, to lyue in contynuall watche, and in contynuell fight with our enemyes, the deuyll, the fleſhe and the worlde, and not to preſume to much of our perſeueraunce and contynuaunce in the ſtate of grace (which on our behalf, is vncertaine and vnſtable) but diligently and ofte to remembre the godly and wyſe leſſon of S. Paule in the .x. chapiter of his firſt epiſtle to the Corinthians, where he ſayeth. *Qui ſe exiſtimat ſtare, videat ne cadat.* that is to ſaye he that thinketh or iudgeth hym ſelfe to ſtande, let hym take hede that he fall not. For all thoughe GODDES promyſes made in CHRISTE be immutable, yet (as it hath bene ſaide afore) he doth not make them to vs, but with conditiō: So that his promyſe ſtandyng we maye yet fayle of the effect of the promiſe, bycauſe we kepe not our promis. And therfore yf we aſſuredly do reckēn vpon the ſtate of our felicitie (as grounded vpon GODDIS promyſſes) and do not remember therewith that no man ſhalbe crowned, onleſſe he lawfully fight, we ſhal triumphe before the victorye, and ſo looke in vayne for that, which is not otherwyſe promyſed, but vnder a condition, and after thys ſorte euerye chryſten man muſt and ought aſſuredlye beleue.

Here

Here folowetb the Crede or the .xii. Articles, of the Chrystyan Faythe.

1 I beleue in God, the father Almyghtye, maker of heauen and earthe.
2 And in Jesu Christe hys onelye sonne, our Lorde.
3 Which was conceauyd by the holy gost borne of the Virgyn Marye
4 Suffered vnder Ponce Pilate, Was crucified, deade, buryed, & discended into hell.
5 And the thyrde day he rose agayne from death.
6 He ascended into heauen and sytteth on the right hand of God, the father Almyghty.
7 From thense he shall come, to iudge the quycke and the deade.
8 I Beleue in the holye Ghost.
9 The holy catholike churche.
10 The communion of sayntes. The forgyuenes of synnes.
11 The resurrection of the bodye.
12 And the lyfe euerlastynge, Amen.

Here folowetb therposition, and declaration of thys Crede.

ASCONCERNINGE this crede, ther are. v. points generally to be marked and obserued, fyrst that all christen people ought and must constantly beleue, maynteyne, and defende al those thynges to be true, which be comprehended in thys crede, & in the other two credes, whereof the one is vsed to be sayde at Masse, beyng approued and establyshed by auncient generall counsayles, and the other was made by the great clerke and holy man Athanasius. And like wyse we muste also constantly beleue, maynteyne, and defende, al other thinges which are comprehended in the whole body and canon of the Byble.

SECONDLYE that all thinges conteyned in thys crede, or in any of the other. ij. credes, or in the whole body and canon of the sayd byble, are so necessarye to be beleued for mans saluation, that whosoeuer wyll not constantlye beleue those thynges, or wyll obstynatelye deleue the contrarye of them, cannot (in that state remaynynge) be the true and verye members of CHRIST, and his espouse the Churche, but eyther are very infideles, or heretikes, and members of the Deuyll, with whome (if they repent not) they shalbe perpetuallye dampned.

THYRDLYE that al christen people ought and must, not onely beleue, mayntayne, and defende, al ý sayde thinges as moost certayne and infallible truthes of GODES word, neuer by any contrary opinion, or auctoritie, to be aultred, or conuelled, but also must take and interpretate, all the same thinges, according to ý same sence, vnderstanding and meanyng, whiche the Holy Ghost hath gyuen thereto, and whiche also the

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approued Doctours of the Catholike Churche, haue receaued and agreably defended.

FOVRTHFLY that al true Christen people, muste vtterlye refuse, and condempne all those opynyons which were of long tyme past condempned in ỳ .iiij. holye Counsayles. *That is to saye: in the Counsell of Nyce, Constantynople, Ephese, and Calcedonense.*

FYFTLY and finallye, That although all thynges as they are nowe perticulerlye vsed in the catholique Churche here in Earth, are not so distinctly, perticulerlye, and expreslye in all wordes, fashions, circumstaunces, and poyntes, set forth, taught and expressed in Scripture: yet the pithe, the substaunce, ỳ matter, the foundation and grounde, with the effecte thereof in generall wordes are not onely comprehended and conteyned in Scrypture: but also by expresse wordes confyrmed by other sufficient auctoritie. And seinge the Catholike Churche hath so receyued, beleued, allowed, and approued, the sayde thinges tyme out of mynde, therfore it shalbe a very greate presumtion and an vncomely parte, anye man to controll or contempne any such thinges so receyued, beleued, allowed and approued by the sayd catholique Churche, and in so doyng the same is in dede not worthy to be taken or reputed for a faythfull membre or obediente chyld of the said Church, but for an arrogant, noughtye, and very wycked person.

Here foloweth the expoſition, or declaration of the fyrſt article of the Crede, whiche is.

I beleue in God the Father almyghtye, maker of heauen and earth.

FOR THE better, and more playne vnderſtanding of this article, ye muſte knowe, that this worde (Beleue) taken by it ſelfe, generallye, and ſymplye ſpoken, is to haue fayth, after the fyrſte acception, or takynge of fayth, as it hath ben before already declared, and ſhewed vnto you, but theſe wordes (I beleue in) haue a farther, and more particuler vnderſtandynge, it is to wyt, to haue fayth, after the ſecond acception, maner, or takynge of fayth. And therefore when we are cõmaunded to beleue in GOD, we muſt, not onely aſſent, graunte, and take for true, this one thynge that GOD is (whiche in dede the very deuyls them ſelues do ackno wledge and confeſſe) or this ſeconde, that all the wordes and ſayinges of GOD reueled in Scripture, are of mooſte certayne trouth, and vnfallible veritie: or this thyrde, that al thynges whiche were taughte by the Apoſtles, and whiche haue bene by a whole vniuerſall conſente of the Catholyke Churche, continually taught and taken alwayes for true, ought to be receaued, and kepte as a perfect doctryne Apoſtolike. But alſo we muſt haue a ſure confidence and hope to attayne whatſoeuer GOD hath promyſed for CHRISTES ſake, and we muſt alſo haue an hartie loue to GOD, with obedience to his commaun-

maundementes, & then we do not onely beleue God, but also we do beleue in GOD. This maner of beleif, that is to saye: **I beleue in**, we ought to haue onelye in God, and not in any other creature of God els, be it neuer so excellent. And therfore in this Crede, ỳ said maner of speaking (**I beleue in**) is vsed only in ỳ. iii. articles which concerne the thre persons in Trinitie, that is: the Father, the Sonne, and the Holy Goost, for we do, and ought to say: **I beleue in God the Father: I beleue in God the Sonne:** and **I beleue in God the holy Gost:** & we do not so say in any thynge els, as more at large shalbe sayd, whan it shalbe spoken of the Catholike Churche.

VVE MVSTE farther note, that as by this article we are bounden to beleue stedfastlye that both GOD is, and that he is true in al his wordes and promises, and as we are bounden to beleue lykewyse that God is omnipotent, and creator of heauen and earth, and that we must with this our beleif, loue GOD, & cleaue onely to hym with all our harte and power, continuynge and dwellinge styll with him in loue, and obeyinge vnto his wyll, al well in all our inward thoughtes and affections, as also in our outward actes and dedes, so muste we abhorre and forsake all vyce and noughtynes, and not wysshe or desyre of GOD, anye euyll, or vngodly thynge. And ouer this, we must constantlye betake and commyt our selues, and all ours, wholy vnto GOD, and fixe all oure hole hope, truste, and confidence in GOD, and we muste quiet oure selues in hym: beleuinge perfitly, and assuredlye, that he

will

wyll in dede shew no lesse goodnes, loue, mercy, grace and fauoure vnto vs, then he promysed by his worde to do with vs, vsynge oure selues, as afore is sayde.

FARTHER we muste note, touchinge this article, that GOD is a spirituall, and an inuisible substaunce, or nature, of infinite power, and eternall, without begynnynge or ending, and of incomprehensible knowledge, wysedome, goodnes, iustice, and mercye. We must also note for farther declaration of this article, that albeit there be but one very true GOD, beside, or without whiche there is no other GOD, yet there are in the Godheade three distincte persons, the Father, the Sonne, and the holy Ghoste: and thoughe they are three persons, yet they are not three Goddes, but all one GOD, one nature, one substaunce, all one euerlastynge essence or beynge, and all lyke and equall in myght, power wysdome, knowledge, ryghtuousnes, and in all other thinges els, belonginge to the deitie. And moreouer we must knowe and beleue, that GOD the father is the fyrst person in this Trinitie and godheade, yea, and the Father of his onelye begotten Sonne, whiche is the second person in Trinitie, and that he the sayde Father, dyd beget of his owne substaunce the sayde seconde person, by eternall generation, that is to saye: by generation that neuer had begynnynge.

AND where this article conteyneth farther, that GOD the father is (almyghty) it is to be noted that this worde (almyghtye) is as muche to saye, as ye GOD the father maye do all thynges that he wyll, in heauen, and in earth, and that nothing to hym is impossi-

possible, and that his Godly power and mighte, doth excell infinitelye, and incomparablye, all powers, in Heauen, Earth, and Hell: So that all other powers whiche be in Heauen, Earth, or Hell, be nothynge as of them selues, but haue all theyr myghte, force, and strength of hym, and be all subiecte vnto his power, and cannot resiste, or let the same.

AND herewith farther is to be learned, that although GOD be omnipotent, and of infinite power, yet he is not the auctho̅r or worker of anye synne: for whensoeuer any synne is done by anye creature, the same is wrought by the malyce of ye Deuyll, or fre will of man, or by bothe, GOD onely suffryng and permytting the same to be done, and not by hys power and worke, styrynge vp, ferthering, or assisting, the malyce, or the euyll thought or dede in that behalfe.

FINALLY concernynge those laste wordes of this Article, it is to wytte. (**Maker of Heauen and Earth**) we are taught and instructed thereby to beleue that GOD the Father Almyghtye, dyd at the begynnyng create, fourme, and make, of nought, Heauen, and Earth, and all thynges visible, and inuisible: and that he dyd gyue vnto them all theyr power, and myght, and that he so, from tyme to time, continually doth preserue, gouerne, susteyne, and mayntayne, the whole worlde, and all the creatures therein, by hys onely goodnes, and highe prouidence, that without his continuall workyng, nothyng is or can be able in any wyse to endure.

¶ The expoſition or declaration concernyng the ſecond Article of the Crede, whych is.

And in Jeſu Chriſt, hys onelye ſonne our Lorde.

IN THIS Article.iiii.thinges are ſpecially to be noted Fyrſt that the ſecond perſon in Trinitie, is very IESVS, the ſecond, that he is CHRIST. The thyrde, that he is an onely SONNE, and ý forth, that he is our LORD. FOR the better vnderſtandyng of which foure pointes ye ſhall knowe that Jeſus is aſmuch to ſay: as a Sauyour S. Mathewe bearyng wytneſſe there vnto in the fyrſt Chapiter of his Goſpell, where the Aungell of GOD appearing to Joſeph in a vyſion or dreame, and ſpeakyng to hym of the bleſſed Vyrgyn Marye, and of the notable byrth that ſhe ſhoulde be beautified wythal, doth ſay. *Pariet autem filium & Vocabis nomen eius Ieſum, ipſe enim ſaluum faciet populum ſuum a peccatis eorum.* That is to ſay: She ſhall brynge forth a ſonne and thou ſhalt call the name of hym Jeſus, for he ſhall make hys people ſafe, from theyr ſynnes. Accordyng wherevnto S. Luke in the firſt chapiter of his Goſpel ſayeth, that the Aungel of GOD ſpake vnto the ſayd Vyrgyn theſe wordes. *Ne timeas Maria, inueniſti enim graciam apud deum, ecce concipies in Vtero et paries filium et uocabis nomen eius Ieſum.* That is to ſay: Feare thou not Mary, for thou haſt founde grace before God. Lo: or beholde, thou ſhalte conceaue

in

in thy wombe.and bryng forthe a sonne,and thou shalt cal the name of hym Jesus. And agreable herevnto S.Luke in the seconde chap,of his sayd Gospell sayeth. *Et postquã consummati sunt dies octo Vt circũcideretur puer:uocatum est nomen eius Iesus,quod uocatum est ab Angelo: priusquam in Vtero conciperetur.* That is to say: And after that eyght dayes were perfited or ended, that the childe should be circuncysed,the name of hym was called Jesus: which was called or named of the Aungell before that he the sayd child was conceaued in his mothers wombe.

NOVVE forasmuch as the second person in Trinitie was eternally preordeyned,and appoynted,by the dere of the whole Trinitie to be our redemer,and Saiuour therefore in this second Article here,he is called (Jesus) And as concernynge thys other name (Chryste) (wherewyth also the sayd seconde person in Trynitie is called and named) ye shall know that (Chryste) is asmuch to saye as anoynted. And bycause that GOD hath anointed CHRIST (as the great Prophet Dauyd in his.xliiij.Psalme, dothe testifye) with the oyle of gladnes aboue his partakers or felowes,and hath both anoynted him,kyng and prest, therfore the sayd second personne in Trinitie, is and ought to be called (Chryste) And where ȳ sayde second person is called also here in this article, an onely sonne, ye shall for the better vnderstandyng hereof know,that although almyghty GOD the father, be

the father of al people, by creation, and general grace, yea and the father of all chriſten people by creatyon, adoption and alſo ſpeciall grace, yet concernyng the godhed of our Sauiour CHRIST, and the eternall generation of him (whereof mention is made amonges other places, Pſalme. 2. Pſalme 109. and John 1) GOD the father, in that reſpect is the father of CHRIST, only by dyuyne nature, begetting him of hys Godly nature, and ſubſtaunce, eternally, Chryſt beynge therin very GOD, and of the ſame ſubſtaunce with GOD the father, and with God the Holy Ghoſt, vnto whome he is equall in al things of ý Godhed. Where as concerning the humanitie of Chriſte, GOD the father is greater then CHRIST, according to Chriſtes owne ſaieng, teſtified in the .xiiij. Chapiter of S. Johns Goſpell: *Pater maior me eſt*, That is to say: **The father is greater then I**, meaning his owne humanitie. And in this reſpect, GOD ý father, is the father of CHRIST, by creation alſo, adoption, and grace.

And where moreouer the ſayde ſeconde perſon is called here in this Article (**Our Lorde**) as in dede he is, ye ſhall nothing therat meruayle at all, conſyderyng that by the ſayde decree of the whole Trynitie, it was alſo eternallye preordayned, and appoynted, that the ſayd ſecond perſon, ſhoulde be OVR LORDE, redemynge and bringinge vs frome the thraldome of the Deuyll, and ſynne, vnto his Kingdome, Lordeſhype, and gouernaunce, worthely therfore to be called a Kyng, a Preyſt, and a Lorde, as hauynge done, and fulfylled, for all mankynde, the verye offyce of a

preiſt

preste, of a Kynge, and of a Lorde.

OF A PREIST, for that he offered vnto Almyghtye GOD, a sacrifice, euen hys verye Bodye and Bloude, which he beyng a preiste after the order of Melchisedech, dyd at his maundye (whiche was the nyght before he suffered death) offer, vnder the visible fourmes of breade and wyne, institutinge there, the Sacrament of his Body and Bloude (commonly called the Sacramente of the Aultare) and commaundynge his Body and Bloude, in the sayde Sacrament, to be offered vnto the worldes ende, fulfillyng thereby the saying of GOD the father, spoken to CHRIST the sonne. *Tu es Sacerdos in eternum secundum ordinem Melchisedech, Psal. 109.* That is to say: **Thou art a preist for euer after the order of Melchisedech,** And CHRIST dyd also fulfyll the offyce of a preste, in that he, vpon good Fryday (which was the day next folowing) dyd offer the same Bodye and Bloude vpon the Crosse, in the visible fourmes of Flesche and Bloude, sufferynge hys naturall Body there to be slayne, and his Bloud ther visibly to be shed, for the remission of syn, no difference at all beyng in the substaunce of the thinges so diuerselye offred, at the maundy, and vpon the Crosse, but ye difference standynge in the maner, fourme, and outewarde doyng thereof. And as for the offyce of a King and Lord, that he dyd fulfyll, & accomplyshe, in that he most myghtely conquered, ouercame, and vtterlye oppressed his enemyes, & hath spoyled them of the possession of mankynd which they wan before, by fraud, deceyte, lying and blasphemyng. And he hath brought

vs now into his poſſeſſion and domination, to reigne ouer vs in mercy, lyke a moſt louyng Lorde and gouernoure, and therefore in this Article, we call hym alſo: (Our Lorde)

FINALLYE there is to be conſydered in thys matter, that althoughe thys worde, DOMINVS, dyuerſe tymes is tranſlated into our Engliſhe Tounge: (The Lorde) (which the place and circumſtaunce of Scrypture many tymes ſoo requireth, and maye well beare) yet amongeſt vs Chriſten men, in our cōmen ſpeach, when we ſpeake of CHRIST, and do call hym Lorde, it is mooſte mete, and conueniente, that we call hym: (Our Lorde) to ſignifye, and admonyſhe vs, that we be his peculiare people, redemed by hym, and delyuered from the domynyon, and the captiuitie of the deuell, and be made hys owne proper, & obedient ſeruauntes. After which ſorte the Heythen people (bycauſe of there infidelytie) be nether his ſeruauntes, nor partakers of his benefites, and therefore cannot ſay and call hym (as Chriſten Men doo) (Our Lorde) AND (the thing thus being, & ſo great pythe, effecte and comforte, conſiſtyng in this worde (Our) what an iniurye do theſe new fangled wittes, who for a ſingularitie, or for a glorious badge of a proteſtaunt, do in al there talke (ſpeaking of CHRIST our Lorde) vſe this peculier faſhion of ſpeakynge, the Lorde, the Lorde, the Lorde.

The

¶ The exposition, or declaration of the thyrd Article of the Crede, beyng,

which was conceaued by the holy Ghost, borne of the Vyrgyn Marye.

IN this article two thinges are specially to be considered, the fyrst is, that CHRIST was conceaued by the holy Ghooste: And the seconde is: that CHRISTE was borne of the Virgin Marye. And concernynge the fyrst, ye shall learne that when we say, that Christ was conceyued by the holy Goost: we geue not therin suche grosse and carnall vnreuerente vnderstandynge, as though the holy Goost dyd therein worke as man doth with woman in carnall generation, (whiche GOD forbyd we shoulde conceyue or thinke) for this holy worke of the incarnation of CHRISTE, was not wrought by the sede of man, but by the vertue and power of the holye Goost, in the sayd mooste blessed vyrgyn, without any motion of any concupiscence, or spotte of synne, and was accomplyshed without any violation, or detrimente, of the virginitie of that blessed vyrgyn S. Marye, who both in the conception, and also in the byrth, & natiuitie of her childe, our sauiour Jesus CHRISTE: yea, and euer after, dyd retayne styll her pure and immaculate virginitie, as clere, and without blotte, as she was at the time that she was fyrst borne. But when we do say that Christ was conceyued by the holye Gooste, we do consyder therin as Scripture doth: That *Mense sexto*, (meaning of that syxt moneth that S. Elizabeth, S. John Baptistes

ptiſtes mother, had gone with chyld with S. Johns.
miſſus eſt Angelus Gabriel a deo in ciuitatem Galilee, cui nomē Nazareth ad uirginem deſponſatam uiro, cui nomen erat Ioſeph, de domo Dauid, & nomen uirginis Maria, & ingreſſus Angelus, ad eam dixit, Aue gratia plena, dominus tecum, Benedicta tu in mulieribus. Que cum audiſſet turbata eſt in ſermone eius: & cogitabat qualis eſſet iſta ſalutatio, & ait Angelus ei, Ne timeas Maria: inueniſti enim gratiam apud deum. ecce concipies in utero. & paries filium, & uocabis nomen eius IESVM, hic erit magnus, & filius altiſſimi uocabitur. & dabit illi dominus deus ſedē Dauid, patris eius, & regnabit in domo Iacob in eternū, & regni eius non erit finis. Dixit autem Maria ad Angelum. Quomodo fiet iſtud: quoniam uirum non cognoſco? & reſpondens Angelus dixit ei, Spiritus ſanctus ſuperueniet in te, & uirtus altiſſimi obumbrabit tibi: Ideoq; et quod naſcetur ex te ſanctum, uocabitur filius dei. Lucæ primo. That is to ſaye: In the ſixt moneth, the Aungell Gabriell is ſent from God, into the citie of Galilee, to whom the name was Nazareth, to a Wyrgin deſpouſed vnto a man, whoſe name was Joſeph, of the houſe of Dauid, and the name of the virgin was Marye, and the Aungell entringe in, ſayd to her: All hayle, full of grace, the Lorde is with thee, bleſſed art thou among women. Which wordes when ſhe had heardē, ſhe was troubled in his ſayinge, and thoughte what maner ſalutation this was. And the Aungell ſayd vnto her: Feare not Marye, for thou haſt found grace with God: Beholde, thou ſhalte conceaue in thy wombe, and thou ſhalte bryngе forth a Sonne, and thou ſhalte call the name

of

of hym Jesus, he shalbe great, and shalbe called the Sonne of the hyghest, and the Lorde God shall geue to hym the seat of Dauid his Father, and he shall reigne in the house of Jacob for euer, and no ende shalbe of his kyngedome. And Marye sayde vnto the Aungell: Howe shall this be, for I knowe not a man. And the aungell aunsweringe, sayde to her: The holye Goost shall come from aboue into the, and the power of the moost hygh shall ouershadowe thee, and therfore, euen that holy one which shal be borne of the, shalbe called the Sonne of God. Luke the fyrste. According whervnto, the Aungel of our Lord (as S. Mathew testifieth in his Gospell. Math. i.) sayth: *Cum esset desponsata mater* IESV *Maria Ioseph, antequam conuenirent, inuenta est in utero habens de spiritu sancto.* That is to saye: When Marye the mother of Jesus was despoused to Joseph, and before they came to dwell together, she was founde hauinge in her wombe of the holy Goost. And immediatelye it foloweth in the same place. *Ioseph autem uir eius, cum esset iustus & nollet eam traducere, uoluit occulte dimittere eam. Hæc autem eo cogitante: Ecce Angelus Domini apparuit in somnis Ioseph, dicens: Ioseph fili Dauid, noli timere accipere Mariam coniugem tuam, quod enim in ea natum est, de spiritu sancto est.* That is to saye: And Joseph the husbande of her, When he was a iust man, and would not

sclaun-

ſclaunder her, he purpoſed ſecretelye to leaue her. And he thus thinkinge: Behold, the aungell of the Lorde appeared to Joſeph in a viſion or dreame, ſaying: O Joſeph the Sonne of Dauid, feare thou not to take Marye thy wyfe, for that whiche is borne in her, is of the holy Goost So that the ſecond perſon in Trinitie, which is the Sonne of GOD, by eternall generation, dyd, in the wombe of the bleſſed virgin Mary, by the vertue and workinge of the holye Gooſte, take vpon hym, of her very fleſhe, the nature and ſubſtaunce of man, and beyng conceyued by the holye Gooſte, was borne of her body, and dyd vnyte, and conioyne together the ſame nature of man (ſo taken of ẏ ſubſtaunce, of the ſayde mooſt bleſſed virgin) with his Godhead in one perſon, with ſuche an indiſſoluble and inſeperable knotte, and bonde, that he (beynge one perſon IESVS CHRISTE) was, is, and euer ſhalbe, in ẏ ſame perſon, very perfect God, and very perfecte man.

NOVVE concernynge the ſeconde thynge, whiche is conſidered in this Article, that is to ſaye: that Chriſt was borne of the virgin Mary. Albeit, in a great parte, it is proued already, by ſuch thinges as before haue ben rehearſed, yet for the more full declaration and expoſition thereof, hauinge ſpoken of Chriſtes cõception bi the holy Goſt, ye ſhal now here howe he was borne of the virgin Marye. For knowledge whereof ye ſhall vnderſtande, that when the tyme was come, in the whiche it was before ordeyned

ued, and appoynted, by the decree of the whole Trinitie, that mankynde shoulde be redemed, and saued, then the Sonne of GOD the seconde person in Trinitie, beynge verye God, dyd discende from heauen, into this worlde, to take vpon him the very nature, habyte, and fourme of man, whiche he dyd of the verye flesshe and substaunce, of the blessed Vyrgin Maryе, and in the same nature dyd also suffer his glorious passion, for ý redemption, and saluation of mankind. For after the fall of Adam, and before the conuynge of CHRISTE, (man beynge so blynded and drowned in synne, that the true knowledge of GOD was euery where in the world forgotten, and his lawes broken, not onelye by the Gentyles in all oth[illegible]ations, but also by the Jewes, ý chosen people of GOD, to whome GOD by his seruaunt Moyses, had geuen his lawes whereby they mypght knowe howe to auoyde synne, and howe to please hym) almyghtye GOD hauynge from tyme to tyme, sente vnto his people his aduertisementes, and admonitions by his Prophets, inspired with his holy spirite, both to admonyshe men of theyr synnes and also to teache them how they shuld truelye vnderstande, and obserue the sayd lawes, giuen by his seruaunte Moyses, dyd fynally after those lawes, aduertysementes and admonitions litle regarded of the sayde people, sende, of his infinite goodnesse, and inestimable mercie and loue borne to mankynde, his onely begotten Sonne into this worlde (by whome in the begynning he had created ý world and all creatures in it) to take vpon hym mans nature, and to redeme man, who by disobedience, had

caſt hym ſelfe into perdition. And for teſtimony hereof, there are amonge other prophecies in Scripture expreſſed, the prophecy of Eſaye the. vii. And the prophecie of Ezechiel the. xliiij. Chapter. And there are the teſtimonies of the Goſpell (amongeſte other) Math. i. and. ii. and Luke. i. and. ii. and ſo forth, by the whiche appeareth clearely, that this thyrde article of the Crede is fully true, and approued by Scripture.

AND yf any man here for curioſitie wold demaũd whye CHRISTE intendynge to be borne of a Vyrgin, woulde haue her yet deſpouſed, and betrouthed, he maye herein ſatiſfye hym ſelf, readynge the commentaries of S. Hieromme vpon the fyrſte Chapter of S. Mathew, where he ſayth this. *Quare non de ſimplici Virgine ſed de deſponſata concipitur? Primum, ut per generationem Ioſeph, origo Marie monſtraretur. Secundo ne lapidaretur a Iudeis, ut adultera. Tertio, ut in Ægiptum fugiens haberet ſolatium. Martyr Ignatius, etiam quartam addidit cauſam cur a deſponſata conceptus ſit: Vt partus (inquiens) eius celaretur Diabolo, dum eum putat non de Virgine, ſed de uxore generatum.*

That is to ſay: Wherefore is he (meaning Chriſt) conceyued of a vyrgin betrouthed or deſpouſed, and not of a vyrgyn vnbetrouthed? The fyrſt reaſon is, that by the generatiõ or genealogye of Joſeph, the original of Mary might be ſhewed. Secondlye that ſhe ſhoulde not be ſtoned by the Jewes as an aduouterous perſon. Thyrdely, that fleinge in to Egypte, ſhe myght haue helpe or comforte. And the martyr Ignatius hath added alſo a fourth cauſe,

Why

Whye Christ was conceyued of a person despoused, to thintente sayeth he that Christes byrth myght be hyd from the deuyll, whyles he thynketh Christ to be gotten not of a vyrgyn, but of a maryed wyfe. Thus sayth Saynt Jerome, in the place before rehearsed. And S. Augustyne very handsomely and in fewe wordes, in a certayne sermon made vpon Whitsondaye, concerning the exposition of the Crede, sayth as foloweth. *Natus est ex uirgine, ut nos nasceremur ex ecclesiæ uirginis utero.* That is to saye: Christ is borne of a virgin, & We mighte be borne of the Wombe of the Churche being a vyrgin.

¶ The exposition or declaration of the .iiii. Article of the Crede, which is.

Suffered vnder Ponce Pilate, Was crucified, dead, buryed, and descended into hell.

In this forth Article, .vj. thinges are to be considered. Fyrst that CHRIST our Sauiour, Suffred Second that he Suffred vnder Ponce Pilate Thyrde, that he Was Crucifyed Forthe, that he Dyed Fyfte, that he was Buryed Syxte that he Descended into Hell Concernynge the fyrste we must vnderstand that CHRIST very GOD and very man, after he was conceiued, and borne of his bles-

sed Mother, dydde contynue here in this worlde vntyll he came vnto the .xxxiii. yeare of his lyfe, he suffered and endured for our sakes & our welth, and also for our examples, much bodyly affliction, much laboure, much trauaile much hounger, thyrst, and pouertie, much iniurye, & ignomynye, and many such other miseries, and infirmities, as all mortall men are subiecte vnto (synne & ignorauncе onely excepted) and so passed ouer all the whole course of his lyfe, euen from his natiuitie, vntil his death, in such perfect obedyence vnto the lawes of GOD and man, according to the wyll of his father, and in such perfect innocency of liuing, that no faulte, offence, or trangression, could iustlye and truly be laied agaynst hym. And yet the blynde, ignoraunt, and obstynate Jewes, full of enuye, and malyce (as the verye members of the Deuyll, by whome they were prouoked and induced therevnto) laboured contynually, by all meane, and crafte they coulde, to destroye hym, and at length, conspyrynge together, they toke hym, serthynge and procuryng false witnes to accuse hym, and after they had bette hym, and spytte in his face, and vsed all the vylanye they could against hym, they bounde hym and brought hym to iudgement: of all which thinges ye shall fynde testymonye in scripture, redyng S. Mathewe, S. Marke, S. Luke, S. John, in this behalfe. And this muche for the fyrste poynte.

FOR THE second poynte ye shall vnderstande that our Sauiour CHRST hauing suffered dyuerse waies as before is declared, yet, concernyng that notable & speci-

speciall sufferyng (vnderstand and mente here in this Article which was his passion) he suffred that, vnder one Pylate whose surname was Pontius, and at ꝯ tyme, was chefe iudge in Jherusalem, and president or gouernonre of Jurye, vnder Tiberius Themperoure, and gaue iudgement vpon CHRISTE, beynge moost falselye accused, as a subuerter of the lawes of GOD, and as a person that seduced ꝯ people, and that moued sedition amongest them, and as a traytoure agaynst Themperoure of Rome, vpon which accusacions our sayd Sauiour and redemer IESVS CHRIST, was greuously scourged, by the commaundement of the sayd Pylate, and hadde a Crowne of Thorne put vpon his heade, by the souldyours of the Garyson, & was by them not onelye most spitefullye mocked and scorned, but also moost cruelly tormented, and afflicted, and after this he was at the laste, in publike and open Judgement by sentence of the sayd Pylate, condempned to dye, as the. iiij, Euangelistes wholly, and S. Luke partlye in the actes, do playnely testify and declare. ¶ And as concernyng (the. iii. poynt in thys article) which is of the crucifieng of CHRIST (a thing which was pronounced in the condempnation and iudgement of Pylate) you shall vnderstand that this kynde of death, was euer amongest the Jewes, most abhorred and detested, as accompted and taken for the most cursed and shamefull of other. And (the condempnation & iudgement thus giuen & past) the souldyers of the Garyson dyd take CHRIST & dyd nayle hym through the handes and fete vnto the Crosse: And also dyd hange with hym vpon. ij. other Crosses, two theues, on a certayne Hyll called Caluerye, and

this to be true is teſtifyed by the ſayd Euangeliſtes. And that Chriſt dyd dye (which is the .iiii. poynte in this Article) it is euydent alſo by the ſayd Euangeliſt, for S. Mathewe in the .xxvij of his Goſpell, ſpeakyng of this matter ſayeth: *Ieſus autem iterum clamans Voce magna emiſit ſpiritum.* That is to ſay: Jeſus cryenge agayne with a greate voyce dyd geue vp the Ghoſte. The like doth Saynte Marke in the .xvj, chapiter of his Goſpell: and S. Luke in the .xxiij. and S. John in the .xix.

MOREOVER concerning the burying of our bleſſed Sauyoure CHRIST, (Whiche is the fyfte poynte in this article) ye ſhall knowe that the Euangeliſt S. Mathewe in the .xxvij of hys Goſpell S. Marke in the .xv. chapiter, S. Luke in the .xxiij. and S. John, in the .xix. do tell this ſtorye in effecte after this maner: it is to witte, that after CHRIST was thus dead, one Joſephe of Aramathia beinge one of CHRISTYS Diſciples, obteyned licence of Pylate to take downe the bleſſed Bodye of our Sauioure IESV CHRIST, from the Croſſe, and that doone, he and an other of CHRISTYS Diſciples called Nichodemus, wrapped and folded the ſame bodye in a cleane ſyndon, or fyne lynnyn cloth, and ſoo layed and buryed it in a newe graue, or Sepulchre, whiche the ſayde Joſeph hadde made of ſtone, and wherein there was neuer any buried before, and by thys is proued this Article to be true.

AND fynallye concernynge the diſcenſe or goynge downe of CHRIST into hell (which is the laſt pointe of this article) ye ſhall knowe that thoughe to ſome

men,

men, vpon some theyr vayne and folyshe groundes, ymaginations and deuyses, it maye seme an absurditie, and a thinge vnsemely, that Christ, beynge vertue it selfe, and of all perfection and power, shoulde descende into hell, whiche is a place of wicked persons, and of ponyshment for them, and a place finally, from whence there is no regresse, nor yet redemption in, as who sayth, yf Christ descended into Hell, he shulde both there suffer punyshment, and also not retourne from thence, nor redeme there: yet if these men wolde consider, how diuersely in scripture Hel is taken, and withall woulde consider the wyll and omnipotencye of CHRIST, who is GOD and man, and who can do all thynges, in Heauen, Earth, and Hell, that pleaseth hym to do (nothynge to hym beynge impossible) and fynallye woulde consider withall, what the catholike Churche euer from the begynnynge, hath in this behalfe beleued and taughte, takynge her beleife of Christe, and his doctryne, generally, and specially set forth in scripture, this thynge shoulde not appeare to them so straunge, or so incredible, as percase it doth. And therefore let vs with the scripture, and the Catholique Churche, fyrmely, and stedfastly beleue, that our sauiour Christe, after that he was crucified, and deade vpon the crosse, dyd descende in soule, knytte with the deitie, into Hell, (his bodye remaynyng, and lyenge in the graue) and dyd lose the paynes or sorowes thereof, in whiche it was not possible that he should be holden, ne yet to see corruption at al: and he dyd also conquere and oppresse, both the Deuell, and Hell, and also Death it selfe, wherevnto all mankind

was

was condempned, by the fal of our forefather Adam, into ſynne. A proſe wherof is taken out of Zacharie the.ix. Oſee the.xiij. Luke the.i. Math.the.xii. Luke, in the Actes ỏ.ii. of Paule to the Epheſians the. iiij. and in other diuerſe places of ſcripture.

NOVVE the proceſſe of the lyfe of our bleſſed ſauiour IESV CHRIST, thus declared, with his paſſion, death, buriall, and deſcence to Hell, it is ſpecially to be noted, and to be beleued for a certaine truth, that our ſauiour, in all the tyme of his mooſte bytter, and greuous paſſion, and in ſuffringe his mooſt paineful and cruell death, not onely, dyd, moſt paciently withoute reſiſtence, and like an innocent lambe, indure and ſuſtayne for oure redemption, all the paynes, and iniuries, and all the opprobries and ignominies, whiche were done to hym: but alſo that he did willingly, and gladlye ſuffer this croſſe, and this kynde of death for our example, that we ſhoulde folowe the ſteppes of hym in pacience and humilitie, and that we ſhoulde beare our owne Croſſe, as he dyd beare his, and that we ſhoulde alſo hate and abhorre all ſynne, knowing for ſuertye, that whoſoeuer doth not in his harte, hate and abhorre ſynne, but rather accompteth the breach and violation of Goddes commaundement, but as a lyght matter, and of ſmall weight, and importaunce, he eſteneth not the price, and value of the paſſion and death of Chriſte, accordinge to the dignitie and worthynes therof.

The

¶ The exposition or declaration of the fyfte article of the Crede, Whiche is.

And the thyrde daye, he rose agayne from death.

IN this article two thynges are specially to be considered, the fyrste, is touchynge the tyme, in whiche oure Sauioure Christe dydde ryse, that is, the thyrde daye. The seconde, is touchyng the rysing of CHRIST, with declaration, that that rysyng was, from death.

CONCERNINGE the fyrst, S. Mathew, in the. xii. chapiter of his Gospell (comparyng the beyng, or lyeng of Jonas in the whales belly, Jonas. ii. with the being, or lying of CHRIST in his sepulchre, or graue sayeth thus: *Sicut enim fuit Ionas in uentre ceti tribus diebus, et tribus noctibus, sic erit filius hominis in corde terre, tribus diebus & tribus noctibus* That is to say: As Jonas was in the belly of the whale, three dayes and three nyghtes, so shall the sonne of man be in the harte of the grounde, three dayes, and three nyghtes. Accordyng wherevnto Saint Paule in his oration, made to the princes and Israelites of the Sinagoge being at Antiochia Pisidie, and amongest other thinges speakyng of the inhabitauntes of Jerusalem and the Prynces thereof, who put Christ to death, and of CHRIST hymselfe, sayeth (as S. Luke in the .xiii. of the Actes doth testifye) thus: *Cunctq; consummaßent omnia, que*

de eo scripta erant, deponentes eum de ligno, posuerunt eum in monumento, deus autem sustitauit eum a mortuis tertia die: qui visus est per dies multos his qui simul ascenderant cum eo, de Galilea in Iherusalem, qui vsque nunc sunt testes eius ad plebem. That is to say: And When they hadde fulfylled or perfected all thinges that were wrytten of hym, they takynge hym doune from the tree, dyd put him in a Sepulchre: and God dyd rayse him vp agayne the thyrde daye from the deade, and he was sene many dayes to them which came vppe together with hym from Galilee to Ierusalem, who euen tyll nowe be wytnesses of hym, to the people, Lykewyse the sayd S. Paule wrytyng, to the Corinthians, and earnestly myndyng to proue the resurrection of the deade, doth in his first epistle wrytten vnto them, and in the .xv. Chapiter thereof, say as foloweth: *Tradidi enim vobis in primis quod et accepi, quoniam Christus mortuus est pro peccatis nostris, secundum Scripturas, & quia sepultus est: et quia resurrexit tertia die secundum Scripturas. &c.* That is to say: I haue delyuered vnto you speciallye that whiche I receaued: howe that Christ died for our synnes, according to scriptures: and that he was buried, & that he rose agayne the thyrde daye: accordynge to the Scriptures. &c. And S. Augustyne, concernyng this matter, hath in his. cxxiij. sermon, this comfortable sayinge: *si te triduana domini sepultura conturbet, gloriosa resurrectio confirmet, quicquid enim infirmitatis audis in Christo, nostræ hoc necessitatis, nostre redemptionis est causa: quicquid glorie, eius est proprie potestatis*

eis: qui ideo mortuus est, ut nos reuiuiscerei, ideo resurrexit, ut nos ad uitã resuscitaret eternam. That is to saye: Yf the three dayes buriall, or lyinge in graue of oure Lorde, do trouble thee: let his gloriouse resurrection confyrme the. In dede Whatsoeuer Weakenes or infirmitie thou doest heare in Christe, that is for cause of our necessitie, ẏ is for cause of oure redemption: Whatsoeuer glory thou heareste of him, that is of his proper or owne power: Who therfore was deade that he myghte reuyue vs: and therefore dyd ryse agayne, that he might resuscitate vs vnto life euerlasting.

LYKEVVYSE S. Augustyne agayne in his. cxxxi. sermon, speakyng of this matter, sayth, after this maner. *Triduane sepulture mora, euidẽter ostẽdit quod dũ corpus ĩ sepulchro iacuit, anima illa de infernis triũphauit.* That is to say: The tarynge or abydynge of the three dayes in the graue, doth euydently declare or shew, that ẏ whyle that the Body of Chryst dyd lye in the sepulchre, or graue, that soule of hys dyd Tryumphe ouer the Helles. And that CHRIST dyd ryse agayne from deathe (whiche is the seconde parte of this Article) is most manifest, aswell by such testymonyes as are all ready here in the former part of this article alleged, as also by these speciall testymonyes folowing. Fyrst, Actuum. ij. S. Peter (as S. Luke there testifyeth) Doth say as foloweth. *Hunc Iesum resuscitauit deus, cuius nos omnes testes sumus.* That is to say:

This Jeſus hath God rayſed vppe agayne whereof we all are wytneſſes. Secondlye, Actuum.iij. S. Peter there hath theſe wordes. *Quē deus ſuſcitauit a mortuis, cuius nos teſtes ſumus.* That is to ſay: Chriſt whome God hath rayſed from the deade, of the whyche we be wytneſſes.

THYRDLY Actuum.iiij. S Peter there hath both theſe wordes. *Quem deus ſuſcitauit a mortuis* (beynge Engliſhed as before) as alſo theſe wordes. *Et virtute magna reddebant Apoſtoli teſtimonium reſurrectionis Ieſu Chriſti Domini noſtri.* That is to ſay: The Apoſtles with great power dyd gyue wytneſſe of the reſurrection, of Jeſu Chriſt our Lorde

FOVRTHLY, actuum.v. S Peter and the Apoſtles haue theſe wordes: *Deus patrum noſtrorum ſuſcitauit Ieſum, quem vos interemiſtis, ſuſpendentes in ligno.* That is to ſaye: The God of our fathers hath rayſed vp Jeſus, whome ye (the Jewes) dyd kyll, hangyng hym vpon the tree.

FYFTELY Actuum.xvii. S. Paule preachinge in the Sinagoge of the Jewes at Teſſalonica, hathe theſe wordes. *Quia oportuit Chriſtum pati, et reſurgere a mortuis.* That is to ſay: That Chriſte muſte nedes haue dyed, and to ryſe agayne from the deade.

SIXTLY, S Paule in his firſt Epiſtle to the Corinthians, & in the.xv. Chapter thereof hath amōgeſt other, theſe wordes. *Si Autem Chriſtus non reſurrexit, inanis eſt predicatio noſtra, inanis eſt & fides veſtra. &c.* That is to ſaye: If Chriſt haue not ryſen agayne, then is our

preachinge

preachyng vayne, and youre faythe is also in vayne. &c. And hereof also he speaketh: Ad Romanes .iiij. et .ij. ad Timotheum. ij. and in manye other places. But what nede is it to heape any mo testimonyes hereof, seyng all the Euangelistes doo clerelye testify the matter, Mathewe the .xxviii. Marke the xvi. Luke the .xxiiii. and John the .xx. By this then it appeareth how that our Sauiour Jesus Chryste after he had conquered and spoyled the Deuyll and hell, he retourned agayne from thense, like a mooste myghtye Kyng and Conqueroure, in tryumphe and glory, and so reassumed and toke agayne hys blessed naturall Body, the thyrd day after hys sayd deathe. And so doing rose out of the Sepulcher in his naturall and parfect manhode, That is to say, in his soule and in the selfe same body, which was borne of the Vyrgyn Mary, and dyd hange vpon the crosse. After which resurrection he was conuersaunte in the worlde, by the space of fortye dayes, and dyd eate, & drinke with his Apostles and his disciples, and preached vnto them, and auctorised them to goo forthe into the world, to manifest and declare, that he was the very Christ the very Messias, and the very God and man, which was promysed in scrypture to come to saue and to redeme all those, that beleuyng in him, ordered them selues in obeyinge and folowinge hys preceptes and commaundementes accordinglye.

IN this Article of Resurrection, it is to be noted, ẏ there is nothing that can in al aduersitie and trouble be more ioyfull and comfortable vnto vs, than the belefe of this article, That CHRIST rose agayne from

corporall

corporall death to lyfe, and that we shall also do the same. The fayth and belefe of this (yf we contynue in lyuynge well) is our victorye and tryumphe ouer the Deuyll, hell, and death, and a speciall remedy, to put away the horroure and feare of them. Forasmuch as hereby we be assured that as death coulde not hold CHRIST, euen so it cannot hold vs, whiche are by a christen fayth, the very members, & body of CHRIST, but that we shall ryse from death, and lyue agayne in glorye with him euerlastinglye, yf we order and conforme our will in this worlde to his preceptes. And the onely hope hereof, shoulde make vs not to fear the aduersities in this world, bycause we (liuing as afore) be assured to haue a better and more glorioule lyfe after this, as S. Paule writeth to the. Corynthians the. xv. sayenge: **If we christien men had no hope of other lyfe, than thys that is present, than were we the moste miserable, of all men. But nowe Christ is rysen agayne frome deathe.** whereby is declared that there is a lyfe after this lyfe, whiche all Christen men hope to come vnto. According whervnto sainte Augustyne sayth. All the hope of our fayth stādyth in this poynt, that we shall ryse agayne. This made the faythfull and good men (of whome S. Paule the. xi. to the hebrues speaketh) to refuse to be preserued from bodyly death, by cause they looked assuredly for a better resurrection. Which Resurrection as it was by many and sondrye apparitions, and other infallible argumentes, declared and proued vnto the apostles, so

they

they beinge besydes other names perteyning to their office specially called the witnesses of CHRISTES resurrection, did in all places, and at all tymes, open and inculcate the same as a speciall, and a cheif article of CHRISTES doctryne wherin should depende, and reste the greate comfort and solace of all trewe and faythfull beleuers in CHRISTE.

FINALLY, by this article is not onely confirmed vnto vs, howe the naturall bodye of man, shall after the corporall deathe and departinge oute of this presente lyfe ryse agayne, as is before expressed, but also by this resurrectiō of our sauioure CHRISTE, we be admonyshed, that as Christ after his death, rose agayne, so we dyeng from synne, should ryse agayne, and walke in a new lyfe of spyryt and grace.

❧ Therposition or declaration concernyng the sixte article of the Crede, which is

He ascended into heauen, and sitteth on the ryght hand of God the father almyghty.

IN this .vi. article, .ii. thinges are to be considered, ꝑ fyrst is that **Chryst ascended into heauen**. the second that he **sytteth on the ryght hand of god the father almyghty**. Concernyng the first ye shal note, that as we by dayly experience do see, when an embassadoure is sent from some greate prynce, to acheue any greate affayre, or busynes, as for example, to conclude and make a peace, or any other such lyke

thing

thinge, this embaſſadoure hauing fynyſhed his buſſ-
nes, according to his commiſſion, comenly with glad
nes, and ioye dothe retourne agayne to hym from
whome he was ſent, likewyſe paſſingers by water,
or by land, yea and ſouldiers to, being ſent fourth in
warrefare, ſo ſone as there buſynes is ſpedde, they
do retourne commonlye into there countrye, or vnto
thoſe that dyd ſend them fourthe. So lykewyſe oure
bleſſed Sauiour IESVS CHRIST, beyng ſent ambaſ-
ſadoure from GOD his father, into this worlde, vpon
an hygh and notable worthy meſſage, that is to ſaye:
to take fleſhe of the glorioure vyrgin S. Marye, and
by his paſſion and death, to ouercome the Prynce of
this worlde, and Hell, and to remoue and take away
all other impedimentes, and lettes, and fynally to re-
deme alſo mankynde, who by diſobedience and ſinne
had loſt the ioyous poſſeſſion of Paradiſe, dyd dili-
gently and faythfullye trauayle, to accomplyſhe his
embaſſade and meſſage, and when he had done it, he
with great tryumphe and ioye dydde aſcend and re-
tourne agayne to GOD his father, hauyng ouercome
the old enemy, by humilitie, pacience, and obedience:
Of whom, and his ſayde embaſſade, the great kynge
and Prophete Dauid in his. xviii. Pſalme, thus doth
ſaye: *Exultauit ad Gigas, ad currendam uiam.* That is to ſaye: He
(meanynge Chriſte) hath reioyſed or ben gladde
as a gyaunt to runne his courſe, or waye.
And immediately in the ſame Pſalme the ſayde Pro-
phet doth farther ſaye: *A ſummo cœlo egreſſio eius, & occurſus
eius, uſque ad ſummum eius.* That is to ſaye: The goynge

fourth

furth of hym is from the hyghest heuen, and the recourse of hym is to the hyghest of it, Accordynge wherevnto, very laudablye and iustlye it is vttered in the diuine seruyce of the Churche: *Egressus eius a patre, regressus eius ad patrem, excursus usq; ad inferos, recursus ad sedem Dei.* That is to saye: The goyng furth of hym is from the father, the retourne of him is to the father: the excourse of hym is euen to the helles, and the recourse of him is vnto the seate of God.

BEYNGE then conuenient (as is aforesayde) that Christ shoulde ascend into heauen (as also by this article it appeareth he dyd) wel it shalbe to declare how and in what sorte that ascension was. For knowlege whereof you shal vnderstand, that our sauiour Christ after his resurrection, and before he dyd ascende into heauen, dyd eate with his Disciples, aswell to shewe therein a very sygne and token of hartye loue (which frendes departynge from frendes, are accustomed to do) as also for to declare vnto them, the veritie of his flesh after his resurrection (which was a thyng then very necessary to be done, aswell for that he woulde not afterwarde gyue vnto them any further sygne or token of his resurrection, as also for that some of the Disciples, notwithstandynge that they had sene and felte hym, would not yet beleue that he was so risen.) And therefore S. Gregorye in an Homelye made herevpon sayth: *Christus comedit & ascendit, ut per effectum commestionis, ueritas patesceret carnis.* That is to saye: Christ dydde

eate and aſcende, that by the effecte of eating, the veritie of his flesche myght be manyfeſted. And moreouer after the ſayd reſurrection, and before this ſayde aſcencion, our ſauioure Chriſt dyd rebuke and blame his diſciples of their incredulitie and slownes, or hardenes of beleuynge the ſayde reſurrection, whiche thynge he dydde, as ſaynte Gregorye ſayeth: *Vt uerba que recedens diceret, in corde audientium arctius impreſſa remanerent.* That is to ſaye: To the intent that the Wordes which he departinge wold ſaye mighte remayne in the harte of ē hearers more depely impryntED. Beſides this our ſauiour Chriſt hauing opened their wytte or ſense to vnderſtande the ſcriptures, and hauinge inioyned vnto them the offyce of preachinge the Goſpell thoroughoute the hole world to all creatures, he went fourth with them into Bethanye vnto mount Olyuete, and lyfting vp his handes he dyd bleſſe them. Which bleſſinge was well figured by the Patriarche Jacob, who when he ſhould dye, and leaue this worlde, dyd bleſſe his chyldre, as appeareth Geneſis. xlix. And likewyſe was it figured by Moyſes who before his death dyd bleſſe the chyldre of Iſraell, as appeareth. Deutero. xxxiii. And this beynge doone, CHRISTE in the Diſciples ſighte was lyfted vp and (a cloud takynge or receyuinge him frō their eyes) he was caried vp into heauen aſcendinge as the Pſalmiſt in his. lxvii. Pſalm, doth ſaye: *Super cœlum cœli ad orientem.* That is to ſaye: Aboue heauens, vnto the Eaſte. And the ſayde Diſciples adorynge

hym

hym, dyd retourne vnto Jerusalem. These thynges before sayd are specially testified by S. Marke in the xvi. Chapter. Luke in the. xxiiij. John in the. xx. and by S. Luke also in the fyrste Chapter of the Actes, and by sondry other partes of the scripture.

By the way it maye be noted that this eleuation of CHRIST into Heauen dyd muche differ from his eleuation vnto the Crosse, for there (as Esay in the. lxiii. Chapiter doth saye) **Chryst alone dyd treade the Pressе. Where here (as Dauyd in his. lxvii. Psalme, and S. Paule in the. iiij. Chapiter to the Ephesians, doo say) Chryste ascendinge into Heauē, did leade captiuitie captiue with him, and gaue gyftes to men.** Furthermore the eleuation vpon ý Crosse was with mooste bytter sorowe and payne, where the ascension into Heauen was with most vnspeakeable ioye and wonderfull gladnes. And it is not to be forgotten here, that amongest other causes why CHRIST would no lenger tarye here vpon erth, but ascende into Heauen, there are fiue speciallye noted. The fyrst, that Christes bodye beynge glorifyed, Heauen and not the Earth, was a place conueniente and mete it to be conuersaunt in. The second that by the sayd ascension he myght glorify the humayne nature which before that tyme was neuer admytted vnto heauen. The thyrd that ascending into Heauen he myght be an aduocate and an intercessoure continuallye for vs. Hebre. ix. i. Johannis. ii. The. iiii. that so ascendinge he myghte shewe vs the way and prepare vs a place. Michee. ii. & Johannis. iiii. The

fyrste

ſyſte and laſt that he myght ſend the Holy Ghoſt vnto vs, which he ſayd he would not, excepte he departed. Joannis. 16. And thus much for the firſt parte of thys Article.

FOR THE ſecond parte of this article, whyche is ¶ Chriſt **Sytteth on the ryght hand of God the father Almyghty**, ye ſhall vnderſtand, that to ſit on the ryght hande of GOD the father, is not after a carnall and worldely faſhion to be vnderſtanded, as who ſaith, that GOD the father, had (like men) a right hand, and a lefte hand, but by the ſitting of Chriſt, on the ryght hand of GOD the father, is vnderſtand and ment, that CHRIST hath, and euer ſhall haue, communicated vnto hym, of GOD the father, glory, honour, power, felicitie, and euerlaſtynge monarchy, gouernaunce, rule, and domynion, ouer all principates, poteſtates, powers, dominions, and ouer all creatures, that can be named, eyther in thys worlde, or in the worlde to come, ordeyned to be kyng of all kynges, and Lorde of all Lordes: and all thinges both in Heauen, and alſo in Earth to be caſt vnder his fete, and made ſubiecte to hym, and he appoynted to be the chefe and principall heade of the vniuerſall, and hole Catholike Churche, which is his miſticall Body, hauyng vnder hym in his Churche here in Earth, ſuche miniſters, and after ſuche order and faſhion, as liked him to appoynte and ordeyne in the ſame. And albeit that CHRIST is aſcended into Heauen, and ſyttethe on the ryght hand of GOD the father almightye, yet we maye not (as the heretickes doo) gether therupō contrarye to the catholike belefe, that the bodye of

Chriſte

CHRIST, in substaunce is not really and truly in the Sacrament of the Aultare, but contrary wise, seing CHRIST is both GOD and man, and so omnipotent, or almyghty, and hath by his godhed beinge vnyted vnto his manhode, taken vp his Body and his humanitie into heauen (which to do is aboue the compasse and reach of onely nature, to accomplyshe and bring to passe) we ought with the catholike Church, firmelye, and stedfastlye beleue, that, forasmuche as oure Sauiour CHRIST both promysed to giue his bodye in a Sacrament, and also (perfourming his promisse) did it so in dede, as the Euangelistes and S. Paule also doth testifye, and declare: the bodye therefore of Christ doth both sit on the ryght hand of GOD the father almyghtye in heauen in the visible forme of a man, according to this article, and is also verely, really, and truly in substaunce in the Sacramente of the Aultare: vnder the formes of breade and wyne. And where in the. vii. chapiter of the actes it is wrytten of S. Stephan that he dyd see, *Iesum stantē a dexteris virtutis dei.* That is to say: **Jesu standing on the right hand of the power or vertue of God.** wherby some haue gathered a contrarietie in Scripture, We shall vnderstand that these wordes **Christ to sytte** or, **Christ to stand** at the ryght hand of GOD the father, are not to be vnderstanded, after the carnall and worldely maner and gesture of man, but spiritually, to signify his equalitie with GOD the father, and the participating of all glory with the same, whiche equalitie and participation in scrypture and the catholike doctours, is aswell vnderstande by sittinge,

as

as by ſtanding. Thus haue you herde the hole expoſi-
tion of this vi. Article, conteynyng in effecte, howe
our Sauiour IESVS CHRIST, after that he had per-
fectly accomplyſhed and perfourmed the hole miſtery
of the redemption of mankynde, by his incarnation,
hys byrth, his paſſion his death, his buriall, his diſcen
ding into Hell, and ryſyng agayne from death to life,
and after he hadde bene here in Earth conuerſaunte
with his Apoſtles, and Diſciples, by the ſpace of forty
dayes after his reſurrection, being amongeſt his A-
poſtles, and he in theyr ſight, aſcended into heauen,
in the verye ſame his naturall bodye, whiche was
borne of the bleſſed vyrgyn hys mother, and was cru
cified vpon the Croſſe, and ſo dyd withdrawe hys
accuſtomed viſible conuerſation, from the preſence
of his Apoſtles, and from the bodyly ſight of al other
creatures. By remembraunce whereof, bothe they &
we ſhould here in earth eleuate and lifte vp our hole
hartes, myndes, deſyres, & al affections, from earth-
ly thinges, and from all carnall and worldlye cares,
towardes heauen and heauenlye thynges, and ſoo
ſhoulde by hys grace prepare our hartes, and make
our ſelues mete and apte to receaue his ſpirituall
giftes, which he ſendeth into the worlde. Wherefore
the thinge thus beinge, let vs in dede lifte vppe oure
hartes and myndes vnto CHRIST thus ſittinge at ye
ryght hand of GOD the father, and there praying con-
tynually for vs. And let vs ſo in mynde nowe from
henceforth dwel in contemplation of heuenly things
(duryng al the ſpace of this mortall lyfe) that we may
hereafter for euer dwell with the holy trinitie in glo-
rye

ry euerlastyng. Amen.

¶ The exposition or declaration of the. vij. article of the crede, whiche is.

From thence he shall come to iudge the quicke and the deade.

IN THIS Article two thinges specially may be considered, the first is that CHRIST being ascended into Heauen. Shall come from thense. And the second is that commyng from thense. He shall iudge both the Quycke and the Deade. For the prose of which first parte, we haue besides other testimonies of Scrypture, the speciall testimony of Saynte Luke in the first chapiter of the Actes, wher he (speaking of the Disciples who dyd behold our Sauiour CHRIST when he dyd ascend) sayeth thus. *Cunque intuerentur in celum euntem illum, ecce duo uiri astiterunt iuxta illos, in uestibus albis, qui et dixerunt, uiri Galilei, quid statis aspicientes in celum? Hic IESVS qui assumptus est à uobis in celum, sic ueniet quemadmodum uidistis eum euntem in celum.* That is to say: When they dyd beholde, or loke vpon hym, departing, or going into Heauen: Lo two men dyd stand by thē in whyte garmentes. Who also dyd say: You men of Galyle, What do you stande lokynge vp into Heauen. This Jesus who is assumpted, or taken vp from you into Heauen, shall

soo

ſo come as ye haue ſene him goyng or departing into heauen.

AND ſo ye ſee, that into Heauen he is aſcended, and from heauen he ſhall deſcende, or come. And here ſhall ye learne that there are two ſpeciall comminges of CHRISTE into the worlde, mentioned and ſpoken of in ſcripture, and they be verye diuers in thē ſelues: the fyrſt commynge of Chriſte into this worlde, was to be borne of the virgin Mary, and by his death and paſſion to redeme the world, of whiche is ſpoken fully and largelye, in the expoſition, or declaration of the thyrde Article of this Crede. The ſeconde commynge of CHRISTE into this worlde, ſhalbe to iudge, bothe the quicke and the deade, as is conteyned in this. vii. article. And concernynge the ſeconde parte, which is, his commynge to iudge the quicke and the deade, ye ſhall vnderſtande that our ſauiour and redemer Jeſus Chriſt, beynge aſcended (as is declared afore) into heauen, ſhall come from thence, that is to ſay: from heauen into this worlde, and he ſhall come in his glorye and maieſtie, and ſhall then, in the verye viſible fourme of his naturall bodye, appeare vnto the bodelye eyes of all the people of the worlde, in his perfecte manhode, and in the ſelfe ſame bodye, wherein he aſcended, to the ineſtimable comfort and reioyce of the good, and the extreme terroure, and confuſion of the wycked. Where beynge accompanied with his holye Angells his miniſters, waytynge vpon hym, he ſhall ſyt openly in the cloudes of the ayre, and ſhal iudge al, quicke and deade, according to truth and iuſtice, and accordynge to his holy worde expreſſed in ſcripture,

that

that is to saye: accordinge to euery mans owne workes and dedes, done by hym in his lyfe tyme, whiche workes and dedes shalbe then examined, discussed, & tryed, not after mens owne fantasye and inuention, without auctoritie and grounde of Scripture: but accordynge to the commaundement of GOD, and the teachynge of CHRISTE, and his Apostles: For at that daye of iudgement, all the people of the world, quicke and deade, that is to saye, aswell all those whiche shal be founde on lyue in the worlde at that daye, as also all those, whiche euer syth the creation of Adam, lined here in this worlde, and dyed before that daye, shall come and appeare afore the presence of Christ, in their very bodies and soules.

AND when they shall be so gathered and assembled together, oure sauioure IESVS CHRISTE, shall pronounce the finall sentence and iudgement of euerlastynge saluation vpon all those persons, whiche in theyr life time obeyed and confyrmed them selues vnto the wyll of GOD, and exercised the workes of ryght beleyf and charitie, and so perseueryng in well doing, sought in theyr hartes and dedes, honour, glorye, and lyfe immortall. And contrarywyse, vpon all those, whiche in theyr lyfe tyme were contentious, and dyd repugne agaynst the wyll of GOD, and folowed iniustice, and iniquitie, rather than truth and vertue, our sauiour Christ shall than and there pronounce the sentence of euerlastynge punyshment and dampnation. In whiche sentence there shalbe made a perfecte separation or diuision, betwene these two sortes of people that is to saye: betwene the shepe and the goates, the

corne and the chaffe, the good and the badde, the blessed and the cursed, the members of his bodye, and the members of the deuyll, and so the good and the blessed, beynge vpon his right hande, he shall clearly, and perfytly delyuer them for euer, from the power & malyce of the wycked, and from all paynes and euyll: and so take them all vp with hym into heauen, there to be crowned and rewarded in bodye, and soule, with honoure, and glorye, and euerlastinge ioye, and peace, which was prepared for them from the beginnynge of the worlde. And all the other, whiche shalbe iudged to euerlastinge payne, and death (beyng vpon his lyfte hande) he shall sende them downe into Hell, there to be punyshed in bodye and soule eternallye, with fyer that neuer shall haue ende, which was prepared from the begynninge of the worlde, vnto the Deuyll and his Angels.

AND here it is especially to be remembred, howe this article was for great considerations added immediatelye, and conioyned vnto the former articles, and chiefly to the intent that no man should in his lifetyme, presume vpon the sayd benefites of CHRIST, or take occasion of carnal libertye or securitie, and so liue without feare to transgresse, or withoute regarde to obserue the commaundementes of GOD: but rather that euery good christen man, shoulde in euerye parte of his lyfe, haue a continuall remembraunce, and respecte, vnto the laste daye of iudgemente, and so be in continuall feare to commytte any thinge, contrary to the wyll of GOD, for the whiche he myghte deserue to haue the sentence of euerlastinge dampnation pronoun-

nounced vpon hym. For this is certaynelye true, that at that daye, euery man shalbe called to an accompte of his lyfe, and shall be than fynally iudged, according to his workes, good or badde, done in his lyfe tyme. that is (as S. Paule sayeth) to them that perseuer in well doynge, and labour to attayne glorye, honoure, and immortalitie, shall be gyuen lyfe euerlasting: and to them that be contentious, and obey not the truth, but folowe and do iniustice, shall come indignation, ire, affliction, trouble, and paynes euerlastyng.

In this article it is further to be noted, that lyke as there is nothynge more certayne vnto vs, than that we be all mortall, and shall once dye, and yet no man lyuinge knoweth the tyme whan he shall dye: euen so there is nothynge more certayne, than that this daye of iudgement shall once come, and yet the houre, and tyme whan it shalbe, is hidden, and kept secrete from the knowledge of all men and angels, and is reserued to the knowledge of GOD onelye, whiche thynge procedeth onely of his goodnes towardes vs, and is done, to the intente we shoulde alwayes here in oure lyfe time, flee from sinne, and imploye all our hole study and indeuour to walke in the wayes of God, that is to saye, in such fayth, hope, and charitie, as GOD requireth of vs, and so prepare our selues, and order our lyuyng towardes GOD, that we may be in a readines at all tymes, whansoeuer it shall please GOD to call & sommon vs, to appeare before hym in the sayde generall iudgement, there by his mercye and goodnes, to receaue the crowne whiche he promised vnto all men that do feare hym, and loue hym, and walke in his

wayes. This article, & ý declaration therof hath manye and mooſt manifeſt teſtimonies, both in the olde Teſtament, and in the newe, of whiche amonge manye other, theſe places folowyng may for this preſent ſuffyce. Pſal. 92. Eccle. 11. Eſa. 13. 51. Zach. 14. Mala. 4. Soph. 1. Iohel. 3. Math. 13. 10. 24 25. Mar. 9. 13. Luc. 9. 17. 21. Act. 1. 1 Corinth. 1. 2 Corin. 1. 2. Teſſa. 1. & 2. 1. Theſſ. 4. Phil. 4. 2. Pet. 3. Heb. 10. Apo 3. & 22.

¶ Therpoſition or declaration of the eyghte article of the crede, which is.

I Beleue in the Holy ghoſt.

FOR the better vnderſtandynge of this article, ye ſhal note, that as there is in the Trinitie, one perſon, which is, and ſo alſo called, GOD the father, and as in the ſame Trynitie there is an other perſonne, which is, and ſo alſo called GOD the ſonne: ſoo in the ſame Trynitie, there is a third perſon, whiche is and ſo alſo called, GOD the holye Ghoſt, And knowe you alſo that it is not inoughe to beleue onelye that there is a holy Ghoſt: but we muſt alſo beleue in him likewyſe as we do concernyng GOD the father, and GOD the ſonne, for it is not ynough for vs onely to beleue, ý there is a GOD the father, and that there is a GOD the ſonne. But we muſt beleue in them al, as is more ſpecially and largely declared before in therpoſition of of the firſt Article. And this holye Ghoſt beinge the thirde perſonne in Trinitie, is in dede, very GOD and Lorde, authour, and former of all thinges created, & dothe procede bothe from GOD the father, and from

GOD the son, one with them in nature and substance, and of ye same euerlastyng essence or being which the father and the sonne be of, and is equall also vnto the both, in almyghtynes of power, and in the worke of creation, and in all other thinges perteynynge vnto the deytie or Godhed, wherefore he is also to be honored and glorifyed, equally with them both.

THIS holy Ghost, which is the spyryte of GOD, is of his nature all holye, yea holynes it selfe, That is to say, he is the onely Ghost or spyryte, which with the father, and the sonne, is, was, and euer shalbe the authour, causer, and worker, of all holynesse, purytie, and sanctimonye, and of all the grace, comforte, and spirituall lyfe, which is wrought, and commeth into the harte of any man, in so muche that no man canne thinke well, or do any thyng that good is, but by the motion, ayde, and assistence of this holye spirite, neyther is it possible, that the Deuyll, or anye of those euel spyrites, which do possesse and reigne in such persons as be subiecte vnto synne, can be expelled or put out of them, but by the power of this holye spyryte, neyther is it possible that the harte of anye manne, being once corrupted & made as prophane by synne can be purged, purified, sanctified, or iustified, wythout the worke and operation of this holye spyryte, neyther is it possible for any man to be reconciled vnto the fauour of GOD, or to be made and adopted into the number of his chyldren, or to obtayne that incomparable treasure, whiche oure sauiour IESVS CHRIST hath purchased and layde vp for mankynd, oneles this holy spyryte shall first illumyne and lighten.

ten his herte, with the ryght knowledge and faythe of CHRIST and ſtirre hym by grace, to haue dew contrition, & penaunce for his ſinnes, & ſhal alſo inſtruct him, gouerne him, aide him, directe hym, and indue him, wyth ſuch ſpirituall giftes and graces, as ſhalbe requiſite and neceſſary to that ende and purpoſe.

MOREOVER this holy ſpirit of GOD, is of hys owne nature full of al goodnes and benignitie: Yea goodneſſe it ſelfe, from whome procedeth all and ſinguler graces & giftes of feare, wyſedome, vnderſtandinge, counſell, ſtrength, fayth, charitie, hope and all other which be geuen, conferred, and diſtributed, vnto vs mortall men here in the Earth, at his owne wyll and diſpenſation, and that no man can purchaſe or obteyne, ne yet receaue, retayne, or vſe anye of them, withoute the operatione of thys holye Spyryte, which gyftes neuertheleſſe he geueth not, nor diſpenſeth the ſame equally and to euery man a like: but he deuideth them particularlie and ſpeciallye to euerye member of the Churche, as is moſt neceſſary for the hole body, and in ſuch plentye and meaſure, as vnto his Godly wil and knowledge is thought to be moſt beneficiall and expediente for the ſame. All whiche thinges he doth of his mere mercy and goodnes, frely and aboue our deſeruing.

Furthermore this holy ſpirit is of his owne nature fulof charitie & holy loue, yea charitie it ſelf, frō whom procedeth al charitie, & ſo by his godly operatiō is the bond & knot, wherewith our Sauiour Jeſus Chriſt and his moſt dere eſpouſe the Church (which is alſo his miſticall body) be vnyted, knytte and conioyned

together

together, in such perfect & euerlastyng loue and charitie that the same cannot be dissolued or separated: And ouer this, is also the very bond and knot, where by all and euerye one of the verye members of CHRISTES Churche and Body, be vnited, coupled, & conioyned, the one of them with the other in mutual loue and charitie.

ALSO this holye spyryte of GOD is the spirite of truthe, and the authour of all holy scrypture, conteyned in the hole canon of the byble, and dyd not onely inspyre, and instruct al the holy patriarches and prophetes, with all the other members of the Catholike Churche, that euer were from the begynnyng of the worlde, in all the Godlye truthes and verities, that euer they dyd knowe, speake, or wryte: but also descended and appeared in the similitude and lykenesse of fyrye tongues, and dyd lyght vpon the Apostles & Dyscyples of CHRIST, and inspyred them wyth the knowledge of all truth, and replenyshed them wyth heauenly gyftes and graces: and shalbe contynually present in the Catholyke Church, and shall teach and reuele vnto the same Church, the secretes and mysteryes of all truth, whych are necessary to be knowen, and shall also contynuallye from tyme to tyme, rule, dyrecte, gouerne, and sanctyfye the same Churche, & gyue remyssyon of synnes, and all spirituall comforte aswell inwardly by secrete operations, as also outwardlye by the open mynystration and effycacye of the worde of GOD, and of the holy Sacramentes, in the sayd Churche: and shall endue it wyth all such spyrytuall graces and gyftes, as shalbe necessary for

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the ſame.

Ye ſhall alſo note, that albeit holy Scrypture doth worthely attribute, vnto the holy Ghoſt, our ſanctification, our iuſtification and al other benefites, which Chryſt by hys paſſion hath meryted and deſerued for vs, yet neuertheleſſe the ſame be alſo the workes of the hole Trynitie, and be not to be ſeperated in any wyſe, although Scrypture commonly doth attribute them vnto the holye Ghoſt: For in like maner dothe Scrypture attribute power vnto the father, and wyſedome vnto the ſonne, whiche neuertheleſſe be common vnto all three.

FYNALLY ye ſhall note the maner of the ſpeach here in this article, where it is not ſayde. I beleue the Ghoſt or ſpirite: but it is ſayd, I beleue in the holy Goſt, and ſo **Holy** is adioyned vnto the Goſt, which is done not onely to declare that here is not ment of euerye thinge that is or maye be called a ſpirite or a Ghoſt: but here is onely ment of that ſpirite, wyche by excellencye, and by peculyer name in Scrypture both is and ſo alſo called, the holye ſpyryte or Ghoſt, which is the thyrd perſon in Trinitie, and therefore though many tymes in Scrypture, an incorporall thinge is called a ſpyryte, and alſo both Angels and ye myndes of men dyuerſe tymes haue that appellation or name, yet here aſwell for the ſayde peculyer name, as by a certen excellency, the ſayd thyrd perſon in triuytie, is called the holy ſpyryte, or holye Ghoſt, for he it is that doth make holye or ſanctifye all creatures, that are called holye.

Thexpo-

The exposition or declaration of the ninthe Article of the Crede, which is.

The holye Catholike Churche.

In these fewe wordes, of this nynth Article four thinges are to be considered, fyrste what here is ment by this worde (Churche) Secondly whye or for what cause the same Churche is called Holye. Thirdly why it is called, Catholike. And fourthly what it is To beleue the holy catholike Churche. Concernyng the fyrst ye must vnderstande that thoughe in our Englyshe tongue we by this worde Churche, sometymes do meane the place wherein the worde of GOD is commonly preached and the sacramentes ministred, and vsed, yet in this present article it dothe signifye the hole multitude of people, which being called of GOD do come, to one fayth, one doctryne, the selfe same Sacramentes accordyng to the Apostolike, and catholike tradition, in an indiuisible bonde or knotte of concorde, and vnytie, whether the sayde multytude be of the clergye, or of the laytie. Concernyng the seconde ye shall consider that albeit in the said churche or multitude of people, there be many euyll men, many synners, many that tourne by true penaunce to grace, and sometymes yet doo fal agayne: some after theyr tourne by true penaunce, styll perseuer and contynue in goodnes, manye also that fall and neuer rise agayne, so that spottes, blots,

and imperfections, doo appeare euydentlye in thys Churche, and many tymes in the more parte therof: yet neuerthelesse because the callyng is of it selfe holy, the caller also most holy, and the ende of callyng, holynes it selfe, with this also that the people so called do profesſe holynes, and make a bodye, whereof the cheife heade our Sauiour CHRIST is mooste holye, or rather holynes it selfe, by the merytes of whose passion the sayde people are releued, and nourysshed with the seuen holy sacramentes, and be in theyr callyng endued with most speciall holy gyftes, and graces of allmyghtie GOD, beyng authour thereof, and fynally by hys holy spyryte are directed, and gouerned in the same, so longe as they (by folowing theyr concuppyscence, the Deuyl, or the worlde) do not fall from that state, For these causes, I say the Church is called Holye. takyng this name Holye. of that, that CHRIST the high heade thereof is Holye. God the caller Holye. The profession and callinge Holye, & the ende Holynes, which of very dewtye, oughte to be in all them that be called, and is in dede, in suche members as do contynue and perseuer in that holye callynge. Touchyng the thyrde ye must vnderstande that this worde Catholike, being orygynallye taken oute of the Greke tongue, and nowe vsed in our Englyshe tongue, is asmuch to saye as vniuersall, or whole. And forasmuch as God of his goodnes dothe call all people (as is afore) without all acception of persones, or acception of Countrye, therefore this Churche is called, Catholike, in asmuch as all people,

of

of all maner of estates, of all places and countryes throughout the hole worlde, may (professing the foresayd one fayth, one doctryne, and the selfe same sacramentes, accordyng to the sayd Apostolike and catholyke tradition) be of this Catholike Churche, and contynue in the same excepte they wyllyng, by heresye & scysme do goo out of it, or for other theyr offences be cut of and cast oute thereof. And here by the waye is to be noted, that although in the worlde there be manye particuler Churches, and seuerall multytudes of people, hauing the sayd fayth, the sayd doctryne, and the selfe same Sacramentes accordyng to the sayde tradition, and therfore are commonlye called euerye one of them, catholike, yet they all together make but one catholike vniuersall Churche, of whiche one catholike vniuersall Church, all the reste be called catholike, as beynge partakers and members, of the sayd one catholike vniuersall Church, and fully agreing in all necessary poyntes with the same. And now as concernynge the fourthe whiche is. What it is

To beleue the Catholyke Churche. We shall vnderstand that to beleue the Catholike Churche, is not onelye to beleue that here in earth is and shalbe continually to thend of the worlde, such a holy catholyke Church (as before is declared commonlye called the Churche Mylytante) but also to gyue credyte & beleife vnto the whole Doctryne, fayth, and religion of the sayd Churche.

And for the farther vnderstandyng of this whole article, here maye moost frutefully and verye well to the purpose, be brought in one moste notable place of

Sayute

S. Auguſtyne, wrytten vpon this ſame article of the Crede, in his. clxxxi. ſermon *de tempore*, where he ſayeth in thys maner. *Sciendum eſt, quod Eccleſiam credere, non tamen in Eccleſiam credere, debemus: quia Eccleſia non Deus, ſed domus dei eſt. Catholicam dicit toto orbe diffuſam, quia diuerſorũ hæreticorum eccleſiæ ideo catholicæ non dicuntur, quia per loca atq; per ſuas quaſq; prouincias continentur. Hæc uero à ſolis ortu uſq; ad occaſum unius fidei ſplendore diffunditur. Nullæ ſunt maiores diuitiæ, nulli theſauri, nulli honores, nulla huius mundi maior ſubſtantia quàm eſt catholica fides, quæ peccatores homines ſaluat, cæcos illuminat, infirmos curat, Catechumenos baptizat, fideles iuſtificat, pœnitentes reparat, iuſtos augmentat, martyres coronat, clericos ordinat, ſacerdotes conſecrat, regnis cœleſtibus preparat, & in æterna hæreditate cum Angelis ſanctis communicat. Quiſquis ille eſt, & qualiſcunq; ille eſt, Chriſtianus non eſt, qui in Chriſti Eccleſia non eſt. Sola quippe eſt per quam ſacrificium dominus libenter accipiat, ſola quæ pro errantibus fiduciaiter intercedat. Vnde etiam de agni hoſtia dominus præcepit dicens, In una Domo comedetis, nec efferetis de carnibus eius foras. In una namq; domo agnus comeditur, quia in una catholica eccleſia uera hoſtia redemptoris immolatur. De cuius carnibus diuina iuſſio efferri foras prohibet, quia dari ſanctis canibus uetat. Sola eſt in qua opus bonum fructuoſe peragitur, unde mercedẽ denarij non niſi qui intra uineã laborauerũt acceperũt. Sola eſt quæ intra ſe poſitos ualida charitatis cõpage cuſtodit. Vnde & aqua diluuij arcã quidẽ ad ſublimiora ſuſtulit, omnes autem quos extra arcam inuenit, extinxit. Sola eſt in qua myſteria ſuperna ueraciter contemplemur. Vnde ad Moyſen Dominus dicit, Eſt locus apud me, & ſtabis ſupra petram. Et Paulo poſt, tollam manum meam & uidebis poſteriora mea. Quia enim, ex ſola catholica Eccleſia ueritas conſpicitur, apud ſe eſſe locum Dominus perhibet de quo uideatur. In petra Moyſes ponitur ut Dei ſpeciem contempletur, quia niſi quis fidei ſoliditatem tenuerit, diuinam preſentiam non agnoſcit. Auelle, inquit, radium ſolis a corpore, diuiſionem lucis unitas non capit. Frange ramum ab arbore, fractus germinare non poterit. A fonte præcide riuum, præciſus arescit. In his Cypriani uerbis intelligimus lucem non capere diuiſionem, niſi in ſanctis regno Dei prædeſtinatis, qui diuidi ab eccleſia nullo modo poſſũt: & non germinare ramum fractum ſalutis eternæ germine accipimus. Ariditatem uero riui a fonte præciſi, in eo quod ſpiritu ſancto uacuantur qui ab*

unitate seperantur agnoscimus. That is to saye: We ought to beleue the churche, and not in the churche: for the churche is not God, but the house of God. This churche he calleth catholike, that is to saye, spredde thoroughout the whole worlde, because the churches of sondrye heretikes beynge but in particuler places and prouinces, can in no wyse be called catholike. But this church from the East to the West, glyttereth and shyneth with the brightnes of one fayth. No greater riches, no greater treasures, no higher honours, no greater substance, can be in this worlde, than is the catholike fayth, whiche saueth synners, gyueth syghte to the blynd, doth heale the sycke, maketh yonglinges to be baptised, iustifieth the faythfull, restoreth penitent synners, encreaseth rightous men, crowneth martyres doth admitte clerkes to orders, doth consecrat preistes, maketh preparation to the kyngdome of heauen, and maketh men partakers of the euerlastynge enheritaunce with the holye Angels. Who so euer he be, and of what qualitie or condition soeuer he be, he that is not in this churche of Christe, is no Christen man: for this church is

the onely, by Whom our Lorde Willinglie receyueth ſacrifice, the onely it is Whiche maye confidently make interceſſion for ſuche as do erre. Wherefore oure Lorde ſpeakynge of the ſacrifice of the lambe: did commaund ſaieng: In one houſe ſhall ye eate, and of the fleſhe therof ye ſhall carrye nothynge out of doores: forſoth in one houſe is this lambe eaten, forasmuche as in one catholike churche, the true ſacrifice of oure redemer is offered. Of Whoſe fleſhe the commandement of God forbiddeth any thinge to be caried out, for that he forbiddeth that Whiche is holye. to be geuen vnto dogges. She onelye it is in Whome a good Worke is done fruitfullye: for Whiche cauſe onelye, they that laboured within the vyneyarde, had the reWarde of the pennye. She only it is that al ſuch as ar once placed in her, doth kepe together With a ſtronge loynte, or knotte of charitie. Wherefore the Water of the floude, bare vp the arcke to the hygheſte, but all ſuche as Were founde Withoute the ſame arcke, it drowned. She onely it is in Whome We do beholde truely the heauenly miſteries, Wherefore oure Lorde ſayeth vnto Moyſes,

Exod.

Exod.xxxiii. *There is a place with or by me, and thou shalt stande vpon the rocke. &c.* and by and by after he sayeth, *I will take awaye my hande, and thou shalt se my backe part.* And because in dede out of this catholike churche alone, the truth is sene, our Lorde sayth, a place to be with him, from whiche he may be sene. Moyses is sette vpon the rocke, that he maye beholde the forme of God, for onles a man haue and hold the stedy substancialnes of faith, he knoweth not ỳ diuine presence. Take away saith he (meanynge S. Cypryan) the beame of the sonne from the body of the sonne, the vnitie of the lyght, can not suffer no diuision: breake a boughe from the tree, the bough so broken, can florythe and budde no more: cut of the riuer frõ the spring, the ryuer so cut of, dryeth vp. In these wordes of Cypryan we perceaue that lyght doth not admytte any diuision in the sayntes predestinate to the kyngedome of God. Whiche can by no meanes be deuided from the churche: and that the bough broken of, can not budde with a budde of euerlastynge saluation: And fynally we knowe the drying vp of the ryuer beynge cutte of from the spryngeor heade, in

that

that they are made voyde of the holye ghoſt, which ar ſeparate from the vnitie. Thus much ſayth S. Auguſtyne, whereby it appeareth ye though we muſt beleue in GOD the father, in GOD the ſonne, and in GOD the holy ghoſte (as was declared here afore vnto you in the expoſitiō of the firſt article of this crede) yet concernynge the Catholique Churche, we muſt beleue it, That is to ſay: geue credite to it, but not beleue in it, for to beleue in it, were to make it God, as more at large ſhalbe declared in ſome Homelies, hereafter ſpecially to be made therupon, & alſo by what ſygnes & tokens the true catholyke churche is continually knowen.

And forasmuch as this catholike militaunte church, of which this article entreateth, hath for the preſeruation of the vnitie thereof, by the ordinaunce, and appoyntment of our ſauiour Chriſt, one pryncipal head, or chief gouernoure, here vpon earth, whiche beynge the chief vycar, and ſubſtitute of Chriſte in his ſayde churche, doth, and ought, with other miniſters vnder hym, attende, and geue heade, to the good order, and rule of the ſayde militant church, (S. Peter the Apoſtle beynge the fyrſte generall vycar and gouernoure therein, and hauyng to hym, and to al his lawful ſucceſſours in the Apoſtolique ſee, the gouernaunce, rule and charge thereof, chiefelye committed and geuen, which in very dede, both he and they, by the continuall helpe, and aſſiſtaunce of the holye ſpirite of GOD, from tyme to tyme in their ſucceſſion, always hitherto haue done, and thereby haue preſerued, and kepte the vnitie of the ſayde churche) therefore all they whiche haue, or do refuſe to acknowledge the ſaid gouer-

noure, gouernement, and auctoritie, can not in anye wyse be accompted, or taken for catholyke persons, but for suche as in dede are disobedient, seditious, scismatike, and verye wycked people, as more at large shalbe declared in some homelies to be specially made therebypon.

¶ Therposition or declaration of the tenth article of the Crede which is,

The communion of Sayntes. The forgeuenes of Synnes.

In thys article be taught two speciall fruytes and benefytes, which all men called of GOD, and obeyinge to the same callyng in theyr wyll and workes, doo obteyne by GODES grace, in the sayd catholyke Churche, that is to say: The communion of Saincts and forgyuenes of synnes. And here it is to be noted, that althoughe this worde, Sayncte, in our Englyshe tongue signifieth properly them that be departed this lyfe, and be establyshed in glory with Chryst: Yet the same worde Sayncte (whereby in thys article we expresse the Latyn worde, *Sanctorum.*) is here extended, to signifye not onely those that be so departed this life and establyshed, but also such as beinge in life here in Earth, be called into thys holy assemble and Churche, and be sanctified in our Sauiour IESV CHRIST. Accordyng wherebnto S. Paule in son-

dry his Epiſtles, to the Rom. 12. to the Ephe. 1. to the Philip. 4. to the Coloſſ. 1. and to the Hebrues. 14. vſeth the ſayd worde Saynctes, & ſo dothe he in diuerſe other places ells.

AND as touchyng the fyrſt of the ſayd .ij. fruytes or benefites, which is The communion of ſaincts. That is to ſay, the mutual participation of ſaynctes, ye ſhall vnderſtand, that like as all the lyuyng partes and members of the naturall body of man, do naturally communicate and be participante of one ſpirite or ſoule, which gouerneth the ſayd bodye, and euery lyuelye parte thereof, euen ſo do all good Chryſten men, participate of one holy Ghoſt, which alwayes gouerneth the catholike Church, and all liuely membres of the ſame, and doth gyue to ſondrye members, ſondry ſpyrytual gyftes, to the intente the hole bodye ſhould thereby be edyfyed, accordyng to the ſaying of S. Paule in the. xii. Chapiter of his firſt Epyſtle to the Corynthyans, where he ſaythe in thys maner. *Vnicuique autem datur manifeſtatio ſpiritus ad utilitatem. Alij quidem per ſpiritum datur ſermo ſapientie, alij autem ſermo ſcientie ſecundum eundem ſpiritum. Alteri fides in eodem ſpiritu, alij gratia ſanitatum in eodem ſpiritu, alij operatio uirtutum, alij prophetia, alij diſcreto ſpirituum, alij generalinguarum, alij interpretatio ſermonum Hec autem omnia operatur unus atq; idē ſpiritus, diuidens ſingulis prout uult.* that is to ſay: The gyftes of the holye Ghoſt are gyuen to euery man, to proffyt other wythall, to one is gyuen through the ſpyryte the vtteraunce of wyſedome, To an other is gyuen the vtteraunce of knowledge by the ſame ſpyryte, to

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an other, fayth by the same spirite: to an other the gyfte of healyng by the same spyryte: to an other, power to doo miracles: to an other prophecye: to an other iudgement to discerne spyrytes, to an other dyuerse tongues, to an other interpretation of sayenges. And al these thinges worketh the selfe same spiryte, deuidinge to euerye man as he wyll: By whyche place of Saynt Paule, it is euydent that all the lyuelye members of the Churche doo communicate and participate of one common Spyryte.

AND this participation, beyng one of the hyghest benefytes, that men receaue in the Catholyke Churche, is comprehended in this article of the communyon of Saynctes. Of whiche communion the Prophet Dauyd in hys .118. Psalme doth also speake saying. *Particeps ego sum omnium timentium te, et custodientium mandata tua* That is to saye: I am partaker with all such as feare the, and kepe thy Commaundementes. But besides this foresayd participation or communion of the holy Ghost, being commune to al the lyuely members of the Churche, there is also an other communion comprehended lykewyse in thys article, whiche is the coniunction or vnion that all good christen men haue with CHRIST, who is the heade of the Churche and who hath for his misticall bodye the whole Churche. And of this kynde of communion of Sainctes, S. Paule lykewyse speaketh,

in the foreſayd twelfth Chapiter of his fyrſt epyſtle to the Corynthyans, ſayeng. *In uno ſpiritu omnes nos in unum corpus baptizati ſumus, ſiue iudei, ſiue gentiles, ſiue ſerui ſiue liberi et omnes in uno ſpiritu potati ſumus.* That is to ſay: **In one ſpyryte are We all baptized to make one bodye, Whether We be Jewes or gentels, free or bonde, and haue all dronke of one ſpyryte.** And lykewyſe doth he in the fifth to the Epheſians where ſpeking of the ſame he ſayeth. *Membra ſumus corporis eius, de carne eius, et de oſſibus eius.* That is to ſay: **We are members of his bodye** (meanynge of the Bodye of Chryſte) **and of his fleſhe, and of hys bones.** And forasmuch as the moſt bleſſed Sacrament of ye Aultare (wherein by the myghty operation of Goddes worde, is really preſent in the fourmes of breade and wyne the naturall lyuyng Body and Bloude of our Sauiour and Redemer IESV CHRIST) doth increaſe and worke in all them that worthelye doo receaue it, the communion and coniunction in bodye & ſoule of them to CHRIST, and of CHRIST to them, with a mutual coniunction alſo in loue and charitie, of eche good man in CHRIST to other: Therefore the ſayd Sacramente may worthely be called the communyon of Sayncte s. And ſo hath the fyrſt parte of this article ben by good deuoute and lerned men expounded longe ago.

NOVVE touchyng the ſeconde frute or benefyte in this article which is the remyſſion of ſynnes, you ſhall vnderſtand, that onely in the catholike Church,

and

and no where els ý remyssion of synnes is to be had. And there vndoubtedly it is to be had: and that by two meanes, that is to witte by baptisme, and after baptisme by due penaunce and auctho̧ritie of the keyes, giuen vnto the churche. And as fo̧r baptisme it wassheth clene away all the fo̧rmer synnes aswell actuall as o̧rygynall: so that they shall neuer after ý be imputed vnto vs. But in case after baptisme we fall into synne then the remedy must be, by the holesome Sacrament of Penaunce, which Sacrament is of so great fo̧rce and vertue, that howe heynous so euer our synnes and offences be, yet by the meane of the same, the sayd sinnes maye be and are released & fo̧rgyuen vnto vs. And fo̧r to take away all douting on our behalfe herein, and that no man shoulde nede to dyspayre, our Sauiour CHRISTE openly and by expresse wo̧rdes, in the, xx. of Saynte Jhon, after he had breathed vpon his Disciples, sayde vnto them, and generally to they̧r Successours. **Take the holy Ghost, Whose synes ye release o̧r fo̧rgiue, they are fo̧rgiuen o̧r released vnto them, and Whose ye Wythhold o̧r reteyne, they are wythholden o̧r reteyned.** And also with a special auctho̧ritie, assigned vnto Saynt Peter, gaue vnto hym and hys lawfull successours, the full auctho̧ritie of releasyng, and with holdyng of synnes, saieng vnto hym (as it is wo̧rytten the syxtene, of Mathew) *Tibi dabo claues regni celorum: quodcunque ligaueris super terram erit ligatum et in cœlis; & quodcumque solueris super terram erit solutum et in cœlis.* That is to say: **Unto the, Wyll I gyue the**

Keyes

Keyes of the Kyngdome of heauen, What ſo euer thou doeſt bynde vpon earth, ſhall alſo be bounde in heauen, and Whatſoeuer thou looſeſt vpon earth, ſhall alſo be looſed in heauen. Which aucthoritie all Chryſten men ſhoulde to their great comforte moſt gladly embrace, and by all meanes be moſt carefull, and wary (to the vttermoſt of their power) to kepe them ſelues in ſuch ſtate, that they may ſtyll enioye the fruyte of this ſo comfortable a pryuyledge. Wherefore good people (according to the exhortation of the Prophete Ezechiell, in the Eyghtene Chapiter) Tourne and do penaunce for all youre iniquities, and youre iniquitie ſhall not be youre Deſtructyon. But you ſhall vndoutedly (accordyng to thys article) be vnburdened of your ſynnes, and made partakers of the communyon of ſayncte̊s bothe in this worlde and in the worlde to come. Amen.

¶ The expoſition or declaratiõ of the eleuenth Article of the Crede whiche is.

The Reſurrection of the Bodye.

CONCERNYNGE this eleuenth article, forasmuch as it maye ſeme ſtraung to ſome men, why this worde Body, is here placed in the Englyſhe, ſeeyng the latyne is *Carnis reſurrectionem*. That is to ſay: The reſurrection of the fleſhe. You ſhal knowe, that in ſcripture

ture many tymes this worde (fleche) dothe signifye the hole man, as for example, where it is wrytten in the fyrst of S. Jhon. *Verbum caro factum est* that is to say: **The Worde was made fleche**, the meanynge is, that the sonne of God toke vnto hym the hole nature of man. Agayne, where in the fyrste Chapiter of S. Pawles fyrste epistle to the Corinthians, it is wrytten in this maner, *Vt non glorietur omnis caro*, That is to say **That no fleche shoulde glorye**, The meanyng is, that no man shoulde glorye. Lykewyse, where in the thyrde of S. Luke it is wrytten. *Videbit omnis caro salutare Dei*, That is, **All fleche shall se the sauioure sent of God.** The meanynge is, that all men shall see the sauiour, sente of God. And many tymes also this sayde worde **Fleche**, doth in Scripture, signifye onely the bodye of man, without anye respecte of the soule therof, as in the fyrste Chapiter of Genesis, where Adam speakynge of his wyfe Eue, sayth in this maner. *Caro de carne mea*, That is: **Fleche of my fleche**, meanynge that hyr body was made of his bodye. Lykewyse in the .xxi. of Job, where, Job sayeth. *Concutit carnem meam, tremor.* That is, **Tremblynge dothe shake my fleche**, meanynge there by hys flesshe his bodye. And accordynge to thys seconde acception, this Latyne worde .*Carnis.* Which is to saye: **Of the fleche.** is taken here in thys article of the Latyne Crede, and bycause the body, and the flesshe, here in this article, doo signifye and meane one thinge, we may both saye, the resurrection of the bodye, and also the resurrection of

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the fleſhe.

AND thereby we do vnderſtand that at the daye of the generall dome or Judgemente, whan CHRISTE ſhall come (as in the.vii.article of this Crede is conteyned) and ſitte to iudge the quycke and the deade, almyghty GOD ſhall ſtyrre, and rayſe vp agayne, the very fleſhe and bodyes of all men, women, and Chyldren, both good and badde, chriſtened and heathen, ye euer lyued here in this worlde, from the begynnynge of the ſame, and dyed before that day. And althoughe the ſayd fleſhe, and bodyes were deade and buryed, yea and conſumed, or by anye meanes, deſtroyed, yet God ſhall of his infinite power make them all at that day, hole and perfect agayne. And ſo euery man generally ſhall reſume and take agayne, the verye ſelfe ſame body and fleſh in ſubſtaunce, which he had whiles he lyued here on earth, and ſo ſhal ryſe from death, and lyue agayne in the very ſelfe ſame body and ſoule which he had before.

At which tyme, man beynge thus made perfecte in coniunction of body and ſoule, ſhall at that daye, appeare before the high iudge our ſauiour Jeſu Chriſt and there ſhall make an accompte of his workes, and his dedes ſuch as he dyd (good or euyl) while he lyued here in thys worlde. And for proofe that the contentes of this article are true, theſe auctoritie and teſtimonyes both of the olde and the newe teſtament, ſhalbe ſuffycient for this preſent: that is to wytte: the .xix of Job, Eſay .xxvi. Ezechi .xxxvii. Dani .the xii. Math. xii. John.v. Rom.xiiii .i.Cor.xv.ii. Cor.v.i. Theſſ.iii. and.iiii, Philip.iii. and the ii. to Timoth.ii.

Theexpoſi-

The exposition or declaration of the twelfth Article of the Crede, which is.

And the lyfe euerlastyng. Amen.

In these fewe wordes is the most comfortable and ioyous knittinge vppe of this Crede that may be. For two excellent thinges are heare sette fourth to be beleued, the first is **Lyfe**. which all thynges do desyre: the second, is the **Eternitie and contynuall lastyng of it**. which is a thing that maketh it moste pleasaunt, moste swete, and moste profitable. And when I do saye that there is a lyfe, and also an euerlastyng lyfe, I doo meane both concernyng the body and also concernyng the soule, for vnto them bothe thys euerlastyng lyfe shall wythout any endyng contynue and abide.

BVT HERE muste ye marke that lyke as the good shall enioye for euer, this moosle blessed estate of euerlastyng lyfe to theyr vnspeakeable comforte and gladnes, so also the noughtye and wycked shall both in body and also in soule receaue for euer ponyshmente and tormente incessantlye, accordynge whervnto our Sauiour CHRIST in the .xxv. of saynt Mathewe sayeth. *Et ibunt hi in supplicium eternum, iusti autem in uitam eternam*. That is to saye. **And they** (meanynge the noughtye and wycked) **shall go into euerlastynge punyshment, but the iust shal go**

into lyfe euerlastynge. And herebypon may be gathered, that though the noughtye and wycked shall contynue for euer, and haue immortalitie, yet forasmuch they so contynuing shall neuer haue ioye but euerlastyng torment of body and soule, wythout hope or forgyuenes, and wythout anye ende: Therefore their contynuaunce and immortalitie is rather to be called euerlastynge death, then euerlastynge lyfe, or lyfe at all, according where vnto S. Paule in the .vi. chapiter of his epystle to the Romaynes, doth saye. *Stipendia enim peccati mors, gracia autem dei uita eterna, in* CHRISTO IESV *domino nostro.* That is to say: **The reward in dede of synne is death, but eternall lyfe is the gyfte of God through Iesu Christ our Lord.** So that such as haue led theyr lyues, in obedyence & obseruacion of Goddys commaundementes, and dye in true fayth and charitie, shall then be perfytely sanctified, puryfyed, and delyuered from all contagion of synne, and from all corruption and mortalitie of ye flesshe, and shalbe perpetuallye glorified, and receaue both in bodye and soule together, euerlastynge lyfe. Which life euerlastyng (though it passeth all mennes wittes, to expresse howe pleasaunt and ioyfull it is, and that mannes capacitie, can not comprye and vnderstand the same, as saynt Paule wytnesseth in his first epystle to the Corinthians the ii chapiter sayeng: **That which the eye hath not sene, nor the eare hath not herde nor hath not entred into mans harte, God hath ordeyned for them,**

that

that loue hym: Yet holy scrypture speaketh of it, after our capacitie and intelligence, but farre vnder the worthynes & excellency therof. For the prophete Esay sayeth, in the .xxv. chapiter. Euerlastynge gladnes shalbe ouer their heades, they shall haue ioye and gladnes: sorowe and wayling shall forsake them. And saynte John in the .vii. chapiter of his Apocalypse sayeth, God that sytteth on his throne shal dwel ouer them. They shall not hunger or thyrst any more, neyther sonne nor heate shall hurte them, for the lambe, that is in ỳ myddes of the throne, shal fede them, and bring them to the fountaynes of the water of lyfe: And GOD shal wipe away al wepyng and teares from theyr eyes, death shall endure no longer. There shalbe no wayling, nor cryenge, nor sorowe anymore: Yea there is no ioye or comforte, that can be wysshed for, but it is there most plentifully. There is true glorye, where prayse shalbe without errour or flattery. There is tru honour, which shalbe gyuen to none, onles he be worthy, there is true peace, where no man shalbe molested or greued, neyther by hymselfe, nor by others. There is true and pleasaunte felowshype, where is the company of blessed angels, and the elect and chosen sainctes of God. There is true and perfect loue, that neuer shall fayle. For all the heauenly company, is linked and fastened together, by the bonde of perfecte charitie: wherby also they be vnyted and knitte to almyghty GOD euerlastyngly.

FYNALLY there is the true rewarde of all godlines, God hym selfe, the sight and fruition of whom, is the ende and rewarde, of all our beleife, and of all our good workes, and of all those thinges whiche were purchased for vs by Chryste, He shalbe our sacictie, our fulnesse, and desyre, he shalbe our lyfe, oure helth, our glory, our honour, our peace, our euerlastinge rest and ioye. He is the ende of all oure desyres, whome we shall se contynually, whom we shal loue most feruently, whom we shall prayse and magnifye, incessantly, and worlde without ende.

AND forasmuch as most firmely and wythoute all doute we beleue all the foresayd articles of this crede and euery thing concernyng the same, and in them comprehended to be most true: And moreouer for ẏ we lykewyse beleue all thynges which concerne eyther our creation, redemption, or sanctification, of the heuenly father, by hys sonne, and with the holye Ghost, to be fully wrought, and that they shall moste certenlye through the mercye of GOD, come vnto vs; Therefore in the ende of this crede we saye, Amen. Which is a worde confirmyng a saying, and a prayyng that it may so be allowed and establyshed, the very signification of whiche worde beyng, be it so mooste certaynely.

Of the seuen Sacramentes.

FORASMVCH as there are nowe two partes performed of the promysse made vnto you in the preface of this worke, it is to wytte, of the acception or takynge of this worde **Fayth**, and also of the articles of ỳ crede with expositiõ, or declaration of the same. The nexte matter to be set forth and declared, is the treatyce of the.vii. Sacramentes, with theyr expositions. And forasmuche as it is expediente before the speciall intreatye therof, to speake somewhat, aswell of the signification of this word **Sacrament**, being taken in his generaltie, as also to defyne in specialtie, howe this word **Sacrament** shalbe taken and vnderstanded here in this treatyse, therefore here in the begynninge, these two thinges shalbe set fourth and opened vnto you.

AND as concernynge the fyrst, ye shal vnderstand that this worde **Sacrament**, is diuersely taken, for amongest them that haue a respecte to the proprietie of the Latin tonge, & do seke the signification therof in prophane writers, A **Sacrament** among other significations, is pryncipallye called, an obligation or pro-

promyſſe made and confyrmed by an othe, of whiche thinge S. Auguſtine in his.clxxxj. Sermon maketh mention. And amonges them that haue a reſpect vnto Scripture, and the writers therof, a Sacramente doth ſignifie a myſtery, that is to ſaye, a ſecrete or hidden thinge, apperteyninge to the religion: and ſo beynge conſidered, it is ſometymes taken in a more larger ſignification, and ſometymes in a more ſtrayter: and beynge taken in the larger ſignification, it doth ſignifie euerye ſecrete myſterie apperteyninge to religion, and euerye holye thinge hydden, thoughe it be not a ſigne or token of an other thyng, as when we vſe to name and ſay, the ſacrament of the Godheade, meanynge thereby the very Godheade it ſelfe, which is a hydde and ſecrete thynge, and yet not a ſygne or token of anye other thynge. And in this ſignification alſo S. Paule doth vſe it in the fyrſte Chapter of his epiſtle to the Epheſians, where he ſayth, that GOD hath reueyled, or opened vnto vs the Sacramente of his wyll, meaninge there (by the Sacramente of his wyll) the ſecrete eternall wyll of GOD, whereby he appoynted from the begynnynge, that the Gentyles ſhoulde be incorporated, and made partakers of hys promys in IESV CHRISTE, in whome we all haue truſt, and in truſt, haue an acceſſe by fayth vnto him. And lykewyſe he doth in the thyrd chapter of his firſt epiſtle to Tymothe, where he wryteth in this maner: *Et manifeſte magnum eſt pietatis Sacramentum, quod manifeſtatum eſt in carne. &c.* That is to ſaye: And vndoubtedly, great is the Sacrament of godlynes, Whiche is shewed in the fleſche. &c. Meanyng therby, that Chriſt

hym

hym selfe is a great Sacrament of Godlines, for that he beynge the inuisible sonne of God, is manifested or opened in the flesshe.

And this worde sacramente, beynge taken after the strayter maner or acception, (in whiche moost cõmonlye it is) it signifieth the sygne of a holye thynge, whiche beareth the similitude or likenes of the thing, whose sygne it is. After which sorte the signes and figures of the olde testamente are called sacramentes, and so the auncient fathers, speakyng of the signes of the olde testament, do vse commonly and frequentlye to name them. Accordyng wherebnto S. Augustyne in the. xiij. Chapiter of his. xix, boke agaynst Faustus: doth saye. *Prima Sacramenta quæ obseruabantur & celebrabantur ex lege prænunciatiua erant Christi uenturi.* That is to saye: **The syxte Sacramentes whiche were obserued and celebrated by the lawe, were prenunciatyue of Christe to come.** Nowe to consider the signification of this worde sacrament, as it shalbe considered and vsed in this treatice, (whiche is the moost straytest signification of all other) ye shall note, that it being so takẽ, is defined after this sort. That is to say: **A sacrament** is a visible signe of an inuisible grace of God, which grace, GOD effectually and certaynly doth worke in it, so that the same be dulye handled, and not vnworthelye receaued. Accordyng to which diffinition, and the worde sacrament beyng so taken, there are. vij. sacramentes of the churche and no mo, it is to wytte: Baptisme, Confyrmation, Penaunce, Eucharistie (or the sacramente of the aulter) Order,

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Matrimonye, and extreme vnction. And theſe ſeuen to be ſuche ſacramentes, and miſteries, and ſo truelye and properly to be accepted and taken, the olde auncient fathers of the catholike churche, haue prudently and godly obſerued, and noted eſpecially, for that they ſo be ſenſible ſygnes of the inuiſible grace of GOD, that they both beare the ymage, or ſimilitude, and be alſo the cauſe of the inuiſible grace of God that is geuen, which to make more playne and manifeſt vnto you, let vs for declaration hereof conſider externall thynges. We know that external thinges may ſometimes be conſidered as done for them owne ſelues, and the ſame external thinges may alſo be conſidered as done for other thinges, to be ſignified and noted by them in that reſpect in whiche they are in dede, and be called ſignes or tokens. As for example, a rynge is ſometyme geuen not as a ſygne or token of an other thing, but onely for it own ſelf, & ſometymes it is geuen as a conueniente and fytte ſygne or token of fydelitie, as whan the Lorde doth geue vnto his vaſſall a rynge, for a token of the inueſtiture of poſſeſſion or lyuerye of his fee or gyfte, whiche rynge beynge ſo gyuen and receyued, the vaſſall not onelye is aſſerteyned of the beneuolence or benefit receiued of his Lorde, but alſo there is contracted and made thereby, betwene the ſayde vaſſall, and his ſayde Lorde, a certayne couenaunte and bargayne, ſo that the ſayde vaſſal, hauing receaued the ſame rynge, maye ſaye, I haue nowe a tytle of inheritaunce, and not a rynge onelye. After the ſame maner muſte you thinke and beleue (which is the chefe poynte in this matter) that our lorde Je-

ſus

sus Christ, did chose and ordayne signes, by whiche GOD in the vertue of his worde, myght cure or heale our synnes, and (as it were) inuest vs of his grace, and bynd vs vnto hym by a spirituall bonde or couenaunt. For so commonlye it seemed good to God almyghty, by sensible thinges, and sygnes to leade and trayne vs to inuisible and spiritual thynges. And such also is the dulnes of our vnderstandyng (beyng deriued vnto vs from our fyrste parentes Adam and Eue, throughe theyr trangression) that of our selues we are not able to ryse vp, or clime to the knowledge of God, or by the force of our reason, to atteyne to the knowledge of Goddes wyll, in releasynge or forgeuyng synnes.

Wherefore GOD alwayes both by wordes and also by outwarde or externall signes, hath dealt with vs: whereby he myght open or manyfest hymselfe vnto vs, and also declare hys wyll by the same. In so much that, whereas in olde tyme GOD by manye meanes & by sondry wayes did speake in his prophetes, & gaue counsayle, as by worde, by the lawe, by signes and wonders, he hath nowe last of all spoken in or by his onely sonne our Lorde, whom his wyll was to take our flesh on him and be crucified for vs, that we casting our eyes and consideracions vpon hym, beynge made like vnto vs visible palpable, and as a moost myghty signe, sent and giuen of God, and hearynge him speake, myght begyn in him to knowe GOD, beleue and put our hole confydence in GOD, and fynally to loue GOD aboue all thinges ells. For in hym the power, wysedome, and goodnes of God, do shyne

most perfyctly and clerely, in whome the fulnesse of the dyuinitie doth dwell corporallye. And by what signe els coulde GOD more myghtyly or effectuallye haue declared that he had a special care for vs, thē to send his sonne & declare ẏ whosoeuer beleueth in him perisheth not but hath euerlasting lyfe. And for ẏ all ẏ vertue & effect of the passion of our Sauiour IESVS CHRIST (as much as concerneth vs) doth consiste in the application thereof, (that is to wytte, that we may be made partakers of that grace, which CHRIST on the Aultare of the Crosse, deserued or meryted vnto vs by his deathe,) for this sayde entente and ende, CHRIST hymselfe hath vouchesaued to leaue behynde hym certayne Sacramentes, whiche he hath confyrmed and establysshed vnto vs by his worde and promyse: that by the due and lawfull vse of them, we myght knowe, and be assured, the fruyte of hys passion effectually and most certenlye to be imparted and communicated vnto vs. True it is that wythout any maner of visible forme he could indewe vs with his grace, but bycause we are carnall and very dull to comprehend spirituall thynges, and the force of our soule beyng weakened and combred with the clogge and busye workinge of our corrupt body, we ofteutymes fall from fayth, hope, and charitie, therefore the fraylnes of oure flesche muste vnder a visible forme be repaired, styred vp, enstructed, nourysshed and comforted: And least anye man should doubte of the vertue and efficacye of the visible Sacramentes, GOD hathe added to the visible

signe,

signe, his worde of promysse: and more ouer at the begynnynge when Sacramentes were fyrste ministred, he adioyned manifest visions and miracles, to the intent that such thynges as we once se done, we should with an ernest fayth beleue, by the same spirit of Chryst, dayly to be done in the same sacramentes. As to enduce the with most constant fayth to beleue, that when thou art baptyzed, the holy Ghost dothe come vpon the, the holy Ghost did therefore appeare vpon CHRIST in the fourne of a Doue when he was Baptised. And that thou shouldest likewyse beleue, that when thou art confyrmed, the holye Ghoste is gyuen the for thy strength and force. Therefore vpon the whytsondaye amonge the Apostles there was made a great sounde and there dyd appeare clouen tounges as fyre, syttynge vpon the Apostles, As likewyse also (Actes the .ix.) by the imposition of Paules handes vpon such as were before that time baptized, the holy Ghost came vpon them, yea and they prophesyed. And so lykewyse concernyng the other Sacramentes: whiche euydent tokens and sygnes daylye nowe to be repeted is not nede, for that a good and stronge fayth must here serue, whiche vtterlye wouldde decaye and vanyshe awaye, if that we wold not beleue the force and vertue of the Sacramente hauynge CHRYSTES wordes adioyned vnto it, vnlesse euer a manyfeste myracle must thereat be wrought vnto vs.

The Sacramentes therefore of the newe testamente, are especiallye for this intente instituted, that

they might be certayne and effectuall ſygnes to oure outward ſence, of the wyll and grace of God: (admonyſhynge and inſtructyng vs, moſt firmely to beleue, that, that thynge whiche we ſe outwardly done by a vyſyble ſigne, is effectually wrought inwardly by the vertue of GOD.) And they are alſo moſte ready remedies agaynſt ſynne, and do farre paſſe thoſe of the old law. For they were the ſhadows of thynges to come, and as ſignes and fygures were abolyſhed, (Chriſt after hys commynge hauing fulfilled them): and they were therfore abolyſhed, becauſe they were fulfylled: But theſe of the new teſtament were inſtituted, both as greater in vertue, better in profytte, eaſier in miniſtration, and fewer in number (as beynge but. vii.) and that they ſhoulde not onelye ſignifye, but pourge and ſanctifye alſo. In euerye of whiche. vij. Sacramentes, the miniſter or diſpenſer of the ſame, doth not execute in his owne behalf or name, but doth repreſent the perſon of oure ſauiour Jeſu Chriſt, to whome be honoure and glorye. Amen.

¶ The

¶ Of the Sacrament of Baptisme and the exposition or declaration thereof.

BECAVSE the Sacrament of Baptysme, is in order the fyrst of all sacramentes, and the gate or entry by whiche we must and do entre into the churche and vnto the other sacramentes thereof, to obteyne remyssyon of our synnes, and is a thyng so necessarye, that wythout it no man can enter into the kyngdome of GOD, as CHRIST in the thyrd chapiter of S, Johns gospell doth playnelye testifie, saying. *Nisi quis renatus fuerit ex aqua et spiritu sancto, non potest introire in regnum dei.* That is to saye: **Excepte one be borne agayne of Water and the holye Ghost, he cannot entre into the kyngdome of God.** Therefore in this number of vii. Sacramentes, the sacramente of Baptisme for these respectes shall occupye the fyrst place.

FOR the better vnderstandyng whereof, ye shall emongeste other thynges consyder and note .iiii. poyntes.

FYRSTE ye shall note that in the Sacramente of Baptysme there are certeyne formal wordes necessarye and requisite to be vsed in the mynystration therof. Second that in ỳ sayd Sacrament of Baptisme besydes the sayd formal wordes there is required also an outward visible thing or element to be concurrunt therewith. Thyrde is to be considered, the vertue, force, and effecte of the sayd Sacrament. And iiii. is to be declared, what rytes solempnities, or ceremonyes,

remonyes, are requyred for the dewe admynyſtration of the ſayd Sacramente. Nowe concernynge the fyrſt of theſe foure thynges to be noted in Baptyſme, ye ſhall knowe that our ſauiour CHRIST, when he dyd ſend his Apoſtles to preach through out the hole worlde, he dyd ſaye vnto them, as is teſtifyed in the xxviii. Chapiter of Saynte Mathewes Goſpell. *Data eſt mihi omnis poteſtas in celo et in terra, euntes ergo docete omnes, gentes baptizantes eos in nomine patris, et filij et ſpiritus ſancti.* That is to ſay: All power is gyuen vnto me in heauen and in earth, go you therfore and do you teache all nations, baptyzinge them in the name of the father, of the ſonne, and of the holy Ghoſt. By which playnely appeareth, that oure Sauiour CHRIST, in hys commyſſion gyuen vnto hys Apoſtles, did preſcrybe certayne formall wordes vnto them, which they in the adminiſtration of Baptyſme ſhould vſe, according wherevnto the miniſter of the Churche being therein the ſucceſſour of the Apoſtles, doth and muſt vſe in the adminiſtration of the Sacrament of Baptyſme, theſe formall wordes, I do Baptyſe the in the name of the father, of the ſonne, and of the holye Ghoſt, and this much for the fyrſt poynte. For the ſeconde poynte conſydered in Baptyſme, ye ſhall note the ſpeciall wordes of our ſauiour CHRIST in the foreſayd .iii. Chapiter of Saint Jhons Goſpell, where ſpeakynge of regeneration or Baptiſme, he vſeth theſe words. *Aqua & Spiritu ſancto*, ſayinge. *Niſi quis renatus fuerit ex aqua et ſpiritu ſancto, non poteſt introire in regnũ dei*, Whereby is euydent, that water, which is

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a visible element, and an open thing, is a substanciall parte of Baptisme, & must nedes be concurrent wō the formall wordes vsed in the admynystration of Baptysme. Accordyng wherevnto we do rede in the .viii. chapiter of the actes, that when Philipe, which was one of the seuen deacons (actes. vi) had conuerted vnto the fayth of CHRIST a certayne noble man beyng in greate auctoritie and offyce with Candace the Queene of Ethiope, he dyd Baptise the sayde noble man with water, so that water is requyred in Baptisme. The like wherof appeareth in the .x. Chapter of the actes, where it is euydente that Saynte Peter, the Apostle, Baptized in water one Cornelius a centuryon and others with hym.

TOVCHYNG the thyrde thinge to be considered in Baptisme which is the vertue, force, and effecte ther of, ye shall knowe, that the forgyuenes or remyssion of synnes, and the grace of the Holy Ghost, is the vertue force, and effect of Baptysme, as is manyfest in the seconde chapiter of the actes, where the blessed Apostle S. Peter sayth thus. *Penitentiam agite, et baptizetur unusquisque uestrum in nomine* IESV CHRISTI, *in remissionem peccatorum uestrorum, et accipietis donum spiritus sancti.* That is to say: **Do you penaunce, and let euery one of you be Baptysed in the name of Jesu Christ in remyssion of youre synnes, and ye shall receaue the gyfte of the Holye Ghoste.** This effecte aud grace hath this sacrament of Baptysme, by the vertue and workyng of almyghty GOD thereinn by hys minister, according to his owne promyse

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annexed & adioyned to this Sacrament, as plainely appeareth in the .xvi. chapiter of S. Marke, where CHRIST gyuinge commiſſion to his Apoſtles to goo into the hole world to preach the Goſpell, ſaieth theſe wordes. *Qui crediderit et baptiſatus fuerit ſaluus erit.* That is to ſay: Who ſhall beleue and be baptyſed ſhalbe ſaued. And as concernyng the .iiii. thinge to be conſidered in baptiſme, ye ſhall note that albeit of late, ſome haue vntruly preached, and reported, that the maner of baptyſing or chriſtening, nowe vſed in the Church, is not the ſame which was vſed in the primatiue Church, but hath bene of late yeares inuented and deuyſed, yet the auncient fathers, both of the Greke & of the Latyn Church haue in theyr workes declared the contrarye, for proſe whereof emonges many other, ye ſhall rede Denyce the Areopagite, in his boke *De eccleſiaſtica hierarchia*, in the title, *De perficiendis in baptiſmate* of whoſe aucthoritie none nedeth to doute, ſeing that S. Luke in the .xvii. of the actes, maketh mention of hym, ye may rede alſo S. Cypzian in hys fyzſt boke and .xii. Epiſtle where he ſayth thus. *Oportet uero mũdari et ſãctificari aquã prius a ſacerdote ut poſſit baptiſmo ſuo, peccata hominis qui baptiſatur abluere.* that is to ſay: The Water muſt firſt be made cleane and ſanctifyed of the priest that it may clenſe the ſinnes of him that is baptyſed. Rede alſo Saint Ambroſe in his treatiſe, *De ijs qui initiantur miſterijs*, and in his firſt boke alſo *De ſacramentis*. And if you liſt rede Chryſoſtome in his Homely entituled of Adam & Eue, where amongeſt diuerſe other his notable ſayinges ye ſhall fynd theſe

wordes

wordes folowing. *Illud etiam quod circa baptizandos in uniuerso mundo sancta ecclesia, siue sunt paruuli siue iuuenes uniformiter agit, non ocioso contemplemur intuitu, quod cũ ad regenerationis ueniunt sacramentum non prius fontem uite ingrediuntur quam exorcismis et exufflacionibus, clericorum, spiritus ab eis immundus abigatur.* That is to saye: This thinge also whiche the holye Churche through the hole worlde vniformelye dothe practyse in persones that are to be baptised, whether they be litle chyldren, or yong folke, let vs, not with idell consideration beholde, howe that when they do come to the Sacrament of regeneration or baptisme, they doo not entre into the funt of lyfe before that the vnclene spirite be dryuen away by the exorcismes, and exsufflations of the clerkes or ministers. Agreable wherevnto S. Austyne in his second boke *De gratia Christi.* And in his. xl. chapiter doth saye thus. *Ipsa sancte ecclesie sacramenta que tam prisce traditionis authoritate, concelebrat, satis indicant paruulos a partu etiam recentissimos per gratiam* CHRISTI, *de diaboli seruitio liberari, excepto enim quod in peccatorum remissionem, non fallaci sed fideli misterio baptizantur, etiam prius exorcizatur in eis et exufflatur potestas contraria, cui, etiam uerbis eorum a quibis portantur, sese renunciare respondent.* That is to saie: The very Sacramentes of the holy churche which we by so olde or auncient tradicion, together with other doth celebrate: sufficiently do declare, yonge chyldren euen most newly or freshly cummen from byrthe, to be by the

grace of Chriſte, deliuered from the ſeruyce of the deuyll. For beſydes that they be baptiſed, not With the deceatefull, but With the true miſterye, there is alſo fyrſt in them exercyſed, and exufflate the contrarye poWer (meanynge thereby the Deuyll) Whiche contrary poWer, the children (by the Words of them ꝑ did beare thē) make aunſWere that they do renounce it.

The ſame S. Auguſtyne alſo in the. iiii. boke, C. xxiiij. Chapter of his worke intiteled. De baptiſmo contra Donatiſtas Wryteth in this maner, Et ſicut in illo latrone, quod ex baptiſmi ſacramento defuerat compleuit omnipotentis benignitas, quia non ſuperbia uel contemptu ſed neceſſitate defuerat. Sic in infantibus qui baptizati moriuntur, eadem gratia omnipotentis implere credenda eſt, quod non ex impia uoluntate, ſed ex etatis indigentia, nec corde credere ad iuſtitiam poſſunt, nec ore confiteri ad ſalutem, ideo alij pro eis reſpondent, ut impleatur erga eos celebratio ſacramenti: ualet utiq; ad eorum conſecrationem, quia ipſi reſpondere non poſſunt. That is to ſaye: And as the benignitie of the almyghtye did fulfyll in the theefe (ſpecially mencioned in the. xxiii. of ſaint Luke) that thynge Which Wanted, as touching the ſacramente of Baptiſme, becauſe it Wanted not, of pryde, nor of contempte, but of neceſſitie. So the ſame grace of the almyghty, muſt be beleued to fulfyll that thynge in infantes, Who do dye beynge baptiſed: Which they, not of Wycked or noughtye Wyll, but of lacke of age, neyther With hert Were able to beleue to

iustice, nor with mouth confesse to saluation, by reason wherof other do aunswer for them, that the celebration of the sacrament (meaning Baptysme) maye be fulfylled towardes them, whiche in dede is auaylable to theyr sanctification, because they cannot aunswer.

Now this sacrament of Baptisme beyng instituted and ordeyned by oure sauyour CHRISTE, in the newe testament: and the effect and vertue of ẏ same, beynge the forgyuenes of synnes: and it hauing with it the grace of the holy ghoste: and fynally it not onely apparteyninge to all such as haue the vse of reason, who thereby haue all kynde of synnes, both orygynal and actuall, committed and done before theyr baptysme, clearely taken awaye from them: but also appertayninge and beynge offered vnto infantes, who beynge borne in originall synne, haue nede to be christened, and beynge offered in the fayth of the churche, do both receaue the forgeuenes of theyr synne, and also suche grace of the holy ghoste, that if they dye in the state of theyr infancy, they shall by the sayd baptysme be vndoubtedlye saued. We shall note (touchyng this orygynal synne in infantes) that as the sayd infantes do take of theyr parentes theyr orygynal and natural qualities, euen so they receyue from them, orygynall synne, by whyche they are made the chyldren of the yre of GOD, and by the same haue a naturall inclination to synne, by lustes and desyres, whiche in further age and tyme, sensiblye do moue and styre them to wyckednes. For althoughe the parentes be neuer so

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clene purged, and pardoned of their oryginall ſynne by baptyſme, and grace geuen in the ſame, yet neuertheleſſe the chyldren of them begotten, be conceyued and borne in oryginall ſynne. Example we may take of corne, whiche thoughe it be neuer ſo cleane wynowed and purged from the chaffe, yet if it be caſte into the grounde and ſowen, the newe whiche ſpryngeth of it, is full of chaffe againe, vntyl it be alſo wynowed and clenſed: So lykewyſe the chyldren of chriſten mē, be full of the chaffe and corruption of originall ſynne, vntyll that by baptyſme, they be waſſhed, clenſed, and purged from the ſame, as their parentes were.

AND althoughe certayne hereſies haue ryſen vp and ſpronge in oure dayes, agaynſt the Chriſtenynge of infantes, yet as the aunciente fathers, and holy doctours, of the churche do teſtify, the vniuerſal conſent of the churches in all places, and of all tymes, vſyng, and frequentynge the Chriſteninge of infantes, is a ſufficient wytneſſe and proſe, that this cuſtome of the Churche in baptizinge of infantes, was vſed by Chriſtes Apoſtles them ſelues, and by them geuen vnto the churche, and in the ſame hath bene alwayes contynued euen vnto theſe dayes. And this cuſtome and perpetuall vſage of the churche, euen from the beginning, is agreable with the ſaying of S. Paule. Ephe v. Chriſt loued his Churche and hath giuen hym ſelfe to the death for hys Churches ſake, to ſanctifye her and make her holye, in clenſynge her by the fountayne of Water in his

words

Worde. &c. So that no man is nor can be of thys Churche, but he which is clensed by the Sacrament of Baptysme: Lyke as the texte before alleged, sheweth, where Chryste sayethe: **Whosoeuer is not borne againe of Water and the holy Gost shall not enter into the Kyngedome of Heauen.** Wherefore seing that out of the churche, neither infantes, nor no man els cā be saued, they must nedes be christened and clensed by baptysme, and soo incorporated into the Churche. And as the infancye of the chyldren of the Hebrews, in the olde testamente, dyd not let, but that they were made participante of the grace and benefytte geuen in Circumcision,

Euen so in the newe Testamente, the infancye of Chyldren doth not let, but that they maye and ought to be baptysed and so receyue the graces and vertues of the same.

AND albeit baptysme be of this great efficacye, yet ye shall vnderstand, that there remayneth in vs that be baptized, a certayne infirmitie, or inclination, to synne, called concupiscence whiche by lustes, and desyres, doth moue vs many tymes to synnes, and wickednes, neuertheleſſe, almyghty God of hys greate mercy and goodnes, hath geuen vs such grace in this his holye Sacrament, of baptysme, that such carnall and fleshly lustes and desyres, shall not, ne can in any wyse hurte vs, excepte we do first consent vnto them. By which grace also we be made more stronge, and able to resist, and wythstand the sayd concupiscences

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and carnall deſyres, than an other man is that neuer was chryſtened.

BVT this ſhal you note by the way, that chyldren, or men, beyng once duely baptyzed, ought not in anye wyſe (as the Anabaptiſtes haue taught) to be baptyzed agayne, for Saynte Paule in the ſyxt chapiter of hys Epyſtle to the Hebrewes ſayeth thus: *Impoſſibile enim eſt eos quiſemel ſunt illuminati, guſtauerunt etiã donũ celeſte, et participes facti ſunt ſpiritus ſancti, guſtauerunt nichilominus bonum dei uerbum, virtutesque ſeculi uenturi, et prolapſi ſunt: rurſus renouari ad penitentiam.* That is to ſay: Impoſſible in dede it is, thoſe who once be illuminate, and alſo haue taſted the heauenlye gyftes, and haue bene partakers of the holye Ghoſt, and haue taſted beſydes the good Word of God, & the vertues or power of the World to come, and be fallen: to be renewed agayne vnto penaunce, where, (by ſuch renewing) ſaynt Paule vnderſtandeth baptyſme.

AND bycauſe as wel this Sacrament of baptyſme, as all other ſacramentes inſtituted by CHRIST, haue all theyr vertue, efficacye, and ſtrength by the worde of God, which by hys holye ſpyryte, worketh all the graces and vertuous, which be gyuen by the ſacramentes, to all thoſe that worthely receaue the ſame: Therefore we muſte vnderſtande and knowe, that although he whyche doth mynyſter the ſacrament, be of a ſynnefull and euyll conuerſation, yet the vertue and effect of the ſacrament, is thereby nothyng, diminiſhed or hurted, neyther in infantes, nor yet in them

them which beinge endued with the vse of reason, come there vnto trulye contryte, and penytent of al theyr synnes done before, beleuyng and confessynge all the articles of the Crede, and hauyng a sure faith and truste in the promyses of GOD, of remyssion of theyr synnes, and purposynge euer after to lyue a chrysten lyfe.

FYNALLY ye shall note concernyng thys Sacrament of Baptisme, that it may well be called, a couenaunt betwene GOD and vs, whereby GOD testifieth, that he for his sonne Christes sake, iustifieth vs, that is to say: forgyueth vs our synnes, and indueth vs with his holy spirite, and gyueth vs such graces, that thereby, we be made able to walke in the workes of Justice, ordeyned by God to be exercysed of vs in this present lyfe, to the glory and prayse of GOD. And so perseuering, to inioye the frute of the lyfe euerlasting. And we agayne vpon oure parte, oughte most diligently to remember and kepe the promysse, that we in baptysme haue made to almyghtye God, that is, to beleue only in him, onely to serue hym, and obey him, to forsake al sinne, and the workes of Satan, to mortify our affections of the flesshe, and to liue after the spirite in a newe lyfe. Of which promise and couenaunt by vs made to GOD, S. Paule putteth vs in remembraunce, sayeng. Rom. vi. Knowe ye not that all We, Whiche are baptyzed in Iesus Chryste, are baptysed to dye With hym: for We be buryed With him, by baptysme to dye, that likeWyse as Christe Was rayled vp frō

death by the glory of his father: euen ſo we houlde walke in a newe lyfe. By the whiche wordes, S. Paule gyueth vs to vnderſtand that al we whiche be baptized in CHRIST, that is to ſaye: which are incorporated into the miſticall bodye of Chryſt, haue profeſſed and bounde oure ſelfe in Baptyſme, to dye from ſynne, and vtterlye to abſtayne from the corruption of our olde ſynfull lyfe, and to walke and procede in a newe lyfe of grace, and the ſpirite, into the which we are called by the worde of GOD, and by fayth, and due receauyng of this holye Sacrament, are brought and ſet into the ſame.

Of the Sacrament of Confirmation and the expoſition or declaration thereof.

HAVINGE laſt entreated of the Sacrament of Baptyſme, by the whyche all maner of ſynne, aſwell originall as actuall, is remitted, and the holy ghoſt therein geuen, whiche doth regenerate vs into a newe creature, & doth therby ſo weakē & attenuate ý fome, or rage of concupiſcence in vs, yea & ſo help ý weaknes of our corrupt nature, that the ſayd fome of concupiſcence can in no wyſe hurte vs, excepte we wyll agayne conſent vnto ſynne: mete and conuenient it ſhalbe to intreat of cōfirmation, whiche is the ſeconde Sacramente aboue touched and rehearſed. For albeit that the Sacrament of Baptyſme alone, to all ſuch as haue receaued

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the same, and bene therby regenerated by water and the holy ghost, is sufficiente to saluation, and to bring them to heauen, if in that state of innocencye recouered and gotten by baptysme, they shoulde by and by depart this world. Yet yf they hauyng passed the red sea, shoulde entre into the greate wyldernes, and deserte of this large and miserable worlde, in asmuche as they shoulde encountre, and haue muche to do, wt theyr outwarde and inwarde enemies, aswell the flesche, the deuyll, and the worlde, before they shoulde come to the lande of promyse, requisite and expedient it were for them, to be armed at al pointes, and made apte vnto the battayl, and to abyde all assaultes, that theyr enemyes woulde go aboute to make agaynste them.

IN CONSIDERATION whereof, lykewyse as in the olde testamente, almyghtye GOD was beneficiall and good to the chyldren of Israell, whom he caused safely to passe the redde sea, drowning theyr enemies, and comfortynge the sayde Israelites manye wayes, aswell in spreadynge abroade ouer them the cloude in the daye, for theyr protection, as geuynge them fyre, to lyght them in the nyght, ouer and besydes the feadynge of them with celestiall fode, and refreshyng of them with water that yssued oute of the harde rocke. So our blessed Sauiour IESVS CHRIST, hauynge fulfylled the fygures and shadowes of the olde lawe, doth after baptysme, geue vnto his Israelites, ý christen people, dyuers gyftes of the holy Ghost, and manyfolde graces, whereby he doth holde vp, and confyrme, or make stronge his sayde people, that they are

able, to abyde and to ouercome all ỳ aſſaultes of their enemies, and amongeſte other he geueth vnto them his holy Sacramentes, of the whiche Confyrmation is one, ſuccedynge in order after baptyſme.

CONCERNINGE this Sacramente of Confirmation (albeit the heretikes in oure tyme haue folyſhly, buſely, and maliciouſly gone about to deface it, ſcantly takynge, or allowynge it for a ryte or ceremonye, and vtterly denyinge it to be a Sacrament) yet euer in the catholyke Churche, and amongeſt the faythful Chriſten people, it hath bene (as in dede it oughte) taken, accepted, vſed, and allowed for a Sacramente, yea and for one of the ſeuen Sacramentes to. For the profe wherof, beſydes the teſtimonies of the ſaid faith of the Catholyke churche, and of the mooſt holye, and mooſt auncient fathers therof, we haue dyuerſe moſt playne, and euydent open places of Scripture, by cõtynuall vſage, acception, and interpretation, ſo allowed, ratifyed, and approued. And fyrſte ye ſhall for profe thereof haue the teſtimonye of S. Luke, in the viii. chapiter of the Actes, where he ſayth thus.

Cum autem audiſſent Apoſtoli qui erant in Hieroſolimis quod recepiſſet Samaria uerbum DEI, *miſerunt ad eos, Petrum & Ioannem: Qui cum ueniſſent orauerunt pro ipſis ut acciperent ſpiritum ſanctum (non dum enim in quemquam illorum uenerat, ſed baptizati tantum erant in nomine Domini* IESV) *tunc imponebant inanus ſuper illos, et accipiebant ſpiritum ſanctũ.*

That is to ſaye: And When the Apoſtles Which were at Jeruſalem, had harde that Samaria had receaued the Worde of God, they did ſend vnto them Peter and Jhon: Who When thei were commen, dyd praye for them, that they

might receaue the holy ghoste (for as yet the holy ghost was not comen into any of them, but onelye they were baptised in the name of our Lorde Jesus) then they dyd put, or laye theyr handes vpon them, and they dydde receaue the holy ghoste.

Accordynge wherevnto, S. Luke in the xix. chapiter of the Actes, sayth thus. *Factum est autem cum Apollo esset Corinthi ut Paulus (peragratis superioribus partibus) ueniret Ephesum & inueniret quosdam discipulos, dixitq; ad eos. Si spiritum sanctum accepistis credentes? At illi dixerunt ad eum. Sed neq; si spiritus sanctus est audiuimus. Ille uero ait in quo ergo baptisati estis? qui dixerunt in Ioannis baptismate. Dixit autem Paulus. Ioannes baptizauit baptismo pœnitentiæ populum, dicens, in eum qui uenturus erat post ipsum ut crederent, hoc est in IESVM, hijs auditis baptisati sunt in nomine domini IESV, & cũ imposuisset illis manus Paulus, uenit spiritus sanctus super eos, & loquebantur linguis & prophetabant.* That is to say: And it cam so to passe when Apollo was at Corynth, that Paule (hauinge trauayled thorough, or passed the ouer partes of the countreye) did come to Ephesus, and did fynd there certayne disciples, and he demaunding, sayd vnto them: Haue you since you beleued, receiued the holy gost? And they aunsweringe sayd: no, nor yet haue herde whether there be any holy ghost at all. Then Paule sayde: In whome then are ye baptised? and they sayde: in the baptisme of John: Then Paule sayde: John dyd baptise

the people With the baptyſme of Penaunce: tellyng them, that they would beleue in hym that would come after hym. That is to ſaye: in Jeſus, theſe thinges beynge herde they were baptiſed in the name of our Lord Jeſus And When Paule had layed his handes vpon them, the holy Ghoſt came vpon them, and they dyd ſpeake With tounges and dyd prophetie.

By which aucthorities, beyng of all catholike wryters vniformely euer taken and vnderſtand of thys ſacrament of Confyrmation, it appeareth moſt manyfeſtly that by the outwarde viſible ſigne of impoſition or laying on of the handes after baptiſme, not onely grace is giuen and conferred, but alſo the ſpirite of grace it ſelfe, accordyng wherevnto we reade in the .xx. chapiter of ſaynt Jhons Goſpell, that oure Sauiour Chryſt, albeit after his reſurrection he did breath vpon his Apoſtles ſaying, take you the holye Ghoſt (which yet neuertheleſſe in ſome degre they had receyued before in Baptyſme) yet for all that our ſayd ſauiour, beyng redy to aſcende into heauen: did promyſe to his Apoſtles and by them to all that by baptyſme ſhoulde be regenerate, an other gyfte ſaieng Luce. 24. *Ego mittam promiſſum patris mei in uos, uos autem ſedete in ciuitate quoadusque induamini uirtute ex alto.* That is to ſay: I wyll ſend in to you the promyſe of my father, do you ſytte or tarye in the Cytye vntyll

tyll ye be indued wyth vertue from aboue.
Lykewise (as is testified Actorum.1) Our Sauiour (hauing eaten with his Apostles, and hauing bidden them to tarye at Jherusalem, and not to depart from thense, but loke for the promyse of GOD the father) sayeth *Accipietis uirtutem superuenientis spiritus sancti in uos. et c.*
That is to say: **Ye shall receaue the vertue of the holye Ghost commynge vpon you.**
And this gift, so promised, was perfourmed most euidently vpon Whytsonday, by visible signes and tokens feetly resemblyng, and lyuelye answerynge, to this sacrament: wherein ye may consider that as in baptysme the holy Ghost came doune in the fourme of a Doue, declaryng thereby that as the Doue is of all other, simple and innocent, so by baptisme innocency is purchased and obtained: So firy tonges being sent downe vpon the Apostles on Whitsonday, did signifie the ardent zeale, and greate boldenesse that the Apostles and christen people should haue to expresse and declare their profession and faith. Therfore, as in baptysme we are regenerate to lyfe, so by confirmation succedinge baptisme, we are armed & strengthened to fight and bataile. In baptisme synne is forgeuen and grace is geuen, in confirmation, the grace geuen, is increased. In baptisme we do professe the faith and religion of CHRIST. In confirmation we haue grace and ayde boldely to maynetayne and to stycke to the same, so that he whiche is baptised & confirmed, hath more aboundaunt grace and glorye, then he which is baptised onely. Example hercof we haue in the apostles. For Peter the heade of the A-

postles

poſtles although he had ſene CHRIST, taſted alſo of his glory in the mounte, had harde the voyce of hys heuenly father, had ſene with his eyes the wonderful workes that Chryſt had wrought, and had hym ſelfe done miracles, walked vpon the water, and ben verye familyer with CHRIST. Yea and after that he was waſhed and pronounced alſo to be pure & clene, and finally after he had made a bragge that he wold with Chriſt go into pryſon and ſuffer death, yet after all theſe thynges the ſayd Peter was afrayde at the voyce of a wenche, and dyd by and by denye Chryſt, and the lyke alſo he dyd at the voyce of an other wenche: yea and moreouer after Chryſtes reſurrection, when he had ſene Chriſte and receaued greate comforte at chryſtes handes, he dyd with the other Apoſtles for feare of the Jewes hyde hym ſelfe, and alſo when the ſayde Peter with other the Apoſtles had ſene Chryſt glorioueſly aſcending, and had bene by the ſighte of the Aungels greatlye comforted, yet he durſt not ſhewe hys face abroade, but taryed and loked for the commyng of the holye Ghoſt, to make hym ſtronge and bolde. At whoſe commynge bothe he and the reſt of the Apoſtles were ſo confirmed and boldened that they ſhranke not before al the Jewes, and all Creatures vnder the ſkye, ye before the kings and prynces, to preach ẏ name of Jeſus. And profeſſyng theyr chryſten fayth, with all boldenes and conſtancy, dyd reioyſe to ſuffer diſpleaſures & rebukes inflicted and done vnto them therefore. And becauſe we here do ſpeake of confirmation, ſome peraduenture do loke that we ſhould geue ſome diffinition of

confirmation

confirmation, wherein to satisfi theyr appetites, this maye be sayd. That **Confirmation** is a certayne, consignation, or marking, made with chrysme, in the foreheade of the person that is baptised, with a certayne forme of wordes, to the intent that the person confyrmed, should boldly geue the name of Chryste: or els thus maye be sayd to them.

CONFIRMATION, is an enoyntinge in the foreheade of the partie that is baptyzed, made in the fygure or forme of the Crosse by a byshop, with holye chrysme, for the strength, or increase of the faithe, to be boldelye by the sayde partie confessed. And this chrisme is made of oyle and balme: The sayde oyle (which is a cleare or cleane thinge of it selfe) to betoken, the clearenes or cleannes of the harte, or conscience in our selfe. The baulme (which is a thynge very fragrant, & of a swete smellyng) to signifie, the swete and good sauoure, of good name and fame, towardes our neighbour: and the said oyle & baulme being myngled together, to signifye, that the partie confirmed should haue truly in himselfe, bothe clerenes of conscience, and also with his good workes to haue a good name, and to styre thereby hys neyghto haue the like

AND we ought not to thinke that this enoynting is a newe inuention, in asmuch as Dionyse and Clement, being in the Apostles tyme, and besides them, Fabian, and Tertulyan, beyng very nighe the sayde Apostles tyme, and Cypryan, Hierome, and Saynte Augustyne not being much from the Apostles tyme, with other catholike wryters, do vniformely agree,

that

that this sort of enoyntinge came from the Apostles. For as concernynge Dionyse, he besydes many other places, doth affyrme it in his booke De Ecclesiastica hierarchia. and in the.iii.chapter. And amongest many other notable thinges, doth saye thus. Deinde chrisma summus sacerdos accipiens superponit diuino altari. &c. That is to saye: The cheife preiste afterwardes takynge the chrisme, doth put it vpon the diuine aulter. &c And Clement doth speake hereof in the.iii.boke of his recognitions in the seconde epistle thereof. Fabiane also, in his seconde epistle, wrytten to all the bysshops of the Easte, doth mooste playnelye affyrme the lyke. Tertullian lykewise in his fyrst booke against Martian doth the same.

And to speake of S. Cypriane, he also in his sermon, De unctione chrismatis, in diuers places doth testifye it most largely. Lykewyse S. Hierome most playnly in his commentaries vpon ỳ.xvi.chapter of Ezechiel, and vpon the, xxxiii.of Job.

And as for S. Augustyne, he most largely, playnly, and effectually approueth it, specially in his second boke, and.iiij, Chapter, Contra Iuliani. And in his xv. boke and. xxvi. Chapter, De Trinitate. And so doth Eusebius in his.vi.boke, and.xliii.chapter, Ecclesiastica historiæ, where speakynge of Nouatus, who was baptised onely in his bedde, not hauinge other thynges vsually obserued after the ordre and rule of ỳ churche, he sayth thus. Ab exorcistis curatus in grauem morbum incidit, et quoniam iam moriturus putabatur, in ipso lecto quo decumbebat baptismi infusionem accepit, si tamen hanc illum accepisse dicendum est. Imo nec reliqua consequutus est post morbum quæ iuxta ecclesiæ canonē consequi debebat,

obſignationem uidelicet ab epiſcopo collatam, cum autem illa potitus non ſit, quomodo ſpiritum ſanctum eſt conſequutus? That is to ſaye: Nouatus beinge cured of the exorciſtes, dyd fal into a greuous diſeaſe, and becauſe it was thought that he woulde dye out of hande: he dyd in the ſame bedde vpon whiche he laye ſycke, receaue the infuſion of Baptyſme, yf a man maye ſaye that he receaued that, but as concerninge thinges whiche as yet remayned vndone, and whiche he ought according to the order and rule of the churche to haue had, that is to ſay: the conſignatiō or ſigning to be geuen or conferred by the byſhop, thoſe thynges after his diſeaſe he receaued thē not, and forasmuch as he had not that, how than hath he receaued the holy goost?

CONCERNINGE the latter wryters, in asmuche as they be innumerable, and vniformely do agre here vpon. I wyll not rehearſe them at all, but by them, agreynge with the auncient and holye fathers of the churche, ye maye vndoubtedly ſee and perceaue, that this ſacrament of confirmation, or impoſition of the Byſhoppes handes, is receaued, approued, and ſpecially commended of all Catholique men, and at all tymes.

Seinge then that this Sacramente of Confyrmation for many conſiderations is ſo greatly to be eſtemed and regarded, not onelye for the auctho-

ritie of Chriſte, that dyd inſtitute it, and the auctho-
ritie of the churche and of the Apoſtles that dydde re-
ceaue and vſe it, but alſo for the commoditie and pro-
fyt whiche the ſayde Sacrament doth bryngе with
it. Therefore they do verye wyckedlye, that in anye
wyſe do contempne it. And thoſe maye be ſeene, and
iudged to contempne it, whiche eyther do rayle at it,
or els hauyng opportunitie to haue it miniſtred, do re-
uſe it, or wyllyngly neglecte it.

And the formall wordes vſed in Confyrmation,
(whiche in olde tyme was called *impoſitio manuum*,) are
theſe. *Signo te ſigno crucis, & confirmo te chriſmate ſalutis: in nomine pa-
tris, & filij: & ſpiritus ſancti*, That is to ſaye: **I ſygne, or
marke the with the ſygne of the Croſſe, and
confyrme the with the chryſme or oyntment
of helth. In the name of the father, of ye ſonne,
and of the holy Ghoſt.** And of this impoſition of
handes, we haue (beſydes many other places expre-
ſed in ſcripture) a notable example in the. x. of Saynt
Marke, practiſed and vſed by Chriſte hym ſelfe. And
this **Sacrament of Confirmation**, or layinge of
the byſhops handes, was inſtituted, ordeyned, and v-
ſed in the catholyke Churche, to remedye the weake-
nes that ryſeth of the fome or rage of concupiſcence,
whiche weakenes remayneth in vs for oure exercyſe,
and is of two ſortes, that is to ſaye: inward and out-
warde. The inwarde, is a certayne ſhamefaſtnes, or
timeroufnes, whereby we do not boldely confeſſe the
name of Chriſt, as Chriſte requyreth of vs, ſayinge in
the tenth Chapter of Saynte Mathewe. *Omnis qui con-
fitebitur*

fitebitur me coram hominibus, confitebor & ego eum coram patre meo qui in cœlis est: qui autem negauerit me coram hominibus, negabo & ego eum coram patre meo qui in cœlis est. That is to saye: **Euery one that wyll confesse me before men, I wyll also acknowledge him before my father which is in heauen. And who wyll denye me before men, I wyll also denye him before my father whiche is in heauen.** This inward shamefastnes rysynge without fayle of the inwarde weakenes, is taken awaye by confyrmation, where in the forehead is made the sygne of the crosse, in whiche place is disclosed our feare, and shame, in asmuche as we strickē with feare, do waxe pale, and beyng ashamed, we do blushe and waxe redde. Wherefore he that is baptysed, is afterwardes armed in confyrmation, with the sygne of the crosse, to the intent he may thereby remēber, that he shall ouercum by vertue therof, al maner his enemies, as before hym dyd his cheife capitayne Jesus Christ, vnder whose banner, he is now become to be a souldiour: and lykewyse thereby boldened and assured, that as the distroyenge aungell, dyd forbeare and passe by those houses in Egypte, whose dore postes, and lyntell, he dydde see to be enoynted with the bloude of the lambe, so the wicked spyryte beholdyng the person baptised, and confyrmed with the tryumphaunte sygne of the crosse is, discouraged to make anye hote assaulte agaynst hym.

And the other weakenes whiche is outwarde, is a certayne instablenes, or inconstancye, to stand and abyde earnestlye, both in woordes and dedes, before

all

all perſonnes, and eſtates, to the defenſe and maynte-naunce of the Chryſtyan religion and fayth, to the beſte of his power, that the ſayinge of S. Paul in his epiſtle to the Romaines, the tenth chapter, may be ve-refied in hym, Where is ſayde: *Corde creditur ad ad iuſtitiam, ore autem confeßio fit ad ſalutem.* That is to ſaye: Beleife with harte, is to iuſtice, but confeſſiō is made by the mouth to ſaluation.

And this outwarde weakenes, is alſo expelled in confyrmation, by the Chryſme of healthe, whiche maketh the perſon enoynted, to be in courage, and boldenes, hauyng ther-in the ayde and aſſiſtence of the holy Ghoſte, agaynſte all maner of enemies bodely or ghoſt-lye.

¶Of the Sacrament of Penaunce, and Therposition or declaration thereof.

HAVINGE nowe spoken of the Sacrament of Baptysme, wherby al sinnes, orygynall and actuall, are remitted and forgyuen: And hauing also spoken of the Sacrament of Confirmation, whereby the partie soo baptized and confirmed is made able to resist and abyde, yea and to ouercome the assaultes of all his enemyes. It shall nowe be conuenient (Forasmuche as man hauing all these greate helpes, and remedies at Goddes handes dothe for all that manye tymes, by his owne faulte, fall into synne, and then can neyther by baptysme, nor Confirmation be purged, or quytte hereof, but muste nedes in that case haue the benefit and helpe of Penaunce, which as S. Hierome sayeth, is after shipewracke the second table or planke, to be holpen and socoured by) that consequently, and keepyng the due promysed order, we do speake heare next of penaunce. For as it is necessarye for the body whan it hath surfyted and lost his pristyne helth, to haue phisicke to restore the same agayne: so necessary it is for the soule, when by synne it is spotted or defyled, to be made cleane and beutified a freshe by penaunce. For an entry vnto whiche matter of Penaunce and for the more clere vnderstanding thereof ye shall note. ii. thynges, the fyrst is howe this worde Penaunce is here to be taken.

THE seconde is, what is properlye ment by the

sacrament

sacramente of Penaunce. And as concernynge the fyrst ye shall knowe that this worde Penaunce, as it is here in this treatise to be taken, doth signifye an inward sorowe, and greife of the harte for the synnes by vs done and committed, and an hatred and detestation of the same, with an earnest desyre to be purged and ryd from them, and fynallye to recouer and get agayne the grace and fauoure of GOD, by such meanes and remedyes, as GOD hath appointed for the obteynyng thereof: with a stedfaste purpose & mynde, neuer to offende agayne. For without suche purpose and mynde, he that sayeth he is sorye for his offences committed agaynste the highe maiestye of GOD and yet still contynueth or intendeth to contynue in the same, is no penytent, but a dissembler or rather a deryder of Penaunce. And in this sorte & after this acception Penaunce is commonly taken, as wel in the new as in the old Testament. And thys sort or kynde of Penaunce is so necessary for mans saluation, that without it no man that offendeth GOD, can be saued or attayne vnto euerlasting life. And as touchyng the second thing it is to witte, what is mente by The Sacrament of Penaunce. We shall vnderstand, that it is properly the absolution pronoũced by the priest vpon such as be penitent for theyr sinnes and so do acknowledge and confesse them selues to be. For the obteyning of which absolution or sacrament of Penaunce, there are required .iii. seuerall thinges, it is to witte Contrition: Confession, and satisfaction, as being wayes, and meanes most expedient and necessarye to obteine the saide absolution.

And

And here to begyn with **Contrition**, which is the first parte to perfecte penaunce, ye shall learne that it is a sorowe willingly taken for our synnes, with a purpose and intent, to confesse them, and to satisfye for them: and neuer to committe them agayne, with oute which contrition it wyll not be that any person can be truly and perfectly penitent, or yet haue hope of remyssion or forgyuenesse of hys synnes, nor yet ought the priestе to absolue any that wanteth thys contrition.

Wherefore necessarye and expedient it is for the synner, willing to haue absolution of his synnes, to consider these thinges folowing, First to haue a contynuall remembraunce of hys synnes. Esaye. 38. & Psalme. 37. Seconde to consyder the vylenes of the synnes, and to haue therebyon a shame in hymselfe to haue committed them. Prouer. 12. Joan. 8. 2. Petri. 2. Hiereme. 2. Thyrde to haue in consideration both the terrible day of iudgement, and also the eternall payne of hell that is due for synnes, and the losse of the ioyes of heauen, from the which vnrepentante synners be excluded. Sapientie. 5. Luce. 16. 1. Petri. 4. Eccleſi. 7. Which thinges being so considered on the behalfe of the sayd synner, and he therebyon ferther remembryng, what a fylthye and vitiouse life he hath ledde, and howe he thereby hath prouoked the high indignation and wrath of GOD, considerynge also with hymselfe the dignitie and puritie of that state wherevnto he was called in baptisme, with his promysse there made vnto GOD, ouer and besides ye manyfold benefytes dayly by him receyued of GOD

shall

ſhall engendre in the ſynner an ernest sorowe, for ye he leauinge so louinge a Lorde, hath by ſinne made him ſelfe thrall to the deuyll.

AND herebpon being thus moued and troubled in ſpirite, & lamenting with hymſelf the miſerable eſtate, whiche he is nowe in, by his owne defaulte, he ſhalbe pricked and ſtirred in his hart, accordynge to the teachyng of the ſcrypture, & the inſtructynge of his mother holye Churche, to repayre to a preiſte being the miniſter which God hath ordeyned, and appointed therein, to pronounce the ſentence of remiſſion of ſynnes in this behalfe. Accordyng aſwell to the counſayll of Saynt James (Jacobi. 5) as alſo to thexample of them that were conuerted at Epheſus, who beleuynge dyd come, confeſſyng, and ſhewing there actes and dedes. Actorum. xix. And becauſe here we doo touche and ſpeake of confeſſion, whiche is the ſecond thinge towardes parfitte Penaunce, ye ſhall therefore knowe that albeit, this worde Confeſſion both in ſcrypture and in prophane authors doth ſignifye many thynges and in diuerſe sortes, yet Confeſſion, (as it is heare to be accepted and taken) is a voluntarye, lawfull, and ſufficient declaration, or vtteryng of ſynne, to be made vnto the prieſt hauynge ſufficient auctoritie to giue abſolution therein. And when I do ſay A declaration or vtterynge, I do vſe the ſame to exclude mentall confeſſion, whiche though it may and ought at all tymes to be made vnto God, yet that is not that ſacramentall confeſſion of which we heare ſpeake. And when I do ſay Voluntarye.

Voluntarye, I do put in that to declare, that lyke as wyllyngly the synne is committed, so also willingly and without compulsion the confession ought to be made. And when I do say Lawefull and sufficient. I do put in that, to declare ỳ it is not Inoughe to make a bare or naked confession, not caryuge how or after what sorte it be made, but to make it in suche wise that it may be lawefull and sufficient, That is to say, after dewe deliberation and consultation forsene and had, to so order the same, that it may be doue as is comprehended in these verses folowinge.

Sit simplex, humilis, confeßio pura, fidelis.
Atque frequens, nuda, discreta, libens, uerecunda.
Integra, secreta, lacrimabilis, accelerata.
Fortis, et accusans, et sit parere parata.

That is to say: Let confession be playne, humble, pure, faythefull, and often, not cloked, discrete, voluntarye, hauinge shamefastnes, hole, secrete, lamentable, spedy, stronge, accusatorye of hym selfe, and readye to obeye

AND when I do put in thys worde Synne. I doo that, to declare that he who commeth to confession must not do as the proud Pharysie did, who praised himselfe and condempned the publican Luce. 18. But humblye and lowely (as is beforesayd) he must declare and shewe his owne synne, verefying in him selfe the saying of Salamon in the. xviii. chapiter of his prouerbes. *Iustus prior est accusator sui.* That is to saye A iuste man is syrste an accuser of hymselfe.

AND fynallye when I doo saye those wordes

Unto the preiſt hauyng ſufficient auctho=ritie to gyue abſolution therein. I do purpoſelye put in them to declare that he who ſhall gyue abſolution muſt be both a preiſt and alſo haue ſufficient auctho=ritie to gyue abſolution.

NOVV concernyng ſatiſfaction, which is the thirde thinge that apperteineth to perfect penaunce, ye ſhal knowe, that albeit this worde Satiſfaction, is diuerſely taken aſwell in ſcrypture as other where: yet as it ſhalbe here conſidered, and as it is taken in the publyke and common vſe of the catholike Churche in this matter, it is a chaſtemente or punyſhmente which is inflicted or put by the preiſt vpon the penytent ſynner (ſo confeſſynge hymſelfe) accordyng to ý nature and qualitie of the offence by him committed. And hereby appeareth that when we here do ſpeake of ſatiſfaction, we do not meane that the penytente ſynner by anye payne, or punyſhmente by hym to be ſuffred, can worthelye eyther merite remiſſion of his ſynnes, or make vnto GOD any iuſt or full recõpenſe equyualent to the ſynne, whiche he hath commytted agaynſt GOD, and ſo ſatiſfye GOD thereby, (whiche in dede after that ſorte he neuer can do, for that ſorte of ſatiſfaction onely apperteyneth to our Sauyoure CHRIST, who alone by hys glorious paſſion hathe worked and purchaſed the ſame) But to ſatiſfye (as here is ment by ſatiſfaction) is, the ſynner after con=trition, and confeſſion, to ſubmitte humblye himſelfe to ſuche diſciplyne and wayes of reformation, as the preiſt hearyng his ſynnes and offences, ſhall by hys

diſcretion

discretion and wysedome, agreable to the worde of God, thinke mete and conuenient, whiche humble submission (with consent and agrement to receaue discipiyne) made by the penytent vnto the preist beinge the ghostlye father, eyther to the gyuynge of almes, makyng of prayor, vsyng of fastynge, or of doynge any such like workes of penaunce, shall make the sayd penitent an apte vessell to be partaker of ẏ onely satisfaction procured, meryted, and gotten by the precioule death of our Sauiour CHRIST IESVS, and it shall gyue great occasion and good matter to the penytent synner alwayes after, to leade a newe lyfe, declining from vyce, and embracing vertue, yea it shall enduce him not onely to restore to all men, all that euer he hathe vniustlye taken or reteyned from them, and to recompense all hurtes and iniuryes in any wyse done vnto them, accordyng to his habilitie and power. But also to forgyue vnto all men for CHRISTES sake all such iniuryes and tresspaces as they in any wyse haue commytted, or done agaynste hym. And the penytente synner being content thus to do (wherein he shall vndoutedly muche please allmyghty God, who by vertue of CHRISTES satisfaction wil accept, & allowe, of his infinite goodnes this satisfaction, & contentment so don by man) ẏ sayd penitent synner may desire to heare ẏ comfortable wordes of remission of synnes, and to haue absolution thereof gyuen and mynystred vnto hym by ẏ preiste. Accordynge to whose desire, the preist beynge GODDES minister therein, muste (ensuinge the Gospell) pronounce and gyue vnto, and vpon the sayde peni-

tent ſynner, the ſentence of abſolution: vnto ẏ whiche ſentence the ſayde penytent muſte gyue credence, w̃ perfecte fayth and beleife, that his ſynnes are nowe freelye forgyuen, by the merytes of Chriſtes bleſſed paſſion in this ſacrament of Penaunce, hauing thys contrition, Confeſſion, Satiſfaction and abſolution, which we haue ſpoken of. And albeit in the late peſtiferouſe ſcyſme, that ouerwhelmed this realme, thys Contrition, Confeſſion, ſatiſfaction, and Penaunce were condempned and deryded, or at the leſte wiſe in maner neglected of all folkes, yet in very dede they ſo ought not haue bene (conſidering they are allowed ⁊ approued by ſcrypture, as anone ſhalbe declared, and ſhewed vnto you) and haue bene euer continuallye receyued, vſed, and muche ſet by, as thinges moſt neceſſarye and profitable in the catholike Churche, for the amendement of mennes lyues, and for theyre attonement with almyghtye God, and to be kepte in good ſtate and ordre, to theyr great comforte, and ſpeciall releife. And emongeſt a greate nomber, of commodities, that do come by Confeſſion, this is not the leſt that where by cuſtome, or otherwiſe men be drowned in ſynne, and do not ſe the abhomination, and filthynes thereof, and therefore many tymes, do wante Contrition, and conſequently remedye and helpe agaynſt theyr ſynne, they hauing a diſcrete honeſt goſtly father, and deuoutly commyng to hym, may by his good inſtructiõ ⁊ exhortatiõ grounded vpõ ẏ word of God, be ſtirred ⁊ moued to deteſt theyr ſynne, ⁊ to lamẽt theyr noughty liuing, ⁊ therypon to entre into a newe lyfe ⁊ to vſe godly conuerſatiõ, and honeſt behauiour in al their doings. And albeit this way before

described be ý ordinary way & meanes for sinners, to obteyne remissiō of syn, & to be reconciled to ý fauor of almightye GOD, yet in case there do lacke a preyst to make this confession vnto, and so to obteyne of him, being Goddes minister, the saide absolution: or ý the synner by extreme necessitie can not do and fulfyl (as of dutye he ought & gladly he should) ý said workes of Penaunce in confession so enioyned vnto him: thē in that case & hauing this good will, and being otherwise truly w̄ all his hart repentant of his hole former noughtie life, not wanting therw̄ a harty mynd & vnfayned purpose through Godes grace to do ý same, whē such necessitie shal cease & good occasion or opportunitie shalbe gyuē, the said sinner vndoutedly shall haue at Godes handes pardō & forgyuenes of all his said sinnes & misdoinges, for (as S. Ciprian doth say in his first boke. *Contra Demetrianum*) euen in the howre of death whē ý soule is redy to depart out of ý body, the great merciful goodnes of God doth not dispise Penaūce, so ý neither ý greatnes of synne, nor ý shortnes of time, nor yet ý enormitie of life, do exclude ý sinner from ý mercy of God if so be, ther be true contrition & vnfained change of the hart frō synfull conuersation. An example wherof we haue of ý these ý didhang vpon ý crosse, who asking mercy w̄ a cōtrite harte, was in ý case furthw̄ made a citezen of Paradise, & where as he deserued cōdempnation & punyshmēt, this his contrite hart did chaung his paine into martirdom, and his bloude into baptisme: yet this notwithstanding no man ought, vpon hope of Gods mercy styll to contynue in synful lyuing (like as no man wouldebe sycke in hys bodye vpon hope to recouer health)

for ſuch as wyll not forſake their wickednes, and yet do thinke that GOD wyll forgyue them, are ful many tymes, and commonly, ſoo preuented with the iuſte plage of GOD, that neyther they haue tyme to conuerte, nor yet grace to receyue the benefitte of forgyuenes. For conſideration of which daunger, ſcrypture (Eccle. 5) doth ſay thus. *Non tardes conuerti ad dominum, et ne differas de die in diem: ſubito enim ueniet ira illius et in tẽpore uindicte diſperdet te.* That is to ſaye: **Thou muſt not ſlacke to conuerte or tourne to God, and thou muſt not differ or lynger from daye to daye, for in dede his anger will come ſodenlye, and in the tyme of vengeance he will diſtroye the.**

Wherefore embracinge the mercye of GOD on thone ſyde, and fearynge the iuſtyce of GOD on thother ſide, let vs at no tyme, neyther diſpayre of forgyuenes of our ſynnes, nor yet preſumptuouſlye remaine ſtyll in our ſynnes, knowinge that the iuſtyce of God will ſtraytlye exacte and requyre the dettes of all men, which be not forgyuen or pardoned by his clemency, Heare in this matter, amongeſt many other thinges two poyntes are ſpecially to be noted and conſidered The fyrſt is that althoughe the death of Chryſte be a ſatiſfaction, deſeruyng and merytinge the remiſſion of our ſynnes, and not onely our ſynnes: but of the ſynnes of the hole worlde (as Saynte Jhon ſayeth, 1 John. 2) *Et ipſe eſt propitiatio pro peccatis noſtris, et non pro noſtris tantum ſed etiam pro totius mundi.* Whereby euerlaſtynge death is ſufficiently of Chryſtes parte abolyſhed, yet on our behalfe it taketh not alwayes effecte, by rea-

ſon that we endeuor not our ſelues that it may be du lye applied vnto vs. For ſuch is the mercy of CHRIST that he woulde haue all to be ſaued, and therefore when he approched nigh vnto the citie of Hieruſalem and ſawe the great enormities and wickednes therof, he wepte vpon it and ſayde. *Si cognouiſſes et tu et quidem in hac die tua, quæ ad pacem tibi: nunc autem abſcondita ſunt ab oculis tuis* Luce 19. That is to ſaye: And thou yf thou hadeſt knowen, and that in thys thy daye, thoſe thinges which belonge vnto thy peace, but nowe are hid from thyne eyes. Luke the. xix. For which cauſe alſo Chryſt likewiſe in the reproche of Hieruſalem cryed vnto it ſayinge Mathei. 23.

Hieruſalem hieruſalem qui occidis prophetas et lapidas eos, qui ad te miſſi ſunt, quoties uolui congregare filios tuos, quemadmodum gallina congregat pullos ſuos ſub alas ſuas, et noluiſti? That is to ſaye: O Hieruſalem Hieruſalem, which doeſt kyll the Prophetes and doeſt ſtone them whiche are ſent vnto the, howe often wolde I haue gathered thy chyldren together, as the henne gathereth her chyckens vnder her wynges, but thou wouldeſt not? Mathe we. xxiii. According wherevnto Chryſt alſo ſaid vnto his Diſciples (Mathei. 16) *Si quis uult poſt me uenire, abneget ſemetipſum, et tollat crucem ſuam, et ſequatur me.* That is to ſaye. Yf anye man will come after me let him denye hymſelfe, and take his Croſſe and folowe me. And immediatly there doth folowe. *Qui enim uoluerit animam ſuam ſaluam facere perdet eam. Qui autem perdiderit animam ſuam propter me*

nie inuenies eam. That is to ſay: For in dede he that wyll ſaue his ſoule, ſhall leaſe it: and he that wyll loſe his ſoule for my ſake, ſhall fynde it. Agreable where vnto S. Paule, not contented to haue ſayd that, no dampnation is to them that are incorporate to CHRIST, and which do not walke after the flesh, but after the ſpirite, nor beyng contented to haue called them the chyldren of GOD, ẏ heirs of GOD, and coheyres of CHRIST, doth in the. viii. chapiter to the Romanes, knitte vppe all thoſe thinges together and concludeth all the ſame to take effect cōditionally, ſaying. *Si tamen compatimur, ut et conglorificemur*, That is to ſay: If yet We do ſuffer With hym that With hym alſo We maye be glorifyed. And thys to be true it well appeareth for that, that at the day of Judgement when the ſonne of man ſhal come in his glorye, and all his holye Angells with him, and on the one ſyde of him there ſhall ſtand the ſhepe, ꝛ on the other the goates, it ſhall not be ſufficient or inoughe to ſay to Chryſt: Syr you haue ſufficiently redemed vs by your paſſiō, we nede not for our parte to do any thynge at all, ſauing to beleue you ſo to haue done, For Chryſt then ſhall ſay otherwyſe vnto them, for vnto the bleſſed chyldren of his father he ſhall ſaye: *Venite benedicti patris mei, poſſidete paratum uobis regnum a conſtitutione mundi. Eſuriui et dediſtis mihi manducare &c.* That is to ſaye: Come you the bleſſed of my father, do you poſſeſſe the kingdome prepared for you from the creation of the World. I haue

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ben hungry and ye haue giuen me to eate &c. And vnto the wicked standyng on his lefte hande he, for the omitting of the said workes of mercy, shal say: *Discedite a me maledicti in ignem eternum qui paratus est diabolo et angelis eius: Esuriui enim et non dedisti mihi manducare &c.* That is to say: Goo ye from me ye cursed, into euerlastyng fire, which is prepared for the Deuell & his Aungells, for I was hungrye and you gaue me not to eate &c. Fynallye in fewe wordes S. Paule to the Galathians the .vi. chap iter, dothe tell vs what is our partes in this behalfe to do, saing. *Bonum autem facientes non deficiamus: Tempore enim suo metemus, non deficientes, ergo dum tempus habemus operemur bonum ad omnes, maxime autem ad domesticos fidei:* That is to saye: Let vs not be wery of well doynge, for in the conueniente tyme we shall reape withoute ceasslynge or wearynes. Therefore while we haue tyme, let vs do good vnto all folkes and speciallye vnto them which are of the houshold of faith. So that by al these scryptures it doth most euidently appeare, that besides the passion of Chryste, there is some what also required of vs: soo that, we maye not laye all the burden on Christes backe, thoughe he be able to beare it, but we must take parte of the burdē our selues, and laye it also vpon our owne neckes to, as wherby we may be pertakers and accepted to enioye that thing, which of Christes parte is fullye purchased all redye. The second thing most nedefull also here to be declared vnto you is, that although ý gilte

of ſynne, be in this ſacrament of Penaunce throughe the bountifulnes of CHRIST cleane taken away, yet by the iuſtyce of GOD there remaynethe a temporall payne, An example whereof we haue in the .ii. boke of the kinges in the .xii. chapiter: where notwitſtanding that Nathan, the meſſenger, and prophete of GOD had declared to Dauyd, that hys ſynnes were forgyuen hym, yet for al that, temporal puniſhmente was inflicted. And ſo lykewyſe Exodi. 32. & Numeri 14. Beſides theſe, we haue an other euident example in our owne ſelues, for albeit al ſynnes originall and actuall be in our baptiſme remitted vnto vs, as hath bene before in the Sacrament of Baptyſme declared vnto you: yet the paynes do remayne whiche are inflicted by God hymſelfe for origynall ſynne, as all the incommodities we haue therefore in our bodye, and death alſo of the ſame, as appeareth. Geneſis tertio. And though this thing thus playnely declared maye ſeme to ſuffice for the full inſtruction of the ignorante in this ſayd Sacrament of Penaunce, or in the partes thereof, or in all, yet if anye ſhalbe deſyrous vpon promyſe made before to haue further teſtimonies of Scrypture and of the fathers, they ſhall here folowe orderlye.

And fyrſte as concernynge penaunce in generall, we rede in the .xviii. of Ezechiel thus. *Si autem impius egerit pœnitentiam, ab omnibus peccatis ſuis quæ operatus eſt, & cuſtodierit præcepta mea et fecerit iudicium & iuſtitiam, uita uiuet, & non morietur.*

That is to ſaye: If the wicked do penaunce, frō all his ſynnes whiche he hath commytted,

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and kepe my commaundementes, and doe iudgement and iustice, he shall lyue with life, and shall not dye. And in the. xi. chapter of Sapience, is wrytten. *Misereris omnium quia omnia potes, & dissimulas peccata hominum propter pœnitentiam,* That is to saye: Thou Lorde hast mercye vpon all, for thou canste do all thynges, and doeste make as thoughe thou diddest not see theyr synnes, for penaunce sake. And in the. viii. of the actes, Simon Magus goynge aboute, and thinkynge that he myght bye the holy ghost for mony, was by S. Peter rebuked therfore, and also after that, he was counsayled, or rather commaunded thus. *Pœnitentiam age ab hac nequitia tua, & roga deum, si forte remittatur tibi hæc cogitatio cordis tui.* That is to say: Do penaunce from this thy wyckednes, and praye to God, yf peraduenture, this thoughte of thy harte may be forgeuen thee. And farther in the seconde of the Apocal. the churche of Ephesus is admonyshed and prouoked vnto penaunce after this maner: *Memor esto, unde excideris, & age pœnitentiam: & prima opera fac, sin autem, uenio tibi cito, & mouebo candelabrum tuum de loco suo, nisi pœnitentiam egeris.* Whiche is to saye: Remember from whence thou hast fallen, and do penaunce: and do thy fyrste Workes, but yf not, I come vnto the quyckely, and wyll remoue thy candlestycke from his place, vnlesse thou do penaunce.

Of this penaunce you maye fynde other teſtimonyes in the holy Scriptures, as Eccleſia.ii. Math.iij. Luk.xiii.xv.xvij. Rom.ii.ii. Pet.iii. Apoca.ix.ꝛc.

And as touchynge contrition, whiche is the ſeconde thynge here conſidered, what more maye be ſayde therein, than that whiche the holye ghoſt ſpake by Dauyds mouth (Pſal.xxxi) ſayenge: *Dixi confitebor aduerſum me iniuſtitiam meā domino, & tu remiſiſti impietatem peccati mei.* That is to ſaye: I did purpoſe with my ſelf and ſayde: I wyll confeſſe vnto God myne vnrightfulnes agaynſt my ſelfe, and thou haſte forgeuen the wickednes of my ſynne: Accordynge to whiche ſenſe, the ſelfe ſame Dauid (crauing the mercye of God after his ſynne) dyd ſaye: *Cor contritū & humiliatum deus non deſpicies,* That is to ſaye: A contrite and an humble harte (thou God) wylte not deſpyſe: Moreouer Achab, althoughe he was neuer ſo euyll a man, yet hauyng remorſe of cōſcience for his euyll dedes, and humblynge him ſelfe with a contrite harte he dyd heare theſe wordes of Goddes mouth, ſpoken vnto the Prophete Elye: *Nonne uidiſti humiliatum Achab coram me? quia igitur humiliatus eſt coram me, non inducam malum in diebus eius, ſed in diebus filij ſui inferam malum domui eius.* 3 Reg. 21. That is to ſay: Haſt thou not ſene Achab humbled before me? Therefore becauſe he is thus humbled or contrite before me, I wyll not bryng in this plage or euyl in his dayes, but in the dayes of his Sonne I wyll bryng miſchief vpon his houſe, or familye.

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Of this contrition and sincere sorowfulnes of hart, a great number of places are in the holye scriptures, and amongest the reste, ye may consider, the.ii.cor.vii Psal.vi.xxxvii.cxviii. Johel.ii. Math.v.&c.

THYRDLY concernyng this Sacramentall confession to be proued by Scriptures and auctoritie, yea and to haue bene of Christ and his Apostles lefte and commended vnto vs, albeit a very great number of places might be brought in as the .5. and .16. of Leuit. Numer.5. Prouerb.28.1. Joan.1.&c. Yet these folowinge for this present maye suffyce: And fyrst of all consider you that the olde testament (accordynge to the teachyng of S. Paule ad Hebreos.10) is a fygure of the newe, and hath not the very light it selfe, And seing that in the olde testament all those that shoulde be healed were commaunded to offer theyr gyftes, & shewe them selues to the preistes. Leuit.14. so also in the newe testament Chryst commaunded that to be done Mathei .8. to signifye that thynge which in the olde lawe was figured by the shewing of the persons vnto the leuiticall priestes, to be nowe in the newe testament by auriculer confession accomplyshed and fulfylled, or els should there haue bene a shadowe wout a body, and a fygure without a verytie. And vnto this sense S. Augustyne, Chrysostome, Bede and other, entreating vpon the same place of Mathewe, do fullye agre. Secondly Salomon the wisest of all men (Prouerb.27) doth saye. *Diligenter agnosce uultum pecoris tui.* That is to saye: **Diligently knowe and beholde the countenaunce or behauiour of thy beast.**

beaste. Not meanyng thereby a brute or vnreasonable beaste, but as S. Paule in the. ix. to the Corinthians by oxen, doth vnderstand reasonable creatures, so he in the sayd place by the beast, doth vnderstande such reasonable creatures, as are vnder the charge of other, the pastors and gouernours whereof be boūd diligently to loke vpon them, perfectly to know thē, and discreately to vse them: discernynge skab from skab and lepre from lepre: Whiche thinge man (not knowing the hart or conscience of man) cannot doo, vnles it be by the partie that is infected, so confessed and reueled vnto hym. Which thing openly to do he is not commaunded nor the mater so requyreth, and yet not to doo it secreatly and in confession, it is synfull and daungerouse. Wherefore S. James not requirynge that men should openly diffame thē selues by vtteryng to other theyr synfull lyfe, and yet neuertheleſſe willing that we should vnburden oure conscience and mynde penitentlye by confession, after that he hath spoken of the brynginge in of preists to anoynte the sicke, he by and by (lest parchaunce any man should thinke that mentall confession to God onely were sufficient) doth saye: *Confitemini ergo alterutrum peccata uestra &c.* Which is to say: **Confesse you therfore one to another your synnes.** Not meaning that euery man to other indifferently should confesse hym selfe, but referryng the matter to the priest, of whom immediatly before he dyd speake, entreating of the visiting of the sicke and the anoynting of them, and thus doth Saynt Augustyne Saynte Bede, & Eusebius,

Eusebius, vnderstand those Scryptures. And that you may be assured (yf ye accordynglye doo confesse your synnes) that from and by GODES owne mouth ye are absolued, & that all preistes in the Apostles, receyued full authoritie bothe to bynde and louse the synnes of the people: ye shall for a profe herein consider emongest other thinges, the facte of CHRIST in ý reuyuing of deade Lazarus, which is notably, recorded in the .xi. chapiter of Saynt John, where Christ thinking it not sufficient to reuyue Lazarus, and to call hym out of his graue, sayd. *Lazare ueni foras.* **Lazarus come forth.** And therepon lazarus by and by reuyuyng, and in his wynding shete rysyng, beynge bounde hand and fote, dyd come furth. And yet to declare by a visible signe the Authoritie to remayne with Chrystes disciples and theyr successours, to lose men bound with synne, CHRIST did saye to them. *Solite uos eum et sinite abire.* That is to say: **Lose you him, and suffer him to go his waye.** And as for that place of the .xvi. of Saynte Mathewe, where the power of the keyes, is promysed to be gyuen vnto preistes and mynisters to absolue and forgiue sinnes, and also for the place in the .xx. of John, where Christ after his resurrection breathing vpon his disciples, and perfourmyng his promyse dyd say. *Accipite spiritum sanctum, quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt.* That is. **Take ye the holye Ghost, whose synnes ye forgyue, or release, those are forgyueuen or released, and whose synnes**

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you withholde, they are withholden.

Theſe places I ſaye are ſo euydente, that no man can with any learninge, or chriſten conſcience, withſtand or deprauе them, but they muſt be moſte bayleable for this preſent purpoſe.

And for the eſtablyſhyng of al mens faythes herein, here foloweth farther the conſent and determination of three of the moſt godly and auncienté fathers of the primitiue church in this caſe, to whoſe determination al other catholyke (almoſt innumerable) wryters do agree. And fyrſte Clemente (the ſucceſſoure of S. Peter) in his firſt epiſtle to S. James the brother of Chriſte, ſayth theſe wordes: *Quod ſi forte alicuius cor uel liuor, uel infidelitas, uel aliquod malum, latenter irrepſerit, non erubeſcat (qui animæ ſuæ curam gerit) confiteri hæc huic qui præeſt, ut ab ipſo per uerbum Dei, & conſilium ſalubre curetur: quo poſsit integra fide, et operibus bonis, pœnas æterni ignis effugere, & ad perpetua uitæ præmia peruenire.*

That is to ſaye: If peraduenture any rancor or infidelitie, or any other euil hath priuely crept into any mans harte, let not him (which eſteemeth his owne ſoule) be aſhamed to confeſſe thoſe faultes vnto hym whiche hath charge ouer hym: that he maye of hym be cured by the Worde of God, and holeſome counſayle, that he may thorough perfecte fayth, & good Workes, auoyde the paynes of eternall fyre, and come to the perpetual reWarde of eternal lyfe.

In lyke ſorte Origen vpon the. xxxvii. Pſalm, and

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in his seconde Homelye, doth compare sinne (not confessed to a preist) vnto rawe and vndigested meat, distemperatynge verye sore the stomacke, and the hole bodye, whiche yf it be vomited vp, easeth the stomack and restoreth helth: so (sayth he) synne beyng priuelye kepte, doth inwardely trouble the conscience: a therefore he wylleth vs to confesse the same, and also dilygently to loke about, and take good hede in chusynge our spirituall phisition, whiche maye minister vnto vs, a conueniente medecyne for the purgynge of oure consciences.

And to knytte vp this place of priuate, or auriculer confession, we wyll nowe brynge onelye one place more, whiche is written in the seconde boke of Saint Augustyne, De uisitatione infirmorum, in the. iiii. chapt. and wrytten to his Nephewe, lyinge on his death bedde, where he sayth thus. *Sunt quidam qui sufficere sibi ad salutem autumant si soli deo, cui nihil occultum est, quem nullius latet conscientia, sua confiteantur crimina. Nolunt enim, aut erubescunt, siue dedignantur, ostendere se sacerdotibus, quos tamen inter lepram et lepram discernere per legislatorem constituit dominus. Sed nolo ut ipsa decipiaris opinione, quatenus confundaris confiteri coram domini uicario, tabescens præ rubore, uel ceruiscosus indignatione: nam ipsius humiliter subeundum est iudicium, quem dominus sibi non dedignatur uicarium. Ergo ad te uenire roges sacerdotem, & fac ipsum conscientarum tuarum penitus participem. Non seducat te somniatium illa superstitio quæ uisitando confirmat, quia saluat, sacerdote inconsulto, ad deum peccatorum confessio. Nos autem non abnegamus, quin sit ad deum frequenter referenda confessio peccatorum, Beatus etenim qui tenebit & allidet paruulos uel maximos suos ad Petram, Petra autem Christus est. Sed testamur, & testatur illud sana doctrina, (ne tibi applaudentium faueas auribus) quoniam prius eges sacerdotis qui mediator sit ad deum tuum salubri iudicio: alioquin & sub lege & sub gratia, Ite & ostendite uos sacerdotibus* (Lucæ. 17.) *responsum diuinum, quomodo consummaretur? Confite-*

mini alterutrum peccata ueſtra (Iaco. 5.) quomodo compleretur? Ergo cicatricum tuarum arbiter dei uice adhibeatur præſbiter, & reuela ei uias tuas, & ipſe exhibebit antidotum reconciliationis. &c. which is to ſay: Truely there are ſome which thynke it ſufficient for theyr ſoule helth, if they confeſſe their faultes and ſynnes to God onelye, to whome nothynge is hydde, and euerye mans conſcience is knowen. For they wyl not, or they are ashamed, or els they dyſdayne to shewe them ſelues to the preiſtes, to whome God by his lawbearer, appointed the office to iudge betwene lepre and lepre: but I would not thou shouldeſte be deceaued with this opinion, ſo that thou shouldeſt be confounded to confeſſe thy ſelfe before Goddes vycar or deputye, eyther pynynge for shame, or ſtyffenecked with diſdayne, for thou muſt humbly ſtande to his iudgemente, whome oure Lorde diſdayneth not to be his vycar or ſubſtitute. Therfore deſyre the preiſte to come to the, and make hym priuie throughlye of all thy conſcience. And let not that ſuperſtition of the dreamers deceaue the, whiche in viſitinge, doth confyrme or beare the in hande, that confeſſion of thy ſynnes to God (the preiſte not beynge made preuye) doth ſaue the: Truelye we denye not but oftentimes we muſte rehearſe the confeſ-

sion of our synnes to GOD: for he is blessed whiche wyl kepe vnder, and all to paſche, his litle ones, or his great ones, agaynst the rock, and the rocke is Christe. But we do testifie, and the true perfect doctryne doth testyfie the same (whiche we do saye, least thou houldest fauoure the eares of them that do flatter the) thou nedeste syrste the holesome censure, or iudgement of a preiste, whiche maye be a mediatour vnto God. For els howe coulde that aunswer of God, Goe and shewe your selues to the preistes (Luk. xvii,) beyng geuen both vnder the lawe, and also vnder grace, be fulfilled? And also howe coulde that sayinge of S. James, Confesse your synnes one to another, Jam. v. be accomplyshed? Therefore in the stede of God, let there be had the priest, an arbiter or iudge of thy skarres or woundes, & do thou open or disclose vnto him thy wayes or faultes, and he shall geue vnto the a medecyne of reconciliation. &c.

This confession to be pryuate, or (as it is termed) auryculer, you maye (markynge the place well) euydentlye perceaue. For S. Augustyne in the foresayde place (notyng the penitent, and the preist to be alone) sayeth these wordes: *Non te pudeat coram uno dicere, quod non puduit forsitan coram multis facere. &c.* And agayne: *Melius est coram*

uno, aliquantulum ruboris tollerare quam in die iudicij, coram tot millibus hominum graui depulſa denotatum, tabeſcere. That is to ſaye: Be not ashamed to declare that before one man, whiche thou wast not ashamed to doe perchaunce before many, or rather with manye. Better it is to abyde some shamefastenes before one man, then in the daye of iudgemēt before so manye thousandes of men. With, or by a greuous repulse noted, to peryshe.

But nowe fynally to speake touchynge the groūdes and auctholities for satisfaction, both by the scriptures, and also by the other catholyke, and mooste auncient wryters of the Churche, let vs fyrst consider Job, who in the. xlii. chapter, sayth: *Ego me reprehendo & ago pœnitentiam in fauilla, & cinere.* That is to say: I rebuke my selfe, and do penaunce in duste and asches: sygnyfyenge by that, to make a satysfaction for his misdedes, and that he woulde outwardelye declare his contryte harte by his bodelye affliction, after the customable fashyon vsed in scryptures, in sacke cloth ashes, and dust. &c. After which maner Chryste, in the Gospell (Math. xi.) when he reprehended Corozaim, and Betzaida (synnefull cities) in whome he hadde wroughte myracles and preached of the kyngedome of heauen, sayde: *Si in Tyro & Sidone factæ essent uirtutes quæ factæ sunt in uobis, olim in cilicio & cinere pœnitentiam egißent.* Which is: If in Tyre and Sydon had ben wroughte the wonderfull workes, whiche haue bene done in you, longe ere this, they woulde haue

done

done penaunce in sackecloth and ashes, wherby appeareth that Christe dyd not reprouе the afflictynge of the bodye, but rather allowed it, as beynge a meane and waye to make satisfaction.

Further we maye consider the thyrde chapiter of S. Luke, where, vnto a greate companye commyng to John to be baptysed of hym, he sayde, reprouynge theyr harde hartes, *Genimina uiperarum quis ostendit uobis fugere a uentura ira? Facite ergo fructu dignos pœnitentiæ.* That is to saye: You adders broode, Who hathe geuen you warninge to flie from the wrath of God to come? Do ye therefore ỳ worthy fruites of penaunce. Upon whiche place S. Chrisostome sayth thus. We shal do the worthy fruytes of penãce yf we do thinges contrarye to the faultes before committed, as if thou hast taken awaye other mens goodes, restore them, and begyn nowe to gyue thyne owne, if thou haste bene a longe tyme an adulouterer, suspend thy selfe from thine owne, and frome the lawfull vse of matrimonie, and for a time bynde thy selfe to chastitie, if thou hast hurt thine neighbour either by worde or dede, make him a sufficiẽt amendes, and speake wel by him, for it is not sufficiente for a man that is wounded to pull oute the darte out of his body, but he must also get medecines to heale the wounde.

To

TO theſe thinges ſhall ye adioyne the Counſayll of Saynt Paule in the .vi.chapiter to the Romaynes, where he ſayth thus: *Sicut enim exhibuiſtis membra ueſtra ſeruire immunditiæ et iniquitati ad iniquitatem, ita nunc exhibete membra ueſtra ſeruire iuſtitiæ in ſanctificationem:* That is to ſaye: Lyke as in dede you haue gyuen your members to ſerue to vncleannes, and from one Wickednes to an other, ſo nowe gyue your members to ſerue righteouſnes vnto ſanctification. And fynallye of this ſatiſfaction ouer and beſides theſe playne and manifeſt ſcriptures the holy fathers & auncient wryters as Cipryan in his.v.ſermon *de lapſis.* Origene, in his .4, hom. vpon the 36. Pſa. & in his 2. Homely vpon the .27. Pſal. Cyrill, in his third boke vpon Leuit. Hierome vpon the .x. chapiter of Eccleſiaſtes, and vpon the Prophete Malachye, and the reſidue in ſondry of their treatiſes, haue lefte mooſte ſufficient teſtimonye. And bycauſe that they all in effecte do agree together, one here alone ſhall be alledged for them all, and that is the holye Martyr Cypryan who in his.v. ſermon intituled *de lapſis* ſayth thus: *Nec ceſſet in agenda pœnitentia atque in domini miſericordia deprecanda, ne quod minus eſſe in qualitate delicti uidetur, in neglecta ſatiſfactione cumuletur.* which is. Let not the ſinner ceaſe in doinge penaunce and callyng for the mercye of God, leaſt that which in the qualitie of ye faulte it ſelfe doth ſeme to be litle, ſhoulde be accummulated or made greater, in the neglectinge ſatiſfaction. Wherevpon he concludeth

a generall

a generall lesson of all men easely to be borne awaye in these wordes. *Confiteantur singuli quæso uos fratres delictum suum, dum adhuc qui deliquit in seculo est. dum admitti confeßio eius potest, dum satisfactio & remißio facta per sacerdotes, apud dominum grata est.* That is to saye: I beseche you brethren let euery man make confession of his faulte, While he that hath offended is yet here in this World, and While his confession maie be admitted: and While the satisfaction and remission gyuen by the priest is acceptable before God. Yea, he sayeth further. Let vs conuerte vnto God, With all our mynd, and expressing our penaunce With true sorowes & lamentinges for our synnes, let vs call for the mercye of God. In which two briefe sentences of this mooste excellent and famous Martyr, ye do se comprysed & conteyned, the hoole and penytente conuersion of man to God, by contrition, Confession & satisfaction, (which thre poyntes or partes must of necessitie be in the doer of true Penaunce, and so it is required of the sayd penitent as we before haue proued) And the sacrament of Penaunce it selfe, being the absolution pronoūced by the preist vpon suche true penitentes in the said sentēce of S. Cyprian is likewise comprehended.

Of the Sacrament of the Aultare With Theyposition or declaration thereof.

HAVINGE herebefore spoken of three notable Sacramentes instituted by Chryst and alwayes solempnely vsed in his catholike Churche, it is to wit, of Baptisme, Confirmation, and Penaunce, hauing also fyrst entreated of the Sacrament of Baptisme, whereby we haue a spirituall regeneration, hauyng consequently and secondly spoken of the Sacrament of Confirmation, commonly succeding Baptysme, and gyuing vnto vs a spirituall augmentinge and increase of grace, boldly to maynetayne and defend the profession of oure fayth made at the tyme of our Baptysme, and hauing thyrdly set forth the sacrament of Penaunce, whiche purgeth and clenseth vs, fallynge by synne after oure baptysme, and confirmation: Mete and conuenient it shall nowe be, that we do intreate of that excellent spirituall fode, and nourysyment, which in the sayde catholyke churche is ministred, and gyuen vnto vs, beinge so baptized, confirmed, and purged.

And bycause in the sacramente of the Aultar there is, that excellent spirituall fode, and true nourysymēt that passeth all other, it is to witte, the most precious body and bloude of our sauiour Jesus Christe, therefore as was promised in the preface of this boke: here nowe shall be intreated of that most excellent sacrament of the Aultar. And in dede ryght conuenient & mete

mete it shalbe to entreate diligently and fully of this sacrament, in asmuch as it, bothe in worthynes, and dignitie, doth greatly surmounte and passe al the other Sacramentes of the Churche, as also for that of late yeares it hath most of all other, bene assaulted, and impugned, and yet of no good man, but of the wretched sorte alone.

AND to begyn, this order, in some respecte, maye herein be thought conuenient: first to declare the institution of this sacrament. Second to set forth the vse of receyuing of it.

AND THYRDELYE to declare the notable, or rather the vnspeakeable fruyte thereof. And as concernyng the fyrst, this, emongest other, is cheifely to be marked, that after our Sauiour IESVS CHRIST had (accordyng to the ryte & vsage of the olde lawe) eaten with his twelue Apostles the figuratiue or typical pascal lambe, & (being risen frō supper) had washed his disciples fete, he (sitting, downe agayne) did take bread, into his blessed handes & (giuing thanks) did breake it, and gaue it to hys Dyscyples, sayenge. Take and eate, thys is my Bodye whyche shalbe giuen, or delyuered for you. Lykewyse he toke the cupe, and gaue thankes, & gaue it vnto them saying. Drinke ye all of this, for this is my bloude of the newe testament, which shalbe shed for manye to the remission of their synnes. Do this in the remembrance of me. These wordes, being spokē by ỳ mouth of the

ſonne of God, who is equall in godheade with the father, and the holy ghoſt, and teſtified alſo by hys holy Euangeliſtes, ouer and beſides the faythefull contynuall teſtimony of chriſtes eſpouſe, the Catholike churche, who is he ỳ can, with any good groũd of Scrypture, or lawefull authoritie ſaye, but that which CHRIST gaue to his Apoſtles, at the maundy, was CHRISTES very body and bloude, yea that ſelfe ſame body and bloude whiche was gyuen and ſhed vpon the croſſe, the next day for them and al mãkinde. The veritie of whiche Article, the Catholike Churche, being ruled and gouerned by the holy ghoſt hath alwayes moſt conſtantly beleued, and taughte, declaring that in this ſacrament of the Aultare there is, by the omnipotencye of God, and the vertue and force of his worde, the very body and bloude of our Sauiour Chryſt, really, truely, ſubſtantially, and in dede.

AGREABLY wherevnto that bleſſed inſtrumẽte of God Saynt Paule (being inſtructed by a ſecreat reuelation from God of the truth of this his miſtery, and ſpeakynge of thys moſt bleſſed ſacrament) dothe in the eleuenth chapiter of his firſte Epyſtle to the Corynthyans ſaye in thys maner: *Ego enim accepi a domino quod et tradidi uobis: Quoniam dominus* IESVS *in qua nocte tradebatur, accepit panem: et gratias agens fregit, et dixit, Accipite et manducate: hoc eſt corpus meum, quod pro uobis tradetur, hoc facite in meam commemorationem, ſimiliter et calicem, poſtquam cœnauit dicens, hic calix nouum teſtamentum eſt in meo ſanguine, hoc facite quotieſcunque biberitis in meam commemorationem:* That is to ſaye: I in dede haue taken, or receyued of oure Lorde that which

which I haue deliuered vnto you, that is to say, That our Lorde Jesus, in that night in which he was betrayed, did take bread, and gyuinge thankes, dyd breake it, and sayde. Take ye, and eate, this is my body, whiche shalbe giuen or delyuered for you: Doo you this in my remembraunce. Likewise also he did take the cup after he had supped saying. Thys Cuppe is the newe Testamente in my bloude do you this as often as ye shall drynke of it in my remembraunce.

Besides these most playne wordes, aswell of oure Sauiour hym selfe, at the institution of this sacrament, as of S. Paule also, in the wrytynge of hys sayd secrete reuelation, which alone myght suffyce to content and certifye any godly hart herein, ther ar so manye and most euident Authorities and testimonyes of the auncient holye fathers, aswell of ý greke as of the Latyne Church, concernyng the very true and reall presence of Chryst his body and bloude, in this sacrament of the Aultare, that to rehearse them all, it would be a great and an infinite labour. And yet for the establyshing of good mens myndes herein ye shall heare haue in a fewe, the full and vniforme consent of them all.

AND fyrste, Chrysostome who was patriarke of Constantinople, (not foure hundrethe yeare after Chryst) writinge in the greke tounge vpon the .x.

chapiter

chapiter of Saynt Paules firſt epyſtle to the Corinthians, and (expending theſe wordes of the Apoſtle, *Calix benedictionis cui benedicimus.* That is to ſaye: The cup of bleſſynge wheche we bleſſe) he dothe ſpeake thus: *Quod eſt in calice, id ipſum eſt quod de latere fluxit, et eius participes ſumus.* Which is to ſay: That wheche is in the cuppe or Chalyce, is the very ſelfe ſame thing that iſſued or ranne out of Chryſtes ſyde, therof we are partakers. Second S. Baſyll, beinge alſo a greake, doth in his boke called his rules, and in the .127. queſtion, put forthe this demaunde, it is to witte, with what feare and perſuaſion a mã ought to come to partitipate of the bodye & bloud of Chriſt? and he doth make aunſwere in this wiſe *Timorem quidem docet nos Apoſtolus dicens Qui manducat et bibit indigne, iudicium ſibi mãducat et bibit, perſuaſionem uero firmam giguit in nobis fides uerborum domini, dicentis, hoc eſt corpus meum quod pro uobis traditur. &c.* Which is to ſaye: The feare in dede doth the Apoſtle teache vs ſaying, who that eateth & drinketh vnworthely, doth eate and drynke hys owne dampnation, and as concernynge the firme perſuaſion or conſtant beleife, that doth the fayth of the wordes of our Lorde engendre in vs. Who ſayth. This is my body which is gyuen for you. &c.

Thyrdly the great clarke Cyryll being alſo a grecian, and Archebyſſhope of Alexandria, aboue a thouſand yeare ago, doth in his treatiſe, ſent to one called

Caloſirius

Calosyrius affirme and saye, that he shoulde not dout of the real presence of CHRISTES body in the sacrament, concluding, after many profes had in that behalfe, and sayeng, after this maner, *Nec dubites an hoc uerum sit, eo manifeste dicente, hoc est corpus meum, sed potius suscipe uerba saluatoris in fide, cum enim sit ueritas, non mentitur.* That is to say: And thou must not doute whether thys be true or no, seyng he (that is to say Chryst) manyfestly doth say, This is my body, but doo thou rather receyue the Wordes of oure Sauiour in faythe, for seyng he is the truthe, he doth not lye.

Nowe hauing harde the testimonye of certayne greake authors, with whom the rest do agre, We shal consequently heare the testimony of certeyne notable authors of the Latyne Churche, with whom the rest do also consent and agre.

AND Fyrst ye shall heare the most auncient Author of the Latyne Churche, Tertulian, who in his treatise *De resurrectione Carnis* (speakyng of this blessed sacrament of the Aultare) doth say, in this maner. *Caro corpore et sanguine* CHRISTI *uescitur, ut et anima de deo saginetur.* That is to say: Our flesche doth eate, or feade vp on the body, and bloude of Chryst, that oure soule also may be made fatte With God.

Seconde in order shalbe Saynt Hylarye who is called of Saynt Hierome, *Tuba latini eloquij.* and he in his .viii. boke, *De trinitate*, doth say thus: *De ueritate carnis et sanguinis, non est relictus ambigendi locus. Nunc enim et ipsius domini profession:*

et ſide noſtra uere caro eſt, et uere ſanguis eſt, et hec accepta atque hauſta id efficiunt, ut et nos in CHRSTO, *et* CHRISTVS *in nobis ſit, An ne hoc ueritas non eſt? Contingat plane his, uerum non eſſe, qui* CHRISTVM IESVM *uerum eſſe deum negant.* That is to ſaye: Of the veritie of the fleſhe and bloude (ſpeaking of the fleſhe & bloud of Chriſt in this ſacrament) there is not left a place to doute. For nowe both by ye profeſſion or declaratiõ of our Lord, & by our faythe alſo, there is trulye fleſhe, and there is truly bloude, which being receyued or taken & dronken, do cauſe or make this, that bothe we are in Chryſt, and Chryſt alſo in vs. And whether is not this the truth? let it chaunce not to be true vnto them who doo denye Jeſus Chryſte to be true God.

By al theſe moſt euident teſtimonies of auncient fathers, it appeareth, that in the ſacramente of the Aultare are trulye and reallye conteyned the bodye and bloude of our ſauiour IESVS CHRIST, according to the ſayd inſtitution of CHRIST. But bicauſe Chriſt toke breade into his handes, and Saynt Paule alſo calleth the ſacrament bread, and that therevpon the heretikes haue grounded their opinion that ye thing conteyned in the ſaid ſacrament is nothyng but bred, it ſhalbe mete to open and declare this matter forther, and in what ſorte the ſacrament may be called bread: for the vnderſtanding wherof you muſt know, that albeit our Sauiour Chryſt toke verye material breade into his handes, yet by his omnipotent pow-

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power he chaunged the nature and substaunce of bread, into ye substaunce of his body: And lykewyse he chaunged the substaunce of wine into the substaunce of his bloude, sayenge: **This is my bodye, This is my bloude.**

And this is euidentlye proued fyrste by the .vi. of Jhon, where our Sauioure CHRIST himselfe thus sayeth. **The breade that I wyl gyue vnto you is my flesche, which flesche I wyll gyue for the lyfe of the World.** In which wordes it is mooste manyfest, that Christ promysed two thynges: the one that he would geue a breade that should be his flesche, and the other is, that he would gyue that flesche for ye lyfe of the worlde: Nowe yf CHRIST gaue not at his maundye a breade that was his flesche, and on good Fryday gaue that flesche vpon the crosse for the lyfe of the worlde, then he kept not his promysse, for in no place els he did it. therfore, eyther must we saye that Chryst made a promysse and performed it not (which is a wycked thynge to thynke or saye of CHRIST) eyther ells must we say that keping his promyse he did at his maundy geue a kinde of breade, whiche was his very flesche in dede conteyned vnder the forme of breade, and that the same flesche he gaue the daye folowinge vnder the visible forme of flesche vpon the crosse: and so he performed both his promisses, that is to say gyuyng a breade or fode that was his flesche, & also gyuing that flesche for the lyfe of the worlde.

And for a more playne & full declaratiō of Chrystes wordes herein, ye shall note, that in the sayde Sixte

of

of Saynte Jhon, there is mention made of fowre kyndes of breade.

Fyrst of the breade wherewith he miraculoustye fed fyue thousand in the wyldernes, whiche was in dede verymateriall breade and made of Barleye.

Secondly there is mention made of a breade called Manna whiche was a kynde of fode that God sent from aboue, to the chyldren of Israel, when they in the wyldernes did trauayle towarde the lande of promyse, which though it be there called breade, yet breade in dede made of any kynde of grayne or corne it was not.

Thyrdly there is mention made of breade which is the second person in Trinitie, that is to saye the sonne of God sent downe by his father from heauen hither into earth to be incarnate,

Fourthly there is mention made of breade that our Sauioure Chryste promysed to geue, whiche is his flesshe, and the selfsame in substaunce which suffered for vs vpon the Crosse, and yet there called bread, thoughe in dede no materiall breade in substaunce. and as for the callyng of it breade it is not materiall, for the godhed of Chryst, and also manna, in the sayd chapiter are called breade, and yet no breade in substaunce. And here is not to be omitted, that where our Sauiour Chryst speaketh of the foresayd fowre kyndes of breade he dothe not speake of them all after one fashion, for touchyng the fyrst he sayth, that he hymselfe a litle before had gyuen that breade vnto the people, and touchyng the seconde the Jewes did

boaste

boaste that it was geuen by Moyses to theyre forefathers in wildernes, Lykewyse concernyng ý third Chryst doth affyrme that it was at that present sent from the father of Heauen downe to the Earth. But touchyng the fourth, he sayd that it should be of hys owne gyuing vnto them, and that in tyme to come, yea and ferther that the same shoulde be his flesh: ⁊ least any man myght mystake this his saying, in such spirituall or mysticall sense, as thereby to exclude the very substaunce of his flesh and body, he addeth (to take awaye all doute and cauillation) that it should be the same flesh which should be geuen for the lyfe of the worlde, as appeareth before. And hereby maye you learne that by this worde breade mencioned in the .vi. chapiter of S. Jhon, and as it is here taken in this fourth acception, and in the other two nexte goyng before, our Sauioure CHRIST dothe meane nothing ells but a fode, and a fode may it be though there be no substaunce of materiall breade at all. After which sorte is the worde breade to be vnderstanded in the tenthe and eleuenth chapiters of the firste epystle of Saynte Paule to the Corynthians, where dyuerse tymes also he vseth this worde *Panis*. which ought to be Englyshed foode.

And that in very dede, there is not the substaunce of materiall breade remaynnge in the sacramente of the Aultar, ye shall besyde those thynges whiche you haue harde all redy out of the scripture, heare also out of the auncient and catholike fathers, who do witnes as foloweth. Fyrst Chrysostome in his sermon made in *Encœniis*, speakynge of the Sacrament of the aultar

(wherein in dede to oure senses there do appeare the formes of breade, & wyne) doth wryte in this maner. *Num uides panem? num uinum? num sicut reliqui cibi in secessum uadunt? absit. Ne sic cogites. Quemadmodũ enim si cera igni iniecta illi assimilatur, nihil substantiæ remanet, nihil superfluit, Sic & hic puta mysteria consumi corporis substantia.* That is to saye: Doeste thou see breade? doeste thou see wyne? doe they passe into the seage from vs, as other meates doe? God forbyd that any man houlde so thinke. For euen as the ware whiche is cast into the fyre, is made lyke vnto the fyre, and no substaunce of the sayde ware then remayneth, or is lefte, euen so do thou thynke here, the mysteries (meanynge the substaunce of the breade and the wyne) to be by the substaunce of Christes bodye consumed.

Eusebius Emissenus also, a Greke auctho (and wrytyng aboue twelue hundred yeares ago) in his fyst homilye or sermon *De corpore domini*. Or *De Pascha*, sayth thus. *Nec dubitet quisquam primarias creaturas nutu potentiæ, præsentia maiestatis, in dominici corporis transire posse naturam.* Whiche is to say: Let no man doute, but that the former creatures speakynge of breade and wyne) euen by the wynkynge or beckynge of his power, by the presence of his maiestie are able to passe into the nature of Christes bodye. And agayne within a lytle after he sayth: *Quanta itaq; & quam celebranda beneficia uis diuinæ benedictionis operatur attende, & sibi nouum & impossibile non debeat uideri, quod in Christi substantiam, terrena & mortalia commutantur.*

tantur. Whiche is to saye: Howe greate then, and howe notable benefytes the force and vertue of the diuine benedictiō doth worke, or bringe to passe, doe thou consider, & to the in no wyse it ought to seme newe or impossible, that into the substaunce of Christ, earthly and mortall thynges are chaunged.

And with these two aunciente and notable fathers of the greke churche, the blessed martyr Cypryan doth agre, saying in his sermon *De cœna Domini* in this maner *Panis iste quem dominus discipulis porrigebat, non effigie sed natura mutatus, omnipotentia uerbi factus est caro.* That is to saye: That same breade or foode whiche oure Lorde reached or gaue to his disciples, beynge chaunged, not in fourme or shape, but in nature, was by the omnipotencye of the word made flesshe.

And because Christe hym selfe (who then dyd in the foresayde maner institute this Sacramente) dyd also at the same tyme appoynte and commaunde, both his Apostles, and in them theyr successours, to do the same whiche he hym selfe then and there dyd, saying: Luc. xxij. *Hoc facite in meam commemorationem.* That is to say: Do you this in my remembraunce, Therefore no man maye doubte, but at this present also (and so vntyl Christe come to iudge the worlde) so ofte as the minister, so auctorised (intendyng to do as ý churche beleueth) doth take breade into his handes, and gy-

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uynge thankes, doth duely pronounce the wordes of Chriſt, ſayinge: **This is my bodye**, and takynge the cuppe, and geuynge thankes, doth lykewyſe duly ſaye the wordes of Chriſte, **This is my bloude of the newe teſtament**: ſo oft the ſubſtaunce of bread and wyne, by the wyll and power of Chriſte, ſo commaundynge and auctho=rynge the ſayde miniſter, is turned into Chriſtes very reall and naturall bodye & bloude: and the ſayde body and bloude is there ſo preſente vnder the fourmes of breade and wyne. For it is not the viſible preiſte that nowe worketh this hyghe myſterye, by his owne power or ſtrength, but it is Chriſt him ſelfe, the inuiſible preiſte, that doth worke it by the miniſterye of the vyſible preiſt. Lykewyſe as Chriſt it is, and not the preiſte, that geueth vertue in Baptyſme, thoughe the miniſtery of the preiſt, both in Baptiſme, and alſo here in the Sacrament of the aulter be requyred, and that by the ſpeciall appoyntynge and ordeynynge of Chriſt, the ſame ſo to be.

And here do you note, that the foreſayde working of Chriſt, and miniſterye of the preiſt, here touchynge the Sacrament of the aulter, is, and hath alwayes in the catholike churche bene called **Conſecration**. Of whiche conſecration, S. Ambroſe aboue an eleuen hundred yeare agone, wryteth mooſte notablye, and fully, in his fourth boke, De Sacramentis. Cap, iiii. ſaying after this maner. *Tu forte dicis, meus panis eſt uſitatus, ſed panis iſte panis eſt ante uerba ſacramentorum, ubi acceſſerit conſecratio, de pane fit caro Chriſti: Hoc igitur aſtruamus, Quomodo poteſt qui panis eſt, corpus eſſe Chriſti, conſecratione. Conſecratio igitur quibus uerbis eſt, et cuius ſermonibus*

monibus? Domini Iesu, Nam reliqua omnia quæ dicuntur, laus deo defertur, oratione petitur pro populo, pro regibus, pro cæteris: Vbi uenitur ut conficiatur uenerabile sacramentum, iam non suis sermonibus sacerdos, sed utitur sermonibus Christi. Ergo sermo Christi hoc conficit sacramentum.

That is to saye: Peraduenture thou Christen man wylte saye, my breade is vsuall or common breade. But I saye: before the wordes of the Sacrament, it is bread but when the consecracion cometh, of the breade there is made the flesche of Christe. Let vs then proue howe that whiche is breade, can by consecration become to be the bodye of Christe. And by what wordes then, and by whose sayinges is consecration: by the wordes of our Lorde Iesus (meanynge therby as he doth declare in the chapter folowynge, these wordes, *Hoc est corpus meum, & hic est sanguis meus. &c.*) For in all other thynges that are sayd, prayse is geuen to God, and petition by prayer is made for the people, for the kynges, and for other: but when it is come to that poynte that the blessed Sacrament muste be made, then the preiste doth not vse his owne wordes, but he vseth the wordes of Christe. The speache therefore or sayinge of Christe doth make this Sacrament.

And by and by after, the sayde S. Ambrose doth conclude, aunswetyng to ỳ former question as followeth.

Ergo

Ergo tibi ut respondeam. Non erat corpus Christi ante consecrationem, sed post consecrationem, dico tibi, quod iam corpus est Christi. Ipse dixit, & factum est, ipse mandauit & creatum est. That is to saye:

Nowe to make aunswere vnto thee. it was not the body of Christe before the consecration, but after the consecration, I tell thee, that nowe it is the bodye of Christ. He (that is to say Christ) sayde it, and done it is, he commaunded, and made it is.

In these two places of S. Ambrose, oure whole processe hetherto made of this sacramente, (that is to wytte, concernynge the reall presence of the very body of Christ in ꝑ sacrament, concernyng also the transubstantiation or chaunge of breade and wyne into the body and bloud of Christ, and finally concernyng the consecration continuallye ministred by the preist) is mooste euydentlye confyrmed and proued. And to the selfe same purpose doth Eusebius Emissenus wyte in his fyfte homilye or sermon De pascha, where amongeste other thynges of the sacrament, he sayth thus: Inuisibilis sacerdos uisibiles creaturas in substantiam corporis & sanguinis sui, uerbo suo, secreta potestate conuertit, ita dicens: Accipite, & comedite, hoc est enim corpus meum, & sanctificatione repetita, Accipite (inquit) & bibite, hic est sanguis meus. Ergo sicut ad nutum præcipientis domini repente ex nihilo substiterunt excelsa cœlorum, profunda fluctuum, uasta terrarum, pari potentia in spiritualibus Sacramentis uerbi præcipit uirtus & seruit effectus. That is to saye: The inuisible preiste doth tourne or conuerte the visible creatures into the substaunce of his bodye and bloude, by his worde thorowghe his secrete power thus

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sayinge: Take ye, and eate, this in dede is my bodye, and the sanctification or consecration beynge repeted, he sayth: take ye and drynke this is my bloude. Therefore lyke as at the becke of oure Lorde, geuynge commaundement, sodenlye of nothynge the heyghtes of the heauens had their being, and also the depthes of the Waters or fluddes, and the largenes or greatnes of the earth, so by the lyke power, in spirituall Sacramentes, the vertue of the Worde doth commaunde, and the effecte doth serue, or is obediente thereunto.

AND moreouer the sayde Eusebius Emissenus, in the sayde homily doth saye thus. *Sicut quicunq; ad fidem Christi ueniens ante uerba baptismi adhuc in uinculo est ueteris debiti, hijs uero memoratis, mox exuitur omni fæce peccati, Ita quando benedicendæ uerbis cœlestibus creaturæ sacris altaribus imponuntur, antequam inuocatione sui nominis consecrantur, substantia illic est panis & uini: post uerba autem Christi, corpus & sanguis est Christi. Quid autè mirum est, si ea quæ uerbo potuit creare, uerbo possit creata conuertere? Imo iam minoris uidetur esse miraculi, si id quod de nihilo agnoscitur condidisse, iam conditum, in melius ualeat commutare.*

That is to say: Lyke as Whosoeuer comminge to the fayth of Chryst, before the Wordes of baptisme is as yet still in the bonde of the old debte, but after the Wordes of Baptisme be spoken, he by and by is delyuered or vnburdened of all the filthe or vncleanes of synne, so When the creatures, be layd e or put vpon

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the holy Aulters to be blessed With the heauenly Wordes, there is before they be consecrated by the inuocation of Chrystes name, the substaunce of breade and Wyne, but after the Wordes of Chryste, there is the bodye and Bloude of Chryste. And What maruayle is it, yf those thynges Whiche by his Worde he coulde create of nothyng, that those thyngs so created, he may by his Worde conuerte or chaunge? Nay now it seameth to be of a lesse miracle, yf that Which he is knowen to haue made of nothynge, he be able to tourne or chaunge into better, beynge alreadye made.

To these before rehearsed testimonyes we maye adioyne two other testymonyes of Saynte Chrysostome, whereof the one is in hys. 83. Homelye vpon Saynte Mathewe where he wryteth in thys maner. *Non sunt humane uirtutis hæc opera: quæ tunc in illa cœna confecit, ipse nunc quoque operatur, ipse perficit: ministorum nos ordinem tenemus, qui uero hec sanctificat, et transmutat ipse est.* That is to say: These Workes (Meanynge of those workes which Chryst dyd at his maundye) are not of mãs vertue or power: those thinges Which in that supper or feast, he then dyd, he also nowe it is that dothe Worke or do thys matter: We doo kepe the order or place of mynysters: but he

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it is (meanyng Chryste) that sanctifieth these thinges and chaungeth them. The same Saint Chrysostome in his homelye. De proditione Jude sayth also in this maner. *Et nunc ille presto est CHRISTVS, qui illam ornauit mensam, ipse istam quoque consecrat. Non enim homo est qui proposita de consecratione mensæ domini, corpus facitet sanguinem, sed ille qui crucifixus est pro nobis Christus. Sacerdotis ore uerba proferuntur, et dei uirtute consecrantur et gracia: hoc est ait corpus meum. Hoc uerbo proposita consecrantur. Et sicut illa uox quæ dicit, Crescite et multiplicamini et replete terram, semel quidem dicta est, sed omni tempore sentit effectum, ad generationem, operante natura, ita et uox illa semel quidem dicta est, sed per omnes mensas ecclesiæ usque ad hodiernum diem et usque ad eius aduentum, præstat sacrificio firmitatem.* That is to saye. And nowe he the same Christ is present, Who did beautifye or garnyche that borde, he also it is that doeth consecrate it, for it is not man that maketh the thinges set forthe or proposed in the consecration of the table, to be the body and bloude of Chryst, but it is Chryste hymselfe, which was crucified for vs: by the preistes mouth the wordes are pronoticed or spoken, but the thinges are consecrated by the power of GOD, and his grace: for he (meanyng Chryst) sayeth this is my body, and by that worde the thinges set fourth or proposed are consecrated. And like as that voyce which sayth, doo you encrease and be multiplied & do you fil or replenych the earth, was

but once spoken, and yet in, or at all tymes taketh his effecte to generation, nature therwith working. So, that sayinge of Chryste once in dede was spoken, and yet it, throughout all the tables of the churche, euen vntyll this daye, and vntil hys commyng (meaning of Chrystes last commyng) doth gyue strēgth vnto the sacrifice. And thus much haue we spoken to declare vnto you both by the scryptures, and also by most auncyent and playne auctorities, that oure Sauiour CHRIST in the institution of this sacrament, dyd turne the substaunce of breade and wyne into the substaunce of his owne bodye and bloude, & howe also he doeth the same daylye, by the myuistery of the preistes in consecratiō. And now to come to the second part, which is concernyng ý vse of this sacrament, ye shal note, ýthis vse doth consist specially in two poyntes. It is to witte, in the oblation or offering of the said sacrament by the preistes vnto almyghty God, and in the receyuing of the same. And here before we do entre any further, it semeth moste conuenient to note vnto you one singuler priuiledge (emonge many other) wherein this sacramente, passeth all other, and that is this: where all other sacramentes do consist onely in the vse of them, that is to say, in the verye acte of ministration and receyuing of them: this sacrament hath his perfection oute of hand, euen assone as the wordes of Christ in the consecration be pronounced, though the sacramente be

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offred nor receaued, accordyng as is here before proued. And as touchyng the offering thereof (commonly called the sacrifice of the masse) ye shal vnderstand that no one poynte of Chrystes religion was more notably prophesied of, & set fourth in ỳ olde testament and before the comming of Chryst, then was the continuall oblation, that is to saye, this foresayde sacrifice of the Masse: for the Prophete Malachy in hys firste chapiter (speakynge in the name of almyghtye GOD, and declaryng, that in tyme to come, the sacrifices of the olde lawe shoulde cease, and no more to be receyued or allowed at GODES handes, but that there shoulde an other kynde of sacrifice be throughoute the hole worlde offred vp vnto him) doth wryte in thys maner. *Non est mihi uoluntas in uobis, dicit dominus exercituum, et munus non suscipiam de manu uestra, ab ortu enim solis usque ad occasum, magnum est nomen meum in gentibus, et in omni loco sacrificatur, et offertur nomini meo oblatio munda, quia magnum est nomen meum in gentibus.* That is to saye: **Pleasure is not to me in you, sayth the lorde of hostes: And offeryng wyll not I take or accepte at youre handes, for from the rysynge vp of the sonne vnto ỳ goynge downe of the same, my name, is greate emong the gentyls, yea in euery place sacrifice is done, and a cleane meateofferinge is offred vp vnto my name, for my name is great emonge the heathen.**

The which place of the sayd Prophet Malachye, to be ment or vnderstand of no other kynde of sacri-

fice in the newe teſtament, but onely by the ſacrifyce of the body and bloud of our ſauiour IESVS CHRIST offered vp through the hole Catholike churche in the Maſſe, the moſt famous and auncient Auctho̊r Ireneus, being immediatly after the apoſtles tyme, doth moſt manifeſtly wytneſſe in the. xxxii. chapiter of his iiii. boke, wrytten agaynſt the hereſies of Valentine, and other lyke heretykes, where he ſayeth in thys maner. *Sed et ſuis diſcipulis dans conſilium, primitias deo offerre ex ſuis creaturis, non quaſi indigenti, ſed ut ipſi nec infructuoſi, nec ingrati ſint, eum qui ex creatura panis eſt, accepit, et gratias egit, dicens: hoc eſt meum corpus: et calicem ſimiliter qui eſt ex ea creatura, quæ eſt ſecundum nos, ſuum ſanguinem confeſſus eſt: et noui teſtamenti nouam docuit oblationem, quam Eccleſia ab Apoſtolis accipiens, in uniuerſo mundo offert deo, qui alimenta nobis preſtat, primitias ſuorum munerum, in nouo Teſtamento: de quo in duodecim prophetis Malachias ſic præſignificauit. Non eſt mihi uoluntas in uobis. &c.* That is to ſaye: Yea and alſo he geuinge counſaylle to his diſciples to offer vnto GOD the firſt fruytes of his creatures, not as that god had anye neade thereof, but that they themſelues ſhould neyther be vnfruteful, o̊r vnthankful, he did take ẏ bread which was of the creature of GOD, and did gyue thankes, ſaying. This is my bodye. And takynge lykewyſe the cuppe o̊r chalyce, which alſo is made of that creature which emõgeſt vs is commonly (That is to ſaye wyne) he dyd confeſſe it to be his bloude. And of the newe teſtament, he did teache a newe oblacion o̊r

ſacrifice

sacrifice, which oblacion the churche takyng or receyuing of the Apostles, dothe throughout the hole World offer vp to GOD, who gyueth vs our foode as the first fruytes of his gyftes in the newe testament, of which offeryng Malachias one of the .xii. prophetes did prophesie in this maner. I haue no pleasure in you. &c.

And this foresayd sacrifice of the body and bloude of our sauiour Chryst in the sacrament of the Aulter was not onelye longe before Chrystes commynge in most playne sorte prophesied of by the prophete Malachy (as you haue harde) but also it was in maner euen in the begynnyng of the world prefigured by ỳ oblation of Melchisedech the preist of almyghtye God, in that he offered breade and wyne and dyd blesse Abraham the patriarch, as it is written in the xiiii. chapiter of Genesis. And that this oblacion of Melchisedech being one of the most notable figures of the olde testament, was fulfylled and performed of Chryst himselfe, when he instituted this sacramēt, and dayly is in the Masse (by the commaundement of Chryst at the tyme of the institution thereof) perfourmed and fulfylled, ye shall here by the vndouted auctholities of the fathers, which were in the primatyue church, and first ye shall note what the blessed Martyr Saynte Cypryan doth wryte hereof in hys treatise. *De cena domini*. where he speakyng of the institution of this sacrament hath these wordes.

Signifis

Significata olim a tempore Melchisedech prodeunt sacramenta, et filijs Abrahæ facientibus opera eius, summus sacerdos panem profert et uinum: Hoc est (inquit) corpus meum. Manducauerant et biberant de eodem pane et cas lice secundum formam uisibilem, sed ante uerba illa, cibus ille communis, tãtum nutriendo corpori commodus erat, et uitæ corporali subsidium ministrabat: sed ex quo a domino dictum est, hoc facite in meam commemorationem, Hæc est caro mea, et hic est sanguis meus, Quotiescunque hijs uerbis, et hac fide actum est, Panis ille substantialis, et calix benedictione solemni sacratus, ad totius hominis uitam salutemq; proficit simul medicamentum et holocaustum ad sanandas infirmitates, et purgandas iniquitates existens.

That is to say: The sacramentes in tymes past from the tyme of Melchisedech, prefigured do come forth. And the most high preist vnto the chyldren of Abraham doyng his workes doth bryngeforth breade and wyne. Thys is sayth Chryst my body: they dyd eate, and they dyd drynke of the same breade and of the same cupe, after the visible forme: but before these wordes, that common foode or meate was apt or fitte onely to nourysche the body, ⁊ did gyue sustenaunce to the corporal lyfe: but after that it was sayde of our Lorde, doo you this in my remembraunce, thys is my flesche, and this is my bloud, as often as with these wordes, and with this fayth, the thynge is done, that substanciall fode, and that cuppe consecrated or sanctified with the solempne benediction or blessynge, doeth profytte

vnto

vnto the lyfe and helth of the hole man, being both a medecyne and also a pryncypall offerynge to heale our infyrmyties, and also to purge our iniquyties.

The same Saynte Cypryan also in his seconde boke of epystles and his thyrde Epystle (speakynge of this sacrifice) sayth thus. *Si Iesus Christus Dominus et deus noster, ipse est summus sacerdos dei patris, et sacrificium deo patri ipse primus obtulit, et hoc fieri in suam commemorationem praecepit: Vtique ille sacerdos uice CHRISTI uere fungitur, qui id quod Christus fecit, imitatur. Et sacrificium uerum et plenum, tunc offert in ecclesia deo patri si sic incipiat offerre secundum quod ipsum Christum uideat obtulisse.*

That is to say: If Jesus Chryst our Lorde and GOD, be hymselfe the high preiste of god the father, and he hym selfe did first offer the sacrifice to god his father, & did cõmaund also ẏ to be done in his remembrañce, truly that preist doth verely occupy the place or stede of christ, who doth follow ẏ which Chryst dyd. And then doth the preyst in the Churche offer vp to GOD the father a true and a full sacryfyce, yf he so begyne to offer, as that he hath sene Chryst to haue offered. Thus muche sayth Cypryan.

AND here to omytte manye, or rather innumerable auctholities, and sufficient profes, as concerninge this oblation or sacrifyce of the Masse, you shal heare one auctholitie of S. Ambrose, who was aboue an eleuen hundred yeares agoo, and by hym also ye shall

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well perceaue, that the name of Maſſe is not ſo ſtraunge a thynge, or ſo newe an inuention as men wold make it. For S. Ambroſe in his fyfte boke of epiſtles, and. xxxiii. epiſtle, wrytynge vnto his ſyſter Marcellina, of a certayne trouble and tumulte, whiche in the citie of Mylayne where he was byſhoppe, did chauce vpon a ſondaye in the mornynge, while he was at diuyne ſeruyce, doth ſaye thus. *Ego tamen manſi in munere: Miſſa facere cœpi, dum offero, raptum cognoui a populo Caſtulum quendam (quem præſbyterum dicerent Arriani) hunc autem in platea offenderant tranſeuntes: amariſſime flere & orare in ipſa oblatione deum cœpi, ut ſubueniret.*

That is to ſaye: Yet for all that I dyd abyde in myne offyce or diuyne ſeruice, I dyd begynne to ſaye Maſſe: And whan I was at the oblation, I dyd vnderſtande one called Caſtulus (whome the Arrians wolde take for a preiſt) to be violentlye taken of the people. Hym in dede they paſſynge in the ſtrete had founde, mooſte bytterlye I begaune to wepe, and to praye God, euen in the very oblation, that he wouldſuccour or helpe.

Accordyng whereunto the bleſſed martir Ignatius in his ſyxte Epiſtle, wrytten to the Smyrnians doth ſaye thus. *Non licet ſine epiſcopo, neq; offerre, neq; ſacrificium immolare, neq; miſſas cœlebrare.* That is to ſaye: It is not lawfull withoute the bychop, neyther to offer, neyther to immolate the ſacrifyce, neyther to celebrate or ſaye Maſſes. And the thynge be-

ynge so, it maye greatly be marueyled, that this word Masse, beynge so auncient in the Catholike church, and so termed amongest the auncient fathers therof, shuld be taken for so greate an eye soore, or so odyouse a thyng, as amongest our late schysmatical preachers, it hath bene impudentlye taughte, who to blynde the peoples eyes, and to deceaue theyr eares, haue erroneouslye, and maliciouslye sayde, that neyther the worde Masse, nor the thynge therein conteined, haue bene of olde tyme allowed or vsed in Christes church. Shortlye to make an ende of testimonies, or proofe of the fyrste vse of this sacramente, whiche we dyd saye to consyste in the sacryfyce therof, ye shall haue onely one testimonye more in this parte, in whiche testimonye, besydes the proofe of the sacrifice, it is further also declared, that the wordes of Christ, beynge duelye by a lawfull preist pronounced, whatsoeuer his lyfe or conuersation be, better or worse, the wordes alwaysyf there be no other let, do take theyr full effect, and operation: Yea, and moreouer that the sayde sacrifice of the Masse doth stande in his full force notwithstãdynge. And the sayde testimonye is the sayinge of s. Chrysostome, in his seconde homily vpon the seconde Epistle of s. Paule to Tymothye, where he wryteth thus: *Volo quidem adijcere plane mirabile, & nolite mirari, neq; turbemini. Quid uero istud est? Sacra ipsa oblatio, siue illam Petrus, siue Paulus, siue cuiusuis meriti sacerdos, offerat, eadem est, quam dedit Christus ipse discipulis, quamq; sacerdotes modo quoq; conficiunt Nihil habet ista quam illa minus. Cur id? quia non hanc sanctificant homines, sed Christus qui illam antea sacrauerat. Quemadmodum enim uerba quæ loquutus est Christus, eadẽ sunt quæ sacerdotes nunc quoq; pronunciant, ita & oblatio eadem est.*

That is to ſaye: And in dede I will adde playnlye a meruclous thinge, and yet do you not wonder, nor be you troubled. But what is that, wyl you ſaye? The ſacred or holye oblation, whether Peter doth offer it or Paule, or of what ſoeuer meryte the preiſte be, it is the verye ſame thynge whiche Chryſt hym ſelfe dydde gyue vnto his diſciples, and the ſame whiche the preiſtes nowe do make. This hath no leſſe then it. And whye ſo? becauſe men do not ſanctifye this, but Chryſte who ſanctified or conſecrated that before. For like as the wordes whiche Chriſte dyd ſpeake be the ſelfe ſame whiche the preiſtes nowe alſo do pronounce, euen ſo the oblation or ſacrifice is the ſame.

AND now to come vnto the other vſe, it is to wit, of the receauynge of the Sacramente, ye ſhall note, that althoughe our Sauioure Jeſus Chryſte, at the fyrſte inſtitution of this ſacrament, dydde miniſter it vnto his diſciples, whiche were than preſente, vnder both the kyndes of breade and wyne: Yet that faſhion and maner of miniſtrynge is not ſo neceſſarye to the receauer (excepte it be to the preiſte, whan he doth conſecrate) that withoute the due obſeruation of that waye, man nyght not receaue that bleſſed ſacramēt, to his ſaluation. For the benefyte or hurte that commeth to a chryſten man, by receauynge of this ſacra-

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ment, standeth not in the fashion or maner of receauynge of it, vnder one or both kyndes, but in the worthy, or vnworthy receauynge of the thynge conteined in the same. For he that receaueth this Sacramente worthelye, vnder the one kynde, as vnder the forme of breade onely, receaueth the hole bodye and bloude of Christ, and as many and great benefites of Christ, as he that receaueth it in both kyndes. And therefore if any man shoulde teache, that the laye people (which by the ordinaunce and auncient custome of the catholyke churche, haue vsed to receaue this holy sacramēt in fourme of breade onelye) be seduced, and so cause them to thynke, that the hole bodye and bloude of Christe, were not comprehended in that onely forme of breade, aswell as in both the kyndes, this doctryne oughte vtterlye to be refused and abiected, as a very pestiferouse and deuelysh doctryne. For surelye scrypture teacheth the contrary, and also naturall reason, although it cannot comprehende the hole mysterye of this sacrament: yet herein it teacheth vs agreablie vō scripture, that ý liuely body cannot be without bloud, and therefore men ought to be ledde from that fonde opinion (yf any such be) both by that fayth, and credit whiche they do owe vnto scrypture, and in this point also by naturall reason. And christen men knowynge this, ought not to grudge at this fourme and maner of receauinge of this sacrament vnder one kynd, vsed and allowed by the catholyke churche, both to auoyd that erroure afore rehearsed, and also for many other weyghtie considerations, concernynge both the honor of the sacrament, and the libertye, and commodi-

tie of the hole churche, ſeynge that not onely lay men, but alſo preiſtes (ſauing whan they do conſecrate) do vſe to receaue this Sacrament none otherwyſe. Let chriſten men therefore, humbly apply them ſelf, to put all erronious fantaſies cleane out of their hartes, and ſatiſfye them ſelues with this, that when they receiue the ſacrament worthely, though it be but in one kind, they looſe no parte of the profyt and benefyte promyſed by vertue of the ſayde Sacramente. And yet to ſtablyſhe this poynte (touchyng the receauing of this ſacramente vnder one kynde) both with teſtimonies of ſcripture, and alſo otherwyſe, ye ſhall vnderſtand, that whan our ſauyour Chriſt did delyuer this ſacrament vnder bothe kyndes, in the inſtitution thereof, he of purpoſe had onely his twelue Apoſtles with hym: to declare vnto vs that he there dyd rather preſcribe vnto them being preiſtes, how they and their ſucceſſours ſhould conſecrate, and offer, and alſo they them ſelues in their miniſtery receyue the ſame, than howe it ſhoulde be receaued of other, not beynge of the ſame vocation as the Apoſtles were of. And therfore it was neuer yet lawfull, but very ſtraytely to be punyſhed, yf a preiſt whan he dyd conſecrate, and offer the ſame, dyd not withall receaue it vnder bothe kyndes. Wherein appearethe (the circumſtances of the inſtitution beynge well marked and conſydered) that the commaundement and charge geuen at that tyme by oure ſauioure Jeſus Chriſt, doth not of neceſſitie bynde the laye men, no nor yet the preiſte, (but when he ſayth maſſe) to receaue vnder both kindes. Therefore many tymes in Scripture, mention

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is made but of one kynde onely, as apperteyning generally vnto all men, it is to wytte, of the sacramente to be receyued vnder the forme of breade, withoute any mention made of the other kynde or forme. As in the.vi. of John, where oure sauiour in a great multitude of people, (besides his Apostles) makinge promes of this sacramente to be geuen by him, in tyme then yet to come, sayeth. *Panis quem ego dabo, caro mea est, quam dabo pro mundi uita.* That is to saye: **The breade which I wyll geue is my fleshe, whiche fleshe I wyl geue for the lyfe of the worlde.** Saynt Luke also in his.xxiiii.chapiter of his gospel, telleth how that our sauiour Christ, after his resurrection, did appeare in a straunge forme or shape, to two of his disciples goynge towardes Emaus, and when he had a good whyle walked and talked with them, and yet they knew him not, at length they came to Emaus, where Christ syttyng with them, toke bread, blessed it, and brake it, and gaue it vnto them, and by and by theyr eyes were opened, and they knew hym, and he vanyshed out of their sight. This bread so giuen in Emaus to the two disciples, S. Augustyne in his thyrd boke, *De consensu euangelistarum.* And saynte Chrisostome in his xvii.homilye vpon Mathewe, and Theophilus also, auncienter then anye of them both, do expounde to be the Sacrament of Christ his bodye: and yet there the scrypture (as in sundrye other places els) doth make no mention of ý other kynd or forme, (it is to wyt, of the Sacrament vnder the fourme of wyne) to haue ben geuen vnto them.

To this consideration apperteyneth also, the wonderfull fedynge of the chyldren of Israell, in wildernes, the space of .xl. yeares, with a straunge breade called Manna, being a figure of this sacrament, as it belongethe to all chrysten people, who throughe the huge wildernes of this worlde do passe towarde the true land of promyse. And yet farther to confyrme thys thynge by an auncient and weyghty testimony ye shall heare what is recorded by the excellent Author Nicephorus Calistus, who beinge aboute a thousand yere ago, in his worke called *Ecclesiastica historia*, in the .xiii. boke and in the seuenth chapiter therof (wryting of a certayne woman, who obstinatelye longe tyme refused to receaue the catholike rites of Christes churche, and so obstinately, that althoughe hyr husband most ernestly labored with her in that matter, and diuerse tymes sore dyd fall out with her, yea and threatned her ferther displesure, yf she would not buyformely receyue the chrysten religion and sacramentes, yet in her harte she would not be persuaded, neuertheleſſe at length dissemblingly, she fayned her selfe to be by hym herein persuaded, and thereupon entending by fraude to cloke her doynges and to perfourme more easely her purpose, she made one of her maydes (whome she trusted very well) prryueye of her entent and purpose) he thus writeth. *Mulier, post quam per simulationem annuit, ex ancillis (quam fidam sibi esse credebat) uni quid facturae esset, credidit: ut per fraudem uirum falleret. Et sacrorum mysteriorum tempore accedens illa, donum sicuti mos erat (qui sacris instituti sunt quid dicam intelligunt) accepit, atque id retinens, perinde atque orationi uacatura se inclinata submisit: mysteriumq; sacro sanctum occul-*

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uit: et que ei assistebat ancilla, pro eo panem communem domo allatum obtulit. quem illa ori admouens, in lapidis naturam induratum esse, dum dē tibus atterere conatur, sensit. &c. That is to say: Thys Womā (after that she, by dissimulatiō had graūted, or agreed) did vnto one of her handmaydens (whome she thought to be faythful vnto her) tell or shewe what she intended to doo: to the intent that by fraude she myghte deceyue her husbande. And she the sayde woman commyng in the tyme of the holy mistery es, dyd take the gyfte as the custome or maner was, (what thinge I saye or meane when I say that, they ye are instructed in christen religion doo vnderstande well) And keepynge it, as though she woulde haue fallen to prayer, leanynge downewarde, bowed her selfe and did hide the most holye mistery. And her handmayden whyche stode by her, deliuered vnto her for the sayd mistery, the commen breade whiche she had brought w̄ her from home, whiche common breade the the sayd woman puttynge it to her mouth, dyd, the meane while she went about to haue broken it with her teth, fele or perceyue it to be hardened, as turned into the nature of a stone, &c.

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By which moſt notable hiſtorye (beſydes other goodly matters therein recorded) it appeareth moſte euydently that euen at the ſame tyme, the ſacrament of the Aultare was mynyſtred vnto the laye people vnder one kynde onely, it is to wytte, vnder ẏ forme of breade. For yf ye conſider well the wordes whiche do expreſſe the facte, and therewith do note and remember the intent of ẏ woman to deceaue her huſbād in the receyte of this ſacrament, there can be no dout herein. Ouer and beſides all this it is euydent by fer-ther record, that al the hole bodye of Chryſtendome with longe and moſte diligent deliberation examy-nyng this matter aboue vii. ſcore yeres ago, by reaſō of certayne diſordered perſons in the kyngedome of Boheme, which ſtirred vp emongeſt the people of ẏ ſayde realme, greate vnquyetnes, (the like whereof ye knowe well inough hath by other in ſome other places, with toth and nayle, bene attempted and ſet forth) touchynge this maner of receyuyng vnder one kynde, did then finde, that laye men and women had of very aunciente tyme before thoſe dayes, vſed the ſame faſhion of receauynge the ſacrament onelye vn-der the forme of bread, and that vſe in the churche, to haue bene alſo in the former ages, generally commē-ded and allowed, as may appeare both in the. xiii ſeſ-ſion of the generall counſayle holden at Conſtans, & alſo in the thirtyth Seſſion of the generall counſayle holden at Baſyll, aboute ſixt ſcore yeares ago, where thus is it wrytten.

Laudabilis quoque conſuetudo communicandi laicum populum ſub una ſpecie ab eccleſia et ſanctis patribus rationabiliter introducta, et hactenus diutiſſime

diuissime obseruata, et à doctoribus diuinæ legis, sacrarum scripturarum, atque canonum, multam peritiam habentibus, iam a longeuo tempore commendate pro lege habenda est: nec alicui licitum est eam reprobare, aut sine authoritate ecclesiæ ipsam immutare. That is to say: The laudable custome also to communicate or howsell the laye people vnder one kinde or forme, beyng by the church and holy fathers wyth good reason brought in, and hitherto of most longe tyme kepte or obserued, and also of the doctors hauinge great knowledge of the diuyne lawe, of the holy Scriptures, and of the Canons nowe of longe tyme commended, must be had or taken for a lawe: nor lawful it is to any man for to reproue it, or without the aucthoritie of the Churche to chaunge it. The thing thus beinge, mete & conuenient it is ỳ the Authoritie of the church, (which is as Saynt Paule sayeth in his first epistle and thyrd chapiter to Timothe. *Columna et firmamentum ueritatis.* That is to saye: The Pyller, and staye of truth, do content and satisfy vs well in this behalfe. Hauyng nowe spoken of the institution of this sacrament, and also of the vse therof, consequently there remayneth (accordynge to the promysed order) to speake of the thyrde and last part, which is of the inestimable fruite procedinge of the ryght vse of the sayd sacrament. And bycause the vse is (as we haue sufficientlye here before proued) in two sortes, it is to wytte in offerynge and in receyuinge

uinge thereof, it shall therefore be expedient seuerally to entreate of the speciall fruyte of them bothe. And first touchynge the frute of the sacrifice of the Masse, we must vnderstand, that betwene ý sacrifice which was made vpon the Crosse, & the sacrifice of ý masse, as concernyng the substaunce of the thynge offered, there is no difference, forasmuch as in that respecte, it is one and the same, though the maner of offrynge be dyuerse: as hath bene shewed and proued heretofore vnto you. For in the sacrifice made vpon the Crosse, there was the visible forme and shape of christes body beyng man, yea and the visible flesche and bloude of Chryst in the natiue forme of flesche & bloud, but here in this sacrament the same flesche and bloud of Chryst being truely in substaunce, is set forth not in the natyue formes of flesche and bloude, but vnder the formes of bread and wyne. And therefore emongest the most auncient fathers, beynge of the Greke churche and also of the latyn, The one sacrifice (made vpon the crosse) is called a blody sacrifice, bycause visibly, there, out of the syde of Chryst bloud was shed. And the other (whyche by the preyste is offered at masse vpon the Aultare) is named. *Incruentum sacrificium.* That is to say: **A sacrifyce vnbloody or Without bloud shedynge**, not bycause there is no blud there, but bycause there is no visible effusion of bloud being there neuertheleſse in substaunce (as we at large before haue proued) both the flesche and bloude of Chryst. And bycause ye shall not thynke, that thys distinction or diuersitie is an imagination or a new inuention, ye may for the tryall hereof, reade ý great

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and notable famouse Counsayles, and other verye weightye authorities of the catholike Churche. And fyrst ye may fynde in the epistle sente to Nestorius from the Counsaile of Ephesus this same difference noted, in which Counsayle, Saynte Cyrylle at that tyme was president. And that difference or distinction is confyrmed agayne by the same Cyryll in hys treatyse agaynst Nestorius, *Anathematismo undecimo*. And in the generall counsayle kept at Nyce, there is vsed in the Canons thereof, the same distinction, whiche is before specyfied. Nazianzen likewise in his verses to the bysshoppes, and in his first inuectyue against Julian hath the same distinction: And so haue sondrye other ryghte aunciente fathers. And passynge from this distinction to declare vnto you, the effecte and fruite that commeth of the dewe oblation of the bodye and bloud of Christ in ỳ sacrifice of ỳ masse, ye shal vnderstād ỳ nothing being so acceptable vnto ỳ father of heuē, as is ỳ bodye & bloud of our sauiour Christ his sōne, the catholike churche therfore in al the conclusions of prayers and petitions, that are made vnto the father is accustomed commonlye to say: *Per Christum Dominum nostrum*. That is to say: **Throughe or for the sake of our Lorde Chryste**, or such lyke wordes, tendynge euer to the same purpose: nothynge doutynge but that the thing which is so asked in his name, shal the soner be attaynted, in asmuche as CHRIST hym selfe, both learned vs so to do, and adioyned thereto the promyse of obteyning the same, as maye appeare in the. xvi. of Jhon, where CHRIST sayth thus: *Si quid petieritis patrem in nomine meo, dabit uobis*. That is to saye: **If**

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ye aſke my father any thing in my name, he wyll gyue it vnto you. Nowe the Catholyke churche doth in the ſacrifice of the maſſe, not onelye praye in the name of Chryſt (as in other her prayers) but with prayer doth alſo offer vppe, and exhibite therein vnto the father in heauen, the bodye & bloude of his dearelye beloued ſonne oure Sauioure IESVS CHRIST, by that meane (as being the very chief, and incomparable meane, paſſinge all other meanes) to obteyne moſt fruytfully, moſt habundantly, & moſte aſſuredly, all the merytes and benefytes of Chryſtes death to be applyed vnto vs. And that ſuche prayers as are made in the tyme of the maſſe, and the ſacrifice therof, are ſpeciall and aboue all other effectuall, S. Auguſtyne proueth by ſcrypture, diſcuſſynge moſte exactly this place of S. Paule in the ſecond chapiter of his firſt Epyſtle to Tymothe, where Saint Paule thus wryteth. *Obſecro igitur primũ omnium fieri obſecrationes, orationes, poſtulationes, gratiarum actiones, pro omnibus hominibus, pro regibus et omnibus qui in ſublimitate conſtituti ſunt: ut quietam et tranquillam uitam agamus, in omni pietate et caſtitate: hoc enim bonum eſt et acceptum coram ſaluatore noſtro deo, qui omnes homines uult ſaluos fieri et ad agnitionem ueritatis uenire.*

That is to ſaye: I beſeche you therefore aboue all thynges that obſecrations, obteſtations, ſupplications, and thankes giuyng, be made or had for all men, for kynges, and for al thē which are in high auctholitie: that we may lyue a quyet and a peaſeable lyfe, in all godlynes

lynes and honestye. For that is good and acceptable before GOD our Sauiour whose wyll is all men to be saued and to come to knowledge of the truth. Upon which place S. Augustyne discourslyng very diligently in his .lviii. epystle wrytten vnto Paulinus, doeth say that by those foure seuerall wordes of Saint Paule, it is to wite. obsecrations, obtestations, supplications and thankes geuynge, are mente the foure seuerall partes frequented by the hole Catholike Churche, in the dyuyne celebration whiche is done at Goddes borde. As by the firste worde obsecrations, to be vnderstand al that which is said at the aultare before that the breade and the chalyce set vpon the aultar be blessed. By the second worde (Which is obtestations) to be mente al those prayers whiche be sayd from thence vnto the fractions of the hoste, in declaration of which parte. Saynt Augustyne doth expresly call this sacrament the oblation of the holye Aultare. And by the thyrde word Supplications, to be vnderstanded that parte wherein the bysshope, after the foresayd fractions doth turne vnto the people and blesse them and wherein also the sacramente is receyued. And fynally by the fourth word, Which is thankes geuyng. to be ment, the very ende and conclusion of the dyuyne celebration. All whiche thynges concernyng the mynd of S Augustyne vpon those foure wordes of S. Paule, ye maye more at

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large ſynde in the foreſayd epiſtle of S. Auguſtyne. So then this place of Scrypture, thus vnderſtãded doth moſt manyfeſtly and euidently declare ỳ greate fruyte and commoditie of the maſſe, and the oblation of the ſame, for immediatlye in S. Paule followeth, that theſe foure partes ſhould be executed to the end, *Vt quietam et tranquillam uitam aganus, in omni pietate et caſtitate.* That is. To the ende that We myght lyue or leade a quiet and peaceable lyfe in all godlynes and honeſtye. where is to be noted that when ſaynte Paule gaue this exhortation to Timothy, chriſten men euery where dyd lyue vnder the domynion of heathen prynces, and yet S. Paule wold theſe foure partes to be amonge the Chryſten men frequented and vſed, yea for the ſaid heathen princes that they eyther ſhould perfectly be conuerted thereby, or at the leaſt ſome what relente from their ſo outragious and cruell dealyng with the chryſten men, being theyr ſubiectes. But nowe farther to procede in declaration of the ineſtimable effecte, and fruyte which commeth by this ſacrifice of the maſſe, it ſhal be neceſſarye here to note vnto you, that the fruyte therof doth not onely extende it ſelfe to people being yet here vpon the earth lyuinge, to purchaſe thereby vnto them (hauing good harte and mynde to take & receyue the profette therof) grace and mercy at gods handes: but it is alſo fruytefull vnto as many as departinge this preſente lyfe, are not vtterly excluded from the fauour of God, and the hope of the fruition of the godhed, in aſmuche as ſuche are members of

Chryſtes

Chrystes mysticall bodye, hauinge buylded vpon Chryst the foundation, not onely Golde, syluer, and precyous stones, but tymber, hey, and stubble also, which by fyre must be consumed, before they can entre into the kyngdome of heauen, where is al puritie cleanenes and perfection. And that these sortes may, by the sacrifice of the masse, be releaued, and the sonner delyuered oute of theyre payines, and therevpon be receaued into eternall ioye, there are beside the verye Scryptures of GOD, infinite authorities, of the most auncient fathers of CHRISTES catholyke churche, of whiche authorities, we here nowe alledge certeyne of the mooste notable vnto you. And fyrste we wyll bryngе in Saynte Chrysostome, in his .96. homelye. *ad populum antiochenum*, where he wryteth in thys maner. *Non temere ab apostolis hec sancita fuerunt ut in tremendis mysterijs, defunctorum agatur commemoratio. Sciunt enim, illis inde multum contingere lucrum, utilitatem multam. Stante siquidem uniuerso populo manus in cœlum extendente, cœtu item sacerdotali, uerendoq; posito sacrificio quomodo deũ non placaremus, pro istis orantes? sed hoc quidem de hijs qui in fide migrarũt.* That is to saye. Not without great cause, of the Apostles these thynges were decreed, that, in those dredefull mysteryes, (meanynge the sacrifice of the masse, where there is presented and offred to god the father the body & bloude of his most deare beloued sonne Jesu Chryst: in the presence or handlyng of whome, we ought to tremble least by our vnworthynes or misorder, we should otherwyse behaue our selfe then the worthynes and dignitie of that sacrifice requyreth) the commemo

ration of the deade ſhould be had or made, for in dede they knowe well that greate commoditie and profyt doth come to the deade therby. For when all the people doth ſtande holdyng vp theyr handes to heauen, and the company of the preiſtes lykewyſe, and alſo the dreadefull ſacrifice be layed vpon ye Aultar, howe can it be, but we ſhall appeaſe or mitigate GOD praying for the ſayd dead: but thys yet is to be done for ſuch as doo dye in the fayth. This ſayth Chryſoſtome.

And the ſame Chryſoſtome alſo, in his.xli.homilye vpon the firſt epiſtle of S. Paule to the Corynthians reprouynge ſuche as dyd immoderatelye lament the death of theyr frendes, wryteth in this maner.

Sed quo abierit inquis ignoro, ignoras? uel recte uixit, uel ſecus. utrinq;, quo profectus ſit, conſtat. Idipſum eſt quod perturbat, inquis, quia deceſſerit peccator, ſunt hæc ſubfugium et prætextus, Nam ſi tu idcirco mortuum doles, formare & componere uiuentem oportebat. uerum tuas tu uices, non huius deploras. Abierit peccator ſane, gaudere decet, peccata impedita eſſe, & non accumulatum malum: nitiq; quantum fieri poteſt, ut iuuetur, non lachrymis, ſed prece, ſupplicationibus, eleemoſynis, oblationibus. Non eſt temere hoc excogitatum, nec fruſtra memoriam mortuorum inter ſacra myſteria celebramus, aut accedimus, pro iſtis agnum illum iacentem, & peccata mundi tollentem, deprecantes, ſed ut his conſolatio hinc aliqua ſiet. Nec temere qui altari aſſiſtit, inter horrenda myſteria clamat: Pro omnibus in chriſto dormientibus, & pro his qui memoriam celebrant illorum &c. That is to ſaye: But thou ſayſte, I cannot tell whither he is gone. Canſt thou not tell? eyther he

lyued well, or els otherwise: on both sides, it is certayne whither he is gone. But (then sayst thou) that is it, ye troubleth me, because he departed a synner. Let this be your excuse and pretexte. For if therefore thou arte sory for him nowe deade, thou wouldeste haue enformed and redressed him whyle he was alyue, but thou lamentesse thyne owne cause, and not his. Although truely he be gone a sinner, thou oughtest to reioyse, that his synnes are stayed or letted, and that vyce is no more heaped or increased: and thou oughteste to endeuoure thy self by all meanes possible, that he maye be holpen, not with teares, but with prayer, with supplications, with almesdedes and oblations. It is not vnaduisedly or without cause deuised, ne yet in vayne do we celebrate the memorye of the deade, whyle we be at the holye misteries, or do come (prayinge for the deade) vnto that lambe there lyenge, whiche taketh awaye the synnes of ye world, but that thereby some comforte, maye be vnto the sayd deade: yea not withoute a greate cause it is, that he whiche standeth at the aultare, whyle he is aboute the dreadfull myste-

ries, doth crye, ſayinge: For all them whyche ſlepe in Chriſt, and for all them whiche do celebrate theyr memorye. &c. S. Auguſtyne alſo in the. xxxii. ſermon. *De uerbis apoſtoli*, wryteth thus. *Orationibus uero ſanctæ eccleſiæ & ſacrificio ſalutari, & eleemoſynis quæ pro corũ ſpiritibus erogantur, non eſt dubitandum mortuos adiuuari, ut cum eis miſericordius agatur a domino, q̃ eorum peccata meruerunt. Hoc enim a patribus traditum, uniuerſa obſeruat eccleſia, ut pro eis qui in corporis & ſanguinis communione defuncti ſunt, cum ad ipſum ſacrificium loco ſuo commemorantur, oretur, ac pro illis quoq; id offerri commemoretur, cum uero eorũ commendandorum cauſa, opera miſericordiæ celebrantur, quis eis dubitet ſuffragari, pro quibus orationes deo non inaniter allegantur? Non omnino ambigendum eſt, iſta prodeſſe defunctis, ſed talibus qui ita uixerint ante mortem, ut poſſint eis hæc utilia eſſe poſt mortem. &c.* That is to ſay We ought not to doute but that the deade, by the prayers of the holye churche, by the holeſome ſacrifice, and by the almes whiche are giuen for theyr ſoules, are holpen, that God maye be more merciful vnto them, then their ſynnes haue deſerued, for the vniuerſall churche doth obſerue or kepe this, as a thynge delyuered or lefte vnto her from the auncient fathers, that for them which haue departed this lyfe in the communion or felowſhyppe of the body and bloude of Chriſte, prayer ſhoulde be had or made, whan at the celebration of the very ſacrifyce, the perſõs departed, are in their peculier place remembred: & mention alſo to be made, that the ſacrifyce is offered for them.

And

And when the Workes of mercye are done for the departed, they thereby to be commended or betaken to the mercye of God, Who canne doute those Workes to releiue them, for whō prayer is not vaynelye alleged or made? it is not to be doubted at all, these thynges to profyte or auayle the deade, and yet but to suche, who so haue lyued before theyr death, that these thynges maye be profytable vnto them after theyr departure or death. &c.

Herevnto may be added one notable discourse of S. Augustyne, nothynge so longe as fruytfull, whiche is wrytten in his treatyse called *Enchiridion ad Laurentium*, in the. cx. chapter of the same, in these wordes. *Neq; negandū est defunctorum animas pietate suorum uiuentium releuari, cum pro illis sacrificium mediatoris offertur, uel eleemosynæ in ecclesia fiunt. Sed eis hæc prosunt, qui cum uiuerent, ut hæc sibi prodesse poßint, emeruerunt: Est enim quidam uiuendi modus non tam bonus ut non requirat ista post mortem, nec tam malus ut ei non prosint ista post mortem. Est uero talis in bono, ut ista non requirat, & est rursus talis in malo ut nec his ualeat, cum hac uita transierit, adiuuari. Quocirca hic omne meritum comparatur quo poßit posthanc uitam, releuari quispiam uel grauari. Nemo autem se speret, quod hic neglexerit, cum obierit apud deum promereri. Non igitur ista quæ pro defunctis commendandis, frequentat ecclesia, illi apostolicæ sunt aduersa sententiæ, de qua dictum est: Omnes enim astabimus ante tribunal Christi, ut referat unusquisq; secundum ea quæ per corpus gessit, siue bonum, siue malum. Quia etiam hoc meritum sibi quisq; cum in corpore uiueret, comparauit, ut ei possint ista prodesse: non enim omnibus prosunt. Et quare non omnibus prosunt? Nisi propter differentiam uitæ, quam quisq; gessit in corpore. Cum ergo sacrificia siue altaris, siue quarumcunq; eleemosynarum pro baptizatis defunctis omnibus offerantur: pro ualde bonis, gratiarum actiones sunt, pro non ualde malis, propitiationes sunt, pro ualde malis: & si nulla sunt adiumenta mortuorum, qualescunq; uiuorum consolationes sunt.*

 That

That is to saye: And it is not to be denyed, that the soules of the deade, through the deuotion of theyr frendes, beyng yet aliue, are relieued, or eased, Whan as for them, eyther the sacrifyce of oure mediatoure is offered vp, or almose is geuen in the churche: But these thinges are auayleable to suche, as in theyr lyfe tyme, dyd deserue, that the same myghte do them good. For there is a certen maner of life and conuersation, neyther so good or perfyt, that it requyreth or nedeth not these thynges after death: nor yet so badde, that after the departinge out of this presente lyfe, it maye not thereby haue profyt and commoditie. But there is suche state of lyfe in the good man, that it requireth not such thinges. And again in the extreme Wicked man, suche is the state of his lyfe, that Whan he goeth oute of this Worlde he can not by anye deuotion of the lyuynge be holpen. Wherefore here in this lyfe, all deserte or merite is purchased, Whereby a man after this lyfe maye either be relieued, or grieued. And let no man hope, that he can after his decease, obteine of God that thinge, Whiche he here hath neglected. And therefore these suffrages Whiche the churche doth vse

or

or frequente for the deade to be receaued into more fauour or mercy with god, are nothing contrarye to that sayeng of the Apostle saint Paule, Where he sayth, For all We shall stand before the iudgement seate of Christ that euery one of vs maye receaue, (accordynge to the dedes Whiche he hym selfe here in bodye dyd) eyther good or euyll. Because euerye manne whyle he lyued in the bodye, dyd procure to hym self this meryte also (it is to wytte) that these suffrages maye be profitable vnto hym. For vndoubtedly these thinges are not auailable to all men, and whye is that? But by reason of the difference in the lyfe and conuersation of eueryche man, whyche he dyd vse whyle he here lyued on the earth: Wherefore, When the sacrifices eyther of the aulter, or of anye maner of almes, are offred for all Chrysten soules departed, the sayde sacrifices for very good mē departed, are thankesgeuings and for suche as deceased beynge not verye euyll, they are propitiations, and fynallye for the wycked or verie euell, thoughe they are no helpes to them, beinge deade, yet they are to them whiche are aliue, some kinde of comfortes.

And

And now forasmuch as we haue thus fully & playnly by ſufficient aucthorities declared, that the ſacrifyce of the maſſe, or (as ſaynt Auguſtyn, in his foreſayde proces doth call it) the ſacrifice of the Aultare, is auaylable, for the deade, no man oughte or can dout, but that the ſame is alſo auayleable to men yet liuing which with fayth and deuotion moſt humbly praye almyghty god, eſpecially in the tyme of thys ſacrifice to applye vnto them by Chryſt, that remyſſion and grace whiche was purchaſed and deſerued by hys paſſion before. And yet as we haue in all other the formar poyntes concernynge the ſacramente of the Aultar, ſo wyll we heare alſo alledge ſome playne & pythy teſtimonyes for the confirmation of thys part. And firſte you ſhall call to youre remembraunce the ſaying of the Prophete Malachy, (which is here before in this proceſſe, alledged for the profe of thys ſacrifice) and note that forasmuch as god therein doth ſay that the ſacrifices of the olde lawe ſhould ceaſe, & gyue place to this pure and cleane ſacrifice (whyche is offred vp to hym throughout the hole worlde) as to a moſt excellent and mooſte acceptable ſacrifice in his ſighte, therefore all thoſe ſondrye commodities whiche are in Moyſes lawe reckened, to haue come vnto the Jewes by the ſayd ſacrifices of the old law, muſt nowe much more plentiouſlye and fruytfullye come vnto vs chryſten men, by the meane of thys ſo ſinguler a ſacrifice, ſo that we be worthy to enioy the effecte and frute thereof. We ſhall ſecondly alſo call to your remembraunce the place of Saynte Paule in hys firſt epyſtle to Timothie, and the ſeconde chapi-

ter,

ter, before of vs alledged, with the exposition of S. Augustyne vpon the same place, in which his exposition he noteth vnto vs the foure partes of the masse, and those to be done (accordyng to Saynte Paules mynd there) *Pro omnibus hominibus pro regibus, et omnibus qui in sublimitate constituti sunt, ut quietam et tranquillam uitam agamus, in omni pietate et castitate. &c.* That is to say: For al men, for kynges, for all whyche are in hyghe authoritie, to the intent that we maye leade a quiet and peaceable lyfe, in all godlynes and honestye. And accordyng hereunto saynte Basyll (beyng aboue an eleuen hundred yeare ago) in his masse setteth fourth (as vsed in the Churche at hys tyme) this prayer folowing. *Da Domine ut pro nostris peccatis, et populi ignorantijs, acceptum sit sacrificium nostrum.* That is to saye: Graunte o lorde that for our synnes, and the ignorances of the people, thys sacryfyce may be accepted of the. And the lyke hath saynte Chrysostome also in hys masse, with whome sayut Augustyne fully agreeing, doth in very manye places make mention of thys sacryfyce, and the fruyte thereof, but most notably in the eyght chapiter of hys 22 boke *De ciuitate dei.*

But nowe to come to speake of that fruite, which the worthy receyuer of thys sacrament enioyeth, thre or foure wordes may in thys behalfe suffyce, partely for that neuer any christen man to thys daye yet ther of dyd doute, and partlye for that the scrypture, most playnely in the. vi. of John doth saye: *Qui manducat me*

& ipſe uiuet propter me. That is to ſay: He that eateth me (meanyng of the worthy receyuing of the ſacrament, as the proceſſe there declareth) he ſhall alſo lyue through me. And what greater proffyt, ioye, comforte, or blyſſe can come to any man, then to liue through Chryſt, which is aſmuch to ſay, as bothe in thys worlde to be a lyuelye member of Chryſt, and in the lyfe to come, to be coheritour with him in the kyngedome of heauen. Accordyng wherevnto S. Cyryll in his. 4. boke and xvii chapiter vpon Iohn ſayth. *Nos uero ſi uitam eternam conſequi uolumus, ſi largitorem immortalitatis habere in nobis deſideramus, ad recipiendam benedictionem libenter concurramus.* That is to ſaye. If we wyll obteine euerlaſtyng lyfe, if we deſyre to haue within vs immortalitie, let vs gladely runne to receyue the benediction. (meanynge there, by thys worde Benediction, the ſacrament of the Aultare, as he commonly doth in that proceſſe made vpon the vi. of Iohn) And the ſame Cyryll in hys thyrde boke and .xxxvii. Chapiter vpon Iohn ſayth thus.

Viuificat enim Corpus Chriſti, et ad incorruptionem ſua participatione reducit. and by and by after in the ſame chapiter he ſayeth. *Ad cœleſtem gratiam accedamus, Corporiſq; Chriſti participes efficiamur. Sic enim, ſic inquam, diabolum fugabimus, & diuinæ naturæ participes ad uitam et incorruptibilitatem aſcendemus.* of whyche two places the fyrſte is thus in Englyſhe. Truelye the body of Chryſt doth gyue lyfe and dothe redeuce or brynge agayne them that partici-

pate

pate or be partakers thereof, to incorruption. The seconde thus. Let vs come vnto ye heauenlye grace, and be made partakers of the body of Chryst, for so, euen so (I say) We shall chase awaye the deuyll, and beinge soo made partakers of the deuyne nature, We shall ascende to lyfe, and incorruption.

To these foresayde confortable places, we wyll yet adioyne two other of the holye martyr Saynte Cypriau in his sermon. *De cena domini.* Where he saith thus.

Panis iste angelorum omne delectamentum habens uirtute mirifica, omnibus qui digne et deuote sumunt. secundum suum desiderium sapit, et amplius quam manna illud eremi implet & satiat edentium appetitus, et omnia carnalium saporum irritamenta, & omnium exuperat dulcedinum uoluptatis. That is to saye:

Thys breade or fode of Aungels, hauing al delite With maruaylous power or vertue, doth sauour vnto all them Which worthely and deuoutly receyue it, accordyng to theyr hartes desyre, and more fruytefully doth fulfill and satiat the appetites of the eaters, than dyd that Manna in the Wyldernes, and doth far passe fragantnes of al earthly sauours, ye and the pleasures of all swetenes. And shortely after sayth thus.

Verum, his, qui uerbo tenus, corde sicci, et mente aridi, sacris interfunt, uel etiam participant donis, lambunt quidem petram, sed inde nec mel sugunt, nec oleum, qui nec aliqua Charitatis dulcedine, nec spiritus sancti pingu-dis

ne uegetantur, nec ſe iudicant, nec ſacramenta diiudicat: ſed ſicut cibis communibus, irreuerenter ſacris utuntur muneribus, et dominice menſæ in ueſte lutulenta ſe ingerunt impudenter: quibus melius erat mola aſinaria collo alligata mergi in pelagus, quam illota conſcientia de manu domini bucellam accipere, qui uſque hodie hoc uiuacissimum et ſanctiſſimum corpus ſuũ creat, et ſanctificat, et benedicit, et pie ſumentibus diuidit. In huius præſentia non ſuperuacue mendicant lachrymæ ueniam? nec unquam patitur contriti cordis holocauſtum, repulſam. &c. That is to ſaye:

But they which eyther be preſent at theſe holye myſteryes, or els receyue theſe gyftes onely accordynge to the outwarde word, being drye in harte, & wythered in theyr minde, they truely do licke the rocke, but thereoute ſucke they neyther honye nor oyle, which nether be quyckened or nourysyed with anye ſwetnes of Charitie, nor fatnes of the holye Ghoſt, nor do iudge them ſelues, nor yet diſcerne the ſacramentes, but irreuerently do vſe theſe holy gyftes, as they woulde other commen meates, and impudently preaſſe or thruſt them ſelfes in, to come to Goddes borde in a fylthy garment. For whom it were better, that they had a mylne ſtone tyed about there necke, and ſo were drowned in the ſea, then to take with an vncleane conſcience, a morſell at the hande of our lord: who vntyll this day doth create and ſanctifye, and bleſſe, and

to the worthye receyuers, dothe deuyde thys hys most true, and most holye bodye: In the presence of this body the teates of man dothe not begge forgyuenes in vayne, ne yet the sacrifice of a contryte harte doth suffer repulse or denyall.

Wherefore considerynge the moste excellente grace efficacie and vertue of this sacrament, it were greatly to be wyshed and prayed for that all chrysten people, had such deuotion therebnto, that they woulde gladly dispose and prepare them selues, to the more often worthy receyuyng of the same. But seing that in these last dayes, Charitie is waxed colde, and sinne doth habounde, as Chryst saythe in the gospell Mathewe xxiiii. that it shoulde, yet if chrysten men wyll auoyde the greate indignation of GOD, it shall be good for them, whansoeuer they receyue thys sacrament them selues, or be present, where it is ministred or vsed, as specially in the tyme of masse to behaue thē selfe reuerently, in pure deuotion and prayer, and not to talke, or walke vp and downe, or to offende other by any euyll example of vnreuerencie to the sayde sacrament: excepte they wyll declare them selues to haue small regarde to our Sauiour Chryst, there bodyly present, of which vnreuerencie and contempte, may ensue, not onelye spiritual punyshments of God, by withdrawinge his grace from such vngodly persons, but also bodyly and open scurge, as saint Paule sheweth in his fyrste epystle to the Corynthyans the

eleuenth

vi.chapiter. That for the vnworthye entreatyng and vſynge of thys ſacramente, manye emongeſt them were weake, ſycke, and dyed.

¶ Of the Sacrament of Orders and the expoſition or declaration thereof,

FORASMVCHE as oure promyſed order doth nowe requyre that we ſhuld next ſpeake of the ſayd ſacrament of Orders, fyrſt of all touchyng the ſayd ſacramente, thys is to be noted, that thoughe ſometymes in ſcrypture in ſome reſpecte all chryſten men and women are called preiſtes, for that they ought and muſte contynuallye offer to almyghty GOD the ſpirituall ſacrifices of fayth, prayer, and other godly vertues (which kinde of preſthode Saynte Peter ſpeaketh of, in the ſecond chapiter of hys firſt epiſtle, and Saynte John lykewyſe in the .xvi, chapiter of ẏ Apocalipſe) yet is there beſyde that generall preiſthode, a certayne ſpeciall & ſinguler vocation or function of preiſthode and miniſtration, appoynted by our ſauiour Chryſt, to be executed onely of ſuche as being baptized, haue, by the impoſition of the byſſhopes handes, receyued a certayne grace and power to be publyke miniſters in ẏ catholyke churche. And of thys ſpecial kynd of prieſthode, Saynt Paule in hys fyrſte chapiter of hys Epyſtle to the Hebrues doth ſpeake ſaying *Nec quiſquam ſumit ſibi honorem, ſed qui uocatur a deo, quemadmodum Aaron.* That is

to

to saye: Nor anye man doth take the honour vnto hym, but he, which is called of GOD euen as Aaron was. Accordynge wherevnto Christ hymselfe, being the high preist of the new testament, first sayth of hym selfe in the eighte of Jhon. *Neq; enim a me ipso ueni, sed ille me misit.* That is to say: Of my selfe truelye I came not, but he (meanynge the heauenly father) dyd sende me. And secondlye in the .xx. of Jhon, (apoyntynge to hys Apostles this speciall offyce or mynystration, and authorisyng thē in the same) he also sayth. *Sicut misit me pater et ego mitto uos.* That is to saye. As my father sent me, I also sende you.

The gyuyng of thys speciall authoritie of ministration and preisthode by the bysshope, vnto suche persons as by due examination shalbe thought mete for that vocation, is called here the sacrament of orders: and hath alwayes so bene called, taken, and reputed from the begynning of chrysten religion vnto thys day, as appeareth most euidently by saynt Augustine who in hys second boke. *Contra epistolam parmeniani.* and ȳ xiii. chap. therof, doth often tymes call it by the name of a sacramente: and ioyntely speakyng of it, and of the sacrament of baptysme, affyrmeth that bothe of them are gyuen by a certayne sanctification, and ȳ neyther of them can be iterated or agayne taken, sayyng thus. *Vtrumque enim, sacramentum est &c.* That is to say: Truelye both of these are sacramentes &c.

And

AND where the ſayd S. Auguſtyne in the foreſayd place ſayth, ꝑ thys ſacramente of orders is giuē with a certayne ſanctification, no better or playner proſe thereof can be had, than out of the verye ſcrypture, as in the.xx.of Saynt Jhon, where our ſauyour Chryſt after his reſurrection giuing vnto his apoſtles authoritie to releaſe or retayne ſynnes, dyd ſaye vnto them in thys maner. *Accipite ſpiritum ſanctum, quorum remiſeritis peccate remittuntur eis, et quorum retinueritis peccata retenta ſunt.* That is to ſay: Receyue ye the holye Ghoſt, whoſe ſynnes ye remytte, they are remitted or forgiuen them, and whoſe ſynnes you reteyne are reteyned. To this purpoſe apperteyneth alſo that ſayeng of S. Paule in hys fyrſt Epyſtle to Tymothe, and the .iiii. chapiter: where he ſayth thus. *Nolinegligere graciam quæ in te eſt, quæ data eſt tibi per prophetiam cum impoſitione manuum præſbiterij.* That is to ſay: Neglect not the grace that is in the whiche is giuen vnto the through prophesye with ꝑ impoſition of handes of preiſthode. And again in the ſecond epiſtle to Tymothie and the fyrſt chapiter thereof, the ſayd Saynte Paule doth ſaye thus. *Admoneo te ut reſuſcites graciam dei, quæ eſt in te, per impoſitionem manuum mearum.* That is to ſaye: I admoniſhe the, ꝑ thou ſtirre vp the grace of God which is in ꝑ by the impoſition of my handes. By whyche wordes of Saynte Paule in both theſe places farther you may note, howe thys ſacrament of Orders hath that perfection, to make it a ſacrament, whiche

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in the definition of a sacramente before gyuen, was requyred, it is to witte, a visible signe (whiche is the imposition of the handes) and therewith effectually concurraunt and annexed, grace.

AND for the better vnderstandyng of thys grace, ye shall marke that the same dothe consyste in three generall poyntes. The one to praye in the name of ỳ hole churche, and for the hole churche. An other to preach and teache the worde of GOD to all people. The thyrde to minister the sacramentes: where ye maye note that the preistes beinge amongest other thynges called to the mynystration of the sacramẽts, and the chiefest and most pretiouse of all sacraments being the sacramente of the Aultare, in ministration whereof (as before in the exposition of the same sacrament, is sufficiently proued) the preist ought bothe to consecrate, and to offer: Therefore the late made minysters in the tyme of the scysme, in theyr newe deuised ordination, hauinge no authoritie at al giuẽ them to offer in the masse the body and bloude of our sauyour Chryst, but both they so ordered (or rather disordered) and theyr scysmaticall orderers also, vtterlye dispising and impugninge, not onely the oblation or sacrifice of the masse, but also the reall presence of ỳ body and bloude of our sauiour Chryste in the sacrament of ỳ Aultar, therfore I say, that all suche bothe dampnably and presumptuously dyd offende against almyghty God, and also most pitefullye begyled the people of thys realme, who by thys meanes were defrauded of the most blessed body and bloude of oure sauiour Chryst, and the most comfortable fruyte ther-

of,

of, and alſo of the ſacrifyce of the maſſe, and of the ineſtimable fruyte which commeth therby. Of whiche thynges the truth at large and ſufficiently in therpoſition of the ſacramēt of the Aultar is already taught and proued. And ſeing that euery man (be he neuer ſoo ſimple) maye ſufficientlye hereby perceyue howe theſe late counterfetid miniſters, haue in ſo weightie a matter deceyued the people, concernynge eternall ſaluation, and greatly abuſed them and brought thē into a moſt lamentable ſtate, you may thereby conſider both what thankes you owe to almyghtye God who hath reſtored buto you, the ryght vſe of the ſacramentes agayne, and alſo howe much you ought to eſteme the ryght preiſthode, nowe brought home agayne, by which, as an ordynary meanes, God worketh hys graces emongeſt you: & do you not herein forget for your part, the ſaying of ſ. Paule in his firſt epyſtle to Tymothie the firſte chapiter which is thys.

Qui bene præſunt preſbyteri duplici honore digni habeantur, maxime qui laborant in uerbo, et doctrina. That is to ſay: Those preiſts which rule well, let them be counted or iudged worthy of double honor and ſpecially they which labour in the worde and teachinge.

And thus much we thinke ſufficient for the laye people to be inſtructed herein.

Of the Sacramente of Matrymony, with the exposition or declaration thereof.

HAuynge hitherto obserued and kepte the ordre promysed in the preface of this boke, entreatynge of Baptysme, Confyrmation, Penaunce, and of the Sacrament of the Aulter, whiche all in theyr due consideration, are sacramentes of necessitie, hauynge also spoken of the sacrament of orders, whereby a spirituall multiplication of the churche is induced, thoughe no man herein be inforced or compelled but of his voluntarye election and choyse doth take and receaue it. This place now requyreth that we shall here intreate of the sacramẽt of Matrymonye, whiche doth folowe nexte in ordre, whereby a carnall multiplication, very expediente in a common welth is induced. And this sacramente of Matrimony doth differre a great deale, both in matter and fourme, and also in diuerse respectes els, from the other before sayde, and specially it differeth from Baptysme, confyrmation, Penaunce, and the sacrament of the aulter, for that this Sacrament of Matrymonye is not of that necessitie as they are, but is in the free wyll of the man, and also of the woman, whiche freely maye chuse to marye, or not to marye, and neyther of them is compelled of precyse necessitie to come vnto it, and beynge besydes in that estate, that without it they maye be saued.

And very expediente it shall be, diligently to speake of thys sacramente of Matrymonye, aswell for that

the persons, vicars, and curates maye, to all suche persons as lawfully may be coupled in matrymony, declare, bothe the institution of Matrymonye, the holynes and efficacie therof, the mysterye of this sacrament, and all other thinges thereto appertaynynge, as also for that this sacrament of matrimony (whiche in oure late schismaticall tyme, hath ben by seditious carnall preachers, or rather praters greatly impugned) may hereafter for the worthynes and dignitie therof be better estemed, accepted, and takē. And to make a grounde, it shalbe well to descrybe and tell you, what matrymonye is, who is the author thereof, where it was instituted, what was the cause of the institution, who maye contracte it, how it is contracted, howe it oughte to be vsed, and the gyftes or treasures of it, with other suche lyke, as they shall come in theyr place. And for the fyrste, ye shall knowe, that the learned do diffine, or descrybe matrymonye, to be a lawfull coniunction of a man and of a woman, hauinge in it an indiuiduall or vnseperable bonde or knotte of lyuinge, whereby eyther to other must do as that vocation requyreth.

And when I do saye Lawfull, I do speake that to exclude such coniūctions as ar made betwixt man and woman contrary or agaynst the order of ý law, cōprehended in effect in these foure verses folowyng

Error, conditio, uotum, cognatio, crimen.
Cultus disparitas, uis, ordo, ligamen, honestas.
Si sis affinis, si forte coire nequibis.
Hec facienda uetant connubia, facta retractant.

That is to saye. Erroure, seruyle condition, a vowe, kynred, a notable cryme, diuersitie of

fayth or religion, violence, holy order, bonde to another wyfe or husbande, publyke honestye, affinite, and impotency, whiche thinges do let or forbyd matrymony to be made, and do disanull it, yf it be already made.

And when I do saye **coniunction**, I do put in that, to declare that in this coniunction betwene the man and the woman, there muste be a voluntarye consente of mynde betwene the sayd man and ỳ sayd woman, eyther beynge wyllynglye contente to take other, and to ioyne in this estate of lyfe. And when I do adde and saye, **of a man, and of a woman**, I do put in those wordes, aswell to declare, that matrimonye can not be betwixte any, excepte the one be a man, and the other a woman, as also to exclude pluralities of husbandes & wyues. And when I do saye, **hauinge in it an indiuiduall or inseparable bonde or knotte of lyuinge**, I do putte in those wordes aswell to exclude that coniunction betwene man & woman, which is done by fornicatiõ, or other wise vnlawfully, and therfore hath not in it an inseparable bonde or knot, as also to declare, that after ỳ coniunction made betwene the man & the woman, it is not lawful for either of thẽ, during their life to take an other. And where I do say **whereby eyther to other muste do as that vocation requyreth.** I do declare therebye the offyce and duetye of the man to the woman, and of the woman agayne to the man accordyngelye, as that state of Matrymonye

monye doth requyre, and albeit as touchynge the bonde, the man and the woman are sometymes vpō reasonable causes, approued by the lawe, separated, yet that separation breaketh not the bonde or knotte of Matrymonye.

Nowe that ye knowe what Matrymonye is, ye shall also haue declared vnto you **Who was the author thereof**, For knowledge whereof ye shall vnderstande, that the blessed Trinitie, hauyng newly made the worlde, and beutyfied it with creatures, and last of all made man, dydde consyder that it was not expedient man to be alone, and therefore as scripture doth declare Genes. ii. dyd put Adam to slepe, & there in the time of his slepe, did take one of his ribbes, supplyeng flesh for it, and in conclusion did make thereof a woman, called Eua, bryngynge her to Adā, that by both theyr consentes (and the holye Trynitie aydynge and assistynge therein, and beyng the verye author thereof) a bonde or knotte of Matrymonye myght be made betwyxte Adam and Eue: wherevpō Adam beholdynge the sayd woman, beynge brought vnto hym, and beynge vndoubtedlye inspyred by the holy ghoste, dyd saye these wordes folowynge.

Hoc nunc, os ex ossibus meis, & caro de carne mea. Hec uocabitur uirago, quoniam de uiro sumpta est: quam ob rem relinquet homo patrem suum, & matrē & adherebit uxori sue: & erunt duo in carne una. that is to say: **This nowe a bone of my bones, and flesh of my flesche, she shalbe called Virago, because she is taken of the man: Wherefore man shall leaue or forsake his father and mother, and shall**

adioyne

adioyne or cleaue to his wyfe: and they shall be two in one flesche. By whiche wordes it euydētly appeareth, that God is the author, inuentour, and maker of Matrymony: which thynge to be so, Saint Mathewe in the.xix.chapiter of his Gospell, Saynt Marke in the.x.and S.Paule in the.vi.and.xi.of his fyrst Epistle to the Corynthians, and the sayd Saint Paule in his first chapter to the Ephesians, do plainlye affyrme and testifie, and so haue you thys poynte sufficientlye opened and proued vnto you.

And as touchynge the thyrde thynge, it is to wit, **Where Matrimonye Was instituted**, ye shall sone learne that in the fyrste and seconde chapter of Genesis, where Moyses declareth that almyghtye God, hauinge planted paradyse, a place of great pleasure, and therein puttynge man, whome he had formed, dyd not onely ioyne man and woman there together, as is beforesayde, but also dyd blesse the sayde man and woman, sayinge: *Crescite, & multiplicamini & replete terram.* That is to saye: **Do you encrease, and be you multiplyed, and do you replenysche the earth, or Worlde.** Whiche wordes were of suche effecte and vertue, beynge spoken of almyghtye God, that alwayes contynuallye from the tyme that they were spoken, they do and shall to the worldes ende worke, and be auayleable, in the generation of thynges, as the greate learned man Chrysostome in his homelye, *De proditione Iudæ*, doth playnelye testyfye.

Nowe concernynge the fourth poynt, it is to wit, **Wherefore Was matrimony instituted**, ye shal

know

knowe that conſideryng the ſtate of matrimonye, as it was in the tyme of innocentie, and before ſynne was commytted by Adam and Eue, ſo the cauſe of inſtitution of matrimonye was double, one concernynge the perſons maried, and the other concerning the iſſue that ſhould come of them. And as touching the perſons maryed, the cauſe in them is that there ſhoulde be therby, the fyrſt and cheiſe copulation of humayne ſocietie, hauing a true and an amyable cõiunction in it, of man and woman the one to rule, & the other to obey. And as touchyng the iſſue, ỳ cauſe of mariage in that reſpecte, is bothe, in honeſte loue to brynge fourth chyldren, and alſo Godlye and vertuoulſy to brynge vp the ſame, both which cauſes we haue expreſſed and ſet fourth in ſcrypture, the firſte, Geneſis. ii. where God ſayth. *Faciamus ei adiutorium ſimile ſibi*. That is to ſay: **Let vs make an ayde or help vnto hym, lyke vnto hym ſelfe.** And the ſecond, Geneſis. i. where God ſayth. *Creſcite et multiplicamini et replete terram*. That is to ſay: **Do you increſe, and be you multiplied, and replenyſhe you ỳ earthe.** And conſideryng the ſtate of matrimonye as it was after the ſynne or fal of Adam and Eue, then beſides the forezayd. ii. cauſes there was a thirde, it is to wit to auoyde fornication, and that humayne weakenes and infirmitie myght haue therfore, the honeſt remedy of maryage and lawfull copulation, accordynge wherevnto Saynte Auguſtyne *De Geneſi ad literam*. in hys nynthe boke and ſeuenthe chapyter, ſaythe thus. *Deniq; utriuſq; ſexus infirmitas propendens in ruinã turpitudinis, recte excipitur honeſtate nuptiarum: ut quod ſanis poſſit eſſe officium, ſit*

egrotis remedium. That is to say: Fynally or for conclusion, the infyrmitie or Weakenes of bothe the kyndes (it is to witte of man and woman) prone or ready to fall into the ruyne or decay offylthynes, is Wel holden vppe or preserued by the honesty of matrimonye, that ý, Which myght be vnto the innocent or hole persons an offyce or duety, myght be vnto the sycke or Weake persones a remedy or helpe.

And here by the way ye shall note, that if our forefathers Adam and Eue, had not synned, then they & theyr offspryng shoulde not haue bene troubled with the pryckyng or styrynge of the flesshe, nor with the feruor or rage of carnall lust, but should haue begottē or procreated chyldren withoute anye suche stirre or rage, and withoute any synne at al, yea and with meryte also, where after there fall, bothe they and theyr posteritie by the deadly lawe of concupiscence, inherynge vnto theyr members, (without the which carnall coniunction is not done) had not that libertie: so that nede it was, both them and theyr posteritie to haue some good ayde and helpe, to excuse carnall copulation (otherwyse culpable) and to make it lawe-ful. And herebyon S. Augustine considering well ý matter, doth attribute two offyces vnto matrimony before ý fall of man, and the thyrd he dothe attribute vnto it after ý fal of man. But yet besides these causes or endes, for which matrimony was by god in paradise instituted, there is an other, not ý lest but rather

the chief and

and pryncipall (yf we conſider and regarde the purpoſe of God herein) whiche is, that Matrimonye or maryage ſhoulde be a fytte ſygne or myſticall token, of that mooſt aſſured and ſtronge coniunction, that ſhoulde be betwene Chriſt (yet, than to come) and the churche: whiche churche, euerlaſtingly, before ỳ creation of the worlde, and from the begynnynge, God dyd preordeyne, choose and electe vnto hym ſelfe: as Paule wytneſſeth in the fyrſte chapiters of his Epiſtles to the Epheſians, and to Tyte. For the vnſpeakable wyſedome of God, foreſeynge, and knowing before, that man after his creation, thorough the wylynes and deceat of the deuyll, woulde fall, and deſerue eternall death, dyd moſt mercyfullye in this his foreſyghte alſo, caſte, determyne, and dyſpoſe with hym ſelfe, a meane, howe man beynge fallen, myght again be reſtored and regenerated. And therefore appoyntynge vnto Chryſte (who ſhoulde be the father, and parent of this generation) a maryage mete therevnto, dyd (to mans great and marueylous comforte) in the myraculous couplynge, and conioynynge of Adã, (repreſentynge Chryſt, then to come) and Eue, being formed and made of the rybbe of Adams ſyde, Adam beynge a ſlepe, dyd (I ſaye) as in a ſhadowe, and a figure, ſhewe before, and expreſſe the ſame knotte, and bonde of maryage of Chryſt and the church. And this (as it were) plyghtynge of trouth, for this maryage to come, was farther by a promys made by God to man, confyrmed and ratyfied: when he ſayde in the thyrde chapter of Geneſis, that the ſede of the woman woulde with his fote treade downe the

ſerpentes

serpentes heade. which promyse from the begynnyng, contynually, and from tyme to tyme, God almyghty renued to the holy fathers and patriarches, and wylled his prophetes to open and publyshe it. And to passe ouer all other testimonies, how notably and playnely doth the prophete Oze in his thyrd chapiter speake hereof, saying. *Et sponsabo te mihi in sempiternum et sponsabo te mihi in iustitia, in iuditio, et misericordia, et in miserationibus Et sponsabo te mihi in fide. &c.* That is to saye: **And I will marye the vnto my owne selfe for euermore, yea vnto my selfe will I mary the in ryghtewysenes, in iudgement, in mercy and in cõpassion. And in fayth also wyll I marye the vnto my selfe. &c.**

Accordyng wherevnto Salomon, in hys notable & excellent boke called *Cantica Canticorum*. dyd synge and prophecie of this mariage, then yet to come, where he declaryng the great desyre and longinge that the bride had, that the daye of solempnizinge the maryage (standing yet betwene hyr bridegrome and her, in onely handfastinge or plighting of faith & trouth) myght come, sayth thus. *Osculetur me osculo oris sui.* That is to saye: **Oh that he wolde kysse me with the kysse of hys mouthe.** But fynally whan the daye drewe nere, and the brydegrome was come downe into the worlde, howe dyd Jhon baptiste, the most holy brideman, reioyse of this the brydegromes commynge, and that the tyme was full runne out. And sayde (as wytnesseth S. Jhon the Euangelist in hys

Goſpell and in the .3. Chapiter in thys maner.
Qui habet ſponſam, ſponſus eſt, amicus autem ſponſi qui ſtat & audit eum gaudio gaudet, propter uocem ſponſi: Hoc ergo gaudium meum impletum eſt. That is to ſay: He that hath the bryde is the brydegrome. And the frend of the bridgrome who ſtandeth and heareth hym, reioyſeth greatly to heare the voice of the bridegrome. This my ioye therefore is fulfylyd. So that hereby maye appeare howe from the begynnynge of the worlde, the churche hath bene betrouthed to Chryſte. His ſeruauntes the prophetes were ſente, which ſhoulde call them, that were bydden, to ỳ mariage. At length came Chryſt the brydegrome, more beutyfull then the chyldren of men, to whom while he dyd aſcend or goo vp to the bride chamber of the croſſe, and there fallyng into ſlepe, the heuenlye father out of his ſonnes ſyde, beinge opened with the ſpeare of the ſouldiour, did delyuer, and as it were ſhape vnto Chryſt his betrouthed bride, the churche, and ſo beautefied her and coupled them two together in ſuch an indiſſoluble band or knot, that euerlaſtingly they ſhall contynue and cleaue together, as two in one fleſhe. And ſo is fulfylled and conſummate that maryage, ſo longe before prefigured, ſo often promyſed to the patriarches, ſo playnelye ſpoken of by the prophetes, and contynually in the lawefull mariage of man and woman, myſtically repreſented and remembred, of whyche S. Paule ſayth. *Epheſ. 5. Sacramentum hoc magnum eſt: ego autem dico in Chriſto et eccleſia.* That is to ſay: This (ſpeakyng of Matrimonye)

is

is a high or great mistery, I meane it trulye, in Christe and the Churche. And thus muche haue we spokē to declare, what matrimony is, who is author thereof, where it was first instituted, and what were the causes of the institution. Next therefore accordyng to our proposed diuision in the beginnynge of this sacrament, is to speake of the .v. pointe that is, who may contracte matrymony? For knowledge whereof ye shall vnderstand, that the lawe or ordynaunce made concernyng persons which are to be allowed vnto, or reiected from matrymonye, is an ordynaunce, or lawe prohibitorye, that is to saye, forbydding some, and permytting, suffrynge, and allowinge all the rest not beyng forbydden: so ye whosoeuer is not forbydden specially, or generally, to cōtracte matrimony, the same is consequently to be admytted and allowed vnto it, and this resolution to be true, maye be proued by the rule of contraryes, which here also doth take his place, for yf I do well knowe who cannot marye (whiche knowledge I haue had all redy gyuen vnto me in the declaration of the impedymentes or lettes to contracte mattymonye) I shall by and by knowe who may contract matrimony. *Quia contrariorum eadem est disciplina & cognito uno de contrarijs cognoscitur et reliquum.* In dede certayne persons there are forbydden both by the Cyuyll and also by the Canon lawes, to marye together, as appeareth (emongest many other places) in the titles *de nuptijs, et de consanguinitate et affinitate*, In so muche that betwene those persons that are *in linea ascendenti uel descendēti*, Mariage is vtterly forbydden, and betwene those

perſons that are in the collaterall lyne, maryage can not be made, yf eyther of the perſones whiche is to be maryed, be of kynred or allyance vnto the other in the.iiii.degre or vnder. And of speciall prohibitions concernyng matrymony, ye haue mentiõ made in ſcrypture both in the .xviii.and .xx. chapiters of Leuiticus, and alſo in the .xxii. of Deuteronomij, which places ſhall ſufficiently and playnely open & declare thys matter vnto you. And nowe concernynge the ſyxte poynte which is howe matrymony is contracted, ye ſhall vnderſtand, that if matrymonye be conſidered as touchyng the bond & knotte thereof only, ſo matrymony is contracted and made by the onely lawefull conſent of the man and of the woman, that maye be coupled, and ioyned together in matrymonye, for the proſe whereof, wordes of the preſent tyme, or ſufficient and equiualente ſignes, are by the order of the lawe neceſſaryelye requyred to teſtifye that conſent.

And yf matrymony be conſidered as touchyng the full and hole perfection thereof, then matrymonye may be ſene ſo contracted, when not onely ſuch conſent is had, but alſo carnall copulation, therevpon doth folowe. Example after the fyrſte conſideration may be taken of our firſt parentes Adam and Eue, who by our lorde in paradyſe, were before there fall and in the ſtate of theyr innocency, ioyned in matrymony, by coniunction of myndes, though there then betwene them was no carnall copulation at al, and yet true matrimony, for as the lawe ſaythe. *Nuptias non concubitus ſed conſenſus facit* That is to ſaye: Conſente

doth

doth make matrymony, and not the carnall copulation or lying together. And as for example after the second consideration of matrimony, it may also be taken of our sayd parentes after their fal, and when they were for theyr transgression expulsed out of paradyse, for beynge man and wyfe, they dyd then carnally knowe eche other, and had therby generation of Chylder, as appeareth in dyuerse places of scrypture, and especially in the.v. and .vi. chapiters of Genesis. And touchynge thys diuersitie of considerations in matrimony, with the diuerse significations thereof, and of many thynges ells apperteynyng vnto the same, who listeth maye haue recourse to the .xxvii. cause and.ii. question, where he may see the iudgemente of S. Chrysostome S. Ambrose S. Augustyne and of many other in thys matter, and lykewyse he may haue in the chapiter *Ex publico, de conuersione coniugatorum* And as touchyng the.vii. poynte which is howe matrimony ought to be vsed ye shall note herein the counsell of S. Paule in ỳ .vii. chapiter of his first epistle to the Corynthyans, wher speakyng to maryed persons, and exhortyng them to vse them selues in theyr vocation after a good and perfect sorte he doth saye thus. *Hoc itaq; dico fratres, tempus breue est, reliquum est ut qui habent uxores tanquam non habentes, sint.*

That is to say: Therefore brethren I say thys vnto you, the tyme is short, there remayneth, that they whych haue wyues be as though they had none. And the same Saynte Paule declarynge howe purely and clenely maryed folkes

ſhould vſe them ſelues in matrymonye, dothe in the fourth chapiter of his fyrſt epyſtle to the Theſſaloniſenſes ſay thus. *Hec eſt enim uoluntas dei ſanctificatio uestra ut abſtineatis uos a fornicatione ut ſciat unuſquiſq; uestrum, uas ſuum poſſidere in ſanctificatione & honore, non in paſſione deſiderij ſicut et gentes que ignorant deum.* That is to ſaye: This in dede is the wyll of GOD, your ſanctification, that ye do abſtayne from fornication, that euery one of you may learne or knowe to poſſeſſe his veſſell in ſanctification, and honour, not in ye paſſion of deſyre or luſte, as the gentyles alſo, who do not knowe GOD.

And the ſelfe ſame Sayute Paule alſo declaring ferther howe maryed folke ſhould vſe them ſelues ye one vnto the other, dothe in the .v. chapiter of his Epyſtle to the Epheſians ſay thus. *Mulieres uiris ſuis ſubditæ ſunt ſicut domino, quoniam uir caput eſt mulieris ſicut Chriſtus caput eſt eccleſiæ, ipſe ſaluator corporis, ſed ſicut Eccleſia ſubiecta eſt Chriſto ita et mulieres uiris ſuis in omnibus. Viri diligite uxores uestras ſicut & Chriſtus dilexit eccleſiam.* That is to ſaye: Let Women be ſubiecte vnto theyr huſbandes as to oure Lord, for the huſband is the heade of the Woman, as Chryſt is the head of the Churche, he is the ſauiour of the body, and as the churche is ſubiecte vnto Chryſt, ſo let Women be vnto theyr huſbandes in all thynges. Ye huſbandes do ye loue your wyues as chryſt hath loued the Churche.

Moreouer

Moreouer the same S. Paule in the.vi. chapiter of the sayde Epistle, teachyng maryed folkes to whom God hath sent chyldren, howe they should vse theyr chyldren, doth say thus. *Educate illos in disciplina, & correptione domini.* That is to saye. Bryngе vp youre chyldren in the discipline, and chastisement of our Lord. Dyuers examples we haue of this, in the holy scripture, as of Sara the doughter of Raguel, and of yonge Thoby her husbande, of whom mention is made in the.viii.chapiter of Thoby, and also of that godly and modest matron Sara, and Abraham her husbande, of whom S. Peter, in the thirde chapiter, of his fyrst Epistle, sayth thus. *Sic enim aliquando & sanctæ mulieres, sperantes in deo, ornabant se, subiectæ proprijs uiris, sicut Sara obediebat Abrahæ, dominum eum uocans.* That is to saye:

For so sometymes holye women also, trustinge in God, dyd tyer them selues, beynge subiecte or obedient to their owne husbands, as Sara did obeye Abraham, callinge hym master, or Lorde.

Lyke examples are of the godlye couples, Isaac, and Rebecca (Gene, xxv.) Helcana and Anna (i.Re.i) with sundry other, whiche all dyd vse them selues so in the state of matrymonye, that they continuallye lyued in the feare of God, in the chaste loue of wedlocke, in the honest affection or mynde towardes the bryngynge furth of chyldren, and dyd also diligently loke vnto the godlye education of the same. And as concernynge the.viii.and last parte of our foresayde diuision, it is to wytte, of the treasures, gyftes, and

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commodities of maryage, ye shall vnderstande that S. Augustyne in his. ix. boke vpon the Genesis, and the. vii. chapiter thereof, teacheth vs, that matrymonye conteyneth in it three gyftes, graces, or benefits: it is to wytte a sacrament, a fayth, and an offspryngе or yssue.

Concernynge the Sacrament, he sayth that this is specially herein to be obserued, it is to wytte, that betwene the man and the wyfe there be no separation, and that neyther the man or the wyfe, beynge eche from other disinised, do marye or couple them selues with any other: and so the vertue of this sacrament doth consist properly, and speciallye in the inseperable, or vnbreakeable bonde of the mariage couenaunte, whiche (as we sayde before) is the pryncipall or cheife poynte belongynge to maryage. This couenaunt God assisteth, and this knot he knitteth, and beynge once knytte, he maketh it stronge, and establysheth it: yea, and further doth geue suche grace with it, that they whiche abuse not that grace, maye be hable to kepe the marriage conuenaunt vnuiolated, and mutually so to loue one the other, as Chryste hath loued, and doth loue the churche. And by the ayde of the same grace, they shall and wyll frankely, truely, and most louyngly, communycate one to an other, all thynges accordinge to Goddes lawe, and mans lawe, and all maner of chaunces, good or bad, prosperitie, or aduersitie, they shall most contentedly and quyetlye, receaue, beare, and vse together, tyll death them departe. This benefyte of this sacramēt doth engendre an assured boldnes, or confidence and

truste

trust of good conscience, by the whiche both the man and also the wyfe, are made sure that the state of matrymony (into the whiche they, in the feare of God, and for honeste and vertuous respectes onelye, haue entred. and truelye and holilye obserued of theyr partes) is not voyde of the grace of GOD, but ý GOD hath a care ouer them, yea and that thys their state of Matrymonye is also meritorius: accordynge wherunto S. Paule to Tymothey .i. Epistle 2 Cap. saith. *Mulier salua fiet per liberorum generationem, si permanserit in fide.* That is to saye. **The wyfe shalbe saued by the bringyng forth of children, so that she cõtynue or perseuer in the fayth.** And agayne in ý last chapiter to the Hebrues, he sayth thus. *Honorabile connubium in omnibus. & thorus imaculatus.* That is to saye: **Mariage in all is honorable: and a bedde vndefiled** And saynt Ambrose also in his seconde boke of the partryarch Abraham and in the .ix. chapiter doth say, that a notable gifte of chastitie wyll folowe mariage, yf the persones so maryed do think verely that thys maryage wherein they are conioyned is prouided, procured, and done of God. Thys gifte of thys sacrament to them that diligently wyll ponder and consider the same, will especially edifye theyr consciences to them selues, and will also kyndle mutually the fyre of chast loue betwene them.

The second benefite or gifte of matrimonye (Saint Augustyne sayth) is fayth, not meanyng that fayth and assured confidence which we haue in God, but that faythfull true and honest dealyng, which is re-

quyred to be betwene man and wyfe, in not hauinge carnall knowledge with anye other: the man not with any other, then with his true and lawful wife, and the wife not with any other, then with her true and lawfull husbande: whiche synguler gyfte, onely God in this sacrament imparteth and geueth of his goodnes to them, whiche (in suche sorte as we haue declared) are maryed, or els what man or woman is there of many thousandes, that beynge as they are beset with the snares, entisinges, and allurements of the worlde, the flesshe, and the deuyll, woulde not offende, and breake that bonde of fayth, and fidelitie, at the leaste, in harte and mynde, which Chryst hym selfe (Math. v.) iudgeth to be no lesse adulterye, then the fylthy and adulterous carnall copulation.

Nowe the thyrde gyfte or benefyte whiche saynt Augustyne sayth to be in Matrimonye, is issue or offsprynge, for whiche cause chefely matrimony is contracted, wherebnto the man and the woman, commynge in the feare of God, oughte so to respecte and regarde theyr yssue and offsprynge, that in chaste and mutuall loue, they maye beget and brynge forth children, and in the fayth, feare, and religion of God, brynge vp, and instructe the same. And in so doynge, matrymonye not onely is voyde and cleare from all maner of faulte, but also hath his certayne meryte at Goddes handes. These thre gyftes concurrynge in matrymonye, and caushynge the accompanyenge of man and woman together in carnall knowledge, to be by this meanes without sinne, yea, and well vsed, to be merytorious to, howe great a grace then is annexed

nered to this sacrament of Matrymonye, of whiche hytherto we haue intreated?

And here to conclude this counsell semeth good to be gyuen to those that hereafter shalbe mynded & disposed to mary, that they do chose to them suche a mate, as neyther Gods lawe, nor manes lawe doo prohibite them to take, and with whome they maye conceyue good hope that they beinge ioyned in matrymonye, shall leade an holy, Godlye, and comelye lyfe, euer to contynue inseperably, durynge theyr lyues, which is lyke they shall doo, when they not rashely and indeliberatly, but with good aduyse cõsidering equalitie and vertue more, then eyther carnall luste, worldely honour, or pryuate respectes, do in the feare of God entre into this honest state of matrymonye, entendynge thereby to serue God, there country and frendes, lyuing also them selues in honestie, iustice, and temperaunce, and finally bringinge vppe their children, and gouernynge there familie in vertue and Godlynes.

FINIS.

¶ Of the sacrament of extreme vnction, and the exposition or declaration thereof.

HAuinge intreated sufficientlye of sixe of the sacramentes vsed in the catholyke churche, and none of them remaynynge indiscussed, sauynge one, whiche is the sacrament of extreme vnction, we wyll nowe of it, beynge the last in number and order, speake lastely & breifly. And thoughe it be laste in number and order, as is aforesayde, and also commonlye is called the extreme vnction, that is to saye, the laste vnction, yet ye shall not vnderstand thereby that this sacrament can not be ministred at any tyme, but when a man is cleane withoute hope of lyfe, and shall in no wyse escape the death: nor ye maye not thereby vnderstande, that after this sacrament of extreme vnction, no other Sacrament, at anye tyme els, can be ministred vnto the person so anoyled. For in dede this sacramente maye be ministred in the entrye of the sycknes, and also manye tymes elles, whensoeuer any greate malady, or perylious syckenes shall come to anye man, in so muche that he who is daungerouslye sicke, and therfore anoyled and anoynted, receyuinge and vsynge this sacrament, maye (yf he escape the daunger, and after fall into it agayne, or into any other suche lyke) haue ministred vnto hym agayne this laudable, and notable sacrament of extreme vnction, whiche of it selfe is both iterable (as Penaunce, Eucharistie, and Matrymonye is) and not alwayes ministred in the

catho-

catholyke churche, that the sicke person so sone as he hath receyued it shoulde incontinently departe oute of this worlde, and want his lyfe. But contrariwyse that the sayde person both in soule, and also in bodye, maye (yf it so be sene good vnto almyghtye God) recouer and gette health agayne. And this to be soo, those notable prayers full of all godlynes and sauourynge antiquitie vsed nowe in the catholyke church agreynge with the counsayle and commaundement of S. James in the last chapiter of his epistle, do euidently and playnelye declare and shewe vnto vs.

And although in oure wycked tyme small is the nūber of them that do escape death, hauynge receyued this sacrament of extreme vnction, yet that is not to be ascribed vnto the lacke or fault of this sacrament, but rather vnto the wante and lacke of stedfaste and constant fayth, whiche ought to be in those that shall haue this sacrament ministred vnto them: by which stronge fayth, the power of almyghty God in the primitiue churche, dyd worke mightely, and effectually in the sycke persons enoynted, receyuynge this holye and comfortable sacramente, and nowe for the lacke of lyke fayth in oure tyme, doth not worke after lyke sorte. Accordyng wherevnto we reade in the. vi. chapiter of S. Marke after this sorte. *Et non poterat ibi uirtutem ullam facere nisi quod paucos infirmos, impositis manibus curauit, & mirabatur propter incredulitatem eorum.* That is to saye:

And he (that is to saye Chryst) could not do any myracle there, sauing that he dyd cure a few sicke persons, laying his handes vpon them,

and

and he dyd meruaile or wonder for the incredulitie or vnbeleife of them. This sacrament thē is not called the sacrament of extreme or last vnctiō for that that death allwayes doth followe it, or for that that no sacrament can be mynistred after to the person enoynted, but for that specially that all other vnctions beinge vsed in the admynistration of the sacramentes, do go before, & this vnction doth folow them. And here by the way forasmuche as we do speake of extreme vnction, ye shall vnderstand, that there are (as the maister of the sentence in hys. iiii. boke and. xxiii. distinction doth testifye) three kindes or sortes of vnctions, accustomed and vsed in ẏ churche, ẏ first vnction, in tyme, is that wherwith yonglynges (commyng newly to be instructed & taughte in the fayth and religion of Chryst, called in Latine *Cathecumini*) are by the preist to be anoynted with al, vpon the breaste, and betwene the shoulders, & thys vnction is made onely with oyle olyue, beinge firste sanctified or consecrated by the bysshope, and afterwardes vsed by the preist in mynystration.

The seconde vnction is, that whiche is made or done, not with oyle alone, as the former is, nor with balme alone, but it is made and done with Chrisme, whych is made of oyle olyue and of balme, and so of two lyquors myngled and myxte together, the oyle to signifie ẏ clensing & purgyng of the conscience, and ẏ baulme to syngnify the swete sauor of good name & fame, required to be in the partie ẏ is therewith to be anoynted. And this vnction, so made wō chrysme, is a pryncipall, and a cheyfe vnction, and the holy ghost,

pryncypally

pryncipally, or chyfely, is gyuen in or by it. And with thys crysme the heades of kinges and byssshopes are to be anoynted, yea and the heades of the chyldern baptized, are herewith aboue theyr forehead by ye preiste to be anoynted. Yea and fynally the chyldern which by laying on of the byssshopes handes, are by the sayd byssshope to be confyrmed, muste also by the sayd byshope be signed wyth the crosse, and with the sayd Chrysme in theyr forehead be also by him anointed. And the thyrde vnction, of whyche we nowe haue to speake and to intreate vpon, is that wherewith sycke persons in the places accustomed are to be anoynted withall. And thys vnction is made also of oyle olyue onely, being sanctified or consecrated by the byssshoppe which commonly and customably the sayd byssshope according vnto the olde tradition of the churche doth *in die cœnæ domini*. As Saynt Cypryan in his sermon *de unctione* dothe testifye, And Saynte Dyonyse also in his boke *de ecclesiastica hierarchia* in the fourthe chapiter. And nowe concernyng the institution of thys sacrament, we do rede Marci. vi. howe Chryst callyng vnto hym his .xii. Apostles, and sendyng them fourth bye two and two, dyd prescrybe vnto them a certaine forme of embassade, or message and dyd also gyue vnto them a certayne power which they shoulde occuppye and vse.

And we do rede also there, that the Apostles so going forth dyd preach vnto the people penaunce, and that they dyd cast forth deuyles, and also that they dyd anoynte with oyle many that were sicke, who therby were healed and cured. And we maye not

here

here thinke (as many vayne folyſhe perſons, folowing there owne fanſyes and dreames haue reported and ſayd) that theſe Apoſtles of Chryſt were in thys behalfe as common chyrurgions, and that by medecynes they dyd heale and cure the ſicke, for as ye ſhal perceyue anone by the teſtimony of S. James, this healyng and curyng was many tymes both concernyng the ſoule and alſo the body, wherefore the oyle wherewith the Apoſtles did anoynte the ſicke perſons, was ſacramentall and miſticall ſanctified oyle, and therefore did ſo worke both in the body and alſo in the ſoule of the ſicke perſon. And after thys ſorte the catholyke church euen from the begynnyng hath accepted and taken thys to be a ſacrament of Chriſtes inſtitution and ordynaunce, and ſo alwayes cõtynually hath reteyned and kepte it, takynge for a teſtimonye of the fundation and ground thereof, the ſayd. vi. chapiter of Saynt Marke, ſo by the auncyent fathers of the churche moſte lernedly and godly expounded and interpretated, wherevnto is adioyned the teſtymony of Saynt James in the laſt chapiter of his canonical epiſtle, wher he being a bleſſed apoſtle, and clerely expreſſynge and vtterynge ỳ maner and forme of the adminiſtration of thys ſacrament, which he had receyued of Chryſt, and deliuered vnto the people to be of thẽ obſerued and kepte, doth ſaye thus, *infirmatur quis in uobis iudicat preſbiteros eccleſiæ et orent ſuper eum nugentes eum oleo in nomine domini, & oratio fidei ſaluabit infirmum, et alleuiabit eum dominus, & ſi in peccatis ſit remittentur ei.* That is to ſay: Is there any ſicke emongs you? lette him bryngein the preiſtes of the churche,

churche, and let them praye ouer him, anointing him with oyle in the name of our Lord, and the prayer of fayth shall saue the sycke, and our Lorde wyll lighten or ease him, and yf he be in sinnes, they shalbe remitted vnto him. whiche wordes of S. James do manyfestlye declare this vnction or anoylynge to be a sacrament, as hauynge a visible sygne, and a promyse of grace annexed therevnto. And yf ye besides the thynges before rehearsed, and expressed in scripture, be desyrous to haue the testimonyes also of the auncient fathers of the churche, concernyng this sacramente of extreme vnction, as ye alreadye haue had in all the other, ye shall heare certayne of them, both of the greke and also of the latyn churche. And fyrst I wyll begynne with S. Chrisostome, who in his.iii, boke *De sacerdotio* and in the syxt chapiter therof, intreatinge of the greate gyftes and graces gyuen by almyghty God vnto his faythfull people by the ministerye of the preistes aswel in regeneration as also afterward in the remission of synnes, doth incontinently for the profe therof brynge in the sayenge of S. James in the last chapiter of his sayd canonycall epistle sayeng *Infirmatur (inquit apostolus) quis ex uobis? &c.* Theophilacte also in his exposition made vpon the.vi. chapiter of saynt Marke, sayeth thus: *Quod unxerint oleo Apostoli, solus Marcus narrat, quod & frater domini Iacobus, in Catholica epistola dicit, infirmatur, inquit, quis in uobis, inducat. &c.* That is to say. That the Apostles did anoint with oile, oneie Marke

(of all the euangeliſtes) doth ſhew, which thing (meanynge this holy anoylynge) James the brother of our Lorde in his canonicall Epyſtle, doth ſpeake of, ſayinge: Is any ſycke amongeſt you. &c. Whereby alſo appeareth this place of S. James, and that of S. Marke to be both vnderſtande of this ſacrament of anoylynge.

And further in the ſame place, he (conſequentlye declaryuge the myſterye of the viſible and materiall oyle, vſed in the miniſtration of this ſacrament) ſaith *Eſt igitur oleum & ad labores utile, & lucis fomentum, & hilaritatis efficaciuum ſignificatq; miſericordiam dei & gratiam ſpiritus, per quam a labore liberamur, & lucem & gaudium hilaritatemq; ſpiritualem, accipimus.*

That is to ſaye: For oyle beinge good againſte laboure or wearynes, beinge alſo the nouryſhemente of lyghte, and the cauſe or prouocation of gladdenes, doth ſygnifie the mercye of G O D, and the grace of the holye ghooſte, by the whiche we are deliuered from laboure or wearynes, and do receaue lyghte ioye & ſpirituall gladnes. With which two places of Theophylacte, Decumenius alſo a greke auctho̅r fullye doth agree.

To theſe foreſayd auncient fathers of the greke church ſhall nowe be adioyned alſo other of the Latyne Churche, and fyrſt ſaynt Hieronie vpon ý ſayde vi. of ſ. Marke doeth ſaye thus. *Cum ungebant oleo ægrotos*

tos, infirmitatem, fidei uirtute corroborant. That is to saye: When they (meanyng the disciples sent furthe by Chryste) dyd anoynte the sicke folke With the oyle, they by the vertue of faythe, dyd make them stronge. Accordyng wherebnto Saynte Augustyne also in the iiii. chapiter of his second boke *De uisitatione infirmorum,* wryting to his Nephewe, lyeng on his death bedde, giueth him this counsaile saieng. *Nec prætermittendum est, illud apostoli Iacobi præceptum, Infirmatur quis in uobis? inducat præsbiteros ecclesiæ ut orent super eum, ungentes eum oleo sancto, in nomine domini IESV, & oratio fidei saluabit infirmum. Ergo sic roges de te, & pro te fieri, sicut dixit apostolus. Imo, per Apostolum suum dominus. Ipsa uidelicit olei sacrati delibutio, intelligitur spiritus sancti typicalis unctio* That is to saye: That commaundement of Saynt James the Apostle is not to be omytted or ouerpassed of the. Is any man sicke emongest you: let hym bring in the preystes of the churche, that they may praye ouer hym, anointing him With ye holy oyle in the name of our Lorde Jesus, And ye prayer of fayth, wall saue the sycke. Therefore desyre thou, that of the, and for the, so it may be done, as Saynt James the Apostle, yea rather, our Lorde by his Apostle did say, for surely the anointing With the consecrate oyle is vnderstand to be a typicall anointing of the holye Ghoste.

Hauinge nowe brought forth sondry authorities both of scrypture and also of the fathers, we shal (to satisfye you so far forth as we can, and for the plainer openyng of this sacrament of extreme vnction) giue vnto you here the definition of the same sacrament whiche is this.

The Sacramente of Extreme Vnction, is the dew annoyling of the penitent sicke person doon by the pryste, with consecrated oyle, for the remedye or easyng of the sayd penitent, in soule, and for the recouery of corporall helth if it be so thought expediēt to God. In which diffinition when we say (the penytent sycke person) we do meane therby that this sacrament is mynistred frutefully, onelye to those ye be members of Christes churche, and to such as, being once fallen oute of the state of grace by deadely synne, haue been by penaunce restored agayne to ye sayde grace, and therepon by thys sacramente are strenghthened and conforted in theyr agonye and fight agaynst the deuyll, who in the tyme of syckenes and vexation of mans bodye, is moofte busye to assaulte him. And albeit that thys sacramente be of thys notable effecte, yet no man ought to conceyue thys vayne false hope of the effecte of the same, that he hauing lyued in fylthy and abhominable synne & not caryng to be from it delyuered by true penaūce shall by the onely mynistration of thys sacrament of extreme vnction, haue all his synnes forgyuen hym.

And where further, in the sayde definition, is conteyned, (for the remedy or easing of the sayde

penitent

penitent) ye shall note that concernyng the soule, no man may doute, but that at all tymes the infirmitye thereof in the sycke person duely repentyng may the soner by the vertue of thys sacrament be eased, according to the promyse of the holy Ghost in the aboue reherseḋ wordes of Saynt James, And as concerning the infirmitie of the body, it also may be hoped and loked for the soner by the worthy receyuyng of thys sacrament, yf God (who knoweth our necessities, and can, and also will dispose all thinges swetely and also pleasantly to the attayning of euerlasting comforte, whiche all good men cheifelye desyre and praye for) so thynke it expedient for the sycke person. And here to knytte vp the matter, where an ende is made of all the .vii. sacramentes, we can doo no lesse then of chrysten charitie to wishe that al those (who in thys late scismaticall tyme haue vndoutedly by ẏ instigation of the deuyll, eyther vtterly contempned or litle regarded these sacramentes, and emongest them specially this sacramente of extreme vnction, will nowe after our ioyful reconciliation to the vnitie of the catholyke churche, regarde all the sayde sacramentes as they ought to do, and so lyue heare in thys transitory worlde, that they commyng to theyr extreme passage, which at one time or other they can not escape, may from death come to lyfe, and from death of the body haue euerlastyng lyfe of the soule, and in conclusion after the generall resurrectiō, haue the body ioyned vnto the soule, in blysse euerlasting, whyche almyghty God graunt vnto vs all.

Here

Here nowe do folowe the ten commaundementes of almyghtie God, whiche are taken oute of Exodus the.xx.oute of Leuiticus the xxvi.and out of Deuteronomie the.v. chapiters.

.i. Thou ſhalt not haue ſtraũge Goddes before me.

.ii. Thou ſhalte not make to the anye grauen thinge, nor anye likeneſſe of anye thinge that is in heauen aboue, and that is in earthe beneth, nor of them that be in the waters vnder the earth: Thou ſhalt not adore them, nor honour them with godly honoure.

.iii. Thou ſhalte not take the name of thy Lord God in vayne.

.iiii. Remember that thou kepe holye the Saboth daye.

.v. Honoure thy father, and thy mother.

.vi. Thou ſhalte not kyll.

.vii. Thou ſhalte not commytte adulterie.

Thou

Thou shalte not steale. .viii.

Thou shalte not vtter or beare false Witnesse agaynst thy neighboure. .ix.

Thou shalte not couette thy neyghbours house, nor desire thy neighbours Wife nor his seruaunt, nor his maiden, nor his ore, nor his asse, nor anye thinge that is his. .x.

¶ The preface of the .x. commaundementes.

THree partes of our promyſſe, beynge nowe perfourmed, it is to wytte, firſt what fayth is, and how it is to be taken in this boke, ſecondly, the expoſition of the twelue articles of the chriſten beleif, thyrdelye the declaration of the .vii. ſacramentes, the promyſed order nowe requyreth, that in this fourth place, the ten commaundementes, with theyr declarátion, be ſet fourth vnto you, for an introduction vnto whiche ye ſhall note foure poyntes: Fyrſte, what is the lawe, or the commaundemente of God, Secondely, howe the commaundements of God muſt be obſerued, to the pleaſure of God, and our ſaluation: Thyrdely, what greuous punyſhmentes God doth in holye Scripture threaten and manace vndoubtedly to be inflicted to the breakers of his commaundementes, and fourthly, what great rewardes the keapers of his law, and cõmaundementes, ſhall receaue at Goddes handes. Touchinge the fyrſt poynte, which is, what the law and commaundement of God is, you ſhall knowe that the lawe of God, is a rule gyuen to vs of God, for the good guydynge of our ſelues. Whiche rule declareth, and ſheweth to vs, what is the wyll & pleaſure of God for vs to doe, or not to doe, in thoughte, worde, and dede. And when I call it a rule, I meane that as the bryckelayer cannot make a wall euen, & ſtrayghte, withoute the direction of his lyne, nor a maſon can not hewe any coigne or aſſler ſtone, without

but the direction of his squyre and rule, nor the shyp-master can guyde or styre his shyppe safely to good hauen, or harborough, withoute the direction of the compasse, so neyther man nor woman can order, guyde, and rule theyr lyfe euenly, dyrectly, & streightlye, to the wyll and pleasure of almyghty God, without the knowledge and direction of his lawe, and commaundementes, which are the lyne, rule, squyre, and compasse, wherebye we maye reare our workes vpryghtly, frame our selfes in vertue constantly, and gouerne the course of lyfe into the hauen of felicitie prosperouslye. And where I saye, that the commaundementes are geuen to vs of God, I declare thereby, that onely God hath, both (throughe the lawe of nature) in our hartes prynted them, and also in the law of Moyses with his owne fynger, (that is to saye, by the vertue of the holy spyryte) in two tables of stone wrytten them. And laste of all our sauioure Chryste, beynge both God and man, hath ratified and expoūded them in the newe lawe of the Gospell: to the intent that with all diligence we shoulde studye to obserue and kepe the sayd commaundements, not onely because they are so expediente and profitable vnto vs, but especially because that thei are geuen to vs of God, who therby doth declare to vs his godlye wyll and pleasure, vnto whom both we, and all creatures els, are bounde to be obedient.

And as touchynge the seconde poynte, whiche is howe we muste obserue and kepe the commaundementes of God to his pleasure, and thereby obtayne of him rewarde in heauen, ye shall here note, that we

must kepe the commaundementes three maner of wayes, first holy and fully in theyr perfecte number, being ten, accordyng wherebnto in the first chapiter of S. Luke, in the high and greate commendation of Zachary and Elyzabeth, the parentes of Saint Jhon Baptyste, it is wrytten. *Erant autem iusti amboante deum, incedentes in omnibus mandatis et iustificationibus domini, sine querela.* That is to say: **And thei both were iust before GOD, walkyng or lyuynge in all the cõmaundementes & iustifications of GOD without any complaynte agaynst them.**

And I do saye those wordes **Holye and fully**, forasmuch as it is not inough to kepe parte or some of the sayd commaundementes of God, and to leaue parte of them vnkepte: But as in a harpe, a lute, or a vyol (being instrumentes of musycke) euery string with other must be tuned, and none leste vntuned, leste thereby some vnpleasant soundes, and discords might be vttered, so we muste putte all and euerye the commaundementes of God, to theyr tuneable fashion and practyse, lest that yf any be left vnused or vnexercised of vs, there might to the pure and cleane eares and iudgemente of Almyghtye GOD, come thereby some vnpleasaunte sownde, and vnswete reporte of our lyues and doynges.

Accordyng wherebnto Saynt James in the .ii. chapiter of his epistle sayeth. *Quicunq; totam legem seruauerit, offendat autem in uno, factus est omniũ reus.* That is to saye:

Wholoe-

Whosoeuer shall kepe the hole lawe, and yet offende in one poynte or parte thereof, is become gyltie of all.

The second way by whiche we must kepe ȳ commaundementes of God, is that we doo kepe them with a ryght intention: that is for the loue, for the honor, and for the glory of God onelye, and not for anye honoure or glorye, to be geuen to vs, of man in thys lyfe.

For whosoeuer in doinge of hys good dedes, intendeth principally to get honor, glory or reward of man, hath a wronge intention, and hys dede soo done (yea although it be commaunded of God) is not pleasaunte or acceptable vnto God. And of thys ryghte intention speaketh our sauiour Chryst in the vi. chapiter of Saynte Mathewe sayinge. *Lucerna corporis tui est oculus tuus, Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit. Si autem oculus tuus fuerit nequam, totum corpus tuum tenebrosum erit* That is to saye: The light of thy body is thine eie. If thine eie be simple or clere, then all thy body wilbe bright or cleare. but yf thine eie be euill or nought, all thy bodye wilbe full of darkenes.

Heare by the eye is vnderstanded the intente, the regarde, or purpose of mans hart, and by the bodye, is ment the wordes, actes, and dedes of man, procedynge from the harte, and by that intente directed and ordered.

Therefore Saynt Paule agreing herebnto doth exhorte vs, in his firſt Epiſtle to the Corynthyans, and in the .x. chapiter, ſaying thus. *Siue manducatis, ſiue bibitis, ſiue aliud quid facitis, omnia in gloriam dei facite* That is to ſaye: Whether ye do eat, whether ye do drink, or whether ye do any other thinge ells, do ye all thinges vnto the glory of GOD

Nowe the thyrd way whereby we muſt obſerue the commaundementes of GOD, is with conſtancye and perſeueraunce to contynue in the doyng of thē. For as our Sauiour Chryſt ſayeth in the .x. of Mathewe. *Qui perſeuerauerit uſq; in finem, hic ſaluus erit.* That is to ſaye: He that doth perſeuer, or continue, vntill the very ende ſhall be ſaued. And in dede ſo conſtantlye we ſhoulde kepe Goddes commaundementes, that no temporall payne threatened or put vnto vs in this worlde, ſhoulde moue vs to breake any of them. Such a conſtant ſeruaunt to God was Suſanna of whome we reade in the .xiii. chapiter of Danyell, that when ſhe was prouoked to ý ſynne of adultery by two olde iudges, vnder no leſſe paine then to be accuſed in open iudgement, whiche was death by the lawe, ſhe woulde not graunte to that ſynnefull dede, but ſayde theſe wordes. *Anguſtiæ ſunt mihi undiq; ſi enim hoc egero, mors mihi eſt: ſi autem non egero non effugiam manus ueſtras. Sed melius eſt mihi abſq; opere incidere in manus hominum, quam peccare in conſpectu domini.* That is to ſaye: Alas I am in trouble on euery ſide, for yf I committe this dede it is death to me, and if I doo

it

it not, I cannot escape your handes. Well it is better for me to fall in to the hands of mē, than to synne in the syghte of GOD.

We wyll passe ouer the honorable auncyent father Eleazar mencyoned of in the seconde boke and the.vi.chapiter of the Machabees. We wyl not stay vpon the .vii.brethern and their mother, spoken of in the .ii.boke and seuenth chapiter of the Machabees, of whiche one of the chyldren sayde. *Parati sumus magis mori, q̃ patrias dei leges preuaricari.* That is to saye: We are redy rather to die, then to breake or transgresse the lawes of God which oure fathers kepte. But of late dayes, in the tyme of oure pestiferous scisme, the new broched brethern, rather woulde tumble to hel headelonge, then they would doo as the catholyke Churche from Christes tyme hetherto hath done, concernynge the lawes of GOD, and the rytes of the sayde catholyke churche. And yet forsoth they wyll chaleng martyrdome, but those seuen innocentes doo condempne them in this case. And thys nowe haue ye heard howe ye should kepe the commaundementes of GOD to his pleasure, firste in keppyng them all and euery of them, and not in keppyng some, and to offende in the other. Secōdly in keppyng them with a ryght intention, whyche is for the loue of God, and eternall rewarde, whych is God hymselfe. And thyrdly in obseruyng the same with constancye and perseueraunce to the ende of our lyfe. In which doinge, ye kepe them to the pleasure of God, and to your eternall saluation & without

oute kepyng of them ye neyther can please him, nor haue lyfe euerlastyng, accordyng to Chrystes owne sentence and iudgement, when he sayd. *Si uis ad uitam ingredi serua mandata.* That is to saye: **If thou wylte entre to lyfe, kepe the commaundementes.**

Nowe to come to speake of the thyrde parte or poynte of our diuision, made in the begynnynge of thys preface, it is to wytte, of the greuous paynes punishmentes, and afflictions that God in scrypture doth threaten and menace to be inflicted vpon such as breake hys commaundementes, ye shall vnderstand first that the trangressours of Goddes law, & commaundementes are generally accursed of gods owne mouth, as the Prophette Dauyd in the. 118. Psalme declarethe, sayinge: *Maledicti qui declinant a mandatis tuis.* That is to saye: **Cursed be they which doo declyne or swarue from thy commaundementes.** And of the particuler, sharpe, and dredfull scourges, punyshmentes, and plages, whiche do lyght vpon the trangressours of these commaundementes, ye may rede in the. xxvi chapiter of Leuiticus, and in the. xxvii and. xxviii. chapiters of Deuteronomy. And howe that (to the terrible example of other) almyghtye God hath from tyme to tyme executed his Justyce vpon aswell pryuate men & women, as also vpon myghty rulers, prynces, kynges, and emperours, besydes thē vpon Townes, Cities, ye, & hole countryes and kyngedoms, in scourgyng, tormentyng, afflyctynge and plagynge them, for breaking & trangressing of his lawes & commaūdementes,

mentes, the scryptures most habundantly do testify. As that some were of the earth swalowed vp quicke euen vnto hell and euerlastynge payne, and that other some (yea fyue hole Cities) with fyre & brymestone, poured downe from heauen were quyte brent vp and consumed, and ferther that a greate number of chyldren by beares sent by God sodenly were deuoured, for theyr lewde and wycked behauioure, with very many other such lyke terrible examples in the Scryptures at large sufficientlye expressed, which were to longe, particulerlye here to rehearse, and are easye there to be founde. Wherefore to conclude thys thyrd parte, we aduyse all men to haue contynually before theyr eyes, that dreadeful saying of S. Paule in the .vi. to the Romaynes. *Stipendia peccati mors* That is to saye. **The stipend or reward of synne is death.** Meanyng thereby, not onelye here in thys worlde, temporall death of the body, but also after thys lyfe, death eternal & payne in hell fyre.

And as concernynge the fowerth and last part of our first proposed diuision, it is to wytte, of the great reward and blessynges which shall come to them that in such sorte as before we haue expounded kepe the lawes and commaundementes of allmightye God, fyrst ye shall note those comfortable words of almyghty God in ý twentyth chapiter of Exodus, where he sayth of hymselfe thus. *Faciens misericordiam in millia, hijs qui diligunt me et custodiunt precepta mea.* That is to saye: **Doynge mercy vnto thousands, to thē that loue me, & kepe my commaūdements.**

And

And agayne in the.xxvi.of Leuiticus, he ſayth, *Si in præceptis meis ambulaueritis, & mandata mea cuſtodieritis, & feceritis ea: dabo uobis pluuias temporibus ſuis, & terra gignet germen ſuum, & pomus Arbores replebuntur.* That is to ſay. If ye walke in my preceptes, and kepe my commaundementes and do them, I wil geue vnto you raynes in their due ſeaſons: and the earth ſhall bringe furth her ſede, and the trees ſhalbe replenished with fruite. In the.vi. chapiter alſo of Eccleſiaſticus, it is wrytten, *Cogitatum tuum habe in præceptis dei, & in mãdatis illius maxime aſſiduus eſto, & ipſe dabit tibi cor, & concupiſcentia ſapientiæ dabitur tibi,* That is to ſay: Haue thy thought in the preceptes of God, and be thou contynuallye occupied in his commaundementes and he will geue the a harte, and deſyre of wyſedome ſhalbe geuen to thee. Whych thinge is well proued by the teſtimonye of kynge Dauyd, who ſayth of hym ſelfe in his.cxviii.pſalme. *Super ſenes intellexi, quia mandata tua quæſiui.* That is to ſaye: I haue had vnderſtanding, more then the olde men, becauſe I haue ſoughte thy commaundementes.

And here omittynge infinite teſtimonyes of ſcripture, whiche declare, that not onely in this worlde, all helth, welth, and proſperitie is promiſed to the kepers and obſeruers of Goddes law, and commaundementes, but alſo after this lyfe a crowne of immortalitie, and eternall ioye and blyſſe: we wyl here conclude

clude repeatinge agayne one shorte sentence of our sauiour Christ in the .xix. of Mathewe, where he saith thus *Si uis ad uitam ingredi, serua mandata.* That is to sai: **If thou wylt entre into lyse, kepe the commaundementes.**

✠ Therposition or declaration of the fyrste of the ten commaundementes which is.

Thou shalt not haue straunge godes before me.

HAVINGE in this matter first set forth vnto you the number of Godes commaundementes, ẏ perfectly knowinge them ye maye bothe kepe them your selues, and also of chrysten charitie teach them to other, especiallye of your family & householde, And hauyng in the preface of these cõmaundementes declared vnto you, what is the lawe and commaundement of GODD, howe also the commaundementes of God muste be obserued, what punyshmentes God doth manace & inflicte to the breakers or trangressours of his commaundementes. And fynally what rewarde the kepers of Godes commaundementes shall at Godes handes receyue. Mete and conuenient now it shall be to expounde and declare the sayde commaundementes, accordynge as heretofore in the preface of

this boke hath bene promysed vnto you, and for the better knowledge of this matter, ye shal vnderstand that thys doctrine of commaundementes conteined in Dicalogo, that is to saye in tenne sentenses, was first written in two tables of stone, by the hande and power of almyghty God, and delyuered vnto Moyses in a mountayne Called Sinai, to be declared vnto the Istraelites or Jues, which were forbydden to come vp to the Mountayne, and were benethe standynge at the fote of the hyll: the circumstaunce of whych matter is wonderfull large and notablye sette fourthe in Exodi. 19. and in Deuteronomi. 4. where emonges other thynges, dothe clearelye appeare, that in the gyuing of thys doctryne conteyned in these two tables, there was a terrible or a fearefull fyre, a greate smoke, and notable thunder & lightninge: partly to signifye the stony hartes of the Jues, partely to declare the greate burden and heuynesse of the lawe not hable of her selfe and by her owne power to iustifie, and therefore neding ferther helpe of grace there in, and partelye also to put in feare the hartes and consciences of the people, and to styre them vp to seke and labour for helpe at goddys handes, to fulfyll the sayde lawe, which fashion and maner of gyuynge the sayde lawe in the olde testament, doth muche differ from the fashion & maner of gyuing the euangelicall law in the newe testament: and yet in thys there is a greate agremente in both, that aswell in the gyuynge of these tenne commaundementes in the olde testament, as also in the gyuinge of the euangelicall lawe, in the newe testa-

ment,

ment, there was a high place in which ꝑ lawe was gyuen, and also there was fyre. In the olde testamēt the lawe was gyuen vpon a grosse & earthly mountayne whych was called Syna, or Synai, takyng the name of a precepte or commaundemente, in asmuch as the preceptes or commaundementes were geuen in it, to bydle and kepe vnder the headye rebellious and stiffenecked people, not suffred to come vp to it, but commaunded to be vnder it: In the new testament the lawe is gyuen in dede in a mountaine but yet not called Syna or Synai, but called Sion, which by interpretation dothe sounde or signifye a beholdynge place, from whense all earthly thynges may be considered or loked vpon, and from whense being high and nighe vnto heauen, heauenlye and celestiall thynges may be beholden. And therefore the blessed Apostles beinge in theyr conclaue, in the sayd mounte Syon, were of one mynde and quyet, prayeng together and lokynge for the heauenly gifte promised before vnto them by Chryst. In the giuing of the lawe in Mount Syna, there was fyre, lyghtnyng, and thunder, and dyuerse other thynges very terrible, to signifye the cheife strength of the lawe to to consyste in terror, and fearefulnes, accordynge wherevnto S. Paule in the .iiii. chapiter to the Romaynes, doth saye. *Lex iram operatur.* That is to saye: **The lawe dothe worke or brynge furthe wrathe.** In the gyuynge of the lawe in Mounte Syon, there was a vehement spyryte or blaste, but yet bryngyng with it alacrity and Joye, and a fyre

there was, but yet not brēning the body, but lightening the blynde harte or mynde of man, and kyndelinge his slouthfull and dull will vnto goodnes, soo that not by terror or feare compelled as in ye old law, but incited and moued by harty loue, he runneth in the waye of the commaundementes, forgettynge ye thynges behinde, and stretchynge him towardes ye thinges beinge before hym: that pleasynge God by keppynge his commaundementes he maye according to chrystes promyse, Mathei Decimo nono, enter into lyfe and reigne with Chryste.

In the fyrst of these two tables there are conteyned in effecte all those thynges which we oughte to doo vnto god, and wherein we ought to be occupied with god, that is to saye the very true seruyce of god aswell internall as externall. And in the seconde table are conteyned, all those thynges whiche we owe vnto oure neighboure, and howe we on oure parte oughte to behaue our selues to hym. And yet heare must you marke that thys seconde table dothe issue or cōme from the fyrst table, so that the workes of ye second table cannot truelye be done withoute the workes and dedes of the fyrst table. For then in dede we maye be sene ryghtly and well to loue our neighbour, when withoute consideration of anye pryuate profkyte commynge vnto vs, and wythoute anye worldely or carnall respectes, we do onelye loue him for Goddes sake, and do embrace and cherysshe hym as our owne selues, bycause that God, in whome is all our hope and trust, and to whome in harte and

mynde

mynde, we haue ioyned our selues, doth soo wyll vs and commaunde vs to do. The great clerke Origen (whome also Saynt Hierome foloweth) doth allote or appoynte vnto the fyrst of these two tables fower commaundementes, makynge of *Non habebis deos alienos coram me.* And of *Non facies tibi sculptile.* two commaundementes (as we doo) vnderstandynge in the fyrst to be forbydden all Idolatry spirituall or internall, and in the seconde, al Idolatry externall or bodely. And vnto the seconde table he doth allotte or appoynt. vi preceptes or commaundemēts knittinge and puttyng together for one precepte or commaundement, the prohibition of desyrynge the wyfe, or Goodes of thy neighbour. But Saynt Augustyne in hys second booke of questions, vpon Exodus, in the .lxxi. chapiter, and as manye as doo folowe Saynt Augustyne, do appoynte vnto ỳ fyrste table three preceptes or commaundementes onelye: ioyning our two first in one, and vnto the seconde table, appoyntinge .vii. preceptes or commaundementes, deuydinge our .x. or last commaundement, which is concernynge the vnlawefull desyre of the wife and Goodes of our neyghboure into two speciall commaundementes, it is to wytte:

Non concupisces domum proximi tui. and *Nec desiderabis uxorem eius, non seruum non ancillam non bouē non asinum, nec omnia que illius sunt.* Whiche diuision or order, Saynte Augustyne doethe allowe and folowe, especiallye for that it settethe fourthe

forth, and representeth very lyuely the mistery of the holy Trinitie, in that, that the fyrst commaundemēt is referred to the father, the seconde to the Sonne, who is the name and worde of God, and the thyrde to the holy ghost, by whose workynge in vs, we do kepe a sabboth, and do reste from all seruyle workes, whiche the flesshe, destitute of the spirite, doth ingendre and brynge forth in vs. And forasmuche as saynt Augustyne him selfe, euen in the same place before alleged, doth declare, that both these maners of ioynynge, or partyng the two fyrst, or the two last commaundementes, were vsed and allowed in his time. And for that also, neyther in the one, or in the other maner of deuydinge or reckenynge these ten commaundementes, eyther the sense, the worde, or anye one iote of the matter is altered, no nor yet any more or lesse in eyther of the sayd .ii. tables thereby conteyned. Therefore no man ought with this our diuision (wherein for certayne good considerations, we folowe Origene, and S. Hierome) to be in any wyse offended.

Folowyng then this our order, ye shall note that this commaundemente. **Thou shalte haue no straunge Goddes before me.** as it is the fyrste in order, so is it the most chief and principall emongeste them all, for in this commaundement God requireth of vs these four thinges, in which consisteth his cheif and pryncipall honour, it is to wytte, **feare, fayth, hope, and charitie**, and they to be geuen of vs vnto him, as beynge our onely and true God. And as concerning the fyrst, that is to saye, **feare**, howe necessarye

cessary a part of our seruice & duety towardes God that is, Salomon in the.ix.chapiter of his prouerbs playnely and briefly declareth, sayeng: *Principium sapientiæ, timor domini.* That is to saye: The beginninge of wisedome, is the feare of God. And of this feare also, our sauiour Christ hymselfe, speaketh in the. xii. of Luke, declaringe there that God chiefly and principally is to be dred and feared, where he sayth thus. *Timete eum qui postq̃ occiderit corpus, habet potestatem mittere in gehennam. Ita dico uobis hunc timete,* That is to say: Feare him who, after that he hath slaine or killed the body, hath power to put or cast into hel: thus I saye vnto you, feare him. And this kynde or sorte of feare, is commonly called seruyle. But there is an other kynd or sort of feare due vnto god, wherof the prophete Dauid in his.xviii.Psalme, speaketh sayenge: *Timor domini sanctus, permanet in seculum seculi.* That is to saye: The holy feare of God, continueth or abydeth for euermore.

And as concerninge fayth, whiche is the seconde parte of our duetie towarde God, there is wryttẽ of it in the.ii.chapter of Ecclesiasticus, after this sorte. *Qui timetis dominum, credite illi, & non euacuabitur merces uestra.* That is to saye: Ye that feare oure Lorde, haue fayth in him, or geue credite to him, and your reward shall not be frustrate. And to entreate further of faith in god here in this place, we nede not but do referre you to ý declaration therof, made before, both vpon the acceptions of fayth, & also vpon ý

fyrſt article of the crede. And as touchynge the thyrd parte of our bounden duetye, requyred on our behalf toward god, whiche is, Hope, there is wrytten of it in the ſayd ſecond chap. of Eccleſiaſticus, after this ſort. *Qui timetis dominum, ſperate in illum, & in oblectationem ueniet uobis miſericordia:* That is to ſaye: Ye that feare oure Lorde, do ye hope in him: and his mercy ſhal come to you, to your comfort, or delectation. And the prophet alſo in his. cxlvi. pſal. ſpeaking hereof ſayth thus, *Beneplacitum eſt domino ſuper timentes eum, & in eis qui ſperant ſuper miſericordia eius,* That is to ſaye: Oure Lorde hath pleaſure vpon them that feare him, and in them ꝯ do hope vpon his mercy. Of which hope S. Paul in the. v. chapter of his epiſtle to the Romayns, doth ſay thus. *Gloriamur in ſpe gloriæ filiorum dei.* That is to ſaye: We reioyce or triumph in the hope of the glorye, promiſed to the children of God: But mooſt notably of this hope, the ſame ſ. Paule ſpeaketh in the. viii. cha. of the ſame epiſtle to the Romaynes, ſaying: *Spe enim ſalui facti ſumus, ſpes autem quæ uidetur non eſt ſpes: Nam quod uidet quis, quid ſperat? ſi autem quod non uidemus ſperamus, per patientiam expectamus. &c.* That is. Through hope trulye We be made ſafe: but the hope Which is ſene, is not hope. For Wherfore doth one hope or truſt for that Whiche he doth ſe: but if We hope for that Which We ſee not, thē do We loke for, or tary by pacience. &c. Nowe concernyng the fourth poynt or part of oure duety towardes God, it is to wyt, Charitie, ye ſhall

vnder-

vnderstand ꝑ this is the most excellent & soueraigne vertue that belongeth to any Chrysten man or woman. And of thys vertue there is wrytten in ꝑ foresayde second chapiter of Ecclesiasticus, where it is saide. *Qui timetis dominum, dilige illum, et illuminabuntur corda uestra.* That is to say: You that feare our lorde, loue ye him, and your hartes shalbe illuminated. But howe or in what sorte we maye or oughte to performe thys true loue and charitie towards god, that doth our Sauyour Chryste himselfe in the .x. chapiter of Saynte Luke teach vs, saying. *Diliges dominum deum tuum ex toto corde tuo & ex tota anima tua, & ex omnibus viribus tuis, & ex omni mente tua.* That is to saye: Thou shalt loue thy Lord thy GOD, with al thy harte, with all thy soule, with all thy strengthe, and with all thy minde. which in effecte is asmuch, as yf he hadde playnelye sayde, let all thy thoughtes al thy wittes, and al thy vnderstandyng, al the partes or powers of thy soule, al thy strength, trauayle and laboure, be directed to the seruice and pleasure of God, of whom thou hast receyued bodye, soule, and all the gyftes wherewith thy saide bodye and soule are endued, yea and not onelye thou hast receyued them, but also besides, thou hast receyued all thy temporall goodes, fruytes, and commodities whatsoeuer. wherefore the thyng thus being, let vs nowe conclude with Saynt Jhon in the .iiii. chapiter of hys fyrste Epystle sayinge. *Nos ergo diligamus deum quoniam prior dilexit nos:* That is to saye: Let vs therefore loue GOD bycause he fyrst hath loued

vs. And forasmuch as of bounden duety we do owe to almyghtye God, the foresayd. iiii. thynges, feare, fayth, hope, and loue or Charitie, we may truelye saye that all they doo transgresse this fyrste commaundement, who doo not aboue all thynges, feare God, beleue in God, hope in God, and loue god. And here for your better and playner instruction, we wyl particularly set forth vnto you ý most notable transgressours of this commaundement, wherein fyrste shall be placed the pagans, infideles, and the heathē, whiche beleue not in the onely true God, but in many false and straunge Gods. Secondlye the Jewes shall be placed, as they who in this behalfe highly do offende God, not beleuing in our sauiour Christ crucified, nether takyng him for very God, wherevpon foloweth, that they do not feare him, they do not put their trust or hope of saluation in hym, nor yet loue hym, but most spytefully, do hate and blaspheme him and his name, to their endles dampnation, onlesse they in tyme do duely repente. Thyrdly the Turkes shall haue here their place, and all they also that doo kepe Machometes abhomynable lawe, beyng most contrary to the lawe of Christ, and agaynste the honour and glory of almighty god. Forthly shal folowe all heretikes, for that they do not honour God with the true beleif, as Christen people are bounden to do. Fyftely shall succede all those, who set their hartes and myndes vpon any worldly thynge, aboue God. For whatsoeuer we loue aboue God, settynge oure myndes vpon it, more then we do vpon god, or for ý loue of it, offeding God, truely we make that, for the tyme, oure God. As, the couetous man maketh his

goodes

goodes his god, accordyng to the saying of S. Paul Col.3. And the glottenous man maketh his belly his God, according to the sayinge of S. Paule, Phil.iii. And the fond parentes many times, make their children their God: in conclusion fyndyng them no goddes but deuylles, and geuen to all vngodlynes: And so of the rest who in any wise do commit any spiritu-all ydolatrye inwardely in their hart. Sixthly there shalbe here a place for all them, aswell such as do presume so much vpon the mercy of god, that they feare not his iustice, and by reason therof do styll continue in their sinne and noughtinesse, as also for them that do so fear the iustice of god, that they haue no trust or confidence at all in his mercy & goodnes. Seuenthly they must here haue a roume, that do vse witchcraft, Necromancy, enchauntment, or any other such lyke vngodly, and superstitious trade, or haue any confidence in such thinges, or do seke helpe of, or by any of them: And without doubt such witches, Coniurers, enchaunters, and all such like, do worke by the operation and ayde of the deuyll, and vnto him for ȳ attayning of their wicked enterprises, they do seruice, and honor, of which abhomination we are warned, & expresly cōmaunded to take hede, & flye frō. Leu.xix where thus it is written. *Non declinetis ad magos*, That is. Turne ye not to thē, Which do vse magicall artes, or Worke w̄ the deuil. For wout al doubte, most greuously do they offende agaynst the honour of God, who hauing in their baptisme professed to renounce the deuyll & all his workes, do yet neuertheless make secrete pactes and couenauntes with the deuil, or do vse any maner of coniurations, to rayse

vp deuylls for treaſure, or any other thing hid or loſt, or for any maner of cauſe, whatſoeuer it be: for all ſuch commite ſo high offence and treaſon to God, ẏ there can be no greater. For they yelde the honoure dewe vnto God, to the Deuill, Goddes enemy, and not onely all ſuch as vſe charmes, witchcraftes, and coniurations, trangreſſe thys cheife and hygh commaundemente, but alſo thoſe that ſeke and reſorte vnto them, for any counſayle or remedy, accordyng to the ſaying of God whan he ſaid. Duterono. xviii. Lette no manne aſke counſell of them, that vſe falſe dyuinations, or ſuche as take hede to dreames or chatterynge of byrdes. Let there be no wytche or enchaunter emongeſt you, or any that aſketh counſel of them, that haue ſpyrytes, nor of ſouthſayers, nor that ſeke the trougth of them that be deade, for god abhorreth all theſe thynges. Fynally all kynde of vnfaythfullnes, vnpacientnes, murmuryng and grudging agaynſt God, ſpecially in tyme of aduerſitie, is a manifeſt and open breakyng of thys commaundement. And though thus much might ſeme ſufficient for declaration of this firſte commaundemente, yet are there other thynges appertayninge to the fuller vnderſtanding hereof, not to be of vs omitted. As firſt to declare what is mente by the wordes **before me** expreſſed in thys commaundemente. The expoſition whereof in fewe wordes is thys: bycauſe nothynge can be ſo ſecrete, prryuey, cloſe or hid from god but that it is ſene with his moſte perſinge eyes, who (as the prophete Dauyd in the ſeuenth Pſalme doth ſay) is the ſercher of mans harte, and of his inwarde

luſtes

lustes, and desyres, and who also eternally is present euery where, therefore we maye not eyther in dede, worde, or in any secrete thought, at anye tyme, or in any place, committe or offende agaynst his honour and omnipotente maiestie. For yf we so do, it is vndoutedly done, **before him**. that is to saye, in hys sight, who wyll not faile, for our so doing, to power his wrath and his indingnatiō vpon vs. Secondly you shall note that God begynneth his lawe or commaundementes at hym selfe, being the most worthy, and without all comparison, and afterwarde he procedeth to instructe vs in our duty toward our neighbour. Thyrdly ye shall note, both touching thys, and the rest of the commaundementes, that they are, for the moste parte, vttered in the negatyue, and not in the affirmatiue speche, not onely for that the negatyue doth bynde euer and for euer, and is more behement then is the affirmitiue, But also for that the negatyue doth accustomably requyre, on the contrary syde the affyrmatyue, and denying or forbydding doth imploye in it a contrary commaundement: and therefore in these preceptes it is not alonely to be cōsidered what is forbydden and denyed vnto vs, but also what God (thoughe therein he do not vse formall or expresse wordes) doth requyre in the contrary of vs. And therefore where in thys precepte in the negatyue speach it is sayd. **Thou shalt not haue straunge Godes before me**, There must, by this negatyue, be vnderstande the affyrmatyue, that is to saye. Thou shalt onely haue me for thy true God.

And

And in dede yf thys precepte hade bene conceyued and made in an affyrmatyue ſpeach onely, then the Samaritanes wolde haue gathered hereof ſome excuſe, who though they worſhypped one God, yet withall they worſhypped manye Goddes to, as appeareth .4.Regum .17. Lykewyſe might the Jewes the Gentyles, the heretykes, yea and the noughtye perſons of the world, who though they did and doo knowe one to be God, as Saynt Paule in the firſte chapiter of his epiſtle to the Romaynes doth teſtify, yet they did not honor and worſhype him duelye as they ought to doo, as Saint Paule in the ſayde epiſtle and chapiter doth euydentlye declare.

And fynallye ye ſhall vnderſtand and note, that where thys fyrſt commaundement is of late diuerſly oute of the hebrue tongue tranſlated, both into Latene and alſo into Englyſhe, (euerye one of ſuche tranſlaters folowinge hys owne iudgement and fantaſye therein) we haue (as becommeth vs to do) folowed the latin tranſlation commonlye receyued throughout the hole catholyke Churche.

¶ The position or declaration of the second Commaundement whyche is.

Thou shalt not make to the any grauen thinge, nor any likenesse of anye thing that is in heauen aboue, and that is in earth beneth, nor of them that be in the Waters vnder the earth, thou shalt not adore them, nor honor them, With gods honoure.

BECAVSE heretofore by dyuerse false and vngodly translations, this commaundement hath bene broughte in and alledged, not onely agaynst images set vp in churches and vsed with due reuerence of the people, but also agaynst the most blessed sacrament of the Aultare, callyng it an Image or Idoll, & other moosle vyle termes to bryngе the people into contempte, and hatred of it, ye shall fyrst heare howe almost eight score yeare agone our owne countrey men euen in time of heresye dyd oute of Latyne translate thys place into Englyshe, and ye maye the better beleue me herein for that I haue thys booke in parchement fayre and truly wrytten to be shewed at all tymes to any well dysposed person that shall desyre it, and thereby shall indifferent men perceyue that the procedynge preachers, or rather praters, takynge *Sculptile* and *Idolum*, for an Image, & confoundynge the one with ý other haue greatly abused, & deceyued ý people, first in ý. xx, chapiter of Exodus wher ý .x. cõmaundemẽts are rehear-

rehearſed, and numbred, thus is it wrytten.

And ȝ lord ſpeek alle ȝs wordes, I am ȝ lorde yi god, that hayt lad ȝ out of ȝ londe of Egypte, from ȝ houſe of yraldome, yᵘ ſchalt not haue alyen goddys before me, yᵘ ſchalt not make to ȝ grauen ying, ne eny lyckeneſſe ȝ is in heuen abowu and ȝ is in erȝ beneȝ: ne of hem yat ben in waters vnder, erȝ yᵘ ſchalt not anoure hem, ne herye hem. And ſo fourth. Moreouer in the.xxvi. chapiter of Leuiticus, where the commaundementes be alſo touched, ther is it alſo written thus. Ze ſchuln not make to zou a mawmett and grauen ying, ne tytles ze ſchuln rere, ne huge ſtone ze ſchuln putten in zor ery: that ze honour it. And ſo fourth. Beſides this in the.v. chapiter of Deuteronomye it is wrytten thus. Yᵘ ſchalte not haue alyen Goddys in my ſyzt, yᵘ ſchalte not make to yee grauen yinge ne lyckeneſſe of alle yinges ȝ in heuen ben aboue. And in ery byneye, and that dwellen in waters vnder ery, yᵘ ſchalt not honour hem ne herye. By theſe places ſo tranſlated euen in the noughtye tyme, it is euident that men were not then ſo impudent and falſe as they in our time haue bene, for they neyther couldе nor durſt as ſome in our tyme falſely haue done, tranſlate an Idoll or a grauen thinge, in

to

to anye Image, for you must vnderstand, ý betwene an Image (whiche is a name of reuerence) and an Idol (which alwayes with the good is abhominable) there is a very notable, and greate difference: & the difference is thys. The Oryginalls, first formes, and paternes of Idoles, to represent by, are very vntrue and clerely false: for hauinge the inscription of goddes (as for example, of god Iupiter of god Mars, and of such lyke) they are in dede the pictures of Deuyls, and not of Goddes (god being but one) and (as the Prophet sayeth Psalme. 110) *Omnes dij gentium demonia.* That is to saye: **All the goddes of the gentils are deuils.** and yet with folyshe erroneous people one taken for God Iupiter, one for God Mars, and so fourth, all being false. But the oryginals, first formes, or paternes of the ymages, to represente the very thinge signified by them, are faythful and true, this of Chryst, that of Chrystes Mother, an other of Saynt Jhon Baptiste, and of euerye Saynte a peculier Image, and so to be called, bycause in dede there is a Chryst, to haue an ymage of, and likewyse there is a mother of Chryst, to haue of her an Image and so of the rest, which to be so, we cannot deny, excepte we wyll falsely saye, that there is no Chryste at all, nor no mother of Chryst, nor yet no Saynte. And that the catholike churche hath alwayes euen from the begynnyng put greate difference betwene an Idol and an Image, vtterly abhorryng and detesting the one, and deuoutly and godly receyuinge, and allowing the other, it is most euident to them ý

will consider what the churche dyd in thys matter aboute eyght hundred yeares agoo: at which time there was greate controuersie in this matter: wher vpon the cheif and most lerned men of all christendome did assemble oute of all partes of the worlde to the citie of Nyce, in the Cuntrye of Bithinia, being in Asia the lesse, where they, after longe deliberatiō, diligent searchyng, and most aduysed perusinge of the bokes written by the Auncient fathers, whyche were before those dayes, dyd conclude that the vse of images in the catholyke churche is in no wise repugnante, with this second commaundement, it is to wytte. **Thou shalt not make to the any grauen thinge, &c.** Yea and ferther to open and confirme thys poynte, they also then dyd playnelye declare that in the olde testament were many images, and lykenesses or similitudes, not onely without the tabernacle and the temple, but also within the same, made, had, and vsed by Goddys expresse commaundemente: at which assembly also was clerely proued that there is a great difference betwene the Images which Chrysten men do vse in theyr churches, & the Idoles vnto which the Gentyls and some times also the Jewes them selues, dyd gyue gods honor and worshippe. And that the images vsed in ye churche were signes and memorialls of Chryste and the holye sainctes. And that the reuerence which is don before the images, is not doon or ment to be doon, to the wood, stone, syluer, gold, or any other such stuffe or matter, whereof any Image is made, no nor yet to the workemanshype or beautifull shape thereof as

thoughe

though there were any such worthynes or dignitie therein, but we beholdyng the pictures or Images, might be brought thereby in remembraunce of thē, there lyues, doinges, and deathes, whose Images they are, or whome they represente, and thereupon imitate, and diligently followe, to our power, al the same: as when we ernestly, and intentynely doo behold, the Image of the Crucifix, we then haue good occasion to remember, the incarnation, lyfe, passion and death of our Sauiour Chryste. And when we beholde the Image of the blessed virgin Mary mother of Christ, we then are styred vp to thinke in our hartes, how that blessed mother beyng of our mortal humayne nature, did in her wombe conceyue (by a meanes far passyng the capacitie of man, or Angell, to comprehend) our sauiour Chryst, beyng both god and man, and that therefore we do prayse, magnify and extoll her aboue all creatures, visible, and inuisible: and that for like reason and cause, the Images of the prophetes, Apostles, martyrs, & other saincts, and derely beloued seruauntes of God, are certaine signes, by whiche as in a glasse, we behold their godly conuersation, lyfe, affliction, and deathe: that by the beholdyng of theyr Images we maye stirre vpp and renewe in vs that affection, and loue, which we haue to the very Sayncte, for theyr godlynes and vertues sakes. And besides this in the sayd assembly or generall counsayle, thys similitude folowing was then thought mete, to open and declare somewhat the matter and the maner of Images in the churches of Chrysten men, wyth the vse thereof. That

Lyke as whan we do receyue letters from an emperour a kynge, or greate prince, we do kysse the seale of the sayd letters, not for the wax sake, but giuing thereby our dew honor and reuerence, to the emperour, kynge, or prince, whose letters we doo receiue. Euenso when Christen men are before an Image, (as for example, before the Image of ý Crucifix) ther knelynge, or kyssyng the same, hauing in theyr hartes, and myndes godly intention & affection, they do not intende or mynde thereby to adore or worshype the very Image selfe, being of wood, stone, or other matter (which in dede being ones mouldered, awaye, for the oldenes of it, or otherwyse being cõsumed, or defaced, they do regarde it nothing at all, nor haue it in any estimation) but beholdyng ý sayd Image of the Crucifix being as a seale, and a token or remembraunce, of the passion of Chryst, they are thereby admonyshed and put in remembraunce, to salute, & adore him, who for al our sakes suffred death vpon the Crosse, nayled, and crucified, as ý Image of this crucifix doth effectually representt, and therefore, that is to say, for Chryst and his passions sake, that signe of the crosse, maye be, and is, set vp & erected in churches, howses, markette places, in highe wayes, and els where, yea and wouen in garmẽtes, or other clothes, for such godly purposes and intents, that by the ofte seing and beholdyng of the same, we at all tymes, and in all affayres, maye be myndefull of our sauiour, and redemer, Jesus Chryste, and of his mooste bytter passion, whiche he for oure sinnes dyd suffer.

The

The same Connsayle also hath this other example, that lykewyse as when we do kysse the boke of the Gospells, we haue not such affection, and loue, to the parchment, paper, or letters made with ynke, as for theyr sakes to kysse the boke, but hauing onelye respecte to those holsome, comfortable, and holy sayings which are in the boke conteyned, do, for that respect, and for theyr sakes, with all our hole hartes & minds kysse and embrace, the boke most ioyfully. Euen soo whan we do worshype the Images of Saynctes, we do not worshyppe those outwarde shapes or fygures, but we do worshyppe the giftes, graces, and vertues whych god hath wrought in those sainctes, whose Images they are: for we do prayse the godlynes of theyr lyues, and styre vp our selues thereby, to imytate and followe theyr fote steppes, and there withall we do make prayer vnto almyghty God, ye he wylbe mercifull and bountifull vnto vs, through the intercession and merytes of them. And in dede we do not speake to, nor praye vnto, the Crosse of Chryst, or the Image of any Saynt, in this wyse.

Dij nostri estis, Exod 32. cap That is to saye: **Ye are our Goddes.** For we knowe ful wel, and are most assured what they are, and that they are not, nor yet can be Goddes, being but onely similitudes and Images of Chryst, and hys saynctes, which saynctes we doo reuerence and worshyp for Goddes sake, as when we worshype any martyr, we glorifye God and hys gyftes in the same Martyr, and when we honour the blessed vyrgyn Mary, mother of Chryst, we honoure

honour, in her, Chryst, whose mother she is. And when we honour the Apostles, we honour, in them, him that sent them. Besides all these foresayd things expressed in the foresayd auncient general Counsail, and there, with vniforme consent agreed vpon, and decreed, you shal fynde in the same Counsayle, fayth fully, and truly alledged a great number of testimonyes for thys purpose, oute of *Athanasius.*

Eusebius Pamphili, Basilius Magnus, Gregorius Nizenus, Gregorius Theologus, Isiodorus Pelusiota, Cyrillus, Nilus, asterius Amaseæ, Theodorus Myrorum, Anastasius, Sophromus Euagrius, Theodorus lector, Germanus patryarch of Constantinople, being all auncient fathers of the Greke churche. And oute of the Latyn churche, there be testimonyes, there cyted and brought oute, as of Ambrose, Hierome, and Gregorye, of which foresayde testimonyes, we wyll, for youre better contentation, and satisfaction, alledge some, out of the very actes and recordes of the same Counsayle. And fyrst of Athanasius there is this sayeng noted, and expressed. *Qui in alicuius typum, imaginem, aut effigiem, ignominiosus est, in illum cuius est typus, iniuriam factam arbitramur* That is to saye: Whosoeuer is ignominious, or spitefull to the forme, image, or pycture of any, We thinke that iniurye done to him whose forme Image, or picture it is.

Secondly of Basilius Magnus, there is in ý sayde Counsayle, thys testimonye or sayenge recyted.

Quemadmodum a deo Christianam et inculpabilem nostram fidem, ueluti hereditario iure accepimus, Sic confiteor, et in eo maneo. Credo autem in unum deum omnipotentem, deum patrem, deum filium, deum spiritũ sanctũ unum deum hec tria adoro, et glorifico. Confiteor etiam filii incarnatam

œconomiam,

œconomiam: Deinde sanctam Mariam, quæ secundum carnem illum peperit, hanc deiparam uocans, suspicio etiam sanctos Apostolos, prophetas, et martyres, qui pro me apud deum supplicant, quo per illorum mediationem, propitius sit deus noster benignissimus: et remissionem peccatorum mihi gratis largiatur: quam ob causam et historias Imaginum illorum honoro, & palã adoro: hoc enim nobis a sanctis Apostolis traditum, non est prohibendum sed in omnibus ecclesijs nostris eorum historias erigimus. That is to say: Euen as We haue receyued of GOD, oure Christian and inculpable fayth, as it Were by ryght of inheritaunce, so do I confesse it, and abyde in the same. I verelye do beleue in one God almyghtye, God the father, God the sonne, and God the holy ghoste, these three, beynge one God I adore and glorifye. I cõfesse also, the hole dispensation of Christe, incarnate and next the holye virgin Marye, of Whome Christ toke flesche, and Was borne, I callynge her mother of God. I reuerence also the holy Apostles, prophetes, and martyres, Whiche do make intercession to God for me, that thorough theyr mediation, oure mooste bening god may be mercyful, & frely graunt vnto me remission of synnes. For Whiche cause I do honoure, and openlye adore also theyr Images, for this thynge beynge of the holy Apostles deliuered vnto vs, is not to be letted or forbydden, but in all oure churches, We erecte or set vp theyr Images.

Besydes

Besides all these, there was in the sayde seuenth generall counsayle alledged, the aucthoryte of Germanus, patriarche of Constātinople, who sayd thus: *Non offendat quenq̄, quod ante sanctorum imagines, lumina & suaueolentia thymiamata accenduntur. Symbolice enim ista fieri, non lignis aut lapidibus, sed in honorem illorum opinandum est, quorum cum Christo requies: quorum honor ad ipsum recurrit, hoc ipsum testante sapiente Basilio, quod erga conseruos bonos honor, erga ipsum dominum, commune beneuolentiæ signum exhibet Sensibilia enim lumina symbolum sunt, immaterialis illius & a deo dati luminis: Aromatum autem incensio, sincerum & totum sancti spiritus afflatum & repletionem significat.* That is to saye:

Let it offende no man, that before the ymages of sayncte, Candels, and swete sauourynge encens are brente. For we must thinke that these thinges are done mysticallye, not vnto the very wood or stones, but in, and for the honoure of thē, whose rest is with Christ, the honour of whiche sayncte repayreth or commeth agayne vnto Christ: the sage Basyll testifyinge the same, and saying, that the honour done to oure fellowe seruauntes being good, doth geue or exhibit a commen token, or signe of beneuolence to oure Lord, or master him selfe. For the sensible lyghtes, or candelles, are a signe of that pure and immateriall lyght geuen of God. And the burning of franken encense, doth signify the pure, and the ful or hole inspiration, and replenishing of the holye ghost.

There

There was also in the sayd assemble or counsayle, an other testimony or sayinge of the sayde Patriarche Germanus, and that is this. *Deū sæpe mirifica designaße miracula hominibus qui admonitione imaginum ardenti erga deum & sanctos eius affectu commoti fuerint.* That is to saye: God oftentymes to haue wrought, or the wed wonderful myracles to men, who, by the contemplatiō of Images, haue, with an ardente affection, or loue to God and his sayncte, ben moued and styred. And the sayd Patriarche Germanus amongest very many myracles there by hym recited doth saye, ý in the ecclesiasticall hystory of Eusebius it is wrytten, how that in the citie Panneada (called in the Gospell Cesarea Philippi) before the doore of that woman which had the bloudy flix, & was cured therof by touching the hem of our sauiours garment (as Marke in his. v. chap. witnesseth) there was an ymage of brasse erected, which was made according to the forme and shape of Chryst, wearynge a longe garment, and that before the same Image was set directly the Image of the sayd woman kneling, deuoutly and humbly holdynge vp hyr handes to the sayd Image of Chryst, and that at the fete of Christes Image a certaine vnknowen herbe & of a straūg forme did growe, and that euer as it came in growing, to touch the hemme of the sayd long garment of Chryst, then it had the power and vertue to cure & remedy all maner of diseases. Fether the fathers at the sayde seuenth counsayle assembled, do in ý actes and recordes of the sayd counsayle testifye and re-

corde that this matter of Images was entreated of and debated in the sixt generall counsayle, kepte and holden at Constantinople, declarynge howe that in the sayd sixt generall counsayle, it was defined and determined that it was a chrystian vsage to haue ye Image of the Crucifyx, to the intent that hereby we shoulde be broughte in remembraunce of Chryste, which toke awaye the synnes of the worlde. And at length the sayd seuenth generall counsaylle, concluding, doth saye, that the honor and reuerence gyuen to Images is not that kynde of honor which is called Latria. That is to saye **Gods honoure.** which onely is due to god, and must of vs creatures be gyuen to none other, but onely to our creator, but it is an other kynde of honour, done in remembraunce of theyr vertues, godlynes, and conuersation, and for other godly respectes before expressed. And thys determination as concerning Images, (with al other thinges then and there agreed vpon) was of all and euery of the patryarches, and catholyke byshoppes then and there being, al well of the Greke, as of the Latyn churche, (being in all, aboue. iii. hundred byshopes, besides other degrees of the clergye) with an vniforme consent well allowed, gladly receyued, and ernestly and obedientlye obserued. Wherefore these premisses duely considered and wayed, al men ought to conformme them selues, to the vse of the catholyke churche herein, and to folowe the rule and counsayle of Saynte Paule in his third chapiter of his epistle to the Collossenses, where he sayeth thus.

Omne quodcunq; facitis in uerbo aut in opere, omnia in nomine domini nostri Iesu Christi, gratias agentes deo et patri per ipsum. That is

to

to saye: Euery thinge whatsoeuer ye doo in worde or in dede, do ye al thinges in ȳ name of our Lorde Jesus Christe, gyuynge thankes to GOD and the father by or through Christe. Which rule who that foloweth in the vse of these Images (as the hole Catholyke Churche, heretofore hath, and nowe doth) can not iustlye, nor ought not be reprehended or misliked, nor rekened to haue done a mysse, or to breake thys second commaūdement. For by the very wordes therein conteyned, we be not forbydden to make or to haue similitudes or Images, but onely we be forbydden to make or to haue them to the intent to gyue Gods honoure vnto them, or to take them as Gods, as it appeareth in the .xxvi.chapiter of Leuiticus.

And therefore although Images of Christ, and hys sayncte be the workes of mennes handes: yet they be not so prohibited, but that they maye be had and set vp both in churches, and in other places, to the intente, that we (in beholdyng and lokyng vpon them, as in certayne bokes and signes) maye call to remembraunce, the manifolde examples of vertues whych were in the saincte, whome they doo represent: And so we may the rather be prouoked, kindled, and stirred, to yeld thanks to our lord, & to praise him & his said saincts and to remember and lament our synnes and offences, and to praye God, that we maye haue grace to followe theyr goodnes and holy lyuing. As for an example, the image of our sauiour hangeth on the crosse of ȳ rode, or in painted clothes,

walles, or wyndowes, as an open booke, to the intent that besides the examples of vertues, which we maye learne at Christ, we may be also manye wayes prouoked, to remember his paynefull and cruell passion, and also to consider our selues, whan we behold the same ymage, and to condemne and abhorre oure synne, whiche was the cause of his so cruell death. And furthermore, consideryng what high benefites we receaue by his redemption, we maye be prouoked in all oure distresses and troubles, to runne for comforte vnto hym. All these lessons, with many mo, be brought to our remembraunce, by the booke of the roode, yf we beynge fyrst well instructed & taughte, what is represented, and ment thereby, do diligently beholde and loke vpon it. And as our sauiour Christ is represented by this ymage of the rode, euen so the holy sainctes, which folowed him, be representedvnto vs by theyr Images: and therefore the sayd ymages may well be sette vp in churches, to be as bokes for vnlearned people, to put them in remembraunce of those saynctes, of whom they maye learne examples of fayth, humilitie, charitie, pacience, temperãce, and of all other theyr vertues and gyftes of God, whiche were in them. For whiche causes, ymages maye be set in the churche, and oughte not to be despysed, but to be vsed reuerently, although we be forbydden to geue goddes honoure vnto them. These lessons should be taught by euery curate to theyr parysheners. And where as we vse to sense the sayde Images, and to knele before them, and to crepe to the crosse, with suche other thynges: We muste

knowe

knowe and vnderstande, that suche thinges be not, nor ought to be done to the ymage it selfe, but to god & in his honor, although it be done afore the ymage, whether it be of Christ, of the crosse, or of our Ladye, or of any other sayncte. Agaynste this commaundement, dyd offende generally before the comynynge of Christ, all gentyles, and people that were not of the nation of Israell. For they dyd geue Gods honoure vnto Idolles, and worshypped false Gods, some one some another, of the whiche sorte there was a great number. For besides their common Goddes, euerye countrey, euery citie, or towne, euerye house and familye, had theyr proper and peculier Goddes, wherof is muche mention made in auctholz, both Christē and heythen. And these Gentyles thoughe they had knowledge of a very God, yet (as saynt Paule sayth Rom.i) they had ydle and vayne fantasies, whyche led them from the trueth, & caused them where they coūted thē selues wyse, to become foles. And against this commaundement, offended ý Jewes also many and sondry tymes, ye almost continuallye. For notwithstandynge that they professed the knowledge, and worshyppyng of the very true God, yet they fell to the adoration of Idolles, and false Gods, as the holy Scripture maketh mention in many places. And here we make an ende touchinge this seconde commaū-demente.

¶ Therpoſition or declaration of the thyrde Commaundemente, whiche is.

Thou ſhalt not take the name of thy Lorde God in vayne.

For the better and more perfect vnderſtandynge of this commaundement, you ſhall briefly call to your remembraunce, that as in the firſt commaundement, there was a prohibition to haue ſtraunge Goddes, and therein implyed, that we muſte haue one God onely. And as in the ſeconde commaundement there is a prohibition to make to the any grauen thynge. ꝛc. to adore or honour it with gods honour, and therein implyed, that we muſt adore and honoure God onelye, with his due and peculier honoure. So lykewiſe in thys commaundement, beynge alſo a negatyue, there is a prohibition to take the name of thy Lorde GOD in vayne: and therein is implyed this affyrmatyue, that we muſt take and vſe the name of God, ryghtly, and reuerently. And hereby appeareth, howe one of theſe commaundementes doth depende vpon an other, in very good order. As fyrſte to haue one God onelye, the ſeconde, to geue vnto him his due honoure, and the thyrde to vſe euen his name with reuerence.

And here you ſhall learne, that albeit the name of God, beyng of it ſelfe fully perfecte, and mooſt holye, can not, in it ſelfe, eyther receaue increaſe of honour, and ſanctification, or decreaſe, and diminution of the

ſame

same, yet, concernyng the vse, and abuse of it, amongest men, it may be takē and counted on the one side, for sanctified, and honoured, as beynge well vsed. And on the other syde for polluted, and dishonoured, as abused, and not well handeled. And here shal you note, that the pythe and chief effect of this commaūdement doth consyst in this, that we muste ryghtlye vse the name of God, and in no wyse abuse it, and ryghtlye we maye and do vse it, and sanctifye it, by nyne speciall sortes, and meanes, amongest other. Fyrst by confessynge openly the name of God, and of our Sauioure Jesu Chryste, openynge, and expressynge, by our mouth, the faith of Chryst before al mē, of what sorte, state, or condition they be, when the case soo requyreth, and not to cease from confessynge of ý same, for any pleasure or payne that may growe and be geuen to vs, or inflycted by men. Of whiche sorte and maner, our sauioure Christ in the. x. chapiter of S. Mathewe, doth speake sayinge. *Omnis qui confitebitur me coram hominibus, confitebor & ego eum coram patre meo qui in cœlis est.* saying also in the. ix. of Luke. *Qui me erubuerit & meos sermones, hunc filius hominis erubescet, cum uenerit in maiestate sua, et patris, & sanctorum angelorum.* And sayncte Paule also in the. x. chapiter to the Romayns, saying: *Corde creditur ad iusticiam, ore autem confessio fit ad salutem.* Thenglyshe of these three sentences is this: Euerye one that wyll confesse or acknowledge me before men, I also wyll confesse, and acknowledge him before my father whiche is in heauen, And who is ashamed of me, or wyll not acknowledge

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me, and my ſayinges, hym alſo the ſonne of man, when he ſhall come in his maieſtie, and in the maieſtie, or preſence of his father, and of the holy aungelles, ſhalbe aſhamed of, and not acknowledge. By harte or mynde one doth in dede beleue to iuſtice, but by ye mouth confeſſion is made to health, or ſaluation.

Accordynge wherebnto the prophete Dauid ſayth: *Confitemini domino et inuocate nomen eius, annunciate inter gentes opera eius* (*pſal*, 104.) That is to ſay: Do you make, or giue confeſſion or prayſe to oure Lorde, and call vppon his name, do you ſhewe or declare amonges the gentiles, or people, his workes.

The ſeconde ſorte, and maner of ryght vſynge, and taking the name of God, is not onely with our hart, but alſo with our mouth, to prayſe God, and glorify hym, at all tymes, both in proſperitie, and in aduerſitie, ſayenge with the prophete Dauid, in his. xxxiii. Pſalme. *Benedicam dominum in omni tempore; ſemper laus eius in ore meo.* That is to ſaye: I wyll bleſſe oure Lorde at all tymes, his prayſe ſhalbe alwayes in my mouthe, And agayne the ſame prophete, in the. Cii Pſalme, doth ſaye: *Benedic anima mea domino, et noli obliuiſci omnes retributiones eius. &c.* That is to ſaye: O (my ſoule) do thou bleſſe oure Lorde, and do thou not forget all his gyftes, or rewardes, &c.

Not diſagreynge with the ſayinge of Job in his ſeconde

conde chapiter. *Si bona suscepimus de manu domini mala autem quare non suscipiamus?* That is to saye: **If We haue receiued good thinges at the hande of oure Lorde, Why shulde Wee not also take aduersities or afflictions?** And of this seconde sorte or kynd, saynt Paule in the.x. Chapter of his fyrst epistle to the Corynthyans, doth wryte thus, *Omnia in gloriam dei facite*, That is to saye: **Do you all thynges vnto the glory or prayse of God.**

The thyrde sorte and maner of ryght vsynge and takynge the name of God, is when his holy wordes are truely set furth both pryuately and openly. Pryuately I say, when the father teacheth his chyldren, the maylster his seruauntes, the scholemaster his scolers, and euery one hauinge gouernaunce, doth instructe them, of whome he hath gouernaunce, aswel howe to beleue the articles of theyr crede, & to know and kepe the commaundementes of God, (flyinge from all synnes) as howe also to praye for grace, and to leade a godly and a Chrysten lyfe: And openlye I saye, when the true ministers of Gods worde, doo preache and declare it syncerelye, and purelye, to the edifienge of the people, in fayth, hope, and charitie, so that the glorye of God, and the veritie of his worde, maye be lyuely and frutefully set forth to the people. After whiche sorte Christ dydde: sayinge: (Ioannis. 17) **I haue clarified or glorified thee (O father) vpon the earth,** And shortly after agayne, sayinge in the sayd chapter: **I haue made open, or decla-**

red thy name vnto men. &c. And after the lyke ſorte S. Paule dyd ſanctifye the name of Chriſte, (Chriſt ſo teſtifienge, and bearynge witneſſe of him) Actuum .ix. where he ſayeth, *Vas electionis eſt mihi ut portet nomen meum coram gentibus, & regibus, & filiis Iſrael* that is to ſay He (meanyng and ſpeakyng of Paule) is vnto me a veſſell of election, or choyſe, to cary, or beare my name before the Gentyles, and kynges, and chyldren of Iſraell.

The fourth ſorte or maner of ryght vſynge and takynge of the name of God, is by adoration, and worſhyppynge, or honourynge it, not onely by inwarde, and mentall, but alſo by outward and externall adoration. And of this ſorte and maner, S. Paule in the ſeconde chapiter of his epiſtle to the Philippians, doth meane, ſayinge: *Dedit illi nomen quod eſt ſupra omne nomen, ut in nomine eius omne genu flectatur, celeſtium, terreſtrium, et infernorũ.* That is to ſaye: God hath gyuen to hym (meanynge Chriſte) a name, whiche is aboue all names, that in the name of him, euery kne may be bowed, of the celeſtiall, of the terreſtriall, and of the infernall.

The .v. ſorte or maner of the ryghte vſynge, and takynge of the name of God, is by inuocation, And of this kynde or ſorte, you haue manye tymes mention made in Scripture, both in the olde teſtamente and alſo in the newe, amongeſt other .ii. *Regum .xxii.* ye haue, *Laudabilem inuocabo dominum, & ab inimicis meis ſaluus ero* and there alſo ye haue, *In tribulatione mea inuocabo dominum, & ad deum meum clamabo, & exaudiet de templo ſancto ſuo uocem meam.*

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That is to saye: I wyll call vpon our prayseable, or laudable Lorde, and I shalbe safe from myne enemyes. I wyll inuocate, or cal vpon our Lorde in my tribulation, and I wyl crie to my God, and he wyl heare my voice from his holie temple Lykewyse is it written Psal. 49 *Et inuoca me in die tribulationis, eruam te, & honorificabis me.* That is to saye: And do thou cal vpon me in the day of tribulation, I wil deliuer the, & thou shalte honor me. And concerning the newe testament, ye haue. Joh. vi. *Amen amen dico uobis, si quid petieritis patrem in nomine meo, dabit uobis, usq; modo non petistis quicq̃, petite & accipietis.* That is to saye: Verely, verely I say vnto you, if ye will aske my father anye thinge in my name, he wil geue it you, hitherto ye haue not asked anie thinge, aske, & ye shal receaue. Lykewyse ye haue. John xiii. *Si quid petieritis me in nomine meo, dabo uobis.* That is to say, If ye aske me anye thig in my name, I wyl geue it you. And here for ỳ true vnderstanding of this word inuocation, I woulde ye dyd marke that this latyn worde, *inuocare*, yf it be taken properly, and in his strayte sygnification, then it is asmuche to saye, as to call vpon one as ỳ cheif and principall author of helth, saluation, & comfort, and by whom, ye of his owne vertue & power, one doth receaue comfort, succour & help. And ỳ word inuocatiõ, cõming therof, & being so takẽ, & cõsidered, there ought no inuocatiõ after ỳ sort, to be made vnto

ſayyng to god alone: For he it is (as ſaynt James in his epiſtle & firſt chapiter doth teſtifye) frō whome. *Omne datum optimum, & omne donum perfectum*, doth come. And this is proued by the .xix. and the .xxii. of the Apocalypſe, and by the tenth and xiiii. chapiter of the acts. In dede god maye and ought after this ſorte, and in this conſideration be inuocated and called vpon, as the author of al our helth, ſaluation, and comfort, as our onely refuge, and ſtrength, as our onely helper, and ſocourer in tribulations, and aduerſities, who alone, by his owne vertue and power, & none ſo beſide him, can ſaue, and protecte vs, who canne kyll, and yet cauſe to lyue, who can ſmyte, and yet can heale, of whome the holye man Job writeth thus in his firſt chapiter *Dominus dedit, dominus abſtulit, ſicut domino placuit, ita factum eſt, ſit nomen domini benedictum.* That is to ſaye: **GOD hath gyuen, and God hath taken awaye, as it hath pleaſed God, ſo is it done, the name of our Lorde let it be bleſſed** But if this worde *Inuocare*, be taken largelye and oute of his proper ſignification, then doth it ſignifye to make interceſſion or prayer to one, and humblye to cal for helpe vnto him, as in anye wiſe he can, by any manner of meanes, by himſelfe, or otherwyſe helpe: and after this ſorte and conſideration, we wout any offence, may make inuocation to other then to God, as both to his ſainctes in heauen, and alſo to his reaſonable creatures, being here members of his militant churche in earth: as *Theophilactus*, vpon ỳ xv. chapiter of Saint Mathewe doth playnelye de-

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clare, and saynt Augustyne in his boke *De cura pro mortuis gerenda* besides many other. The sixt sorte or kynde of right vsyng and takyng the name of God, is by ý vertue & power thereof, to exorcise & cast out deuils and wycked spyrytes, and also to shewe and setforth by the sayd power, and vertue, miracles & wōdres. And of this kynde or sorte there is mention made Marci. 16. where it is sayde. *In nomine meo demonia eijcient, linguis loquentur nouis, serpentes tollent, & si mortiferum quid biberint non eis nocebit, super ægros manus imponent et bene habebunt.* That is to saye: They (meanyng his disciples) shal in my name cast furth deuyls, they shall speake w̄ newe tounges, they shall put or take away serpentes, and yf they haue dronken anye deadely, or daungerous thinge, it shall not hurte them, they shall laye theyr handes vpon the sicke, and they shall be well.

The seuenth sort or kynde of the right vsing and takyng of the name of God, is by the vertue and power thereof, to sanctifye or blesse creatures. And of thys, Saynte Paule in the fourthe chapiter of hys first epistle to Timothie, doth writte saying. *Omnis creatura dei sanctificatur per uerbum et orationem.* That is to say: Euery creature of god is sanctified, or blessed by the word of God, and by prayer. The eight sorte or kynde of the sayd vsing and takynge, is by dewe gyuing of thankes. And of thys kinde or sorte Saynt Paule in the thyrde chapiter of his Epystle to the Collossians wryteth thus. *Omne quodcunq; facitis in*

uerbo aut in opere, omnia in nomine domini nostri Iesu Christi facite, gratias agentes deo, et patri per ipsum. that is to saye: **All thynge whatsoeuer ye doo, in worde or in dede, all thinges doo you in the name of oure Lorde Jesus Christ, geuinge thankes to God, and to the father by him.**

The nyenth or last sort of the right vsyng and takynge of the name of God, is whan we beynge constrayned (and especially whan we be put thereto by a magystrate, or offycer, hauyng therein authoritie) do sweare by the name of God, (making hym by our so doing, witnesse of the thing wherin we doo swere) the necessitie or weyghtynesse of the cause, requyryng the same. And this our othe, besides iudgement, must haue euer concurring and annexed w̃ it (as God him self by his prophet Jeremy doth testifie & commaũd) veritye, and iustice. For in the. iiii. chap. of Jeremy it is wrytten thus, *Et iurabis, Viuit dominus, in ueritate, in iudicio & iustitia.* that is to saye: **And thou shalte swere, our Lord lyueth, in truthe, in iudgement, and in iustice,** wherby appeareth, that the fyrst consideration of our othe, must be the Truthe, which ought to be the cheif cause, and very foundation of oure othe, that by suche our othe taken, vntruth (whiche is the worke of the deuyl) may be destroyed, & the truth be brought to lyght, and opened. The second consideration in an othe, is that it be geuen in Judgemẽt, and whan I do saye in iudgement, I do not ouly meane how ẏ it is sometymes, and many tymes geuẽ before a iudge, but also I do meane, ẏ whẽ and whersoeuer

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an othe is gyuen, the said othe must be gyuen with a greate discretion and deliberation: that is to saye, whan we cõme to take our othe, we must fyrst consider the trouth of the matter, & then consider whether the weightines or necessitie of the matter do requyre an othe, with the due circũstaunce of the time, and of the place: and withall, whan we doo gyue an othe, to consider whether we be hable, lawfullye to performe it or no, not omittynge to consider, whether any vncharitable or partiall affection, prouoke and induce vs therevnto. The thyrde consideration to be had in an othe, is that we swere not but for Justyce sake, Equytie, honestie, and Ryghtwisenes. And he that dulye vseth these three considerations, whan eyther he for the infirmitie that is in an other man, is forced to vse godes name, in testimonye of hys saying, or for charities sake, is requyred, or by lawefull aucthoritie of Magystrates is compelled, or put to swere any othe, either by the name of God, or by hys holye Euaungelies, &c. He shall not doo euyll, or synne in takyng, or gyuynge the sayde othe, eyther in matters of religion, or ells in other worldly affayres. Forasmuch as by suche a nedefull othe, Truthe, Pear, Concorde, and Justyce, are mainteyned, and doubtefulnes, or dissension is taken away, and distroyed: vpon which condicions, the maner of swearyng, hath bene allowed to chrysten men, & borne withall. And therefore thoughe in daylye or familier communication, and speach our Sauioure Chryst would not haue othes frequented, wherevpõ saint James also in ỳ. v. chapiter of his epistle sayeth.

Nolite

Nolite iurare omnino, That is to ſaye: Swere not at al. Yet in ſeriouſe matters, and in thinges of importãce an othe is by Scrypture, allowed: to proue, & make manifeſte, thinges that nedeth teſtimonye. Accordyng wherevnto Saynt Paule, in the syxt chapiter of hys epyſtle to the Hebrues, doth ſaye: Homines enim per maiorem ſui iurant, et omnis controuerſiæ eorum finis, ad confirmationem eſt iuramentum. That is to ſay: In dede men do ſwere by theyr better, and the ende of al their controuerſie, to confirmation, is an oth And the ſame Apoſtle himſelfe (Galath .i) doth ſwere ſaying: Quæ autem ſcribo uobis, ecce coram deo, quia non mentior. That is to ſaye: The thynges which I do wryte vnto you, beholde before God that I lie not. Agayne the ſame Apoſtle (ii. Cor. i) lykewyſe ſwearyng doth ſay. Ego autem teſtem deum inuoco in animam meam, &c I in dede do cal God vnto witneſſe vpon my ſoule &c. And agayne (ii. Corin. ii) he ſayth Deus & pater domini noſtri Ieſu Chriſti (qui eſt benedictus in ſecula) ſcit quia nõ mentior. That is to ſay: God the father of our lord Jeſus Chryſt (who is bleſſed for euer) dothe knowe that I lye not. And agayne he ſayeth (Ro. i) Teſtis eſt mihi deus cui ſeruio in ſpiritu meo. God is a witnes vnto me, whome I doo ſerue in my ſpyrite. Thus ſomewhat by the waye we haue opened after what ſorte and for what conſideratiõs an othe may be taken by gods name: And by the premiſſes you may vnderſtand and perceyue generally,

howe

howe the name of god may ryghtly be bsed and taken. And albeit you may thereby haue also a greate furtheraunce to knowe whan the name of God is abused or not rightly taken (accordyng to the rule of contraryes of which heretofore hath bene spoken & shewed vnto you) yet neuertheleſſe for the more euident, and playne vnderſtandinge hereof, ye ſhall knowe, that diuerſe wayes one doth abuſe and vnryghtly take the name of God, & ſo doth trangreſſe this commaundement. And fyrſt, all ſuch do it, who eyther with fayre wordes, and flatterynge intiſementes, or for payne, torment, or other meanes, being ouercome do denye the true God, or Chryſt our lorde, or his true, holye, and catholike faythe: vnto whome Chryſt in the tenthe of Mathewe gyuythe threatninge after this maner. *Qui me negauerit coram hominibus, negabo et ego eum coram patre meo.* That is to ſaye:

Who ſhall denie me before men, I will deny also him before my father. And it ſhal not be taken for a good excuſe, yf they ſaye, that in harte they did not ſo denye, though by mouth or outwarde act they dyd it ſo in dede, for wrytten it is (as before is ſayd) *Corde creditur ad iuſtitiam, ore autem confeſſio fit ad ſalutem,* Ro. 10 And that vngodly by ſaying. *Iurata lingua eſt, animus iniuratus.* That is to ſaye: **My tounge is ſworne, but my harte or mynde is vnſworne.** is caſte oute of doores and diſſalowed, abhorred, and reiected, of all true and catholyke people. So that herein Salomon moſt greuouſly offended, who for ẏ ſake,

Mm. and

and loue of hys wyfe dyd buyld a temple to the Idoll Moab, and also to Moloch the Idoll of the children of Ammon. And secondly agaynst this commaundement doo offend all such, as do beare, and wil haue ý name of Christen men, and yet in theyr manners, life, and conuersation, doo all thinges contrarye to a Chrysten mans profession, For which cause, as saynt Paule (Ro. 2) doth saye, the name of God is blasphemed amongest the gentyles, for the Chrysten men, doo saye that they do knowe God, and yet in theyr doynges they doo deny him (Tit. 1) Thyrdelye they trangresse thys commaundement, who do seke onely theyr owne honour, and glory, in theyr doynges, and gyue not god the prayse, & honoure, but ascribe onely to them selues the goodnes, glorye, and wysedome. Of whome the Psalmiste in the. 48. Psalme sayeth. *Vocauerunt nomina sua in terris suis.* That is to saye: **They haue called or put theyr owne names vpon their landes.** Fourthly al they do break thys commaundement, that do not thankefully acknowledge the goodnes, bountifulnes, and mercy of God, or call not vpon his name, as they ought to do, both in prosperitie and aduersitie. Fyftly al such as throughe theyr impaciencie do curse and ban them selues, or almyghty God (which thing specially amongeste hasarders, and dyceplayers is frequented & vsed. All such the scrypture in the. 24. of Leuitic, adiudgeth to death. Syxtly all they that do vse to betake them selues to the deuil (as commonly diuerse doo) in their talke, or doo wyshe vnto them selfe, a knife at theyr harte, and that they neuer maye come in heauen,

or other suche lyke terrible thinges, if it be not so or so as they saye: they doo greatly abuse and mystake the name of God. Seuenthly al they which do dishonest or dishonor the name of God, eyther their owne selues doing it, or ells not agayne sayinge and rebuking other the doers. The commen flatterers also which frame theyr toungue to talke as liketh theyr lordes and Maysters, though it be in verye blasphemy and horrible vyce. Preachers also, suche as onely be men pleasers, and do omytte to tell the people theyr faultes: such also as being not lawefully called and sent do thrust them selues in, to preach the word of God: yea and they which wrast and mangle the scryptures with vntrue and vncatholyke expositiõs They also that do deryde the holy mysteryes and sacraments of Chryst. And breifely all they that eyther do thynke or teache otherwise then the Catholyke churche (being deryued by succession from the Apostles vnto our tyme) hath thoughte and taughte: or ells vnder the pretense of preachynge Gods worde, do in theyr sermons and collations sowe dissension, tumultes, and rebellion, especyally agaynst their gouernours, do greuously abuse the name of God, and therfore worthy of great punyshment. The like punishment or rather greater the periured persons are worthy to haue, and they also (much offendinge and worthy much punyshment) who in theyr common talke, by an vngodly vsage, & a leude custome, do at euery other word swere, either by God or his death, or other such like greatly blasphemingꝯ name of god And who so list to haue this matter ofswering fullly &

examyned, discussed, and declared, Let hym repayre to the chapiter, *Et si Christus de iureiurando*, and there at length he shall fynde howe the sayinge of Chryste, Math.v. and the sayinge of S. James. cap.v. with other places, that seme to forbydde swearynge, maye stande with other places of Scripture, that do sufker and allowe the gyuynge of othes.

They (fynally) do offend, and that very greuously agaynste this commaundemente, who do breake theyr vowes made to almyghty God. For it is written in the.xxiii.chapter of Deuteronomye after this maner, **Whan thou haste made a vowe vnto thy Lord God, thou shalt not slacke or make delaye to perfourme or paye it**, And in the fyfte of Ecclesiastes, it is wrytten thus. *Multo melius est non uouere, quam post uotum promissa non reddere.* That is to saye: **It is a great deale better not to make a vow then after the vowe made, not to accomplish or do the thinges promised.** And because amongest other thynges whiche christen men do vowe to God, one is chastitie, you shall knowe, concernynge the same, that from the very begynnynge of CHRISTES churche, suche kind of vowe was taken, iudged, and estemed for lawfull, honest, and godlye: and that not onely by the determination of man, but chieflye also by the determination of oure Sauioure CHRISTE hym selfe, as appeareth in the.xix.chapyter of Saint Mathewe. And therefore they whiche of late (contrarye to theyr vowes) dyd take women vnto them, vnder the name, and coloure of Matrymonye, haue

greuous-

greuously, yea dampnably, offended almyghty God, as appeareth. i. Tiuoth. v. where it is wrytten, *Adolescentiores autem uiduas deuita, cum enim luxuriatæ fuerint in Christo nubere uolunt, habentes damnationem, quia primam fidem irritam fecerunt.*

That is to saye: The younger wydowes doo thou refuse, for when they haue played the harlottes agaynste Chryste, they wyll then marry, hauynge damnation, because they haue frustrated or broken theyr fyrste fayth or promyse. And here to conclude vpon this commaundement, ye shall note that the Hebrues, or Jewes, to expresse, and signifie, the ineffable, and wonderfull maiestie of God, and his mooste hyghe, and euerlastynge domination, and power, do vse, and gyue dyuerse names thervnto, with whiche (beinge translated into Englyshe) we do vse to name, and call God, sometymes sayenge, the God of vertues, sometymes the Lorde of hostes, sometymes almighty, sometymes the maker of heauen and earth, somtymes the kynge of glorye, sometymes the kynge of kynges, sometymes the Lorde of Lordes. &c. Of whose maiestie both heauen and earth also are fullye replenyshed.

¶ The position or declaration of the fourth Commaundement whiche is.

Remember ye thou kepe holy ye sabbotte day.

FOR the better and more manyfest vnderstandynge of thys commaundement, ye shall knowe that this word **Sabbotte**, vsed in the Englyshe tongue, being referred to the interpretation or vnderstandinge & common vsage of the Hebrues, or Jewes, doth signifye rest vpon the seuenth daye, which we call **Saturdaye**: and *Sabbati sare*: Is to take reste vppon the sayd seuenth day, in which seuenth day bothe they, theyr children, there seruauntes, and beastes, dyd take rest, and quietnes, from all bodyly seruyle labour, that they were wont to do: This rest & quietnes, with the sayd Hebrues, or Jewes, was but the rest of the body, insomuch that if an Hebrue, or Jew dyd neuer so muche occupy, or exercyse his mynde in caryng, or thinkyng vpon worldely busynes, yet if he dyd not therewith exercyse and occuppye his body with all, he was accompted to kepe the letter of this commaundement. But with vs chrysten men, there is requyred a greater perfection in this behalfe, for we must besides the due obseruing of the sabbotte in absteyning our selues from bodily labour, haue also our myndes quiet and fre from all suche cares, and gyue our sayd mindes intierly and holy vnto god, & the contemplation of godly things, not onelye pryuately

uately with oure selues, but also publikelye: repay-
rynge dulye to the churche, and being godly assem-
bled with other, there to heare the dyuyne seruyce,
approued, vsed, and obserued in the catholyke chur-
che, and withall to gyue good eare to the worde of
god being there preached, and to gyue thankes vn-
to god for his great benefytes, which to receyue we
are most vnworthy, consideryng our noughty liuing
and the abusyng of his sayd benefyttes. And as in ye
churches we must in the tyme of dyuyne seruyce on
the sabboth daye, thus occupy our selues deuoutely:
So in all other places, duryng the tyme of the said
sabbote day we absteyning from bodely labour, and
other oure worldelye busynes, by lawe not allowed,
must occupy our selues in thought, worde, & in dede,
as maye be to the glorye of god, with the spirituall
edifieng both of our selues, and also of oure neigh-
bours. And emongest other thinges vpon the sayde
sabbotte day we must visite the sicke persones, and
shew and doo the workes of mercy to them & other,
both bodely, and gostly, euery one instructinge and
teaching his children, seruants, and familye, in ver-
tue, and goodnes. And albeit thys commaundemēt,
when it was first gyuen to the Jewes, dyd fyrste
bynde them, and theyr successours, to kepe holye the
Saturday, being then taken and accepted for theyr
Sabbote daye, yet to vs chrysten men the sondaye
is our Sabbote day, called in laten *Dominica dies*, and
so termed and named by Saynt Jhon, in the fyrste
chapiter of hys Apocalypse, or reuelation, where he
sayeth. *Fui in insula, que appellatur Pathmos, propter uerbum dei &
testimonium Iesu, fui in spiritu in dominica die, &c.* That is to say:

I Was

I was in an Iland, which is called Pathmos, for the worde of God, and the teſtimony of Jeſus Chryſt, I was in ſpirite on the ſonneday, or the day of our Lorde.

Of this Sonday, or daye of our Lorde, Saint Auguſtyne, in hys. 251. Sermon, maketh a very notable and godly proceſſe, aſwell concernyng the ryght vſe of it, as alſo of the altering of the ſabbotte daye, as it was vſed amongeſt the Jewes, vpon ý Saturday, to the vſe and kepinge of it, vpon the Sondaye, as emongeſt the chryſten people it is obſerued & kepte. And he the ſayd Saynt Auguſtyne, ſpeakynge in hys ſayd ſermon vnto the people ſayeth thus.

Sciendum eſt fratres chariſſimi. &c. Which his ſermon ther (to auoyde ſuperfluitie, and tediouſnes here, in firſt reherſinge the Latyn, and then afterwardes puttinge therevnto the Englyſhe) we will onely Englyſhe, & faythfully tranſlate here vnto you, and moſt worthy it is to be harde and learned. And it is thys.

" Moſt derely beloued brethern, it is to be knowen
" that therefore, of our holye fathers, it is ordeyned &
" commaunded to chryſten men, that in the ſolempni-
" ties of Saynctes, and moſt eſpecially on the Son-
" dayes, the ſayd chryſten men ſhoulde take reſt and
" ceaſe from earthly buſynes, that they myght be the
" more redyer, and prompter, to the deuyne ſeruyce,
" as not hauing any impedimente, or incommoditie
" which myght ſtaye, or withdrawe them from it: and
" myght leaue, or forſake, at that tyme, earthly care, or
" thought, to the intent that more eaſely they myghte
" take hede vnto or conſider, the wil of God: of which

thynge

thinge our lorde himselfe by his prophet, Psalmo .45.
doth saye, **Be you styll or quyet, and do you**
consider or see that I am GOD. But they,
who being entangled with dyuerse cares, and busi-
nesses, doo dyspyse this sentence, or sayinge of God,
and wyll not gyue, or applye them selues, to diuyne
contemplation, I feare me, that in the iudgment to
come when they shal knocke at the gate of our Lord
and requyre to be opened, our Lorde wil aunswere,
and say, verely I saye vnto you, I knowe you not,
departe from me all you that doo worke iniquitie.
And such as nowe do neglecte to seke God, are then
of him to be refused, Therefore my brethern, let it
not be paynefull, or grenouse vnto youe, vpon the
Sondayes, and vpon the festiuall dayes of the
Sainctes, to gyue your studye vnto the deuyne ser-
uice. The apostles in dede, and the apostolicall men,
dyd therefore decree, or determyne, the sonday to be
kept, with deuout solempnytie, for that our redemer
dyd vpon that daye, ryse from the deade. And that
daye therfore, is called in Latyn. Dominicus That is to
saye. **The day of our Lorde.** That in it we ab-
steyning from earthly workes, and the enticements,
or flatteryng pleasures of the worlde, may bend our
selues to dyuyne seruyces onely, gyuing I say to this
daye honoure, and reuerence, for the hope of oure
resurrection, which we haue in, or by it. For like as
he (our Lorde Jesus Chryste and sauiour) dyd ryse
from the deade, soo also we do truste oure selues to
ryse at the last day. And moreouer, it appearethe

euen in the holye Scryptures, thys daye to be ſolempne, or high, for it is the firſt daye of the worlde. In it the elementes of the worlde were made, in it, Aungells were created, In it alſo Chryſte dyd ryſe from the deade, In it, the holy Ghoſte dyd from the heauens deſcend vpon the apoſtles, and Manna alſo in the wyldernes was from heauen firſt gyuen in it, And by theſe figures and ſuch like tokens this daye of oure Lorde (called Sondaye) is notable. And therefore the holy doctours of the churche haue decreed, or determined, to tranſlate, or bryngе, all the glory of the iudaicall Sabbotte (kepte on the ſaturday) into the ſayd ſondaye, that we might celebrate, in the veritie, or truth, that, which they dyd kepe in figure, for then ſhalbe our true reſt, when the reſurrection ſhall be done, and perfect rewarde, in body, and ſoule together: therefore (brethereu) let vs obſerue, or kepe, the ſonday, or daye of our Lorde, and let vs ſanctifye it, as it was commaunded vnto thē of the olde tyme concernyng the Sabbote, the lawe maker ſaying (Exodi.20) **From euenyng to euenynge you ſhall celebrate youre Sabbottes.** Let vs marke, or ſee, that our reſt be not vayne, or fruteleſſe, but that we, being ſequeſtred, or ſeparated frome all rurall workes, and frome all buſynes, doo from the euenyng of the Saturdaye, vntyl the euening of the Sonday, gyue oure ſelues to dyuyne ſeruice onely, and after ſuch ſorte, we doo duly, or well, ſanctifye the Sabbote of oure Lorde. Oure

lord

lorde saying, **Ye shall doo no worke in it**, Ther-
fore let euery one to whom it is possible, come to the
euensong, and noctuanall seruice, and let hym there
in the assembly of the churche, praye to God, for hys
synnes, and he, that can not thys doo, let hym, at the
leaste, praye in hys house, and let hym not neglecte,
to performe hys vowe, and to yelde the dewe or task
of hys seruyce vnto God. And in the daye lette none
separate, or absent, hym selfe, from the holy celebrati-
on of Masses, nor let any remayne idle at home, whē
other doo go to the churches, nor occuppye hymselfe
in huntinge, and be bounden or thrall to a deuelishe
offyce, wanderyng, or going about the feilde, & wod-
des, lifting vppe, or exalting with his mouth, crieng,
or shoutyng, and dissolute loude laughing, and not
vtteryng, from the bottome of his harte vnto God,
sighing, and wordes of prayer. Moreouer yet some
(which is more detestable) comming to the churche
doo not occuppye or gyue them selues to contynuall
prayer, nor with silence do tary oute the holy celebra
tion of Masses but whyle dyuyne lessons are redde
within the churche, they than without doo applye,
or set theyr myndes, to pleade causes, or with sondry
false accusations, or sclaunders to picke quareles, or
forsoth at the dyce, or vnprofitable games, or sportes,
to sweate lustely.

And sometymes also (whiche yet is worse) with
ouermuch wrath are set on fyre, & most bytterly doo
chide, or braule, in so much ẏ they assault, or lay, atone

" other, with weapons, or clubbes: And often tymes
" doo commytte murther. And this thing is moſte of
" all, committed, or done of thoſe, who being repleni-
" ſhed with enuy, and hatred, (the deuyll being there
" guyde) do goo to the aſſembly of the church not for
" to helpe thē ſelues, but to hurte, or endamage other.
" Such in dede, if they by murder ther doo peryſhe, or
" be taken awaye by ſodayne death, whither doo they
" goo ells, but with him, whoſe ſteps they haue folow-
" ed, into euerlaſting tormētes: Do ye not theſe thin-
" ges my brethrē, doo not deceiue your ſelues, doo not
" in your aſſembly or commyng togither, gyue place
" vnto the deuyll, but rather prepare youre ſelues to
" be a lodginge, or dwelling place, to Chryſt. Doo not
" you therefore gyue your ſelues without the churche
" to fables, but wīn it giue your ſelues to pſalmody, &
" prayers. Doo not bable, or talke togither in ye chur-
" che, but be ye ſtyll, or quyet, for there are very many
" and ſpecially many women, which doo ſo chatte, in
" the church, and doo ſo bable, that neyther they them
" ſelues, do heare the dyuyne leſſons, or ſeruyce, nor
" yet ſuffer other to heare. Ought ſuch comming toge-
" ther, with ſuch an order be in the houſe of God? Or
" is it ſo decente to ſtand, or be preſent in the ſighte of
" God, and holy Aungells? Beſides thys alſo (which
" is greatly to be lamented) I wyll with you cōplaine
" that there are ſome, and ſpecially the great, or migh-
" ty men, of thys worlde: Who whan they come to ye
" churche, they are not deuoute, or gyuen to celebrate
" the prayſes of God, but conſtraine the prieſt to make
" ſhorte the maſſe, and to ſynge accordynge to their
" luſte

lust or pleasure: neyther can he followe the eccleſi-
asticall maner, or trade, for theyr glotteny, and coue-
tuousnes, that one moment of the daye might vnto
the seruyce of God, and al the rest of the daye, wyth
the night, be apoynted, to theyr pleasures. Doo not
these things my most derely beloued brethrē: Do not
consent to the doers of the same, for not onelye they
that do these thinges, but they also which consent to
the doers shall perysshe. Wherefore aboue all other
thinges, Do you not vpon the festiuall dayes, pleade
nor here causes, but at an other tyme, and that with
iustyce, nor do you not with receyuynge gyftes sub-
uert iust iudgementes, for accordyng vnto ẏ saying
of oure lord, **With what iudgmēt ye shal iudg
other, shalbe iudged of you.** Let none of you
drink himselfe dronkē, for the dronkard is most like to
the mad man: do you not, by drynkyng among men
put youre names out of heauen. There are verylye
many (which is worse) who not onelye doo drynke
them selues dronke, but also constrayne and adiure
other to drynke more than is expedient: and therof
many tymes emongest them doo ryse, brawlinges,
& manslaughter.

Doo you not consider, brethern, whose wyl these
men herein do folowe: for dronkardes and manquel
lers (sayth the apostle in the firste epistle to the Co-
rinthians the .vi. chapiter) shall not possesse ẏ king-
dome of heauen. I beseche you most derely beloued
fathers, and Mothers, Brethren, and Systers, by
the name of oure Lorde Jesus Chryste, and by hys
kyngdome

" kingdome and iudgement to come, that you wyll
" withdrawe youre ſelues, from euery man, walkyng
" inordynately, and that you walke worthy of the vo=
" cation, with which you are called, and that you neg=
" lecte not your honor, nor litle eſteme the redemption
" which is in Chryſt Jeſus. We are called the chyldren
" of God, bycauſe the true ſonne, of God, hath delyue=
" red you. Study you to pleaſe, with good maner, ſoo
" greate, or nyghty a parent: that he doo not delyuer
" you, as moſt wycked ſeruauntes, to perpetual paine;
" but as moſt derely beloued chyldren, doo bryngeyou
" to the heauenly countrye aboue, that ye maye be co=
" heritours with his ſonne Jeſus Chryſt, with whom
" he lyueth, and reigneth God, in the vnytie of ý holye
" Ghoſt, for euer and euer. Amen.

Nowe leauing here Saynte Auguſtyne (who of trouth in thys matter, doth, almoſt twelu hundreth yeares agoo ſpeake of ſuch ſorte, that he may be ſene eyther to haue had as noughty ordered perſones in his tyme, as we haue nowe in our dayes, eyther els, by ſpirite of prophecye, to haue ſene oure tymes and doynges) Let vs retourne agayne to oure proceſſe, and let vs, by ſcrypture, declare howe the. vii. day of the weke is peculyar, and ſpecially appoynted vnto reſt, & therefore called the Sabbote: for proofe wherof ye ſhall firſt haue the ſecond chapiter of Geneſis, where it is euident, that God dyd blyſſe the ſeuenth daye, and ſanctifye it. Secondelye ye ſhall haue for thys purpoſe the. xvi. chapiter of Exodus where we doo rede that the reſte or quyetnes of our Sabbotte is ſanctifyed vnto God, and lykewiſe in the. xxiii. of

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the same boke, where it is commaunded, that on the seuenth daye, both the Oxe, and the Asse, shall cease from worke, and the sonne of the bonde mayde, and the straunger, must be refresshed. And also of thys we haue in the .xxxi. chapiter of the same boke, wher almighty God dyd, by Moyses, gyue commaundement, to the chyldren of Israell to kepe the sabbotte, and that soo straytely, that he commaundeth ý breakers thereof to be put to death, the lyke whereof is expressed in the .xxxv. of the sayde Exodus. And for example thereof, ye maye reade in the .xv. chapiter of Numeri. That a pore man hauyng gathered a fewe stickes, vpon the Sabbotte daye, was by the commaundement of God, stoned to death: and besydes these places, ye haue a great number of other places of scrypture, but these here alreadye alledged are sufficient for thys purpose, to proue that the Sabbotte daye or Sonday ought to be kept as is before declared. But yet besides the foresayd Sabbotte daye or Sondaye, Chrysten men haue alwayes, euen frō the tyme of the Apostles, vsed to kepe holy, sondrye feastes, aswell of oure sauiour Christ, and of ý blessed vyrgyn Mary hys mother, as also of other sainctes, in whiche feastes also men ought to cease frō worldly busynes, and occupation, yea and to spende the same in Goddes seruyce and contemplation of heauenly thynges doing such good workes as are mete and conuenyent, for the holy day, of whiche feastes you shall heare certen auncient authorities of the holy fathers, for your better instruction hearein. And firste S. Augustyne in hys. 118. epystle wrytten to

Januarius

Januarius ſayth thus. *Illa autem quæ non ſcripta ſed tradita cuſtodimus, quæ quidem toto terrarum orbe obſeruantur, datur intelligi, uel ab ipſis Apoſtolis, uel plenarijs concilijs, (quorum eſt in eccleſia ſaluberrima authoritas) commendata atq; ſtatuta retineri, ſicuti quod domini paſſio, & reſurrectio, & aſcenſio in cœlum, & aduentus de cœlo ſpiritus ſancti, anniuerſaria ſolempnitate celebrantur.* That is to ſaye:

Concerninge thoſe thinges Whiche We doo kepe, or obſerue, not beynge wrytten, but by tradition lefte vnto vs, beynge ſuche Whiche in dede are kepte throughoute the Whole World, it is to be vnderſtanded, the ſame eyther of the apoſtles them ſelues, or of general coũſails (Whoſe aucthoritie in the church is moſt holeſome) cõmended & eſtablyſhed or decreed to be reteyned or kepte, as that the paſſion of oure Lorde and reſurrection, and aſcenſion into heauen, and the commyng of the holye goost from heauen, are With anniuerſarye, or yearelye ſolempnitie, celebrated. And the ſame ſaynt Auguſtyne in his. 244. ſermon, *De tempore*, Doth there not onely declare moſt manifeſtly, that the feaſtes of bleſſed martyres, were in his tyme ſolempnyſed, and kepte holye, but alſo that the people dydde, on ſuche feaſtes, with great deuotion, repayre to the churche, and for that theyr deuotion, he there doeth declare hym ſelfe hyghlye to haue reioyſed, ſayenge: *Magnum mihi gaudium facitis, (fratres chariſſimi) dum in ſolempnitatibus martyrum, tanta deuotione fidei, ad eccleſiam conuenitis.* That is to ſaye: You (mooſt derelye belo-

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ded brethren) make vnto me great ioy, whiles you, on the solempnities of the martyrs, with so great deuotion of faith, doo come together to the church, and immediately after that, he doth farther instructe them, and in them vs, howe they shoulde vse them selues on the festiual dayes, to the pleasure of God, and their owne edefyinge, sayinge in this maner: *Sed si uultis, deo auxiliante, & uestrum profectum, & nostrum gaudium, spiritaliter adimplere, ita inter uos, et pacem, & charitatem, inspirante domino, conseruate, ut contra hominem nullum odium habeatis in corde, pro bonis orate, ut semper ad meliora proficiant, pro malis assidue supplicate, ut cito se corrigant. & secundum præceptum domini, Quecumq; uultis ut faciant uobis homines, hæc & uos facite omnibus. Tunc enim in ueritate pax & iustitia, et misericordia, custoditur, quando non solum nullis hominibus malum facimus, sed etiam ubicunq; poterimus adiuuare contendimus. Si ergo hæc Christo adiuuante fideliter agamus, beatos martyres, in hiis quæ supra diximus, præcipuis et præclaris operibus imitantes, partem cum illis in æterna beatitudine habere poterimus. Et tunc pro nobis absq; ulla dubitatione sancti martyres intercedunt, quando in nobis aliquid de suis uirtutibus recognoscunt.* That is to saye: If ye by Gods helpe wyll spiritually fulfyll or make perfecte, both youre owne profytte, and also my ioye, so doo you amonge, or betwene your selues, kepe peace, and charitie, (God inspiringe you) that agaynst no man ye haue any hatred in youre harte, praye for the good men. that they maye alwayes encrease to better, and for the yl men make supplications continually, that they maye quickelie amende them selues, and accordinge to

the commaundement of our Lord, Math, vi Whatſoeuer ye would that men ſhoulde doo to you, do you the ſame vnto all. For then in truth, or veritie, is kepte peace, iuſtice, and mercye, Whan not onelye We do not euyll to any man, but When We indeuour our ſelues, or labour, to helpe, Wherſoeuer We maye. So that if We (Chriſt vs helping) doo theſe thinges faythfully, imitatinge or foloWinge the bleſſed martyrs, in thoſe principall and notable Workes Whereof We didde ſpeake before, We may haue part With them in euerlaſting blyſſe. And then without any doubt, the holy martyres doo make interceſſions for vs, Whan as they doo perceaue or knoWe anye of theyr vertues in vs.

To the foreſayde places of S. Auguſtyne, we will here for the ſame purpoſe nowe, ioyne the teſtimony of S. Hierome, who in his expoſition made vpon the epiſtle of S. Paule to the Galathians (and declarynge theſe wordes wrytten in the. iiii. chapiter of the ſame Epiſtle *Dies obſeruatis & menſes, & tempora, & annos*, That is to ſaye: Ye obſerue dayes and monthes, and tymes, and yeares) doth write in this maner, *Dicat aliquis, ſi dies obſeruare non licet, & menſes, et tempora, & annos, nos quoque ſimile crimen incurrimus, quartam Sabbati obſeruantes, & paraſceuen, et diem dominicum, et ieiunium quadrageſimæ, et Paſchæ feſtiuitatem et Pentecoſtes letitiam: et pro uarietate regionum diuerſa in honorem martyrum*

tyrum tempora constituta. That is to saye: Some maye peraduenture saye, if it be not lawfull to obserue dayes, and monthes, & times, & yeares, than we also (meanynge Chrysten men) runne into like faulte, obseruinge the wednesdaye, and the frydaye (fastynge dayes) and the sondaye holie daye, and the faste of lent, and the festiuitie of Easter, and the ioyful solempnite of whitsonday (and according to ỳ diuersitie of countreys) diuerse tymes, appointed in the honour of martyrs. By whiche obiection besides many other notable thinges, this is moost euidente, that no man was so lewde in those dayes, but that he did obserue besides the sondaye, dyuerse other holy dayes, also, as well in the speciall honoure of Christ hym selfe, as of his holy sayncte and martyrs: but because the selfe same obiection of late tyme, not by supposynge to be obiected (as s. Hierome dyd) but in dede hath by deuelysh persons, for abrogation of holy dayes ben alledged: Therefore we thinke it good (besydes referringe the learned amongest you to the sayd place of s. Hierome, where they maye fynde this obiection aunswered and disproued at large by two maner of aunswers) breifly to aunswer the same obiection in this maner. That is to saye, that we christē men should not think our selues in conscience bound to the ceremonialles of Moyses lawe, as the Galathians dydde thynke, to whom saynte Paule dydde wryte the sayde wordes before rehearsed. And in dede to consider a daye, in no other respecte, then

as it doth conteyne a tyme, so no man oughte to obserue in religion more one daye then an other. But to consyder a daye in respecte of a thing done in the daye by god in chrysten religion, so we maye and ought to obserue and kepe daies. And so doo we obserue and kepe the sondaye for the resurrection sake done in it, and lykewyse Chrystmas day for ẏ birth sake of Chryst, being borne on ẏ day, and so of ẏ other dayes, aswell of Chryst as of his blessed Martyres, & sainctes. And to conclude in this matter, whosoeuer list to reade the workes of Cyprian, Saynt Basyll Chrysostome, and saynt Augustyne, shall fynd most godly sermons of theirs, made by them, in ẏ churche to the people vpon the festyuall dayes bothe of oure Sauiour Chryst, and the blessed Vyrgyn Marye, & of the rest of holy Martyrs and saynctes.

And agaynst this commaundement doo they moste greuously offend which in theyr hartes hate ẏ deuine seruyce done in the church, or the catholike preching of the worde of God, and by reason of suche hatred, doo absent them selues from theyr paryshe churche in tyme of Mattens, Masse, Euensonge, & sermons, or other dyuyne seruyce vsed in the churche, of which sorte there hath of late byne in thys realme, a greate number: and yf any yet be lefte, God giue thē grace, hereby to knowe there greuous offence, and therevpon spedyly to conuert them from suche theyr wicked trade, and so to auoyde the wrathe of God and eternall dampnation.

Secondly agaynst thys commaundement they also doo offend, who though they doo not hate the

sayde

ſayde dyuyne ſeruyce, yet foꝛ gayne and lucres ſake, they do woꝛke on the holy day, not gyuyng thē ſelues holy to godly contemplation and dyuyne ſeruyce as they ought to doo. Finally al they do trangreſſe this commaundement of God, who in tyme of commen prayer oꝛ preachynge, not only doo not them ſelues gyue diligent eare and good attendaunce therebnto, but alſo by walkynge, talkyng, and other euill demeanour, doo lette other that would vſe them ſelues deuoutly and Godlye.

¶ The exposition or declaration of the fyfte commaundement whych is.

Honour thy father and thy mother.

IN the fower commaundementes, which are declared in the former processe (being the commaundementes of the fyrst table) you haue hard the dutie, whiche we doo owe vnto almyghty God: In all these other folowing (which are the commaundementes of the seconde table) you shal be instructed of the duety whiche we doo owe to our neighbour, in thought, word and dede. And in the fyrst of them, we are instructed how we shal doo our duety to our parentes, fathers and mothers, & elders, here in this world, to whome next after God, and aboue all other neighbours, we do owe honor and obedience. For the better vnderstanding of this cōmaundement, you shal note, that vnder the names of father, & mother, are here signified, not onely our naturall parentes, but dyuerse other also, as fyrst they which haue cure, and charge of our soules, who by theyr offyce, doo begette vs to the faythe of Chryst, and doo nourysshe, and brynge vs vppe in the same: after which sorte and maner, Saynt Paule calleth himselfe father of the Corynthians, in the fowerth chapiter of his first epistle to the sayd Corinthians. And secondly we vnderstand by those names (father and mother) all cyuyll, or publike magistrates: And thyrdly al other who haue in any wyse power, auctoritie, or gouernemente ouer vs, as ý maister ouer ý seruaūt & c. To all these foresaide sortes beinge comprehended in this commaundemente vnder the names of father and

mother

mother) we are bounden to geue due honour, which standeth specially in thre poynts, it is to wit, in loue, in obedience, and in reuerence. And herein, as touchynge our naturall parentes, our sauiour Christ in the seuenth of Marke doth say thus. **Honor thy father and thy mother: He that doeth curse father or mother, shall dye the death,** And Christ him selfe gaue herein vnto vs example, both of oure subiection, and also of obedience, to be geuen and done vnto our natural parentes, as appeareth in the seconde of Luke, where it is wrytten thus. **And he** (that is to saye, Christe) **dyd goo downe wyth them, and came to Nazareth, and was subiect, or obedient vnto them** And that all chyldrē do owe vnto theyr natural parentes, obedience, and honour, Saynt Paule witnesseth in the.vi.chapiter to the Ephesians, saying: **Chyldren be you obedient to your parentes in our Lorde, for that is iuste, or ryghte: Honor thy father and thy mother (Whiche is the fyrst commaundemēt in promis) that it may be well with the, and thou mayst be longelyued on the earth.**

The lyke whereof S. Paule also doth wryte, in his thyrde chapiter to the Collossians. And moreouer it is wrytten in the thyrd chapiter of Ecclesiasticus, after this maner: **Sonne receaue with reuerence the olde age of thy father, and make not him sad in his lyfe &c** And in the same chapiter shortly after doth folowe this saying,

Of

Of how euill fame, or name is he, that forſaketh his father: and curſed he is of God that vexeth, or angreth his mother. And in the. xix. of the Prouerbes it is wrytten. He that doth afflicte his father, and doth flye from his mother, ſhalbe infamous, and Wretched.

And in the. xx. of the ſayde Prouerbes, Salomon ſayth thus. He that curſeth his father, and mother, his lyght ſhalbe put out in the myddeſte of darkenes. In the. ix. of Geneſis, Cham the ſonne of Noe, brought the curſe of God, or malediction, to him ſelfe, and his poſteritie, for that he dydde dyſhonoure, and deryde his father, and in the. xxxb. & xlix. chapiters of the ſame booke, appeareth of the dyſhonour whiche Ruben, the fyrſt begotten ſonne of Jacob, dyd to his father, and how he therefore was accurſed. And in the ſeconde booke of the kynges, and the. xviii. chappyter, we reade howe Abſolon (who intended to haue thruſt his father out of his kyngdōe) was by a notable, and mooſte myſerable death, plaged.

And of the duetye, that we doo owe vnto oure ſpirituall fathers, we doo reade, in the. xiii. to the Hebrewes. Be ye obedients to them Who haue the ouerſyght of you, and ſubmytte your ſelues to them, for they doo diligently watche, euen as they, that muſte geue accounte for your ſoules. And, in the. x. chapter of Luke, oure

Saui-

our Chryst sayth, touchyng hys apostles, and theyr successours. Qui uos audit, me audit, qui uos spernit me spernit, qui autem me spernit, spernit eum qui misit me. That is to saye: He that heareth you, heareth me, and he that dispiseth you, dispiseth me, and he that dyspiseth me, dispiseth hym who sente me. And moreouer Saynt Paule, in hys first epistle to the Tessalonyens, and the fyrst chapiter, sayeth thus.

Rogamus uos fratres, ut noueritis eos qui laborant inter uos, et præsunt uobis in domino, & monent uos, ut habeatis illos abundantius in Charitate, propter opus illorum, et pacem habete cum eis. That is to saye: We doo beseche you brethren, that you wol know them, that labour emongest you, and are youre ouerseers in oure Lorde, and doo monyche you, that you wil haue them more habundauntly in Charitie, for theyr workes sake: and haue you peace with them.

There are of spirituall disobedience, Terrible examples, in the .xvi. chapiter of ỳ booke called Numbers, where it is wrytten, howe the earth dyd sodenlye open, and swallowe vppe, Chore Dathan, and Abirō with theyr tabernacles and all theyr substaunce, for theyr disobedience, and rebellion, against Moyses, & Aaron the highe pryste. And howe also fyre came from God, and dyd dystroye 250 men, whiche were of that rebellion. Further we doo reade in the fowerth booke of the kynges, and the seconde chapiter thereof, how that two and fortye chyldren, at one tyme, were deuoured of beares sodenly, sent of God,

for ye they dyd mocke Helizeus, the Prophete, and mynyster of God. And howe then can they thynke, to escape the greate wrathe, and indignation of god which of late most spitefully, not onelye in slaunderous wordes, but in dedes, also most vnchristiãlyke haue despised, vnreuerently vsed, and dishonored the mynysters of Chrystes Churche?

And as concernyng the Cyuyle magistrates, ye sayd S. Paule in the. xiii. of hys epystle to the Romains sayeth thus. Let euery soule be obedient to the higher or superior powers, for ther is no power but of God. And ye powers whiche be, are ordeined of God: therfore he ye withstandeth ye power, doth resist ye ordinaũce of god. And they who doo resist, or wstand ye doo gette, or purchase vnto thẽ selues, dãnation: for princes, or rulers, are not to be feared for good workes, but for euill workes: Wilte thou in dede not feare the power? do thou ye which is good, & thou shalt haue praise, of ye same power, for he is ye minister of God, for good to the: But if thou doo euyll, doo thou thẽ feare, for he doth not without cause, cary, or beare the sworde, for he is ye minister of God, auenger, and punyscher of them, ye doo euill. Therfore you must of necessitie be obediẽt, not onelye for wrathe sake, but also for cõscience sake, therfore verely do you pay tributes. &c. A notable example of ye obediẽce & duety, ye euery subiect

oweth to his soueraigne, we haue in ꝯ behauour of Dauid towardes king Saul, writtē in the.24.ꝛ.26 chap. of the first boke of kinges. And S. Peter, in his first epistle, ꝛ. ii. chap. speakyng of the obedience due to kinges ꝛ magistrates, writeth thus: **Submitte your selues to euery creature, or ordinaūce of mā, for our lordes sake, Whether it be to king as one that precelleth, or vnto gouernours or rulers, as being sent of him, to the punicymēt of euil doers, and the cōmendation, or prayse of the good.** And in the foresayd .xiii. chapter to the Romaines, it is wrytten, **Geue you vnto al men that which is due vnto them, to whō tribute belōgeth, tribute: to whom custome, custōe: to whome feare, feare: to whō honor, honor.** And as concerninge the dutie of the seruaunt to the master, therof S. Paul speaketh. Ephes. vi. sayeng in this maner. Ye seruaūts, be ye obediēt vnto your carnall masters, wō feare, ꝛ tremblynge, in singlenes, or simplicitie of your hart, as vnto Christ, not seruing in the eye sight, or presence only, as men pleasers, but as the seruauntes of Christ, doinge the wyll of God, from the hart, with good wil, doing youre seruice as vnto God our Lorde, ꝛ not vnto men. The lyke hereof he hath also, in the thirde chap, to the Collossenses: and in his second chapter to Tyte, he doth saye thus.

Teache seruauntes to be obediente vnto their maisters, pleasinge them in all thinges, not contraryeng them, not deceyuing, or defraudynge, but in al thynges, shewynge good fayth: that they may sette furth the doctryne of God our sauiour in al thinges.

Agaynſt thys commaundement firſt doo all they offende, which thinke ſcorne of theyr naturall parentes, for theyr pouerty, ſyckenes, aduerſitie, or any miſſortunes ſake, or doo denye vnto theyr ſayde parentes neceſſary releife, ſuſtentatyon, or ſuccoure, with foode, clothe, or harber, in time of theyr neceſſitye, yf that they be hable to helpe theyr ſayd parents in thys caſe. But moſt of all they doo breake thys cõmaundement which doo curſe theyr parẽtes, ſtrike them, backbyte them, vſe contumelioure, or opprobrioure wordes vnto thẽ. and hate them. Secondlye al they doo breake this commaundement who doo not loue, reuerence, obey and duely honour theyr ſpirituall parentes, and gouernours, as prelates, paſtors, and all that haue cure and charge of ſoules, nor paye vnto them theyr tythes, and dutyes, accordinglye as they are bounde. Thyrdlye they doo offende, and that greuously, agaynſt thys commaundement who make ſedition agaynſte theyr prince, ruler, or country: And they alſo that doo rebell or cauſe other to rebell agaynſt any of them: they alſo that are falſe or negligent in doing theyr commaundements. And whoſoeuer will not loue, reuerence, obey, or ſerue them with his true, and vnfayned ſeruyce, but will thynke, Imagyne, or ſpeake, anye vntruth, lye, or euyll, agaynſt them, ye a or conſent vnto the ſame, or beare therwith, as (the more it is to be lamented) of late hath bene vſed emongeſt vs, to the greate offence, and diſpleaſure of almyghty God, and ẏ diſhonor of thys hole realme, they all doo breake, & trangreſſe thys commaundement.

Fourthely

Fourthly all such seruauntes are trangressours of this commaundement who doo not faythfullye obey theyr maisters commaundementes, and fulfyll them, nor vse theyr maisters, with due reuerence, fidelitie, and diligence, both to please them, and also in all theyr affayres, wherein they are charged, to be trusty, and faythfull, to the vttermost of theyr power. And heare is not to be omitted that reuerence, & honor, is due also vnto such, as are auncient, aged, or (as we commonly doo call them) fatherlye men. Although they haue none of the foresayde authorities ouer vs: whiche cumlye and cyuile reuerence, and honour, God by Moises commañded vs, to obserue and kepe, as appeareth in the .xix. of Leuiticus, wher it is wrytten thus. *Coram cano capite consurge, & honora personam senis, & time dominum deum tuum.* That is to saye: Before the hoare heade ryse thou vppe, and honour ỳ person of the old man, and feare thy Lord GOD.

¶ Therpoſition or declaration of ye ſixt commaundement whiche is.

Thou ſhalt not kyll.

Attending nowe conſequently to declare vnto you this ſixt commaundement, we thinke it good, firſt of all to note vnto you, howe aptlye and in how dew place it foloweth immediatly vpon thoſe goyng before: for in the commaundementes of the fyrſte table, we are taught and inſtructed of our hole duetie towardes God: which of all duetyes is pryncipally at mannes handes required, and in the firſt commaundemente of the ſecond table, (which is now laſt expounded vnto you) we are taught our duetie towardes oure parentes both naturall, ſpirituall, Cyvyl, and other, to whome next vnto God, before all other men we ought to haue reſpecte to performe our duties. And in thys ſixt, and the fower other that doo folow, we are inſtructed, and warned, that by no maner of meanes, we hurte or endamage our neighbour. And bycauſe of all hurtes and diſpleaſures that maye of man to man be done, the greateſt (in ſome dew reſpecte) is murder, therefore of all hurtes that thynge is (in the ſecond table) fyrſt and cheifelye forbydden vs, in theſe wordes. **Thou ſhalt not kyll.** In which wordes we are not onelye reſtrayned from actuall murther and vnlawfull killing of the bodye, but alſo we are forbydden from committing ye ſame

in

in worde or thought, yea and all the meanes leading or disposing vs towardes the same, as malice, wrath enuye, disdayne, and other like euill affections of the harte, and as they are prohibited so also is all sclaũder, backebytyng, skoldyng, bannyng, rayling, skorninge, or mockynge, and all other euyll behauiour of our tongue, agaynst our neighbours, whiche all be forbydden by thys commaundement, as beinge the rotes and occasions of murder and other bodelye hurte. And by the rule of contraryes (spoken of before) like as these thinges are forbydden and prohibited vnto vs, so are theyr contraryes implyed and commaunded to be fulfilled and performed of vs. It is to wytte. To loue our neighbours lyke and helthe withall our hartes, and with our tounges to wyshe the same, and with our actes and dedes, to mainetayne and defende it. Of thys commaundement and the duetie of vs chrysten men by the same required, our sauiour Chryst doth speake in the fyfth of Mathewe saying. You haue harde howe it was sayd vnto them of the olde tyme, Thou shalt not kyll, he that killeth shall be in daunger of iudgment, but I say vnto you, that euery one which is angry with his brother shal be in daunger of iudgement, and he that sayeth to hys brother Racha shalbe in daunger of Counsayle, and he that sayeth vnto hys brother thou foole shalbe in daunger of hell fyre.

By

By theſe wordes of our Sauiour Chryſt ye doo vnderſtand that hatred wrath, and Enuy, are as gretly forbydden, and as greuouſlye punyſſhed in vs Chryſten men, as was emongeſt the Jewes verye bludſhed and murder: For he that is wrath or angry agaynſt hys neighboure in his harte and deſire, doth kyll him. And here doo you conſider well the wordes of thys precepte, for God doth not ſaye, thy hand ſhall not kyll, or thy ſworde ſhall not kyll, or thy gonne, or thy Croſbowe ſhall not kyll, or cõmitte murder, but he ſayth **Thou ſhalt not kyll**, That is to ſay, Thou thy ſelfe, whatſoeuer thou arte, and which is properly thyne, and of the: as all the partes of thy body, all thy inward thoughtes, thy affections, thy wordes, and thy dedes, ſhall not kyll. But ſome man maye here ſaye, why then, what ſhalbe done with theues, traytors eyther agaynſt God, or theyr Prynce, and other ſuche wicked offenders, ſhall they not, nor may they not lawfullye be put to death? Yes, ſo it be done by magiſtrates thereto authoriſed: for wham according to iuſtyce, they doo punyſhe offenders, they doo not exercyſe theyr owne Judgement, but the iudgment of God. For of Magiſtrates it is wrytten in the .xiii. to the Romaynes. *Non enim fruſtra gladium portat, dei enim miniſter eſt, uindex in iram ei qui male agit.* That is to ſay: **For he** (the magiſtrate) **carieth or beareth not the ſworde in vayne, he in dede is the miniſter of God, an auenger vnto wrathe, to hym that dothe euyll.** And though the magiſtrate maye doo that, yet if anye other

other shall presume without lawful authoritie, or iniustly to kyll, or bodely to hurt or greue any man, the same vndoubtedlye doth breake this commaundemente, and is to be iudged a manqueller, accordynge to the saying of Christ, in the, xxvi. of Mathew; *Omnes qui acceperint gladium, gladio peribunt.* That is to say: All they that take the sworde, shall perysche With the swoorde, meanynge hereby, that whosoeuer of priuate authoritie, shal vse any maner of meanes, to endamage other, shall by iust iudgemente perysche hym selfe. And all that we hytherto haue spoken, is specially by vs mente, of such dammage, as by our woordes, thoughtes, or dedes maye come to oure neyghbours body: but because the soule, beynge the cheyfe parte of man, doth incomparablye passe the bodye, therfore ye shall here note, that, by this commaundement we are muche more forbydden to kyll or murder our neyghbours soule: whiche kynde of murder and slaughter of the soule, they do commyt, who by pernitious, hereticall, and vngodlye doctryne, or by euyll counsayle, seduce the soule of theyr neyghbour, causinge it thereby to dye euerlastynglye in hell.
And specially they herein doo offend, who not onelye in theyr lyfe tyme, with theyr teachinge by mouthe, do infecte theyr hearers, but with theyr moost venemous bookes lefte behynd them, doo skynge to death the soules of as manye, as by the readyng therof, doo consente to theyr deuelyshe doctryne: and so longe as such theyr bookes or wrytynges doo remayne, infectynge other, so longe doth the damnation of the auctholrs of suche bookes, and heresies, continuallye

more and more increase. The example whereof is put specially concernynge the damnable and pernicious herese of Arrius, the payne of whom shal not be fully determinate, vntyll the day of iudgemente, but euer styll doth, and shal, vntyl that daye, increase more and more. And here is not to be omytted, that they also are manquellers, and moost myserably, and lamentably offende agaynst this commaundement, who in worde, thought, or dede, desperately do murder them selues. And haynge thus declared vnto you three seuerall kyndes of murder, forbydden by this commaundement, it is to wytte, the murdering of oure neyghbours body, the murderyng of his soul, and fynally of the murder whereby one doth kyl him selfe, it shalbe conuenient to recyte here vnto you, the terrible paynes which are in sondry places of Scripture, menaced for murders, and vpon seuerall murderers. And the fyrst shall be taken furth of the. iiii. of Genesis, where it appeareth that whan Cain had murdered his brother Abell, almyghtye God sayde vnto hym in this maner, The voyce of thy brothers bloude, doth crye vnto me frome the earth, Wherefore thou shalte be accursed vpõ the earth, Who hath opened her mouth, and receyued thy brothers bloude of thy hande: When thou shalte laboure or tyll the earth, it shall not geue to the her fruytes. Thou shalte be a Wanderer and vagabunde vppon the earth. And in ỷ. ix. also of Genesis it is thus written.

Who

Whosoeuer shall shed the bloude of man vpõ the earth, his bloude shalbe shed: for man is made to the similitude of God. And in the.xxi. of Exodus, almyghtye God doth saye: He that shal strike a man, wyllinge to kyll hym, shall die the death.

Moreouer in the thyrde booke of the kynges, and the.xxi. chapiter, it is wrytten, howe that whan kynge Achab by the deuelysh counsayle of his wyfe Jesabell had procured the death of Naboth, for couetousnes of his vyneyarde, God sent the prophet Elias vnto hym, and bad hym saye these wordes.

This doth the Lorde say: Thou hast killed, yea, and moreouer thou haste taken possession, And shortly after foloweth howe God bad him saye: In this place in the whiche the dogges haue lycked the bloude of Naboth, they shall lycke thy bloude and shortly after there foloweth Thus sayth the Lorde: I wyll bryngе vpon the euyll or mysery, and wyll cutte downe thy posteritie, and wyll destroye of Achabs, euerye one that pysseth agaynste the wall &c

And touchynge wycked Jesabell his wyfe, it there foloweth: Dogges shall eate Jesabell vnder the walles of Jesrael. And of Achab lykewyse is there sayde.

If Achab dye in the citie, the dogges shal eate hym, and yf he dye in the fielde, the fowles of the ayre shall deuoure hym. Moreouer in the seconde booke of the kynges, and the.xii.chapiter, almyghtye God sayde vnto kynge Dauid by the prophete Nathan in this maner. Thou hast stricken with the sworde, or kylled Vrias the Ethite, and hast taken his wyfe to be thy wyfe, and hast slayne him with the sworde of the chyldren of Ammon, wherefore the sworde shall not departe from thy house for euer.

These terrible threatnynges and punyshmentes, ought to moue all men to be diligente and warye in obseruation of this commaundement, and in no wise eyther in thought, worde, or dede, to commytte anye kynde of murder, beyng assured, that although they maye chaunce to escape the due ciuile punishment of magistrates, yet in no wyse shall they escape the greuous punyshmente at Gods handes for suche theyr murder: yea, they shalbe moost wel assured, that (vnlesse they, by due meanes, doo repente, and be reconcyled to God) they shall haue after this lyfe (for theyr transgression) euerlastynge dampnation.

¶The exposition, or declaration of the. vij. commaundement, whiche is

Thou shalte not committe adulterye.

AS the greatest iniury whiche a man can do to his neyghboure, is murder, whereby he taketh awaye his lyfe from him, so the next iniury or wrong is to violate, or to defyle his neyghbours wyfe, whiche is become one flesshe with him, throughe the sacramente of Matrimonye. And therefore in good order doth here nowe folowe this commaundement. **Thou shalte not commytte adulterye.** And this commaundemēt oure sauioure Christ him selfe doth in dede expounde in the Gospell, as he dydde the sixte, teachynge vs in the fyft of Mathew, that this commaundement not onely forbyddeth all outwarde adultery, committed in dede, but also al inwarde occasions of adulterye, as lecherous thoughtes, desyres, lustes of concupiscence, consentinge in harte, and all other meanes enducynge thervnto, And here ye shal note, ȳ although this word **adulterie**, doth signifie properlye the vnlawfull comixtion of a matyed man, with any other woman, than with his owne wife, or els of a maried woman, with any other man, thā her owne husbād: yet in this commaundement, it is taken not only for that, but also for all maner vnlawfull copulation betwene man and woman, maried and vnmaried, and al maner of vnlawfull vse of those partes whiche be

ordeyned

ordeyned for generation, whether it be by adulterye fornication, incest or any other meanes.
And a man maye euen in laweful matrymony with hys owne wyfe breake thys commaundement, and lyue vnchast, if he doo vnmeasurably or inordinately serue his or her fleshly appetite or lust. And vpon such persons the deuyll hath power, as the Aungell Raphaell sayd vnto Thoby (Thoby 9) **They that marye in such wyse, that they exclude God out of theyr harts, and doo gyue them selues vnto theyr owne carnall lustes, as it were an horse or a mule. Whiche haue no reason: vpon suche persons the deuyll hath power.**
Also all chrysten people ought highly to regarde the obseruation of thys commaundement, considering how much God is displeased, and what vengeance he hath allwayes taken, and euer will take for the transgression of the same. For cõfirmation whereof, you shall vnderstand, that God in the tyme of Moises lawe, commaunded that whosoeuer committed adultery should be stoned to death. And that almighty God after the chyldren of Israell had committed adultery with the women of Moab, and Madian, commaunded fyrst, that the heades and rulers of the people should be hanged, for that, they suffered the people so to offend God. And afterwarde commaunded also euery man to slea, his neighebourе, ẏ had so offended. Insomuch that there was slayne of that people, the number of .xxiiii. M. and manye mo should haue beene slayne, had not Phinees the sonne
of

of Eleazar the high preist, turned the Indignation of God from the children of Israel. For this Phinees whan he sawe Zamry, cheife of the tribe of Simeō, in the presence of Moyses, and all the people, goe vnto Cosby, a noble mans doughter of the Madianities, to committe fornicacion with her, he rose from emongest all the multytude, and takynge a sworde in hys hande, went into the house wher they were, and thrust them bothe throughe the bealyes. whose feruent mynde and zeale, God dyd so muche allowe, that he dyd therfore both cease from the farther punishment of the Israelites, and also graunted to Phinees, and hys successours for euer, the dignitie of the highest preisthode.

Also the trybe and stocke of Beniamin was soo punyshed for the mayntenance of certayne persones of the Citie of Gaba, which had contrarye to thys cōmaundement, shamefully abused a certayne mannes wyfe that of .xxv.M. and vii.C. men of armes, there remayned on lyue but .vi.C.

Moreouer almyghtye God for the transgression of thys commaundement, caused brymstone and fyre to rayne downe from heauen, vpon all the countrye of Sodome and Gomor, and so distroyed the hole region, both men, women, and beastes, and all that grewe vpon the earth, reseruyng onely Loth & hys two doughters.

These terrible examples & many other like almighty God dyd shewe in tymes paste, to the intente we should haue thē in oure contynuall remēbraunce, & shuld euer stand in awe & feare so to offend god: for though he doth not presētly punysh vs heare in thys

worlde as

as he dyd the persons afore reherſed: Yet his longe pacience and forbearyng, is no allowance, or forgyuenes of our offenses, yt we contynue ſtill in them, but a ſore accumulation, and heapyng together of Gods wrath, and indignation agaynſt the daye of Judgement. At which tyme in ſtede of thys temporall payne, we ſhall receyue euerlaſtynge payne, & be (as ſaynt Paule .Rom, 2. ſayth(Excluded from ỳ euerlaſtyng kyngedome of heauen. And as Chryſte ſayeth in hys Goſpell, Mat. ii. Luce. xrii. and ſaynt Jhon in the Apocalypſe. **We ſhall be caſt into ỳ burnynge lake of hell, Where is fyre, brymſtone, Weping, Waylinge, and gnaſchynge of teethe, Without ende.**

Furthermore in thys commaundement not onely the vyces before rehearſed, be forbydden and prohibited, but alſo the vertues contrarye to them be required and commaunded: That is to ſaye. Fidelitie, and true keppyng of wedlocke, in them that be maried; continence in them that be vnmaryed: And generally in all perſones, ſhamefaſtnes and chaſtenes, not onely of dedes, but of wordes, and maners, coũtenaunce, and thought. And moreouer faſtynge, temperaunce, watchynge, labour, and all lawefull thynges that conduce and helpe to chaſtitie.

And therefore agaynſt thys commaundement they all doo offende who doo take any ſingle woman, or other mans wife, or that in theyr hartes doo couet, or deſyre vnlawfully to haue them. For as Chryſte ſayth. (Mathew ỳ fyft). **Whoſoeuer beholdeth a woman,**

woman coueting her vnlawfully hath alrea dy committed adultery with her in his hart.
They also doo offende agaynst this commaundemēt that take in mariage, or oute of mariage, any of their owne kynred, or affinitie, within the degres forbidden by the lawe of God.
They also doo offend agaynste thys commaundement who doo abuse them selues, or anye other persons agaynst nature, or abuse theyr wyues in ý time of theyr menstruall purgation.

They also that doo nourishe, stirre vp, and prouoke them selues, or any other, to carnall lustes, and pleasures of the body, by vnclenly and wanton wordes, tales, songes, sightes, touchynges, gaye and wantō apparel, and lasciuious decking of them selues, or any such wanton behauiour, and intycementes.
And also al those, who doo procure any such acte, or that minister house, licence, or place therebnto. And al counsaylers, helpers, & consenters, to the same, doo greuouslye offend, and dod trangresse this commaūdement. Lykewyse all they that auoyde not the causes hereof, so much as they conueniently maye, as surfeytynge, slouthe, idelnes, immoderate slepe, and company of such, eyther men or women, as be vnchast, and euill disposed, they I saye be giltie of the trangression of thys commaundemente.

¶ The exposition or declaration of the eighte commaundement which is.

Thou shalt not steale.

After that almyghtye God hath in the .vi. commanndement forbydden all hurtes, dammages, and iniuries, to be done agaynste our neighboure in his owne person, and in the seuēth commaundement hath also forbydden all iniuryes, agaynste him in the person of hys wife, which next vnto his owne body is, and ought to be, most derely beloued vnto hym, here nowe in thys eight commaundemēt (which is **Thou shalt not steale**) he doth forbyd all iniuryes & wronges to be done to our neighboure, in his worldly riches, goodes, and substaunce. And for the better vnderstandyng of thys commaundement, you shall note that vnder the name of theefte, or stealynge, in thys commaundement, is vnderstand all maner of vnlawfull takyng awaye, occupienge, or kepynge of an other manes goodes, whether it be by force, extortion, oppression, brybery, vsury, Symony, vnlawefull cheuisance, or shiftes, or ells by false bying and selling eyther by false weightes, or by false measures, or by selling of a thynge counterfayte for a true, as gylte, copper, for true Golde, or glasse for precioule stones,

and

and generally all maner of fraude and deceyte.

And not onely they that doo these foresayd things doo commytte theefte ,but they also whiche eyther gyue counsayle,consent,or ayde,to such their doings and they likewyse which winke at such dedes done and reuele them not accordingly.

And like as the vyces before rehearsed be forbidden by this precept: Euen so sudry vertues contrary to the sayd vices be commaunded by the same, as to deale trulye,and playnelye wyth oure neyghboures, in all thynges,to gette oure owne goodes trulye , to spende them liberallye, vpon them, that haue nede to fede the hungry,to gyue drynke to the thrystie,to cloth the naked , harborowe the harbourlesse ,to comforte the sicke, to visite the prysoners: And fynally to helpe oure neighbours, wyth our learnyng,good counsayle,and exhortation, and by all other good meanes that we can.

Agaynst thys commaundement they al doo offende,who by craft or violence, vpon sea or lande, spoyle,robbe,or take awaye anye other mans seruaunte,or chylde,land or inheritaunce, horse , shepe or cattell,fyshe foule,conyes ,or deare,mony Juells, apparaile,or anye other thynge,whiche is not theyr owne.

Lykewyse they al do offend against this commaundement, who haue goodes gyuen to an vse , and put them not to the same vse, but kepe them to theyr owne aduauntage , as Maysters of Hospytalles , and false Executoures, who eyther doo forge coun-

counterfeyte or ells adulterate the laſt wills, & teſtamentes of deade men, or doo ſuppreſſe, and hyde true made willes, or teſtaments, or to defraud other, doo myſuſe or alter true Teſtamentes: they alſo who doo conuert the goods gyuen to the ſuſtentatiō of the poore folkes, or to other good, and charitable vſes, vnto theyr owne proffecte. And alſo all they who doo receyue rent or ſtipend, for any offyce ſpirituall or temporall, and yet doo not theyr offyce belonging therevnto, they (I ſay) are trangreſſours of thys commaundement.

And ſo likewyſe all they who doo take wages, or fee pretendyng to deſerue it, and yet doo not in dede: as laborers, and hired ſeruauntes, who doo loyter, and doo not applye theyr buſynes. And lykewyſe aduocates, Proctours, Attorneys, Counſaylours in anye of the lawes, who ſome tyme, for litle payne, take much ſtipend, or by theyr defaulte and neglygence, marre good cauſes, or maynetayne falſe and euyll cauſes, or doo anye thynge to the hynderaunce of ſpedy iuſtyce, for theyr aduantages, they (I ſay) doo tranſgreſſe this commaundement.

Alſo all Idle vacaboundes, and ſturdye beggers, who being hable to gette theyr liuing, by labor, take ſuch almes, wherewith the poore and impotēt folks ſhoulde be releued, and ſuſteined, doo offend againſt thys commaundement.

Moreouer all they doo traugreſſe this commaundement, who doo bye any ſtolne goodes, knowinge that they be ſtolne, or that doo bye thynges of them that haue none authoritie to ſell them, or alyenate

theym

them, yf they knowe the same. And lykewyse doo they offend thys cōmaūdement, who doo withholde goods stolne, or that doo fynde thinges lost, & knowinge the owner thereof, will not restore them, or will not doo theyr diligence to know the owner.

They also whiche doo defraude theyr hyred seruauntes of theyr due wages, and they that borowe any thyng, or retayne any thing delyuered vnto thē vpon trust, and will not restore the same agayne, And they that vse false weightes or mesures, or deceytefull wares, or sell theyr owne wares at an vnreasonable price, farre aboue the iust value.

And they also that doo ingrosse, and bye any kind of wares wholy into theyr owne handes, to the intente that they maye make a scarcenes thereof in other mennes handes, And sell it agayne as they list.

And generally also all couetous men, who by anye meanes vnlawfully doo gette, or vnmercifullye doo kepe theyr goodes frome them that haue nede, be transgressours of thys commaundement.

And here (not to omit our accustomed maner in alledginge scripture for the confirmation of assertions made in this booke) ye shall haue firste some testimonyes of holy scrypture, speakyng of theft in generall, and afterwarde some other speakynge of certayne particuler and speciall kyndes of theftes: And as concernyng theft in generall, ye shall fynde thus wrytten in the first chapiter of Ecclesiasticus.

Super furem est confusio. That is to saye: Confusion or

shame

ſhalne doth fall vpon the theſe. and in the ſyxt of Zachary there is thus wrytten. God ſayde to me, What doſt thou ſee, and I ſayde, behold, I ſe a booke flieng, the lēgth of it. xx. cubites, and the breadth of it. x. cubites, and he ſayde vnto me, this is the maledictiō or curſe which goeth furthe vpon the face of the whole earth, for euerye theſe, as it is there written, ſhalbe iudged. And in the ſecond chapter of Thobi we do rede, how that Thoby beinge blynd, and hearynge the voyce of a kydde cryinge within his houſe (whiche kydde his wyfe had erned with her labour) and he knowyng that he had no kydde of his owne before, dyd ſaye: Take hede, leaſt perchaunce, this be a ſtolne kid, reſtore him to the ryghte owners, for it is not lawfull for vs, to eate, or touche any thinge of theft. Moreouer S. Paul in his firſt epiſtle to the Corinthians, and the. vi. chapter, doth amōgeſt other thinges ſay thus. Nother theues, nor pollers, nor couetouſe men, ſhall poſſeſſe the kyngdome of God. And as concernynge certayne ſpeciall kyndes of theſte, we do rede in the. x. of Eſaye. Wo be to them who do make vniuſt, or vnrighteous lawes, and writinge do write vniuſtice, to oppreſſe in iudgement the poore, and doo violence vnto the cauſe of

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the humble amongeste my people, that the wydowes might be their praye, What wyll ye doo in the tyme of visitation, and destruction, which shall come from far? To whom wyll you runne for helpe? or where will you leaue your honor, that ye be not made stoope vnder the bond, and fall with them that are slayne. And in the.viii.chapter of Amos we do find this terrible sayinge, The ende is come vppon my people of Israel: I wil no more geue my mind to come amongest them: and ye hingels of the temple doores shall make a krykinge sayth the lorde God: many shall die: and in euery place shalbe cast furth secretly. Here this o ye, who do oppresse the poore, & do destroye the neady on the lande, sayinge, Whan wyll this month be past, ye we may sel our wares? and the Sabbotte, that we maye hyde oure corne, that we maye make the buschel lesse, and may make ye sycle greater? and that we may set vp false weightes, or balances, to get the pore vnder vs with money, and the nedy also for shoes, and may sel the chaf of ye corne? And accordyng herevnto Salomō in the.xi.chap. of his prouerbes doth say: He that doth hide vp his corne, shalbe accursed amongest ye people, but

bleſſing ſhalbe vpon the heade of them that doo ſell. And of an other ſpeciall kinde of theſte we doo reade in the .vii. of Joſue, a terrible example howe one Achan (which had contrarye to the commaundement of almighty God conueyed certayne thynges awaye at the deſtruction of Hierico) was ſtoned to death, and wyth al that euer he had, burnt, God commaunding it ſo to be. Further in the .xxiii. of Exodus we rede of ſuch as receyue brybes (a thereby commytte theft) in thys maner. And thou ſhalte take no rewardes, for they doo blynde euen the wyſe and ſubuerte the wordes, or iudgementes of the iuſt. And in the .xvi chapiter of Deuteronomye, the lyke is wrytten. There is an other greuous kynde of theft, and that (the more is the pitie) commōly vſed, which is called Symony, taking name of Simon Magus, who fyrſt attempted with mony to purchaſe ſpiritual offyce or function (which eyther to ſel or bye is damnable) and was moſt bytterly reproued and accurſed of the holye apoſtle S. Peter who ſayd vnto hym. *Pecunia tua tecum ſit in perditionem, quoniam donum dei exiſtimaſti pecunia poſſideri, non eſt tibi pars neq; ſors in ſermone iſto.* That is to ſaye: Thy money be with the vnto perdition, bycauſe thou dideſt thinke that the gyfte of God may be obteyned with monye, Thou haſt no parte or felloWhype in thys Worde. Now emongeſt other ſpeciall kindes of theft, none was euer more drede-

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fully punyshed in scripture, than sacrilege (whiche is thefte, spoyle, and robbery committed in suche thynges, as are dedicated or gyuen to the honor of God specially, as are all churches, and al the ornamentes, plate, treasure, landes, and goodes to ý same belongynge) as appeareth in the. v. of Danyell, by the example of kynge Balthasar, and in the seconde booke of the Machabies, and the thyrde chapiter, of Heliodorus, who goinge aboute the spoyle of the temple of Hierusalem, for the thyeasors sake of the same, sodenly was throwen doune to the grounde, and beyng sore strycken with blyndnes, was caryed speches also out of the temple halfe deade. Whiche kynde of punyshment, if it had bene vsed in Englande, so ofte as sacrilege hath bene commytted, what a nũber shoulde there haue bene of them that shulde haue bene punyshed? But the thynge beynge of that sorte that it hath bene, and we not able to amende it, we wyll yet here admonysh all men from henssorth, to make, and kepe theyr handes pure from al sacrilege.

And thus we make an ende of the declaration of this commaundemente.

The expoſition, or declaration of the. ix. commaundement, whiche is.

Thou ſhalte not vtter, or beare falſe Witnes agaynſt thy neyghboure.

BEſydes the foreſayde iniuries, which often tymes be done to mens neighbours, this commaundement beinge the. v. of the ſecond table, doth admonyſh vs to auoyde and eſchue the doynge of an other great and greuous iniurye towardes our neyghbour, whiche is in bearynge falſe witnes againſt our ſayd neighbour. And in this matter, ther is herein kept a very good ordre. For not onely we are bounden to forbeare the hurtyng or endamaginge of our neyghbours bodye, the miſuſynge of his wyfe, and wrongeful taking away of his goodes, but alſo by the wyll, pleaſure, and commaundemente of almyghty God, we are bounden not once to open our mouth, to dyffame, or miſreporte oure neighboure, or to beare vntrue wytnes or falſelye to depoſe in anye matter agaynſte oure ſayde neyghboure.

And lyke as by this commaundemente all euyll vſe of the tunge, to the hurte of our neyghboures, is forbydden, ſo in, and by the ſame commaundemente (by the ofte mencioned rule of contraries) there is commaunded the good and charitable vſe of the tunge, all maner of wayes, to the benefytte of oure neygh=

neighbours, as to be true and playne in our wordes with hym, and towardes hym, to be faythfull to him in all couenauntes, bargaynes, and promyses. To testifye the truthe in all courtes, iudgementes, and other places, to reporte wel of them that be absente, to gyue true and faythfull counsayle and exhortation to all goodnes, yea and to dissuade frome all euyl.

And here concernyng thys commaundemente we haue most iust cause to lament and to be sory for the malyce and euyll disposition that in these oure dayes raygneth both in men, and women, whose tounges are so venymous and wycked, in sclandering lyeng backebytynge, and mysreporting, as the lyke thereof hath not bene hard, sence the begynnynge of the world, in whome truly that saying of S. James in the thyrd chapiter of hys epystle may and doth take place. *Omnis natura bestiarum, uolucrum, & Serpentium, et cetorum, domantur et domita sunt a natura humana, linguam autem nullus hominum domare potest, inquietum malum, plenum ueneno mortifero.* That is to saye: All kynde of beastes, byrdes, serpētes, and fyche of the sea, are tamed and haue byn made tame by man, but the tunge, noo man can tame, it is an inquyte or vnrulye euyll, full of dedely poyson.

And to thintente that suche personnes maye hereafter (yf they wyll not for Loue of Vertue, and Charities sake, yet at the leaste for the feare of punyshmente at GODDES hande) refrayne,

and forbeare suche theyr dampnable, and wycked speakynge, we wyll recyte here both in generall, and also in speciall, sundry the offenders of this commaundement, and also the punysshmente hangynge therefore ouer theyr heades. And fyrste in generaltie we wyll brynge in the.xiii, of the prouerbes, where it is thus wrytten. *Qui custodit os suum, custodit animam suam, qui autem inconsideratus est ad loquendum sentiet mala.* That is to say: He that kepeth his mouth, kepeth his soule, and he that is vnaduised or rasche to speake, shall feele hurtes or euylles. And in the thyrde chapter of the fyrste epistle of S. Peter, it is written thus: He that doth loue lyfe, and to see good dayes, let him refrayne his tunge from euell and his lyppes, that they doo not speake deceyte. Also in the.xii. chapiter of the Prouerbes, the wyse Salomon wryteth in this maner. For the faultes of the lyppes, destruction or ruyne draweth nere vnto the euyll man. Moreouer in the.xviii. chapiter of the same booke, is this saying Lyfe and death lyeth in the tunge, and they that loue it, shall eate the fruytes of it. And in the. xxvi. chapiter of the sayde prouerbes Salomon sayth thus: A slypper tunge worketh ruynes or destructions. And to speake somewhat more in particuler of transgressours of this commaundemente, you shall fyrste note, that some of them doo beare false wytnes in open iudgement: and of them

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the wise Salomon in the, xix. chapiter of the prouerbes, doth speake thus. *Testis falsus non erit impunitus.* That is to saye: A false wytnesse shall not be vnpunished. and yet more terriblye he sayeth in the. xxi. chapter folowynge. *Testis mendax peribit*, That is to saye: A lyenge wytnesse shall perysche. And further in the. xxv. chapiter of the same booke, it is wrytten in this wyse. *Iaculum, et gladius, & sagitta acuta, homo qui loquitur cõtra proximum suum falsum testimonium.* That is to saye: A darte, and swoorde, and a sharpe arowe, is that man that speaketh agaynst his neyghboure false wytnesse. Howe heynous an offence this is, appeareth in the. xiii. chapiter of Danyell, where the two false wytnesses (who wyckedlye deposed agaynst the Godly Susanna) were both myraculouslye detected, and also of the people presently stoned to death. And no maruayle though both they and all other bearers of false wytnes be, by auctoritie of scripture, punyshed in such greuous sorte, seing that euerye one so offendynge, in bearynge false witnesse, doth trespace agaynste three sundrye persons: Fyrste agaynste almyghtye God, whose presence the false wytnesse bearer doth contemne: Secondelye againste the iudge, whome by lyenge he doth deceaue: Thyrdelye, agaynste the innocente partye, whome by his false wytnes bearynge, he doth hynder and hurte,

AN other sorte, and speciall kynde of transgressours agaynst this. ix. commaundement is, whan a man doth maliciouslye, backebyte, or sclaunder his neigh-

his neighboure, thoughe it be not in iudgemente, of which sort and kynde of transgressours, the prophet in his 100 Psalme doth saye thus. **Who that doth secretly backebyte hys neighboure, him doo I persecute.** And in the 24. of the prouerbes it is sayd thus. *Abominatio hominum detractor* That is to saye: **A detractor or backebyter, is abhomination amongest men.** And in the first chapiter of the boke of wysedome it is wrytten. *A detractione parcite linguæ.* That is to saye: **Kepe youre toungue from backebytyng** And Saint Paule in the fyft chapiter of his epistle to the Galathians doth say thus. **If ye byte and deuoure one an other, take hede, least ye be consumed one of an other.** Besydes the foresayde speciall sortes of transgressours agaynst thys commaundemēt, there are other also, and emongest them secrete tale bearers, and sowers of dissention betwene man and man, by ther pryuye malitious whispearinges, of whom the wise Salomon doth notably speake in the. xxbi. chapiter of the Prouerbes saying. *Cum defecerint linguæ extinguetur ignis & Sabtracto susurrone iurgia conquiescūt.* That is to saye: **Whan Woode Wanteth, the fyre Will goo oute, and the talebearer or Whisperer beynge taken aWay, stryfes or dissentions shal cease.** and by and by after, the sayd Salomon doth saye. **The Wordes of the talebearer, or Whispe rer seme simple, but they pearce euen to the hart**
roote.

roote. And in the .xxi. chapiter of Ecclesiasticus, it is wrytten thus. The talebearer shall defyle hys soule, and shall be odiouse in al hys doinges. Moreouer in the .xxviii. chap. of the same boke there is this sayinge. *Susurro, & bilinguis maledictus, multos enim turbauit, pacem habentes.* That is to saye: A talebearer, or whisperer, and a double tunged person is accursed, for he hath troubled, or sette at stryfe, many, that before were in peace, or frendship. And to conclude touchyng thys commaundement, you shall note three or four places more of scrypture, for your further edifieng in thys behalfe. Fyrst in the xxi. of the Prouerbes Salomon doth saye. He that keapeth his mouth and his tounge keapeth hys soule from trouble. Secondly our Sauiour Chryst in the twelueth of Mathew doth say. I say vnto you that men shal gyue accounte in ỳ day of Judgmēt, for euery idle word which they doo speake. Thirdly in the said .xii. chap. it is written, *Ex uerbis tuis iustificaberis, et ex uerbis tuis condemnaberis.* That is to say: Of thy wordes thou shalt be iustified & of thy wordes thou shalbe condēned. Fourthly & finally ye shal note, ỳ in the .xx. of ỳ Apolipse it is written of al lyers thus. *Pars illorum erit in stagno ardenti igne et sulphure quod est mors secunda.* That is to saye: Their part shalbe in ỳ lake, or pole that doth burne, with fyre, and brystone, which is the second death.

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¶ Therpoſition or declaration of the tenth commaundement whiche is.

Thou ſhalt not couet thy neighboures houſe, nor deſyre thy neighboures wyfe, nor hys ſeruaunt, nor hys mayden, nor hys ore, nor his aſſe, nor any thinge that is hys.

For the better vnderſtandyng of this tenth, and laſt commaundement, ye ſhall note, that as the fyfte commaũdement (which is the firſte of the ſecond table) vnder the names of father and mother are vnderſtanded all ſuperiours, and as in the .vi. commaundement, vnder the name of killinge, is vnderſtand all wrath, and reuenging, and as in the .vii. commaundement vnder the name of adultery is vnderſtande all vnchaſt lyuynge, and as in the .viii. commaundement, vnder the name of theft is vnderſtand all deceytfull dealynge with our neighbours, and fynallye as in the .ix. commaundemente, vnder the name of falſe wytneſſe, is vnderſtand all miſvſe, and vntrue vſe of our tunge, So in this tenth and laſt commaundement, vnder the name of deſyryng of an other mans wife, ſeruaunte, and goodes, is vnderſtand all maner of euyll, and vnlawfull deſyre of any thing. Yea and as in thys precepte all euill deſyres are forbydden, euen ſo in the ſame are implyed and commaun-

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ded al good desyres, and the perfecte obedient of our hartes vnto Gods wyll in all poyntes, whiche although we shall not fullye and absolutlye, attayne vnto, while we be in thys lyfe, yet thys commaundement doth bynde vs to enforce and endeuor oure selfes therevnto, by continuall fightynge, and resistinge agaynst concupiscence, and euyl lustes or desires forasmuch as by them, man is contynually tempted to euyll dedes, and vitiouse lyuynge, as wytnesseth Saynte James in the firste chapiter of his epistle where he sayth thus. *Nemo cum tentatur, dicat quoniam a deo tentatur, deus enim intentator malorum est, Ipse autem neminem tentat. Vnusquisque uero tentatur, a concupiscentia sua abstractus, et illectus: deinde Concupiscentia cum conceperit, parit peccatũ.* That is to say: Let no man say When he is tempted to euyll that he is tempted of God, for God tempteth not to euyll, neyther temptyth he any man: but euery man is tempted, drawne, and allured of his owne concupiscence: Then whan concupiscence hath conceyued, it bringeth furth synne. This concupiscence (whereof the Apostle Saynt James doth speake (which is a motion, styrynge, prouoking, or alluryng of man to synne) is rooted in man from his infancy, and contynually doth remayne in him, more or lesse (during the hole state of thys mortall lyfe) be he neuer so perfyte, and yet is it no synne, so longe as he dothe not delyte therin, and consent thereto. And therefore it is wrytten in the .xvii. Chapyter of Ecclesiasticus,

in thys maner. *Poſt concupiſcentias tuas non eas.* That is to ſaye: Doo thou not goo after thy concuppyſcences. and in the ſame chapiter it foloweth. *Si præſtes animæ tuæ concupiſcentias eius. faciet te in gaudium inimicis tuis.* That is to ſaye: If thou perfoume or fulfyll to thy ſoule, her concuppyſcences, or luſtes, ſhe wyll make the to be a reioiſing ſtocke to thy enemyes. So that though we doo fele in our ſelues, a motion, or ſuggeſtion to ſynne, eyther by euyll thoughtes, remembraunce, ſight, hearynge, ſmellyng taſtyng, and touchyng, or by anye euyll counſayles gyuen vnto vs by our enemy, or any other, yea and thoughe we begyn to haue ſome pleaſure in the ſaid motion, or ſuggeſtion yet yf we doo incontynentlye refrayne our wyll, ſo that it doo not conſẽt, or graũt therevnto, we then not onelye doo not commytte any deadely ſynne, but we pleaſe God, in ſo reſiſting and ſuppreſſing ſuch concupiſcence, and by thys maner of reſiſting, we ſhall alſo put to flyght oure enemye, the deuyll, in his moſt crafty, or violẽt aſſaults agayniſt vs, accordynge to the comfortable encoragynge, and promyſe of almyghty God, declared by hys Apoſtle Saynt James, in the fourthe chapiter of hys Epiſtle, where it is wrytten. *Reſiſtite diabolo et fugiet a uobis: Appropinquate deo et appropinquabit uobis.* That is to ſaye: Reſiſte the deuyll, and he ſhall, or wil flye from you. drawe you neare or approche to God and he will approche vnto you.

And agreably herevnto ſayeth Saint Paule

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in the.vi.chapiter of hys epystle to the Romaynes,
Let not synne reigne in your mortall bodye, that you obey the concupiscences thereof.
But here maye be moued a question: what shoulde be the cause that concupiscence being the mother & nouryce of synne, should remayne in a christen man, or woman, after baptisme, or penaunce, howe good, howe holy, or perfyt, soeuer they be, seinge it semethe to be an impediment to doo the lawes of god perfectly, and ful sore to be agayne the wyll of good folke, who would fayne be quyte of it, and can not, and therefore do lament, and mourne dayly, for the continuall encombraunce they haue by it? for answere to which question, or doute, ye shall knowe that almyghty God by hys rightuouse iudgement and infinite wysedome, doth permytte concupiscens, to remayne in vs after baptisme, and penaunce, not for our euyll, or hinderaunce, but for oure good, and furderance, not to our destruction, but to be to vs an occasion of saluatiō. **For none shalbe crouned in heauē with honour, & glory, except in this lyke they get the victory.** (2 ad Timoth 2.) and victory they can not get excepte they fyght stoutely, & manfully, and no man doth fight, but with his enemy. So if ther be no enemy, there is no battayle, yf no battale, no victory, if no victorye, no Crowne, for this cause God hath permitted concupiscence to remayne in vs, that we, through grace ouercomming the same, maye obteyne the crowne of glory in heuē. And ẏ you may the better auoyde ẏ daunger of concupiscence (being alwais so busye wō men) we wyll

here declare vnto you .iiii. ſpeciall meanes greatlye ayding to the auoyding of the ſayde daunger. The firſt is to vſe erneſt prayer: the ſecond is to forbear all occaſions of ſynne, as to flye euyll companye, and to haue regarde to the vſe of our ſenſes, by whiche as by wyndowes death doth entre into our ſoule, accordyng to ſaying of Job, in his .xxxi. chappyter.

Pepigi fœdus cum oculis meis ut ne cogitarem quidem de uirgine, That is to ſaye: I haue made a couenaunte wyth myne eyen, that I woulde not once thynke of a Vyrgyn. The thyrd is to tame our fleſhe and to kepe it vnder, and brynge it into bondage, accordyng to the example of Saynt Paule, declarynge in the ninth chapiter of hys firſt epiſtle to the Corinthians, where he ſayeth of hym ſelfe thus. *Subigo Corpus meum, et in ſeruitutè redigo, ne cum aliis prædicem, ipſe reprobus efficiar* That is to ſaye: I chaſtiſe or tame, my bodye, and brynge it in ſubiection, or bondage leſte whyle I preache to other, I my ſelfe become a caſt awaye. The fourthe is to auoyde Idlenes, for Idle perſones are ful of luſtes, and concupiſcēce. And as it is wrytten in the .xxxiii. chapiter of Eccleſiaſticus. *Multam malitiam docuit ocioſitas*. That is to ſaye: Idlenes hath taughte muche euyll. As maye well be exemplyfyed in Sodoma, of whiche it is wrytten in the .16. chapiter of Ezechiell, Beholde thys was the iniquitie of Sodom thy ſiſter, pryde, Saturytie, or eatyng to the full, exceſſyue welth, and the Idlenes of her, and her doughters.

doughters. And here you shall note, that when we aduyse you to flye euyll company and Idlenes, we implye therein, that you should alwayes haunte the companye of honest, and godly persones, and also euer to be intentiuely occupied in some vertuouse exercyse or meditation. And by the waye we thynke thys good to note vnto you as concernynge Concupiscence: that albeit not to haue it at all in thys lyfe, is a thinge to vs impossible, yet to consent vnto it, or, by the grace of God, to dissent from it, is a thing wel possible vnto vs. And in dede to dissent from, or resist concupiscence, we oughte to the vttermoste of oure power: and vsing the speciall meanes before rehearsed or some of them, we by the grace of God shall be hable so to doo. And to procede further concernynge the declaration of thys tenth commaundemente ye shall knowe that all they be transgressours of thys commaundement who by deliberation and ful consent doo cast, or set theyr myndes, and hartes, to accomplyshe the concupiscense, and desyre which they haue to obteyne, and gette vnlawefullye, an other mans wife, chylde, seruaunt, house, land, cattell, or any thyng that is their neighbours. Secondly also they doo transgresse thys commaundemente, who through enuy be sory of theyr neighbours welth and prosperitie, or be glad of theyr sorowe hynderaunce or aduersitie. Thirdly and fynally al they doo transgresse and breake thys tenth commaundement who doo not set theyr myndes and studyes to preserue, maynetayne, and defende vnto theyr neyghbours, as much as in them lyeth, theyr wyues, chyldren,

seruaunts,

wythout fayth, accordyng to the saying of Saynte Paule who in the tenth chapiter to the Romaynes wryteth thus. **How shall they inuocate, or call vpon him, in whom they haue not beleued.** Therfore aboue all thyuges, fayth, yea and stronge fayth, must be in vs, whansoeuer we doo goo about to praye, for fayth teatheth vs two thinges, the one to knowe our owne infyrmitie, and miserable estate both in body and soule: the other to knowe the maiestie of God, his almyghty power, and good wyll towardes vs. And of fayth with the greate vertue therof in prayer, our sauiour Chryste speaketh in the xxi. of Saynt Mathewe sayenge. *Omnia quecunque petie-ritis in oratione, credentes, accipietis* That is to say: **All thinges whatsoeuer you aske in praier, beleuing or hauyng fayth, you shall receyue them.**

And as concernyng **Hope.** Saynte James in the fyrst chapiter of hys epystle wryteth thereof, sayinge thus. *Si quis autem uestrum indiget sapientia, postulet a deo qui dat omnibus affluenter, & non improperat et dabitur ei; postulet autem in fide, nihil hesitans: qui enim hesitat similis est fluctui maris qui a uento mouetur, et circumfertur, non ergo extistimet homo ille, q̃ aliquid accipiet a domino.* That is to saye: **If any of you haue nede of wysedome, let hym aske of GOD (who giueth to all, haboundantly, and doth caste no man in the teth) & it shalbe giuē vnto him: But let him aske in faith, nothing douting: for he ꝑ douteth, is like vnto ꝑ waue of ꝑ sea,**

Whiche is moued and tossed of the wynde: Therefore lette not that man thinke that he shall receaue any thinge at Goddes handes. The propertie of hope, in prayer, is to cause a man paciently, with longe sufferaunce, to abyde the wyll, and pleasure of God in the obteyning, and perfourmaunce of his request, and prayer. For we maye not prescribe to God, any determinate, or speciall tyme, to accomplysshe our prayer, but we must commytte vnto his holy wyll, both the maner howe, and the tyme when, to helpe vs. Accordynge as the prophete Dauid doth counsayle vs in his. xxvi, Psalme, sayenge, *Expecta dominum, uiriliter age, cõfortetur cor tuum, & sustine dominum*; That is to saye: Looke for oure lorde, or abyde the pleasure of hym, doo thou manfully, let thy harte be comforted and patiently doo thou susteyne our Lord. And of this patience in hope, and of hope in prayer, we haue a notable example in the. bii. and. biii. chapters of ẏ boke called Judith, where it is wrytten, how that a certayne towne of Jewrye called Bethulia, was sore assaulted of the Assyrians, in so muche that the people of the sayde towne, despayrynge of all ayde, and succour, agaynst theyr enemies, did ernestly sollicite, and moue Ozias theyr chiefe ruler, to render vp the towne to the Assyrians, who than besyged them. And that the sayde Ozias dyd exhorte then the people to be quiet and pacient, and to abyde the mercye of God, durynge the space of fyue dayes, promysynge

them that after fyue dayes yf God dyd not succoure or ayde them agaynst theyr enemyes, he then wold accordyng to theyr desyres, render vppe the towne, vpon which answere of Ozias, the Godly wydowe Judith mislikyng greatly the same, dyd rebuke Ozias sharpely for that he would and dyd presume to appoynte God any tyme, in which he should delyuer them from the daunger that they were in, and howe also she sayde to Ozias and to other that were with hym, in thys maner, *Quod est hoc uerbum in quo consensit Ozias, ut tradat ciuitatem Assyrijs, si intra quinq; dies non uenerit uobis adiutorium? Et qui estis uos, qui tentatis dominum? Non est iste sermo qui misericordiam prouocet, sed potius qui iram excitet, et furorem accendat. Posuistis uos tempus miserationis domini, & in arbitrium uestrũ: diem constituistis ei?* That is to say: **What thinge is thys wherevnto Ozias hath consented, that he woulde deliuer the Citie to the assyrians yf within fyue dayes there come no succour or ayde vnto you? And who are you, that tẽpt our lorde God? thys speach or saying is not such as maye prouoke the mercy of GOD, but rather such as maye stirre vp his anger, and kyndle his fury, haue you putte or sette a tyme of the miseration or mercye of oure Lord, and haue appoynted or prescribed vnto him a daye after youre Wyll or pleasure?**

So we concernyng Charytie, which is the thyrde thynge requyred in prayer, you shal vnderstand, that without it, no prayer canne be in anye wise accepta-

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acceptable before the face of God. And therefore our sauiour Christ sayth in the .v. of Mathewe in thys wyse. **If thou offer thy gyfte at the aultare, and there dooeste remember that thy brother hath any thinge agaynste the, leaue thy gift there before the Altar, and goo and be first reconciled to thy brother, and than come and offer thy gyfte.** Thus you see, howe that if you will haue your prayer hard and accepted of almyghty God, you must of necessitie be first prepared therebnto, by fayth, hope, and charitie, More ouer in the scryptures lefte for our instruction, and edifyeng, there are sondrye examples, teachinge vs that prayer, accumpanied with fastynge and almes dedes, is made thereby a greate deale the more acceptable in the sight of almyghty God, as appeareth in the .xii. chapter of the booke called Thoby, where the Aungell of God doth saye vnto Thoby thelder, as folowetb *Bona est oratio cum ieiunio & eleemosyna, magis q̃ thesauros auri recondere.* That is to say: **Prayer with fasting and almes dedes is good, rather then to heape vp threasures of Gold.** Other examples, also there are herein, as of Kynge Josaphat and the Jewes in the .ix. chapiter of the second boke of Paralipomenon, of Judyth, and the chyldren of Israell (in the .iiii. chapiter of Judith) of the Niniuites (in ỳ third chapiter of ỳ prophet Jonas) & of Cornelius ỳ cēturiō (in ỳ .x. chapiter of the actes of the Apostles) but these are sufficiente. And to protede further Concernynge Prayer, ye shall note, that when

(when we do pray) our intent, and the hole desyre of our harte ought to be ioyned alway with the prayer of our mouthe, elles that reproche, wrytten by the prophete Esaye, in his.xxix. chapter, (recited also in the.xv.chapter of Mathew) may well be verified on vs, whiche is, *Populus hic labiis me honorat, cor autem eorum longe est a me.* That is to saye: **This people honoureth me with theyr lippes, but theyr harte is farre from me.** And to drawe nerer to our purpose, and specially to speake of oure Lordes prayer, called the *Pater noster*. you shall vnderstande, that amongeste all the prayers, whiche a Christen man maye make to God, there is none so worthy, and so excellent a praier as it is. For it was not made, and taughte vs by any earthly creature, no nor by anye aungell of heauen, but by the very sonne of God, our sauiour Jesus Christ, who is the eternall wysedome of God the father. And the prayer is so compendious and shorte, that it may easely be learned, and borne in mynde of all men, so that excuse of ignorauncе, or of not knowynge of it, or of omitting: the frequente vse and sayynge of it, is cleane taken awaye from all personnes hauinge the vse of reason. And thoughe this prayer be shorte in wordes, yet it is excedynge longe and profounde in sense. For in.vij.petitions comprysed in it, it doth conteyne all thynges that we can desyre of God, whether it be for the welth of oure soule, or of oure bodye, or otherwyse, and not onely concerning this lyfe, but also concernynge the lyfe to come. And it doth kepe the selfe same order whiche we oughte to kepe in all oure desyres, and petitions. For fyrste,

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and aboue all other thinges we shoulde desyre that God be knowen, honoured, glorified, and magnified, both of vs, and also of all the people of the world. And that is it, whiche we do desyre of God, in the fyrste petition, sayenge: **Hallowed be thy name,** Secondlye, we shulde desyre at Goddes handes, all thinges that are good. and that doo we in the three petitions next folowinge, for in the fyrst of the three, whiche is, **Let thy kyngedome come.** we doo aske eternall good thynges, in the seconde, which is, **Let thy wyll be done in earth, as it is in heauen.** we doo aske spirituall good thinges. And in the thyrde, whiche is, **Geue vs this daye oure daylye breade.** we doo aske temporall good thinges, appertayninge to our bodely sustentation.

Thyrdlye as we ought to desyre God, to delyuer vs from all euyl, so doo we in the three last petitions, for in the fyrste of them, whiche is, **Forgeue vs oure trespaces, as we do forgeue thē that trespace agaynst vs.** we doo desyre God to deliuer vs from synne, and eternall death, whiche is the reward of synne. And in the seconde whiche is. **And leade vs not into temtation.** we do desyre to be deliuered from oure spirituall enemyes, and in the last, whiche is. **But deliuer vs from euyl:** we doo desyre (besydes other thynges) that we may be deliuered from euils temporall. Brieflye this prayer of our Lorde is so profounde, so aboundaunt and so plenteous, that there is no prayer, whether it be wrytten in the olde

teſtament, or in the newe, but the ſumme and effect thereof is conteined in ſome of theſe ſeuen petitions. Wherefore we exhorte all people to ſaye this prayer ofte, diſtinctly, and deuoutlye, and well to note, the particular declaration therof, which here foloweth.

The expoſition, or declaration of the fyrſt petition of the Pater noſter, whiche is.

Oure father whiche arte in heauen, hallowed be thy name.

WE cannot comprehend in our mynde the great goodnes of God towards vs, in that he hath taught vs here in the begynnynge of our prayer, to cal him **Oure father.** Of truth this was not vſed in the tyme of the olde teſtament, amongeſt the Jewes, for they lyued vnder the bondage of Moyſes lawe, as ſeruauntes, and durſte not call God, theyr father, but **Lorde**, whiche is a name of maieſtie and power, but we Chriſten men are taught by our ſauiour Chriſt hymſelfe, the auctho̅r and maker of this prayer, boldly to call God our father, whiche is a name of beneuolēce, mercy, gentlenes, and great loue. And if the holy patriarche Abraham (who was called the frende of God) did cal God his Lord, whan he made his prayer vnto him, ſayeng in the .xviij. of Geneſis. **Shall I ſpeake to my Lorde, ſeing I am but duſte and aſches?** How much leſſe durſte we haue called God

God our father, except that he had so taught vs, and commaunded vs to doo: In whiche his doynge, he hath gyuen vs right great cause to put our hole confidence in him, and to loke and truste for all good, at his hande. But ye will percase aske, howe hath almyghtye God made hym selfe to be our father: Truly it is not by naturall generation, for after that sort he onelye is father vnto Jesus Christe, but he hath made him selfe to be our father, by adoptinge vs vnto hym, through fayth in Christ Jesus: which thinge he doth in the time of our baptysme, accordynge as it is wrytten in the fyrst of S. John. *Dedit eis potestatem filios dei fieri hiis qui credunt in nomine eius.* This is to saye: He (Christ) gaue vnto thē power to be made the sonnes of God, to thē Who beleue in his name. And in the. viii. to the Romaynes, S. Paule sayeth: You haue receiued the spirit of Adoption, to be the sonnes of God, in which spirit We doo crye Abba father. And in the fyfte to the Ephesians, S. Paule sayeth. Be ye folowers of God, as mooste dearely beloued sonnes, and walke in loue as Christ hath loued vs. And in the fyrst of Mathew, our sauiour Christ sayth. Be ye perfit, as your heauenly father is parfit. And here is to be noted a lesson, that as this word father, doth declare the great beneuolence, mercy, and loue of God towardes vs, aswell in creation, as also in the redemption of man: so it admonisheth vs againe of oure duetye towardes him, and howe we be bounde to shew agayne vnto him our hole hart, loue obedi-

obedyence, and redynes to fulfyll with all gladenes and humilitie all hys preceptes, and commaundements. And therefore who ſoeuer preſumeth to come to God with thys prayer, and to call hym father, & yet hath not full intente, and purpoſe, to vſe hym ſelfe in all thynges, lyke a kynde, and an obediente Sonne, he commethe to hym as Judas came to Chryſt, with a kyſſe, pretending to be his frend and hys ſeruaunt, in callyng hym Mayſter, and yet he was in dede a traytoure to hym, and a deadely enemy. And for this conſideration euery chryſten man, that intendeth to make thys prayer, ought inwardly, and throughly, to ſearche, and examyne him ſelfe, and if he fynde, in hymſelfe, any notable cryme, for ỳ which he ought to be aſhamed to cal God his father, let hym accuſe him ſelfe therefore to God, and recognize hys vnworthynes, ſaying as the prodygall ſone ſayd: father, I haue offended the, I am not worthy to be called thy ſonne. And with due repentaunce firme purpoſe, and intent, to amende hys naughtye lyfe, let hym lift vp hys harte to God, and callynge, for hys grace of reconciliation, let hym humbly ſay: **Our father &c.**

Neyther is it withoute greate cauſe, that oure ſauioure Chryſt teacheth vs to ſaye, **Oure father.** and not **My father.** For thereby he geueth vs clerly to vnderſtand that as we our ſelues be the ſonnes and chyldren of God, by adoption throughe faythe, ſo are all other Chryſten men and women the chyldren of God by the ſame faythe, and therefore we oughte

ought to loue them all with perfecte loue and charitie, as brethren and systers in God. Our heauenlye doctour in thys worde doth giue vs instruction of vnytie, concorde, and peace, and to praye to God for all chrysten people, knowne and vnknowne, foe and frende. And for that purpose and effect, he hath not lerned vs to saye: My father which art in heauen but he hath taughte vs to saye: Our father whiche arte in heauen, Lykewyse we saye not gyue me thys daye my dayly breade, but Gyue vs this daye our daylye breade, nor we saye not forgyue me my synnes, and trespasses, but forgyue vs our synnes and trespasses. Lykewyse we saye not delyuer me from euyll, but Delyuer vs from euyll. To signifye, that throughe fayth in Jesu Chryste, we are all the sonnes of God: And therefore should not the gentleman dyspyse the yoman, nor the ryche the poore, Malachye, (Malach. 2) doth say: *Nunquid non pater unus omnium nostrum? Nunquid non unus deus creauit nos? quare ergo unusquisq; nostrum? despicit fratrem suum.* That is to saye: Haue not we all one father? hath not one God made vs all? Wherefore than doth euery one of vs dispise hys brother?

The prayer in dede that the proude Pharisey made (Luke 18) was not acceptable vnto God, bycause he dispised his neighboure, the publican, Let vs al therfore know our selues to be brethrē in God, & through

ſayth equally to be his chyldren. And as concerning theſe wordes, **Whiche art in heauen**, we may not by them vnderſtande, that God is conteyned, and included within the heauens, as the aungelles, and holy ſainctes are, for (as Salomon ſayth in the third booke of the kynges, and the. viii. chapiter) **The heauens of heauens doo not comprehend, or include hym.** But in this reſpecte he is ſayde to be in heauen, becauſe he, by his almightye power, doth conteyne, kepe, holde vp, and maynteyne, al the heauens, and alſo all other creatures, whiche are encloſed, and ſhutte vnder the cope, or compaſſe of heauē, accordynge as S. Paule ſayth (Colloſ. i.) *Omnia in ipſo conſtant.* That is to ſaye, **All thynges in hym haue their beynge.** And therefore vnto God onelye we doo ſaye, **Whiche arte in heauen**, Bycauſe that God onely, as he hath made heauen, and al thynges vnder heauen, ſo he onelye is in all the heauens, and with his almyghtye power, conſerueth, and kepeth them in all their beyng. And here muſt we note, that we maye not thynke, that God is ſo in heauen, that thereby he cannot be, or is not in earth alſo, as ſhall pleaſe hym ſelfe. For truelye he is in all places, by his eſſence, by hys preſence, and by hys power, accordynge as he ſayth (Hieremye. xxiii.) *Nonne cœlum & terram ego impleo?* That is to ſaye: **Doo not I fyll heauen and earth?** And he is ſayde ſpecially to be in heauen, forasmuche as in heauen, he is manyfeſte, and ſheweth his Godheade, his dyuine maieſtye,

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power, glorye, ioye, and blysse eternall, whiche he hath promysed to gyue, as a rewarde, to all suche as doo perseuer in his fayth, and obedience, accordinge as he sayth (Math. v.) *Merces uestra, multa est in cœlis,* That is to saye: **Youre rewarde is greate in heauen.** And here do you marke, that these wordes, **which arte in heauen,** are so placed, and set forth, to styre vp our hartes to GOD, and to cause in vs an inward desyre, and a greate care, and studye, to come to the place where oure heauenlye father is: yea, and much to couet his syghte and presence. For lyke as a louynge chylde is euer desirous to be where his father is, euen so oughte we euer desyre to be wyth oure heauenlye father, and to endeuour oure selues, that our conuersation be all withdrawen from ỳ worlde, the flesh, and the deuyl, and be set vpon heauen, and heauenlye thynges, (as S. Paul teacheth, Phil. iii) And therefore we shoulde continuallye wayle, and lament, because we be not with oure heauenlye father, sayinge with the propet. Psal. cxix. **Woful am I, that my dwellynge vpon the earth, is soo muche prolonged.** And by these woordes shoulde there be engendred in vs, a stronge hope, of eternall glorye. And howe can we fayle thereof, yf we wyll, seynge oure heauenlye father hath both the wyll, and also the power to perfourme it? His wyll we clearelye vnderstande, inasmuche as he made hym selfe to be oure father: his power is well knowen, for that he is a GOD of power, and glorye, the maker, and preseruer of Heauen, Earthe, and of

all that in them is. And here shall you further note ỳ these wordes. **Our father which art in heauen,** are put lyke a prologue before all the seuen petitiõs, (yea and euery one of thẽ may haue prefixed, before them the same prologe) declaryng playnely, that no man can saye thys prayer truely, and duelye, to the pleasure of God, and his owne meryte, excepte he haue fayth, hope and Charitie, for withoute faythe, no man can saye truly, **O father,** and without charitie to hys neyghbour, no man can saye truely and meritoriously **Our father,** and withoute hope, no man can say truely, **which arte in heauen, doo thou remyt vs our sinnes.** And in these wordes **Halowed be thy name,** it is to be noted, that by the name of God, is vnderstande God hymselfe, the power of God, the might, the maiestie, the glory, the wysedome, the prouydence, the mercy, and goodnes of God, and all such other good thynges, as in scripture be attribute vnto God. And this name is halowed, whan it is prayſed, glorified, sette furth, honored, and magnyfyed of vs bothe in worde and dede.

And where, in thys petition we praye that hys name maye be hallowed, it is not to be taken or thought, that thys name of God, whiche in it selfe is euermore most holy, most glorious, most merueilouse and full of maiestie, can be eyther aduanced or dymynished by vs, or any thynge that we can doo: but we desyre here, that thys most holy name maye (accordyng as it is in it selfe most holy) be so taken,

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vsed honoured, and hallowed of vs, and of all others aswell heathen as christened, like as on the contrary parte, thys name is sayd to be polluted, and defyled, when we doo, eyther in worde, or in dede, contumelyouslye, and contemptuouslye, or otherwyse, dyshonor the same. We desyre therefore in thys petition, that all false faythe, by the whiche men eyther mystrust God, or put theyr confidence in any other thing more than in hym, maye be distroied. And that all witchcraftes and false charmes and coniuratiõs, by the whiche Sathan, and other creatures, be inchaunted, maye cease, and gyue place, to Gods holy name: and so lykewyse, that all heresies, and false doctrynes, may vanyshe awaye, so that Gods holy worde maye be truly interpreted, and purely taught and set fourth, vnto all the world, and that all infydels may receyue the same, and be conuerted to the ryght catholyke fayth, whereby all disceyt, hipocrysye, and counterfayting of truth, of rightousnesse, or of holynes maye clerely be extincted.

Furthermore, we doo besech, and praye God here, ẏ his name maye be hallowed, so that no man should swere in vayne by it, or otherwyse abuse the same, to lye or deceyue his neighboure. And generallye that none should fall into pryde, or ambition, into desyre of worldely glory, and fame, into enuye, malyce, conetousnes, adultery, gluttony, slouth, backebytyng, sclaunderyng of hys neighbours, ne into anye other euill, or wicked thoughtes, and dedes, whereby the name of God may be dishonored, and blasphemed, In thys prayer also we doo requyre God to graunt

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vs, that in all peryls, and daungers, we runne vnto hym, as vnto our onely refuge, and call vpon his holye name, and that in our good woordes, and woorkes, we maye pleaſe, and magnifie hym, and be by hym preſerued, from the mooſte daunnable ſynne of vnkyndnes, towardes him. And alſo that we, who doo all readye profeſſe the ryght fayth, maye ſtyll cõtinue therein, and maye doo, and expreſſe the ſame, aſwell in our outwarde conuerſation, as in confeſſyng it with oure mouthe, ſo that by oure good lyfe, and oure good woorkes, all other maye be moued to good, and that by oure euyll woorkes, and ſynnes, no man maye take occaſion, to ſclaunder the name, or diminiſhe the lawde, and prayſe of GOD, but that all oure woorkes and doynges, maye redounde, to the honor, prayſe, and glorye of Goddes name.

The exposition or declaration of the second petition which is.

Thy kyngdome come.

THis seconde petition, verye orderlye, doth followe vpon the first, for as in the first we doo aske of God our eternall father, that his glorioule name maye be knowen through out all the worlde, and be of all people, (whether they be turkes, Jues, or heathen) loued, magnified, and glorified alwayes, aswell as it is of vs, Chrysten men which is a thyng apperteyning to the dewe honor and glory, of God and which we ought of duety fyrst, and pryncipally to desyre, So in this second petition we aske of God our heauenly father that he wyll vouchsafe to bryngе vs to hys eternall kingdome, euermore to be with hym, and partieypante of hys euerlastyng glorye, and heauenly enheritance, with Chryst Jesu our Sauiour (which is a thing of all other that man may wyshe to his owneselfe, ẏ cheif & most greatest) And for declaration of thys seconde petition, you shall vnderstand, ẏ there are two kyngdomes, the one contrary to the other, it is to wytte, the kyngdome of god, and the kyngedome of the Deuyll. For as concernyng worldelye kyngdomes and dominions, they, yf they be wel gouerned, and guyded by order of Justyce, doo perteyne to the kyngdome of God. as Saynt Paule testifieth in the. xiii. chapiter to the Romaynes, And if they be misordered, through want of iustice & vsing of Tyrannye,

Tyranny, they doo pertayne to the kyngdome of the deuyll. Nowe concernyng the kyngedome of God it is of two ſortes, it is to wytte, the kyngdome of grace in thys worlde, and the kyngdome of glory in the world to come: And of the kyngdome of grace, S. Paule doth ſpeake in the. xiiii. to the Romaynes in thys wyſe. *Regnum dei eſt iuſtitia, et pax, & gaudium in ſpiritu ſancto. Qui enim in hoc ſeruit Chriſto placet deo, et probatus eſt hominibus.* That is to ſaye: **The kingdome of God is iuſtyce, and peace, and ioy in the holy goſt, for he that in thys ſerueth Chriſte, pleaſeth God, and is allowed with men.** Lykewyſe ý ſayd Saynt Paule ſpeakynge of thys kingdome of grace, doth in the fyrſte chapiter of his epiſtle to the Colloſſenſes, ſay thus. **He hath translated, or caried vs, from the power or kingedome of darkenes, into the kyngdome of hys derely beloued ſonne, in whome we haue redemption, and remiſſion of ſynnes.** And moreouer we doo reade in the fifte of the Apocalipſe after this maner. *Feciſti nos deo noſtro regnum,* That is to ſay: **Thou haſt made vs a kingdome vnto oure God.** For doutles ſo longe as we remayne in grace, God doth raigne in vs, as in a ſpirituall kyngdome, and we as his faythfull people, doo obeye hym therein. And as concernynge the kingdome of glorye in the world to come, you ſhall vnderſtand that oure Sauiour in hys ſecond comming, which ſhalbe at dōes day, ſhal giue entrance & perpetual poſſeſſiō therof, to his elect: whē he ſhal ſaye vnto thē (as it is written)

Math. 25.

Come ye the blessed of my father, doo you possesse the kingedome prepared for you, before the creation, or beginninge of the World. Nowe concerninge the kyngedome of the Deuyll (which is clene contrary to the kyngedome of God) that in dede is a dominion, or rule, and souerayntie, whiche the deuyll hath in the hartes of the wycked men, and women, who, according to his pernitious wyll, and enticinges, doo transgresse the commaundementes of God, and doo make them selfe bonde, and thrall to synne, wyllyngly consentyng to the deuils tentations: and drawne thereby to his seruice, and holden also therein, by concupiscence of the flesh, by concupiscence of the eye, and by pryde of lyfe. And of this kyngedome of the deuyll, S. Paul (Ephes. ij) doth speake, sayinge: **He (God the father) hath reuiued you all at ones, Whan you Were deade thorough youre trespasses, Wherein, in times past, you did Walke, accordinge to the course of this Worlde, after the prynce of the kingedome, or power of this ayre, the spirit Which now Worketh vpon the children of vnbeleif.** Accordinge wherevnto, our sauiour also (John. xii) doth call the deuyll the Prynce of this worlde, that is to saye, of all euyll and wycked people, lyuynge in the worlde. And in the. xli. chapiter of Job, the deuill is called the kynge of all proude men.

And forasmuch as it is not in oure power to delyuer our selues from the Tyranny of the deuyll, but

onelye by Godes helpe (**For our perdition and vndoing is of our ſelues, but our helpe and ſaluation is of God.** as ſayth the prophete Oſee cap.13.) therefore is it very neceſſary for all true chryſten people, to make this petition, inceſſantly, vnto our heauenly father, and to beſech him, according to this doctrine of Chryſt, that by hys grace, & helpe we may eſcape the dominion and power of the Deuyll, and that we maye be made ſubiecte vnto hys heauenly kyngdome. Therfore in this petition we deſyre God to gyue vs afore all thinges, true, and conſtant fayth in hym, and in his ſonne Jeſu Chryſt, and in the holy Ghoſt, with pure loue, and charitie, towardes hym, and all men: to kepe vs alſo from infidelitie, deſperation, and malyce, whiche mighte be the cauſe of our deſtruction: and to deliuer vs from diſſenſions, couetuouſnes, lechery, and euyll deſyres and luſtes of ſynne, and ſo the vertue of his kingdōe to come, to reigne within vs, that all our hart, mind and wyttes, withall our ſtrength inwarde and outwarde, may be ordered and directed to ſerue God, to obſerue his commaundementes, and hys wyll, & not to ſerue our ſelfe, the fleſhe, the world, or the Deuyll.

We deſyre alſo that this kingdome, ones in vs begunne, maye be dayly encreaſed, and go forwarde, more and more, ſo that all ſubtyll and ſecrete hate, or ſlouth, which we haue to goodnes, be not ſuffred to rule ſo in vs that it ſhal cauſe vs to looke back againe and to fall into ſynne, but that we maye haue a ſta-

ble,

ble purpose and strength, not onely to begynne the lyfe of innocency, but also to procede ernestly furthe, in it, and to performe it accordyng to the sayinge of Saynt Paule. (Collosse. 1) where he praieth that we maye walke worthely pleasing God in all thynges being frutefull in all good workes, and growinge & increasing in the knowledge of God. Also (Ephes. 4) he doth say: **Woorke and do the truth in charitie, and increase and goo forward in Christ.** Therefore in thys prayer, desyring the kyngdome of God to come, we requyre also, that we beinge altedye receiued & entred into the kingdome of grace and mercye of God, maye so continue and perseuer therein, that after this life, we may come to ý kingdome of glory, which endureth for euer: and this is that greate and feruent desire, wherewith good mē being mortified from worldly affections, haue bene and be allwayes kyndled and enflamed, as appeareth by Saynte Paule, whan he sayde (Philip.) **I Woulde be loseb from this body, and be w̄ Chryste.** And he sayeth (Rom 8) **We that haue receyued the first frutes of the spyryte, doo wayle and mourne, in ourselues, willyng and lokyng to be delyuered from the mortalitie and miseries of thys body, into the glory of the children of God.**

¶ Ther poſition or declaration of the thirde petition, whiche is.

Thy wyll be done in earth, as it is in heauen.

After that in the ſeconde petition we doo aſke of God oure eternall father, that his kyngedome of grace, maye come vnto vs in this worlde, & that we may, fynally come to his eternall kyngedome in heauen (which is the hygheſt degree of mans felicitie) there doth by right order folowe this thyrde petition, wherein we doo aſke of God, our eternall father, that his wyll maye be fulfylled here in earth, by the fulfyllynge, and keepynge of his commaundementes, whiche is the beſt and mooſt perfytte meanes, to procure vnto vs, the foreſayde high degre, of our felicitie. And for the better, and playner vnderſtandynge of this thyrde petition, you ſhall note, that by diſobedience, and ſynne of our fyrſt father Adam, we be, as of our nature onlye, without the grace of God, vnhable to fulfyll the wyll, and preceptes of God, and ſo are enclyned to loue our ſelues, and oure owne wylles, that we can not hartely loue, neyther god, nor man, as we ought to doo. And therefore (we beyng once chriſten men) it is requiſite for vs to praye, that lyke as the holye aungelles, and ſayuctes in heauen (in whome god reygneth perfectlye, and holye) doo neuer ceaſe, ne ſhall ceaſe, to glorifie hym, to prayſe hym, and

the Pater noster

to fulfyll his wyll, and pleasure in all thinges, and that moost readyly and gladly, without any maner of grudgynge, or resistinge therbnto, knowyng certaynely and clearely, that his wyl is alway the best: euen so that we the chyldren of God in earth, maye daylye and continually prayse God, and by our holy conuersation in good workes, and good lyfe, honour and glorifye him, and that we maye from tyme to tyme so mortifie oure owne naturall corrupte and synnefull appetyte, and wyll, that we maye be euer redy, lyke louinge chyldren, humbly, lowly, and obediently, to approue, allowe, and accomplysh the wyl of God oure father in all thynges, and to submytte our selues with all oure harte vnto the same, and to acknowledge, that whatsoeuer is the wyll of God, the same is moost parfyt, moost iust, moost holy, and moost expediente for the wealthe and health of oure soules, we (I say) ought also for these thiges to pray.

Wherefore in this petition also, we desyre of god true and stable pacience, whan our wyll is letted or broken. And that whan anye man speaketh or doth contrary to our wyll: yet therefore we be not oute of patience, neyther curse, or murmure, or seke vengeaunce agaynst oure aduersaries, or them whiche let our wyll, but that we maye saye well of them, and doo wel to them, We praye also, that by Gods grace we maye gladly suffer all diseases, pouertie, dispisinges, persecutions, and aduersities, knowynge that it is the wyll of God, that we shoulde crucifye, and mortifye our wylles. And whan any suche aduersitie chaũceth vnto vs, to attribute al vnto the wil or suf-

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ſerauunce of God, and gyue hym thankes therefore, who doth order all ſuch thinges for our weale and benefite, eyther for the exercyse and the tryall of the good to make them ſtronger in goodnes and vertue or ells for the chaſtiſement and amendement of the euyll, to ſuppreſſe theyr euill motions, and deſyres.

And alſo we pray that whanſoeuer it ſhal pleaſe God to call vs oute of this tranſitory lyfe, we maye be willyng to dye, and that conforming our wyll to the wyll of God, we maye take our death gladly: ſo that by feare, or infirmitie, we be not made diſobedient vnto hym.

We deſyre furthermore, that all our members, eyes, tunge, hart, handes, and fete, be not ſuffered to followe the deſyres of the fleſhe, but that all may be vſed to the wyll and pleaſure of God: and that maliciouſlye we reioyſe not in theyr troubles, whiche haue reſiſted our wyll, or haue hurt vs, not that we be enuyouſly ſory, when that they proſper and haue welfayre, but that we maye be contented and pleaſed, with all thynge that is Gods wyll.

¶ The exposition or declaration of the fourth pitition, which is.

Gyue vs thys daye our dayly breade.

After that in the three former petitiōs we are orderly taught, first to desyre & praye for such thinges, as doo cōcerne God, to glorify, and hallow his name. Secondly to desyre and praye for the cheife and principall blysse that man maye haue, whiche is the kyngedome of God. And Thirdly to desyre & pray for suche cheife meanes, by which that heauenly blysse is obteyned, that is to saye by the fulfyllyng here in earth of gods will and pleasure. Now next and fourthly we are here taught to desyre of God, thinges that be necessarye for the food and sustenaunce both of our body & also of oure soule, so longe as we shall here lyue vpon the earthe. And fyrst as touchynge the sustenance of the bodye you shall note fyue thinges in this petition. The first is that our lorde teacheth vs in this petition, not to aske any superfluouse thing of pleasure, and vayne delite, but onely things necessary, & sufficiēt, & therefore he biddeth vs aske onely bread: wherein is not ment superfluouse, great substaūce, or habūdaunce of things aboue our state & cōditiō, but such thinges onely as be necessary for euery man in his degree, ẏ it shuld be one ordinary & dayly maner of sustenaūce fode, & trade of liuig, & nether inordinat nor excessiue

And

And therefore yf we Chrysten men haue meate and drynke and cloth, that is to say: thinges sufficiente, let vs hold our selues content: for they that set there mindes on ryches, and will haue superfluities more than nedeth, or is expedient to there vocation, they fall into daungerouse temptations, and into snares of the deuyll, and into many vnprofitable and noysome desires, which drowne men into perdition and euerlastyng damnation: for the spring and roote of all euils, is such superfluouse desire. The wiseman also making his petition to oure lorde. (Prouerb. 35) sayth. **Gyue me neither pouertie nor excesse, but onely thinges sufficicient for my lyuing lest that hauing to much, I be prouoked to denye God, and to forget who is the lorde, and on the otherslyde, lest that by pouertye constrayned, I fall into theefte and forswere the name of my GOD.**

Whereby is declared that we should desire onelye thinges necessarie, signified here by breade, and refuse and renounce superfluities vnprofitable, daungerous, and noysome.

The second thinge to be considered in this petition is, that we doo desyre and praye, not absolutelye for breade, but we doo desyre and praye for. **Oure breade**, by whiche wordes appearethe, that, that breade onely is ours, which we doo get, by true iust honest and lawefull meanes, for if we doo get ought

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by deceyte, fraude, crafte, or any vnlawfull or vniust wayes, that is in no wise ours, but other mens, So that in this worde. Our. is most euidently implyed and conteyned a great reproche to all those persons, which eate not there owne bread, but deuoure other mens breade: of which sorte, be all those that lyue of theefte, robery, rauyne and spoyles, extortion, or craft and deceyte. They also are of this sorte who neyther doo labour with theyr handes, nor otherwyse apply theyr study, there industry or diligence to sōme thing which may be good and proffitable to the common wealth, and to the honour of God, but doo lyue in ease, rest, Idlenes, and wanton pleasure. They likewyse are of thys sorte and worthy therfore to be reproued, who, being in any roume, or vocatiou of authoritie or seruyce, doo not fully truly and faythfully fulfyll, and performe the deutie of theyr vocation.

The thyrd thing to be noted in this petitiō touching our corporall sustenaunce, is, that we must say vnto almyghty God, Da, That is to saye, Gyue thou, to the intent that we should not thynke ẏ our meate, drynke, cloth, or any other worldelye sustenaunce is wonne or gotten onely by our owne industry witte and labour, (though we be bounde by the lawe of God, to labour and trauayle in our vocation, to the vttermost of our power, for ẏ maynetayne & sustenaunce of our selues and all ours) but that when we haue played and done our part, yet we must firmely beleue, that all thinges so commyng vnto vs, are giuen vs, by the liberall handes of almighty God, who

doth fede both man and beaſte: for our ſelfe, we can not bragge nor aſſure or promyſſe oure ſelues anye thing; but whatſoeuer we haue, we haue it in dede at the hand of almyghty God, as the prophette Dauyd doth ſay in his .105. Pſalme, All thynges doo wayte or looke for, at thy hande, that thou houldeſt gyue them meate in tyme. And whan thou doeſt gyue vnto them, they hall gather. And whã thou doeſt open thy hand, all thynges halbe filled with goodnes: and whan thou doeſt turne away thy face, they halbe in trouble or diſtreſſe. And the ſame Prophete in the .144. Pſalme dothe ſaye. The eyes of all thynges truſt in the: (o lorde) and thou geueſt them foode in dewe ſeaſon: Thou doeſt open thy hand, and doeſt fyll euerye lyuyng thyng wyth thy bleſſyng. Nowe the fourth thinge herein to be conſidered, is the worde Vs, which noteth vnto vs that no man ought to ſay in prayer. Gyue me my dayly breade. but Giue vs our dayly breade. Beyng thereby taught, that what thyngs, ſoeuer, God doth gyue or ſende vnto vs, he geueth them not to vs for our owne pryuate commoditie and vſe onely, but that we alſo, houlde gyue to other, ſome parte or portion, and ſome fruit therof, eſpecially to ſuch as other waies by no meanes poſſyble can yerne or get theyr lyuyng. And therfore

all

all suche wicked people doo praye in vayne, who knowing this to be the petition. **Gyue vs thys day our dayly bread.** doo not onely refuse, of that thing which God hath sent to them, to imparte somwhat vnto the poore: But also will and doo, rather robbe and spoyle them, by fraude, deceyte, extortion or othrwyse, that they them selues maye encrease theyr pryuate welth, not caryng howe vniustly, or vngodly they come to goodes, nor howe they kepe them, or spend them, and this sort of people almighty God abhorreth greatlye. The fift thing herein to be considered is this word, Hodie, That is to saye: **This daye.** whereby is ment, partely the hole cõtynuance & tyme of mans lyfe, whych must be referred to the disposition of almyghty God, concerning his bodely sustenaunce, and partely (yea and that most specially) that we hauynge thynges sufficiente for our present necessytie, should not be ouer carefull for the tyme to come. Of which thyng our sauioure Chryst in the .vi. of Mathewe doth speake, sayeng. **I say vnto you, be ye not carefull for youre lyuing, What ye shall eate, ne for youre body, What clothes ye shal Weare, is not lyfe better then meate: and your body, better thẽ your clothing: looke vpon the byrdes of the ayre: they sowe not, they reape not, they bring nothing into ỳ barne &, yet your heauẽly father fedeth thẽ, are not you of more price thã they**

vnderstand that, which you haue to receaue from the aultar, We doo aske Well of God, that he Will giue it vnto vs. For What doo We pray, but that We cōmit not any offence, Whereby We muste be separated from suche foode, or bread: And the Woord of God, Whiche is dayly preached, is breade, or foode. For it foloweth not, that because it is not the breade, or foode of the belly, therefore it is not the bread or foode of the mynde, or soule. And Whan this lyfe shalbe once passed, We nether doo seke that breade, Whiche hunger seeketh for, nor We haue nede to receiue the sacramēt of the aultar: for there We shalbe With Christ, Whose body We haue receaued: neyther these Wordes are to be spoken vnto vs, which We doo speake, or vtter vnto you, nor the booke is there to be redde, bycause We shall see hym, Who is the Woorde of God, by Whome all thinges are made, on Whom the Angels doo feede, by Whom the Angels are illuminated, by Whom Angels doo receiue Wisedome. &c. And hereby ye doo playnelye perceaue, that in this petition, our sauiour teacheth vs, not onelye to aske our heauenly father, for dayly sustinaunce of the body, but also to aske, for the sustenaunce of the soule.

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¶ The exposition or declaration of the fyfte pitition, which is.

And forgiue vs our trespasses, as We doo forgyue them that trespasse agaynst vs.

Forasmuche as the ende, and scope, of all prayer, is eyther to obteyne thinges which are good, or to be purged, preserued, or deliuered, from thinges whiche are euyll. And that this oure Lordes prayer, is not onely a moost perfecte, frutefull, and ample prayer in sense, but also a moost perfecte fourme, whereby al maner of prayers, eyther in parte, or in the hole, are framed, or shapen: Therefore after the former fower petitions, in whiche we doo aske all that good is, there doth followe in very good order, the other three petitions, in whiche we doo aske the auoydinge of all euyll, as fyrst, of synne committed, and payne due to the same (it beyng the greatest euyll of all euyls.) Secondely of tentation, whiche is the chiefe meanes, whereby man is induced to synne. Thyrdely, and lastelye, we doo aske, the auoyding of al other thinges, that may be hurtefull, dammageable, or greuous vnto vs, and especially, for the auoyding of the deuil, who is to vs moost daungerouse. And the order of the three laste petitions of the Pater noster. beynge thus opened vnto you, mete it shalbe nowe to entreate of the fyrste of them, whiche is. Forgyue vs oure trespasses, as We forgeue them & doo trespasse agaynst vs.

In

In which petitiō we haue twoo proffitable leſſons gyuen vnto vs. The firſt is that we ſhould lerne alwayes to be lowly, and meke in harte: conſiderynge that we are all ſynners in the ſight of God, Saynte Jhon ſo teſtifieng, in the firſt Chapiter, of hys fyrſte epyſtle, and ſaying. **If We ſay that We haue no ſinne, We doo begile our ſelfe, and there is no veritie, or truth, in vs.** where vnto agreth Salomon in the .xx. of his prouerbes ſayenge. **Who can ſay my hart is cleane, and I am pure from ſinne.** And agayne he ſayeth in ꝯ.iiii. of Eccleſiaſtes, **There is no man, ſo good vpon the earthe, but that he ſynneth** And moreouer, in the .24. of the prouerbes, he ſayeth. **A iuſt man ſhall fall, ſeuen tymes a daye, and ſhall ryſe agayne.** By conſideration of which our owne infirmitiue, & frayltie to ſynne, we ſhould humble our ſelues in the ſight of God, knowing (as Saynt James doth ſaye in the fourth chapiter of hys epyſtle) **God will reſiſt the proude, and vnto the humble he doth gyue grace.** The ſecond leſſon whiche we ſhoulde lerne in this petition, is that the forgyuing of other mens offenſes done agayuſt vs, is a cauſe, & meanes to obteyne remiſſion of our ſynnes, at Gods hands: accordyng wherevnto our ſauiour ſayeth in the .vi. of Luke. **Forgyue and ye ſhalbe forgyuen.** And in the ſixt of Mathewe, he ſayth, **If you for-**

gyue

gyue to men theyr offenses, than shall youre heauenly father forgiue you, your offenses, and syn nes. But yf you doo not forgiue mē, neyther shall your father forgeue you youre synnes. And moreouer, in the. xviii. of Mathewe, it is written, how whan Peter came to our Lord, and demaunded of hym howe ofte he shoulde forgiue his brother, whiche had offended hym, and whether it was not sufficient to forgyue hym seuen tymes. Our Lorde answered hym and sayd: I tell the Peter, that thou oughtest to forgiue him not onely seuen times, but seuentie times seuen times, Meanynge therby that from tyme to tyme, we must contynually forgyue oure brother, or neyghboure, with all oure harte, although he trespasseth against vs neuer so ofte. And Christe also in the same place, declareth the same, by a parable: There was (saith Christ) a kynge, which callyng his seruauntes vnto an accompte, and syndynge that one of them dyd owe vnto him the summe of tenne thousand talentes, and had it not to pay, he cōmaunded that ye sayd debtour, his wyfe, and his children, & al that he had, shuld be sold, but whan the debtour came vnto the kinge, & praied him on his knees, to haue paciēce w̄ him, promising him to pay al, ye king had pitie of him, & forgaue him ye hole debte.

Now it fortuned afterwarde, that this man beinge thus acquited, mette with an other of his felowes, that ought him but one hundreth pence, and with vyolence, almooste he strangled hym, and sayde vnto hym: Paye that thou owest. And the sayde seruaunt his felowe, fell vpon his knees, and prayed hym to haue pacience, promysynge to paye all, but his felowe wouldenot, but cast hym into pryson, vntyll all was payed. And whan the rest of his felowes, seynge this crueltye, had tolde the kynge thereof, the kyng furthwith sent for this cruell felowe, and sayde to hym: O wycked man, I forgaue the thy hole debte, at thy sute and requeste, it houlde therefore haue besemed the, to haue shewed lyke compassion, vnto thy felowe, as I shewed to the. And the kynge beynge sore displeased with this crueltye, commytted hym to tormentours, that houlde roughlye and straytely handle hym in pryson, tyll he had payed the whole debte.

Upon this parable Christe inferreth and sayeth: Euen so shall your heauenly father doo with you, if you will not forgiue euerye one of you his brother, euen from the harte.

Thus

Thus it appeareth playnelye, that yf we wyll be forgyuen, and wyll escape euerlastynge dampnation, we muste putte oute of oure harte, all rancoure, malyce, and wyll to reuenge, or to satysfye our owne carnall affections, referrynge the punyshemente of the offendours, whyche in theyr offences haue transgressed the lawes of God, or of the prynce, to the order of iustyce, whereof vnder God, the prynces and rulers be ministers in earth, in whyche doynge we vtterlye forgyue oure owne priuate grudge, and displeasure,

And yf anye peraduenture wyll thynke it to be an harde thynge, to suffer, and forgyue his enemye, whyche in woorde, and dede, hath done hym anye displeasures, lette hym consyder agayne, howe manye harde stormes oure Sauioure Christe suffered, and abode, for vs: what were we, whan he gaue his mooste precioule lyfe for vs, but horrible synners, and his enemyes: Howe mekelye tooke he, for oure sake, all rebukes, mockes, byndynge, beatinge, crownynge with thorne, and the mooste opprobryouse death: It is vndoubtedly aboue our frayle, and corrupte nature, to loue oure enemyes that do hate vs, and to forgyue them, that doo hurte, and offende vs: and it is a dede of greater perfection than man hath of hym selfe, but God that requyreth it, wyll gyue grace that we may doo it, yf we aske, and seke for it. And therefore in this petition, our Sauioure Christ teacheth vs to aske this grace, of oure heauenlye father, that we maye forgyue oure enemyes, and that he wyll forgyue vs our trespasses, euen so as we forgyue

gyue them that trespas agaynst vs.
It is farther to be noted, that to forgiue our brother his defaute, is also to pray to God that he wyll forgyue hym, and will not impute his offence to hym & to wyshe to him the same grace and glorye, that we desyre vnto our selues, and also our selfe whan occasion shall come to helpe him, as we be bound to helpe our chrysten brother.

And here we thinke it expedient, that lyke as in the former parte of this petition, we haue declared, the parte and duetye of hym, which should for charities sake forgyue, so to declare the parte and duetye of them, to whome forgyuenes should be made, lest euyll doers, and noughty mynded people myght, by the former declaration, take occasion, still to perseuer in theyr noughtye myndes, and doynges, and yet clayme forgyuenes of there neighbour.

Wherefore ye shall vnderstand, that forgyuenes afore spoken of, is not so ment in scrypture, that by it iustyce, or lawes of princes, should be broken, condempned, or not executed. For although our Sauiour Chryst in this petition doth teach vs to remytte and forgyue al iniuryes, and trespasses, done against vs, yet he which hath done the iniurye, or trespasse, is neuertheleſſe bounde to acknowledge his faute, & to aske forgyuenesse therefore, not onely of God, but of hym also, whome he hath offended, and to intend to doo no more so. And furthermore to recompence, and to make amendes, vnto the parties, agaynste whom he hath trespassed, according to his habilitie, & power,

power, and as the greuousnes, and greatnes of the offence requyreth. And in case he, whiche hath commytted the offence, or trespasse, be obstinate, and will not doo these thynges, before rehearsed, wheych he is bounde to doo, by the lawe of God: than may the partie, which fyndeth hymselfe greued, not withstandyng any thyng, that is sayd before in thys petition, lawfullye, and without offence of Gods commaundementes, aske and seke recompense of suche iniuryes, as be done to hym, accordyng to the order, and prouision of the lawes of the realme, made in that behalfe, so that he alwaye haue an eye, and respecte vnto charitie, and doo nothing for rancoure, or malyce, or for sinister affection, neyther beare anye hatred in hys harte towardes him, whom he sueth, but onely vpon a zeale, and loue of the maynte-naunce of Justyce, Correction of vyce, and reformation of the partye that hath offended, remembryng alwayes that he excede not nor goo beyonde the lymytes, and bondes, of thys generall rule, taught by our Sauiour Chryst in the Gospell. (Mathewe. 7)

As ye would that other men shuld doo vnto you, euen so doo you vnto them, for thys is the lawe and the prophetes.

And thus we chrysten folke, waying, forgyuenes on the one partye, and the dewtie of hym that is forgyuen on the other partye (as here nowe we be taught) shall the better knowe howe to endeuor our selues to obserue both wayes, in such sorte as we are bounden to obserue and followe.

The

¶ The exposition or declaration of the sixte petition, whiche is.

And let vs not be ledde into tentation.

For the better vnderstandyng of this petition you shall note, fyrste that there be twoo maner of tentations, whereof one commeth, and is sente to vs by God, who suffereth those that be his, to be temted by one meanes or other, for theyr probation, or tryall, albeit he so assisteth and aydeth them in all suche temptations, that he turneth all at the ende vnto theyr benefytte, and profyte. For as the wyse man sayth (Eccl. xxviii) **Like as the ouen trieth the potters vessell, so doth tentation of trouble trie the rightuous man.** And with this maner of tentation, God tempted sundry wyse, our holy father Abraham: he tented also Job with extreme pouertie, horrible sicknes, and sodayne death of his chyldren: and dayly he tenteth and proueth all suche as he loueth.

The other tentation commeth chiefly of the deuil which lyke a furiouse and a wood lyon rageth, and runneth about perpetually seking how he maye deuour vs. And it commeth also of our owne concupiscence, whiche contynually inclineth and stirreth vs to euill. as Saynt James sayth (Jacob. i.) **Euery man is tented, drawne, and entised by his owne concupiscence.** Of whiche concupiscence, albeit, we haue somewhat spoken of before, yet here in no wyse we maye omytte to speake of it agayne.

And

And therefore knowe ye that thys concupiscence is an inclinatiō, and pronitie, of our inordinate nature to synne, which imperfection man hath, by the fall of Adam, so that although oryginal synne, is taken away by baptisme, and the displeasure appeased betwixte God and man, yet there remayneth a disorder and debate, betwene the soule and the flesche, which shal not be extincte but onely by bodily death. For there is no man so mortified, so sequestred from the worlde, and so rauished in spirite, in deuotion, or in contemplation, but that some concupiscence is in him: howe be it by Goddes grace and mercye it reigneth not, nor is of God accompted for synne, nor is hurtefull, but onely to them that by consent yeild vnto it. It will neuer cease but one waye or other it will euer assaulte vs, and yf we doo not fyght with it and resiste it continuallye, it will ouercome vs, and brynge vs into bondage, so that by thys our concupiscence, and our consent, all vyce, and synnes be ingendred: accordynge to the saying of saynte James, (Jacob. i) Concupiscence whan she doth conceiue, she bringeth forth sinne, and that of al sortes, that is to say, first actes and dedes, cōtrarie to the lawes of God, and after that vse and custome of the same dedes, and at the length she bringeth forth blyndenes and cōtempte. For so the wyseman sayeth (Prouerb. xviii. The wicked man whan he commeth to the bottome of sinne, setteth nought therebie

But

But blynded with euyll cuſtome eyther thinketh the ſynne, that he vſeth, to be no ſynne, or ells if he take it for ſynne, yet he careth not for it, but eyther vpon vayne truſt of the mercy of God, (which is in dede no ryght truſt, but a very preſumption) he wyll continue ſtil in purpoſe to ſinne, or ells vpon vaine hope of longe lyfe, he wyll prolonge, differ, and delaye to doo penaunce for the ſame, vntill the laſt ende of his lyfe. And often times preuented with ſodaine death, he dieth without repentance,

Wherefore conſiderynge how daungerouſe it is to fall into ſynne, and how hard it is to aryſe: ẏ cheyf and the beſt waye is, to reſiſt (with Gods helpe) the firſt ſuggeſtion vnto ſynne, and not to ſuffer it to preuayle with vs, but aſſone as maye be, to put it oute of our myndes. For if we ſuffer it to tary any whyle in our hartes, it is a great peryll, leſt that conſent, & dede wil folowe ſhortly after.

Secondly ye ſhall note, that our ſauioure Jeſus Chryſt doth not teache vs in this ſixt petitiõ, to pray vnto God our father, that we ſhould be clerely with out all temptation: but that he wyll not ſuffer vs to be ledde into tentation, that is to ſay, that whan we be tented, he wyll gyue vs grace to withſtande it, & not ſuffer vs to be ouercome therwith, accordynge wherevnto Saynt Paule ſayth (1 Cor. 10) God is true and faythfull, and will not ſuffer vs to be tented, aboue that we maye beare, but he wyll ſo moderate the tentation that we maye ſuſteine and ouercome it. And S. Jams

ſayeth

sayeth (Jacob.i) Thinke that you haue a great cause to ioye, whan you be troubled with dyuerse tentations. For the tryinge of your fayth bringeth pacience, and pacience maketh perfect workes, so that you may be perfecte and sounde, lackyng in nothynge. And almyghty God, also exhortethe vs and callethe vpon vs to fight agaynst tentations saing, (Apo ii) He that getteth the victory agaynst them I shall gyue him to eate of the tree of lyfe. And agayne he sayeth, He that ouercommeth them shall not be hurte with the seconde deathe. And Saynte Paule sayeth (ii. Timothie.ii) No man shalbe crouned, excepte he fight lawfully That is to say Except he defende himselfe and resist his enemyes at all poyntes to his power, & oure sauiour gyueth vs a good courage to fighte in thys battayle, where he sayth (Joan.19) Be of good comforte, for I haue ouercome the worlde. that is to saye. I haue had the victory of all synnes and tentations, and so shall you haue, if the faulte be not in your selues. For ye fighte with an aduersary, which is all redye vanquysshed and ouercome.

¶ The exposition or declaration of the. vii. and last peticion of the Pater noster, which is:

But delyuer vs from euill. Amen,

Oncerninge this vii. peticiō ye shall note, that lyke as in the. vi. peticion Christ taught vs to desyre and pray our heauenly father, that he wolde preserue vs from the daungerous tentations of the flesshe, the world & the deuill, and not to be ouercome with them, euen so nowe in thys seuenth, and last petition, he dothe teach vs to praye, that if by our fraylenes and corrupt nature we, through tentation, doo fal into the thraldome of the deuill by synne, yet that he wyll sone delyuer vs from it, not to let vs contynue in it, not to let it take rote in vs, not to suffer synne to reigne vpon vs, but to delyuer vs and make vs free from it

Synne is the excedyng euyll, from the whyche in thys petition we desyre to be delyuered: And though in thys petition be also comprehended all euyls in the worlde, as syckenes, pouertie, death, vō other lyke aduersitie, yet cheifly it is to be vnderstādeed of synne, which onely of it selfe is euyll, & ought euer without condition to be eschued. And as for other aduersytyes, neyther we can ne ought to refuse whan God shall send them, neyther we oughte to pray for the eschuing of them, otherwyse than vō thys condiciō, yf Gods pleasure so be. Many thyngs we suffer in this world, & take thē for euil but they be

be not euyll of them selfe: All afflictions, diseases, punyshmentes, and tormentes of the body, all the troubles of thys worlde: and all aduersities, be good and necessary instrumentes of God, for oure saluation. For God hymselfe (who canne not saye other than truth) sayeth: Apocal. 3. Those that I loue, I chastyse, And agayne the Apostle, (Hebr. 12) saythe. He receyueth none but whom he scorgeth, Thys is a tyme of scourginge, and the tyme to come, is the time of rest, ease, and blisse. And surely it is a greate token, that we be in the fauoure of God whan he doth scourge vs, and tryeth, & fynech vs lyke Gold, in the fyre, whiles we be in this world As contrary it is a greate token, of hys indignation towardes vs, to suffer vs lyuing euyll, to contynue in prosperitie, and to haue all thynges after our wyll, and pleasure, and neuer to trouble or punyshe vs, with aduersitie. Therefore our sauiour Chryste Jesus (who knoweth what is best for vs) teacheth vs to praye, and to desyre, to be deliuered, not cheifly from worldly afflictions, trouble, and aduersitie (which God sendeth haboundantlye, euen to them whome he best loueth, and with whome he is beste pleased) But the euyll which we most cheifly shold pray to be delyuered from, is synne, which of it selfe is so euil, that in no wise God can be pleassed therwō And bycause our auncient enemye the Deuyl, who is the well and, spryng of iniquitie, and is not onely hymselfe an homycide, a lyer, and and hater of the truth frō the beginnyng: but also is the very rote, & occasion of al syn, & the commē prouoker, & styrrer,

of man to the same, yea and the letter, or hynderer, of all vertue and goodnes, bycause this enemy nener cesseth, but contynually sercheth by all craftes and wiles to enduce vs to synne, and so to deuoure vs, and to bryng vs thereby to euerlastyng damnacion: Therefore like as we desyre here to be delyuered from synne, so also we desyre, that our heauenly father will saue vs, and defende vs from this euil the causer of synne, that is to saye, the Deuyll: and from his powre, & tiranny so that he shal not by his malyce, and gyles, entyce, and drawe vs, into sin, whereby we may finallye be broughte vnto enerlastyng dampnation from the whiche also we praye here to be delyuered. And fynallye touchynge thys worde, Amen, ye shall note that it is here added vnto the ende of thys most excellent prayer to teach vs thereby, that yf we doo come so as we ought to be prepared for to make this prayer (which dew preparation we before haue declared in the preface of this *Pater noster*, that than vndoutedly we shal receiue of our Lorde those thinges nedefull for vs whiche in thys prayer of the, *Pater noster*) we doo aske, whyche

that we may doo, graunt vnto vs the father
the sonne and the holy Ghost, to whō
be all honor and glorye worlde
without ende.
Amen.

Here foloweth The salutation of the Archaungell Gabriell made to the blessed Vyrgin Mary, taken oute of the first chapiter of S. Luke commonly called the *Aue Maria*. with the exposition or declaration thereof.

Hayle Marye full of grace, our Lorde is with the, blessed art thou emongest all women. And blissed is the fruite of thy wombe.

IT is not without great, and weighty considerations, that our forefathers, throughout the vniuersall, or catholyke, churche haue nexte after the *Pater noster*. set forth and commended, the salutation of the Archaungell Gabryel, wherewith he saluted the blessed virgyn Mary, mother of our sauiour Jesus Christ, called the *Aue Mari*. the same to be frequēted and deuoutly vsed, and sayd, of all chrysten people. For seinge that the high messenger of almyghty God, and heauenly spirite Gabriell, dyd most ioyfully with thys saluation greet the Vyrgyn Mary, beynge than a mortall woman, lyuinge on the earth, and not hauyng than conceyued in her vndefiled, and chaste wombe, our sauiour Christ, howe much more ought we mortall, earthly, and synfull creatures, with all promptnesse and alacritie to salute with ý selfe same wordes, that blessed Vyrgyn nowe, when as not

onelye

onely ſhe hath brought forth our ſauiour & redemer Chriſt, but alſo ſhe her ſelfe is exalted in heuē aboue all angels, and Archaungels: Beſydes thys alſo the matter it ſelfe conteyned in thys ſalutation, is of ſuch worthynes, comforte, and ſpirituall fruyte to the faythfull remembrer, & deuoute frequenter of the ſame that all good men haue allwayes found them ſelues by meditation hereof greatly edyfyed. And thys thyng to no man can ſeme ſtrannge that wyll duely marke the pythe, effecte, and waightye ſenſe, in the ſame ſalutation conteyned, whiche we wyll here breifely declare vnto you. And firſte you ſhall vnderſtand how that it was decreed of ye hole Trynitie that after the fall of our firſt father Adam (by which man kynd was exiled out of heauen) the ſecond perſon in trinitie ſhould take vpon hym the perfecte nature of man, to redeme mankynde from the power of the deuyll, and to reconcyle the ſame agayne, vnto his lorde God. And for thys purpoſe (as S. Luke in hys firſt chapiter declarethe) The Aungell Gabryell, was ſent from God to the vyrgyn Mary, with the higheſt meſſage, that euer was which was to treate, and conclude a leage of peace, betwene God and man. And whan thys Aungell came vnto thys bleſſed vyrgyn, he ſaid theſe words. **Hayle ful of grace our lorde is with the, bleſſed art thou emongeſt women.** And truelye thys worde **Hayle or be ioyfull.** is a worde moſt mete and conuenient for the Angell (comminge on a meſſage) to begynne his ſalutation with all. For neuer was, there Creature, that hadde ſoo greate and Juſte caue, to reioyſe for anye Benefytte, re-

ceyued

receyued at gods handes, as had the blessed virgin Mary, for that it pleased allmightie god to chuse specially and appoynte her, to that most excellente, and incomparable dignitie, that of her shuld be conceyued, and borne, Christ, beinge both God & man, the sauiour, and redemer of all mankynde. And not onely for this cause, or purpose, the Angell began with this woorde of hye comforte, but also, for that he perceyued the virgin, beyng alone, wold be much abasshed, and astonyed at his meruaylous, and suddayne commynge vnto her. And therfore thought it expedient, first of all, to vtter this word of Joye, and, comfort, which might also put awaye all feare, from the blessed virgin. And by these woordes. **Our Lorde is With the**, is signified, that god was in the vyrgin Mary, not only by essence power, and presence, (as he is in al creatures) nor onely with his special grace (as he is in all holye men and women) but he was also in her by receyuing of our nature and flesh of her substance, yea the hole Trynite was with her, by a singuler, and speciall sorte. for the sonne of god was with her, in that she conceyued & bare him. The holye gost was wō her, for that she by his power and vertue dyd conceyue. God the father was with her, because she, in tyme, conceyued his sonne, being of him begottē by eternal generation, before all tyme. And by these woordes, **blessed art thou emongest al Women**, was ment, that there neuer was, nor shalbe women so blessed, as she was

And

And truely ſhe maye well be called moſte bleſſed amongeſt all woman for ý ſhe had great and high prerogatiues. whiche neuer other woman ever had, hath, or ſhall haue, Is not this a high prerogatiue, that of all women ſhe was choſen to be a mother to the ſonne of God? And what excellēt honor was ſhe put to whan notwithſtanding ý decree was made of Chryſtes natyuitie by the hole Trinitie, yet the thinge was not done and accomplyſhed, without or before her conſent was graunted, for the which ſo ſolemne a meſſenger was ſente? And alſo howe high grace was thys, that after the defaulte made through the perſuaſion of the firſt woman Eue, by whome adam was brought into diſobedience, and thereby all mankynde to ſtate of damnation, thys bleſſed Vyrgyn was electe to be the inſtrumente, of our reparation in that ſhe was choſen to beare the ſauiour, and redemer of the worlde. And is not thys a wonderfull prerogatyue, to ſee a Vyrgyn to be a mother, and conceyue her chylde, without ſin? the archaungell might therefore, worthely ſay that ſhe the ſayd Mary, was the moſt bleſſed of al other women. And with theſe wordes the aungell Gabryell made an ende of thys ſalutation. But yet ye ſhall note. that the wordes folowing, whiche are

And blyſſed is the fruyte of thy wombe, Be not the wordes of the angell, but of S. Elyzabeth, mother of Jhon Baptiſte, for whan after the departing of the Añgel Gabryell ý virgin Mary beyng, cōceiued w̄ Chriſt, came to ſalute her coſē Elizabeth ſhe the ſayde Elyzabeth beyng enſpyred wyth the holy ghoſt, & thereby knowing ý the virgin Mary

was

w as conceyued with Chryste, spake the foresayde wordes of the fruyte, being in the vyrgyns wombe. it is to wytte, of our sauiour Chryst. And here is also an other wonderfull thynge to be noted, for (as it appeareth in the first chapiter of Saynte Luke) the chylde in S. Elizabeths wombe, that is to saye, Saynt Jhon Baptiste (whiche yet had scant lyfe) gaue testimony to thys frute, that it shoulde saue him and all the worlde, and as a prophette he dyd lepe for ioye, in his mothers wombe, and allthough he coulde not than speake, yet neuertheleſſe he declared by such signes, and tokens as he coulde, that blessed was the fruyte of that wombe. And worthely the thyng is called the fruyte of her wombe, in ye substaunce of the nature of man, which our sauiour Chryst toke vpon hym, was taken of the nature of the most blyssed vyrgyn, and of her wombe. And so therefore it is called the fruyte of her wombe. And he may well be called the blessed fruyte, for that he hath saued vs, and gyuen vs lyfe, contrarye to the cursed fruyte, which Eue gaue to Adam, by which we were distroyed, and broughte to deathe: But blessed is the fruyte of thys wombe, whiche is the fruyte of lyfe, euerlastyng. And it is here to be noted that allthough thys salutation be not a prayer of petition, supplication, or request, or suyte: Yet neuertheleſſe, the Churche hath vsed, to adioyne it to the ende of the *Pater noster*, as an hymne or prayer, of laude, and prayse, partely of our lorde, and sauyoure Jesus Chryst, for oure redemption, and partelye of the blessed blessed virgin, for her hũbly cõsent, giuẽ,

expreſſed, to the angell, at his ſalutation. In dede, lauds, prayſes, & thankes, are in this *Aue Maria* principally gyuen, and yelded to our Lorde, as to thauctor of our redemption: but yet here withall the vrgyn lacked not her laudes, prayſe, and thankes, for her excellent, and ſinguler vertues, and chieflye, for that ſhe beleued, and humbly conſented, accordynge to the ſayinge of the holye matrone S. Eliſabeth, whan ſhe ſayde to this virgin. Luc. i. **Bleſſed arte thou, that dyddeſt gyue truſt, and credence, to the Aungels Wordes: for all thynges that haue ben ſpoken vnto the, ſhalbe performed,** Who is there now that hath a good Chriſten hart, and conſidereth the meanyng, the effecte folowyng, the aucthor, and other the cyrcumſtances of the *Aue Maria*, that wyll not counte, and iudge them vnworthy of the name of Chriſten men, who of late yeares, not onely haue, in all theyr bokes, and other prynted papers, of purpoſe lefte oute this Godlye ſalutation, diſdaynyng at the honour of the bleſſed virgin Mary, herein conteyned, but haue alſo, to the vttermoſt of theyr power, by theyr enuying agaynſte the commen, commendable, aud deuoute vſe thereof, gone about to plucke it cleane out of mennes hartes, and myndes, and ſo for euer to abolyſhe the memorye of her bleſſednes, mooſt contrary to the determination of the holy gooſte, by the mouth of the ſame vrgin declared when ſhe ſayde, (*primo Lucæ*) *Ecce enim ex hoc beatam me dicent omnes generationes.* That is to ſaye: **Behold verely from hence forth all generations ſhall**

call

call me blyssed, whiche thynge, lyke as the Aungell of God, and the godly matrone Elizabeth then dyd, the vyrgyn Marye, as then, beyng in mortall estate, and neyther Chryst of her then borne, nor mã kynde then by Chryst redemed) So nowe, for that the sonne of thys blessed vyrgyn, hath both redemed vs, and also all mankynde, from eternall damnation, and she her selfe nowe is moofte gloriousely placed in heauen, in state of immortalitie: And thirdly that suche notable examples also herein set before our eyes, by the Aungell and Elizabeth. And fynally for that the holy goost dyd playnelye saye that all generations should from thenseforth call her blessed, for these respectes, I saye, the hole catholyke churche doth moost ioyfully vse and frequent the sayd salutation, and so must we do, yf we wil be true members of the Catholyke churche.

¶ Of the.vii.deadely ſynnes, and of the .vii. principall vertues, and alſo of the eyght beatitudes.

HAuyng, accordyng to the promyſſe, which was made in the preface of thys booke, entreated of faythe, as it is to be taken and conſidered, in thys booke, hauing alſo ſet fourthe the ſome, and pyth of our chryſten fayth, which in effecte, is comprysed in our cõmen crede, makynge alſo declaration therebpon, hauyng, thirdly ſet forth the ſeuen ſacramentes, with theyr expoſitions. And lykewyſe fourthly hauynge intreated of the tenne commaundementes, and made their declaration. And conſequentlye after that hauing ſet forth, firſt the *Pater noſter*, and afterwardes, the *Aue Maria*, with theyr expoſitions, and declarations, and thereby (for ſo far forth, and forſomuch) accompliſſhed the promyſſe, made in the ſayd preface, there remayneth onely nowe, ſpecially to be ſpoken, of the ſeuen deadely ſynnes, and ye ſeuen principall vertues, with the eyght beatituds, which here ſhall be ſet fourth (but yet breifely) bycauſe good hope is conceyued, that at thys nexte parlyament, which (God willynge) ſhalbe begyne the .xxi. day of the moneth of October, nexte commynge, or at the Conuocation of the Clergye of the prouince of Canturburye, whiche is accuſtomed, to followe immediatlye the ſame, ſome Godlye order, and direction, ſhalbe taken, emongeſte other

thynges,

thynges, for such matters of relygyon, to be so fully set forth, as maye stande, bothe with the lawes of God, and also with the honor, proffyt, and welth of thys realme. And breifely therefore to knytte vppe here thys matter, ye shall knowe that there are. vii. capitall, or pryncyppall deadely synnes, it is to witte, **Pride, Enuy, Wrath, or Anger, Slouth, Couetousnes, Glottony and Lechery.**

And also there are seuen pryncipall, or cheyfe vertues, it is to wytte. **Fayth, Hope, Charytie, Prudence, Temperance, Justyce, and Fortitude or strength.**

Pryde, is an inordinate loue of ons owne aduancement, and proper excellency, of which do ryse, **bostynge, Ostentation, Ypocrisie, Scysmes,** & **such lyke.**

Enuye, is a grudge, or hatred of an others felicitie, faring well, or good happe. Of which doo ryse **Detraction, Murmuration, Dessension, Peruerse Judgementes**, and such lyke.

Wrathe or Anger. is an appetite, or desyre, of vengeaunce, & of other hurtes which appetite or desire if it do contynue in ye hart, is properly called. **Hatred**: Of which wrath or anger do ryse, **Brauylynges, and Persecutions**, of wordes, & dedes, and sometymes, **Woundes, Strypes, Manslaughter**, and such lyke.

Slothfulnes,

Slothfulnes, is a werynes, or tediousnes, of any godly, or spiritual good thing, which one ought for goddes sake, to doo. Of which slouthfulnes, doo ryse. Sluggishnes, pusillanimitie, or Weakenes of mynde, desperation, and such lyke.

Couetousnes, is an immoderate loue, of temporall richis, or goodes, eyther in the vnlawfull get tynge of them, or in the vnlawfull keepyng of them. Of whiche couetousnes, doo ryse deceyte, thefte, Sacrilege, symony, vsurye, and all fylthye lucre, or gayne:

Glottonye, is an immoderate delectation, or pleasure, especially taken in meates or drinkes. And in glotteny one doth specially offend in fyue sortes, or maners. Fyrst concernyng the time as whan one doth eate or drynke, either ouer early, or ouerlate or to ofte: Secondly, one doth offend in qualitie, as whan one doth immoderately desyre, ouer delicate meates or drynkes. Thyrdelye one doth herein offende in quantitie, as whan one doth eate, or drink ouermuch, whereby the body is ouercharged, and the senses therof hindered, or greued, or the powers of the soule impeched, or letted, the bodybeing made more vnhable to serue ꝯ soule, & the soule made also more vnhable to serue God. Fourthelye, one dothe herein offende in gredynes, or voracitie, as whan one doth ouergredelye, and ouer hastelye, take hys meate and drynke. Fyftely and last, one doth offend herein, whan he, to accomplyshe his delectation, or

pleasure

pleasure, in meates, or drynkes, doth cause them to be prepared, ouer curiouslye.
And as concerning Lechery, there is no nede to declare it, with his braunches, and circumstaunces, in asmuch as it is at large opened before in the exposition of the .vii. commaundement, and sore it is to be lamented that it is a thynge, so well knowen, and somuch vsed, in our dayes as it is, hinderynge wōderfullye, manye godlye assayres, in the commen welth.

The vii. principall, or chief vertues are, **Fayth, Hope, Charitie, Prudence, Temperaunce, Justyce, and Fortitude, or Strenght**, And three of these, that is to say, **Faythe, hope, and Charitie**, derectly & immediatly doo tende to god who is the ende of all, And the rest that is to saye, **Prudence Temperaunce, Justyce, and Fortitude**, doo tende dyrectly, and immediatlye to the meanes, whereby the saide ende is atteined, and indirectly, and mediatly, to the foresayde ende And moreouer the sayd. iii. first are to be considered touchyng specially, the inwarde motion of the mynde, and the other .iiii. remaynynge, are to be considered, specially touchyng the outwarde actes, or dedes, And besydes thys, the three first, doo concerne our doynges, towardes God, and the foure other doo concerne our actes, both towardes oure selfe, and also towardes oure neyghboure, or euen chrysten.

The offyce of **Prudency**, is to chose, or embrace the

the good, refusynge the euyll.

The office of Justice, is to doo vprightlye, and straightly.

The office of Temperaunce, is not to be ouercomed, or stayed, or letted, by any worldely pleasures, or vanities.

The office of Fortitude, or strenghte, is not to omytte or leaue vndone, anye good thyng, whyche ought to be done, for any worldlye grieues, or troubles.

And by the way do you here note, that these. iiii. Prudēcie, Tēperaūce, Justice, & Fortitude, are commonly called, Cardinal vertues, forasmuch, as they are the principall, and doe conteyne vnder them, many other vertues.

Now concerning the. viii. beatitudes, forasmuche as they are most plainely, and orderly set fourthe in the. v. chapiter of S. Mathew, we wil here reherse the same vnto you, as they of hym are reherseḋ, desiring you seriouslye, and ofte, to meditate the same, as whereby ye maye, bothe know, wherein felicitie dothe consist, and howe also, to attayne, and come vnto the same.

And concerning this matter of the beatitudes, S. Mathew, in the said. v. chapter, dothe thus set forth the processe thereof.

Videns autem Iesus turbas ascendit in montem, et cum sedisset, accesserunt ad eū discipuli eius, et aperiens os suū docebat eos, dicens, Beati pauperes spiritu, quoniam ipsorum est regnū cœlorū. Beati mites quoniā ipsi possidebunt terram. Beati qui lugent, quoniam ipsi cōsolabuntur. Beati qui esuriunt et sitiunt iustitiā, quoniam ipsi saturabuntur. Beati misericordes quoniam ipsi misericordiam consequentur.

Beati mundo corde, quoniam ipsi deum uidebunt. Beati pacifici quoniam filii dei uocabuntur. Beati qui persecutionem patiuntur propter iustitiã, quoniam ipsorum est regnum cœlorum. That is to saye:

And Jesus, seyng the multitude, dyd go vp vnto a hyll, and whan he was set, his disciples came vnto hym, and he openynge his mouth, dyd teache them, sayinge: Blessed are the poore in spirite, for theyrs is the kingdome of heauen. Blessed are the meeke, for they shall possesse the earth. Blessed are they that doo mourne, for they shall receaue comforte. Blessed are they who do hunger and thyrst the iustyce: for they shalbe fylled. Blessed are the mercyfull, for they shall obtayne, or get mercye. Blessed are the pure, or cleane in harte, for they shall se God. Blessed are the peace makers, for they shalbe called the sonnes or chyldren of GOD. Blessed are they, who doo suffer persecution, for iustyce sake, for theyrs is the kyngedome of heauen.

And thus nowe hauynge, for the tyme, doone so muche, as one man, with his chapleynes, and frendes, coulde doo, and wisshynge that it were muche more better, and more exactlye doone then it is, fynally, submyttynge the whole, vnto the iudgement of the catholyke churche, and the see Apostolyke, in

all poyntes, I wyll nowe adde herevnto certayne Collectes, to be ſayde, and rehearſed daylye by the preiſtes in theyr Maſſe, concerning both our holye father the pope, with his mooſt Reuerende legate, the Lorde Cardinall poole, and alſo concerning the kynges and Quenes moſt excellēt maieſties, whoſe helth vnd welth, are oure greate ſauegarde, & aſſuraunce. And yet ouer, and beſides this, a ſpecial collecte, or prayer, ſeuerally, for the kynges proſperouſe iourney, both in goynge, in taryenge, and in well retournynge, to be had: whiche the holy Trynytye, the father, the ſonne, and the holy ghoſt, merceyfully doo graunt, and brynge to paſſe. Vnto whom be all honoure, prayſe, and glory, for euer, and euer. Amen.

¶ The thre Collectes, or orations, for our moost holye father the Pope.

DEus omnium fidelium pastor, & rector, famulũ tuum Paulum papam eius nominis quartum, quem pastorem ecclesie tue preesse uoluisti, propitius respice: da ei quesumus uerbo, & exemplo, quibus preest, proficere, ut ad uitã, una cum grege sibi credito, peruenia t sempiternam. Per.

Secreta.

Oblatis quesumus, domine, placare muneribus, & famulum tuum Paulum papam eius nominis quartũ, quem pastorem populo tuo esse uoluisti, assidua protectione guberna per.

Postcommunio.

Hec nos quesumus, domine diuini sacramenti perceptio protegat: & famulum tuum Paulum papam eius nominis quartum, quem pastorem populo tuo esse uoluisti, una cum commisso sibi grege, saluet semper, & muniat. per.

¶ The thre Collectes, or orations, for the moost reuerende Lorde Cardinall Poole.

REge quesumus, domine famulum tuum Reginaldum Polum, Cardinalem, sacrosancte sedis apostolice, a latere legatum, & intercedente beata dei genitrice Maria cum omnibus sanctis tuis, gratiæ tue in eo dona multiplica, ut ab omnibus liberetur offensis, & temporalibus non destituatur auxilijs, & sempiternis gaudeat institutis. per.

Secreta.

Suſcipe queſumus, domine, tibi munus oblatum, & intercedente beata dei genetrice Maria, cum omnibus ſanctis tuis, famulum tuum Reginaldum Polum, Cardinalē, ſacroſanctæ ſedis apoſtolicæ a latere legatum, tua propitius ubiq; miſeratione conſerua: atque ab omnibus quas meretur aduerſitatibus redde ſecurum, ut tranquilitate percepta, ab omnium uiſibilium, & inuiſibilium inimicorum inſidijs liberatus, deuota tibi mente deſeruiat. Per.

Poſtcommunio.

Subiectum tibi famulœm tuum Reginaldum Polū, Cardinalem, ſacroſanctæ ſedis Apoſtolicæ a latere legatum, queſumus domine interceſſione beatæ dei genetricis Mariæ cum omnibus ſanctis tuis, propitiatio celeſtis amplificet, ut & preſentis uitæ periculis exuatur, & perpetuis donis firmetur. Per.

The three Collectes, or orations, for the kynge, and Quenes maieſties, and their counſaylers.

Oratio.

DEus in cuius manu ſunt corda regum, qui es humilium conſolator, et fidelium fortitudo, et protector omnium in te ſperātium, da regi noſtro Philippo, & reginæ noſtræ Mariæ, eorum q̄ conſiliarijs, & populo Chriſtiano, triumphū uirtutis tue ſcienter excolere, ut per te ſemper reparentur ad ueniam. Per.

Secreta

Secreta.

Suſcipe queſumus domine preces, & hoſtias eccleſiæ tuæ, quas pro ſalute famuli tui, regis noſtri Philippi, & Regine noſtræ Mariæ, eorumque conſiliariorum, ac protectione fidelium populorum, tuæ maieſtati offerimus, ſupplicantes, ut antiqua brachij tui te operante miracula, ſuperatis inimicis, ſecura tibi ſeruiat Chriſtianorum libertas. per.

Poſtcommunio.

Preſta queſumus omnipotens deus, ut per hæc myſteria ſancta quæ ſumpſimus, rex noſter Philippus, & Regina noſtra Maria, eorumque conſiliarij, ac populus Chriſtianus, ſemper rationabilia meditantes, que tibi placita ſũt, & dictis exequãtur & factis. per.

The three Collectes, or orations, for the proſperous voyage, and ſafe returne of oure mooſte noble kynge Phylyp.

Oratio prima.

ADeſto domine ſupplicationibus noſtris, & uiam deuoti, ac pij famuli tui, Philippi regis noſtri, et omnium eorum qui in eius ſunt comitatu, in ſalutis tuæ proſperitate diſpone, ut inter omnes uiæ, & uitæ huius uarietates, tuo ſemper protegantur auxilio. per.

Secreta

Propitiare domine ſupplicationibus noſtris, & has oblationes, quas tibi offerimus, pro deuoto, & pio famulo

mulo tuo, Philippo rege nostro, & omnibus illis, qui in eius sunt comitatu, benignus assume. Vt uiam illorũ & precedente gratia tua dirigas, & subsequente comitari digneris, ut de actu atq; incolumitate eorum secundum misericordie tue presidia gaudeamus. per.

Postcommunio.

Sumpta que sumus domine celestis, mysterij sacramenta, ad prosperitatem itineris, deuoti, & pij famuli tui, Philippi, regis nostri, & omnium eorum qui in eius sunt comitatu, proficiant, & eos ad salutaria cuncta perducant. per.

¶ The thre Collectes or orations, for the bishop of London.

Oratio.

Concede que sumus, domine famulo tuo Edmundo episcopo nostro, ut predicando, & exercendo, quæ recta sunt, exemplo bonorum operum, animas suorum instruat subditorum, & eterne remunerationis mercedem, a te pijssimo pastore, percipiat. per,

Secreta

Munera nostra que sumus domine placatus suscipe, & famulum tuum Edmundum Episcopum nostrum, gregemque sibi cõmissum, benignus semper, & ubique misericorditer protege. per.

Postcommunio.

Hec nos comunio domine purget a crimine, & famulum

mulum tuum Edmundum, episcopum nostrum, & commissum sibi gregem, benigna, quesumus, pietate, conserua. Per.

¶ A prayer in verses, for the prosperouse voyage, abode, and returne, of oure moost excellent, and noble kynge, kynge Philippe.

1. *Prosper eat noster, terraq;, mariq; Philippus.*
   Prospera sint, ut iter, sic mora, sic reditus.
2. *Prosper eat noster, maneat, redeatq; Philippus,*
   Prospera sint terra cuncta, mari, atque polo.
3. *Sit tibi, rex noster, terraq;, mariq;, Philippe,*
   Tam bene, q̃ tua, q̃ nostra Maria, cupit.

Ad lectorem.

Viue, uale, & si quid nouisti rectius istis.
Candidus imparti, si non, his utere mecum.

DOMINE SALVOS FAC REGEM, ET REGINAM.

EDE MVNDVS ESTO, BONVS ESTO BONIS.
DA GLORIAM DEO.
FINIS.

EXCVSVM
LONDINI IN ÆDIBVS Iohannis Cawodi, Typographi Regiæ Maiestatis.

Anno. 1555, Mensis uero Septembris. 17.

¶ Fautes escaped in the pryntynge, whych are to be corrected as doth followe, wherein you shall note that we vse the letters of the .A.B.C. marked in the nether parte of the leaues for youre direction herein, as a.i. and a.ii. and then to these two thus marked, doo answere other two vnmarked, yet neuertheleſſe to be referred to the marked ones next goynge before as that whyche nexte a.ii. foloweth vnmarked, we wyll here call a.iii. and the next to this, also vnmarked, we wyll call a.iiii. and so of the other letters and quayres.

A.iii. And in the fyrst line, rede, adioyned, to be &c
In the same page, a.xx. lyne rede, ordinarily worke,
A.iiii. In ý.iii. line, rede, they shal in ý ninthe place.
B.iii. On the.ii. syde, and.xii lyne, rede, with the foresayde vertues &c.
C.ii. In the.xix. line, rede, ý said thinges, time &c
D. Lyne.xxiii. rede, kynge and preist, &c.
D.ii. On the.ii. syde, and the laste lyne, rede, the Lorde, the Lorde, the Lorde:
E.iii. In the.ii. lyne, rede, article, which was. &c.
On the same syde, and in the.x. lyne, rede, Themperoure of Rome: vpon. &c.
F.i. On the.ii. side, and.iii. line, rede, *Hierusalem, &c*
F.ii. On the second side, and in the last line, rede
If Christ hath not. &c.
F.iii. And in the.iii. lyne, rede, *ad Romanos. &c.*
F.iiii In the last line sauing two, rede, acheue. &c
On the seconde page, in the.viii. lyne, rede, did sende

them

them furth.ꝛc.
G.i. On the seconde syde, in the fourth line, rede ascension, ꝛc.
On the same syde, in the.x.lyne, rede, wolde saye, myght ꝛc.
And in the.xvi, lyne, rede, he went furth.ꝛc.
And in the.xviii.lyne, rede, dyd blesse them (whiche blessynge was ꝛc.
And in ý. xxiii. lyne, rede, Deute.xxxiii) And this.ꝛc and in the.xxvi.lyne, rede, vp into heauen: ascending
G.ii. In the.xxiii.lyne, rede, and meet for it to be
G.iii On the second side, in ý.xii, line, rede natural body, (whiche was ꝛc.
And in the.xiiij.line on the same page, rede, vpon the crosse) and so dyd ꝛc.
G,iiij. Rede the fyrst woorde of the Latyn Cumq;
H.iiij. In the ende of the,xiiij.lyne, on the seconde page, rede, I beleue in the Gost ꝛc
J.iij. In the.xvij. lyne, rede, encreaseth rygh-teous ꝛc.
J.iiij On the seconde syde, in the.viij. lyne, rede, geue credit to it, ꝛc.
In the.ix.lyne, rede, not to beleue in it: for ꝛc.
K,ii. On the second syde, and xxiij.line, rede, may also worthely be called ꝛc.
K.iij. In the.xx.lyne, rede, whose synnes ꝛc.
And on the same syde, and.xxvij. lyne, rede, the sixtenth of Mathewe ꝛc.
L.i On the second syde, in the. xxij. lyne, rede, whiche lyke euerlastynge, though it passeth ꝛc.

and

And in the.xxv,lyne of the same page, rede thus, the same,(as Saynt Paule ꝛc.

L.ij. In the fyrst lyne,rede, **that loue hym**) **yet holye ꝛc.**

And on the seconde syde,and last lyne saue one,rede, **Be it so moost certaynely.**

M.iij In the last lyne saue two,rede, concurrent therewith ꝛc.

N.i On the seconde page,ꝛ in the.iiij. lyne,rede **In them exorcyzed ꝛc.**

And the seuenth line,rede,**of them that do beare them.ꝛc.**

O.i On the seconde syde, and in the.xxvi. lyne, rede,*imponebant manus &c*

O.iiij. In the.vi. lyne, rede, boldelye confesse the name ꝛc.

R.i. In the last lyne saue thre,rede, may be partakers ꝛc,

R.iiij Rede in ỳ last lyne,**forgiuen, or released,**

S.j. In the.xxvi.lyne,rede,*somniantium illa &c.*

T.i. In the,xi.lyne,rede,the vse of it.

On the, ii. syde rede, in the.xi.lyne, all mankynde: The veritie ꝛc.

On the same page,and in the.xxi. lyne, rede, of this hygh mysterye ꝛc.

T.ij. In the.xxiiij.lyne,rede,ye shall here haue ꝛc

On the second syde,in the.xii.lyne,rede, and persuasion ought a man come ꝛc.

U.i. On the seconde syde, and.xxiij.lyne, rede, **winkinge,or becke of his power ꝛc.**

Rede

X.iii. Rede in the thirde and fourth lynes thus, to God (Who gyueth vs oure foode) as the fyrst fruytes &c.

Z.i. Rede in the. xx. lyne thus, and staye of truth) doo content &c.

Z.iij. On the seconde side, and in the.vij.line, rede thus, be executed, *Vt quietam &c.*

Aa.i. In the.xxiij.line, rede, farre passe the fragrantnes &c.

Dd.iiij. On the seconde syde, and in the.xxviij. lyne rede, *quis in uobis? Inducat &c,*

And in ỳ next lyne folowyng rede, *super eum, ungentes eũ*

Ee.iij. On the seconde syde, in the, xij. lyne, rede, With Gods honor.

Ff.iii. in the second lyne rede, better for me, not commyttynge this acte, to fall &c.

Gg.ii. on the second syde and in the fourth lyne, rede in *Decalogo*

Gg.ii. on the second syde in the xix lyne, rede And yet here muste ye &c.

Hh.iii. in the xxi. lyne rede, doth implye &c.

Hh.iiii. In the xiiii. line rede, calling it an Idol &c. And on the second side, & in the last lyne, rede, translate these wordes *idolum* and *sculptile*, (whiche are an Idoll and a grauen thing) into an Image: for &c.

Kk.ii. In the.viii.lyne rede, ought to be reprehended &c.

Kk.iiii. On the second syde, in the .iiii. lyne rede, acknowledge, And: By harte or &c.

In

Ll.ii. In the .iii.rede enemyes. And: I wyll inuocate &c.
Mm.iiii. On the .ii.side & the.xv.lyne rede, auoyde superfluytie, &c.
Pp. On the second side in the .xv.line rede, Or withstand the same, doo gette. &c.
Ss.iii. On the second syde in the.xxi. lyne, rede, *defecerint ligna* & in ý.xxii.lyne rede, *et subtracto susurrone &c.*
Tt.iii, In the.vii.lyne rede, good to note agayne vnto you &c.
Tt.iiii. On the seconde syde and in the .xxii. lyne rede, *Homo ille quod aliquid. & c.*
Vv.ii. In the last lyne saue one rede, Apostles) & these are sufficient &c.
Xx.i. On the second syde in the xviii, lyne, rede, vnder heauen &c.
Yy.iiii. On the second side and in the.ix.lyne, rede, euerlastyng damnation &c.
Zz.i. In the laste lyne saue fower, rede for the maynetenance and sustenance &c. And on ý second syde and in the fyrst lyne rede, for of our selfe, &c.
Zz.ii. In the .xxii.lyne rede, Liuing, What &c And in the last lyne rede, pryce than they:
Zz.iiii. In the first and second lynes rede, of the firste petition &c.
Aaa.ii. In the.xii.lyne rede, tryeth & fyneth. &c
Aaa.iii. In the .xxii.lyne rede, salutation, greet &c. And on the second side and in the last lyne rede, and iust cause, to reioyse &c.
Aaa.iiii. In the laste lyne saue .iii. rede, wordes,

Blessed

Blessed ꝛc.
And in the last line saue one, rede, woman so blessed.
And on the seconde syde, in the seconde lyne, rede, amongest all women, for that ꝛc.
And in the thyrde lyne on the same side, rede, which none other woman euer had, ꝛc.
And in the.x.lyne, rede, was graunted, for ꝛc
And in the.xviii.lyne rede, and redemer of ỏ world: And ꝛc.
Bbb.i. In the last line rede, for her humble consẽt, geuen ꝛc.
And on the seconde syde, in the fyft lyne, rede, virgin lacketh not ꝛc.
Bbb.ii. On the seconde syde, and in the. viii. lyne, rede, hauynge also set forth the summe, and pith ꝛc.
Bbb.iii. In the.xix.lyne, rede, murmuration, dissention, ꝛc.
Bbb.iiij. In the thyrde lyne, rede, there is no nede here to declare it ꝛc.
In the.xiii.lyne, rede, fortitude, or strength, ꝛc.
And in the seconde syde, in the. vii, lyne, rede, Fortitude, or strength,
Ccc.i On the seconde syde, in the. v. lyne, rede, Cardinall Poole, ꝛc
Ccc.ii. On the second side in the last line saue two, rede, *eorumq; consiliarijs, &c.*
Ccc.iii. In the.xiiii.lyne rede, *placita sunt, &c.*

FINIS.

HOMElies sette forth by the righte reuerende father in God, Edmunde Byshop of London, not onely promised before in his booke, intituled, A necessary doctrine, but also now of late adioyned, and added therevnto, to be read within his diocesse of London, of all persons, vycars, and curates, vnto theyr parishioners, vpon sondayes, & holydayes.

Anno. M. D. LV.

I. C.

The Table.

¶ The Bysshoppe of London to all persons, and curates, within his dioces of London.

FOrasmuch as the people of my dioces, beyng within your seueral cures, & charge, do (as in dede of reason they maye) loke for to haue at theyr pastours hand, or at the least way, by his prouision, & meane, good instruction, and teachynge, especiallye howe to serue and please God, and how also otherwyse to do their dutie, as to any one of them in theyr degre doth appertayne. And forasmuch also as there is not now a dayes that multitude, and plenteth of preachers, whiche in tymes past hath ben, and by Gods grace, hereafter shalbe. And fynallye, for that euery one of you in your owne person, is not able to discharge the office of preachyng, which many good folke do greatly wyshe, and desyre ye could, and woulde. Therfore desyrynge to haue somethyng done onward, til God of his goodnes prouide something better, I haue laboured with my chapleyns, & frendes, to haue these Homelies prynted, that ye may haue somewhat to instruct, and teache your flocke withall, requyrynge, and charginge euerye one of you, that diligentlye, vpon the sondayes, and holydayes, ye reade to youre flocke, frutefully, and deliberately, one of the said Homelies. And thus fare you well. Geuen at my house in London, the fyrste daye of July. M. D. LU.

An Homely, of the creation and fall of man.

THe Prophette, Dauid in his fore score and ninteth psalme, exhortyng all people to synge prayse to almighti god, to serue hi in gladnes, and re ioyse in his sight, alledgeth thys as a sufficient cause thereof. *Scitote quoniam ipse est dominus, ipse fecit nos, et non ipsi nos.* which is to saye.

Psalme, cxix.

Know you that he is our Lord, it is he that made vs, and we made not our seifes. And in dede, who ý diligently wayeth ý creatiõ of man, can not but therin most highly laude, & prayse almighty god, his creator. For wher in the creation of al other visible thinges, he did but onely commaunde, & will that they should be made, and incontinẽt they were made, in the creatyng of man, he vsed great solempnitie, and many notable circumstaunces. Fyrst touchyng mã, he said, **let vs make mã**, which words be as it were the wordes of god the father, to God the sonne, & to the holy ghost, spoken after the maner of men, when they go about some great matter, at what time they take good aduisement or they begyn, and doo ioyne with the best, & wyseest counsellours,

Genes. i.

lours, that they can get. Thys circumstaunce (not beyng necessary of goddes parte; as withoute the which he might haue created man) doth most manifestly declare the special fauour, of almyghty god towardes mankynde: but that nexte circumstaunce, which doth immediatly folowe thys fyrst, is a more surer prose, and declaration of gods tender loue, towardes mã, whẽ he sayth. **Let vs make man to our owne similitude & likenes.** Now mark, good people, howe much god dyd for vs in our creation. He made vs in very dede like vnto himselfe, & in so doynge what could he haue done more for vs? A wonderfull excellẽt benefite & comfort is it vnto vs, to consyder that man was made like vnto god. And to vnderstand this thyng the better, you shall know that the similitude, and likenes of man to god, was not in the body of man (for this you must moost certenly beleue, ẏ the godhed is a spirite, & not a bodely substaunce) but this similitude and likenes was in ẏ soule, which was endued, with most heuenly & godlike qualities, as vnderstandyng, memory, and wil, with sondry gyftes also of grace. And here is to be noted by the way, that where almighty god sayeth, **Let vs make man to our owne similitude, & lykenes,** he geueth vs to vnderstãd, ẏ there be three parsons in trinitie, & yet but one god. For in that he sayeth, let vs make man, therein is signified, a pluralitie, or number of persones: agayne, in that he sayeth to our similitude and likenes, and not to oure similitudes and lykenesses, by thys is signyfyed the

vnitie

vnitie also of one nature and substaunce. But to procede further concernyng the creation of man, ye shall vnderstand, that the second chapter of Moyses boke, called genesis, in speciall maner doth recorde the seuerall making, as well of the bodye of man, by it selfe, as also of the soule by it selfe. And as touching the body, scrypture doth there say, that. God fourmed, or shaped it, of ỳ earthe Noting therby the excellēcy of mans body, aboue the bodyes of other liuynge creatures. For we rede not of anye other lyuyng creature, that god shaped, or fourmed, the body of it, but onely that he made it, and that at the cō maundement of almighty god, the earth brought fourth foure foted beastes, & the Water, in like maner, brought fourth fyshes, & foules. Only of ỳ body of mā scripture witnesseth ỳ God shaped it. And as cōcerning ỳ soule of mā, it is written of it, in the sayd second chapter of genesis, howe ỳ god breathed it into the body, which .ii. circumstaunces, as they import a marueylous excellency of man, aboue other bodely creatures, so they most clerely declare thexcedyng great goodnes of God, towardes man. Now when god had, in such a singuler fashion, creted man, he gaue hym souereigntie ouer all the fyshes of the sea, ouer the foules of the ayer, and ouer the beastes of the lande, yea and made him a kyng, and Emperour on the earth. And yet not satisfyed with al this, he placed man in Paradyse, that is in a most pleasaunt garden, where he had planted all

Genesis.2.

Genesis.1.

Genesis.2.

kynde

kynd of frute, beautifull to beholde, and delicious to eate, for man to fede vpon, onely one kynde of fruyte he charged hym on payne of death, (and that not of the body alone, but of the soule also) vtterlye to refrayne from, which was the fruyte of the tree called in scrypture, the tre of knowledge of good, and euyl. And lyke as in a most maruelous sorte he made Adam the fyrste man, so in as marueylous, & straunge a sort he made Eue the first woman, euen of a rybbe taken out of Adams lefte syde, and her he made parfytte, and furnyshed her with like gyftes as he had done Adame the first man: What canne we then thinke, or deuyse, that God might haue don more for vs in our creation, then herein he dyd? He made the soule immortall, that is such as shulde continue for euer without ende. He furnished it with moste singuler gyftes both of nature and of special grace also The body of man, in the estate of originall innocencie, had in it helth, strength, cunlines, and other like qualities, in the highest degre of perfection, it had in it selfe then, no fond lust, or concupiscens, no pronitie or inclination to euyl, no lothsumnes in doing good, no infirmitie or wekenesse, no lacke or want of any qualitie fyt and decent for it. The body of man was then obediente to the soule, the soule altogether obedient to God. So that on Gods parte, oure maker and creator, there is nothyng towardes vs but all perfection, all great kyndnes, al fatherly loue, & fauour, Holy scrypture most euydently affyrmeth ỳ al creatures were made good in their creation, saying. *Vidit deus omnia que fecerat et erant valde bona, Gene. i.* That *Genesis. i*

is

is. God sawe al things which he had made, and they were very good. Which thyng as it is generally true in all creatures concerning their creation, so is it in a certen degre of excellencye to be verified in man touchyng the estate of his originall innocency. Thus we may perceaue ý in the creation of man, al was excellent & parfytte, whiche oughte greatly to inflame vs the more to loue and serue almighty God our most louynge creator. But for asmuche as that blessed estate is lost, & mankynd by ý losse thereof, fell into extreme miserie and wretchednes, it is consequently to be well considered of our part, by what meanes man was brought from soo good and blessed a case, to so euyll and miserable an estate, whiche poynte well wayed, is a sufficiente grounde to cause vs on the other syde vtterly to detest & abhorre al synne. For that greuous fal of man came of synne. Synne it was, for which God thrust man oute of paradyse, synne it was that caused the flesche to striue agaynste the spirite, and the spirite, agaynst the flesche, synne it was that broughte vnto mankynde necessitie of bodyly death, and all the infirmities and diseases, which man in thys transitory lyfe sustayneth, synne fynally it was, that caused all the posteritie of Adam and Eue to be borne in state of dampnation. But some perchaunce are desyrous fardar to knowe, by what meanes man was fyrst brought to commytte synne. For the vnderstandyng whereof, lette vs haue recourse to the iii. chap. of Genesis, where it is wrytten: how that ý wyly serpent the deuyll came vnto Eue and sayde

Genes. 3.

vnto

vnto her: Why hath God gyuen you commaundement not to eate of euery tree in paradyse? Where vnto the Woman answered and sayde: of the fruyte which is in paradise we eate, but of the frute of that tree ȳ groweth in the myddest of paradyse, GOD hath charged vs not to eate or touche it: leste, perchaunce we dye. Then sayde the serpente to the woman: Naye, you shall not dye. For God knoweth that whatsoeuer daye you shall eate thereof, youre eyes shalbe opened, and you shalbe like Gods, knowynge good and euyll. The woman therefore sawe that the tree was good to eate of, and beautifull to the eye, and pleasaunte to beholde, and she tooke of the fruyte thereof and dyd eate, and gaue part to her husbād, who also dyd eate.

Thus through the prouocation of the deuyll, man first fell into synne. Wherefore as we must alwayes abhorre synne and forbeare it, bycause of the greate misery it brought vs vnto, so should we no les hate, aud to the vttermost of our power, fly the deuyl and all his suggestions, knowing that thereby we were fyrst induced to commytte synne. For as thys oure aduersary was busye at the begynnynge with oure fyrst parentes, so is he no les, but rather more busye with vs at thys present, as wytnesseth Saynt Peter in the .v. chapiter of his first epystle, saying. i. Peter 5.

Youre aduersary the deuyl, as a roryng lion goeth about, seking whom he may deuour. Thys aduersary of mankynde, disdaynynge at the greate felycytye that Adam and Eue were in, neuer ceasyd questionynge, and craftyng with the woman, being the weker and frayler vessell, vntyll he had made them disobey gods commaundement: by which their doyng, they lost the orygynall great innocency which they had at there creation, which being lost, nether the body woulde be obedient to ý soule, nor the soule to god, but al was in man turned vpsidoune: yea therby they fel also into necessitie of temporall death of body, and (which is worst of all) into the estate of eternall damnation, and euerlasting death, both of body and soule. But now, because it maye paraduenture seme in some mans iudgement, that seyng the thing that Adam and Eue did, was but the eatynge of an appell, therefore their faut was not great, nor deserued so greuous punishment, let vs consider the circumstaunces, and we shall sone perceyue the offence not lyght, but verye sore and heynous. Fyrst the thyng which god commaunded man to forbeare, was a thyng most easye for hym to forbeare, and so much was his faute the greater. Besides this, whan a man is tolde before of great peryll and daunger that shall lyght vpon him if he doo this or that, in case after such warnyng he offende therein, his fault is thereby made the greuouser. Thyrdly, the lesse inclination a man hath to any synne, the more he synneth yf he doo the same. Nowe Adam and Eue, had in them no inclination

at al, nother to one vice nor to other. Fourthly, when a man hath late receyued great benefites at hys souerayns handes, if he incontinently breake his expresse wyll, the contempt and disobedience is made therby the greater. The thyng that Adam and Eue dyd eate, was in dede but an appell, yet the eatyng thereof in that case, was an high disobediēce against god, and the corrupting of all mankynd, for as much as they two were the very route, whereof all men must ryse, and the route being once naughte, howe can the tree or braunches, cummynge of that route, be good? Therfore S. Paule in his Epistle to ỳ Romaines in the. v. chapiter thereof saieth. By the offence of one man, synne came vpon all men, to condempnacion, and in the same chapiter immediatly after, he sayeth to lyke purpose, throughe the disobedience of one man, manye became synners. And within a lytle after he saieth. Sinne came into this world by one man, & through synne came death, & so death passed to al mē. Thus haue you hard fyrste the louynge kyndnes of God to man, in that he created hym in so worthye a maner, nexte ye haue harde the myschyfe that commeth to mankynd by synne, and thirdly what an extreme enemy also the deuyll is vnto vs. In an other homily hereafter, ye shal heare of the exceding great mercy of god, in deliyering mākind by a meruelous maner, out of the estate of this dampnatiō. Wherfore to conclude for thys presente tyme, this shalbe to exhorte

Roma.5.

hort you, that you fayle not daylye and howrelye to geue most harty thankes to almyghty God, for that he of his mere goodnes created you, & created you, not without sense, as the stones, not without reason as the brute beastes, but hathe gyuen you all notable qualities and powers that other corporall creatures haue, and besydes, hathe perticularlye planted in you reason and vnderstãding, and sondry goodly qualities of body and soule, seuerall to the nature of man only, and not commõ to man, and other erthly creatures. This is furthermore also to exhorte you, that remembryng what miserye came to mankynde by synne, and by such a synne, as in some mẽs iudgement might seme to be but very smale, it is to wytte, by eatynge of an appel, you wyl be circumspecte in auoiding of al kinde of synne, and disobedience, be the thinge in hys owne nature neuer so smale a thynge, whyche is by God hym selfe, or by suche as we owe obedience vnto, commaunded. Fynallye and laste of al, this is to exhorte you, to consyder dilygently that we haue a deadly ennemy, which is ý deuil, who desyreth oure destruction, and doth moost craftely and busely trauayle by all meanes wyth vs, to worke the same, of whose moofte subtyll and wilye traynes, we muste principally take hede of, whiche graunt vnto vs all, the blessed trinitie, the father, the Sonne, and the holye ghoste, to whome be all honoure and glorye worlde without ende. Amen.

Io. Harpesfeld sacre theologie professor Arch. London.

An homely of the misery of all mankinde, and of hys condempnation to euerlastynge deathe, by hys owne synne.

The holye ghoste, in wryting the holy scripture, is in nothyng more diligēt, then to pull downe mannes vayne glory, and pryde, which of all vices, is moost vniuersallye grafted in mankynde, euen from the hyrste infection of our hyrste father Adam. And therefore, we reade in many places of scripture, many notable lessons agaynst this olde rooted vyce, to teache vs ý moost cōmēdable vertue of humilitie, howe to know our selues, & to remēber, what we be, of our selues. In the booke of Genesis, almyghty God geueth vs all, a tytle & name in oure great graunde father Adam, which ought to admonishe vs al, to consyder what we be, whereof we be, from whence we came, & whyther we shall, sayenge thus. *In sudore vultus tui vesceris pane tuo, donec reuertaris in terram de qua suptus es; quia puluis es, et in puluerem reuerteris.* That is to saye, In the sweate of thy face thou shalt eate thy breade, vntyll thou retournest into the earth, oute of whyche thou waste taken: for dust thou art, & into dust thou shalt retourne,

Gene. 3.

Here

Here (as it were in a glasse) we may learne to know our selues, that we be but grounde, earthe, and dust, and that to grounde, earthe, and duste, we shall returne agayne, whyche name and title of earthe, and duste, appoynted, and assigned by God, to all mankynde, the holye Patriarche Abraham, dyd well remember: and therefore he calleth hym selfe by that name, when he maketh his earnest prayer for Sodome and Gomorre, saying in the. xviii. of Genesis.

Gene.18 *Cum sim puluis et cuius*, that is to saye, seyng I am dust and ashes. And we reade that Judith, Hester, Job, Hieremye, with other holy men and women, in the olde testament, did vse sacke clothe, and did caste duste, and ashes vpon theyr heades, when they bewayled theyr synnefull lyuynge. They called and cryed to God for helpe, and mercy, with suche a ceremony of sacke clothe, duste, and ashes, that thereby they might declare to the hole world, what an humble, and lowlye estimation, they had of theim selues, and howe well they remembred theyr name, & tytle aforesayde, theyr vyle, corrupte, frayle nature, duste, earth, and ashes. The booke of wysedome also, willynge to pull downe oure proude stomakes, moueth vs diligently, to remember our mortall, and earthely generation, which we haue al of hym, that was first made: and that all men, aswell kynges, as subiectes, doo come into this worlde, and doo goo oute of the same in lyke sorte, that is, as of oure selues, full myserable, as we maye daylye see. And almyghtye God commaūded his Prophet Esay, to make a proclamation, and to crye to the hole worlde: that all flesche

Iudith. 3. and. 9. Iob. 13. Hiere. 6. and. 25.

Sapience. 7.

Esai. 11.

is

is grasse, and that all the glorye of man, is as the flower of ỳ feilde, the grasse is wythered, and the flower doth fall away, for the Winde of our Lord bloweth vpon it The people surely is grasse, whiche dryeth vp, and the flower fadeth away, but the woorde of our Lord abydeth for euer. Accordynge wherevnto, the holye prophet Job, hauynge in hym selfe great experience of miserable and synnefull estate of man, dothe open the same to the worlde in these wordes. *Homo natus de muliere, breui viuens tempore, repletur multis miseriis, qui quasi flos egreditur, et conteritur, et fugit velut vmbra, et nũq̃ in eodem statu permanet et dignum ducis super huiuscemodi aperire oculos tuos, et adducere eum tecum in iudicium? quis potest facere mundum de immundo conceptum semine?* That is to say Man beynge borne of a woman, lyuynge a shorte tyme, is full of manyfolde miseries, he spryngeth vp lyke a flower, & fadeth againe, vanyshynge away (as it were) a shadow, and neuer continueth in one state. And doest thou iudge it mete (O Lorde) to open thyne eyes vpon suche a one, and to bryngе hym to iudgement with thee? Who can make hym cleane that is cõceyued of an vncleane seede? In dede all men of theyr euylnes and naturall prones, were so vniuersallye gyuen to synne, that God (as the scripture testifyeth) repented ỳ euer he made man. And by synne, his indignation was so muche prouoked agaynste the worlde, that he drowned all the worlde wyth Noes fludde (except Noe hym selfe and

Iob. 14.

Gene. 5. and. 7.

and hys lytle householde.) It is not withoute greate cause, that the scripture of God, dothe so many times call all meune here in this woralde earthe, sayenge. (O thou earth, thou earth, thou earthe, heare the Woorde of oure Lorde.) Hiere. xxij. This, oure ryght name, vocation, and tytle: earthe, earthe, earth, pronounced by the prophet, sheweth what we be in dede, by what soeuer other style, tytle, or dignitye mē doo call vs. Thus, he plainly nameth vs, who knoweth best, bothe what we be, & what we ought of right to be called. And thus he describeth vs, speakynge by hys faythfull Apostle S. Paule to the Romaynes the. iii. Chapiter, saying. All men, Jewes and Gentiles, are vnder synne: there is none ryghteous, no, not one: there is none that vnderstandeth, there is none that seketh after God, they are all goone out of the Waie, they are all vnprofitable, there is none that dothe good, no not one, theyr throte is an open sepulchre, with theyr tongues, they haue vsed crafte and deceyte, the poyson of serpentes is vnder theyr lyppes, theyr mouthe is full of cursynge and bitternes, theyr feete are swifte to shed bloude, destruction and wretchednes are in theyr wayes, & the waye of peace haue they not knowen, there is no feare of God before theyr eyes. And in an other place, that is to wit, Galathians. iij. S. Paule wryteth thus: (God

Hiere. 22.

Roma. 3.

Gala. 3.

hathe wrapped all nations in vnbeleif, that he myght haue mercy on all The scripture concludeth all vnder synne, that the promise by the faythe in Jesus Christe, should be giuē vnto theim that beleue. S. Paule in many places, paynteth vs oute in our collours, callyng vs the chyldren of the wrathe of God, when we be borne: sayenge also, that we cannot thinke a good thought of our selues, much lesse, we can say wel, or doo wel, of our selues. And the wyseman sayeth, in the booke of Prouerbes, the iuste man falleth seuen tymes a daye. The mooste tried and approued man Job, feared all his woorkes: S. John the Baptiste, beynge sanctifyed in hys mothers wombe, and praised before he was borne, called an aungel, and great before the Lord, replenyshed euen from hys brythe, with the holy ghoste, the preparer of the way for our sauioure Christe, to be more then a Prophet, and the greatest that euer was borne of a womā: yet he plainely graunteth, that he had nede to be washed of Christ: he worthely extolleth and glorifieth his lord, and mayster Christe, and humbleth hym selfe, as vnworthy to vnbuckle hys shooes, and geueth all honoure and glorye to God. So doeth saincte Paule, both oft, and euydently confesse hym selfe, what he was of hym selfe, euer geuynge (as a mooste faythfull seruaunte oughte to doo) all prayse to hys mayster and sauioure. So doeth blessed sainct John the euangelist, in the name of hym selfe, and of all other holy men, be they neuer so iuste, make this open con-

Roma.11
Gala.3.
Pro.24.
Luce.i.
Iohn.i. and. 2.

fession: If we saye, that we haue no sinne, we deceiue our selues, and the truth is not in vs: If we knowledge our synnes, God is faithfull and iust, to forgyue vs oure synnes, and to clense vs from all vnryghteousnes: If we saye, we haue not synned, we make him a lier, and hys woorde is not in vs. Wherefore, the wyseman, in the booke called Ecclesiastes, openly declareth, that there is not one iuste man vpon the earth, that dothe good, and synneth not. And sainct Dauid is ashamed of hys synne, but not to confesse hys synne. Howe ofte, howe earnestlye, and how lamentablye doeth he desyre Gods greate mercye, for hys great offences, and that God should not enter in to iudgement wyth hym? And agayne, howe well wayeth this holy man hys synnes, when he confesseth, that they be so many in number, and so hydde, and harde to vnderstãde, that it is in maner vnpossyble, to knowe, vtter, or number them? Wherefore, he, hauyng an earnest, and depe contemplation, and consyderation of hys synnes, and yet not commyng to the bottome of them, maketh supplication to God, to forgyue hym hys priuye, secrete, hydde synnes: to the knowledge of the whyche, he cannot attayne. He wayeth ryghtlye hys synnes, from the originall roote, and sprynge heade, perceyuinge inclinations, prouocations, styrynges, stinginges, buddes, braunches, dregges, infections, tastes, felinges, and sentes of them, to cõtinewe in him stil. Wherfore he sayeth: Marke, & behold, I was conceiued in synnes:

Ecclef. 7

Pſal. 2.

Pſal. 19

Pſal. 2.

He

He saieth not sinne, but in the plurel number, sinnes: for asmuche, as oute of one, as fountayne, spryngeth all the reste.

And oure sauiour Christ sayth, there is none good but God, and that we can doo nothing that is good, without hym, or no man can come to the father, but by hym. He commaundeth vs all to saye, that we be vnprofitable seruauntes, when we haue doone all that we can doo. He preferreth the penitente Publicane, before the proudeholye, and glorypuse Pharysey: He calleth hym selfe a phisition, not to them that be hole, but to them that be sicke, and haue nede of his salue, for theyr sore. He teacheth vs in oure prayers, to reacknowledge oure selues synners, and to aske forgeuenes, and deliueraunce from all euyls, at oure heauenly fathers hande. He declareth that the synnes of oure owne hartes, doo defyle oure owne selues. He teacheth that an euyll woorde, or thought, deserueth condempnation, affyrmynge, that we shal geue an accompte, for euery ydle woorde: He sayth, he came not to saue, but the shepe that were vtterlye lost, and cast awaye. Therefore, fewe of the proude, iust, learned, wyse, perfite, and holy Phariseis, were saued by hym, because they iustified them selues, by theyr counterfeyte holynes, before men. Wherefore good people, let vs beware of such Hypocrisie, vaine glorye, and iustifieng of our selues. Let vs looke vpō our feete, and then downe oure Pecockes fethers, downe proude harte, downe vayne claye, frayle, and brittle vessels. Of our selues, we be crabbe trees, that can bryng furth no Apples, we be of our selues, of such

Mat. 9

earth, as can bryng furth but weedes, nettels, brambles, bryers, cocle, and darnell. Our fruytes be declared in the fyfte chapiter to the Galathians. We haue neither fayth, Charitie, hope, pacience, chastitie, nor any thinge els that good is, but of God: and therefore, these vertues be called there, the fruytes of the holy ghost, and not the fruytes of man. Let vs therefore, acknowledge our selues before God, (as we be in dede) mysserable and wretched synners. And let vs earnestly repent, and humble our selues hartelye, to crye to God for mercye. Lette vs all confesse with mouth, and harte, that we be full of imperfections. Let vs knowe our owne workes, of what imperfection they be, and then we shall not stande folyshely, and arrogantly, in oure owne conceytes. For truely, there is imperfections, in our beste woorkes: we doo not loue God, so muche as we are bounde to doo, with all our harte, mynde, and power: we doo not feare God so muche as we ought to doo: we doo not praye to God, but with great and many imperfections. We geue, forgeue, beleue, loue, and hope vnperfectlye: we speake, thinke, and doo, vnperfectlye, we fyght agaynst the deuyll, the worlde, and the flesshe, vnperfectlye. Let vs therfore, not be ashamed to confesse playnely, oure state of imperfection: yea, let vs not be ashamed to confesse imperfection, euen in all our workes: Let none of vs be ashamed, to say with holye S. Peter: **I am a synfull man.** Let vs all saye with the holye prophet Dauyd: **We haue sinned with our fathers, We haue done amysse, and**

Luke. 5.

Psal. 160.

and dealte wyckedlye. Let vs all make confession with the prodigall sonne to oure father, and saye with him: We haue synned agaynst heauen, and before thee (O father) we are not worthye to be called thy sonnes. Lette vs all saye with holye Baruch: Luce.15. Baruch.2.

O Lord our God, to vs is worthely ascribed shame and confusion, and to thee, ryghteousnes. We haue synned, We haue done wickedly, We haue behaued our selues vngodlye, in all thy ryghteousnes. Let vs all say with the holy prophete Danyell: O Lorde, rightuousnes belongeth to thee, vnto vs belongeth confusion. We haue synned, We haue bene naughtie, We haue offended, We haue fled from the, Wee haue gone backe from all thy preceptes, and iudgementes. Daniel.9

So we learne of all good men, in holy scripture, to humble oure selues, and to exalte, extoll, prayse, magnifye, and glorifye God.

Thus ye haue heardc, howe euil we be of our selues, how of our selues, aby our selues, we haue no goodnes, helpe, nor saluation: but contrary wyse, synne, dampnation, and deathe euerlastynge: whyche, yf wee depely weyghe, and consyder, we shall the better vnderstande, the great mercy of God, and howe our saluacion commeth onely by Christe: for in oure selues, as of our selues, we fynde nothynge, whereby we may be delyuered from this miserable captiuitye, into the whyche we were caste throughe the

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enuye of the deuyll, by transgression of Gods commaundement, in our fyrste parent Adam. We are al become vncleane: but we al of our selues, are not hable to clēse our selues, nor to make one an other of vs cleane. We are by nature, the chyldren of Gods wrathe: we are not hable of oure selues, to make vs the children and inheritours of Gods glorye. We are shepe that runne astray: we cānot without goddes grace, and helpe, come agayne to the shepe folde: so great is our imperfection and weakenes. In our selues therefore, maye not we glorye, which of oure selues are nothynge but synnefull, neyther maye we bragge of our woorkes that we doo, whyche all be so vnperfecte and vnpure, that they are not of them selues, hable to stande before the ryghteous throne of GOD, as the holye Prophete Dauid sayeth:

i. Peter. 1.

Enter not into iudgemente wyth thy seruaunte, O Lorde, for no man that lyueth, shalbe founde ryghtuous in thy syghte. To God therefore, muste wee flye, or els shall we neuer fynde peace, rest, and quyetnes of conscience, in oure hartes. For he is the father of mercyes, and God of all consolation, he is the Lord, wyth whome is plenteouse redemption. He is the God, whyche of his owne mercy saueth vs, and setteth out hys charitie, and exceadyng loue toward vs, in that of his owne voluntary goodnes, when we were perysshed, he saued vs, and prouyded an euerlastynge kyngedome for vs. And all these heauenly treasures are giuē vs, of hys mere mercy, freelye. And for whose sake? Trulye

Psal. 129.

lye, for Jesus Christes sake, that pure, and vndefiled Lambe of God. He is that dearely beloued sonne, for whose sake, God is fullye pacifyed, satysfyed, and set at one with man. He is the Lambe of God, whyche taketh away the synnes of the worlde, of whome it maye be truely spoken, that he dyd all thynges well, and in his mouthe was founde no crafte, nor subtelte. Lykewyse he maye saye: the prynce of the world came, and in me he hath nothyng. He maye say also: whiche of you shall reproue me of anye faulte? He is that hyghe and euerlastynge priest, whyche hathe offred him selfe to God, when he instituted the sacrament of the Aultar, and once for all, in a bloudye sacrifyce, doone vpon the crosse, with which oblation, he hath made perfecte for euermore, theim that are sanctifyed. He is the mediatoure, betwene God and man, which payed our raunsome to God, wyth hys owne bloude, and wyth that, hathe clensed vs from synne. He is the Phisition, whiche healeth all our diseases. He is that sauioure, whiche saueth the people from al theyr sinnes. To be short, he is that flowing, and moost plenteous fountayne, of whose fulnes, all we haue receyued. For in him are all the treasures of the wysedome, and knowledge of God hydden. And in hym, and by him, haue we from God the father, al good thinges, perteyning eyther to the bodye, or to the soule. O how muche then, are we bounde to this oure heauenlye father, for these, his greate mercyes, whiche he hathe so plenteously declared vnto vs, in Christe Jesu oure Lorde, and sauioure? What thankes, worthy, and sufficiente, can we giue to him? Let

i. Peter. 2

1. Iohn. 3

Math. 1

vs

vs all with one accorde, burste oute wyth ioyful voices, euer praysynge, and magnifyenge this Lorde of mercy, for hys tender kyndenes shewed to vs, in hys dearely beloued sonne Jesus Christ oure Lorde.

Let vs nowe learne to know our selues, our frayltie, and weakenes, withoute anye ostentation, or boastynge of oure owne good deedes, and merites. Let vs also knowledge the exceadynge mercye of God, towarde vs, and confesse, that as of our selues commeth all euyll, and dampnation, so lykewyse of hym, commeth all goodnes and saluation, as God him selfe saieth by the Prophet Oze: **O Israel, thy destruction commeth of thy selfe, but in me onely is thy helpe and comforte.** If wee thus humbly submyt our selues in the syghte of God, we maye be sure, that in the tyme of hys visitaciō, he wil lyfte vs vp, vnto the kyngedome of hys dearely beloued sonne, Christe Jesu our Lorde: to whome with the father, and the holy goofte, be all honoure and glorye for euer.

Oze. 13

Amen.

Io. Harpesfeld sacræ theologiæ professor. Arch. London.

An Homelye of the redemption of man.

IT was declared vnto you, good christen people, in ỳ last homelye, howe oure fyrste parentes Adã and Eue, were by the synguler goodnes, and especiall fauoure of almyghtye God, created ryghte worthye creatures, and in the estate of parfytte innocencye. It was also shewed howe thorough disobedience to theyr creator, they broughte them selues, and all mankind, into the estate of euerlastynge damnation. Nowe shall you consequentlye heare, of the delyueraunce of man, out of that dampnable estate, that is, of oure redemption. For the vnderstandynge whereof, you must perfytlye beare in mynde, that the whole nature of man, both in bodye and soule, was thorough orygynall synne, greatelye defiled. For the soule (which is the cheif part of man) loste thereby the especiall gyftes of grace, with whiche it was indued in the creation, and besydes that, it was also maymed in the gyftes of nature, as in memorye, intelligence, wyll, and other lyke. And the body (whiche is the inferior parte) it also was by the meanes of orygynall synne, brought to the necessarye estate of mortalitie, so that it muste nedes die,

and was throughe that synne of our sayde fyrste parentes, made weke, and brought to be subiecte, to sōdrye kyndes of infirmities, and syckenes: and nother coulde God, of his iustice, receaue man agayne to fauor, and state of eternall lyfe (beynge thus in bodye and soule, by his owne defaulte defyled) vnles he were fyrst made pure, and cleane, againe nether man was able to helpe him selfe herein, no, nor yet anye angell at al. Wherefore, almyghty God (whose mercy excedeth all his workes) pytienge the wretched case that mankynde was in, dyd appoynt, euen from the begynnynge, his onely sonne, the seconde person in trinitie, to be the sauiour of the worlde, and to restore man againe, to perfit clennes, both in body, and soule, and that, by the way of very iustice, in making a full amendes, and payinge a sufficiente raunsome for synne. And this sonne of God (accordynge to the wyll of his father,) dyd take vpon hym the nature of man, ioyninge to his euerlastynge Godheade, the whole, and perfyte nature of manhode, not making that nature of man, which he toke, a new of nothing, as he dyd heauen and earth, nor yet makynge it, of a clod of earth, as he dyd ẏ body of Adam, but he toke the nature of man, of the very substaunce of the vyrgyn Mary his mother, that lyke as Adam and Eue, brought them selues, & all theyr posteritie, through sinne, into the estate of eternal dampnatiō: so Christ, takynge vpon him, the very selfe same nature, beyng descended from Adam and Eue, vnto the Vyrgin Mary, and of her beynge taken, and ioyned in hym to the godhead, in vnitie of person, should by his innocen-

nocency, & through death, wyllyngly suffered in that his most innocent bodye, not only hym self, become immortal mã, & haue glory euerlasting, but make so many also, partakers of lyke blessednes, as shuld enioye the merites of his passion. Wherefore, it is a very pernicious errour, to thynke that christ tooke not his flesshe, of the verye flesshe of the blessed Virgyn Mary his mother. Howe could his death haue done me good, if it were not of the same nature that I am of. & therefore S. Paule in his seconde chapiter of his Epistle to the Hebrues sayeth. *Qui sanctificat, et qui sanctificantur, ex vno omnes*, that is. He that sanctyfyeth, and they which are sanctifyed, are all of one: and within a lyttle after he sayeth farther, *Debuit per omnia fratribus assimulari, vt misericors fieret, et fidelis pontifex, ad deum, vt repropitiaret delicta populi*, that is, Christe muste in all poyntes, become lyke to his brethren, that he myght be a merciful and fruteful Bischop to Godward, to procure mercy for the sinnes of the people. If Christ tooke not the flesh of ỳ Virgin Marye, howe is that promyse fulfylled, which God made immediatly after the falle of our first parẽtes, when he thrust them out of paradise, at which tyme, he said vnto the serpente (as it is written in ỳ thyrde chapiter of Genesis.) I wyl set enmitie betwixt the, and the womans sede, and it shall treade downe thy hedde: Lo, how mercifully God dealeth wyth mankynde, He promysed that one shoulde be borne of the sede and stocke of Eue, which should

Heb.ii.

Gene.3.

banquyshe our ghostly enemy the diuell. Nowe in that he calleth hym the sede of the woman, he moste playnely declareth, that he must nedes haue in him the selfe same nature that the woman had. Agayne God makyng the second promyse of the same sede, to come of the stocke of Abrahaam the patriarke, said vnto Abrahaam, (as is wytnessed in the .xxii. of Genesys) In thy sede shall all the nations of the World be blessed, & many hudred yeares after ý, he promysed lykewyse to kyng Dauyd, that, that sede should come of hym to. Which promyses of almyghty God, were not to be verified in Chryst, if he toke not ý substaũce of his flesh, of the Virgin Mary his mother. But here it may seme straũge to some, ý almighty god (seing he intẽded from ý beginninge, to sed his sonne into ý world, to be incarnate for mans redẽption) did defer the sendinge of hym soo longe, that is, the space of foure thousande yeares or theraboute. To whome it is to be aunswered, that the long taryinge of Chryste, before he was incarnate, came not of lacke of good wyl in god, towardes vs, but of vnredines, and lacke of good disposition, to receyue hym on oure partes. For if Chryste shoulde haue commen in the begynnyng of the worlde, men would haue thought, that if God had suffered them to vse theyr owne natural powers, they would haue attayned saluation well inough, without any other helpe on Gods parte. Agayne, thoughe after longe experience, and trauayle of man, folowing the onelye lyghte of nature, it was euydente, that he neded a speciall ayde from God, to the attaynynge

Genes. 22

of

of euerlastynge lyfe, yet the worlde myghte haue demed, that in case God of hys goodnes, had geuen vnto manne some speciall lyghte, and knowledge of hys wyll and pleasure, that then vndoughtedlye, without farther helpe, he folowynge suche specyall lyght, and knowledge, myght be able well inoughe to attayne to euerlastynge lyfe. Therefore, to take all suche excuses awaye, and that we should plainelye vnderstande, that after we once fell into sinne, neither the light of nature in vs, neyther the knowledge of the wyll of God, by speciall reuelation opened vnto vs, was able to helpe vs, god suffred mankynde to trauel, fyrst by the light of nature, secondly by the lawe of Moyses, and yet man ranne styll farther, and farther, into damnation. Whereby it appereth, that though knowledge of the truth be necessarye, to the attayninge of euerlastinge lyfe, yet suche knowledge (be it neuer so great) beyng in a man corrupted with synne, is to feble and to weake to purge him of sinne. For purgation & clensing of synne, commeth by some other meanes, besides ý knowledge of the truth: and therfore S. Paule in the fyrste chapiter of his epistle to the Romaines, most plainly affirmeth, that in the time of ý law of nature, men knew inough of God, but yet, not withstanding theyr knoledge, they fell into abhominable idolatry. The wordes of S. Paule, in that place are these. **So much as may be knowen of god, is manifest in thē** (that is to say, in those whiche liued vnder the lawe of nature, from Adam vnto Moyses) **For his inui**

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sible thinges, euen his eternal power, & godhed, were sene of thē, being vnderstanded by the works of the creatiō of the world, so that they are without excuse, bicause, that when they knew God, they glorified hym not as god nether were thankeful, but becam ful of vanitie in their imaginacions. And as ý lyght whiche men had by the lawes of nature, was not of force, to kepe them from synne, so nether the lawe of Moyses, beyng opened from god him selfe by special reuelatiō, could suffice to ryde mā from sinne (as S. Paule in the second chapiter of his foresayde epistle testifieth saying) Behold thou art a Jew, and thou doest rest in the law, and doest glory in god, and doest know his wyl and pleasure, & being instructed in the lawe, thou doest allowe that is best, and doest truste that thou art a guyde of the blinde, a light to thē which are in darkenes, an instructour of the folyche, a mayster of the ignorante, and that thou knowest by the lawe the fourme of sciens & truth: but yet thou that teachest other, teachest not thy selfe, thou ý prechest against aduoutri, art an aduoutrer thy self, thou that dooest defye Idoles, commyttest sacriledge thy selfe, thou that doest glorye in the lawe, through trangressing of the lawe, doest dyshoner

Roma. 2

honer God, for the name of God, throughe you, is blasphemed amongest the gentyles.

Thus it is euydente, by the doctryne of Saynte Paule, that nother by the common lawe of nature, nether by the special knowledge of the law of Moises, man was able to auoyde eternal dāpnation, but that he neded, besides such knowledge, of some other helpe, that is, of amendes, to be made for his sinnes, and thereby, to be reduced into the fauour of god agayne, and to haue aboundaunce of grace geuen vnto hym, by which grace he should both in his knowledg be ẏ better established, & be able also, according to knowledge of ẏ truth, to walke in the truth. For this amendes to be made, the second person in trinitie, being god immortal, became mortal man, & was made in all partes like vnto one of vs (sinne only excepted) and he did vnite vnto his godhead, the body and soule of man, in vnitie of person, in such a meruelous sort, that as in vs, the body being of one nature, and the soule being of an other nature, doo make yet but one person, so in hym the nature of God, and the whole perfect nature of man, doo make but one person. Of this incomprehensible vnion of ẏ godhed, & manhed in Christ, S. Jhon speaketh in the fyrst chapiter of his gospell, saying. *Verbum caro factum est, et habitauit in nobis*, the Worde (that is the sonne of God) Was made flesche,) (that is man) & dWelt amōgest vs. he dwelt here on the earth, (as scripture declareth,) aboue .xxxiij. yeares, and when he had fulfylled al thynges, accordyng to the sayinges of the holye

Iohn.I.

ly prophetes, whiche were to be fulfylled of hym before his passion, then he suffred death willingly, yea, the death of the crosse, by suche payne, (wrongefullye procured of the deuil against him) to raunsome mankynde oute of captiuitie, whiche it sustayned vnder the deuyll moost iustly: and that this raunsome shold be perfyt, he suffred sondry sortes of moostе spytefull wronges, and intollerable paynes, & tormentes, in his most pure, and innocent body, as buffeting, bindinge, scourgyng, plattynge on his head, a crowne of thorne, hanginge on the crosse, peercinge of his handes and fete with nayles, openynge of his syde with a speare, and shedynge of his moostе precious bloude, whiche passion of his, as it is a moost parfyt myrrour, and glasse for vs, therein to beholde the excedynge great loue of god towarde vs, whiche spared not his onelye sonne, but for vs all gaue hym to dye, so it is a sufficient occasion, to brynge all men in extreme hatred of the deuyll, and synne: from daunger of whome, mankynde coulde not be rydde, but onely by so paynefull a death, of the sonne of God.

What can we loke for at gods handes, yf we synne from hence forth, but wrath and vengeaunce, seynge he hath once delyuered vs from synne, by so merciful a meanes? All that our sauyoure Christe suffered, he wyllingely suffered for our synnes, hym selfe hauing neuer deserued anye whyt of payne, as who neuer synned. And yet his passion, though it be in it selfe a sufficiente raunsome, for the synnes of the whole worlde, yet it taketh not place in all men: not for insufficiencie in it selfe, but for defaute in them, that

shoulde

shoulde condignely receaue the merites thereof. For this you must know, that God requyreth in vs certayne thinges, to be accomplished by our owne wil, and consent, without the whiche, we can not be saued, no more, than yf Christ had neuer dyed for vs. What thinges these are, shalbe hereafter declared vnto you. In the meane season, lyft vp your hartes, and open them awyde, to receaue in, vnto them, a great loue towardes God, who so nobylye created vs, and when we, through our owne defaute, were fallen into the estate of endles misery, and wretchednes, so mercyfully redemed vs, by the passion, and death of his onely sonne our sauiour Christ. Remember that synne, and nought els, brought vs fyrst oute of Gods fauour, and that to take awaye synne, the sonne of God was incarnate, and suffered mooste paynefull death on the crosse, and therefore hereafter, flee you all kynde of synne, and fight incessantly, agaynst your ghostly enemye the deuyll, who being vanquished by Christ, is not able now to ouerthrow vs, if we, in the right fayth of Christ, valiantly withstande hym, whiche to doo, graunt vnto vs, the blessed trinitie, the father, the sonne, and the holy ghost, to whome be all honour, and glory, worlde without ende.

Amen.

Io. Harpesfelde, *sacræ theologiæ professor.*
Arch. London.

An Homely declaryng how the redemption in Christ is appliable to vs.

Although the death and passion of our saiour christ, be in value a sufficient raunsome for the synnes of the whole world, yet in effect it taketh not place in ỳ whole world. For neyther Turke, Jew, nor infidell, wãting beleif in Christe, can take good by the death and passiõ of Christ, the scripture most manifestly affyrming in the. xvi. chapter of S. Marke, that **Whosoeuer doth not beleue shall be dãpned.** Agayne, euyll lyfe, bryngeth to the euyl lyuer, eternall death, beleue he neuer soo wel. As S. Paule witnesseth, in the. v. chapiter of his Epistle to the Galathians, where he sayth: **Walke after the spirite, and fulfyll not the lustes of the fleshe. For the flesh lusteth contrary to the spirit, and the spirit contrary to the fleshe. These are cõtrary one to another, so that you do not what ye woulde: But and yf ye be led of the spirit, then are ye not vnder the law. The dedes of the fleshe are manifest. Which are these aduoutry, fornicatiõ, vnclennes, Wãtonnes,**

Mar. 16.

Gala. 3.

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ydolatry, wytchcrafte, hatred, variaũce, contencion, wrath, stryfe, sedition, sectes, enuye, murder, dronkennes, glotony, and such like, of which I tel you before (as I haue told you in tyme past) that they which commit suche thinges, shal not inherit the kingdõ of heauẽ Thus you perceaue that to ỳ enioying of the death, and passion of Christe, these two poyntes are requisit of our behalf, the one, to beleue rightly, the other, to lyue vprightlye, whiche two poyntes, no man is able otherwyse to knowe (except it be by speciall reuelation from God) but onely by the catholike churche, whiche catholyke churche, our sauioure Christe hath appoynted, to be the onely scoole, for all men to come and repayre vnto, to learne suche truth, as is mete for them to know, for the attayning of euerlastyng life. This catholike church, and no other company, hath ỳ true vnderstandinge of scripture, & the knowledge of all thinges necessary to saluation. To this church, Christ maketh promis, in ỳ. xvi. of John, saying: Whẽ that spirite of truth shal come, he shal teache you al truth. To this churche also he maketh that other promis, written in the. xxviii. of Mathew, where he sayth: Beholde I am with you, to the ende of the world. This Catholyke churche, thus gouerned by the holy Ghost, & assisted alwayes, of Christ him selfe, neuer yet fayled, frõ the tyme of the Apostles, hitherto, ne shal fayl, to ỳ worldes ende, nether can it be deceaued in any necessarye

Ioh. 16.

Math. 28.

truth, accordyng as Christ promyseth in the .xvi. of
Math.16. Mathewe, saying. **That hell gates shal not preuayle agaynst the churche.** where, by hel gates he meaneth errour, as yf he had sayd, that the catholyke churche shall neuer be ouercome with errour. For this cause S. Paule in the third chapiter of his
Timoth.1. first epistle to Timothe, calleth the catholike church, **the piller and grouude of truth.** This catholike churche, must in al ages nedes be an open knowen churche, and such a company, as among whych, the trueth is openly preached, ells Christ woulde not haue sayd, (as it is wrytten in the .v. of Mathewe)
Math.5 **A citie that is set on a hyl, can not be hyd, nether do men lyght a candel, and put it vnder a buchel, but on a candelstycke, and it geueth lyght vnto all that are in the house.** Wherfore they do great iniury to Christ, which saye, that the catholyke churche is an vnknowen churche, seing it is that citie, which our sauiour there ment, and that candell, of whiche he there speaketh. So manye as deuyde them selues frō this open knowen Churche of Christe, and refuse the doctryne thereof, thoughe they be neuer so diligent in readyng of scrypture, yet shall they neuer truely vnderstande scrypture, but runne continually farther and farther into errour, and ignorauncе, euē as a man that is once out of his way, the farther, and faster he goeth furth, the more
2.Peter 1 he loseth his labour. Saint Peter therefore in the fyrst Chapiter of his second epistle, geueth vs a most certayne and sure rule, which if we folowe, we shall

not

not fayle, ryghtly to vnderstande scripture: his rule is thys. We haue (sayth he) A ryght sure Worde of prophecie, Where vnto yt ye take hede, as vnto a lighte ỳ shineth in a darke place, you doo wel, vntyl the day dawne, and the daye starre aryse in your hartes. So that you first knowe this, that no prophecie in ỳ scripture hath any priuate interpretation. For ỳ scripture came neuer by the wil of man, but holy men of God spake, as they were moued by the holi ghost. Here you se, how saynt Peter willeth euery man, fyrst of all, to knowe, that scripture must be vnderstanded after the generall meanynge of Chrystes churche, and not after the priuate interpretation of any seuerall man, or companye: And in the thyrde chapiter of the same Epystle, he sayeth further, that in S. Paules epistles, are manye thinges harde to be vnderstanded, Whych they that are vnlearned & vnstable, doo peruerte, as they doo also the other scriptures, to theyr owne destruction: ye therefore beloued (seing you be warned afore hand) beware, leaste ye, with other men, be also plucked a waye through the errour of the wicked, and fall from your owne stedfastnesse. Lo here S. Peter telleth the very cause, why men mysvnderstand scrypture, which is lacke of knoweledge, and

2. Peter. 3

lacke

lacke of constancie, when men ether thorowe ignoraunce, or thorowghe inconstancie, swerue from the catholyke meanyng, and folowe prpuate interpretation. Such men, he sayeth, do peruerte the scriptures to theyr owne destruction. Saynte Paule also wrytyng to Tymothe, and willing hym to be earnest in the study of scripture, geueth him withal this foresayd rule, saying in the very ende of his fyrst epistle: **O Timothie, kepe sure that, which is committed to thy custody, and auoide newe fangled termes, and bosting of science, falsely so called, which science whyle some dyd professe, they haue erred from the fayth.** The thinge, whiche S. Paule sayth was commytted to Timothies custody, was the truth of the catholyke fayth, which he sayth, some fell frome, by reasone of new fangled termes, and by reason also, that they tooke vpon them knowledge, beinge in dede ignoraunte. And in the thyrd chapiter of his seconde epistle to Timothie, he farther sayeth. **Contynue thou in the thinges which thou hast learned which also were commytted vnto the.** S. Ireneus also (a blessed martyr, and very nyghe to the tyme of the Apostles, a man of greate learning, and no lesse vertue, and such a one, as by the consente of all men, had the perfyt knowledge and vnderstandynge of scryptures) in his third boke agaynst Ualentyne the arche heretyke, and in the fowrth chapiter of the same boke sayeth, touchyng the catholyke churche in thys maner. **We must not seke ỳ trueth**

i. Timo 9

2. Timothei. 3

Ireneus in his third boke a:

eth among other, seing we may easely take it of the church, for as much as the Apostels haue fully lefte with it (as in a rych tresury) all truth, & who so listeth, may thence take the drinkes of lyfe, for this is the entre to life. All other are theues, and robbers, wherfore them must we auoyd: & that doctryne that the church teacheth, we muste loue, & with great diligence embrace the tradition of the truth. For what and yf a controuersy should happen to ryse vpon neuer so smal a questiō ought not men in that case to haue recourse to the most auncient churches, in which the Apostles were conuersaunt, and ther learne the truth in that controuersy: ye, what & yf the Apostles had lefte behynde them no writyng at all, must we then not haue folowed the order of tradition, delyuered by them to such as they committid the churches vnto: to which tradition manye barbarous nations, beleuing in Christ, do giue credite, with out any other wrytyng, then that which is in their hartes wrytten. All this wryteth Ireneus, and within a lytle after he sayeth. Yf to these barbarous nations, any man should preach in their owne language, these inuentions of

heretykes,

heretikes, by and by they would stoppe their eares, and flye as farre as they could frō him and not once here his blasphemous talke, thus sayeth S. Ireneus. Now yf christen people at this prēsēt, would folow this trade, which this blessed martir here speaketh of, thē should no mā runne unto heresy, but al mē shold cleue fast vnto ý wholesome doctrine of the catholike church, ⁊ abhorre and detest, whatsoeuer any preacher wold vtter vnto thē, contrary to the same. For whosoeuer preacheth any doctrine, not agreable to ý general receiued doctrine in the open knowen church, he it is, ⁊ such as be like to him, of whō our sauiour biddeth vs to beware, saiyng in ý .bii. of Mathewe. Beware of false prophets, which come to you in shepes clothing but inwardly they are rauenynge wolues.

Matth, 7

Our sauior calleth them wolues, for ý they deuoure ý soules, of so many as giue credite vnto thē, he sayeth fardar of them, that they come in lambes skins, because they pretend the woord of God, and therewith bleare the eyes of poore simple men, and make them beleue, that it is as they saye, where in dede, whatsoeuer is taught contrary to that, that al christendome openly teacheth, and from tyme to tyme hath taught, is false, and cannot possible be true, vnlesse we wold say, ý christ him selfe were not true. For he promyseth ý hym selfe wilbe for euer w̄ ý churche, and ý the holy ghost, shal for euer gouerne the same. Forasmuch than, as there is no other schole on the

earth

earth, for men to learne theyr duety, towardes God, and the world, but the catholyke churche: nor no other doctryne, auayleable to eternall lyfe, but that whiche the catholyke churche teacheth, therefore all christē people are requyred, to make a solempne vow at theyr baptisme, to beleue the catholyke churche. And he that so doeth, is in an assured trade of saluation, if in his conuersation, he folowe the same, but contrarywyse, he that beleueth it not, is in a mooste certayne estate of euerlastyngedampnation.

Wherefore, that you maye knowe, what the catholyke churche dothe in all poyntes beleue, there shalbe hereafter particularly, set forth vnto you, the seuerall matters, requisit to be beleued, and practised of all Christen people, that no man, maye haue iuste cause hereafter, to pretende ignorauce, but all men beynge sufficiently instructed, maye, by folowynge suche doctryne, attayne to euerlastynge lyfe, whiche sende vnto vs all, the blessed trinitie, the father, the Sonne, and the holye Ghoste, to whom be all honoure, and glorye, worlde without ende.

Amen.

Io. Harpesfelde, *sacræ theologiæ professor.*
Arch. London,

¶ An Homely of Christian loue, or Charitye.

Forasmuch as the pithe, and summe, of all thinges, which be conteyned, eyther in the lawe, or in the prophetes, doth stād, and cōsist, in the loue of God, and in the loue of oure neyghboure, as our sauiour Christ dothe plainely testifye, in the.xxii.

Math. 22. Chapiter of sainct Mathewe, sayenge, One of the Pharises beynge a doctoure of the lawe, tēpting, did aske hym, and say, mayster, What is the great cōmaūdemēt in ỳ lawe? Jesus, answerynge, sayd vnto hym. Thou shalte loue thy Lorde God, wyth all thy harte, wyth al thy soule, and wyth all thy hole mynde, this is (sayeth he) the greatest, and fyrste commaundement. And the seconde is lyke vnto it. Thou shalte loue thy neyghboure, as thy selfe. and of these two commaundementes al the lawe dothe hange, and the Prophetes.

And forasmuche also, as we can not loue God well, except we doo loue oure neyghboure, in a due order ne yet loue oure neyghboure well, excepte we doo loue

loue God, in that due order, that we oughte to doo, (Sainct Jhon the Euangelist so testifyeng, and declarynge, in the thyrde and fourthe Chapiters of his fyrst canonicall Epistle.) And finally, forasmuche as he that loueth not after this sorte, is (by the testimonye of the sayde sainct John, in the sayde thyrd Chapiter) iudged to be in death, therefore it is rygyte expediente, and necessarye, to haue alwayes this loue, whiche nowe in oure vulgare tongue, and common talke, is ofte named, by the name of Charitie, but very megerly, and coldely practised, and set fourthe in dede, as it shoulde be. And of trouthe, yf we woulde iudge vpryghtly, and well, we ought to saye, that of all thinges that be good, to be taught vnto Christen people, there is nothynge more necessarye to be spoken of, and daylye called vpon, then charitie: aswell for that all maner of woorkes of righteousnes, be cōteyned in it, as also, that the decaye thereof, is the ruyne of the worlde, the banyshement of vertue, and the cause of all vice. And forasmuche, as almost euery mā maketh, & frameth to him selfe a charity, after his owne appetyte, and howe detestable so euer his lyfe be, bothe vnto God, and man, yet he perswadeth with hym selfe styll, that he hathe charitye: Therefore you shall heare nowe a true, and playne descripcion of charitie, not of mens ymagination, but of the very woordes, and example of oure sauioure Jesus Christe. In whyche description, euerye man (as it were in a glasse) may consyder hym selfe, and see plainely, without errour, whether he be in the true Charitye or not. Iohn.3. and.4.

charitie is to loue God, with all oure harte, withall our life, with al our powers, & with all our strength. **With all our harte**, that is to say, that our hartes, mynde, & studie, be set to beleue his woorde, to truste in hym, and to loue hym aboue all other thynges, whyche we doo loue best, in heauen or in earthe. **Wyth all oure lyfe**, that is to saye, that our chief ioye, and delyte, be sette vpon hym, and his honoure, and oure hole lyfe gyuen vnto the seruice of hym, aboue all thynges: wyth hym to lyue, and wyth hym to dye, yea, and to forsake all other thynges, rather then hym. For he that loueth hys father or mother, sonne, or doughter, house or lād, more then me (saieth Christ) is not worthy to haue me. **Wyth all oure powers**, that is to saye, that with our handes, and feete, wyth our eyes, and eares, oure mouthes and tongues, and wyth all other partes & powers, bothe of body and of soule, we shoulde be gyuen to the keepynge, and fulfyllynge of hys commaundementes. This is the fyrste, and the principal parte of charity, but it is not the whole. For charitie, is also to loue euery man, good, and euyll, frende, and foe: And what soeuer cause be gyuen to the contrarye, yet neuertheles, to beare good will, and harte vnto euerye man, to vse oure selues wel vnto thē, as wel in woordes, and countenaūce, as in all our outeward actes, and dedes. For so Christ hym selfe taught, and so also he perfourmed in dede. And of this loue that we ought to haue amongest oure selues, eche to other, he instructeth vs thus. (Mathew. v.) **You haue**

hearde

harde it taught in tymes paste? Thou shalte loue thy frende, and hate thy fooe: but I tell you, loue your enemyes, speake wel of them that diffame you, and doe speake euil of you: doo well to them that hate you, praye for thē that vexe and persecute you, that you may be the children of your father, that is in heauen. For he maketh the sunne to ryse bothe vpon the euyl, and good, and sendeth rayne to the iuste, and to the vniust. For if you loue them that loue you, What reward shal you haue? Doo not the publicans lykewyse? And yf you speake well onely of them, that be your brethren, and derely beloued frendes, What greate matter is that? doo not the heathē the same also? These be the very woordes of oure sauioure Christ him selfe, touching the loue of our neighbour. And forasmuche as the Phariseis (wyth theyr moost pestilent traditions, false interpretacions, and gloses) had corrupted, and almooste clerelye stopped vp, this pure well, of Gods lyuely woorde, teaching that this loue, and charitye, pertayned onely to a mans frendes, and that it was sufficiente for a man to loue them whyche doo loue hym, and to hate hys fooes: therefore Christe dyd open this well agayne, purged it, and scoured it, by gyuynge vnto hys godlye lawe of Charitie, a true and clere interpretation, which is this: that we ought to loue euery mā, bothe

frende, and fooe: addynge thereto, what commodity we shal haue thereby, and what in cõmodity by dooynge the contrarye. What thynge can we wysshe so good for vs, as the heauenlye father, to repute, and take vs, for hys chyldren? And this shall we be sure of (sayeth Christ,) yf we loue euery man, without exception. And yf we doo otherwyse (sayeth he,) we be no better thã Phariseis, Publicans, and heathen persons, and shall haue oure rewarde with them: that is, to be excluded from the number of gods elect chyldren, and from hys euerlastyng inheritaunce in heauen. Thus of true Charitye, Christ taughte, that euery man is bounde to loue God aboue al thinges, and to loue euery man, frende, and fooe.

And thus lykewyse, he dyd vse hym selfe, exhortynge hys aduersaries, rebukynge the faultes of hys aduersaryes, and whan he coulde not amende them, yet he prayed for theim. Fyrste he loued God his father, aboue al thinges, so muche, that he sought not hys owne glorye, and wyll, but the glorye, and wyll of hys father: I seke not (sayde he. John. v.) myne owne wyll, but the wyll of hym that sent me: Nor he refused not to dye, to satysfye hys fathers wyll, sayeng. Math. xxvi. Yf it may be, let this cuppe of death goo from me, yf not, thy wyll be doone, and not myne. He loued also not onely hys frendes, but also hys enemyes, whyche in their hartes dyd beare exceding great hatred, against hym, and in theyr tongues spake all euyll of him, and in theyr actes, and dedes, pursued hym wyth al their

Iohn. 5.

Math. 26.

mygbt, and power, euē vnto death. Yet al this notwythstandynge, he withdrewe not hys fauour from theim, but styll loued them, preached vnto them, of loue rebuked theyr false doctryne, theyr wycked lyuynge, and dyd good vnto them, pacientlye acceptynge what soeuer they spake, or dyd, agaynste him. When they gaue hym euell woordes, he gaue none euyll agayne, when they dyd stryke hym, he dyd not smyte agayne: And when he suffred deathe, he dyd not slea them, nor threaten them, but prayed for thē, and referred all thynges to hys fathers wyll. And as a shepe that is led vnto the shambles to be slayne, and as a lambe that is shorne of hys flese, dyd make no noyse, nor resistence: euen so wente he vnto hys deathe, wythoute any repugnaunce, or openynge of hys mouthe, to saye anye euyll. Thus haue I described vnto yon, what charitye is, aswell by the doctryne, as by the example of Christ hym selfe. Wherebyalso, euery man may without erroure, know hym selfe, what state and condition he standeth in: whether he be in charitye, (and so the chylde of the father in heauen) or not. For, althoughe almoste euery man perswadeth hym selfe to be in Charity, yet let him examyne none other man, but hys owne harte, his life, and conuersation, and he shall not be deceyued, but truly decerne, and iudge, whether he be in perfyte charitye, or not. For he that foloweth not hys owne appetite, and wyll, but gyueth hym selfe earnestly to God, to doo all hys wyll, and commaundementes, he maye be sure, that he loueth God, aboue all thynges, and els suerlye he loueth hym not, what so euer

Esai. 53.
Act. 8.

he

John.14. he pretende: As Chryste sayd: If ye loue me, kepe you my cõmaundementes. For he that knoweth my commaundementes, & dothe kepe them, he it is (sayeth Christ) that loueth me. And agayne he sayeth: He that loueth me, wyl kepe my woorde, and my father wyll loue hym, and we wyll bothe come to hym, and dwel wyth hym. And he that loueth me not, wyll not kepe my woordes. And lykewyse, he that beareth good harte and mynde, and vseth well hys tongue, and dedes vnto euery man, frende, and fooe, he maye knowe thereby, that he hathe charity. And then he is sure also, that almyghty God taketh hym for hys dere beloued sonne, as Saincte Jhon sayeth, in the thyrde Chapiter of hys fyrste canonicall Epistle. Hereby, manifestlye are knowen, the chyldren of God, from the children of the deuyll. For who so euer dothe not loue hys brother, belongeth not vnto God. But the peruerse nature of man, corrupte wyth synne, and destitute of Gods woorde, and grace, thinketh it against all reason, that a man shoulde loue hys enemye, and hathe many perswasions, whyche induceth hym to the contrarye. Agaynste all whyche reasons, we oughte aswell to set the teachynge, as the lyuynge of oure sauioure Christe, who louynge vs (when we were hys enemyes) dothe teache vs to loue our enemyes. He dyd paciently take for vs many reproches,

suffred

suffred beatynge, and moost cruell deathe. Therfore we be no members of hym, yf we wyll not folowe hym. For as S. Peter sayeth, **Christe suffered for vs, leauynge vs an example, that we should folowe him.** Furthermore we must consider, that to loue oure frendes, is no more but that which theues, adulterers, homicides, and all wycked persons doo: in so muche that Jewes, Turkes, Infidels, and all brute beastes, doo loue them that bee theyr frendes, of whome they haue theyr lyuynge, or any other benefytes. But to loue our enemies, is the proper cōdition onely of them, that be the children of God, the disciples and folowers of Christ. Notwithstanding, mans frowarde and corrupte nature, wayeth ouer depely many times, the offence and displeasure done vnto hym by enemyes, and thynketh it a burden intollerable, to be bounde to loue them, that hate him. But the burden shoulde be easye ynoughe, yf (on the other syde) euery man woulde consyder, what dyspleasure he hath done to hys enemy agayne, & what pleasure he hathe receyued of hys enemye. And yf we fynde no egall recompence, neyther in receyuing pleasures of our enemy, nor in rendryng dyspleasure vnto hym agayne: then let vs ponder the displeasures, whyche we haue done agaynste almighty God: Howe often, and howe greuously, we haue offended hym. Whereof, yf we wyll haue of God forgyuenes, there is none other remedye, but to forgyue the offēces done vnto vs, whyche be very small in comparison of oure offences done agaynste God. And yf we consyder that he, whych hath offended vs, deserueth

i. Peter. 2.

not to be forgyuen of vs, let vs consyder againe, that we muche lesse deserue to be forgyuen of God. And althoughe our enemy deserue not to be forgyuen for hys owne sake, yet we oughte to forgyue hym, for gods loue, consyderynge howe great, and manyfest benefytes we haue receyued of hym, withoute oure desertes, and that Christe hathe deserued of vs, that for his sake, we should forgyue them their trespasses, commytted agaynst vs.

But here may rise a necessary question, to be dyssolued. If charity requyre to thinke, speake, and doo well vnto euery man, bothe good and euyl, how can magystrates execute iustyce vpon malefactours, with charitye? Howe can they caste euyll men into prison, take away theyr goodes, and sometime their lyues, accordynge to lawes: yf Charitye wyll not suffer them so to doo? Herevnto is a playne and brief answere, that plages and punishementes be not euel of them selues, yf they be well taken of innocentes: and to an euyll man, they are bothe good and necessarye: and may be executed accordynge to charitie, and with charitye should be executed. For declaracion whereof, you shall vnderstande, that charity hath two offices, the one contrarye to the other: and yet bothe necessarye to be vsed, vpon men of contrarye sorte, and dysposition. The one office of Charitye, is, to cherysshe good, and innocent men. Not to oppresse them, with false accusations, but to incourage them, wyth rewardes to doo well, & perseuer in well dooynge: defendynge them wyth the sworde, frō theyr aduersaryes. And the office of Bysshops, and

pastours

pastours, is to laude good men, for wel doynge, that they maye perseuer therein, and to rebuke and correct, by the woorde of God, the offences, and crymes of all euyll disposed persons.

The other office is, to rebuke, correcte, & punysh, byce, without acceptation of parsons, and this is to be vsed, against theim onely, that be euyll men, and malefactours. And it is aswell the offyce of charitye, to rebuke, punyshe, and correcte them, that be euyll, as it is to cherysshe, and rewarde them that be good, and innocent. Sainct Paule soo declareth, writing to the Romaynes, and sayenge, the hyghe powers are ordeyned of GOD, not to be dreadefull to them that doo well, but vnto malefactours, to drawe the swoorde, to take vengeaunce of hym that commytteth the synne. And saincte Paule byddeth Tymothye constantlye, and vehementlye, to rebuke synne, by the woorde of GOD. So that bothe offyces shoulde be dylygently executed, to impugne the kyngdom of the deuyl: the preacher wyth the woorde, and the Gouernoure wyth the swoorde. Els they loue neyther God, nor them whome they gouerne, yf for lacke of correction, they wylfully suffer God to be offended, and them whom they gouerne to perishe. For as euery louynge father correcteth his natural sonne, when he dothe amysse, or els he loueth hym not: So all gouernours of Realmes, Countreys, Townes, and houses, shoulde louynglye correcte them, who be offendours vnder theyr gouernaunce.

Roma.13.

i. Timo. 5

And cherysshe them who doo liue innocently: yf they haue any respecte, eyther vnto God, and theyr office, or loue vnto them, of whome they haue gouernaũce.

And suche rebukes, and punyshementes, of them that doo offende, muste be done in due tyme, least by delaye, the offender fall headlinges into all maner of myschieke, and not onely bee euyll theim selues, but also doo hurte vnto many men, drawynge other by theyr euyll example, to synne, & outrage, after them. As one theef maye bothe robbe manye men, and also make many theues, and one sediciouse person may allure many, and noye a hole towne or countre. And suche euil persons, that be so great offenders of god, and the common wealth, charitie requireth to be cut of, from the body of the common weale, lest they corrupte other good, and honest persons: like as a good surgeon cutteth away a putrifyed, and festred member, for the loue he hath to ye hole body, least it infecte other members, adioynynge to it. Thus it is declared vnto you, what true charitie, or christian loue is, so plainely, that no man nede to be deceyued.

Nowyche loue whosoeuer kepeth, bothe towardes God (whom he is bounde to loue aboue al thinges) and also towardes hys neyghboure, aswell frende as foe, it shal surely kepe hym frõ all offence of God, and iuste offence of man. Therefore beare wel away this one shorte lesson, that by true christian charitye, God oughte to be loued, aboue all thynges, and all men oughte to be loued, good and euyll, frende, and foe, and to al suche we ought (as we may) doo good: those that be good, of loue we ought to encorage, and

cherysshe,

cherysh, bicause they be good: And those that be euil, of loue, we ought to procure vnto them theyr correction, and dewe punyshement, that they may therby, either be brought to goodnes, or at the lest, that god, and the common welthe maye be the lesse hurte, and offended, hating alwaies, the vyce, or offence, but louynge the person alwayes, as the creature of God, and as one who by nature is ioyned in kynred vnto vs . And yf we thus directe oure lyfe, by christian loue and Charitye, then Chryste doothe promyse, and assure vs, that he loueth vs, and that we be the Chyldren of our heauenlye father, and reconciled to his fauor, being very members of Christ, and that after the shorte tyme, of this presente and mortall lyfe, we shall haue with him, eternall lyfe, in his euerlastyng kingdome of heauen: Therfore to hym, with the father, and the holy Ghost, be al honor and glorye, nowe & euer Amen.

E. B.

¶ An Homely declaryng howe daungerous a thynge, the breache of Charitye is

Math. 5.

OUr Sauiour Christ in ỳ. v. of Mathew, setteth forth an vniuersal doctrine, that is, a doctrine, appertenyng indifferently to al Christen mē, and there he declareth, howe great perfection of lyfe, ought to be in one of vs, sayinge in this maner. *Nisi abundauerit iustitia uestra plus quam Scribarum, & Pharisæorum, non intrabitis in regnum cœlorum.* That is to saye:

Except your rightuousnes excede the rightuousnes of the Scribes, & the Phariseis, ye cannot entre into the kyngedome of heauē.

For the ryght vnderstandynge of whiche wordes, it is to be noted, that rightuousnes in this texte, doth signifye all kynde of vertue, and goodnes, and that by the Scribes, and Phariseis, Christe doth here meane, certayne companies, whiche were amonge the Jewes, and dyd lyue accordynge to the letter of Moyses lawe, so vpryghtly, in the face of the world, that they were commenly taken for parfyt men.

Oecumenius vpon the fifte of Matheyye.

Decumenius, an auncient father of ỳ greke churche, doth so declare the foresayde wordes. Wherefore, when our sauioure requireth of vs, that we, in rightuous-

tuousnes, shoulde passe the Scribes and Phariseis, he meaneth, that we Christen folke shoulde not onely outwardely, seme good in the sight of the worlde, (as did the Scribes, & the Phariseis,) but inwardlye also in our hartes, shoulde be lykewyse good, in the syght of almyghtye God, whiche they were not. And because no faute is more greuouse, then the breache of Christen Loue, and Charitie, therefore immediately after the foresayde generall sentence, he instructeth vs, afore all other thinges, in our dutye, touchinge Charitie, sayinge: *Dictum est antiquis, non occides, qui autem occiderit, reus erit iudicii, Ego autem dico uobis, quia omnis qui irascitur fratri suo, reus erit iudicio.* That is to saye:

It was sayde to them of olde tyme, Thou shalte not sleye. Whosoeuer doth sley, shalbe in daunger of iudgemēt. But I saye vnto you, that Whosoeuer is angry with his brother, shalbe in daunger of iudgement. Behold, good Christē people, how perfit a charitie Christ requireth in vs. For to vs he maketh the leasse breache of Charitie, as daungerous, as in olde tyme, was the greatest breache to the Jewes. The greateste breache of Charitie, is murdre, and the punyshmente thereof amongest the Jewes, was iudgemente. The leaste breache of Charitie, is anger, and yet the punyshmēt appoynted for it to vs Christians, by oure sauyoure hym selfe, is lykewyse iudgement. Howe greate difference of lyfe then, I pray you, must be betwene vs, nowe lyuynge vnder the newe lawe, and them that of olde tyme, lyued vnder the olde lawe, that is vnder

der ỳ lawe of Moyses, when as, the selfe same paine that was then prescrybed vnto them, for the hyghest degre of vncharitablenesse, is nowe dewe to vs, for the lowest degre therof? Howe is it that men flatter them selues, wyth the pleasaunte name of Christian libertye, and thinke that, because Christ saieth in the xi. of Mathew. *Iugum meum suaue est, et onus meum leue.* That is to saye. **My yoke is swete, and my burden lyghte**, that therefore suche streytnes of lyfe, and paynefull trauell is not requyred of vs, as was before tyme of the Jewes? True it is in dede, that Christen men are not at thys presente, bounde to be cyrcumcysed, or to offer vp vnto almyghtye GOD, calues, oxen, shepe, and Gotes, or to goo thryse a yeare to Jerusalem, or to forbeare swynes flesshe, or to kepe other lyke obseruations of Moyses lawe, but as touchynge the tenne commaundementes, and all morall Preceptes contained in the olde testamente, we Christians are bounde to the obseruation of them, & of all other thynges, belongyng to the estate of the new testamente, and so bounde, as that in perfourmance, and fulfyllynge of them, we muste be muche more perfyt, and more exacte, then euer was the Jewes in obeyng Moyses lawe. Nether is the yoke of Christe called swete, nor his burden lyghte, for anye ease or remission, that we maye take in oure condition, but for two other consyderations, of whiche the one is, the abundance of grace, gyuen nowe in the tyme of the newe testamente, farre excedynge, the measure of grace gyuen to the Jewes, folowynge Moyses lawe: the other is, the greatnes

Mathe. II.

greatnes of rewarde, promysed to vs, aboue the Jewes, as wytnesseth amonge manye other aunciente fathers, Decumenius also, who wrytynge vpon the v. of Mathew, sayeth after this sorte. *Quoniam infantia in virilem iam transierit etatem, et copiosa hominibus data sit gratia, et maxima proposita sunt premia (neque enim iam possessio terræ terrenorum, q̃ bonorum, aut prolis fæcunditas aut longa vita, seu victoria contra hostes promittitur, sed regnum cælorũ, adoptio et victoria contra dæmones) merito magna exiguntur certamina.* That is to saye. Forasmuche as nowe, infancy is passed into mans age, and grace is plenteouslye giuen to men, and mooste greatest rewardes are promysed (for now nether possession of earth, and earthlye gooddes, nor longe lyfe, nor fecundite of chyldren, nor victory agaynste oure mortall enemyes, is promised, but the kyngdome of heauen, adoptiõ to God, and victory against deuels) therefore of good reason, great fyghtes are requyred of vs. Thus sayth Decumenius, concludynge that we christen men must more painfully, and manfully, fyght agaynst oure ghostly enemye, then dyd the Jewes, bycause we receaue more grace then they receaued, and haue promise made to vs of greater rewardes, thẽ they had made to them. For these two causes, we christen men muste thynke the yoke of Christe, swete, and hys burden easye, be the thynges which are requyred of vs, neuer so hard to doo, as this is one, that we may not breake charitie, so muche as in the lowest degree that can be, that is in anger: whych woord, in the foresaid place

Oecumenius vpon the fifte of Mathewe.

of Mathew, dothe sygnify, a violation, or breache of charitye, not vttered or shewed forth by any sygne, but onely conceaued secretlye in the harte, and there lyenge hyd, from knowledge of man, but open, and manyfest to the eye of almyghty God, who seyth euē the inwarde thoughtes of the harte: thys breache of charitye, thoughe it seme to many a smale faute, yet Christe declareth it to be a greuouse faute, and maketh it in the payne, equall with murder, committed of olde tyme by the Jewes. Nowe yf Christen men, hauynge conceyued anger in theyr hartes, do not by and by suppresse the same, but proceade to a fardar breache of charitie, that is, to vtter theyr anger by any signe or token, than is this ther faut greater then the other, and the punyshemente due for the same, greater also, accordynge to the woordes of Christe, who in the. v. of Mathew saieth. *Qui autē dixerit Racha, reus erit concilio,* (that is to saye. **He that saieth to hys brother Racha, shalbe in daunger of counsel.** Where, by Racha, we muste vnderstande an outewarde sygne, vttered by the mouth wyth breache of charitye, and yet suche a sygne as dothe sygnifye, no expresse or particular reproche as, to thou our brother, or to tushe at hym. And by councel we muste vnderstand a greater punyshement, then was iudgement. After this our sauiour procedeth to the thyrd degree of vncharitablenesse, which is in woorde to call our neyghboure, by any euyll name, as to call hym foole. Of this thyrde degre, Christ sayeth. *Qui autem dixerit fratri suo fatue, reus erit gehennæ ignis;* that is to saye. **He that calleth his brother foole, shalbe in daunger of hell fyre.**

Math. 5.

Math. 5.

Beholde

Beholde Chrystian people, your lyfe in thys lesson, as in a glasse, and you shall see what daunger you stande in. Who is there almoost emongest vs, but ye vncharitably calleth his neighbour foole, or som like euyl name? yea who is there in maner that doth not far passe thys degree of vncharitablenes? And yet our sauiour nameth no mo degrees, partely, bicause the paine of this thyrde degree beinge hell fyre, no greater paine coulde be named, for suche as shoulde passe the same degree: partly, bycause the Chrystyan man should at the least be soo wary, & circumspecte, in keppyng of brotherly loue, and charitie, ye thoughe he dyd, perchaunce so farre forgette hymselfe, as to call his brother foole vncharitably, yet fardar than so, he should not so much as thinke, throughout his whole lyfe. It is written of one Solon an infidell, but yet a very politike man, howe when he made lawes for the gouerment of ye famous citie of Athēs, he in all his lawes, appoynted no punyshment for a parricide, that is for such a one, as shoulde kyll hys father or mother: and when he was demaunded, why he prouided not for that case, he aunswered, ye he veryly, thought and beleued, that no one beynge broughte vp in Athens, vnder hys lawes, wolde at anye tyme attempte suche an heynous synne. Euen so may we say of our sauiour, that he speaketh but of those foresayd three degrees of vncharitablenes, for that it is not lykely, christen men, being traded in Chrystes most parfyt religion, woulde at anye tyme procede in the violatyng of charitie, fardar then so. But here may be moued a question whether our sa-

Cicero in his oratiō for sext Roscius, Amerinus.

uiour hath so forbydden vs to be angry, to saye Racha, or thou foole, one to an other, that in no wise any man may so doo, but thereby he falleth in daunger of iudgement, of councell, or of hel fyre. For aunswer to thys question, it is to be noted, that our sauiour in thys place, forbiddeth vs all kynde of vncharitablenes, and nothyng els. Forasmuch then, as in ỳ third of Mathewe. S. Jhon Baptist calleth the scrybes and pharisies, adders brode, and S. Paule calleth the Galathians fooles, and men without vnderstãding, in the second chapiter of his epistle wrytten to them: yea Chryst himselfe in the. xxiiii. of Luke calleth his dere beloued apostles, fooles, and sloo of belefe, and the thyng which they dyd, cannot be iudged vncharitable, therefore we must saye, that when such as haue auctoritie, vpon a good and Godlye zeale, rebuke trespassours, and offenders, thereby to make them ashamed of there euyl doynges, and the rather to leaue the same, that thys kynd of rebuking is laweful, and in no wise ment in the foresaid talke of Chryst. But the onely thyng that is there forbydden, is the breache of charitie, when one man meaneth no good at all, to an other, but for the onelye satisfyeng of his vncharitable harte, wysheth hym hurte in his harte, or vtteryng his secret vncharitable mynde, doth thou hym, or tushe at hym, or finally speaketh contumelious wordes, expresly vnto hym, callyng hym, foole, idiot or by other lyke opprobrious names: Wherefore to conclude, seinge you nowe know what parfytte loue and charitie, our sauiour Chryst doth requyre to be in vs, lette all accustomed

Math.3.

Gala.2.

Luc.24.

rancor

rancor and malyce from henceforthe be vtterlye banyshed from emongest vs, that we dwellyng in charitie, may dwel in God, and haue here in this lyfe, GOD dwell in vs, and in the worlde to come, dwell in heauen with hym for euer, which graunte vnto vs, the blessed trinitie, the father, the sonne, and the holye Ghost, to whome be all honor and glory world without ende.

Amen

Io. Harpesfelde, sacræ theologiæ professor. Arch. London.

An Homelie of the church, what it is, and of the commoditie thereof.

Whosoeuer (good people) wyll call to hys remembrauce, ý inestimable goodnes of almightye God, and his inestimable mercye, towardes vs nothing deseruing the same: yf ther be any spotte of heuenly grace, in that person, he shall be ashamed of hys owne vnthankefulnes, and disobediens, and be compelled to fal downe in body, and soule, before our Lorde, to aske pardon for his transgression. Of the which goodnes, and mercy of God, you haue a sufficiente, and moost euident declaration, in these godly, and deuoute homelies, that are set fourth to you, of the creation, and redemption of mã: Neuertheleſſe, for your further instruction, & ghostlye comforte in this behalfe, I haue thought good to lette you vnderstande, an other hye benefyte, geuen to vs, by our sauioure, and redemer, Iesus Christe, that we, hauynge perfyt knowledge of God, maye euermore praise, and magnifye hym, accordynge to our moost bounden duetye. And this hye, and heauenlye benefyte, is the holye catholyke churche, whiche our deare, and dreadfull Sauyour, both before,

and

and after his paynefull death, dyd ordeyne, and appoynt, to be for euer to vs, a moost louynge, & tender mother, a perpetual preseruation for our soule helth, and a pyllar of truth, in al oure doubtfull daungers. Whiche churche, forsomuche as it hath bene latelye assaulted, by sundry sectes, and heresies, and so sore shaken, that many (more is the pytie) hath separate them selues from the same, and wylfully haue runne a straye, beynge ledde, and caried with euery waue, and wynde of newe lernynge, I purpose, by Gods grace, to open shortely to you, what this churche is, what maner of churche it is, and what commoditie we haue by it.

First, the churche is a conuocation of all people throughout the whole worlde, professynge one fayth of God, and one vse of all the holy sacramentes: whiche churche, because it is purchased, and sanctified, by the death of oure Sauyoure Jesus Christe, it is moost derely beloued to God the father, and is called in holy Scripture, by most hie, and excellent names, as *Corpus Christi, Sponsa Christi, Regnum cœlorum, &c.* that is to saye: **The bodye misticall of Christe, the spouse of Christe, the kyngedome of heauen.** For S. Paule, speakynge of Chryste, sayth: **That he hath appoynted sundry officers, to maintayne the holy ones, into the worke of ministration, to the edifieng of the body of Christ.** And kynge Salomon, taught by the holy ghost, did forsee the dignitie, and beutye of this holye churche, and sayde in the name of GOD therebye.

Ephes. 4.

Vna est columba mea, perfecta mea. That is to saye:
Cantic.4. One is my dooue, and my perfyt one. with many other such louyng wordes: as my syster, my spouse &c. And saynt Paule byddeth husbandes to
Ephes,5 loue there wyues, euen as Chryst loued the churche, Lykewyse in the holy Gospell, our sauiour Chryste, doth compare the churche, to sondry thynges, vnder
Math.20 the name of the kyngdome of heauē, as vnto a king, which made a maryage for his sonne: sometymes to
Math.25 tenne Vyrgynes, and many such other: by al which names, and callyngs, we may lerne that the churche is a high and excellent thing, and dearely beloued to almyghty God, who for hys churche sake, dyd giue hys onely sonne, to most vyle death, and for ý which also he hath prepared the kyngdome of heauen.

Nowe, forasmuche as we rede of an other churche in the holy scrypture, which is called Ecclesia malignantium, The churche of the malingnant & noughtye people.
Psalm.25, And yet of late, a great number of scismaticall persones, being in verye dede members of thys malygnant churche, haue vsurped to thē selues the name of the true churche: I intende to gyue you sufficient instruction, to dysceme and know the true churche of Chryst, from all hereticall and scysmaticall congregations. Fyrst this holye and true churche of Chryst, is called in our Crede, as it is in dede, the catholyke churche. That is to saye, the vniuersal church, bycause it is not lurkyng in anye corner, or any one country, but is in all countryes dysperised: neyther is thys catholyke churche, hid

from

from vs, or inuisible, or vnknowen: but we may easely dyscerne, and know the same. For christ doth call it, *Ciuitatem supra montem.* A citte vpon an hyll. And in the Gospell of Saynt Mathewe also, teachynge the order of brotherly reconciliation, he saythe. Math.5. If thy brother trespasse agaynst the, go and tell him his faute, betwene hym, and the alone, but yf he heat not the, yet take with the one or two: yf he heate not them, than tell the churche. Math.18 Oh Lorde, howe shall he tell ỹ church, yf it be not knowen, as the euyll doo contende Lykewyse Saynt Paule speaking, to the preystes, and elders at Ephesus, doth warne thē to take hede to them selues, and to al the flocke, amonge whome the holy ghost (sayth he) hath placed you to rule the churche of God. Actu, 20. Thus playnely the scrypture declareth that the catholyke churche, is and oughte to be, manyfestly knowen, yet lest you should anye thynge doute of the vnderstandynge of these scryptures, heare I besech you, howe playnely, Saynt Augustyne, doth wryte hereof. *Sicut per uerba dei nouimus, ubi sit plãtatus paradisus: sic per uerba Christi, ubi sit ecclesia, didicimus.* Contra Petil. lib, 2. Cap. 13. As by the woordes of God, we know wher paradyse was planted, so by the woordes of Chryst, we haue learned, where the churche is. Marke here (good people) that Saynt Austen, in thys place, doth write, agaynst an heretike, being one of the donatyste secte: who denying the catholyke churche, dyd ascrybe the fayth, of chryst, and al

ſaluation, to them ſelues onely, being a ſmale parte of Aphrica, lyke as all ſcismatical congregations, in thys late tyme, haue done: ſome ſaying in germany, here is Chryſt, here is the churche: ſome in Heluetia, here is chriſt, here is the churche: other in Bohem, here is Chriſt, here is the churche: and we in Englande, here is chryſt, and here is the churche. Wherof euery one dyſſentyng, from an other, and that in maters of great weyght, doth declare, that the ſpyryte of God, which is the ſpirite of truth, and vnitie, promyſed by Chriſt, to the catholyke churche, dothe not leade nor gouerne ſuche ſectes: neyther oughte they to mayntayne, and ſet furth, falſe doctryne, to the people, vnder the name of the churche, yet ſainte Auſten in ỳ ſame place, addyth hys, or rather gods threatnyng, ſaying, *Ab iſto uniuerſo, ad partem, quamlibet, quis: quis ſeparat hominem, ille diaboli filius, & homicida conuincitur.*

Ibidem.

Whoſoeuer doth ſeperate one man, frõ thys whole, to anye parte: he is proued to be the ſonne of the deuyl, and a very manqueller.

Alas than in what heauy caſe, are thoſe, that haue ſeparate from the catholyke churche, not one man onely, but many thouſandes? ſurelye in heauye and miſerable caſe: vnleſſe, they doo ſpeadelye and in due tyme repent, and doo penance. Moreouer to knowe more manyfeſtly, the catholyke churche, of Chryſt, we ought to conſider what Saynte Paule wryteth, of the foundation thereof. For al ſcismatycall congregations, though they grounde them ſelues, apparantly, vpon the holye ſcrypture, yet haue

they

they there profession, seuerally, taken, of some noughty man, as saynt Augustyne sayth They are called euery one by proper names, Whiche they dare not denye. But the catholyke churche though heretykes haue named it papysticall, yet receyued it neuer any other name, but catholyke, and chrystian: but al mē that rede, may se how gloriously, some haue vsyd the name of *Marchion. Ebion, Arrianus, Manicheus. Pelagius. Donatus.* and in our tyme lykewyse the name of Luther, Zwinglius, Carolstadius, wyth thousandes such other: which hereticall fashion S. Paule doth rebuke, in hys epystle to the Corinthyans, who were euen in lyke case: and bostyng vpon men sayd, *Ego Pauli, Ego apollo.* I hold of Paule, and I of Apollo. But the holy apostle rebuketh them saying. As longe as there is amonge you, enuying and stryfe, or sectes, are you not carnall? So that euerye chrysten man, and woman, may playnely se by the scrypture, that these hauynge suche diuision, and sundrye sectes amonge them selues, are by S. Paule, accompted altogether carnal, and farre vnworthy to vse the name of the churche, whiche is the onely, and chaste spouse, of Christ. But of the catholyke churche, saynt Paule sayth: Now therfore, ye are not straūgers, and foreyners: but you are citisens with the saynctes, and of the houshold of God, and are buylded vpon the foundation of the Apostles, & prophetes,

August de. utilitate. cred. Cap. 7.

1 Cor 3

Ephes 2

Jesus Christ hym selfe being the heade corner stone. And further, bycause saynt Paule throughe the holy Ghost in him, dyd forsee, that all heretykes would callenge to them selfes the aucthoritie of the Apostles, & prophetes, and that they wold with out authoritie or knowlege, wraste theyr writinges, euery one to there owne sense: therefore this holy apostle, in the same epystle, tellyth vs the order whych Christ hath apoynted to be obserued in hys church: for he sayth, that Christ ascending into heauen, dyd gyue gyftes to men, and that he made some apostles, some prophetes, some Euangelystes, some shepardes, and teachers, declarynge thereby, that in the catholyke churche, there are orders, and offycers, some hyer, some lower, whom the rest ought both diligently to heare, and humbly to obey. So dyd the same S. Paul, before hys death, apoint Timothe, to the offyce of a Byshoppe, and also Tite he dyd leaue in Creta, that he shoulde ordeyne prestes in euery citie, whiche preistes, and Byshoppes should not be dysdained, or litle regarded (as in this tyme of manye they are) but they shoulde (dooyng there ductie) haue double honoure, and faythfully gouerne the church, as saint Paule sayeth. And writyng to Tite, he byddeth him exhort, and rebuke, with al feruentnes of commaūdyng, by these places of the holy scrypture, you may easely see, and vnderstand: that in the catholyke churche, there are and ought to be, degres and orders, and that whosoeuer doth breake, contemne, or deny the same, he denieth and forsaketh the verye truth, and ordinaunce of

Ephes. 4

1 Timot 4
Tit. 1

Actuo 20
Tit. 2

Christ

Chryste, and his Apostles.

Nowe further, we oughte to consider, that as S. Paule dyd ordeyne Timothe, and Tyte, yea and other byshoppes, and Preistes, in his tyme, so they by his commaundement, dyd in theyr tyme, ordeyne other, delyueringe also to them, the doctryne whiche they haue receaued of Paule, and by contynuall discurse of tyme, euerye one hath deliuered the fayth, that they from the Apostles haue receaued, and so euen from Chryste, to this presente daye, one fayth hath euer stande stedfaste. Whiche thoughe it hath sundry tymes bene assayde, and sore pynched, yet euer hath it preuailed at the last, and had the vpper hande, accordynge to Christes promyse, neyther ought anye man lesse to credyt the catholike church, because there are in the same, dyuers euyll, and wicked synners. For Christ hym selfe, doth compare the churche to a nette, caste into the sea, whiche taketh both good and bad fyshes, but at the ende, the good shalbe reserued, and the euyll cast awaye. Was not twelue chosen by Christe, yet one of them, he calleth a deuyll? Doth not Christe also saye, that Scribes and Phariseis, doo syt in Moyses chayre, neuertheless, he woulde the people should obey theyr lessons? Euen so, thoughe some members of Christes catholyke churche, doo not lyue accordynge to theyr vocatyon, yet oughte no man therefore the lesse to regarde the fayth and doctryne of the same churche. These thynges, good people, thoughe they are sufficiente, to declare the holye Churche, what it is,

Math. 16

Math. 13

Math. 23

and howe it may be knowen, yet I besech you most diligently, to note, and carye awaye one rule, which shall neuer deceaue you, but is a sure tryall of the catholyke churche, and the fayth thereof. This rule is not myne, but taken out of a learned, auncient, and ryghte godlye father in Christes Churche. He sayth

Vincentius Lirenensis:

There are thre meanes to trye a churche, or doctryne, the fyrst is antiquitie, the second, is vniuersalitie, the thyrde, is vnitie. By the fyrst, we are taught, that a true doctrine must be knowē, by that it is not lately sprynge vp, or rysen, but commeth from Christ, and his apostles, and hath contynued styll in the churche. By the seconde, we maye vnderstande, that a true fayth, or doctryne of the churche is that onelye, whiche vnyuersallye, in all countreys hath ben taught, & beleued. By the thirde we ought to learne, that a true doctryne, or fayth of the church, doth alwayes agre, and is alwayes one. Nowe those three thinges well noted, may instruct and teache any Christen man, to knowe the catholyke churche, whiche euer synce the Apostles tyme, and in all countreys, with one consent (in al thinges concernyng our fayth) hath shewed her selfe the worthy spouse of Chryst. Contrary wyse, false doctryne, and heresye, euer hath doone, and shall doo to the worldes ende, lately arise, & lurke in priuat corners, & neuer agre with it selfe. Which thyngs I myght easelye at large proue, and open to you, by playne and manifest demonstration. But because in the nexte homelie, I intende to speake of the auctho-

ritie

ritie of the churche, and also of the commoditie, and profite that we haue by the same, here I wyll make amende, besechyng all you (good and godly people) to geue your bodyes, and soules, an humble and holy sacrifyce to almyghtye God, prayinge euermore, that we may be altogether lyuelye membres, of oure sauyoure Jesus Christ, and of his catholyke churche here vpon earth, and after this lyfe, partakers of the ioyfull kyngedome of heauen, through the same our Lorde Jesus Christ, to whom with the father, and the holy ghoste, be all honoure and glorye worlde without ende.

Romanorum 12

Amen.

H. Pendilton sacre theologie professoris.

An homely, of the auctholitie of the churche, declarynge what commoditie and profit we haue thereby.

Likewyse, as in the laste homelye, it was declared to you (good chrysten people) what the churche is, and how it maye be knowen: soo nowe ye shall learne, the auctholitie of the same catholyke church, and the commoditie, or profyt that ensueth to vs all, beynge members of the same churche. Fyrste, whan oure sauioure Jesus Christ, dyd send forth the twelue apostles to preach, who were, and are, the cheife, and pryncipall pyllers of this catholyke churche, he dyd geue to them great power, and auctholitie, as saynt Mathewe beareth wytnes, sayinge: Jesus dyd call together the twelue disciples, and gaue to them power ouer vncleane spirites, that they shoulde cast them out, and shoulde heale all maner of diseases, and infirmities. And sondrye tymes we do rede in the holy Gospell, that our Sauiour Christe doth speake to his Apostles, after this maner. *Qui uos audit, me audit, & qui uos spernit, me spernit.* That is to saye:

Math. 10

He

He that heareth you, heareth me and he that disp̃iseth you, doth disp̃ise me. Meanynge, and wyllynge thereby, that all the worlde shoulde know and confesse, the auctho̅ritie of the catholyke church, whiche Christ him selfe dyd buyld in, and vpon these hys holye Apostles. And to the same purpose he sayd to them, *Iam non dicam uos seruos, sed amicos &c* That is to say Nowe I wyll no more call you seruauntes, but frendes: for al thinges that I haue herde of my father, I haue declared to you. And agayne he sayth: As my father sente me, euen so I sende you. By these, and many such other places, we maye see, that our louynge sauiour, dyd giue greate auctho̅ritie to his Apostles. But nowe it is expediente, and nedefull, to declare, in what specyall poyntes this auctho̅rytie doth consyste, and that the same auctho̅rytie was not onely geuen to the Apostles of Christe, but also to their successours, in the catholyke churche, euer to endure. Whiche auctho̅ritie, thoughe it be greate, and manyfolde, yet these are the chefest partes thereof, that hereafter doo folowe. Fyrste, almyghtye God, hath geuen power, and auctho̅ritie, to the catholike churche, to haue the true sense, and vnderstandynge, of the holye Scripture, yea, and to approue also, or reprone al wryting, as Scripture, or no Scripture. Whiche thynge, good christen people, you may well vnderstande to be moost true, yf ye cal to remembraunce, who is the guyde, and gouernour of the churche, that is to wit, the holy Ghost: as Christe dyd promyse, sayinge.

Mathe.10.

Iohn.13.

Iohn.15

Iohn.29

The churche hath the true sence of the scripture, and is iudge therof.

Ego rogabo patrem et aliunt paracletum dabit vobis, vt maneat vobiscum
Iohn.14. *in eternum*, that is to saye, I wyll aske my father, and he wyll giue to you an other comforter, that he maye abyde wyth you for euer. And after that our Lord and sauiour had rysen frō death, he dyd breathe vpon hys Apostles, and sayde *Accipite*
Iohn.20. *spiritum sanctum* Take you the holy ghost and also, after hys ascension into heauen, accordynge to his merciful promise, he did sende downe the holy Ghost vpon his Apostles, as saincte Luke writeth. Nowe
Act.ii. that the holy ghoste was not gyuen to the Apostles onely, but also to the catholyke churche, to the worldes ende, it is manyfest: forasmuche as Chryste dyd promyse the confortor, *vt maneat vobiscum in æternum*. That he should abyde (sayeth he) wyth you for euer.
Iohn.14 Nowe we are mooste certayne, that the Apostles of Christe dyd suffer deathe, for the faythe of Chryste, and that within fewe yeres, after they thus had receyued the holy ghoste. Neuertheles, Christ sending furthe hys Apostles to preache, and baptyze, sayd to thē: *Ecce ego vobiscū sum omnibus diebus vsque ad consūmationē seculi.*
Math.28. That is, Behold, I am with you at al tymes, euen to the ende of the worlde. Wherefore we maye playnly see, that the holy ghoste beynge promised to the Apostles, to abyde for euer, and to the very ende of the world, was promised and giuen to them, and to their successours in ȳ churche, where he doth, and shall abide for euer. Now forasmuche, as the holye ghoste is the gouernour and ruler of the catholyke churche, we ought there onely, and in no other

corner

corner, to serche the true vnderstandynge, and dyscernynge of the scryptures. And for this cause, the aucient fathers (were they neuer so godly, and so wel learned) yet woulde they neuer presume vpon theyr owne iudgementes, but euer referred them selues, to the vnderstandyng, and interpretacion of the catholyke churche before them. Therfore the godly lerned, and ancient father *Ireneus*, wryting agaynste schismaticall heresyes, sayeth thus. *Quid enim si qui de aliqua modica, questione disceptatio esset, nonne oporteret, in antiquissimas recurrere, Ecclesias.* &c. that is to saye, but What and yf there Were contencion concerning some smal question, Were it not necessarye to returne to the meoste auncient churches, and immediatly after, he sayeth: *Quid autem si neq; apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt hijs, quibus committebant Ecclesias?* What (sayeth this holye father) yf the Apostles had lefte to vs no scripture at all, had it not bene necessarye to folowe the order of that tradition, Whyche they delyuered to those, to Whome they dyd bequethe the churche? Alas (good people) howe farre are manye in these dayes gone from this olde, and aunciēt rule? this blessed martir, here exhorteth, or, rather commaundeth, that yf any small dyscorde, (thoughe it be in a matter of lytle importaunce) doo chaunce, that we woulde not, accordyng to our fantasy, iudge therein, but though we haue no scripture for the same, yet (sayeth he) we ought to folowe, kepe,

Ireneus li. 3 capi. 4

 and

and obserue the tradition of the aunciente churches. Where as in these late dayes, the impudente procedars, haue taughte the zely people, that euery man shoulde, and may be a iudge of controuersyes, and that we oughte to obserue no tradition, nor ceremonye, other than we fynde in the holy scrypture. Of suche, the same holy Ireneus dooeth speake thus, after many other notable lessons to the same purpose.

Ireneus li. 4 Cap. 43. *Omnes autem hij decidunt a veritate, et heritici quidem alienum ignem afferentes ad altare dei, id est, alienas doctrinas, a celesti igne conburentur. &c.* All these (sayeth he) doo fal from the trueth: and the heretykes truely, bryngynge straunge fyre to the aulter of God, that is to saye, straunge doctrine, shalbe brent with the heuenly fyre. With suche lyke threatnynges in the same place, to those that disobey the authoritie of the churche. Lykewyse sainct Augustyne speakynge of the baptysme of chyldren, and howe that sacrament, can profyte them, seynge many die before they know the effecte of the same: affyrmeth, that the faythe of those that bryuge the chylde to christenynge, shall profyte the childe that is broughte: but for his probacion, he bryngeth thys. *Hoc commendat ecclesie saluberrima authoritas.* This thynge the mooste holsome auctoritye of the churche doethe commende.

August. de. li. arb. lib. 3. Cap. 23.

And euen wyth lyke reuerence, the same saincte Augustyne, dooth many tymes submytte all hys iudgementes, and wooykes, to the catholyke churche. And fynally to declare hys iudgemente, concernynge the auctoritye of the catholyke churche. He saieth thus.

Epist. 7. In proemio Li. 3. De. Tri.

Ego

Ego vero Euãgelio nõ crederem nisi me catholicæ Ecclesiæ commoueret authoritas, ý is to say, Truely, I Would not beleue the Gospell, onles that the auethoritye of the catholyke churche dyd moue me thereto. *August. contra epist. Manich. Capi. 3*

And we ought here to consyder, that after the ascension of our sauioure Christe, for the space of certayne yeares, there was no gospell at all wrytten: but all thynges, concernynge the faythfull christians, were ruled, and gouerned by the dyscyples of Christ, beyng than, the heades of the church. Afterwarde, we rede that dyuers of the dyscyples of Christe, dyd wryte Gospelles: as sainct Bartylmew, Nicodemus, and an other Gospel was called *Euangelium Nazareorum*. But the authorite of the churche, dyd onely admitte those fower euangelistes: which nowe the whole churche dooth retayne. Whyche thing might well seme maruelous, seynge that bothe saincte Bartylmew, and Nicodemus, were present, and dyd see the woorkes of Christ, and also dyd here hys doctrynе, where as sainct Luke dyd learne hys gospell of saincte Paule, and other, and solykewyse dyd S. marke but here by it dooeth moost playnly appere, that the catholike churche onely, hathe this hye auethorite, to dyscerne scriptures, and that scriptures allowed by the church shoulde not be refused of anye particulare persons. Nowe therefore, seynge that the catholyke churche, bothe hathe delyuered, to vs the scripture, and in all ages and tymes, hath bene taken of all Godly lerned men, for the true iudge thereof. I exhort, and beseche all you (good christen people), that in all doutes, opinyons, and controuersies, ye would resort to the holy

churche,

churche, and there learne what the same catholyke church hath beleued, and taught, from time to time, concernynge doutes, or controuersies, and yf wyth lowly and meke hartes ye wyll so doo, surely the holy ghoste wyll instructe you, he wyll comforte you, and he wyl leade you, into al trueth. But yf in suche case, ye wil fly from the catholike church, & aske cossell of your selues, or of any that dooth swarue from the sayd churche, than for so muche as the holy ghost is not your guyde, you shall fall from ignoraunce to errour, and from doutyng, and dysputyng, to playne herely, and so from one, to another, to the vtter confusion, of bothe body and soule. Yet beside this great authoritie of the churche, whereof you haue hearde, there is an other gyuen by God, of mooste hye excellencye, that is, power to forgyue, and pardon, the penitent synner, and to punishe, and correcte, the obstinate or frowarde synner: which power and auctorite, as it was fygured in the preesthood of the olde lawe, as in Judgynge of leprose persons, and in punyshynge to death, those that did not obey the priest: euē so is it giuen by our sauiour Christ in very dede, in the gospel, to his Apostles, and to all theyr successours. For after that our sauioure hadde rysen from deathe: he came amonges hys Apostles, and brethed vpon them, and sayde *Accipite spiritum sanctum, quorum dimiseritis peccata, dimittuntur eis, et quorum retinueritis, retenta sunt.*

An other auctheriti of the churche.

Leuit. 13.

Deut. 17.

Iohn. 20.

(That is,) take you the holy ghost, whose sinnes you shall forgyue, they are forgyuen to them, and whose synnes you doo retayne,

they

they are retayned. Wyche auctholite, by playne woordes gyuen by Christ, though some hath, or doo, contemne, and set at noughte, yet saincte Cyrill bydeth them cease to merueyle, that Christ should giue, suche power, for he sayeth, *Certe absurdum non est, peccata remitti posse ab illis, qui spiritum sanctum in seipsis habeant.* Surelye, (sayeth he) it is no absurdyte, ẏ synnes are forgyuē by thē which haue ẏ holy ghost in thē. Nowe yf you wyll marke, that not the preest onely, but also the holy Ghost dothe woorke, in remitting, and pardonyng synnes, than I trust you wyll see, & graunte, this auctholitie of Christes catholike churche, which thyng euery chrysten man dothe confesse dayly in his crede, saying, not onely I beleue the holy catholyke churche, the communion of sayncte, but addyth also, the remyssion of synnes, to be in ẏ same catholike churche. Doo not we rede that saynt Paule dyd vse this auctholitie, whan he did excommunicate Hymeneus and Alexander? dyd not the holye Byshoppe saynt Ambrose, vse this auctholitie in euery poynt, vpon the emperoure Theodosius? Which holy byshoppe perceyuynge the emperoure had greuoussye offended, dyd not spare to excommuuicate hym: yea and though he offered him selfe obedientlye to be receyued, yet was it after longe penaunce, that he was absolued, this holy byshoppe dyd vse the authoritie giuen to him by God, & thys christen emperoure, knowing, the same, dyd with al humilitie obey. Yf the bishopes and preistes in time past, and also the layitee, had lerned and practised

Ciril in Iohn Lib.12. capi.20.

i.Timo.1.

Theodorit Lib.5.hist. Eccle.ca.18

there duetyes and vocations, by this example, sure-
lye the churche of Christe shoulde not haue come to
such great disordre as we see, neyther shoulde vyce
and wyckednes, so frely haue bene vsyd: but bicause
this mater, is largely and lernedly, set fourth in the
sacramēt of penance, I wil cease to speake any more
hereof, and nowe it remayneth to declare, what cō-
moditie and profytte we haue by thys catholyke
church, our lorde and maylster chryste in the gospell,
Iohn.15. of saincte John, doeth compare hym selfe to the vyne
tree, and all vs to the braunches: and sayeth. *Manete in
me, et ego in vobis*. **Abyde you in me,** (that is to saye,
in the faythe of my churche.) **And I wyll abyde
in you.** Oh merceyful Lord, what comfort, and com-
moditye is this, for a christen man, to haue Christe to
abyde vō hym: And farther he sayeth. **If you abide
in me, & my wordes abide in you, aske what
you wyl, & it shalbe graunted to you.** Here are
we sure, ý if we abyde in christes catholike churche, &
embrace the faythe, and doctryne therof, both Christ
hym selfe by grace, wyll abyde in vs, and also oure
prayers, shal euermore be heardе. And wythoute all
doute, there is no abiding in Christe, vnles we abide
in the vnyte of hys catholyke churche. For as saynct
Cipriānus.de simpli.prelat. Cipriane sayeth: *Non potest habere deum patrem qui non nouit Ec-
clesiam matrem:* **He cannot haue God hys father,
ý knoweth not the churche to be his mother.**
But a child of God, knowīg ý churche to be his mo-
ther, & lyingein the bosome thereof, may be sure that
Gene.7.8 Christ the spouse of the churche, wyll neuer forgette

hys

hys nedefull requestes . And as no lyuely creature, was saued from death, but suche onely as were in the arcke of Noe, so is there none saued from dampnation, but those that are in the vnyte of Christes churche. And therefore, to gyue vs warnynge, the holye doctoure Saincte Augustyne, speaketh in thys maner moosse playnlye. Gen. 7. 8.

Quisquis ergo ab hac catholica ecclesia fuerit seperatus quãtũlibet laudabiliter se uiuere existimet, hoc solo scelere quod a Christi vnitate disiunctus est nõ habebit uitam, sed ira dei manet super eũ. That is in englysh, August. epist. 152.

Whosoeuer therfore shal be seperatid frõ this catholike church, although he think hym self to liue neuer so worthely, yet for this onelye crime ỳ he is separated frõ ỳ vnitie of Christ, he shal not haue life, but ỳ wrath of god abideth vpon hym. But what nede is it, to allege saincte Augustine, or any other auncient father herein, seing almyghty God by hys prophet Esay, hath set furthe to vs a lytle picture of hys churche, vnder the name of a vyneyarde, and the house of Israell? There maye we see, that thynge that we by experience doo knowe. For almyghty God, in that parable declareth by hys Prophete, howe muche he had doone for the house of Israell, a fygure of Christes churche, in that he had planted them in a batsome, and frutefull countrey, and had gyuen to them good gouernours, and orders, wherein they myghte haue lyued, and pleased hym, but forasmuche as they dyd wylfullye breake the lawes of God, & hys ordinance, he threatned them saying: *Auferam sepem eius, et erit in direptionem. &c.* Esai. 5. Ibidem.

I wyll (sayeth oure Lorde) take awaye the hedge of my vyneyarde, that it may perysche. Euen so hathe our sauioure Christe dealed wyth vs, ý people of his churche. For where as by his precioule deathe and passion, he dyd purchase vs, and lefte vs in the custodye of his catholyke church, as is before sayde, leauynge also to vs, lawes to obserue, and sacramentes, wherewith we should be preserued. And we naughty people, haue dyspysed al his moost godly, and holsome decrees, and ordinances, he hathe of his iustyce, and accordynge to hys promyse, euen in oure tyme punished vs: and hath suffred the wicked, to plucke downe the pale or hedge of his vineyarde: I meane all good order, as well in the churche, as in the common wealthe, and that for the space of many yeares paste. Nowe here christen people, thoughe you doo not consyder the plage of sundrye synnes, that hathe in this late scysme, possessed manye mens soules, yet doo not dyssemble, nor forgette the miserye, that we all haue suffered outewardelye, synce we were separate from the churche of Christe: alas, what Christen bloude wythin this Realme, euen by oure owne countreimen, hath bene shed? Oh Lord, how many poore wydowes without comforte haue bene lefte? Howe many fatherlesse children without soccoure? I leaue here to speake, of the vnshameles breakynge of the deade mennes testamentes, and theyr mooste godly intentes, & ordinances: Abbais, are poulled downe: Collegis, and Chantrees are ouerthowē: churches are robbed, and poore Christ, (that is to saye,) the hungry, and nedefull people, famishe

mylhe, and crye oute therefore. All these surely, wyth many mo, haue come vpon vs, bicause we haue bene oute of the house of God. Wherefore, in the name of our Lorde Jesus Christe, let vs all togyther lament, and be sory for oure goynge astraye, let vs come, and fal downe before God oure father, and confesse oure transgression, and humblye desyre, that we maye be receyued into hys house, whyche is the churche, thoughe we shoulde all the dayes of oure lyues, be but hyrelynges. *Quia melior est dies vnus in atrijs tuis super milia.* *Luce. 15.* *Psal 83.*

One daye (Oh Lorde) is better spente in thy house, than a thousande other wyse.

Fynallye yf we contynew obedyente chyldren, in the bosome of our mother, the holye churche: we shall be fedde wyth lyuely faythe, oute of whyche wyll spryngе in vs, muche holynesse of lyfe, and quietnes of conscience: and yf at any tyme throughe our frailnes, we happen to fall, we haue readye, to rayse vs vp agayne, the holye Sacramentes: throughe the comfortable helpe whereof, we be made stronge: and so daye by daye more able to procede in al kynde of vertue: and thus hauynge vpon earthe oure mother, the holye churche, whiche is the spouse of Jesus Christe the Sonne of God, we maye be bolde to call vpon GOD our father: and be assured, that he wyll heare vs, as hys dearebeloued chyldren, and gyue vs the inheritaunce of heauen, whyche is prepared for vs, through our sauiour Jesus Christe. To whõe wyth the father, and ý holy ghost, be honour, prayse and glory, world without ende. Amen.

H. Pendilton sacræ theologiæ professoris.

An Homelye of the Primacy, or supreame power, of the highest gouernor of the militant Churche.

As in euery naturall, and polytyke body, so in the churche militãt, (which is a misticall body) superiorite, and inferiority, must nedes be amõgest ỳ members thereof, or ells it cannot endure. And for thys cause speciallye, our Sauiour Chryste, when he was here conuersaunte, on the Earth, dyd, hymselfe, appoynte his Apostles, & Disciples, and there successours, to haue the ouersyght, cure, and high gouernement of his church, to the worldes ende. And to the intente, that no man should contempne theyr auctherite, he doth saye in the thyrtenth of Saynt Jhon, *Amen, Amen, Dico vobis, qui accipit si quem misero, me accipit. Qui autem me accipit, accipit eum qui me misit.* That is to say: Verylye, Verylye, I saye vnto you, Who that receyueth him whome I sende, receyueth me And he that receiueth me, receyueth hym that sent me. And in the tenth of Luke he sayth, *Qui uos audit me audit, & qui uos spernit, me spernit. Qui autem me spernit, spernit eum qui misit me.*

Iohn. 13

Luce. 10.

That

That is to saye: He that heareth you, heareth me, and he that dispiseth you dispiseth me, and he that dispiseth me, dispiseth hym that sent me. Of the Apostles also and theyr successours, and of theyr charge ouer Christes flocke, doth Saynt Paule speake, in the fourthe chapiter to the Ephesyans, saying. Ephes.4.

Ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios uero Euangelistas, alios autem pastores, et doctores, ad consummationem sanctorum, in opus ministerii, in edificationem Corporis Christi, donec occurramus omnes in unitatem fidei, & agnitionis filii dei, in uirum perfectum, in mensuram etatis plenitudinis Christi, ut iam non simus paruuli fluctuantes, neq; circuferamur omni uento doctrine, in nequitia hominum, in astutia ad circumuentionem erroris. That is to saye:

He (meanyng Chryste) hath giuen or appointed some to be Apostles, some, Prophets some Euangelistes, some pastores, and teachers, to the perfytynge, or consummating, of the holyons, to doo the worke of the mynistery, to edyfye the body of Chryst, vntyll we all come together, in one vnitie of fayth, and knowledge of the sonne of God, vnto the estate of a perfecte man, after ye measure of the age of the fulnes of Chryst, that from henceforth, we should not be as babes, wauerynge, neyther should we be caryed aboute with euery blaste of doctryne, in the wickednes of men, in the wylynes of them, who go

aboute

aboute to deceyue vs

This place of Saynt Paule most playnelye setteth before our eyes, the authoritie, aud gouernemēt which our sauiour hath appoynted, to contynue to the ende of the worlde, in his churche, and howe ỳ Apostles, Prophetes, Euangelistes, Preachers, and teachers, are giuen of Christ, to his people, to gouerne them. And therewith al Saynt Paule, in the sayde place, sheweth to what ende, suche gouernement, and authoritie is instituted, it is to wytte, for the spiritual edifieng of the hole body, in the fayth, & for the defense of the hole bodye, from the poyson of heresye. And in dede no one thing can so muche suppresse heresye, as yf the Authoritie, and gouernment Ecclesiasticall, be accordingly therevnto estemed, & obeyed, as witnesseth Saynte Ciprian, the blessed Martyr, in hys first boke, and third Epystle saieng.

Ciprian. Lib. i. epistle, 3.

Neq; aliunde hereses obortæ sunt, aut natæ sunt scismata, q̄ inde, quod sacerdoti dei non obtemperatur. Nec unus in ecclesia ad tempus sacerdos, & ad tempus iudex, uice Christi cogitatur, cui si secundum magisteria diuina, obtemperaret fraternitas uniuersa, nemo aduersus sacerdotum collegia quicq̄ moueret. That is to saye: Neyther other where, or by other meanes, are heresyes sprong vp, and scismes rysen, than hereof, ỳ obedience is not gyuen to the preist of God. Nor one is considered, or thought to be in ỳ churche, for the tyme, the preist, and for the time the iudge, in Christes stede, vnto which one, yf the hole fraternitie dyd (according to the heauenly commaundements) obeye, no man

man Woulde stirre, or moue anye thinge against the Colleges or cōpanies of preistes. Hereby you may perceyue, that saynt Cypryans cōclusion, or iudgemēt is, that the gouernment Ecclesiasticall, and especially of one, to be taken, and reputed as Christes vicar, is the best meane, to let and suppresse heresies, and that such one gouernor, is to be obeyed, of all chrysten people, which thinge maye be proued very playnely, and euidently, by the holy scryptures themselues. For the scryptures doo witnesse, that our sauiour appoynted S. Peter, to thys high rowme, and charge, ouer his hole flocke, and no one of the Apostles els. In the .xxi. of S. John it is wrytten, howe, our sauiour, after his resurrection, appearing at ỳ sea of Tiberias, to certen of his Apostles, amongest whome was Peter, dyd fyste take breade, and fyshe, and gaue vnto them, And when they had refresshed them selues, he sayde vnto Peter. *Simon Ioannis diligis me plus hiis? Dicit ei, Etiam domine tu scis, quia amo te. Dicit ei. Pasce agnos meos. Dicit ei iterum, Simon Ioannis diligis me? Ait illi. Etiam domine tu scis quia amo te Dicit ei Pasce agnos meos Dicit ei tertio. Simon Ioannis amas me? Contristatus est Petrus, quia dixit ei tertio, amas me? & dixit ei. Domine tu omnia nosti, tu scis, quia amo te. Dicit ei, Pasce oues meas.* That is to saye: Symon the sonne of Joannes, doeste thou loue me more then these doo? He answered vnto him: Yea Lorde, thou knowest that I loue thee. He sayde vnto him: Fede my lambes. Then he spake to him agayne, and sayde: Symon the sonne of Joannes, doeste thou loue me?

Ioan. 21

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He aunswered: yea Lorde, thou knowestе that I loue thee. He sayd vnto hym againe. Feede my lambes. Then spake he vnto hym the third tyme, and sayde: Symon the sonne of Joannes, doest thou loue me? Peter was sorie, because Christ sayde vnto him now the thyrde time, doest thou loue me, and he aunswered and sayde: Lorde thou knowestе all thinges, thou knowest that I loue thee. He sayde vnto him feede my shepe. This processe of Scripture, hath in it, many circumstaunces to be noted. The fyrst is, that (other Apostles beynge than present, and amongest them, euen he of whom Christ did euer make very much of, that is to say, S. John) yet our Sauiour Christ, dyd dyrecte his speach, and talke, but to Peter onelye, signifienge the matter, wherof he dyd speake, to appertayne to Peter chiefelye, and pryncipallye, and not in so speciall a sorte, to anye one of the apostles els. Another, and seconde circumstaunce to be here considered, is that oure sauioure, dyd aske Peter moost earnestly, whether he loued him, more than did the other apostles. And the thyrde cyrcumstaunce is, in that Christe dyd commytte both his lambes, and his shepe, vnto hym. These cyrcumstaunces (I saye) and other suche like, well considered, doo conuince, and clearelye proue, that the hyghe charge, ouer all the churche militant, was especially committed, to Peter.

And

And to this purpose, maketh, and seruetb, an other talke, of our sauiour, vnto S. Peter, written in the. xvi. of Mathew, where ý texte is in this maner.

Venit autem Iesus in partes, Cæsareæ Philippi, & interrogabat discipulos suos dicens. Quem dicunt homines esse filium hominis? At illi dixerũt: Alij Ioannem Baptistam, alij autem Heliam, alij uero Hieremiam, aut unum ex prophetis. Dicit illis Iesus, uos autem quem me esse dicitis? Respondens Simon Petrus dixit. Tu es Christus filius Dei uiui. Respondens autem Iesus dixit ei. Beatus es Simon Bariona, quia caro & sanguis non reuelauit tibi, sed pater meus qui in cœlis est. Et ego dico tibi, quia tu es Petrus, & super hanc petram ædificabo Ecclesiam meam, & portæ inferi non præualebunt aduersus eam. Et tibi dabo claues regni cœlorum. Et quodcunq; ligaueris super terram, erit ligatum & in cœlis, & quodcunq; solueris super terram erit solutum & in cœlis. Math. 16.

That is to saye:

Jesus came into the coastes of Cesarea Philippi, and he asked his disciples, sayinge: Whom doo men say the sonne of man to be? And they aunswered, some John Baptiste, some Helias, some Hieremias, or one of the prophetes. Jesus sayd vnto them. But whom saye you that I am? Then Simon Peter made aunswer, and sayde: Thou art Christ the sonne of the liuinge God. And Jesus answered and sayd: Blessed art thou Simon, the sonne of Joanna, for fleshe and bloude hath not this reuelled and opened vnto the, but my father whiche is in heauen. And I saye vnto the, that thou arte Peter, or a rock, and on this rocke I wyll buylde my church,

& hell gates shal not preuayle agaynst it. And I wyl gyue vnto thee, ye keyes of ye kingdō of heauē: & Whatsoeuer thou shalte bynde vpon earth, shalbe boūd also in heuē, & Whatsoeuer thou shalt lose vpō ye earth, shal be loosed also in heauē. These wordes of Christ were spokē longe before ye Christe gaue ye other cōmaūdemēt to Peter, to feede hys flocke, and that thynge, whyche is perfourmed in the other woordes, is here promysed, in these woordes. In the other woordes oure sauioure dothe presently, put him in authoritie, saying, Feede my Lambes, feede my shepe. In these woordes, he dooeth but promyse the sayde authority vnto him, sayenge. Vnto thee wyll I gyue the keyes of the kyngedome of heauen, and What so euer thou loosest, or byndest in earth, shal be loosed or bounde in heauen. The lyke of this, did our sauiour neuer speake to any one of the Apostles els, seuerally, but onely generally. For generally to Peter, and to the reste, being al together, (sauing Thomas, who was absent,) Christ sayed the woordes whyche are writtē in the. xx. of John, it is to witte, Receyue you the holy ghoste, Whose synnes ye remyt, they are remytted, and Whose synnes ye retaiue, they are retained. And in the. xviii. of Mathew, Christ sayeth vnto the twelue. What so euer thynges you shal bynde vpon the earthe, shal be bounde also in heauen, & Whatsoeuer you shal lose vpō ye earth, shalbe losed also in heauē

John. 20.

Math. 18.

Yf our sauiour Christ had not intended to gyue vnto Peter a speciall authoritie, aboue the rest, what nede was there to speake this, seuerallye, vnto Peter, seing he had spoken it generally to them all before? And what thing ment he els, when, in ý presence of al the twelue, he promised to gyue vnto Peter the keyes of the kingdome of heauē, sauing a speciall priuilige, or prerogatyue to Peter? Our Sauiour through his heauenly wysedome, perceyuynge, that it is most necessarye, one to be ouer a hole multitude, specially being a multytude congregated of so infinite a number of people, and of so sondry nations, as is the catholyke churche, did appoynte S. Peter, to that offyce, and Peter hauinge receyued such charge at Christes handes, did incontinently practyse and exercise the same: and all the rest of the Apostles dyd gyue place vnto him. And therefore in the first of the Actes it is written, howe that after Christes ascension, incontinently S. Peter rose vp in the myddest of the faythfull, and moued them to goo to the election of one, that should succede in Judas rowme, which offyce he vndoubtedly woulde not haue taken vpō him, but that our sauiour Christ had Authorised him in such sorte, as is before declared. In the .ii. of the Actes it is wrytten howe that in the presence of all the Apostles, S. Peter tooke vpon him to speake in all their names to the people on whitsonday in the morning, streighte after that they had receyued the holye Ghoste, in the likenes of clouē tunges. In the third of ý Actes it is writtē, howý S. Peter healed a laume mā, which was lame

Act. i.

Actes. 2.

Actes. 3

his mothers wombe, and that when the people wondred at so straunge a myracle, the sayd Peter made an oration vnto them.

Act. 4. 5. 6. In the fourthe of the Actes, and in the fyfte, and syxt there is the lyke, and in manye other places of the same booke. All whyche places of scrypture oughte to perswade euery godlye harte, to thynke that oure sauiour dyd gyue vnto sainct Peter, that authoritie, aboue all the reste of the Apostles, vpon hys hoole churche, for an vnytye, and good order, to be kepte in the same. And yet for your better contentation herein, you shal here the authorities of the Aunciente fathers in this behalfe.

Origenes Origene, a greeke wryter, whyche was wythin two hundred yeares after Christe, in hys exposition, made vpon the. vi. Chapiter of S. Paules Epistle, to the Romaynes, wryteth thus. *Petro cum summa rerum de pascendis ouibus traderetur, et super ipsum tanq̃ super terram fundaretur ecclesia, nullius confessio uirtutis alterius, nisi charitatis exigitur.* (That is to saye,) When the hyghest authoritie, or feedinge of christes sheepe, was committed vnto Peter, and the churche was builded vpon hym, as vpon a sure grounde, there was requyred, or exacted of hym, the profession of none other vertue saue onely of charitie.

Ciprianus. The blessed martyr, sainct Cypriane, in many places, affyrmeth the same, and amongest other, in hys Epistle written. *Ad Iubaianum* sayeth, *Manifestum est, vbi, et per quos, remissio peccatorum dari possit: Nam dominus primum Petro, super quem edificauit ecclesiam suam, et vnde vnitatis originem instituit, et*

ostendit

ostendit, potestatem istam dedit: That is to saye, It is manyfest where, and by whome, remission of synnes maye be gyuen, for oure Lorde syrste vnto Peter (vpon whome he buylded hys churche, and from whome he dyd ordeyne, and ye we, the begynnynge of the vnitye, to procede, dyd gyue that power, or authoritie. And in the same Epistle, (within a whyle after) he sayeth. *Ecclesiam, quę vna est, fundauit super vnum*, that is to saye, He dyd founde his churche, which is but one, vpon one.

Sainct Basyll, in hys booke against *Tauonius* writeth thus *Per hanc vocem intelligimus Ionę filium, qui fuit ex Bethsaida, Andręę fratrem, qui ex piscatore, in Apostolatus ministerium vocatus est Qui quoniam fide præstabat, ecclesiæ in se ædificationem suscepit.* That is to saye, by this voice, we vnderstãde the sonne of Jonas, which was of Bethsaida, the brother of Andrewe, which sonne of Jonas was called from a fycher, to the ministerye of the Apostlesyp, and bycause he excelled in faith, he had the churche buylded vpon hym. *Basilius.*

Sainct Ambrose in hys fourthe sermon sayeth. *Ambrosius* *Petrus denique pro soliditate deuotionis, ecclesiarum petra dicitur. sicut ait dominus. Tu es petrus, et super hanc petram ædificabo ecclesiam meam. Petra enim dicitur, quod primus in nationibus fidei fundamenta posuerit, et tanquam saxum immobile, totius operis Christiani compagem moleque contineat.* (That is to saye,) Fynally, or for a conclusion, Peter, for the soundenes, or substancial-

nes

nes of his deuotion, is called the rocke of the churches, as oure Lorde sayeth, Thou arte Peter, or of a rocke, and vpon this rocke wil I buylde my churche. In dede he is called a rocke, bicause he was the fyrste that did laye the foundation of faythe amongest the gentiles, Eas a stone, or a rocke, that cannot be moued, he doeth conteine or kepe, the frame, and weight of the hole christen woorke.

Augustinus

S. Augustine hath the lyke in his syxe and twenty sermon, *de sanctis*, and in his. xbi. sermon *de tempore*, but moost notably in hys. 124. sermon *de tempore*, where he maketh a large processe of sainct Peter, and emõgest other thinges, speakyng of Peters denial of his maister, he wryteth thus of hym. *Totius corporis morbum in ipso capite curat ecclesie, et in ipso vertice componit membrorum omnium sanitatem*, That is to saye, He (meanyng Christ) doeth cure in the very heade of the churche (meaning Peter) the dysease, of the hole body, and in the very crowne, or toppe of the head, he frameth the healthe of all the members. Here onnyttynge infynite, other authorities of the aunciente fathers, touchynge the primacye, or hyghest authoritie ecclesiasticall, to haue bene gyuen vnto sainct Peter of our sauiour Christ hym selfe, I exhorte you in consideration, partely of these testimonyes, some wherof are taken out of the very scripture, somune out of the aunciente and famous doctours of the churche, and

partlye

partly, and mooste especially, in consyderation of the cõsent of the hole catholike church herein, nothing to doute in this matter, but ẏ the holy Apostle S. Peter was Christes vicar on earthe, and had hygher, and more authoritye generall, then anye one of the Apostles els, and that the speciall purpose, why that Christ woulde haue suche authoritie to be in one mã, was, a is, for the preseruation of vnitie in his church, whyche churche, is but one, and thus muche for thys tyme, shall nowe suffice you. In the nexte homely, you shall heare further of this matter.

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An other Homelye of the Pymacye.

Act.°.

IT is wrytten in the .viii. chapiter of the actes, how Simon Magus, dyd offer vnto Saynte Peter mony, to giue him power, that on whome soeuer he shoulde laye hys handes, the same parson might therby, receiue the holy Ghost. But being for this his most wicked request, greuously reproued, and fearyng withal, to contynue any lōger, in those parties, that is to say, in Samaria, so nighe thappostles, he, the sayde Symon Magus fled to Rome, and there by his enchauntementes, dyd greately delude the people, as Justynus the Martyr, a very auncient writer, in his seconde Apologie, directed, or sent, to the Emperoure Antonius, doth playnelye testifie: Ireneus also in his first boke *Contra hereses*. doth recorde the same.

Iustinus Martir.

Ireneus.

And the said Simon Magus, dyd so delude & blind the people, that they dyd esteme him for a God, and dyd set vp his image, in the Citye, with this inscription, *Simoni deo sancto* That is to say **To Simon the holye God.** But it was not longe, after those

prankes

prankes, played by Simon Magus, thus seducyng the inhabitātes ther, but God sent his great Apostle sayncte Peter thyther, (that is to saye, to Rome) who bothe did confounde the sayde Simon Magus, and dyd also conuert a great number of the people there, vnto the faythe of Chryste, as is at large, set fourthe in the. xiiii. chapiter, and seconde booke of Eusebius, Ecclesiasticall historye. Nowe this Apostle sayncte Peter, by the wyll, and prouidence of God, beynge brought to Rome, dyd there continue, byshop of that Sea. xxv. yeares, and there also dyd suffer a glorious martyrdome, in the last yeare of the reygne of cruell Nero Themperoure, whyche thynges Sayncte Hierom in the verye begynnynge of hys woorke, De Ecclesiasticis scriptoribus dothe wytnes in this maner.

Historia Ecclesiastica Eusebij

Hieronimus

Simon Peter, the sonne of Joannes, of the prouince of Galile, and of ỳ towne of Bethsaida, the brother of Andrewe the Apostle, after his bychopricke in Antioche and after his preaching in Pōtus, *Galatia, Cappadotia, Asia, and Bithinia,* to the Jewes whiche were dysperſed abrode in sondrye contries, came to Rome, to ouer throwe Simon Magus, and there dyd kepe his sea, fyue and twenty yeres, vntyl the last yere, (it is to wyt, the. xiiij. yere) of the reigne of Nero, by whome he was crucifyed, and so crowned with a crowne of martyrdome, his heade beynge turned downe to the grounde,

and his feete vpwarde, bycause he sayde, or accompted hym selfe vnworthy, to be crucyfyed in suche forme, and maner, as hys mayster Christ was.

Ambrosius

S. Ambrose in hys. lxx. sermō speakyng of ý martyrdome of sainct Peter, and saint Paule, at Rome, saieth thus. I thinke it not done without a great cause, that in one day, in one place, and vnder on persecutoure, they bothe dyd suffer. In one daye, for that they should come to Christ together. In one place, that neither of theym bothe, shoulde be destitute of Rome, and vnder one persecutoure, that lyke cruelty should slaye them bothe. The day was for their merite, the place for theyr glory, the persecutour, for theyr vertue. And in what place I praye you dyd they suffer martyrdome? Euen in Rome, whiche is the heade, and chyefe citye, of the worlde, to the intente that where the head of superstition was, there should rest the heade of holynes, and where the prynces of the heathen did dwel, there the princes of the churche shoulde lye.

Thus sayeth saint Ambrose, wherebnto agreeth Egesippus, an auncyent wryter, in his thyrde booke, of the distruction of Hierusalem, and lykewyse, Dionisius the bysshop of Corinthe, and Caius also whiche lyued

Egesippus
Dionisius Corinth.

in ý dayes of Zepherinus, the Byshop of Rome, as more at large appeareth, in the. xxb. Chapiter, of the foresayde seconde booke of Eusebius, Ecclesiasticall hystory. Nowe that we haue in the homely, goyng next before this, declared, that our sauioure dyd appoynt Saincte Peter to a greater, and hygher offyce, then he dyd any other of hys Apostles, and haue in this homely intreated, of the abode of saincte Peter, and martyrdome at Rome, we wyll consequentlye proue, that the Byshoppes of Rome, haue alwayes, in the catholyke churche, bene estemed, iudged, and taken, for sainct Peters successours, euen in that hys special, and hyghest offyce, and that to hym, and thē, by the wyll of God, doeth appertayne the gouernement of Christes hole flocke, on earthe. And fyrste I wyll begynne wyth the aunciente Authour, Ireneus, who in the thyrde Chapiter of hys thyrde booke, agaynst heresyes, doeth say, that the church of Rome, is the greatest, the eldest, and the best knowen, of all churches, and that it was foūded, by the moost glorious Apostles, Peter, and Paule, and that through the succession of the byshops of Rome, frō sainct Peter, vntyll hys tyme, the trueth was deryued, from hande to hande, & that it might there easely be foūde, and had. And herebyon he sayeth further these wordes. *Ad hanc enim ecclesiam propter potentiorem principalitatē, necesse est omnem conuenire ecclesiam, hoc est eos qui sunt vbiq; fideles.* That is to saye. For vnto this churche (meanyng, and poyntynge the sea of Rome) for the more mighty principalty of it, al ý hole churche of Christ, ý

Sepherinus

Eusebius

Ireneus 3. Lib. aduersus hereses.

is to saye, all the faythfull, Where soeuer they be, muste assemble, or repayre vnto.

Augustinus

And sainct Augustyne, agreably herevnto, doth, in his. 162. Epistle, saye: that in the churche of Rome, the primacy of the Apostolike Sea, did euer florishe. And the same sainct Augustyne, wrytinge agaynste one Petilianus, whyche dyd blasphemme the sea of Rome (as heretykes doo nowe a dayes) doeth more ouer write in this maner. If all the bychoppes of the World, were suche men, as thou dooest moost falsely reporte theim to be, What hath the sea of Rome hurted the, Where Peter dyd syt, and nowe Anastasius sytteth? or What hath the sea of Hierusalem hurted the, Where James did sit, and now at this preset, Joannes dothe sit, With whome we are in the catholike vnitie ioyned, and from whome ye haue deuyded your selues, in youre wycked rage, or fury, Why doest thou cal the Apostolike sea, the sea of pestilence? If thou doo it for the mēs sake, whō thou thinkest to preache the lawe, and not to fulfyll the lawe, dyd our sauiour I praye the, any suche iniury to the sea or chaire of the scribes, and Phariseis, of whome he sayeth. They say, but they doo not: &c.

Cipriānus.

Moreouer, the holye Martyr, sainct Cipriane in the thyrde Epistle, of hys fyrste booke, speakynge agaynste

gaynste certayne, whyche dyd disobey, & contempne, Cornelius, the byshoppe of Rome, writeth in this maner. *Neq; enim aliunde hereses oborte sunt, aut natá sunt scismata, q̃ inde quod sacerdoti dei nõ obtemperatur, nec vnus in ecclesia ad tẽpus sacerdos, et ad tempus iudex, vice Christi iudicatur: Cui si secundum magisteria diuina obtemperaret fraternitas vniuersa, nemo aduersus sacerdotum collegium, quicq̃ moueret.* That is to saye. Of none other cause are heresyes sprynge vp, or scismes rysen, than of this, that the priest of GOD (meanynge Cornelius, the byshoppe of Rome,) is not obeyed, and one is not taken in the churche, to be the hyghe priest for the tyme, and for the tyme in Christes stede a iudge, or Christes vicar, vnto whome yf the hole fraternitye were, accordynge to Goddes commaundementes, obediente, no man woulde any thyng moue, or styre agaynst the colledge, or companye of priestes.

Augustinus.

Sainct Augustyne also wrytynge agaynste the Epistle of a Maniche, whyche Epistle is intituled, or called, *Fundamentum*, giueth to the sea of Rome, a meruaylous prerogatyue, and dothe buylde hys faythe, amongest other thinges, vpon the succession, of the Byshoppes of Rome, who after sainct Peter dyd folowe orderly, euen to hys tyme, whych was. 300. yeres after Christe. And he wryteth in this maner. *Multa sunt, quæ me in ecclesie gremio iustissime tenent: Tenet me consensio populorũ, atq; gentiũ, tenet authoritas miraculis inchoata, spe nutrita, charitate aucta, vetustate firmata, tenet ab ipsa sede petri Apostoli, cui pascendas oues suas post resurrectionẽ suam dominus commendauit, vsque*

ad

ad presentem episcopatum, successio sacerdotum. That is to saye, there are many thinges. Which of very good reason, doo kepe me, in the lawes of the catholyke churche. The consent of so manye people, and nations, or cuntries, dothe kepe me: the authoritie of the churche, begon with myracles, nourysched with hope, encreased with charitye, and confyrmed with antiquitye, doeth kepe me: the succession also of bysshoppes, from sainct Peter the Apostles seat, or tyme (to whome oure Lorde dyd after his resurrection, commyt hys shepe to be fedde) vnto this presēt Bishopricke (meanyng Rome) doeth kepe me in the catholyke churche.

Hieronimus.

Sainct Hierom also in his Epistle to Damasus, doeth set fourthe very notably, the primacye, and supremitye, of the byshoppe of Rome, as beyng sainct Peters successours, and amongest other thynges, he sayeth thus. *Si quis cathedræ Petri iungitur meus est.* That is to saye. If any man be ioyned to Peters chayre, or hold of Peters seat (meaning the sea of Rome) he is myne, and I receyue and ioyne wyth hym.

Ambrosius

Sainct Ambrose also in his thyrd booke, of the sacramētes, and in the fyrst Chapiter, doth say thus. *Ecclesia Romana hanc consuetudinem non habet, cuius tipum in omnibus sequimur.* That is to saye, the churche of Rome (whose forme, or trade, we doo folowe in all

poyntes

poyntes) hath no suche custome Other lyke autozities of the auncient fathers, foz the pzimacye, and supzemacy of the Sea of Rome, there are, and ỳ infinite: But what nede many autozities, eyther of scripture, oz of the fathers, in this behalke, seyng very experience, hath this thousande yeres, proued, that suche, as dysobeyed the sea of Rome, did fal sone after into abhomynable heresy, and therebpon into deuision amongest them selues, and consequently, to destructiõ, oz els, in processe of time, were gladde, and faine, to returne to their dewe obedience againe. If you be desyrouse to haue exãple in this matter, looke but on those conntryes, and those parsons, that now be in captiuitie vnder the great Turke, who in tyme paste, agreeing with the sea of Rome, did flozyshe in chzisten religion, & all welthe, looke also vpon Germany, and take example therby, how they prosyered amonges theym selues, synce they declyned frõ the obedyence of the sea of Rome. And it is a wozlde, to see howe those, whome they tooke foz theyz greatest doctours, haue abused, seduced, and mocked theym, euen in this matter of the pzimacye, foz where as Luther, especiallye, and aboue all other, was theyz ryngleader in this matter: yet when he was emongest lerned men, and shoulde talke of this matter, wyth theim, he was so dziuen to the wal, that openlye in wzytynge, to be shewed at this daye, he dyd in a booke of hys, intituled. *Resolutio Lutheriana super propositione sua. 13. de potestate Papæ*, confesse and saye playnlye, as hereafter doeth folowe. Lutherus.

Primum

Primum, quod me mouet Ro. pontificem esse alijs omnibus, quos saltem nouerimus se pontifices gerere, superiorem, est ipsa voluntas dei, quam in ipso facto uidemus. Neq; enim sine voluntate dei in hanc monarchiam unquã venire potuisset Ro. pontifex. At voluntas dei, quo quo modo nota fuerit, cũ reuerentia suscipienda est, Ideoq; non licet temere. Ro. pontifici in suo primatu resistere. Hec autem ratio tanta est, vt si etiam nulla scriptura, nulla alia causa esset, hæc tamen satis esset ad compescendam temeritatem resistentium, et hac sola ratione gloriosissimus martir Ciprianus, per multas epistolas cõfidentissime gloriatur contra omnes episcoporũ quorũ cumq; aduersarios, sicut. 3. Re legimus, quod decẽ tribus Israel discesserũt a Roboã, filio Salomonis, et tamen quia voluntate dei, sine autoritate factum est, ratum apud deum fuit. Nam et apud theologos omnes, voluntas signi, quam vocant operationem dei, non minus quam alia signa voluntatis dei, vt præcepta, prohibit. &c. metuenda est. Ideo non uideo, quomodo sint excusati a scismatis reatu, qui huic voluntati contrauenientes, sese a Ro. pontificis autoritate subtrahunt. Ecce hec est una prima mihi insuperabilis ratio, quæ me subijcit Ro. pontifici et primatũ eius cõfiteri cogit. That is to say

The firſt thing, which moueth me to think, or beleue, the Romayne Byſchoppe to be ſuperior to all other, whom at the leaſte wyſe we doo know to accompte them ſelues for Byſchoppes, is the very wyll of God, which we doo ſee, euen in the very facte, or matter. For in dede without the wyll of God, ye Romayne Byſchoppe, couldе not at any tyme haue commen to this monarchy, or ſupreme rule, and the wyll of God, by what meane ſo euer it be knowen, is to be receyued, or taken with reuerence, and therefore it is not lawefull, folyſhly, or hedely, to make reſiſtence

stence vnto the sayd Romayne Bysshope, in his Bysshopprike. And this reason is soo great, or of suche force, that althoughe noo scrypture, nor no other cause were, yet thys were sufficient ynoughe to brydle, or kepe vnder, the temeritie, or madnes, of them, ẽ make resistance. And by this reason alone, the most glorious Martyr Cyprian, in many Epystles doth most boldely glory, or reioyse, agaynst all the aduersaries of anye of the Bysshoppes, accordyng as we do reade in the third boke of the kynges. Where allthough the x. tribes of Israell, dyd departe from Roboam, the sonne of Salomon, yet bycause it was done by the wyll of God, it was without other authoritie firme, & stable. For also emongest all the deuynes, the wyll of the signe, whiche they doo call the workyng of God, is to be feared no lesse, thẽ other signes of the will of God, as precepts and thinges forbydden &c. And therefore I doo not se howe they be excused from the offence, or synne, of scysme, who doing, or cõminge agaynst this will, doo withdrawe, or pull them selues, from the Authoritie of the Romaine Bysshoppe.

Thus much sayth Luther himselfe, and soo shall you fynd it, if ye reade his sayde worke, in the place aforesayd: and the thing so being, you may se, what a holy father that marchant was, to deceyue the people as he dyd, and to bryng them to that wonderfull calamitie, that the thirde or fourth generation (if ỳ world so longe doo contynue) shall feele, and smarte for it; as other also shall, that be in the same case.

And now to retourne to our owne country of Englande, this may be truly spoken, that of all realmes christen, there is none that hath (besides the general dutie) so special cause to fauour that see of Rome, as England hath. For from that see, came the fayth into this Iland, in the daies of kyng Lucius, about an hundreth and syxtye yeares after Chryste. And vi.C. yere after Christ, whan the Saxons wer spred ouer the hole realme, and were infidells, there were sent most notable, and godly preachers, hither into England: who conuerted and tourned many thousandes, to the fayth. And what benefites we haue in our dayes receyued of that see of Rome, all men doo perceyue, and feale in them selues, & do thanke god therefore, or ells the deuyll hath wonderfullye blynded and seduced them. Nowe on the other side, what miseries haue be falne emongest vs, synce our disobedience agaynst the see of Rome, and synce the tyme, that temporall princes dyd take vpon them, that offyce, which is spirituall, and not belongyng to the regall power, but greatly distant, and different from the same, I nede not in words to declare, forasmuch as you haue felt the smart therof in dede,

Beda. Eccles. hist. Angl li. i,

and

and to this day are not quyte of Gods plage for the same. Wherfore to conclude in this matter, this shal be to exhort you, and in Gods name to requyre you, to esteme the primacy, and supremitie of the sea of Rome, as an authoritie instituted by Chryst, for the quyetnes of the christen people, and for the preseruation of chrystendome, in one catholyke, true fayth, & for the defence of it, agaynst all heresie, and wherby quyeting your selues, to serue God, in the catholike truth, you shall sonest appease his wrath, and purchase his fauour, and grace, in this lyfe, and hereafter obteyne the euerlastyng lyfe, whyche sende vnto you all, the father, the sonne, and the holy Ghost, to whome be al honor, and glorye, worlde wythout ende

Amen.

Io. Harpesfelde, *sacræ theologiæ professoris, et Archidiaconi London.*

An homely declarynge that in the blessed Sacrament of the aultare, is the very body, and bloude of oure Sauioure Christe.

After that men are once graft in Christ, and be made partakers of his death, & passion, amonge other theyr dueties, one of the cheife is, diligētly to prepare them selues to the worthy receauynge of ȳ blessed Sacrament of the aultare, wherebnto are two thynges on our partes requisit (as sayeth saynt Basell, & good reason confirmeth) the one, feare, the other, fayth. The feare whiche men must haue, when they prepare them selues to come to this sacrament, ought to be grounded vpon that terrible sayinge of saynt Paule, in the.xi.chapter of his fyrste Epistle to the Corinthians, where he sayth: that **Whosoeuer doth participate therof vnworthely, doth eate and drinke his owne dampnation.** The fayth, whiche we must haue in oure hartes, when we come to Gods borde, is to be buylded lykewise, vpon the vndoubted auctoritiies of scripture, whiche declare moost playnly vnto vs, what meate it is, that we there eate. For the parfyt vnderstandyng wherof, let vs consider, that our sauiour

Basill in his rules.

1.Cor.11.

uiour Christe, beynge here on earth, dyd fyrst make a solempne promyse of a meate, whiche hym selfe woulde geue vnto vs, and afterwarde in dede, he dyd geue the same, accordynge to his promyse. In the promyse makynge he sayde (as it is wrytten in the.vi.chapter of S. Johns Gospel.) **The breade, or foode that I wyll geue vnto you, is my fleshe, whiche fleshe I wyll geue for the lyfe of the world:** and in the same chapter he also saith. **My flesh is verily meat, and my bloud is verely drincke.** And as he then promised, so he afterwarde perfourmed, euen the very laste nyghte that euer he companyed with his Apostles, before his death, at whiche tyme, he toke breade into his handes, and gaue thankes, and brake it, and gaue it to his disciples, and sayde: **Take eate, this is my body, whiche shalbe geuen for you.** If we cõpare the wordes spoken by Chryste, when he made the promyse of a meat, to be by him geuen vnto vs, võ those other wordes, whiche he vttered in geuyng of ẏ same, we nede not doubt of the thynges which he gaue. In the promysse makynge, he sayde: that he woulde geue vs his flesshe, in the perfourmynge of the promise, he geueth the same, sayinge, **take eate, this is my bodie.** Agayne, in the promise making, he affyrmeth, that the flesshe, whiche he would geue vs to fede on, should be the selfsame flesh, that sholde be geuen for the lyfe of the world, and in the performaunce of his promyse, he said, that the thing which

Iohn.6.

he gaue

gaue, was his bodye, whiche shoulde be geuen to death for vs. Nowe the circumstaunces beyng wel consydered, which our sauiour vsed in the institution of this most blessed Sacrament, shal greatly cōfyrme al godly hartes, in the true belefe of the same. The tyme was the night before he suffered deathe, to signifie vnto vs, that this meate, being differred to the last day, that euer our Sauiour was conuersaunt with his Apostles, must nedes be his very body, and bloude in dede, and such a meate as no other can be in any wyse comparable vnto it. Agayne, in that our sauiour dyd eate of the paschal lambe with his Apostles, immediatly before he did institute this sacrament, it most playnely declareth vnto vs, that this sacrament is a marueylous worthye mysterye, and that very thing, which the eatyng of the paschal lambe, in the olde lawe did prefigurate, for whiche cause, whē this was instituted, that was abrogated Nether is it with out a meruelouse consideration, that Chryst at that heauenly banket, would of purpose, nother haue the blessed Vyrgyn Mary his mother, presente with him, nor anye other of his dyscyples, saue onely the .xii. Apostles, whome he appointed to be the heade ministers of al his misteries here on the earth, and specially to be the ministers of this most blessed sacrament, and the instructours of al other, touching the same. Now what meneth it, that our Sauiour was not content to offer them this sacrament onely, but with the offeryng therof, he said also vnto them. Take eate, take and drinke? Do mē vse, to offer to other, meate and drinke, for anye other

ther purpose, but onelye that they shoulde eate and drynke thereof: but bycause it was his bodye, and hys bloude, therefore he fyrste byddeth them take, and not feare to eate and drynke the same.

Besydes this, it is to be well noted, that ỳ three Euangelistes, Mathew, Marke, and Luke, doo all three agree in the maner of the institution of thys sacramẽt, they wrytyng all thre their gospeles at sõdry tymes, as Mathew eyght yere after the ascencion of our sauiour Christ. Marke .x. yeares. Luke xv. yeares. And where in doubtefull speaches of our sauiour Christ, some one or other of ỳ Euangelistes, euermore openeth plainely the very meaning of the speches, yet touching these words, this is my body, no one of them, maketh any declaration vpon the same, but they all leue them to be takẽ of vs, as they sound, and (as of most plaine wordes) they make no exposition or interpretation of them at al. Wyche poynte must be well consydered. And therfore note, that where Chryst sayde. **It is impossible for a rych man to entre into the kingdõ of heauẽ,** (bicause ỳ meaning of these wordes may be diuersly taken, thereof) S. Marke in his tenth chapyter declareth the very meanyng of them, saying: **It is harde for them that trust in there substaunce to be saued.** Agayne Christ at another tyme sayde to the Jewes, **loose you this temple, & in three dayes shal I buyld it agayne.** And for that the sense of these wordes is doughtfull S. John there expoundeth them and sayeth, that Chryst by the tẽple

Chrisosto. and Theophilact.

Marke. 10.

ple ment his body, whiche should be by the Jewes put to death, and by him the thirde daye shoulde be rayled from death to lyfe. In the .vii. of Jhon, oure sauiour sayeth: **He that beleueth in me, as the scripture sayeth, there shall ryuers of quicke water flowe out of him.** And bicause this saing is obscure, S. John to make it open, sayeth, that he spake those wordes, of the spirit, which they that beleued in him should receyue. In the .xii. chappter of S. Jhon, our sauiour saieth in this maner. **If I be lyfte vp from the earth, I wyl drawe al thinges vnto my selfe.** And S. John by and by geueth vs the exposition, saying, that hereby he signyfyed, what kynde of death he should suffer. Many other lyke places are there in the newe testamente, the matter of which places, is not so highe, nor soo nedefull to be ryghtly vnderstanded, as ý meaning of these wordes, **this is my body**, and yet of these wordes, no one Euangelist maketh any exposition, bycause the wordes are playnely, and symply to be taken as they were spoken. Besids al this, we haue in S. Paule in the .xi Chapiter of his first Epystle, to the Corinthians, a goodly, and a large processe touchyng this Sacrament, and yet in that whole processe, no matter to instructe vs otherwyse, to beleue of it, than that there is in it the very bodye and blonde of our sauiour Chryst. For fyrste he vttereth the wordes of our sauiour, euen as ý Euangelistes do, as that he sayd **this is my body**, and he maketh no declaration vpon ý same. Secondly where none

John.7.

John.12.

none of the Euangelists make mentiō, of any paine due to the vnworthy receauer. ¶ Paule affirmeth that the vnworthy receyuing of this Sacrament bryngeth iudgement, and dampnation. Thirdly, he telleth, that for the vnworthy receauing herof, God plageth cities, and countryes, with sondry grenous plages, as with infirmity, with syckenes, and with death also. Forthely, he geueth vs counsell diligentlye to examine and trye our selfes, before we come to gods borde. If the very body and blonde of oure sauiour Christ, be nat in dede in the sacramēt of the aultare, why shold our sauiour so speake as he spake in the promysse made thereof? why dyd he, as he did in the instituting therof? why dyd none of the Euāgelists so declare christes wordes? why dyd sayncte Paule so terribly pronounce of the vnworthy receauynge of it, and so ernestly warne vs, of due preparation to be made therefore? It is then most vndoutedly to be of all christen people beleued, that in the Sacrament of the aultare, there is the verye body and blonde, of our sauiour Chryst, worthy of all honour and glory, the selfe same in substaunce, that is in heauen: which thing for Chryst to bryng to passe, is a thing most easye, he being God almighty, maker of heauen and earth: and for him to do, is moost semely, that as he gaue that bodye, to deathe to redeme vs, so he should giue the same in this heauenly bankitte, to fede vs, that he mighte be all in all. The body of our sauiour Christ to be in very dede in heauen, in the visible fourme of a mā, and in the Sacrament of the Aultare, inuisibly vnder the visible fourmes

mes of breade and wyne, nether is impossible to hys power, that made all thinges of noughte, nether vnsemely for his exceadyng great loue towardes vs, who so loued vs, that for vs, he did not refuse to suffer death, and that the death of the crosse: neyther yet is it agaynst his wyll, who of his onely mercye, so promysed, and wyth hys omnipotent word, so instituted it, nother is it fynally vnfytte for his wysedome, seyng he hath so ordeyned, that euery naturall mother, nourysheth her children, wyth the substaunce of her owne body. And why then shold christen men refuse to beleue it? why do we not rather embrace it, and gyue God most hartye thankes for it, being the greatest iewel, that euer was amonge mortal men: why do we not prepare our selues worthely to receaue it, and as in all other poyntes of the christen religiō, so in the belefe of it, geue credite to fayth, and bryng reason, and our senses, in subiectiō vnder fayth, but suffer our ghostly enemy by carnall reasons, to bryng vs away into heresie, & quyte and cleane to pull the ryghte faythe out of oure hartes? Let vs all, good people, from hence forth be constaūt in the trueth, and as all the catholyke churche beleueth, and hath alwayes beleued, let vs vndoutedly e perswade our selues, that in the blessed sacrament of the Aultare, there is vnder the fourmes of breade & wine, the selfe same body of our sauiour Christ in substaūce, which was borne of the Vrygin Mary and suffered death on ỳ crosse for vs, to whō ṽ the father & the holy gost, be all honor & glory, world wythout ende Amen.

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Here are in the sacrament of the aultare, ii. thinges specially to be considered, the one is, the body and bloud of our sauiour Christ, ther really cõteined, ẏ other is the fourmes of breade & wine, vnder whych the said body & blud are cõteined. Of the first parte ye hard in the last homely. Touching ẏ second, the general belefe of the catholyke Churche (if there were nothing els) ought, and may be a sufficient grounde, for euery godly man, to build hys conscience vpon, which churche, doth beleue, that there is no substaunce of material bread, and wyne remaining: but onely the fourmes of breade and wyne, & the substaunce of Christes body and bloude, there so contayned. And yet, because some haue vainely, and curiously, of late yeares talked of this second part, and haue put many fonde doutes, and scruples into peoples heades, concerning the same, ye shall nowe at large, and fully (I trust) be instructed therin. And fyrst this is to be noted, that God hath from the begynnyng of the worlde, manye tymes appeared to man, some tymes in one sorte, and somtymes in an other. In the .xviii. Chapiter of Genesis it is wryt- Gene. xviii.

ten, howe God, and two Aungelles with him, dyd appeare vnto Abraham, in the lykenesse of men, and howe Abraham feasted them. Howe vaine a matter were it, (I pray you) for vs here buselye to reason, howe God or Aungell, coulde appeare lyke man? and whether they had true bodyes or no? and whether they dyd eate in dede or no? and yf they hadde not true bodyes in dede, howe the appearaunce of bodyes coulde be, where the substaunce of bodyes was not? In the thirde chapter of the booke called Exodus, we rede, that God appeared to Moyses in the lykenes of flamynge fyre, and that oute of a bushe. In the.v. of Josue it is recorded, how one sodenly appeared vnto Josue lyke a man, haynge a sworde drawen in his hand. What can anye manne saye, howe God shoulde appeare in a flame of fyre, or what substaunce of a sworde was, in that which appeared to Josue? Hereby it is ealy to vnderstande how daungerous a thing it is, to go about by mans wyt or reason, to discusse ý maner of ý workes of almighty God. Who seyth not, that by the meane of such presumptuous curiositie, men haue of late fallē into moost detestable errours, touching the mooste blessed Sacramente of the aultare, and haue moost spytefully rayled agaynst the same, and with moost vyle termes haue gested thereof, and finallye, moost vily haue vsed the moost precious bodye and bloude of our sauiour Chryst in the same. In which doing, how can they loke for anye fauour at the handes of their heauenly father, seyng in such dispituous maner, they entreate the Bodye and bloud of our sauiour

Exod. 3.

Iosue. 5.

oure

our Christ his sonne? But now to procede forth, touching ý declaration of the secōd thing, to be considered in the blessed Sacramēt of the aultare: We must knowe that the presence of our sauioure Chryste in this sacrament of the aulter, is not to ý intente, that Chryst should be conuersaunt with vs here in thys Sacrament, in such sort and maner, as he was with his Apostles when he liued here on earth, that is to saye: in the visible shape and fourme of a mā, but his presence in the Sacrament, is to the intent to be to vs an heauenly fode, and therefore he is presente in the sacramēt, vnder the fourmes of bread and wine so that our outwarde eyes and senses, are certifyed with the outwarde fourmes, and sensyble qualityes, and the whole man with al, receaueth the verye bodi and bloud of our sauiour Christ. S. Augustine (as is writen in a boke called *Sententie prosperi*) dothe say, that christen men do honour vnder the formes of breade and Wine, Which thei see With their bodely eies, the bodie and bloude of our Sauiour Christ, Which they do not see. Eusebius Emissenus also, an aūcient father of the Greke churche, speaking of the foresayd two partes conteined in the Sacrament of the aultar, sayeth in thys maner. This is the thing Which bi al meanes We intend to proue, that the Sacrifice of the churche doth consist, and is made of two partes, that is, of the visible fourmes of ý elemētes, and of the inuisible body & bloud of oure Sauioure

Auguste in Sentētie Prosperi.

Eusebius Emissenus.

Sauiour Chryst. ¶ Cipzian in his treatise entituled, De cœna domini, doeth most playnelye saye, that the bread which our Lord did giue to his disciples, was by the omnipotēcie of god made fleshe, & was chaūged in nature, but not in fourme. The forenamed Eusebius in a sermō of his made of the body of Chryst, dothe farder saye: that Christ the inuisible priest doth tourne visible creatures bi his word, through his secret power, into the substaunce of his body & blud. Now for to signify this chaunge, or turning of bread and wyne, into the substaūce of Christes bodye and bloude, the catholyke church vseth this word, Trās-substanciatiō, which is as much to say, as the chaūging of one substaunce into another: Nether is it to be counted vnfyt, that there should in the Sacrament of the aultare, be the fourme of bread, & yet not the substaūce of bread, seyng God is the doer & worker therof, to whom nothing is impossible. We read in the nynetenth Chapiter of Exodus, how ꝓ when God came downe frō heauen vnto Mounte Sinai, there was heard a soūd of a trumpet, and yet material trumpet was there none. In the fourth boke of the kynges, & the. vii. chapiter, God caused a soūde to be heard in the tentes of the Sirians, as if it had bene of horses, charets, and of a greate armye, & yet was there nother horse, charet, nor armye. In the thirde chapiter of Daniel, it is recorded, howe the three chyldren were in the myddest of the flamyng furnes, and yet felte no heate, soo that there was the substaunce of fyre, and yet it dyd not bourne,

Cipriane de cœna domini.

Eusebius Emissenus in a sermon of the bodi of Christ.

Exo. 20:

vii. chapiter of the fourth of the kinges.

which to nature is impossible, but to GOD is an easye matter. In the .xvii. of Mathewe we reade, howe that Chryste was transfygurated, and that hys face dyd shyne as the Sonne, and that hys apparel was made as whyte as snowe. In the .xxiiii. of Luke, Chryst appered to two of his dysciples goyng to Emaus, like a straunger. In al these foresayd examples, we see as straunge a woorke as is transubstantiation, yet no man douteth of them bycause God is the worker, nor anye man asketh howe this, or that coulde be, but beleuethe it, and soo oughte we to doo, concernynge the chaunge of the substaunce, of breade and wyne, into the substaunce of Christes bodye and bloude, and not aske howe it may be. The blessed martyr Justinus, affyrmeth that this question, howe, is a token of vnbelefe, and S. Ciril, writing vpon the .vi. Chapiter of S. John, blameth the Capernaites, bycause they dyd aske howe Chryst was able to giue thē his flesche to eate. The wordes of saincte Cyryll be these.

Math. 17.

Lu. 24.

Iustinus martir.

Ciril vpon the vi. of S. Iohn.

They aske not without great impietie howe canne this man geue vs hys flesche, and they remember not that nothing is impossible to God, but let vs (sayeth he) haue firme faith in the misteries, and let vs neuer in so high matters, eyther thincke, or aske this, howe. Whē God is the Worker, let vs not aske howe, but let vs leaue the knowledge of his Worke to hym selfe. S. Chrisostome lykewyse vppon the sayde .vi. Chapiter sayeth, that When this questi-

Chrisostome vpon Iohn the vi.

on, howe any thing is done, commyth into our myndes, then with all, there commeth vnbelefe also But bycause in ſcrypture the thyng that we receyue, when we come to the ſacramente, is called bread, therefore men haue fanſied with thē ſelues, that there muſt be the ſubſtaunce of material breade, deceauing them ſelues, by myſtakyng, the ſignification of this worde, breade. For thoughe in our common ſpeach we vſe to ſignify by this word, bread, that one kinde of materiall ſubſtaunce which is made of corne or graine, yet in ſcripture, it ſignifieth all kynde of fode, whether it be the fode of the body, or the fode of the ſoule, and ſo dothe also the latyne worde, Panis, elles when we deſyre god in our Pater noſter, to geue vs our dayly bread, we ſhold make an vnperfytte petition, which yet is a mooſte perfyt petition, wherby we aſke of our heauenly father, all neceſſary fode. In the .vi. of Jhon, Manna is called breade, and yet was it made of no kynde of corne, or grayne, and in the ſame chapiter Chriſte is called breade, bycauſe he is the fode of the ſoule, and there lykewyſe, the fleſhe of Chriſt in the ſacramēt, is called breade, and not there onely, but in S. Paules Epyſtle alſo to the Corinthians, for that it is the fode, whereon we fede, when we receaue the ſacrament. Agayne it is a commen trade in ſcripture, to cal thinges by the name of that thinge whyche they once were, as Adam is called earth, becauſe he was made of Earth, and Chryſt ſayeth, the blinde ſee, the lame walke, ý deafe heare, the dumme, ſpeake, meanyng by the blynde, lame, deafe, and dumme, ſuche as

Iohn.6.

Math.11

as before had bene soo, but then were otherwyse. Thyrdlye, for that the fourme of breade doeth remayne, it is in that respecte too, called breade. For these causes, good faythful hartes, are nothyng greued wyth the callynge of it breade in the scrypture, but groundynge them selfes vpon the woordes of oure sauioure Christe, when he sayde, thys is my bodye, and knowynge that it to be bothe breade, and hys bodye also at once is impossyble, they vndoutedlye beleue, that by the power of GOD, the substaunce of bread, is turned into the substaunce of Christes bodye, and so muste all men beleue, that wyll be lyuely members of the catholyke churche, and in that there belefe, they muste honoure the bodye and bloude of oure sauioure Christe, in the sacramente of the Aultare, as alwayes christen people haue vsed to doo.

Saincte Austin in hys exposition made vpon the. 99. Psalme sayeth: that **it is synne, not to honoure the bodye of Christe**, meanynge in the Sacramente of the Aultare. And (as it is before in thys Homily alledged) he also sayeth in the name of all men. **We doo honoure vnder the fourmes of breade and wyne, whyche we se, the bodye and bloude of Christe, whyche we do not see.** Wherefore, good christen people, knowing nowe what is the ryght belefe, touchynge the Sacramente of the aultare, embrace, and folowe the same, and cleaue faste to the catholyke churche, the

S. Augustine vpon the. 99. Psalme.

spouse of Christe, that you maye be true members of Christe, to whome wyth the father, and the holye Ghoste, be all honoure, and glorye worlde wythoute ende. Amen.

Io. Harpesfelde, sacræ theologiæ professoris et Archidiaconi London.

¶An homily wherein is aunswere made to certayne common obiections, agaynst the presence of Christes bodye, and blonde in the sacramente of the Aultare.

Ete it were, dearely beloued in our sauioure Christ, that we all should so fully, & wholy, cleaue to the faith of Christes catholike church, ý no appearaũce of reasõ to ý cõtrari therof, shoulde cause vs once to doute or stagger, in any part part of the same. For such a kinde of faith, doth God requyre of vs, and for suche kynde of faythe, good christen people, are in scripture called Abrahãs children: which Abraham (as it is wrytten in the fourth to the Romaynes) cõtrary to hope, beleued in hope, that he should be the father of many nations, accordynge to that, which was spokẽ. So shal thy sede be. And he fainted not in the faith, nor yet cõsidered his owne bodi, which was now dead euen when he was almost an hundred yeare olde: nether yet that Sara was paste chylde bearynge, he staggered not at the promyse of god, through vnbelefe, but was strõg in the

Rom. 4

 fayth,

faith, and gaue honor to god, fully certified & What he had promysed, the same he was able to make good. If we then wilbe the childrē of Abraham, we muste not fayne in faith, nor consyder gods woordes after the course of nature. Saint Paule in the. x. chapiter of his seconde epistle to the Corinthians, geueth vs an example in hym selfe, howe we shoulde alwayes bryngе reason in subiection to faithe, sayng. The Weapons of our Warfare are not carnall, but mighty in God, to ouerthrowe stronge holdes, to destroy counselles, and euery hyghe thynge that exalteth it selfe agaynste the knowledge of God, and to brynge in captiuitye vnto the seruyce of Christe, all vnderstandinge: What (thinke you) is the cause why the Jewes beleue not on Christe? Verely fyrste, because he was borne of a Virgyn, which is contrary to the course of nature. Secondly lykewyse, he was in vnitie of person, God & man, whyche how it may be, no mans wyt is able, by natural power, to conceaue: thyrdly, because he beyng God and man, suffered the death of the crosse, which for God to be content to do, semeth to naturall reason a thynge moost absurde, but good christen folke geuyng place to faith, do most vndoutedly beleue on Christ, God & mā crucified, according to ye, S. Paule writeth in his fyrste Chapter of his fyrste Epistle to the Corinthians, saying: We preache Christ crucifyed, to the Jewes a stumblyng blocke, to

2. Corin. x.

1. Corin. 1.

the

the gentels, a folishnes, but to so many of ye ie-
wes & gētels as ar called, Christ the power, &
wysedome of God. And agreably here vnto, he
sayeth also in the nexte Chapiter folowynge.
My talke, & my preaching was not in ye per-
suasible woordes of mans wysedome, but in
the wynge of power, and of the spyryte, that
youre faythe should not rest in the wisedome
of man, but in the power of God. This gene-
rall aduyse and counsel of S. Paule, may and ought
so to staye vs in the faythe of the catholyke churche,
that nether carnall reasons, grounded vpon the fe-
ble intelligence of mans natural wyt, nether the de-
ceatfull iudgement of oure senses, shoulde make vs
once to doute, of any one trueth in Christes religiō,
were it neuer so contrarye to the course of nature,
neuer so farre aboue our capacities, and neuer so ab-
surde to the appearaunce of our outwarde senses.
But forasmuch, as throughe the iniquitie of these la-
ter euyll yeares, dyuers haue hadde sondrye fonde
dowtes and scruples, put into theyr heades, especy-
ally, agaynst the presence of Christes body & blonde,
in the Sacrament of the aultare, and throughe such
dowtes haue swarued from the true belefe therein,
therefore here shall folowe aunsweres, and soluty-
ons, to such dowtes as haue ben most commen, that
from henceforthe no man shall nede to be seduced by
them, or other lyke.
¶ Fyrst it hath bene obiected, ye our sauiour Christ, Obiection.
immediatlye after that he had instituted, and delye-
uered

uered to his Apostles the sacramente, dyd say vnto them, Do this in remembraunce of me Vppon which wordes some haue concluded, that the bodye of our sauiour Christ, cannot be in the sacramente.

Aunswere. ¶But let vs duely waye ý wordes, and meaning of the same, and we shall moost plainly perceaue theyr errour, and mysvnderstandyng. Saincte Paule in

1. Corin. xi. hys fyrste Epistle to the Corinthians, and in the. xi. chapter of the same Epistle, intreating of the institution of the Sacrament of the aultare, and ther openynge the true sense of that commaundemente of Christ, saythe in this maner. As oft as you eate of that bread, and drinke of that cuppe, you shal shew forthe the Lordes death vntil he come. So then the remembraunce whyche oure sauioure there requyreth of vs, is the remembraunce of hys death, which is past, and not presente, and therefore after most proper maner of speache, may well be remembred. Now this remembraunce, can in no wyse possibly be so lyuely, and so effectually worke in oure hartes, as when we most certenly beleue, that in the sacrament of the aultare, is veryly the selfe same body in substaunce, which died for vs, and therfore the Prophet Dauid, foreseyng in spirit, this so excellēt a

Psal. 110. memorye, sayeth in hys. cx. Psalme. Oure mercyfull gratious Lord, hath made a memory of all his merueylous workes. and by & by, declaring in what maner he maketh that memory, he addeth those wordes, he hathe geuen a foode to

suche

suche as feare him. This fode (which ý Prophet sayeth, that Christ should leaue in remembraunce of al his maruelous workes, that is, of his incarnatiō, his passion, his ascension, and glorye in heauen, and other lyke workes) moost chiefely is to be verifyed of the body and bloud of our sauiour Christe, in the sacramente of the aultare. Besydes this, the body and bloude of our sauiour Christ (as it is in the sacramēt, vnder the fourmes of breade and wine) maye in that respecte also very well be a remembraunce of it selfe, as it honge on the crosse, in the vysyble fourme of a mortall man, and as it is nowe in heauen, in ý forme of an immortall man. Farthermore, when our sauiour sayde. **Do this in the remembraūce of me,** he ment they should do the whole ministratiō, which he then dyd in remembraunce of hym, which whole ministration, cannot be accordynglye, doone otherwyse, but that there must nedes be present, the verye body and bloude of our sauioure Christe.

¶ Another common obiection, there is gathered of the woordes of Christ. Mathew. xxvi. When he said: **Poore men ye shal haue alwayes with you, but me shall ye not alwayes haue with you.** Some haue vpon these woordes concluded, that the body and bloude of our sauioure Christ, cannot be in the sacrament of the aulter, for then (saye they) Christ should be alway with vs, whereof hym selfe saythe the cōtrary. ¶ But yf those mē so concludyng, would no more, but confer saynct Marke, and saincte Mathew together, touchynge the foresayde woordes of Christ,

Obiections. Math. 26.

Aunswere

Christ,

Christ, and by ÿ the one Euãgelist sayeth, would sincerely iudge what the other ment, they shoulde sone perceue this their obiectiõ, to be of no force or strẽgth at al, to proue, that they thereby goo about to proue.

Mar. 14. For sainct Marke in his. xiiij. Chapiter, fyrste telleth the story of the woman, whiche came to Christe, and brought with her an Alabaster bore of moost precious oyntment, and poured the ointmẽt on his head, next he telleth howe certen of the dysciples did murmure, and grudge at that facte of the woman, and sayd: **What meaneth this losse, and waste of oyntement? Might it not haue bene sold for more then thre. C. pence, & geuẽ to the poore?** Thyrdely he telleth, howe oure sauioure beynge offended wyth the dysciples, for theyr murmurynge agaynst the woman, and how withall he allowyng and commendynge her facte, dyd say in this maner. **Let her alone: Why are ye greuouse vnto her? she hath done a good dede: for alwayes shal you haue poore men amongest you, and when ye shall please, you may bestowe your charitie on them, but me shall ye not haue alwayes amongest you. This woman hath bestowed on me that she had, and she hathe preuented to anoynt my body, against it shal be buryed.** By this processe of S. Marke, it is euydent, that our sauiour in al that his talke, had a respecte to the charitie, whiche that woman then shewed vpon hym, when she poured the precious oyntment

ment on his heade, the lyke whereof, he sayeth, no man should be able to shew on him in time to come, meaning, that when he should once rise from death to lyfe, and haue an immortall bodye, that then he woulde not looke to receyue the lyke at anye mannes handes, but that then men myght at their pleasure bestowe on the poore, who alwayes are in the worlde in the mortall estate, and may by charitye of good folke, be releued and comforted. In such sorte in dede, our sauiour is not nowe amongest vs, but the beynge of hys body and bloud in the Sacramēt of the aultar is after another sorte. For in the Sacrament he is, to fede vs with his body and bloude, and not vysybly to shewe him selfe vnto vs, as he thē did to his apostles, nor to haue ointment poured on him, as he then had. ¶ Another obiection is there gathered, partely of S. Paule in the .x. of his firste Epystle to the Corinthians (where he speaketh of a spirituall meate, and spirituall drynke) partelye of Christes wordes in the .vi. of Jhon (where he saith that. **It is the spirite which geueth lyfe, and that the flesche profyteth nothyng**) partly vpon the common maner of speakyng, vsed of the Catholyke churche, whiche calleth the Bodye and bloude of our Sauiour Chryste, in the sacrament of ý aultar, a spirituall meate, and a spirituall drynke.

Obiection.

1. Corin. x.

John. 6.

¶ For aunswere to which obiection, it is fyrste to be vnderstanded, that one selfe thing may be bothe spirituall, and yet neuertheleſſe of a corporall substaunce to.

Aunswere.

As for example, the body of man after the reſurrection, ſhall (as S. Paule wytneſſheth in the .xv. chapiter of his fyrſt Epyſtle to the Corinthians) be ſpiritual, & yet it ſhalbe then the ſame in ſubſtaũce, that it is nowe. Agayne, Manna a meate which God ſet to the children of Iſraell in wyldernes, is bothe in Scripture, and of the catholyke churche alſo, called a ſpiritual meat, and the water lykewyſe which god gaue them out of a rocke, is called a ſpiritual drinke, and yet as well Manna, as the water, were of a bodily ſubſtaunce. In the .vi. to the Galathians, ſainct Paule calleth mortall men, liuing then on the earth, ſpiritual. Wherefore ſpirituall, is not ſo to be taken alwayes, as to exclude corporall, but that thynge whatſoeuer it be, may be called ſpirituall, wherin is a worke wrought by god, aboue nature. For as god is a ſpirite, ſo are his ſupernatural workes called ſpirituall, and the thinges alſo, on, and in whome, ſuch workes are wrought, are named ſpiritual thynges: and therefore Manna, though it were of a bodelye ſubſtaunce, yet for that it came miraculouſlye from aboue, by the onelye power of God, and not of nature, is, and may wel be called, a ſpiritual meate. And the dryncke whiche iſſued oute of the rocke, albeit it was in ſubſtaunce very water, yet for that God by his omnipotency, made it ſodenlye to iſſue out of a rocke, it is named a ſpirituall drynke. Our bodyes lykewyſe after the reſurrection, ſhal haue in them immediatly of God, aboue ẏ power of nature, immortalitie, incorruptibilitie, w̃ other lyke ſupernaturall qualities, and for that cauſe, they ſhal after the reſurrection, be ſpirituall bodyes. Nowe then

i. Corin. 15.

Galath. 6.

what

what necessity is there, that because the body of our sauiour Chryst in the Sacrament of the Aultar, is a spirituall meate, therefore it shoulde not be also the corporall substaunce of his body? When the catholyke churche doth saye, that the bodye of Chryste in the Sacrament, is a spirituall bodye, it meaneth, that it is there onelye thorough the almightye power of God, and not by the power, or manoure of nature. Lykewyse, when the catholyke churche sayeth, that the body of Chryste is to be receyued there spiritually, it meaneth not that therefore the verye body of Chryst is not there to be receaued really & in very dede. For this worde, spiritually, dothe signifye onely the maner of the receauyng, and doth not importe the substaunce of the thyng so receyued.
Besides this, the catholike churche, beleuynge that in the Sacrament of the aultare, is alwayes reallye the body and bloude of our sauiour Chryst, doth yet put a difference in the maner of receauyng thereof, and vseth to saye, that when good men receaue the sacrament, that they receaue the bodye and bloude of Christ, both sacramentally, and spiritually to, but when euyll men receaue it, that they receaue the body of Chryst sacramentally only, & not spiritually, because they come vnto it vnworthely, and therefore do they procure thereby, to theim selues dampnation. But nowe to open fardar the very meaning of those wordes of Chryst. **It is the spirit that geueth lyfe, the flesche profiteth nothing**, you shal vnderstande, that these wordes are taken of the catholyke church, in two most godly senses, the one is,

to meane by the ſpirite, the godhed, and by the fleſhe the nature of man, as yf he had ſayd, it is the godhed that cauſeth my fleſhe to be able to gyue lyfe, nether is my fleſhe the fleſhe of a bare man, for then it beyng eaten coulde not profyt you, but my fleſhe is vnited in vnitie of perſon to the godhed, ſo that it is thereby able to bryngе lyfe to the worthy eater therof. Thus doeth Cyryll vpon the .vi. of Saynte John expounde theſe wordes. And to lyke purpoſe ſaincte Auguſtyne ſayeth vppon the .vi. of Jhon, that as knowledge beyng ſeperated from charitie, maketh men proude, but beynge ioyned with charytye doth edyfye: euen ſo mans fleſhe not vnyted to the Godhed, and beyng eaten, doth not profytte, but the fleſhe of Chryſt, which is in him, in vnitie of perſon, inſeperably vnited to the godhed, being worthelye receaued, muſt nedes hyghly profyt. The other ſeſe of thoſe wordes, to meane by the ſpirit, a ſpirituall vnderſtandyng of Chriſtes promyſe, made in Caper naum when he ſayde, **the foode that I wyl giue vnto you is my fleſhe**, which wordes be then vnderſtanded ſpiritually, whē they be taken, to meane that thing which paſſeth the power of nature to doo and mans wyt by naturall reaſon to comprehende: lykewyſe by the fleſhe, is to be ment, a fleſhely vnderſtandynge of the ſayde promyſſe, as to vnderſtande without fayth in Chriſtes deitie, as the Capernaites did, which toke Chryſt but for a bare man, & ſo conceaued no otherwyſe of the eatyng of his fleſhe, then of commen meat bought in ỳ ſhambles. Thys ſenſe hath S. Chryſoſtome wryting vpon the .vi. of John,

Cyrill.

Auguſtine.

Iohn.6.

Chriſoſtome.

John, and S. Augustyne wryting vppon the same Chapter. ¶ An other obiection is ther, by occasion that this truth is not expressed in the commē crede, ¶ Which obiection doth procede of an ignoraūce, & lacke of knowledge of the fyrst institution of ẏ crede. For in the primatyue church, when men of all ages dyd sodenly turne from gentility, to the christiā religion, and yet then were not by and by, vpon suche there turne, admitted to any sacramente, but fyrste were instructed in artycles, necessary for them to beleue, before they were baptised, this common crede was taught them, and they were for that tyme called Catechumini, that is younglynges in Chrystes religion, and begynners admytted, but to the fyrste principles of the chrystian faythe, durynge whyche tyme they were not suffered, so muche as to be present at the masse, but after the gospel, were quyte excluded from the same, as by the vndouted wrytynges of the auncient fathers in christes church, maye most euidently appeare: So that this reason is fōd and to no purpose to say, that because it is not in the commen crede expressly set fourth, that in the sacrament of the aultar, is the very bodye and bloude of our sauiour christ, therfore no christian man is boūd to beleue it so to be. S. Chrysostome, and S. Augustyne hauyng occasion many tymes in theire sermones made by them, to speake of this Sacrament, for asmuch as amōg theire audience were as wel yonglynges, not yet baptysed, as other faythfull, already christened did vse oft to say. Quod fideles norūt, ẏ is, which ẏ faithful, or they ẏ be al redy baptised know or such lyke thing, and would not then expressye declare

Obiection

Answyer.

Chrisostome.
Augustine

clare the trueth, touching the sacramente of the aultare, for that it was not the maner to reueyle such misteries to those yonglinges: but to them was in general, as sufficient for saluation, prescribed in that common crede, that they should beleue the catholike churche: which not onely was sufficient thã for thẽ, beleuynge the other articles of there crede, but is sufficient at this present also for vs, cõfirminge oure selues in all poyntes to the common belefe of the catholyke church, which is the surest pyller that men may lene vnto, be they learned, or vnlearned, and such a pyller, as who that most strongly cleueth to, is in most assured state of euerlastyng lyfe. ¶ There are other obiections vppon .iii. particuler artycles of our crede which are, that Christ is ascended, and sytteth at the right hand of God the father, & from thense shall come to iudge the quicke and the deade.

obiection.

¶ Which articles yet being rightly vnderstanded, should rather confyrme vs in the true catholyke belefe, of the presence of christes body in the sacrament of the aultare. For as it is aboue nature for a mans bodye to ascende, and aboue the worthynes of mans nature, to syt at the ryghte hande of God the father, that is, to be of equall power, and glory with God the father, and synally, as it is aboue the auctoritie of mans nature, to gyue sentence of eternal death, and lyfe, vpon all mankynde, and yet euerye good manne stedfastly beleueth al these supernatural powers in Christ, touching his manhed, bicause he is both God and man, and to god nothing is impossible, euen so shuld we with like belefe, knowing that Christ is omnipotent, credite al other thynges

Aunswere.

done

done, or spoken by Christ, and be moost certen, that how so euer they seme in appearaunce to our reason, yet in very dede they agree, and stand ryghte well with those foresayd .iii. articles of our crede, & that though we cannot by oure wittes conceaue, howe Christ is ascended, and is neuertheles in the Sacrament also, yet they must nedes be both beleued, bycause gods worde doth affyrme them bothe, and ý catholyke churche dothe beleue them bothe, whyche churche hath alwayes taught that Christ is in heauen, in the visyble fourme of a man, and in the sacrament, vnder the visible fourmes of bread and wine, hys wysedome so ordeyning, that with our hartes we shoulde beholde hys glory, as he sytteth in heauen, at the ryghte hande of the father, and wythall should fede on his very body in the sacrament, to receaue the more grace, and therupon so to be gouerned with his spirite, that hereafter we also myghte be partakers of the lyke glory in heauen.

And albeit these solutions mighte sufficise, and instructe sufficientlye the vnlearned people, to answere, bothe to these, and all other common obiections, made agaynste the Sacramente of the Aultare, troublynge moche the heades of the simple people, by their folye, in crediting euill, and pernicious scholemaysters, to their destruction, wher giuing credite to the catholike churche, they myght auoyde all daunger, and meryte a great deale, yet to open further the falshed, and noughtines of the heretique teachers, in our tyme, and howe glad, & willinge they are to abuse the simplicitie of the vnlerned people, ye shall haue here added, some moo

obiections

obiections, and solutions geuē to them, to this ende that if the sayd symple people haue bene infected with the sayd obiections, or such like, they maye be wel satisfied in their conscience, & therebyon adhere vnto the catholyke faythe, maynteyned, and obserued in the catholique churche, out of whych, there is no saluation. And to procede herein, this is one other common obiection that much troubleth the ignorant people, it is to witte. ¶ How can ỳ body and bloude, of our Sauiour Chryst, be in the blessed sacrament of the aultar, seing that not only euyll men do many tymes receue the same, but fyre also maye consume it, and other like chaunces may happen vnto it: ¶ For aunswer to which obiectiō, it is fyrst and principally to be sayd, that this obiection procedeth of a vayne curiositie of them whiche rather delyte, fondly to talke of this high mystery, then to prepare them selues to receyue the same accordyngly. Sure we are that our Sauiour Chryste is nowe man incorruptible, and impassible, & nether by fire, nor by ought els, can suffer violence, and therefore where it pleaseth hym of hys tender mercy and goodnes, & for our great comforte and soule helth, by hys omnipotent worde, to tourne the substaunce of bread and wyne, into his most precious body and bloude, in the sacrament of the aultare, and yet so to make thys turne, that neuerthelesse he suffereth the fourmes & sensible qualities of the breade and wine to remaine in there nature, as they were before the consecratyon, it is to be vnderstanded, that the violence or force that is, or may be doue to thys sacramente, is

Obiection.

Answere.

done

done onely to the fourmes, and qualities sensible, whiche in dede are subiecte to passibilite, & corruption, but in no wise, to the vncorruptible body & bloud, of oure sauioure Christ, vnder them conteyned.
Doo we not reade, I pray you in the fourth of Mathew, howe that our sauiour suffered the deuyll, to take hym, and carye hym vp into the pinacle of the temple, & afterwarde to the toppe of an hygh mountayne, and yet who doth not knowe that he suffered no vilany thereby at all? The sonne beames also many tymes, do shyne on thynges impure, & vncleane, yet are they no whyt thereby defyled. The bodye of mã is with a greater vnion ioyned to the soule, then are the fourmes of breade and wine, to the body and bloude of our sauiour Christe, in the Sacramente of the aultar, and yet we know that mortification, putrifaction, and other suche lyke thinges chauncynge to our body, the soule hath in it no suche passion, for that it is immortall. The very Godhed of oure sauioure Christ, was in vnitye of person, vnited to hys manhod, & yet none of the passiõs, paines, or griefes, whiche he sustayned in hys manhod, broughte violence, alteration, or chaunge to hys godhed. For the godhed is in alterable, & vnpassible. The simplicity of Christen people, in the primatyue churche, was suche, that they beleuynge mooste certenly, the body and bloude of our sauiour Chryste to be in the sacrament of the aulter, vnder the fourmes of breade and wyne, dyd wythout al curious talke of the fourmes, & accidentes, bende thẽ selues to be present at masse, wherein the myghtye woorke of consecratiou is

wrought by god, and wherin our sauiour Christ also is, in fourmes of breade and wyne, offered vp to the heauenly father, by the priest, for the soner obteinyng of mercy, and fauoure towardes vs, and the sayde people beynge at masse, they wyth moost feruent deuotion, dyd praye, and dyd honour, the blessed sacrament of the aulter, the body and bloude of oure sauiour Christe: and besydes this, they dyd oftentymes, wyth feare and tremblynge, prepare them selues to the worthy receyte thereof, and by suche theyr godly behauiour, they dyd purchase to them selues greate abundaunce of grace, where we by the cōtrary, and moost vnchristian behauour, prouoke gods wrathe dayly, more and more, vpon our selues, and ý wholr realme. For nothyng soner styrreth God to auengeaunce, then the presumption of suche as wyl curiously enter into hys hydden secrettes, and there vpō doo contempne all that, whiche by theyr feble wyttes, they are not able to vnderstande.

Obiection Iohn.vi. ¶ Another obiection is of the woordes of our sauioure, in the.vi. of John, where he saieth. *Qui manducat meam carnem et bibit meum sanguinem habet vitam eternam.* That is to saye. He that eateth my fleche, and drinketh my bloude, hathe euerlastynge lyfe. Vppon these wordes they gather, that if in the sacrament of the aulter, be really the body and bloude of oure sauioure Christ, then who so receueth the sacramēt, must nedes enioye euerlastyng life. But the scripture witnesseth, that Judas receaued it, and sainct Paule in

1. Corin.xi. the.xi. of his fyrste Epistle to the Corinthians saieth,

that

that. Who so receueth the sacrament vnworthely, receaueth it to his dampnation.

¶ To this obiectiō, it is to be aunswered, that many sentences of scripture, are to be vnderstande, wyth a certayne restraynte, or limittation, as for example the scrypture sayeth. *Qui credit in me habit vitam eternam.* That is to say. He ỏ beleueth in me, hath euerlasting lyfe. And in the fyrst Epistle of S. John, & the fourthe chapter it is written. *Quisquis confessus fuerit quoniam Iesus est filius dei, deus in eo manet et ipse in deo.* That is to saye. Who soeuer shall confesse, that Jesus is the sonne of God, in him dwelleth God, and he in God. There haue bene, and are thousandes whyche beleue in Christe, and that Christe is the very sonne of God, and yet shall not for all that be saued, but either for lacke of true beleēe, in other articles of the christian religion, or for lacke of good lyfe, shalbe dampned. This condition than is to be added to the forsayde sentences, yf in suche beleif a mā dye, and therewith is faythful, in the necessarye articles, and out of state of all deadely sinne, he shall thā without any doute inherite the kyngedome of heauen. So in thys present obiection, we muste make a limitation, and saye, that who so eateth, and drynketh worthely. &c. ¶ To the cōfyrmacion hereof. Sainct Augustine saieth, in hys eleuēth sermō. *De verbis domini. Profecto est quidam modus manducandi illam carnem quomodo qui manducauerit, in Christo manet, et Christus in eo. Non ergo quocumque modo quisquā manducauerit carnem Christi, et biberit sanguinem Christi, manet in Christo, et in illo Christus, sed certo quodam modo: quem*

Obiection

1. Iohn. 4

August ser. mon. xi. De verbis domini.

modum vtique ipse vtiebat quando ista dicebat. That is to saye. Verily, there is a certayne maner of eatynge that flesche, after Whiche maner, he that shall haue eaten it, doeth dwell in Christ, & Christe in hym. Wherefore, note in What maner soeuer a man doeth eate Christes flesche, and drinketh hys bloude, he dwelleth in Christe, and Christe in hym, but he that eateth, and drinketh after a certayne speciall maner, to Whiche maner Chrst had respecte, When he spake the foresayde Woordes. The same saincte Augustine in his fyrste boke. *Contra Cresconium grammaticũ* and the.xxiiii.Chapiter sayeth thus. *Quid de ipso corpore et sanguine domini, pro sacrificio pro salute nostra, quamuis ipse dominus doceat Nisi manducaueritis carnẽ filij hominis. &c. non ne idẽ apostolus docet etiam hoc perniciosum male vtentibus fieri?* That is to saye. What of the very body, and bloude of our sauioure, the onely sacrifyce for our saluation: thoughe there of our Lord dothe saye, vnles ye eate the flesche of the sonne of man. &c. doeth not ye same Apostle (meanynge Paule) teache that it also is pernicious to them, that doo vse it not duely, and ryghtfully:

Idem contra. Cresco grammaticum li. i. Capi. 24.

¶ In other obiection there is also, and it is thys, Christ. (John.v.and.vi.) dothe say, I am a dore, I am a vyne, and saincte Paule. (Pri.ad.Corin.x.) vseth suche lyke speache, whiche speache of Christe, and of saincte Paule, in those places, doth not import, that

Obiection.

Iohn. 10. 15.

i. Corin. 10.

that Christ in euery dede, by that saying was a doze, or a vyne, or suche lyke, but speakyng after that figuratyfe speache, or maner, he dyd meane that he was a fygure of a doze, of a vyne, and suche lyke, and that he had the propertie, of a dooze, of a vyne, & so forthe. Semblably (saye they) when Christ at his laste supper (takynge breade, and blessynge it) dyd saye. **This is my bodye.** And takyng the cup, & giuing thankes, dyd saye, **this is my blood of the new testamente**, &c. hys speache soo pronounced, and vttered, dyd not impoze, that Christe thereby dothe make of the breade and wyne, his body, and bloude, but eyther he ment, that the breade and wyne was sygnes, and tokens of his bodye, and bloude, or els that they should be fygures of hys body, and bloude, and not hys very body, and bloude in dede, and consequently therefoze, they saye, that in the sacrament of the aulter, there is neyther the bodye, neyther the bloude of Christe, but bare material breade, & wyne, beyng onely sygnes, tokens, and fygures of Christes body and bloud there. ¶ For soluciō of this obiectiō, this maye be sayd, that it is trouthe, that Christ, and saincte Paule in the places before alleged, doo soo saye, as is deduced in the begynnynge of this argumente, or obiection, and trouthe it is also, that the speache of Christ, **I am a doze, I am a vyne** &c. dothe not impoze that Christe, by that speakynge was in very dede a dooze, or a vyne, but that he was a fygure of a dooze, and of a vyne, and had the propertye of the dooze, and of the vyne. But when it is sayde that the semblable is of Christes woordes, Aunswere

this

This is my bodye, this is my bloude, that is neyther true, nor dothe folow, eyther by the rules of reason, or of scripture: for concerninge reason, eyther muste we reason, and saye, that Christe alwayes in hys speakynge dyd vse fygures, metaphores, and tropes, (which to saye, is moost false, as it appeareth in the.xvi.of S. John), eyther els we must say, that Christe dyd but onely sometymes speake in fygures, and not soo alwayes, whiche beyng true, and therefore to be graunted, it foloweth not in reason, that thoughe Christe in the.x. and.xv. of sainct John. ꝛc. dyd speake fyguratiflye, that therefore, here in these woordes of Christ, **this is my bodye, this is my bloude**, he dyd also speake fyguratiflye, wherefore, let these sely soules, that haue bene seduced by thys kynde of argumentes, aske theyr teachers, whether they can mayntayne, and defende this theyr owne argumēt, with soo feble a consequent, or noo. And yf they can not, then tel thē ý they be very barlettes in dede: and as for the rule of scriptures, that is of the circumstaūce of ý letter, and of other places of scripture, cōferred wō the same, to gather therof ý very meaning of the thing, an example, whereof we haue. Johan.ii.and.xvi. And here the vnlearned are to be taughte, that althoughe in the prophetes, and the histories of the olde testamente, tropes, and fygures are receyued, and allowed, forasmuche as by suche tropes, and fygures, the thing spoken, is more vehemently declared, and set forth, yet (as the excellent prelate, and notable great clerke, the Lorde byshop of winchester, nowe most worthy Lord chaunceler

Iohn. 16

Iohn x. and. 16.

Iohn. 2. and. 16.

celer of England, in his learned booke of consutaciō of heresies, against the sacrament of the aulter, doth prudētly aduertise vs, & clerly affyrme) in ý doctrine, & preceptes of the now militāt churche, al thinges of our religion, & faith, ought to be taken symply, & plainely. And in very dede, yf in the sacramēt of ý aulter were not ý true body of Christ, but a figure, & a significatiō onely of it, thā ý sacramēts of ý new testamēt shold haue nothing more, but rather lesse, thē ý sacramēts of ý olde testamēt had, which is against ý catholyke doctrine of the churche, & against al good reasō.

¶ An other obiection is this, Christ at his laste supper, takynge the chalice, or cup into his handes, dyd after ý he had blessed it, saye. **This cuppe is the newe testament, in my bloude.** And seyng these woordes must nedes, as they say be taken fyguratinely, inasmuch as the very material cup it selfe, was neyther the newe testamente, ne yet the bloude of Christ, therefore lykewyse, these wordes also whych Christ, takig bread into his hādes, blessig it, saying. **This is my body,** must nedes be takē figuratiuely. ¶ For answer whereunto, we may say, as we did say before, to the same obiection, ý this argument is noughte, & very euyl framed, for thoughe we did admit a figure to be herein ý cuppe, yet it foloweth not therby, ý we must nedes take ý other speche, touchig ý body to be fyguratyue also, especially for ý in ý one speache, it is to wit, touchyng ý body, al the circūstāces of the texte, & course of scripture, doo enforce vs to take ý speache, properlye wherein ý other speache touchynge the cup, al the circumstances of the texte, and course of scripture dothe impoxte the contrary.

Obiection.

Aunswere.

Obiection. ¶ An other obiection is, that Christe hathe but one true natural body: nowe (say they) one true natural body can not truely be but in one place, therefore say they, seynge Christes body, is truely in heauen, it can not be truely also in the sacrament of the aulter.

Aunswere. ¶ For aunswere whereunto maye be sayde, that in dede it is true, that Christe hathe but one true naturall bodye, and where they saye, that one true naturall body, can not be, but in one place, it is also true, after one, & the selfe same maner of beyng, but after dyuerse maners of beyng, one body, maye be sondry where, yea, and at one time to, it is to wyt, in heauē, in the visyble fourme, and maner of man, and in the sacrament of the aulter, vnder the forme, and maner of breade and wyne, and in euerych of them, really, and truely to, in those respectes, God beynge therein the doer, who is omnipotent.

Obiection. ¶ There is also an other obiection, and that is this, God can make man, but man can not make God: nowe saye they, yf the true body of Christe were, really, and in dede, in the sacrament of the aulter, than the priest which is a man, should therby make God, but mā can not make God, therefore in the sacramēt of the aulter, ther is not the very true body of Christ.

Aunswere. ¶ For aunswere whereunto, is to be saied, that this obiection procedeth of a greate ignorauncе, for he that maketh this obiectiō, taketh that ỳ priest saying masse, and pronouncing the woordes of cōsecracion, doeth make God, where in very dede, the priest goeth aboute no suche thynges, and yf he dyd, neyther he, ne yet god him selfe can make God, but the trueth

is

is that the preist being the minister of God, and god beyng ther the worker with his worde, by the preist pronounced, there is caused the very body of Chryst to be ther present, wher it was not ther before, & yet no new body ther made, but ye body ther preset which lōg ago was borne of the Vyrgn Mary the same (I say) in substaunce, is there presente onelye, vnder the formes of breade, and wyne.

¶ An other obiection there is, and that is thys S. Luke, in the. xvii. chapiter of the actes; doth testifye that S. Paule, beyng at athens, and in mars strete, before the councell there, did saye, amongest other wordes, that God doth not dwell in temples made with handes, wherevpon the vnlearned, vnlernedly doth gather, that seyng the material temple is made with handes, and the sacrament of the aultar is in ye sayd materiall temple, it folowetb (say they) that the body and bloude of Chryst, can not be in it, because God doth not dwell in temples made with handes, And this obiection hath bene soo muche liked, and commended amonges the proceding preachers abusing ye ignoraunt, ye they thought it ineuitable, & therfore abusing the sayd people they caused it to besette vp, and paynted for a gaye shew in the temples. *obiection.*

¶ For aunswere whervnto, this is to be tolde you, ye there is a great difference betwene beyng, & dwellyng in a place, for a greate manye of you, (I doubte not) haue bene both in the cheape syde, in Paules churche yarde, yea and Paules churche to, wher ye haue not, with moost due reuerence, vsed, and behaued your selues, and yet I am sure that ye dwell not *Aunswere.*

there. In dede, God is properlye sayde to dwell in heauen, because he theredoth shew, and manifest his great glory, and in the hartes of iust, and good people, he is also sayde to dwell by grace, but as for other places, he is in them beyng, but not dwellyng. And as concernyng the beyng of God in the sacrament of the aultare, forasmuch as there is the verye substaunce of chrystes natural, and true bodye, and bloude, taken of the Vyrgyn Mary, and that the diuinitie is, in vnitie of person, inseperably vnited, and ioyned to the sayd bodye and bloude; therefore we must say and beleue, that the godhed of Chryst is in the sacrament of the aultar, with his humanitie, in a very speciall sorte, and doth not thereby dwell in the sayde sacramente, and soo this obiection is not worth a good button, for all the bragges that hath bene made of it.

Other fond, and foyish obiections, there are, which are not worthy to be answered vnto, and therefore are not nedefull to be touched, exhortyng you therfore in Chryst, fymely, and stedfastly, to beleue the doctrine of the catholyke churche herein, and so shal you auoyde daunger, please God, profit your selfe, and (lyuinge well) come at the last to ioy euerlastyng, which graunte vnto vs the father, the sonne, and the holy gost, to whom be honor and glory for euer

AMEN.

¶ *Tetrastichon in immodicam præsentis temporis pluuiam.*

Obsecro quid sibi uult ingens q̃ ab æthere nymbus.
Noctes atq̃ dies sic sine fine ruit?
Mortales quoniam nolunt sua criminia flere
Cœlum pro nobis soluitur in lachrymas.

¶ A Dialoge betwene man and the Ayre, of lyke effecte.

Man

These stormye showres and ragyng floodes ẏ dayly vs molest.
Alas ye heauens, what may this meane, is Nature nowe oppreſt?

The Ayre.

Thou man thy case, thy wycked state, why wylte thou not lamente.
And spedely gods grace receiue, and duly doo repēt?
Thy synnes so great, and eyes soo drye, thy wofull ruyne nighe.
For the oure stremes downe cause to powre, thys plague doth cause vs sighe.
Al creatures eke with vs now mourne, thy recheles stubourne harte.
Alas wepe thou, that we maye cease, and thus ease thou thy smarte.

Domine saluos fac regem, et reginam et omnes qui eis bene uolunt.

¶ Imprinted at London in Poules churcheyarde, at the sygne of the holy Ghost, by Jhon Cawodde, Prynter to the kynge and Queenes Maiesties.

Cum priuilegio Regiæ maiestatis.

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