misericordiarum & benedi

sanctum & honorabile nom

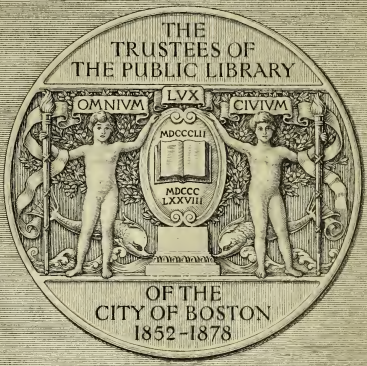
per ho

Versicl. Dies sanctificatus

ra sunt. s. eum. & uox. ℣ In

s. Ad vest. A stumpsit

dns. ℣ Confitebor. ℣ Ecce



E. L. DOTY, DEL. 1933 A. L. DOWNEY, SCULP.

A declaration of the masse/ the fruyte therof the cause & the meane, wherfore and howe it oughte to be maynteyned.

¶ Newly perused and augmented by the fyrst author therof.

Mayster Anthony Marcort at Geneue.

Johan. vi.

¶ I am the bread of lyfe, who so cometh to me shall haue no hunger. And who that beleueth in me shall neuer haue thurste.

Translated newly out of Frenche into Englyshe. Anno M.D.XLVIII.

Cephas Geranius to the reader.

AFter that I had consydered the greate and horryble blasphemy presently commytted agaynste the holy instytution of the supper of Iesus Christ. In the stead wherof to vs is proposed a thing ꝑ is feined and fend to the great dishonour of Iesus christ & of hys church, we haue obtayned thys present boke of the author for to declare the ignorauncе and symplycyte or many, and to put awaye the abuse and presumpcious assertiō of other. But for as mocy as the sayd treaty is submitted to to the iugemēt of all persones, among whome is great varyaunce in not gyuynge sentence at a blusche, as wyllyng to esteme of the tytle of a porcion of the hole or totage of the boke. But fyrst to reade it all through vnderstand, and examin it, and that by the holy scripture, by the whych all thyng ought to be ruled esteemed and weyed. and than to iudge. Or elles as sayth the Iurisconsulte in the treaty de legibus. It is a thyng inciuyle Wout to haue seen all the law, to iuge or answer to a parte therof. Also sayne Hylary in the boke of the Trinite desyred that it shulde not be condēpned before that they had red that which he had wryte, & also not to haue regard to the fautors of the errour whych are here cōuinquycht. For as sayth the Can. suspect. in q.v. The foes and aduerse parties ought not to be iuges, by meane wherof iuge your selfe iust iugemēt, & as before God, estemyng that the same is verite, after the which we shalbe all iuged by Iesus Christ to the hygh & last estates.

Finis.

WE haue the wordes of the prophetes stedfastly, in the scrypture the whyche ye ought to regarde as to ꝑ cādel shinynge in a darke place, vnto the tyme that the daye begyn to gyue lyght, and that the day sterre aryse in your hertes. And fyrst vnderstād thys that the holy scripture is not knowen by our owne expositiō. For prophecy was not gyuen in one tyme by the wyll of mā. But the holy mē of God, inspired of the holy Goost haue spoken it. And therfore (as sayne Paynt Paul sayth) all scripture diuinely inspyred is bihouefull to be taught, for to reproue, to correct, & be chewed in iustice, bycause that the mā of dod be entierly instructed to all good workes, by the whych so many euidēt passages vnto vs is appertly chewed that the rule of our fayth is the onely and holy word of God. After the whyche onely we ought all to beleue & kepe in all that concerneth God and our saluation. Wherunto by greate fydelite exhorteth vs the holy Apostle of Iesu Christ sayeng in thys maner. Procede we in one selfe rule wherunto we be comen, bycause that we may be all one. Now it is certayn that in folowyng the oppynyons & fantasyes of men (the whych among, are so moche dyfferent varyable, and cōtrary eche vnto other) that neuer we maye be of one accorde, but it is behouefull for vs to take one soole scripture for our clerty and bryghtnes, for our dyrection and ledynge.

ii. Pe. i.

ii. Ti. iii.

Philip. iii

The which alone to be our perfite & entier rule,
whych can not nor ought to be any other than
the onely word of god, for almoch as therin is
Psal.c.xvi contenyned the diuine thynges. Euery man is a
Roma.iii lyer, and the onely god is verytable. Therfore
Gala,vi. ryght well cõcludeth the sayd holy apostle that
whosoeuer foloweth this rule peas shalte ouer
the & mercy. Ouer thẽ saith he, & not ouer the o-
ther, for there is but one soole way of saluaciõ.
It is thã right euidẽt that the holy scripture is
Math the onely stone & soole foundation of our fayth
by such wyse that we ought not for to beleue,
nor hold any thing whatsoeuer it be, touchyng
the dyuine thynges, but as it is cõtyned in the
holy scripture, Wout to chaũge any thing, ad-
dyng or mynishing, or otherwise it shuld be no-
more fayth, but folysh opiniõ, ymaginatiõ, dre-
me, error, dyscept, & raucry. Therfore it is not
behouefull for any creature to vndertake for to
adde, inuent, chaũge, or dyminysche whatsoeuer
thing of the sayd holy & immaculate word, but
in all and ouerall it ought to be taken & lefte in
the ryght purety & clere symplycite Wout pluc-
kyng (as thy fantaly is) to other sens than the
holy spirit hath reueled it, and that vpõ payne
of eternall maledyction, yea and yf it were an
Gala.i. angell of heauen. And here against must not be
Appoc. alleged tyme nor custome to the cõtrary, howe
long soeuer they be, or may be, for as moch as
the Lorde god innuable, wherby the ryght dy-
uine cã neuer be abrogated, neyther by long or
antiquite of tyme nor moued or chaũged by tra
Esaie.xl. ditions, or cõstitutions of man. For the worde
of god remayneth stedfaste euerlastyngly, per-
manent & verytable, and no power may to the
cõtrary. And yf any that by some space of tyme
haue

haue lyued say, preache, wryte, dyffyne, beleue, & teach otherwyse than the sayd holy worde bereth or cōtenyeth, it is nothyng worthy of allegation, for be the tyme neuer so longe, it is nothyng estemed or reputed in the presence of god as it is wryten. A. M. yeares in the presence of God is as a daye passed, that is to say as nothyng, or a very small thynge. Psal. xl. ii. petr. iiii.

¶ Moreouer God hath ordeyned tyme behouefull at hys owne good pleasure, wherin he hath determyned reuealed, & manifested his verite. The whyche tyme can neyther be forthered nor hynded. For the purpose of god is vnmouable, whych he hath openly shewed and declared in the temporall and holy natyuyte of hys sonne, the whych came not incontinēt after the transgression of Adam but tarryed longe tyme, and by the space of thre. M. yeres dyd leaue the worlde in ydolatry. Roma. i. Gala. iiii.

Thys notwithstādyng whan the plenitude of tyme ordeyned of god was accōplysched, thā he sent hys sonne made of a woman, made vnder the lawe, to thend that he shulde agaynbye them that were vnder the lawe.

Nowe after that he hath done to vs thys great mercy, shulde it not be a great pryde and cursed vnkyndnes in stead to gyue hym graces and thankes for soch a benigne and charitable delection (for the whych he gaue hys onely sonne) to say, wherfore tarryed he so longe? why came he no sooner?

I haue subiunct thys for to touch and abate the ingratitude and arrogancee of many poore blynd persons the which at this prefēt tyme (to whō it hath pleased god by his infinite bouty, manyfestyng hym selfe by hys holy worde and

gospell of saluatiō, the whych a certayn of tyme by the permyssiō of tyme was despysed, cōtemned cast vnder fote, corrupt & put in forgetfulnes) say these wordes of blasphemy, or other lyke, & wherfore hath he tarryed so long, wherfore shewed he thys no sooner? Haue not our predecessors lyued well? It sufficeth vs to lyue as they dyd, so many greate clerkes & wyse folkes folowyng the counceyles & determynations of the vniuersyties, the Cerymonies and ordynaunces of the Pope, may they sayle? whyche be wordes of ignorant folkes, or mockers, hard herted and obstynate. By the whyche wordes they ignorantē ce so clerely doth shew, that it is notorious, as touchyng the misteries of God. They vnderstande nothyng but by infydelyte, as put in reproued sēses wythoute feare or reuerēce, preferryng horryble blasphemes, which is a sygne of the yre and furor of god, demōstryng vpon suche folkes ineuitable ruyne, and moost dredefull dampnatiō. Also all such wordes and allegaciōs bene inutile & vayne wythout any effycace, for the Turkes & Sarasyns wyl say aymoch of theyr law. Thā we must me kelp take and receyue the gyft & grace of God, at suche tyme as hys good pleasure is to gyue it vs, wythout disputyng, wherfore he hath tarryed tyll now, wythout allegyng multytude or pluralite of persones, nor also speke of the lyke, or ende of them that haue lyued here tofore. For God is myghty to dysposse hys creatures at hys wyll, & no man may say: wherfore doest
Job.ii. thou soo. Moreouer it were better to folowe the onely Wychee hauyng the spirite of God,
3.re.xxviii than all the sacrysyers & Prophetes of Baall, hauyng the spyrite of errour.

How

Howbeit I beleue stedfastly that yf in the time past the euangelyke trouth had bē thus shewed as it is now þ many of our predecessours wold rather haue induoured them mekely and faythfully to haue receyued it, better thā we do now, the worlde is so peruerted and corrupt by the doctrine of mē, whych is a leuin of the Phariseys, e whyche Iesus Christe admonysheth vs to eschue and flee.

mat. xxvi.
Mar. viii

Neuertheles we must not for the hardnes & malyce of some aduersaries and enmyes of the truth, leaue to declare and manifest almoch as shalbe possyble the pure and veryfable worde of God. In the whych wythout any doubt all they shall beleue that be ordeyned to the lyfe eternall, & none other & al to the honor glory and prayse of god. To the which thig as true & obedient chyldren to hym we ought to peure, wout sparyng any thyng, or in any wyse to dissimule

Ietuū. iii.

Thys is for an aduertismēt that in this present mater it behoueth eche one to stay holly to the holy word of god, as to that wherby all creatures shalbe iuged. All thyng ought to be examyned & proued, and none may contrary it.

Now for to touch the purpose wherof presently we treat. It is nedefull by holy scriptures to declare and euydently to shewe how the masse ordeyned of the Pope and Bishops, and other persones whych in great pryde agaynste ryght and reasō named thē selfe of the church, is directly agaynst verite, & manifestly against the holy word of god. And therfore it is an abhominable thyng, that ought not to be permitted to endure, bycause þ by the same the Lorde God is greatly offended. And the most parte of the world unhappyly seduced and begyled.

The whych masse vnder shadow & concernyng of holynes, the more easyly to abuse and deceyue the world, hath ben introduct, and thus cautelously cōpassed, not by holy scripture. Wherin can not onely be found the name of masse. But sondry Popes & Bishops with other lyke it hath ben found, & put in the stead of the holy supper of Jesus Christ, of the holy table of the precyous & holy bread of action of graces, the whych ought to be takē of the cōgragation of all faythfull Christē people, in mynde & recordacion of the death and passiō of Jesus Christ, in remēbrancē also of the charite & dylectiō, wherwith he loued vs so moch that he gaue hys lyfe for vs. Lyke wyse in significatiō of the charyte and loue fraternall, wherby we ought to loue eche other, as mēbres of the body of Jesus christ.

In the stead of the whych so salutary and cōsolable instruction, in pompious Ceremony, for theyr pleasure they haue caused for to worshyp a lytell breed, as yf it were the very God, wherein all ydolatry, all iniquite, and wyckednes is reyled.

And thys haue they done the better to authorysse theyr reygne and lordshype, the better to exercysse theyr tyranny, the more easyly to make marchandise our soules, & deuour the substance of the people, and fynally to cause the selfes be worshypped. For as the people effronted withoute shame hauynge harlots forehedes, they durst well say, and publysh that they were more worthy thā angels or the virgin Mary. Bycause that yf one of them (albeit that he is infect, and a harlot full of fylthynes) helde a morcell of breade in hys hande he hath the power (yf he wyll) forth wyth wythoute declaratyon

at hys

at hys onely worde there to cause the sonne of god to come and descende in body and in soule all alyue, as byg and as hole as he hanged on the crosse, to beare hym here and there, to kepe hym in a boxe or an almery, to eate hym and swalow hym whan he lyst. To be short, and let hym do what he wyll, it is an horryble thynge to thynke on it. And yf they be demaunded crō whens they haue and cometh to thē thys merueylous power more than the other that be not dysguysed, anoynted, shorne, or clypped. They answere better than they wene. For they saye it is bycause of the caracter, that is to say, the token and merueylous marke wherwyth they be sygned, but yf they thoughte well on that, that they do saye, truly shame and feare wolde styll them. For it is wrytten that none maye cheapen, sell nor bye but he haue the marke of the beaste. Apoc. xiii

Howbeit bycause that our mater may be well buylded clerely understād & proued. It is necessary to touche, declare and shewe in perticuler some poynte of abhominatiō that be foūd in this masse. For to shew all it is almost impossyble, and beleue that no mā can do it, and yf any had power gyuen for to do it, it behoueth hym to haue a very great boke, so moch malediccīō is enclosed therin, & detestable ꝓditiō. Notwithstād ing that to many it semeth precious & fayre But as it is wryten in S. Luk. That which is hygh vnto mē, is abhominatiō afore god. And S. Paul dare wel say ꝑ the angel of sathā trās figureth hym selfe into an angel of lyght. The which in this place is very greely fulfilled, whā vnder the shadow of holynes, vnder apparāce of verite, somoch lieng & falsenes ī hipocrisy is Luce. xvi. i. Cor xi.

found

and worst of all, thys euyll is so greatly shed, thys canker is so moch sowen through all the body of Christendom. Thys mysterable herbe hath spred the rootes so farre, that vnto man
Luc. xviii it is impossyble to remedy it, but that whych is impossible to mã, is easy to the lord God. Therfore retourne we to hym, and wyth a meke hert pray we hym that it wyll please hym to behold vs in hys mercy, gyue vs hys blessyng, and open our eyes in suche wyse that we may clerely knowe the verryte. Amen.

☞ First a declaration of the dayly sacrifice that the sacrificers gyueth to knowlege in theyr masse to be done for the saluation of the people.

THese sacrifyers thã as not contẽt wyth the voluntary and holy sacrifyce, by the whych Jesus Christ that is the very lãbe & moost holy innocent, and wythoute
Johan. i. spot, the whych alone taketh away the synnes of the world, hath offred for vs to God hys father hym selfe hath gyuen hys lyfe, & shed hys bloude for our redẽption, makyng an ende and consummation of all outward and visible sacrifices, as reputyng that vnsufficient puttyng them selfe in the steade of Jesu Christ, they haue a masse, or in theyr masse made & inuẽted a visible sacrifyces as the haue sayd vtile and profitable for the redẽption as well for the quycke as the deed, whych is playnly agaynst the holy scripture, and an outragious cõtemnemẽt, and a ryght renouncyng of the deth and passyon of Jesus christ, which shortly is easy to be shewed.

In

In the.vii.chapitre of the epistle to the Hebrews, in speykyng of Jesus Christ, amongst other thynges it is wrytten. It was cõuenable to haue a bysshop, holy, innocent separate frõ synners, and hygher than the skyes. That is to say ouerpassyng all vertue and power of pure creatures, the whych haue no nede (as the prestes) to offre euery daye sacrifice, fyrste for hys synnes, thã after for the synnes of the people. For he hath doon thys, in offereng hym selfe ones. Notably he sayth in offeryng hym selfe one tyme, for neuer was such an oblation, nor neuer shalbe reuerate, but as fully sufficiente and enteyr hath for euer in all suffyced once for all. Ebre. vii.

In the.ix.chapter of that same epystle it is sayde thus Christe Bysshoppe of goodnes came in presẽce by a greater and perfyter tabernacle, not made wyth handes, that is to saye, not of thys creation, and not by the bloud of gotes or of calues, but by his own pcious blood is ones entred into the sayntuary, and hath founde eternall redemption. Ebre. ix.

Here agayn he sayth, that by hys presẽting ones, eternal redemption is made and accomplysshed. Wherby it is very euydẽt that for our redemption we haue no nede of these poore sacrifiers, offeryng and sacryfyeng daily for thã selfe, and for vs, as yf they were our redemers yf we wyll not renounce the oblation of Jesu Christ, or repute the same vnsufficient whych is clere and manyfeste by the texte of the same chapiter, or as it is sayd afterwarde. Jesus is not entred into the sayntuar ymade wyth handes, fygure of the truth, but ehefly in heuẽ. To thend that now he may appeare for vs before the face of hys father, and not bycause that he Ebre. ix.

offred

offred not hym selfe oftentymes otherwyse (he sayth after) he shulde haue suffred often syth the beginning of the world. But now in the cōsummatiō of the worldes he hath appered ones by his sacrifice, for the destructiō of synne, and as it is ordeyned of mē for dye ones, & after thys the iugemēt. Thus also Christ hath bene offred ones to abolysh the synnes of many.

Here is certaynly a very expresse text, where it sayth clerely that Jesus Christe offreth not hym selfe many tymes, or otherwyse he shulde dye many tymes. For Jesus Christ to dye, and to be offred to his father is al one. Now he shal neuer dye, wherby he shal neuer be sacrified, & in sacrifice he wyll neuer offre hym selfe. Than it foloweth wel ꝑ mē can not offre & sacrifye hym For yf he offre not hym selfe, howe may other offre hym

Christum inqꝫit & eiusdem præsentari idem.

And it may not be sayd ꝑ the sacrifice that is made now is the memory of that first sacrifice wherby moreouer it foloweth that all our sacrefiers that make ꝑ people to vnderstād, that they præsēt & make sacrifice for the quyck & for the deed Yea & yet to be the more galāt, onely for thē that they please to chuse & name, moche more thā manifestly appereth that they be seductors, begilers, and lyers. For certainly syth the deth of Jesus Christ all visible sacrifice is ceased, & the state of sacrifiers is expired, wherby they are shorne in vaine, and dysguysed for nothyng elles but that they may be knowē for to be fooles vnwytty, & vnhappy vord of brayne. But for more ample ꝓbation it behoueth to cōsyder the. x. chap. of the same epistle, where as almost ouer all is made mēcion of ꝑ holy sacrifice of Jesus christ the which hath made an end of al sacrifices, so that neuer a sacryfice visible

Ebre. x.

is abyden, and among other thinges it is sayd Ebre.x.
thus in the prone of christ. Behold I come lord psal.xxxix
god to thend ꝑ I may do thy wyll, than folo-
weth. By the whych wyll we be sãtified by the
oblatiõ ones made of the body of Jesus christ.
Thã after it sayth. For by one oblatiõ he hath
made the sãtifyed pfyte eternally. And also the
holy goost testyfyeth it. For after he sayth, I
shal heue nomore mynd of their sinnes & of their
iniquites, and where there is remissiõ of them
there is no more ablation for the synne.

And for bycause that excuse of ignorance be
not in vs, let vs cõsider that these poore sacrifi-
ers here to fore hath sayd. That very true it is
that Jesus Christ had gyuẽ hys body in sacry-
fice, principally for ꝑ syn of Adã (& as they say)
for originall synne, but not entyerly for synnes
that cõmyt actually day by day, which is none
other thyng, but for to say & blasphemeꝑ oure
lord Jesus Christ hath not made & found entier
and pfyte redẽption. And therfore they say (as
yf they were adioyne or knyt w̃ Jesus Christ,
for to helpe hym to make our redẽption & that
they were our redemers) ꝑ they offre to god in
theyr masse, sacrifice for the remissiõ of our sinnes
which is ameruey dous boldnes and to vn-
happy arrogaũce. For the which to abate and
put down mastyfly in the said chaptre, forth w̃
it sayth after in this maner. If we syn willing-
ly after that we haue receyued knowleg of ve-
rite there is left vs nomore sacrifice for sinnes
The which wordes (in whatsoeuer maner that
any wyll take thẽ) be so clere, so quyck & mighty
ꝑ they cã not be ynough meruelyed at, how the
world hath bẽ so abused blynded, & deceyued to
suffre as yet wyllyngly suche sacryfyce, or to
presente any sacryfyce vysyble and outwarde

vnto the Lord god, for our synnes, seynge that so cōstantly, so myghtyly, so many tymes & oftē the sayde holy apostle afferme th and sayth that there is nomore sacrifice, yno r neuer shall be. For after Jesus Christ it behoueth not to loke for any other sacrifice. But it hath behoued, and so god hath permytted that Satā by hym and hys mynisters haue seduced the worlde a fewe except. For it was afore spoken and prophecyed that all shold be thus wasted and lost.

mat. xxiiii And finally for to manyfeste the power, glory & magnificēce of the souerayn Lorde, the which

ii. Thes. ii by the sounde of hys worde, and by the spyrite of hys mouth, shall put to ruyne & ouerthrowe the reygne of hys enemyes, that is to wyte Antychrist, the world, hell, and Satan.

Alas is not thys a great mysery to thys vnhappy world, to haue so greatly dyspised these fore alleged sentences, to haue cōtempned them in thys wise, & so coldly passed them ouer without any other aduysemēt, neuer wyllyng to cōsider that there is great dyfference betwene sacrifyce and testamēt. For whan we offre sacrifyce to god, we gyue and present to hym, wherby it is very euydent that whā we take and receyue of hym any thyng, that it is no sacrifice but lyberall gyfte and pure mercy.

And who thā is so blynded that he seeth not here clerly that by gyft of testament, confirmed by the death of the testatour by great loue and charite, he hath holly gyuen him selfe vnto vs.

Luc. xxii. Saynt Luke toucheth it at the quyck, whan he sayth thus. Thys chalice is the newe testamēt in my blood that shalbe shed for you. Testamēt he sayth, not example to do sacrifice. At thys poynt they haue very yll thought, whā by forgetfull

gettulnes (to thende that I say not mysunder-
standyng) such a gyft they haue wylled to chall
ge into sacrifice. If we wyl do sacrifice let vs Rom. xii.
do that Saynt Paule sayth, and beleue hys dy-
uine counsell, where he sayth thus. I pray you
than my brethren by the mercy of God that ye
offre your bodyes in a lyuely sacrifice, holyly,
pleasant to god. &c. To such sacrifice we be all
ordeyned of god, prestes and kynges wythout
beyng shaue, shorne, ceremonyus, or dysguysed
Not for to offre hys sonne vnto hym agayne.
For to offer vnto hym such offeryng we be to
vnworthy, to wyles infect, for asmuche as he
offered hym selfe to hys father for vs.

The whyche oblatyon for all tymes is
eyght sufficyent and perfyte, or elles it behoued
for to reiterate or renew it bycause it sholde be
vnperfyte, or certaynly in cōuenient to seke a-
ny other, whych by effycate argument of scrip-
ture. I shewe thus.

In the epistle to the Ebrews by dyuers ar- Ebre. x.
gumentes it is concluded that for the death of
a hygh Bishop there must another be ordeyned
and by the death of hym another, and so conse-
quently vnto the tyme that there come one en-
tyerly immortall, whych is our onely mediator Nota
Jesus Christe. The whych alway assysteth for
vs in the presence of god. Lykewyse for the im- ☞
perfection of the sacrifyces of the old law it re-
houed euery day to begynne vnto the tyme that
one was offered entyerly perfite and consum-
mate, whych must not be reiterate. The whych
moost holy and moost perfyte hath he be made
by our hygh Bishop and pastour Jesus Christ
whych offered hym selfe in sacrifyce and none
other thyng no better thynge nor none so good
coulde

could be founde next god, all this is declared more at large in the.v.vi.viii.x.r chapptres of the sayd epystle.

Non est dare medium.

Now I demaūd of all sacrypyers yf the sacrypfice be perfyte or vnpfyte, wherfore abuse they thus the pore world, & sel a thing ꝑ is nothyng worth, yf it be parfyt. why is it dayly reiterat, & so oftētymes by thowsandes begon āgayn, put your self forth poore sacrypfifyers, and yf ye haue power to answer, answer, for gladly I wold vpon this here your answer. The which I konw that ye wyll bryng forth ad Calendas grecas. that is to say neuer after your honeste custome.

i.q. neuer.

For the whych thynges that be so euydente and manyfeste that any man ought to be ashamed to say the contrary, some wyly foxes all ashamed of theyr matter, to couer & excuse theyr malyce to abuse and begyle the world agayne (as theyr maner hath ben and is alwayes to resyste and gaynsey the verye) as now are many not ashamed to speke and properly to say they haue not done sacrypfice, but onely haue offred sacrypfice of pryse whych is openly astaynst the Cannon of theyr masse by the whych they name and cal this bread (after ꝑ they haue pronoūced the wordes whych they call sacramentalles holy sacrypfice, holy oblation, presented and gyuen to God, as the sacrypfice of Abell and Abraham, and comynly they calle it Corpus domini the holy hoofte, and soch maner of names.

Also for to pray to god and offre to hm sacrament of pryse redeth neyther breade nor wyne, there nedeth neyther lyght nor candell, shauyng or sherynge nor dygusyng wyth vnaccustomed and wylde garmentes wherby they can

no longer

no longer couer theyr abuse, theyr malyces and errours by suche fyctions and leger demaynes, wherby alwayes they destroy them selues. Not hauyng so muche wyt that in so speakyng them selues holy doth not confounde it. For sacrifice of prayse is comyn to all persones. Be it mã woman, or chylde they are all bounde to offre sacrifyce of prayse. And by thys meanes yf in theyr masse be none other sacrifice but prayse, a woman myght say saye it, yea a lytell chylde, whyche is dyrectly agaynst the accustomed doctrine. But it muste nedes be that suche lyinge dreames dystroyeth it selfe.

Now haue they sayd ouer all vnyuersities Papalles that the masse sayde or songe by an vnthryfty harlot preiste, was, and is as good, as the masse of the mooste holy preiste that is. The wyych thynge we confesse to be more verytied than they wene. For of them both is but wretchydnes, howbeit theyr intention is to say that, that cometh not of the vertue of hym that doth such worke, but by the vertue of the thynge wroughte, that is to saye, offred to God, sacrykised and presẽtyng, and in theyr Latyn they do say. Non virtute operis operãtis: sed virtute operis operati, that is to say not by the vertue of the worke of the worlde but by the vertue of the worke wroughte whyche is all falshood, dreames and inuentiõs of mẽ as abouē is effectually shewed.

¶ The seconde declaration yf in the Sacramente of breade and wyne there is transubstanciation or not.

Fyther more to confound errour after errour, not wythstandynge that thys fyrste poynt is sufficient to abolysh it euydently Not the sacramēt of Jesus Christe, for it besemeth not, but this triūphaūt Papall masse The sayd sely poore sacrificers as enchaūtours ydell people wheych neuer estemed the holy scriptures, and for to encrease and publysh theyr folyshe frenasy, scantly wyllyng to gyue place to the body of Jesus christ, haue sayd, put in wrytyng, preached and taught, that after that they had blowen or spoken ouer the breade, wheych they hold betwene their fingers, & ouer the wyne that they put in the thalice, that there remayneth neyther breade nor wyne, but by tran'formatiō, or as they say trāsubstantiatiō, the body of Jesus Christ is there vnder the accidēs of the bread inuisible hyd. And the blood also vnder the accidēs of the wyne, whout that there is any more bread or wyne, which is a doctrine of deuyls, agaynst all verite, against all experiēce, against reason & holy scripture, the which hath among other thinges cast away & alienated frō the christē law & religion almost all the erth, so full of wretchednes is the papysticall doctrine.

That this doctrine & sophisticall determinatiō pceding of vanite of dreamers, is entierly against ꝑ holy scriptures, it is euidēt & manifest by. S. Paul S. Mathew. S. Mark & S. Luk & here as all these wytnesses of truth spcke of the holy supper of Jesus Christ, they haue sayd and put in wrytyng that our lord Jesus christ toke bread and brake it dystributinge it to hys apostles & disciples. Fyrst S. Paul saith thus.

1. Cor. xi. Our lord Jesus Christ ꝑ same nyght in wheche he was betrayed, toke bread & geuyng thākes brake it & sayd. Take & eat, this is my body

which is broke for you S. Mat. lyke wyse saith
in this maner And as they supped, Jesus toke mat. xxvi.
bread, blessed it, & brake it, & gaue it to his disci-
ples & sayd. Take & eat, thys is my body sayng
Marke sayth almuch, & also. S. Luke haue wri- Mar. xiiii
ten it in theyr gospelles, where as they name the Luk. xxii.
bread expressely, & not ꝑ substaũce of bread. Itẽ
S. Paul in the place before alleged. After ꝑ he
had made ãplementiõ of ꝑ institutiõ & ordinãce
of the holy supper of Jesus Christ, sayd in thys
maner. Mã approueth him selfe, & so eateth of
this bread, & drynketh of ꝑ chalice. where as he
sayth not. Eat ye the body of Jesus christ, whi-
che is hyd vnder the apparãce of bread, but o-
penly, purely, & sipiy he sayd, eat ye of this bred
Now it is certain ꝑ the scriptur had no discept
and that in it is no sayning. And notwithstan-
dyng the 2 poore blynd folke haue ben presũp-
tuous & bold that they durst diffine & determine
agaynst saint Paul!, & other euangelistes that
there is neyther bread nor wyne, but onely the
symplitude of breade and wyne. Also in the Ac- Act. xx
tes of the apostles it is wrytten thus. And on a
Sabboth day, when we were assẽbled to brea-
ke bread, where as it is not wrytten sẽblaunce
or lykenes of bread. And S. paul in another pla i. Cor. x.
ce sayth. The bread that we breake is it not the
participatiõ of the body of Jesus christ. In the
which so many euidẽt ensãples the holy scriptu
re pnounceth & saith expressely to be bread, not
a shape or lynd apparẽce or lykenes of breade
wherfore on payne to be condempned of God
we must symply beleue it to be breade, and not
lykenes of bread onely, for (as it is sayd) in the
holy scripture is no sayynge.

Ettre it is that the faythfull Christyans

well vnderstandyng the dygnite of the Sacramente, take the breade sacramentall, not as comyn breade, vulgare and vsuall, but as breade sanctified, seperat, destinat, and ordeyned to diuine vses, breaule that in thys moost holy action the spyrite and soule of the faythfull guide be nouryshed, that is to saye knyte joyned and vnyed by special operation to hys proprie ipse wheche is hys pastour and onely saueour Jesus, and that inuisyble for the tyme of this mortall ipse, by intellygence and contemplation of fayth. To the whyche in the ipse to come, shall succede wythout couerynge of sacramente, open vision actual and reall tencion of our sayd redemer, hyghe Bysshope, kynge and sacrifyer ordeyned of God hys father vnto the consummation of all thynges.

Saynte Cypryan martyr one of the ancyēt doctours and the fathers of the Churche in a sermon that he made of the supper of the Lord that begynnethe. Suscitati Lazari Hierosolimis increpuerat rumor. By hyghe and long sētences that whyche I haue touched shortly, amonge the whyche he sayd thus Panem angelorum sub sacramento manducamus in terris, eundem sine sacramento manifestius edimus in celis. That is to saye, we Christyans eat the bread of angels (whych is the Christ of the lyuyng God) vnder the sacramēt in erth. But we shall eat it in heauen manifestly wythout color of sacramente. And what he vnderstandeth by eatynge hym selfe declareth it in the same sermon, sayng, Quod est esca carni, hoc anime est fides, quod cibus corpori, hoc verbum spiritui. That is to saye. That whyche the meate doth to the flesche, the fayth doethe it to the soule, and

that

that whyche the meate dothe to the bodye, the word of God doth it to the spirit. As touching the propryete of breade it is well to be noted it is the nature and conditiō of breade and wyne as to their first cōstitution is to nourysche and fede the body. But it hath pleased the Lorde to ordeyne them in hys holy Sacrament, to another and more excellent operatiō, whych is that to the well vnderstandynge and faythfull persone it bryngeth & representeth not to the sens of the body, but to the soule and spirite, actual takynge, quycke knowlegyng, and mynd of the body of the sauiour of our soules, deliuered to deathe for vs, and of hys precious bloode shed for our redemption, whyche be two dyfferente thynges. For the bodye myghte well haue dyed wythout effusion of blood, as we se daylp many dye. But by hys greate mercy it pleased hym for to do bothe for vs. That is that he hath tasted death as to the bodye, and not onely that, but also wold shed & offre hys precyous bloode in ryce of oure redemption. And therfore bycause that in hys churche shulde alwaye be had mynd of these two admyrable workes he hath ordeyned thys same holy sacramente, whych is the consummation and ende of al other in two vnlyke thynges that is to wyte, in breade and wyne, the whyche thynges shulde neuer be separat, as they haue done in the Popysh churche, whyche is a greate wyckednes and extreme sacrylege openly agaynste the institution and ordynaunce of Iesus that so expressely and so euydently had conioyned them. But what care vnkynde folke, ennemys to the verite, of the ordynaūces therof, for they be wyse, and not vnwytty. Yf saynte Paule were a lyue, O howe

he wolde crye agaynst suche a cursed abuse, so wolde sayynte Justine sayynte Cipzian, and all other induced wyth the good spirite.

But to returne to the purpose how it is certayn that of the same bread which they had vsed in eatynge the Lambe of passage, called the Paccall lambe. Jesus Christ toke & brake sayenge, take eat, this is my body. Wher vpon in the sermō afozsayd this good doctour Cipzian sayd thus. Ante verba illa, cibus ille cōmunis, tantum vtrianoo corpozi cōmodus erat, sed ex quo a dño dictum est, hoc facite in memozia cōmemozationē. &c. panis iste solēni benedictione sacrat⁹, ad toti⁹ hominis vitā, salutemq; pficit That is to say before ꝑ wozdes of Jesus christ this meat ꝑ was commune auayled to fede the body onely. But syth ꝑ the lozd had spokē thys bzead cōsecrate by solēpne blyssing pzoffiteth to the lyke & entier saluation of mā. Thys bzeade thā by one such & so siguler applicatiō, so high, solempne and excellēt blessing is chaunged and altered, not in corpozall sence, but to intellectuall spirite, not of kynde oz substance but of operation of nature, of significatiō, dignite and office, yea to the sayythfull, but nothynge to the vnfayythfull but perdyption.

The which thyng yll vnderstād hath gyuē occasiō to the seele mē at this pzesent tyme curyously & vaincly to dispute, that is to wyt, yf the accydentes may be separat & remayn wythout substaunce, substaunce wythout accidētes, and other dyuers allegations, which ar not to purpose of Jesus Christ noz of hys church but serue to confuse the wozld, and to expulse the christen religion to slaunder, mockery and irryision, foz of one incōuenient (yf it be not wythstande) many other wyll folowe.

Who may thā any more sustayn, suppoꝛt, & endure such folke, the which as presumptuous and arrogant wout feare oꝛ reuerence haue be so bolde to cōclude that there is neyther breade noꝛ wyne, but haue dreamed & inuented a wanton and a new terme of speaking, that they haue called (as is aboue spoken) transsubstantiatiō The whyche in the holy scrypture was neuer red. Noꝛ by the sayntes and good fathers of the primatiue Churche ymagyned. Whereby as enemyes of God and hys woꝛde by very ryghte oughte to be expulsed, and caste awaye, oꝛ the better and fayꝛer to speake, as penish foles they ought to be conteyned and dispysed.

Howbeit yf any sholde demaunde them, by what veryte such a thynge is done. They wyll answer forthwyth, that the doctrynes of theyꝛ scoles, that it is in the vertue of sacramentall woꝛdes, proferred & pronounced ouer the bread In suche wyse that yf there were no body that understode, oꝛ herde the sayd woꝛdes, that neuertheles the sayde transsubstantiation wolde folowe, so that the sacrifice had intentiō wyth mater conuenable. &c. But certaynly I greatly wōder & haue ryte on thē that they be so blynd and haue not so much vnderstādyng to cōsyder and so that our Loꝛde spake not to the breade when he sayd. Take eat, thys is my body. Noꝛ he spake not to the wyne. As S. Luke recyteth whā he wꝛote. And toke the cup & gaue thākes. & sayd. Take ye it & distribute amōg you. Also afterward lykewyse he gaue the cup after supper sayynge. Thys cup is the newe Testaments in my bloode, whych is shed foꝛ you. In the whyche wꝛytynges and all other of the newe testamēt this mater is very euydēt ꝓ he neuer spake

to the breade nor wyne. Than it maye be well sayde that these poore folke be very vnwytty, that in secrete hydynge alyde, not wyllynge to be herde and vnderstande of anye) blowe and speake thus ouer the breade and wyne. Wherof o Lorde Jesus Christe neuer gaue vnto the neyther example nor worde. But it is the custome that alwayes one errour engendreth another errour.

¶ The.iii. declaration of the assystence or corporall presence of Jesus Christ in the Sacramēt of bread and wyne at the masse.

IN thys poynt more than in any other they haue sayled, errred greatly, whā they sayd, wrote, preached, gaue to vnderstande, and taughte, that in the steade of bread and wyne (as they saye) vnder the shapes or kyndnes vysyble, whyte or blacke, yelowe or reede, it is al one, the body of Jesus Chryste really and in dede, entyerly, corporally and personally in flesche and bone, as great and parfyte as presently he lyued, all holly is hyd and contayned. And in thys wyse they haue prouoked almooste the vnyuersall worlde to manyfeste and publyke ydolatry. Agaynst the whyche importable abusyon it behoueth to resyste myghtyly wyth the holy scryptures.

And as fyrste of all we muste retayne and note well howe the artycle of oure fayth, that Jesus Christe dyed for oure synnes, and arose for oure Justification. And after hys resurrection ascended into heauen, and sytteth on the

Rom.viii

mat.xviii

ryght

ryghte hande of hys father, reygnynge in maiestye, to whome all power is gyuen, in heauen, in earthe, and in hell. That he assended in to heauen vysible in the presence of the Apostles and dysciples it is certayne. Of the whych vōderfull ascencion they were faythfull and true wytnesses, as it appeareth in the Actes of the Apostles by sayntē Marke in the laste chaptre of hys Gospell. Also sayntē Paule wrytynge to the Collossiens sayth in thys maner. Yf ye be rysen wythe Chryste, seke heuenly thynges that be aboue, where Chryst is, syttyng on the ryghte hande of the father. It foloweth well than, syth that Jesus Chryste is aboue in heauen syttynge on the ryght hande of hys father, that he is not here in earth betwene the preistes hādes, nor closed in a bore or aulmery, for hys body was neuer but in one place at ones.

Philip. ii
Actuū. i.
Mar. xvi
Col. iii.

Therby yf hys bodye be in heauen, for that tyme it is not in earth, and yf he were in earth, it shulde not be in heauen for of certaynte a very perfyghte bodye is but in one place at ones as I sayde afore, and it is no nede to dreame or allege any myracle of God, and saye that God is almyghtye to make it be done, and to multyplye it at ones, in sondry places, for that is the rauynge ymagynacyon of man wythout foundation of scrypture. And that god maketh suche a multiplication we haue none assuraunce of scripture, nor diuine promys.

Cauendū a sabellis

Wherfore to saye. God maye do it, ergo he dothe it. That sayng is nothynge worth, for here is no questyon of the power of God. And it is all certayne that God hathe the power to make all the Asses, Horses and Mules in the world for to speake, as he made Balaams asse

Argumentū a posse adesse nihell cōclusit.
Nu. xxii.

so speake

to speake, howbeit he doth it not.

ii. Pet. ii. Moze ouer we haue neuer red in holy scripture that he hath multiplied & put all at one tyme only body in sodry places. But rather made it to transport fro one place to another at hys

Dan. xiiii pleasure, as appereth of Habacuc that by an angell was incōtinēt borne frō Judea into babilō but whā he was in one place he lefte the other.

Act. viii. Lykewise it is sayd of Philip, after ꝑ he had baptised the gelded man a mā of auctorite vō Cādace quene of the Ethypiēs ꝑ the spyrite of our lord rauished hi sodēly, & was found in Azoto

But that one onely body hath bē in sondry places at ones was neuer red. wherfore to say that God doth such a miracle vbout apperteynnng. vbout sight of any thing, vbout any knowlege, the foliche dreame is to great. The workes of god be manifest, clere, opē, & certayn. And neuer dyd miracle on any maner body, vbout manifesting it. The workes of god be not couered (euidēly whan they concerued bodyly thynges) But as I sayd clerely & opēly. Thā to say and afferme such a miracle vbout euidēce and tryght great certitude, is greatly to erre, & to cōstreyne the people so to beleue, by fyre, water, blood sheding, deth, prisonmēt cordes, & hangmē, is moste cruell tyrānny. Moreouer we haue infalyble certificatiō by the holy scripture, ꝑ the comyng of the son of mā, that whā it wold please hym to

mat. xxiiii depart fro heuē shold be visible & manifest. For as S. Math. saith. Yf any say vnto you Christ is here, or there, beleue him not, for as the lightning pllueth fro the orrent, & appereth vnto the occidēt, so shalbe the coming of the son of man And therof the holy angels of god gaue greate

Act. i. wytnes whā they sayd to the apostles. Ye men

of Galile

of Galile, what stāde ye styll, beholdīg ꝑ skye? Thys Jesus ꝑ is receyued trō you into heuen, shall come also as ye saw him assende to heuen. That is to wyte opēly, visibly, clerely, & manifestly, not hid, couered, wrapped, or clothed wyth breade or dowghe.

And yf vnto all this be answred by sophistical fātasy, ꝑ is vnderstād alonely of the comīnge at the day of iugemēt, & not in the sacramēt, wherfore (as they say) he remaineth w̄ vs in body & soule gyetually although ꝑ he ydeth him, and sheweth hym not. Thys is a saing at wyl, wher w̄ they haue abused vs in tyme past whiche sayng was easy & light to beleue, here wfore whē we beleued it by the seductiō of hipocrites.

Also ꝑ sayeng is blasphemīng, & maketh Jesus christ a lyer. which sayd expressely, that we
wall haue alway more folke w̄ vs, but we shal mat.xxvi.
not haue hī alway. The which wordes we must necessarply vnderstād, of his body, & his humanite. For as touchyng his holy spirit it is ouerall, & alway w̄ thē ꝑ be hys, as it is sayd in S.
Mat. Beholdē I am w̄ you to ꝑ end of ꝑ world. matxxviii

Now is thys an ouer dullyng & darkenynge of the spyrit & vnderstādyng of ꝑ people to bynd thē & cause thē to stop & stey at a lytell bread, at a thyng visible & corruptyble, to cause thē seke him there, which is of souerayn maiesty in tryumphaūt glory. For now he is out of his tyme of his infirmite, & neuertheles, in ꝑ putting and holdīng of him w̄out any order & politiō thus in a lūp, hyd vnder this dough, he shold be more let by thā euer he was in ꝑ plēce of Pilate, yea yf one wold not say it, lyke a maister fole, dominicayn, a furbyshor of old baggage. The whiche sōtime, in ꝑ cite of Geneue opēly prched ꝑ he

made

made hym selfe as ipttell as a Pylmyre, and yf it were not that mater is so ernest, and that I haue dolor of the folyshnes of suche one graceles. I colde not abstayne me for laughyng.

But in leauynge the fooles in theyr folyy, I wolde wyte, what vtilyte or profyte mghte come to vs that he were wyth vs in a ipttell morsell of bread so hyde: whan he hym selfe sayde, yf he ascended not to hys father that the holye Goostе sholde not come, and whan he was ascended in to heauen, that he wolde sende hym, wyche he dyd at the daye of Penthecost and sytte also on them that it pleased hym.

Johã. xvi

To be breke thys poyyche doctrine is cause of the vnyuersall destruction almoost of all the world. And they ought not for the couerynge of theyr lyes, the better to exercyse theyr vnsatyat auarycе, for theyr pryde, theyr marchaundyse, and rayyne for to gyue some apparence and colour to theyr mater, for to allege or bryng forth these wordes. Thys is my body that is gyuen for you. For by thē none other thyng is shewed but presence sacramentall in the bread and wyne, not as it hath be sayd vulgare or commune. but sygnifycatyke and Sacramentall, wyche is and oughte to be taken in greate reuerence in mynde of the deathe and passyon of Jesus Christe, representynge the brennyng loue and greate charyte wherwyth he loued vs, and hys holy spirite wherwyth he hath quyckened vs. Betokenynge also the loue that in very charite we oughte to louee che other, as members of one bodye, wherof Jesus Christe is the heade and that it is so, the same wordes gyueth knowlege therof. For it is certayne that, that we do se that is to wyte the bread, or as they saye the

whytnes

whytnes of breade, is not the bodye of Jesus Christe.

Therfore yf any saye to me. It is true, that whyche is seen is not the bodye, but vnder that or wythin that whych is seen, the body is conteyned and enclosed. Thys is well closed, and thus alteryngе the purpose, and the wordes of Jesus Christ they be nomore taken in theyr purenes and symplycite, as he preferred the withoute close or addyction, for he sayde not vnder that or wythin that is conteyned my bodye but symply sayd. Thys is my body as it was sayd of the Paschall lambe. Thys is the passage of the Lorde God. And neuertheles it is very euydente that the lambe was not the passage, but that onely it betokened the passage. In thys maner also the breade is not the bodye, but it sygnyfyeth the bodye, as in another place it is sayde, that Jesus Christe is the stone, howbeit it is certayn that he was not the stone, but that by the stone he was sygnifyed as reprezented. To thys purpose saythe saynte Austine thus. Res significantes accipiunt nomina rerum significatorum. Non enim dicitur: petra significabat Christum, sed absolute dicitur petra erat Christus. In lyke maner of speakynge he sayde. I am the very vyne. That is to wyte, I am sygnifyed by the wyne.

And aboue all it is to be noted souerayny. It is wryten he beleued the worde of the Lord. And it was reputed for ryghtwiseneſſe and accorde was made betwene hym and the Lorde, of the whyche Justyfycation and accorde was gyuen vnto hym the sygne and token of Circumcyſion, and in ordeynynge the sayde token the Lord God sayd vnto hym, Hoc est pactum meum.

These be iolye curteyns.

Exodi. xii

Lambe

Passaige

Bread.

i. Corin. x.

Stone.

Johā. xv.

Vyne.

Gen. xvii.

meum. Thys is myn accorde or cõnaunt. How,
Circumcision. wit it is very euidẽt that the layd incision or circumcision was not the layd accord or cõnaunt but was onely the signe of the accorde or comnaunt. wherby yt I holde alke of a learned persone, the parfite vnderstãding of th.se wordes thys is my comnaunt. He wold say to me, thys
Mat.xxvi is the sygne of my comnaunt. Also I wold say to hym of thys. Thys is my bodye, thys is the
i.Cor.xi. sygne of my bodye. For it is all one maner to speake, so hyghly and parfitly in al thynges lyke as there is no mã that could reasonable say to the cõtrary. Other textes ynough there be in holy scripture, where such maners of speakyng is vsed, wherby it was not necessary thus hardly to take thys texte after the letter. Hoc est corpus meũ, that is to say, this is my body. Wouteswet mysticall & spirituall knowleg, but it hath behoued so to do for to grease & fatte the belyes of these fat bulles, & rauysh ꝑ world in admi-
Psal.xxi. ration. Also bycause the ruell of abomynation
Dani.xi shold be rayled in the holy place, and that therby the man of pryde and of synne, he of whom
i.Thes.ii the comynge is after the operation of Sathan in all power and sygnes, and lyenge myracles wõders shold be exalted & worshypped as god.

Notably the holy apostle dyd say, sygnes & lyeng wonders. For in this masse & blowẽ bred great wonders loy lyes he hath ymagyned. Is it not well dreamed, well lyed, & raued to haue layd that all the accidẽtes of the bread, & wyne, as whytnes, roũdes, whyght, tast, sauor moystnes. &c. & remayn there wout subiect, that is to wyte wout foundatiõ & substaunce. Is not this very hardily spokẽ to say ꝑ they hold that they beare, & that they close the body of Jesus

Christ

Christ, all of hys heyght, all entyer, all alyue in flesche & bones thus & so, and whether they wyll.

I demaūde ones again what meaneth, & wylleth thys poore sacrifice whā he pronoūceth the wordes ouer the bread saying. This is my body, leuyng the rest of the texte euangelicall, and addeth prefūptuously this word, enim, sayeng. Hoc est enim corp' meū, that is to say, for thys is my body, The whych worde, enim or for none of the euangelystes dyd adde, wherin they enterpryse vpon the worde of god. Yf the sayd sacrifice wyll say that it is his own body that is hyd vnder thys whytnes & kynde of bread, it is certaynly a foule and a stynkyng thyng. Yf he answer ꝑ it is the body of Iesus Christ, wherfore sayth he not than. Hoc est corpus Christi, that is to say thys is the body of Christe. Bycause it myght be vnderstande what he sayde. And yf he say, that he receyteth the wordes onely, he receyteth the wordes that Iesus putforth, takynge them materyally, or by maner of nothyng. To that I answer, that wordes taken materyally, (by theyr owne scholasticall doctrine) sygnyfieth nothynge.

Moreouer I aske of them, where they haue promes & assuraūce of god that euery tyme & as ofte that they shall pronoūce such wordes that the body of Iesus christ all sodēly shall descēde betwene theyr handes. Yf they allege this texte Hoc facite in cōmemorationem meā, that is to say do this in the remēbraunce of me. It is not answerd to the purpose. For it is ryght manyfeste ꝑ he speaketh not there, & maketh not any cōmaundement that he sholde do sacrifice, but spake of the cōmestiō & eatyng of the bred, whi che ought to be wne in the cōmemoratiō of the

charite

charyte, deathe and passion of oure Lorde Je-
R.Cor. xi. su Christ in shewyng the same(as saynt Paule sayth) tyll that he come, that is to wyte opely and manyfestly at the greate day of Dome, and oughte not to steye so muche at thys verbe substantife, Sum es est, that is in Englisshe am was and is, wylyng to conclud that he is there corporally, syth that he sayde. Hoc est corpus meum, thys is my bodye. For thys verbe substantife, albeit that it is expressed, yet proueth he not bodyly presence, but souerayne and spirituall, lyke as he sayde. Where as two or thre be gadred togyther in my name, there am I in the myddes of them. He sayde expressely.
mat. xviii In medio eorum sum. And neuertheless it is very certayne that he wyll gyue none other thynge to meanynge but hys goostly assystence, not personally or corporally, as these Papistes haue preached that not onelye Jesus Christe is there presente really in bodye and in soule, but also(that more is) the angels and sayntes, and all the celestiall courte. Wherin they shewe enyerly the effycace of errour, wherin they be fallen, and haue not somuche vnderstandynge to knowe that they confounde them selues. For lyke vy theyr sayynge they putte and multyplye the bodye of Jesus Christe in sondry places at ones, so muste it be than that all the Aungels and all the sayntes of God be in dyuers places at ones. And yf they be so ashamed to consyder it. I woulde lerne of them the texte of the word of God, where they fonde thys, and yf it were so that they haue none I detesle them as dreamers and cursed lyers.

And yf we bryngc forthe the. vi. chapitre of saynte Johan, where as he sayth. I am the ly-

uynge

lyuynge breade whyche is descended from heauen, yf any eate of thys breade he shall lyue eternally. And the breade that I shall gyue, for the lyefe of the worlde is my flesche. Than afterwarde he sayde, except ye shall eate of the flesche of the sonne of man, and drynke hys bloode ye shall haue no lyfe in you. He that eateth my flesche, and drynketh my bloode hathe lyfe euerlastynge, and I shall rese hym vp agayne in the laste daye. For my flesche is very meate and my bloode is very drynke. And thys allegation I answere that in all thys Chapiter Jesus Christe manyfesteth and declareth, hym such as he is and was, that is to wyte our lyfe and onely gyuer of lyfe.

Moreouer he wylled to take away the folyshe attendaunce of some poore blynde folkes that followed hym for none other thynge, but that they thoughte that he woulde fede them bodyly wyth oute any more laboure, byeause he had nourysched them by the multyplycation of. v. loues, at one tyme, and of. vii. at another in the Desertes. Other (as it appeareth in the same chapytre) estemed hym the sonne of Joseph. And by thys contempned hym wythoute estemynge any thynge of hym but that he was a man, and nothynge of diuinite they knowlege in hym. What wyche onelye dette fedyth and nourysheth our soules and spirites, wherfore byeause they shoulde not pretende any ignorauncе, and that they shold not excuse them of synne, he sayde vnto them. I am the lyuyng breade wyche descended from heauen. That is to saye, from eternyte in temporalyte, by the onely mercy of my father wythoute meryte of any creature. He sayde than. I am the lyuynge

John. vi.
Mat. xiiii
and. xv.

bread that is descended from heuen, as yf opēly he had sayd, despyse me outward almuch as you wyll, yet am I other than ye wende, ye se the body wythout that ye do desppyse, but in the same abydeth the plenytude of diuinite.

Collo. ii. Therfore it foloweth, the bread that I shall gyue for the lyfe of the world is my flesche. The whych he hath greatly accōpysched by hys deth In the whyche for to quycken vs, he hath wylyngly gyuen hym selfe in parfyt sacrifice, offerynge hym selfe by great obedience, with a burynge loue to hys fatyer for oure redemption.

Johan. x. And eyght proprely he calleth hys flesche bread heauen by breade and lyuynge breade, bycause that he and hys father be one selfe thynge. In the whyche sygnification, the holy apostle cal-

ii. Cor. xv leth Jesus Christe heuenly man, or otherwyse he shoulde not be oure lyfe and nourysshynge. And lykewyse as the breade is not made for it selfe but for the nourysshynge of other, also Jesus Christe the verye sonne of God is made man for our redempcion and lyfe, as it is sayd Verbum caro factū est, that is to say, the word

Johan. i. became flesche. Ye yf that by ryuely fayth & assured & stedfaste confidence we be vnied & knyt to hym, Than the very true intelligence and eyght certaynte of thys chapter is nothyng of ꝓ corporall and carnall cōmestion but of the spirituall commestion or eatynge that is made by a lyuely, entyer and stedfaste fayth, whyche vnyeth, encorporateth knytteth vs to Jesus Christ, whyche causeth vs to tast hys holy worde, as hym selfe declareth in the sayd place, where as he sayth. The wordes that I speake ben spirite and lyfe, the flesche profyteth nothynge, that is to wyte, carnall thoughtes haue no place

here

hereaboute, or eyther the flesche eaten & swalowed in to the bely or stomake. But it hath proffyted muche fastened on the crosse, and to the Lord God offred and sacrifice. For truely the flesche eatē fedeth not the soule, and to say that it were the fedynge of the bodye, it were to merely spoken. And it behoueth necessarylly for to vnderstande thys chapitre, as it is aboue sayd, yea yf it please not the aduersaryes to make Jesus Christ a lyer for to defende theyr fantasy. The whych by the same chapitre it is lyghtly and spedefully shewed, yf it please you to cōsyder it well.

Johan. vi Mēs vesche eatē fedeth not the soule, and to say that it were the fedynge of the bodye, it were to merely spoken. And it behoueth necessarylly for to vnderstande thys chapitre, as it is aboue sayd, yea yf it please not the aduersaryes to make Jesus Christ a lyer for to defende theyr fantasy. The whych by the same chapitre it is lyghtly and spedefully shewed, yf it please you to cōsyder it well.

In a certayn text he sayd thus. Who so euer beleueth in me hath eternall lyfe, & I shal rayse hym vp agayne at the last daye. In the other texte he sayth. Who so eateth my flesche and drynketh my bloode hath euerlastyng lyfe, and I shall reyse hym vp agayne at the laste daye, wherin manifestly sen that by these two textes is simply sayd, all is one thing of the sayth and of thys eatyng, and who that beleueth in Jesu Christ, eteth and drynketh the body and blood of Jesu Christe. Or elles the fyrste prepositiō (That is to wyte, that who soeuer beleueth in Jesus Christ hath the lyfe euerlastyng) shold be fallsyfyed by thys thyrd that folowetb. Verely, verely I say vnto you, yf ye eat not the flesche of the sonne of man, and drynke not hys blood ye shall not haue the lyfe in you, howbeit afore he affyrmeth that who so euer beleueth in hym hath euerlastynge lyfe. Wherby it foloweth in fallably, that to eate the flesche and to drynke the blood of Jesus Christ, to come to hym and beleue in him is one selfe thing, & there is no mā lyuynge how subtyll that he be (yf he be not all

Johan. vi

Note

onte of. hys wyte) that can saye agaynste it, and that it is true, howe many thousandes of chyldren, yonge adolescentes and other persones hath be and shalbe in euerlastynge lyfe, that neuer bodyly dyd eat of thys vyslible bred, nor drynke of the Chalyce, and euermore the processe is generall, whan he sayth verylye I saye vnto you, yf ye eate not of the flesshe of the sonne of man, and drynke not hys bloode, ye shall not haue the lyfe in you, wherfore it is necessarye to take and vnderstande thys texte.

Non sic manducat iniqui.

Not of the vyslible and outwarde eatynge, but of the invyslyble eatynge, whyche is the inwarde sayth.

Sayne Austine vnderstode thys well whā in the persone of Jesus Christe and of the Jewes he wrote thus. Illi putabāt erogaturis corpus suum. Ille dixit se assensuris in celū, vtiq; integrum. Cum videritis filium hominis ascendentem vbi erat prius certe vel tunc intelligitis quia non eo modo quo putatis erogat corpus suum, vel tunc intelligitis quia gratia eius non consumitur morsibus. Item donec finiatur seculum surdum dominus est, sed tamen hic nobiscum est veritas domini. Corpus enim in quo resurrexit in vno loco oportet veritas autem eius vbiq; diffusa est. That is to saye, The Jewes thoughte that Jesus Christe wolde haue gyuen them hys body for to eat, and he answered than that he wold ascende in to heuen hole and parfyte, bycause they shoulde knowe and vnderstande that they sholde not receyue it as in suche manere as they thoughte for hys grace consumeth not by morselles. Moreouer vnto the ende of the worlde the Lorde is aboue. But the trueth of the Lorde remayneth here belowe

De cōsec. ii. cap. prima. quidā heretis.

wyth

wyth vs. For it behoueth that the bodye of the Lorde whyche is ryſen be in one place. But the treuth of the Lorde ſpredeth ouer all.

Item Fulgentius ſpekyng of Jeſus Chriſt wrytteth thus. Ibſens erat in celo ſecundum humanam ſubſtantiam cum eſſet in terra, et reliquens terram quum aſcendiſſet in celum. Secundum vero diuinam et immenſam ſubſtantiam nec celum dimittens quum de celo deſcendit, nec terram deſerens quum ad celũ aſcẽdit. That is to ſaye, Chryſte by hys humayne ſubſtaunce was abſente from heauen whan he was in erth, and was leauynge the erth whan he aſcended to heauen. But by hys diuine and infynite ſubſtaunce be lefte not heauen, whan he deſcended from heuen, nor alſo lefte not the erth whan he aſcended to heauen. Fulgenci' ad Thraſ mi liber. ii

I haue alleged theſe two auncyẽt doctours not for to gyue auctoryte, or by them to approue the treuth, of the Goſpel (for the vertue and power of the worde of God dependeth not of any creature, neyther in heauen nor in earthe, and yf all the worlde were agaynſt it, it remayne true euerlaſtyngly.) But I haue onely brought them to ſhewe that whych is ſayde before is no newe thynge, as theſe falſe Antichryſtes gyue to wyte, that allege theyr lyes dreames, and fantaſyes, ſettynge aſyde aſmuche as in them is poſſible the holy word of god, by theyr gloſes and tradityons, by theyr dyſtynctions lunatykmentions after the whyche worde of God not wythſtandynge (wyll they or not) all the Bopyſhe order ſhalbe iuged afore God. Wherby entyerly to the ſame I do holde and ſtey me, caſtynge of all that is ſayde by men, in that whyche concerneth diuine thynges wyth-

Quid hic dicent sacrificii, i. Pet. iii.

out euydent and true auctorite of scrypture after the whyche all Chrysten men oughte to be redy to gyue answere, and to satysfye to all men that aske the them a reason of the hope, whyche is in them. Than sythe it is certayne that Jesus Christe, as touchynge the boye is in heauen lyuynge and reygnynge, as sayne Peter wytnesse the sayenge. It behoueth certaynly that heauen receyue hym vnto the tyme of restoryynge of all thynges, that God hathe spoken by the mouthe of all hys Prophetes in the tymes paste we ought not to seke hym bodyly in anye other place vnto the tyme that he shewe hym selfe openly. Who that wyll not forsake all verye of scrypture, oughte to lyfte vp hys harte vnto heauen wyth all hys vnderstandynge and mynde abydynge in humble desyre, the houre that it shall please hym to transfer vs in hys reste. Not worshyppynge here below in any visible thyng, for the scripture sheweth vs otherwyse.

t. Pet. iii.

Actuũ. iii.

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Also Jesus Christe in ordeynynge hys holy supper, and the Sacramente all breade to hys dysciples sayde symply. Accipite, et manducate, that is to saye take and eate, and sayde not. Respicite, adorate, ꝓ is beholde & worshyp. Nor neuer any of the Apostles intyced or provoked any to suche worshyppynge as the preistes of ydolles haue done. For whose tyranny it may please the lord God in hys strong hande to delyuer hys poore people. So be it.

Math. xv

And yf agayne (notwythstandyng the thinges afore sayde) stoborniye they do reply these wordes of Jesus Christ. Hoc est corpus meum that is to say, this is my body to be true, to that I answere that there is nothynge more true so

that

that it be wel vnderstande of vs, for it sufficeth
not to allege textes of holy scripture, but yf thei Mat.iiii.
be well applyed to the true knowlege of the ho
ly goost well expounded and treyed. Or els Sa-
than agaynste Christe sholde triumphe, ye and
false prophetes, heretykes & such folke agaynst
the churche of God wolde beare hym awaye.

In conclusion of thys mater it resteth that
euery one be well aduerted that all that whych
we haue sayd in thys party, is onely for to gain-
say the ignorantes that do mayntene so fat
and grose an assystence, and bodyly presence of
Jesus Christ in the sacramēt wyth a multiply-
cātō such as they say, For it is not to be doub
ted that Jesus Christ assysteth not at hys holy
supper of that same, but certaynly by a maner
vnspeakeable & vnable to be told, and vnto vs
for the tyme incōprehēsible. Of ꝓ which assiste
ce he by his grace make vs partakers. Amen.

¶ The fourthe declaration to vnderstade what the Masse is.

THynke ye not my dere brethren that in
speking against the masse, that it is spo
kē against the ordinaūce of Jesus christ
the institutiō of his holy supper. But to
the contrary it is for to yelde and restore it into
the purete, whych Jesus Christ by his goodnes
hath ordeyned and instytuted. For truely there
is nothyng sayd nor done in the masse, but it is
contrary to Jesus Christe and hys worde, the
whych lyght is to be knowē by this declaratiō.

Fyrst this word masse is a new terme to speke Masse
of ꝓ which holy scriptures neuer made mēcion

The whyche terme signifieth, all that whyche is sayde and done in the same from the begynnynge vnto the ende, comprysynge ceremonies, inclinations, songes, rynggynges, melodies, censynges, lyghtes wasschynges, the introyte, the confiteor, the kyrye, the gloria, the oration, one or many, the epistle, the graduail, the prose, alleluya, the gospell the crede great and lytell, the per omnia, the canon, the sanctus, the pater noster, the agnus, the post communion, the requiescat, or ita missa est. Yea & a masse is solepnal or hye or els low or dryc, one vniuersall & forall folke, another perpcuier, and for the fraternytes of patronage onely, one for the ryche, wher in is mooste ryngynge, another for the poore wherin is leaste ryngynge, one of the daye, another at pleasure. as of the trynite of the holy goost, of the. v. wondes, of the crowne of thornes, of saynte Frauncys of saynte Austyne of wyllim, of saynt George, of saynt Robert and a mylyon of such sortes. One for the tyme, another for the goodes. One to go a viage, another to come agayn, one for beastes, of saynt Hubbert for dogs of saynte Antony for swyne and hogges, of saynte Loy for horses. &c. One for the syuynge, another for the dead, one for mariage another for other fortunes. One of Gaudeamus, another of Requiem, one De ventre, another de terribilis. &c. And after as the masse is suche vestymentes, is assygned. As louers vuyse by colours, and players. That is to wyte, yelow for the apostles, Reade for the martyrs, Grene for the confessors, whyte for the virgins Blacke for the dead or the soules, and so consequently of other. It is a dreame to thynke thereof.

Not forgetyng the huntynge masse.

Now

Nowe it is so manifeste that the very blynde folkes maye se that of these thynges afore sayde Jesus Christe neuer spake, and of it all ordeyned nothyng. wherfore to cast away these fantasyes of men, is not castyng away of that whyche Jesus Christe hath instituted. And yf any make obiection that there be good thynges in the masse, at the leaste as is the epystle, the Gospell and the Crede, the Pater noster, and other lyke and oughte not thus to be dyspysed. To that I answer that it suffyseth not to haue good thynges, but they oughte to be well vsed, and they must be applyed as they oughte to be. Also enchaũtours nyecromancies and wytches that in theyr noughtines vseth some good wordes shal they be excused of eryme, whych a wyse man wold not saye. And lykewyse by the same purpose may be said to excuse the masse because of the good wordes sayde therin, wherby greatly is abused and done otherwyse thã the word of God supporteth, and that it is so, it appeareth clerely, whan Jesus Christe preached declared and shewed forth, the Gospell and hys holy worde to euery creature. Not for to crye or synge it. And yet these poore sacrificers in nothynge do it, sauke onely they reade or synge a certayn gobbet. Yea and in a speche which the people (and them seike, for the mooste (parte) do not vnderstand. Albeit that sayne Paule in the power of God commaundeth that we shal not speake in the churche, that is to say, in the congregation of the faythful, but onely in a speche that euery one may vnderstande, or at the leaste afterwarde for to be expounded and declared, for what auayled it (althoughe we saye good thynges) and speake Frenche, Dyetche or Irysh

Math. xvi

i. Cor. xiiii

in the presence of them that vnderstandeth it not: and so it is to synge, rede or say the Gospell in Latyne or other wordes of God and is not vnderstande. what edyfieng cometh therof what institution: or what doctrine of helth is to the symple people:.

Iuge nowe I praye you, syth the bestre of the masse (as they do vse it) is nought worth what than is the resydue: Truly it is a let of saluation. I destruction and ruyne of all goodnes, so fearfull (to them that know it) that neuer was none such lyke as I do declare it S. Paul sayth that the gospell is the power of saluatiō to all beleuers, but he sayth not that for syngyng of the gospell, to crye it, to howle it, or bere it in a goldē boke or syluer before the stomacke, or in a to well hangynge aboute the necke (as many fooles esteme) but he meneth the Gospell to be shewed, preached, declared, and receyued in the vertue and power of the spirite of God. For asmuche as sayth (wythoute the whyche none may be saued) cometh of heryng e.

Roma. i.

Quomodo audiēt absq; prediceante

And what thynge was there euer that hath put aside the euangelyall preachynge as thys prowde masse. Yt sayne Paule came for to preache in the masse tyme, God knoweth how he sholde be receyued. Lykewyse yf a pardoner or a berer of Rogations, or any other tryfler shold come, yet they wyl say to him, Wake hast the offre is longe, & neuertheles they be agreed. Wherfore thinke ye that they wold do to a simple christē per tō that wold gayns say theyr abuse O lord god, where is the tyme ꝑ thy seruaūte Paule continued & prolonged hys sermon tyll mydnight: And syth we be in this purpose ꝑ we are, seyng that the Pope doth poynt hym selfe so well

Actu. xx.

so well wyth the name of sayne Peter and S. Paule for to maynteine hys tyranny, where is the masse that any of them both sayde? We rede in the Actes of the Apostles how sayne Paule went from towne to towne, from on region to another, in Asye, Affryke, & in Europe to thentente to exalte, preache, and shew forth the name of Jesus Christe, trauaylynge by lande and see vnto the death for hym. And how he dysputed and confoūded hys gaynsayers. But of the masse there is no mencion made but onely, of brekynge of breade, and of the holy supper of Jesus Christe, the whyche by the masse is holy abolysched and set a syde. O miserable abuse. ii. Cor. xi.

¶ The. v. declaration is of sondry frutes that come of the Masse.

It is wryte that an yll tre can bere no good frupt wherby after ȳ knowlege of so much euyll that thys vnhappy masse bryngeth to vs, what frupt may ye now know therbye but errour hypocrysy, ydolatry, trōpery, begylyng, seduction, stryfe, blasphemy, malediction, and abhomination. To be shorte, it is a totall dampnation and perdition. And thys I speake touchynge the secrete and hyd thynges. But as to the vysible thynges of the worlde & the flesche that euermore bendeth to a bothemles pytte of euyll, I shall declare somwat. Mat. vii.

It is comynly sayd that all thynges be made for the lyke and so they say, of whome sayne Paul speketh, that theyr bely is there God, the whych bely is a terrible god, where to without sessyng much is offered, much plented & sacrificed notwithstanding Operemini vnon receiuum qui perit. Johā. vi. Phili. iii.

notwythstandynge that it tourneth all to corruption, and that it neuer gyueth reste to these myserable seruauntes that setteth all their care to satisfye fatte and please it, as sleuthfull, lykerous, dronkēnes, kermorauntes, fat calues fat bulles, and suche maner of swyne.

Nowe was there neuer suche an inuention founde so subtylly as to lyue wythout takyng payne, wythoute laboure or thoughte, they kethyne well furnysched for to make fatte suppes and to fede their fat trypes thys is I ensure you a plentyous masse that bryngeth forthe so muche dealy fruyte, vnder apparence of holynes wherwyth the poore worlde is swallowed vp and deuoured. Thynke (I praye you) howe muche fruyte bryngeth in their fyngerlyfynges that they name the offertory of the masse. These byg lubbers take no thoughte for all the weke to fede their rybawdrye. Alas for ryte, howe many poore women bereth to them that wherwythout they sholde fede there chyldren, or helpe the poore nedy. And in dede thys manner of offerynge came of the fyrste Churche of Jesus Christe, where as the faythfull brought of their goodes and gaue them to the Deacon that was ordeyned a seruaunt to the poore, to dystrybute to them that whyche was gyuen to hym. But these felowes take all and kepe all, wherein they be open theues, for they kepe to them selues the goodes of the poore, to fede and maynteyne their fylthynes and fat bellys. Thys is the fyrste fruyte.

Corbam.
Corbam.
Corbam.
Mark. vii

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Another fruyt much lyke to this, thys plentyfull masse bryngeth forthe, by the whych these worthyppfull massemōgers haue gadered and heaped, whā vnder the shadow of longe prayers

ers they haue raupished and deuoured the hou-
ses of the poore wydowes and orphans. The Mat.xxiii
whyche principally was made for foundati-
ons of annyuersaryes yeres myndes and yere-
ly and daily masses. By the whyche false and
outragyous meanes they haue obteyned and
heppyd vp ryches vnpossyble to be thought, as
houslynge, rentes, lyuelodes, possessyons, Lord-
shyps, townes, castels, couertyes, baronnyes, Iam secu-
dukedomes, and that moreouer realmes, and ris ad ra-
principalytes. Here is a shrewd tree in the erth dicata at-
ouerplanted and roted, the whych neuertheles bozis posi
shalbe cut downe and destroyed by the swerde ta est.
of God.

And from thys merueylous, earthly and so Math.iii.
ryche fruyte is another sprynge. That is that
these shorne massemongers, that at the begyn-
nynge were poorer than Cobblers, haue made
themselfe to be called maysters and lordes, and
a boue all other haue occuppyd obteyned and Luk.xi.
vsurped in euery place the fyrste states. Than
came they into lyberte (not of spyrite) but of
the flesche, redy and lycensed to all euyll. And
moreouer they haue exempted wythdrawē and
seperated them selues from the obedience whi-
che by the commaundement of God the ought
and owe (wyll they or not) to Princes and lor-
des. For saynte Paule wryteth thus. Omnis Rom.xiii.
anima potestatibus sepercmentibus subdita
sit. That is to saye, euery soule be subiecte to
the hyghe powers. But the holy apostle sayde
not. Omnis anima laica, that is to saye, euery
laye mans soule, but euery soule, as was ones
answered at a collyege of Parys by a mayster
asse, whose noseteryles and kete ought to haue
bene clouen, and sent to pasture,

Out

Out of all thys spyrong onother frut more pleasaũt agreable, and dylicious to the tendre and delycate gentylmen. That is, that by one accorde (yea, and by a comyn law made among thẽ selues) they shold lyue in mery wantonnes and lecherous ydlenes, Wout labour or trauayle, for theyr hãdes be to softe, but to play at tẽnes, boules, tables, cardes & dyce, to leap, & daunce for theyr pastyme is behouefull; but for to laboure eye, bycause they be anoynted, greased, and theyr pates plucked. And all this solations goodnes cometh of thys holy masse. O masse masse how gẽtyll art ỳ, how louyng & pleasaũt to these folke. How can they hate? how cã they leaue thee? how can they banysche the, syth thou hast set thẽ in such an easy quyete & rest, to trauayle nothyng at all. And ỳ more is yt they can rede a syngle masse, lyeft vp theyr armes & knele, hauing a poytous to bable theyr matins they rede none other thyng, as for bokes, volumes, and quayres of holy scripture to serche & study, it foreth not, for they be not reclit for ỳ masse and as for to study it is a melãcolious besynes werynes, and anoyous not cõuenable for such ydell beastes, that woulde lyue wythoute any thought & by the sweat of other mẽnes faces,

O how cõtrary is S. Paul to thes? The wyche the not wstandinge that he was an Apostle of Jesus christ, a bishop, but not mytred, nor horned, a doctour of verite, a doctour of the church not hooded, neuertheles he wrought w̃ hys hãdes, & for to w̃ so he admonisheth & desireth euery persõ, but what haue thei to w̃ god or S. paul

Yet onother fruit of this masse, & thã a great euyll I will shew as now. The fruit is great, & encreased, for neuer haue layed so many egges &

hatched

hetched so many chekyns as thys masse hath brought vs shourne poules. And what man cā thinke the nōbre of the cokerelles þ renne after harlots, as cockes after hēnes. And whā these Joly louers haue layd theyr laughters & lytten theyr broedes they lyt in theyr tēples, sligyng as cockes on theyr perches, yea (& ypperlyer to say) reskant in coūtreckayt thinges, gaping cryeng, & howling. So many cockes, cockrelles, & pullets that is to say, of monkes, freres, nōnes, prestes lay lysters this fat masse hatched, & fedeth, that it is rōder to beleue, and to satisfie so great a nōber, it was of force necessary to buylde many henhouses & nestes to lodge so many layp wynges. Thā nōbre yf ye can all the cloysters abbaies, priories, monasteries, temples, chanonryes prebēdes, alters, poratifs, & not poratyfs, and such other thinges that the masse hath brought forth. And pō that, thinke a lytell I praye you and ye shall preiue what it may be, is it not wel multiplied. Auarice hath wroughte a pace, as wytnesseth one of theyr order named Wyllm de Peraldo, in his tyme bishop of Lions in the same þ he hath made of vertues & vices, in the secōde parte, in the tytle of Symony. Where as he sayth, þ auarice hath found the multitude of aulters & the collectes of the masse, the whyche thyng finably is tourned into horrible idolatry For by þ meanes the poore people haue be lerned to seke & worship god, in tēples & places made vp mānes hande. Albert (as Esaye saith & St. Stephā allegeth (þ the most highest is not habitaūt in the maner as thy wene for þ tēple of the lyuyng god is the hert, the soule, & the spyrite of the faythfull. For the wyych cause Jesus Christ sayd, that the trewe worshyppers worshypped

Guilhelmus de Peraldo.

Esa. lxvi.

Actu. vii.

Johā. iiii

nor

not the Lorde God neyther in the mountayne
nor in Jerusalem, but in spirite and trueth. And
therfore sayth sayncte Paule, that the saythfull
is the habitation and temple of the holy goost.
And also Jesus Christe wylynge to grue con-
solation to all saythfull people, in speakynge
of hys father, of hym selfe and of the spirite of
i. Cor. vi. verite, whych the world can not comprysse sayd
thus. We shall come to hym, and make oure
ii. Cor. vi. dwellyng wyth hym, he sayd not, that we shold
come into a temple, or in such a place, or in such
Joh. xiiii. an aulter. But he sayd, we sholde come to hym
and make our dwellyng wyth hym. Wherefore thā
by your aduyse hath the people thus be taughte
to renne hyther and thyder, but for to catche
such as they bryngeₒ O in satiable coueytous-
nes. Certaynly I dare well saye, that the bry-
bars or watchynge theues lurkynge in wood-
des, be not to be drede as these Antychristes, the
whyche haue not alonely pylled and robbed the
temporall goodes fro the people but haue caste
out, and by theyr false doctryne almoosse all
the worlde oute of the waye of saluation, and
streyed it from the Lorde God and frome all
verytē. Here aboute we oughte not to speake,
but onely bewayle, sob and wepe by greate do-
loure and heuynes. And therefore I leaue to
speake of theyre false myracles, of theyr ydols,
of Golde, Syluer, stone, earthe and of woode.
ꝛc. Of theyr pylgrymages theyr vyages, and
suche maners deceptes whereby the worlde is
broughte in to a darke botomles pyt.

Thys is the cupll that at the beqynnynge of
thys vngracyous krupte I was in purpose to
speake, that of all cupllsit is the greatest, and
neuer man coulde ymagyne worsse. And what
wolde

wolde ye worlle, tobe begyuen into reproued
lences. Go be stryken wyth so great darkenes, Ve qui di
that they do come and iuge the good to be yll, citis malũ
and the yll to be good. All this by thys masse is bonum.
come on the people as ye may clerely vnderstã- Esaye. v.
de by thys that is declared aboue.

Of thys euyll aboue all other the Prophet- Esay. vi.
tes haue made mencyon whan by great threte- Mat. xiii.
nynges of the euyll that was to come ouer the Marc. iiii
mysbeleuynge people, haue aforespoken the Luce. viii.
blyndnes and cursednes thereof. And is it not Johã. xii.
reason that he that wyll not take and receyue Act. xxviii
blyssynge that cursynge come to hym, wherv- Roma. xi.
pon it nedethe not to pretende or allege igno- psa. c. viii
raunce, in saynge, yf there be any euyll it is o-
nely for them that hath inuented it, and true-
ly also for them that foloweth it. As it is wry- Math. xv
ten. Yf one blynde man lede another, bothe of
them falleth in the dyche. And therfore I praye
euery one to beware.

¶ The. vi. declaration is of the cause
and wherfore the masse ought
to be maynteyned.

THe cause is euydente, syth it bryngethe
forth so much fruyte. Is it not a spring
of fat soppes and brothe? Is it not a
good mylche cowe, and who saw euer
suche a sowe that so easyly, so sweetly, and so
fatly hath so many pygges? wherefore shoulde
they leaue it syth they fynde it so good? Truely
wyth good ryghte they maynteyne it. For it is
vere handsome for the bely. They haue no ne-
de to do any thyng, a lesse for to study. What

wyth ye moze. Other cause I fynde not wheres
Da. xiiii. foze it ought to be mayntened, but yf it be lyke
the sacrifiers of Babylō that mayntened theyr
god Bell, bycause thy were nourysched, theyr
wyfes and small chyldren, wyth that whyche
Reuelasse was offred to the sayde vdoll. But as one Da-
mendatū niyell chaunced thyder that destroyed theyr false
destruxisse. workes, and so were confounded. Also God
shall arise, and alredye he hath reysed a Da-
niell full of the spirit of verite, that shall plain-
ly at the full gyue knowlege of the falsenes of
the masse, so couered and clod, and there shall
our poore sacrifyers be ouerthrowen.

¶ The. vii. declaration of the meanes, of the maner, and howe thys poore masse may be mayntened.

Syth that for the causes afore sayde the
masse ought to be mayntened, there resteth
but the maner, the meane, and how that
maye be doone, for it is the chyefe of theyr
matter. Attende here poore sacrifyers, for ye
haue nomore any other refuge or succure. And
therfore ye oughte to loue me well, seynge that
I am so thoughtfull of youre behynes. Her-
ken than well, and receyne the counsell that fo-
loweth, for ye can neuer fynde a better for your
matter. Now ye muste note that in many ma-
ners a thynge may be mayntened.

Fyrste allegynge auncyente custome, it is
nought worth to you here about. For howbeit
that syth. iiii. or. v. yeares youre masse hath be
reysed, taughte and buylded in apes toyes, and
iugylynges wyyche we se nowe, yet was it not
in the

in the auncyent and cryste churche. And there fore yf we muste allege auncyente custome, it is not for you, but agaynste you eucrywhyte. Moreouer in dyuine thynges, and that are by the ordynaunte of God contrarye custome made by men, hath no place. And oughte not to be called custome, but abuse and corruption.

Secondly a thynge is mayntened by plurality and multytude. The wyche thynge maye be doone in humayne thynges onelye to make an ende and agrementе vpon the dyfference that maye be betwene men. But suche a thynge can not be done, nor oughte to be done, in thynges stablyshed of God. For truly the verite of God dependeth not of greate nombre of the wyll or fantasy of men. Wherby albeit that ye allege great multytude of folke for your parte, that in thys case cannot serue you, for it is not to purpose.

Thyrdly, by lyes, false vnderstandynge, wylynes ypocrysy, keppynge good countynaunce, symulation, feynynge some very yll thynge as yf it were very good, for to maynteyne themselfe for a tyme, wherwyth many amonge you, at thys youre greate nede can not greatly arme, couer, and help youre selfe, but yet truly at the last it cannot warraunte you, for by processe of tyme a thynge paynted or steyned dyscouered wyth the wether. Fronti nulla fides.

Fourthly than ye shall merke and to make short that in.ii. other maners a thyng is mayntened.

The one is by force, the other by ryght. wher fore one of these thynges ye must chuse, aduyse you wych of ȳ two is most fyt or mete for you

Super omnia vincit veritas. iii.Es.iiii.

Jf ye yelde you to the rypghte truly your matte is at an ende. For falsenes ypocrysy and lyeng dreames by rypght and verytie are caste downe. Than resteth nomore to you but the force, why che is not the beste parte. So wote J not what to do, but that by your wycked spirite (as ye haue well begonne) at the force ye shall kepe you, and in asmuche as ye maye do, stop, and lette the generall Counselle. By thys meane ye maye maynteine it for a tyme. But the Lorde (agaynste whome ye fyghte) wyll destroy you at the lenghte.

O Christen people consyder by what meanes these gallantes maynteneth theyr belynes, is it not all by force. They enpryson, they destroye, they pyll, they dryue awaye, they banysche, they burne, they slee, they drowne and murdre as many as they maye, as manye as gaynsay them. By shameles lyes also such workers of iniquyte (bycause they dare not abyde the lyghte) dysfame all louers of verite. whych is extreme malyce. To grue golde, sylver Jewels and presentes to whyche they kuowe haue power to maynteine them, they be dyligent For theyr onelye hope is all togyther in men, wherin manifestly appereth their vnsyrchewing and approchyng ruyne. For cursed is ꝑ mã that taketh the flesche for hys arme and hys strenghtes. Jt is sayde that all plantes whyche the heuenly father hathe not planted shalbe rooted oute. That is to vnderstand aswell of the wycked, as theyr workes. Moreouer it whoueth vs well to hope that God by hys greate goodnes wyll sende vs some wertuous Ezechias or reyse a treue Josias that by hyghe corrage shall set and constitut an order ouer all. Than shall

Jere.xvii.

Math.xv

we se

we se the face of the Lorde shyne vpon vs, as the bryghte Sonne after a derke clowdy wether. For yf the holy Sacramente that not onely representeth to vs, but also presenteth vs the precyous body and worthy bloode of oure redemptour and onely sauyour Jesus Christe, were kepte in the purenes. Yf the sayde holy and sacrate supper of Jesus where in hys simplycite well reuysed forwarde, the vsage of the same well obserued, the efficace and fruyt therof well vnderstande, the deathe and passion of the sauyour (breaule we shold not be vnkynd agayne thoughte at large the premysses pronounced and declared as it oughte to be, the masse so full of ceremonies patfytly amended and corrected truly the poore world, the whych by it is so greatly troubled and wasted, sholde be in reste, and frome a greate vnhappynes, sholde retourne in to tranquylite and felycite. The whyche it maye please the eternall father to grue vs, for the reuerence and dygnyte of hys onely sonne moste deste beloued hys dere Christe oure Lorde, to whome be perpetuall honoure and glory. Amen.

C.L.G. to the faythfull reders.

MOst deare brethren and frēdes, bought (as sayne Peter sayth) not by golde or syluer, but wyth the precyous bloode of Jesus Christ, suffer you not to, ye bought and solde the sacrifyers vnto thys daye haue bought and solde vs, and be ye not seruauntes to men, as subiectyng you to them for to dysplease the Lord God. But consyder your liberty and spirituall dignite, wherwyth Godhath i. Petri. i.

made you free and worthy, and leaue the seruytude or thraldome of the masse and of these sacrifiers, that putte you in ouer greate subiection, agaynste the ordynaunce of oure Lorde, as here afore oure faythfull and goode frende Marcort, hath full well proposed and shewed, as a true enfor or iuge Wherunto I pray you by the name of Iesus to thynke diligently therron, and exactely to iuge, as it was afore sayde to you in the begynnynge, wythoute hatred or corruption iugement. And thou reader pryncipally wyche hath the knowlege of these thynges. Beholde howe thou mayste be excused afore God, seynge that thou assystethe to the masse heade of all ydolatrye and abhomination, as n yllynge to communicate and be partaker of the table of Christe, and of Antichriste, or of the deuyll, and by that meanes to serue two contrary Lordes, wyche can not be done, for it muste all to the one, or all to the other, not haltynge wyth bothe the fete, but as Helie
1. Re. xviii sayd. Yf the Lorde be god serue hym. If Baal be god, folowe hym. Yf also the supper of god is of God, kepe it yf the masse be not true leaue it, not wauerynge on both sydes, as folke with two faces, whereof sayynte Paull reprouynge the Corynthyans that lykewyse wolde assyste to eyther of them, sayde. Ye can not drynke the chalyce of oure Lord, and the chalyce of deuyls Ye can not be partakers of the table of oure Lorde, and of the deuyls table. Wyll we prouoke the Lorde to wrath. &c. And yet aboue all, thou mysserable wyche hath cleare knowlege of verye, howe dare thou procure, take and receyne the benefices, that iustly we oughte to call benefyces or sorcerys procedynge of thys foule,

wyla-

vylanous and abomynable sourge of Rome. Thou knowest that they be gooddes de anathema or of cursyng more horryble thã that of Hierico, conquered. Thou arte not ignorauunte in receyuynge a Bysshopryche, abbay, cure, or chanonry, that thou consentest to all the abhominatiõs whych be dayly done in the sayd places, agaynst the honour of god. what excusatiõ can thou pretende afore God and before man, seyng that thou knowest by the worde of God that they be but abuses. Some wyll saye, yf I take not this benefice another shal haue it that shall persecute the Christians, that shall ruffle with the profites therof, and that wyll gyue no thynge to the poore. To that I answere thou whyted wall, wylyfor, paynted sepulchre, and false hypocryte, that thou oughte not to do in any wyse, for the apostle sayth. It behoueth not to do euylles, to thentent that there may arryse goodnes therby. Thã, what is he that knoweth not that rychesses causeth theyr possessours to be dãpned, by pryde, auarice, glotony, & by lechery that procedeth of thẽ, as of a foule puddle. Thou thã that receyueth the benefices and singeth the masse, or at least wayes then cõsentest and assysteth them that syuge it. Be it for to haue the cõmodite, or profyte and lyuing, making short of the gospell, wyth the other in peace and rest. And in dyggyng and hydynge the talent of the lord in the meane whyle. What soeuer gospell and verpte thou sayste that thou hast, thou arte the lesse excused. For as blynde and leder of the blynde, puttynge offence and slaunder afore thy neyghboure thou dooste not corrumpte ydolatrye onely, but causethe the other to doo ydolatrye, seruynge the ydoll whan thou

Roma. iii

 sayst

Exo.xxxii. Psal.c.v. iii.Re.xii.

ſayſt by wordes, or doeſt wyth a peece of bread and ſaye, here is thy God, thy ſauioure that agayne boughte the, lyke as Aaron as than by ouer greate infyrmyte and dyſobedyence wylled to pleaſe men more than God, And alſo Jeroboam ſtyred more by ambycion and couetyſe than by ignorauuce ſayde to theyr people ſpeykynge forthe a Calfe here is the God o Jſraell that lede the oute of the lande of Egypte.

Alas my mooſte beloued conſyder in what fearfull inconuenyent, in what peryll and daũger of perdycion ye be, in ſeynge before youre eyes and communycatynge to ſuche horryble blaſphemes, agaynſte the maieſty and goodnes of God. Therfore leaue and forſake ſuch idolatry comynge oute of Babylon, or elles putynge awaye euyll fro amonge you, reſiſt with power to deſtroye it, as the true miniſter Moſes and theſe true kynges Aſa, Joſaphat, Joſias, Ezechias, and Manaſſe. But more ſoner by the lyuely and myghty worde of God, euen as it belongeth you to do. Albeit that it is enioyned to the prynces and gouernours to put all ſuche ydolatry to ruyne and confuſyon, by all meanes that maye be. Otherwyſe yf ye perſeuer thus, ye ſhall neuer entre into the lande of promyſſyon, nomore than Aaron and hys dyd, but yet that more is to be eſtemed, in to the realme of God, the ſpyrituall and very lande of promyſſion. Into the whyche God by hys grace wythdrawynge vs fro thys worldy Egypt lede vs by the great Moyſes and myghty Joſue, whyche is Jeſus Chriſt. Amen.

iii.re.xii.g ii.pa.iiii.a iiii.Re. xxiii.a. iiii.Reg. xviii.a In oratione Manaſſe.

But beaſe the better and bryeflyer we maye knowe the blacke for the whyte, the darkenes for the lyghte, the lye dreame fro the verite, I

epte, I wyll reherse in an epyloge a lytel gathe-
rynge paynted as in a table I wyll sette forthe
the sayde masse wyth hys colours, wherin at o-
ne syghte, the holy mayde be thoughte, but not-
wythstandynge more ymagyned in the harte.
For in wryttynge of it, and posterynge it, all
quylles and pencelles wouldc neuer suffice, for
the hygh and infinite abuses (that in thys mas-
se so dyffygured) therin conteyned.

Here folowe certayne dampnable abuses that are in the masse, contrarye to the holy supper of Jesus Christe.

1 FOr asmuche as the sayde masse is but mannes inuencyon, and neuertheles commaunded, as yf it were of God. Agaynste. Deuter. xii. a. d. Math. xv. b. Roma. xiiii. d.

2 That it is in suche dysguysynges and pompes of vestmentes in dyuers facyōs and colour to the folowynge of the Jewes and paynyms. Agaynste. Luke. xx. g. i. Peter. iii. a. ii. Thimo. ii. c.

3 That it is ordeined after such a sorte, that wythoute holyed stone that wythoute tapyes and ryngynges it oughte not to be sayde. Agaynste. Math. xxvi. c. i. Cor. xi. e.

4 That they esteme the same the more worth forthe persons that saye it, constitute in moost hyghe office and dignite, agaynste. ii. Parali. xviii. c. Roma. ii b.

5 Bycause that they do oblations and sacrifice of it, as sacrifienge Jesus Christe agayne

Agaynste

agaynst.i.Cor.xi.e.f.Ebre.ix.g x.c.d.

6 By the same promysynge satisfaction and remission of synnes.agaynst.Isaye.lxiii.d Ebr ix.c.Iet.viii.b.

7 Bycause that they haue so much in the same,they false and blasphemous canon.Of the whych the abusyons be these.

¶ The abusyons of the Canon.

THe Canon is more esteme d of them thā the Gospell, for they haue deffended anye lay persone to reade it, agaynste. Galathy.i.b.

2 It is commaunded them to reade it vppon payne of deadly synne, agaynste Deute.v.d. Prouerbi.x.a.

3 They make oblation of breade and wyne. agaynst. Ebre.ix.c d.i.Pet.i.d.

4 They offre the sōne to the father,that hath offred hym selfe. Agaynste .i. Thymothe .ii.b. Ebre.i.a.

5 They praye that their sacrifice may be accepted as the sacrifice of Abell and of Abrahā agaynst.Ebre.xiii.f.

6 They esteme as the Capernaites to eate Christe in flesche and bones wythin the breade. agaynst.Johan.vi.a.

After the Canon.

8 In te same they deny the article of the ascencyon of Cryste. Agaynste. Luke .xxiiii. g. Iet.i.b.

9 The preeste alone breaketh and eateth the breade.Agaynste,Luke xxiii.b.i.Cor.xi,b.

Of

10 Of that superstyciously they make the partes of the hoste. Agaynste. Math. xxvi. c. i. Corin. xi. c.

11 Of that is sayd onely in the morynyng, and fastyng. agaynst. Mat. xxvi c. Johan. xiii. a.

12 Of that it is defended to touch the bread and the chalice that the preest toucheth, against Luke. xxii. b.

13 The death of Christ is not auanced therin agaynste. i. Corin. ix. c.

14 They do the masse in commemoration of sayntes. Agaynste Luke. xxii. i. Corin. xi.

15 It is sayde for the dead. Contrary to the supper ordeyned for them alyue. Agaynst. Mat xxvi. c. i Corin. xi. c.

16 They lyfte vp the breade and the chalice that it maye be worshypped. Agaynste Exodi. xx. a.

17 For the iestures and cõtenaũce that they make lyke ypocrites mõmers & iuglers worthy to be laughed at. Agaynst the Ephe. v. a.

18 Bycause that oftentymes the sacrifier is a fornicator, whole masse thẽselues haue defended to be herde, howbeit it is herde. agaynst i. Corin v. c.

19 Of that one is constreyned to cõmunicate wyth the fornicator, howbeit we ought to eate wyth hym. i. Corin. v. c.

20 For that they cõferme and fauour another purgatory than the bloode of Jesus Christe that one cleuseth vs. Agaynste. i. Johan. i. c. Ebre. i. a.

22 For that they celebrate as Symonyakes for sylver and other temporall thynges against theyr institutions. Against. Mat. x. a. Det. viii. c.

22 Bycause it is applyed and sayde al well

for

for beastes and thynges that be loste, as for the people, as wyllyng to healc all foores wyth one playster, agaynste. i. Cor. ii.

23 In that one is solempne, and hath many ceremonyes, and maners of dygnytes more than the other, agaynste. Math. xxvi. c. Corin. xi. c.

14 In that the synger of the masse is called more worthy, & to haue more auctorytye than all the aungelles, than the vyrgin Mary and saintes, agaynst, Roma. ii. b. Ephe. vi. c.

25 In that, that by the vertue of the wordes they esteme that Jesus Christe descendeth bodyly into the hoste, wyth all the court of heauen, agaynst. Luk. xxiiii. g. Act. i. d. Act. iii.

26 By that in so greate superstiction they kepe theyr hoosties subiectes to rottēnes and corruptyon, in boxes and awmerryes, bearynge them at certayne tymes and dayes thorow the stretes, agaynst. Math. xxvi. c. Cor. xi. e.

27 In that they retourne home as folyshely wyth the same, as they wente out therwyth, agaynst. Cor. xiiii. c. d. Col. iii. c.

28 In that the sacrifyer speaketh in secrete, ouer the breade and ouer the wyne, openly contrary to the institution of Jesus Christe. For it is eydent and certayne that our Lord spake not to the bread, nor to the wyne whan he sayd take, eate, thys is my body. &c. But he spake a lowd to them that were there assystent. Math. xxvi.

29 In that they say & make the masse in the cōmemoration of aungels, and sayntes, dyrectly agaynst the intention of Jesus Christ that sayd. Hoc facite in commemorationem meam, that is to say, do ye thys in the remembraunce of me

of me.

30 In that by theyr ouer greate boldnes and pryde, or rather curled sacrylege they gyue to the people but the one halfe of the sacramente, as yf they were but halfe Christen folke. or that Jesus Christe was not so wyse as they be whan he sayde. Bibite ex eo omnes, that is to say, drynke of it euery one. And of thys mater sayntc Paule wrytynge to the Corynthians, wrote not onely for the sacrylegers, but for all the people. i. Corint. xi.

YE shall knowe many other abusions of the masse in the boke called the Cautelles or wyles of the masse. Certaynly full of cautelles, in the diuine rationall with oute reason and nothynge lesse than dyuine, in the some Angelyke, more than inhumayne and deuylysche. In the pastorall the soules fede and nouryche wyth thystles, and at the pontyficall brydge of all euyll wherwyth they be all holly fylled.

¶ These be sondry fruytes of the masse that be moost commune and notable.

1 MUltytude of prebendes.
2 Multitude of preestes.
3 Multitude of temples and chaples.
4 Multitude of aulters.
5 Dyuers oblations and offrynges.
6 Worldly ryches and pryde.
7 Idlenesse and trewandysse of the shauen.
8 Multitude of harlotes.
9 Fayned houres and prayers.

Detesta-

10 Detestable hypocerlye.
11 Deuourynge of wydowes, orphans, & the poore.
12 Renounlyng and destruclyng of the death and passion of Christe.
¶ And so consequently of the other, whyche are infinite.

TO make shorte the errour of the masse is moste deadly and hurtfull aswell to the goodes as to the persones, in asmuche as it semeth to haue mooste lygne of holynes and goodnes, seynge that it is all execrable or cursed. Truely the venym wherewyth the pestilence is couered anoyeth and greueth more greater than that, that is seen open.

☞ * ☜

Item missa est.
Amen

3. Esdras. 4. chap.

¶ Super omnia vincit veritas.
Aboue all thyng the truthe ouercometh.

MD XLVIII.

¶ Prynted at Wyttenberge by Hans Lufft.

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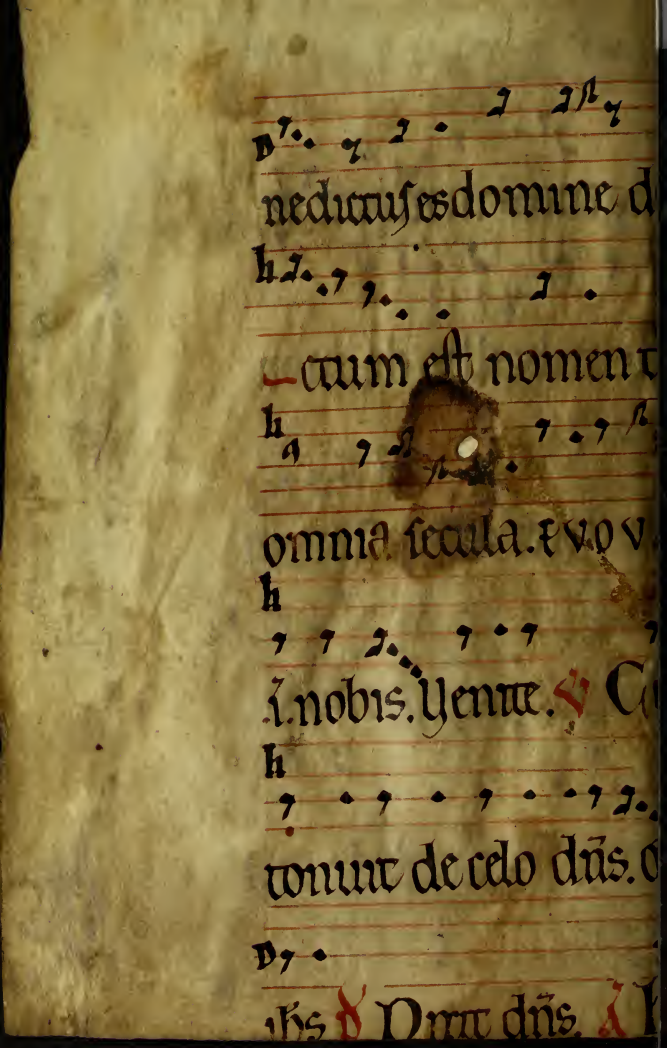

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ibs ℣ Dixit dñs. ℟ I