

A With the secrete instincte and inspyracion of his holy spirite, wrought and brought into a ful and whole catholike agreement & consent, as necessary pointes of the true christen fayth.

This is also by maister Wasker wonderfull wysely sayned, that Poze hath sayned all these thynges, euen to the intent to stablish the popes kyngdome.

B But nowe what great cause shoulde moue mee, to beare that great affection to the Pope, as to faine al these thinges for stablishment of his kyngdome: that thyng maister Wasker telleth you not, as the thyng that is so playne and euident that he nedeth not. For he thinketh y euery man knoweth alreedy, that the Pope is my godfather, and goeth about to make me a cardinall.

No more they do but against their will.

C But now good christen readers, that that would at the counsaile of this euil christen caicise, caste of all such maner thynges as al good christen people haue euer taken for good, and nowe neyther crepe to the crosse, nor set by any halowed thyng, dispise pilgrimages, and set holy sayntes at nought, no more reuerence their images thā an horse of war, nor reken their relykes any better than shepes bones, scrape cleue the letany out of euery booke, with our lady matens and the dyzige to, and away wyth our ladies psalter, and cast the bedes in the fyze and betwaxe also that wee wozyshy not the sacramēt, nor take it for no better thing than vnblessed bread, and belieue that the church erreth in euery thing that it teacheth, and all that holy saintes haue taught therein thys. riiiij. C. yere (for all they haue taught al these thynges that thys manne now dyspysch) than woulde there ware a mery wozylde, the very kyngdome of the deuill hymselfe.

And verely it semeth that they would set the people vpon mirth. For penaunce they shake of as a thing not necessary. Satisfaction they call great synne, and confession they call the deuylls dyspse. And of purgatozy by two meanes they put men out of dzed. Some by slepyng tyll domes day, and some by sending al frayt to heauen, euery soule that dieth and is not dampned for euer. And yet some good comforte gyue they to the dampned to. For tyll they se som tyme to deny hell all vterly, they goe aboute in the meane season to put oute the fyze. And some yet boldly forthwith to say there is none there, that they dzed

a lyttle, and therfoze for the season they bypnyng the matter in question, and dispute it abzoode, and say they will not vterly affirme and say the contrary, but the thing is they say but as *problema neutrum*, wherein they would not foze whether parte they shoulde take, and if they shoulde chose, they would rather holde nay than ye, or though there bee fire in either place, that yet it neither burneth soule in hell. nor paineth soule in purgatozy.

But Christ I wote wel in many places **F** saith there is fyze there, & hys holy sayntes after him affyrme and say y same, & **Par. 13. 26. et. 25.** with the fire he fraied hys owne dylyples, bidding the fere that fyze y they sal not therein.

Nowe thoughe that clerkes may in scooles hold problems byd euery thing: yet can I not perceyue what profytle there can come, to cal it but a probleme among vblearned folke, and dispute it oute abzoode, & byzng the people in dout, and make them rather thynke that there is none than any, and that this wozyde fire is spoken but by parable, as these men make the eating of Christes blessed body. Thus shall they make menne take both paradys, and heauen, & God and altogyther, but for parables at laste.

Thoughe feare of hell alone be but a seruite dread: yet are there alreedy to many that feare hell to little, euen of them that belieue the truth, and thinke that in hell there is very fire in dede. Howe many will there than be that will feare it lesse, if such wozydes oncs may make them weene, that there were in hell no very fire at all, but y the paine that they shall feele in hel, were but after the maner of the heuy minde, or of a troublous dreame.

If a man belieue Christes wozyde, y in hell is fire in dede, and make y feare of y fire one meane to kepe hym thense: than though there were no fyze there, yet hath he nothng lost, syth good he cā geate none there, though the fyze were thense. But if he belieue such wozydes on the tother syde, & catche ther by suche boldenelle that he set hell at lyght, & by the meanes therof fall boldly to synne, and therupon finally fall downe vnto y deuill: if he than find fyze there as I am sure hee shall, than shall hee lie there and curse the that tolde hym those false tales, as longe as God with his good lokke sitteth in the heuy n

And

A And therfore good christen readers, wisdome wyl we beleue Chyffes own woordes, and let such vntwysle woordes & deuelyshe deuices passe.

The. xij. chapter.

But nowe after this pleasaunt discourse of his into the reherfall of thys hope of heresies y^e you haue herde, for which as for litle trifles his hart freteth soze, that any heretike should be burned he goeth on against me and sayth.

But let vs retourne to our purpose. To dispute of goddes almyghtye absolute power, what god may do with his body, it is great folly & no lesse presumption to doze, sith the Pope which is no whole god but halfe a god, bi their own decrees hath decreed no mā to dispute of hys power. But chziffen reader be thou content to knowe that goddes will, his woerde, and his power, bee all one, and repugne not. And neither wil leth he, noz may not doe any thinge in, cluding repugnaunce, imperfetcion, or that should derogate, minish or hurt his glozy & his name.

The glozy of his godhed is, to be pzetet and to fill al places at ones assencially, pzetentye with hys almyghty power, whych glozy is denied to any other creature, hymselfe sayeng by hys prophete: I will not giue my glozie to any other creature.

How therfore sith his manhed is a creature, it cannot haue thys glozy which onely is appozpried to the godhed. To attribute to hys manhed y^e property, which onely is appozpried to his godhed, is to confounde bothe y^e natures in Chzysse. What thing so euer is euery where after the sayd maner, that must nedes be infinite, without begynning and end, it must be one alone, and almyghty: which properties onely are appozpried vnto the glozypoule maiesty of the godhed. Wherefore Chyffes body may not be in all or in many places at ones. Chziff himselfe saieng as concerning his manhed: He is lesse the the father, but as touching hys godhed the father and I be both one thyng.

And Paule reciting y^e Psal. affirmeth: Chzysse as concerning hys manhed to be lesse then god, or lesse than aungelles as some text hath it. Here is it plaine y^e all thinges that doze imagyneth and sayneth, are not possyble to Godde, for

it is not possyble for Godde to make a creature egall vnto himselfe, for it includeth repugnaunce and derogateth his glozy.

Now haue you so good chziffen readers herde a very speciall piece, wherin maister Wasker (as you see) solemnely first rebuketh the foly and the presumption of mee, for that I was so bolde in my letter against his selow father Frith to dispute of goddes almyghty absolute power. But now good readers whan you shall see by the matter, that it was Frith which argued againste Goddes almyghty power, denieng that Chzysse could make his own body in many places at ones, and that I did in effecte nothyng els but aunswere him, and sayed and affirmed that god was able to do it & that Frith was but a swie so to straffe and to lymite the power of almyghty god, but if he coule proue repugnaunce (which agaynst goddes owne woerde plaine spoken in hys holy ghospell, farther Frith coule neuer doe) whan you se thys good readers, I doubt not but ye wyl saye, that it is neither folly noz presumption for y^e simplest man or woman in a towne, to maintaine that god may dooe this thinge or that (namely the thyng that Godde hath sayd hymselfe he doth) against hym that is so foolylythe as to pzetume, against the playne woerde of god, to determine by his owne blinde reason the contrary, and specially sith the thinge is suche in deede, as though god had not spoken thereof, yet had he none holde to say that god could not do it, for as much as it implereth no such repugnaunce as shoulde make the thing impossyble vnto god.

But now see farther good readers y^e wysdome and the mekenes of mayster Wasker here. Which as lone as he hath scant finished his high solempne rebuking of mee, for such disputing of gods almyghty power, that I sayed he was in dede so mighty that he could do y^e thing that we dispute vpon against him that sayed nay, falleth himselfe forthwith in that same faute that he findeth, and yet not the same faute (for the faute that he founde was none) but in the faute that he would seeme to fynde. For he disputeth and taketh the parte agaynst goddes almyghty power in deede, and argueth as you see that God in dede canat doe it.

And this point he argueth in such maner sayyon, that in my life I neuer saw

Clap. 42.

John. 10.

A lawe so foolish the an argument, so solēp-
nely set vp on high. First he maketh his
reason thus. It is the glozy of ꝑ godhed
and appzopzied onely therunto, to be ꝑ-
sent and to fyll all places at ones, essen-
tially, presently, with his almighty po-
wer, & is denied to any creature. But
Christes manhed is a creature. Ergo it
can not haue thys glozy that is appzop-
zied to the godhed.

Here is a wylse argument. God hath
many glories. And his chlyse glozy is
not in beyng present at ones essentially
in euery place. And though he will not
gyue his glozy from him, yet of his glo-
rye he maketh many creatures in many
great partes of it, to be partiners wyth
him. It is one part of his glozy to liue &
endure in eternall blisse, and though no
creature be without beginning, yet ma-
kerh he many a thousand possessours of
ioy without endyng.

Howe proueth maister Masket that
to be present at ones in all places, is such
a kind of glozy so appzopzied vnto god,
that god cannot gyue that gift to anye
creature. The scripture semeth to ap-
pzoꝑze vnto god alone, ꝑ knowledge of
mans secrete thought. And yet cā I not
see but that god might giue that know-
ledge to some creature to, and yet abide
god it self himselfe.

Plaim. 7.

The. xliiii. chapter.



Dhan maketh maister Masket
an other argumēt, wherwith
he would as it semeth sō what
strength the first, as it hath of
trouth no little nede, being as
it is so feble of it self.

His other argument therfoze is (as
you haue herd) this. What thing soeuer
is euery where after the sated maner, ꝑ
must nedes be infinite without begyn-
nyng and ende. It must be one, & alone
and almighty. Which properties, are
appzopzied vnto ꝑ gloriouse maiestie of
ꝑ godhed. But Christes manhed is not
such (as himself witnesseth in holy scrip-
ture) ergo his manhed can not be in all
oz in many places at ones.

First (that we laboure not aboute
nought) we must cōsider what maister
Masket meaneth by those woꝝdes, ꝑ af-
ter the sayd maner ꝑ.

He sayd you wote well in the tother ar-
gument befoze, that the glozy of God,
is to be present, and to fyll all places at

ones, essentially, presently, with his al-
mightye power. And therfoze when he
saith now, whatsoeuer thinge is euery
where at ones after the sayed maner, he
meaneth (you se wel) present & filling al
places at ones, essentially, presently, w
his almighty power.

Iet passe here his woꝝde presentlye,
whose presence nedeth not in that place
foꝝ ought that I can see. Foꝝ when he
saied befoze, present and filling all pla-
ces at ones essentially: his other woꝝde
presently may take his leaue & be absent
well ynough. Foꝝ how can he be present
and essentially fill the place, and not ꝑ-
sentlye?

But now when he saith ꝑ by his al-
mighty power ꝑ: What is this to the
matter? Foꝝ it is inough against hym,
if any creature may be present in euery
place at ones, and essentially fill the
place, not by his own almighty power,
but by the almighty power of God, and
yet not to fill the place neither, but that
it may haue a nother wyth it in the same
place. Foꝝ I trow he will not deny, but
that there be many creatures in those
places, which God with his owne pre-
sence essentially filleth full.

Therfoze as foꝝ these woꝝdes, ꝑ after
the sated maner ꝑ. Whych he putteth in
to make vs amaided: Masket must
put out again. Now that being put out
rehearce & consyder well maister Mas-
kers argumēt. What thing soeuer is
in euery place at ones, that thing must
nedes be infinite wyth oute beginning
and ende, it must be one, and alone, and
almighty, which properties are appzop-
zied to the gloriouse maiestie of ꝑ god-
hed. But the manhed of Christ is a cre-
ature and not god: ergo Christes māhed
cannot be in al places oz in many pla-
ces at ones.

And yet consyder here that though he
leaue oute that odious woꝝde: yet must
hys conclusyon be in dede, that Godde
cā not make it so, as you se plain by hys
beginning, wher he sheweth that it im-
plyeth repugnaunce, and that therfoze
god cannot do it.

Now good readers consyder well his
fzst proposicyon, which wee cal ꝑ ma-
toꝝ, that is to wyte ꝑ god can not make
any thing created to be euery where at
ones. Let vs pray hym to proue it, and
gyue hym one yerces leysour to it.

But here he taketh vpon hym to proue
it, and layth foꝝ the reason, that god cā
not make any creature to be in all pla-
ces

A ces at ones, because it shoulde than bee infinite, and thereby God almightyes mate and hygh felow. Let him as I say pꝛoue vs this in two pere, that it shoulde than be infinite, without beginning, & without ende, and almighty. In good faith either am I very dull, or els doth maister Masket tell vs herein a verpe madde tale.

I thynke he wylly not deny, but that god which coulde make all this woꝛlde heauen, and earth, and all the creatures that hes created therein, coulde if it so hadde pleased hym, haue created onely one man, and let al the remenaūt alone vncreated, and haue kepte hym still, and neuer haue made heauen noꝛ earth noꝛ none other thing, but only that one mā alone. The soule now that than had be created in that man, had it not than be in all places at ones: I suppose yes.

Foꝛ there had ben no moꝛe places than y mannes body, and therein had there be many places in many diuers partes of the man, in all which that soule shoulde haue ben pꝛesent at ones, and the whole soule in euery part of all those places at ones. Foꝛ so is euery soule in euery māns body now. And yet had that soule not ben infinite, no moꝛe than euery soule is now.

If God woulde now (as if he woulde be coulde) create a new spirite y shoulde fulfill all the whole woꝛlde heauen and earth and all, as much as cuer is created, that in such wyse shoulde be whole pꝛesent at ones in euery part of y woꝛlde, as the soule is in euery parte of a man, and yet shoulde not bee the soule of the woꝛlde: I will here aske maister Masket, were that new, created spirite infinite: If he aunswere me nay: than hath he soiled hys owne wyse reason himself. Foꝛ than no moꝛe were the manhed of Christ, though it were pꝛesent in al those places of the whole woꝛlde at ones.

If he aunswere me ye: than sith that spirite were no moꝛe infinite than y woꝛlde is, with in the limites & boundes wherof it were contained, it woulde solowe therof, that the woꝛlde were infinite alreby, which is false. And also if it wer true, thā woulde it solowe by M. Masket's reason, that god almyghty had a match alreby, that is to wit a nother thynge infinite beside himself, which is the inconuenience y maketh M. Masket aspyrme it foꝛ impossible, that god coulde make Christes manhed to bee in all places at ones.

Thus you see good readers vpon what wyse grounde maister Masket hath here concluded, that God can not make Christes body to bee in all places at ones.

But yet is it a woꝛlde to cōsider howe madly the man concludeth. His cōclusion is this ye wote well. **W**herfoꝛe Christes body cannot be in all places, or in many places at ones. †

All hys reason ye wote wel goeth vpon beyng in al places at ones, because that therupon woulde it by hys wyse reason solowe, that it shoulde be infinite. And nowe is that point of trouthe no parte of our matter. Foꝛ we say not y Christes body is in all places at ones but in heauen, and in such places in earth as the blessed sacrament is.

And therfoꝛe wher as his reason goeth nothyng againste being in many places at ones, but onely against beyng at ones in al places, he concludeth sobainly againste being in many places, toward whych conclusion no piece of his pꝛemises had any maner of mocion.

And so in al this his high solempne argument, and hys farre let reason, neyther is hys mātor true, noꝛ hys argument toucheth not the matter, noꝛ hys pꝛemises any thing pꝛoue hys conclusion. And yet after thys goodly reasoning of hys, he reioyleth in his hearte hyghly to see howe solely he hath handled it, and saith.

Here it is playne that all thinges y woꝛe ymagineth and sayneth, are not possible to god. Foꝛ it is not possible to god to make a creature egal to himself, foꝛ it includeth repugnance & derogateth hys gloꝛy. †

Master Masket speaketh muche of myne vnwritten dzemes and banities. But here haue we had a wyrtten dzeme of hys, & therin thys foolysch boke also so ful of vaine gloꝛious banite, y if I had dreamed it in a fit of a feuer, I woulde I wene haue bene a shamed to haue tolde my dzeme to my wyse when I woake. And nowe shall you good readers haue here a nother piece as pꝛoper.

God promised and woꝛe that all naciōs shoulde be blessed in the death of that pꝛomysed seide which was Christ: God had determyned and decreed it before the woꝛlde was made: ergo Christ must nedes haue dyed, & not to erpoune thys woꝛde oportet as woꝛe misleth it. Foꝛ it was so necessary that the cōtrari was

Hebr. 9.

It was impossible: excepte Moze woulde make God a lyer, whych is impossible. Pauls concludeth that Chyist must nedes haue dyed, vying thys laten terme Necessite. Saieng wheresoener is a testamēt, there must the death of the testamēt maker goe betwene: or els the testamēt is not ratified & sure, but righ- teousnes and rempyson of synnes in Chyistes bloode is his new testamēt, wherof he is mediatur: ergo y testamēt maker must nedes haue died. **W**rest not therefore (maister Moze) thys woꝝd oportet (though ye finde potest for oportet in some corrupt copy) vnto your vn- sauerly sence. But let oportet signifie, he must, or it behoueth hym to dye.

For he toke our very mortal nature for the same decreed counsaile: hymselfe sayeng Joh. 1. 2. 7. 12. oportet exaltari filium hominis, &c. It behoueth, or the sonne of man muste die, that euery one that be- lieue in hym verpthe not &c. Here maye ye see also that it is impossible for God to breake hys promise. It is impossyble to god whych is that verety to be found contrary in his dedes and woꝝdes: as to saue them whome he hath dampned, or to dampne them whome he hath saued. **W**herefoze all thynges ymaged of Mozes bꝛayne are not possyble to God. And when Moze sayth, that Chyist had power to let his life & to take it agayne, and therfoze not to haue dyed of necessi- te: I wonder me, that his scole matter here sailed hym, so cunning as he ma- keth hymselfe therein: which graunteth and affirmeth (as true it is) that wyth y necessary decreed woꝝkes of gods foꝝ- sight and pouidēce standeth right well his freeliberty. **A**

John 10

The .xv. chapter.



If thys piece were good re- ders any thing to the pur- pose of our principall mat- ter concernyng the bles- sed sacramēt Maister Masket had hers giuen me holbe ynoughe to gyue hym cotowr or siue suche soule falles on the backe, that hys bones should al to burst ther wyth. But foꝝ as much as you shal perceiue by the reading of my letter, y all thys geare is but a vayne matter rylen vpon a certayne place of S. Austins whiche Frith alledged imperfiteley: I pur- pose not to spende the time in vaine dis- pycōs with maister Masket, in a thing

oute of our matter. And namely sith the man hath after his long babling a- gainst me, yet in hende aunswered him self wel and sufficiently foꝝ me.

For whan he hath said a great while, that it was in such wise necessary that Chyist must die, that the contrary ther- of was impossyble: at last as though he would mocke mee therwith and shewe myne ignoꝝaunce, hee byingeth in hys owne, and sheweth that foꝝ any thing y god hath eyther foꝝelene or decreed and determined therein, he had left Chyist at his libertie to die or liue if he would. And than if he was at his libertie not to dye but if he had would: than was it not impossyble foꝝ him to haue liued if hee had would.

But the keeping of hys lyfe was the co- trary of hys dieng: ergo hys dieng how necessary so euer it was foꝝ mans re- demption, that is to witte so behofull therto, that without it we shoulde not haue bene saued: yet maister Masket here to shew hymself a gret scoles man in respecte of me, confesseth hymselfe a- gainst himselfe, that Chyist to die was not in such wise necessarily cōstrained that the contrary thereof, that is to wit Chyist to lyue, was impossible to hym if he had would, while maister Masket cannot say naye, but must nedes gyue place to the scriptures that I layd him, and therfoꝝ must cōfesse and so be doth that Chyist could by no constrainte bee compelled to dy, but was offred because hymself so would.

But the dispition of this pointe is as I say good reader all beside our prin- cipall matter, and therfoꝝ I will let hys other folies that I finde in thys piece passe by.

Than goeth maister Masket foꝝth & sayeth.

But maister Moze saith at last, if God wolde tell mee that he woulde make ech of both their bodies two (mea- ning the yong māns body and Chyistes) to be in siften places at ones, I woulde beleue hym I, that he wer able to make his woꝝd true in y bodies of both twain & neuer woulde I so much as aske him whither he woulde gloꝝifye them both fyꝝt or not: but I am sure gloꝝified or vngloꝝified, if he sayd it, he is able to do it. Lo here may ye see what a feruent faith thys old man hath, and what a fe- nest minde to beleue Chyistes woꝝdes if he had tolde hym: but I praye ye Moze, what and if Chyist neuer tolde it you

You, noz said it noz neuer would, would ye not be as hasty to not beleue it: yf he tolde it you, I praye ye tell vs where ye speake with hym, and who was by to beare ye record: and yet if you byng as false a shtetw as your selfe to testify this thing: yet by your owne doctrine, must ye make vs a myracle to confirme your tale, ere we be bounde to beleue you, oz yet to admittre this your argument, god may make his body in many places at ones, ergo it is so. **A**

The. xvi. chapter.

Rade good readers in my letter the. xvi. leafe, and thā conlyder maister Waskers goodly mocke that hee maketh here, & you shall synde it very foolyshe. But nowe **W.** Wasker asketh mee, where I spake wth Chyist whan he tolde me that hee would make hys own body in two places at ones, as though Chyist could not speake to me but if I spake to hym, noz could not tel me the tale but if he apered to me face to face, as he did after his resurreccyon to hys disciples. This question of mayster Wasker commeth of an high witte I warrant you. I aunswere maister Wasker therfore, Chyist told it at hys maundy to other good credyble folke, and they tolde it forth to y^e whole catholike church, and the whole church hath tolde it vnto me, & one of them that was at it, y^e is to wit S. Mathew, hath put it in wytyng as the same church telleth mee. For els were I not sure why there that gholpell were his oz not, noz whyther it were any parte of holy scripture oz not. And therfore I cā lacke no good and honest witness to bere me recozde in that point that will depose for me, y^e I sayne not the matter of myne owne hed. And I haue a testimonial also of many olde holy doctours and saintes, made afoze a good notary the good man god himselfe, which hath with his seale of many an hūdzed myzacles, both testified for the trouthe of those men, & also for the trouthe of the pzinpal matter it selfe, that is to wit that Chyistes very body is in the blessed sacrament, though the sacrament be eyther in two oz in .i. thousande places at ones. And thus mayster Waskers questyons concerning Chyistes blessed body, y^e Chyist hath tolde me that he would make it be in two places at ones, is I trust suffici-

Luke. 24.

The church
dorbe teache
vs which is
scripture.

D

ently answered. But now as for Frith^e thes bodi (which wytteth y^e Chyistes body cā be no moze in two places at ones than hys) though I would haue beleued that Chyist could haue made it in two places at ones if Chyist had so told me: yet syth Chyiste hath nowe tolde mee, by hys whole catholique church, and by wytyng of the olde holys saintes of the same, and by hys own holy scripture to, which scripture by the same church and the same holpe saynctes I know, and also se declared and expounded, and ouer that hath by many wonderful miracles manifestly pzoed and testyfyed, y^e thopinions in which Frith^e obstinately and therwith very foolishly died, wer very pestilent hereties, wherby hee is perpetuallie seuered from the lyuelly body of Chyist, and made a dead membze of the deuyl: I beleue therfore and veri surely know as a thing taught me by God, that the wretched body of y^e felow shall neuer bee in two places at ones, but whan it thal ryle agayne and be restozed to that wretched obstynate soule, shall therwith lye still euer moze in one place, that is to wit in the everlasting fyze of hel. Fro which I beseeche our lord turne Lindall & George Jay, with all the whole byetherhed, and **W.** Wasker among other (whosoever he be) by tyme.

Now vpon his afozesayed such a pzo per handeled mocke as you haue herde, maister Wasker goeth on, and gtueth me ryght holsome admonicion, that I medle no moze with such high matters, as is the great absolute almyghtye power of God, and therein thus he sayeth vnto me.

Syz you be to busye wth Goddes almyghtye power, and haue taken to gret a burden vpon your weake shoul- dzen. **A**

The. xvii. chapter.

Ere he should haue reherfed what one woꝝde I had sayed of goddes almyghtye power, in which woꝝde I was to busy. Rede my letter ouer, & you shall clerely see that I say nothyng els, but that god is almyghtye, and that hee therfore may doe all thyng. And yet (as you shall here maister Wasker hymselfe confesse) I sayed not that god could doe thynges that imply repugnaunce. But I sayed that some thynges may some re- pug-

Repugnant vnto vs, which thinges god seeth how to set toggyther well ynough. Be these woꝝdes god reader ouer highly spoken of Goddes almighty power? May not a poꝛe vnlearned man be bold to say that god is able to do so much?

And yet for sayeng thus muche, saiethe maister Masket that I am to busy, and haue taken to great a burden vpon my weake shouldꝛen, and haue ouer laded my selfe with myne owne harnepe and weapons, & many gaye woꝝdes moe to vtter his eloquence with all. But maister

Masket on the tother side is not him selfe to busy at all with Gods almighty power, in affirming that God hath not the power to make hys owne blessed body in many places at ones. His mighty stronge shouldꝛen take not to muche wepyght vpon them, whā in stede of omnipotent, he prooeth god impotent, and that by such impotent argumentes, as you se your self so shamefully halt, that

E neuer lame cripple that lay impotēt by the walles in creping oute vnto a dole, halted half so soꝛe. But thā he goeth farther for hys praise of yonge Dauid & saith.

Gou haue ouerladen your self with your owne harnepe and weapons, and yonge Dauid is lyke to preuaile agaynst you wyth hys slynge and hys stone. *A*

As for maister Masket's yong maister Dauid, whose looke vpon hys first trette and my letter togither, thal sone see that his slynge and hys stone bee beaten both about hys eares. And whan soeuer hys new slynge and hys new stone (whiche is as I now here say very lately coe ouer in print) come ones into my handes, I shall turne his slynge into a cokesewe, and hys stone into a fetter, for anye harme that it shall bee hable to dooe, but if it bee to such as willingly will put out their owne iwen, to which they neuer nede neither stone nor slynge, but with a fetter they may doe it & they be so madde.

But an heauy thing it is to here of hys yong foolishe Dauid, that hath thus wth hys stone of stubbernes, striken out his owne bꝛaine, and with the slynge of hys heresy es stonken hymselfe to the deuill.

Yet M. Masket cā not leaue me thus, but on hee goeth farther in hys rayling rethorike and thus he saith.

God hath infatuated your hyghe subtyll wysedome, your crafty conuauaunce is espyed. God hath sent your church a meete couer for such a cup, euē

such a defender as you take your self to be, that shall let al their whole cause fall flat in the mire, vnto both your shames and vtter confusyon. God therefore bee praised euer amen. *A*

The. xliij. chapter.



So for wysedome I wyll not compare with maister Masket therin, nor woulde ware much the prouder in good faith though men would say that I had moꝛe wit than he. I pray god sende vs both a little moꝛe of his grace, and make vs both good.

But wher as he telteth concerning my defence of the church: whose looke my booke thꝛough, thal finde that the church, in the truth of whose catholyke sayth concerning the blessed sacrament I wypte agaynst Fryth and Windall, & maister Masket and suche false heretikes moe, is none other church but the true catholyque church of Christe, the whole congregacion of al true christen nations, of which church I take not

my self to be any special defender, how be it to defende it, is in dede euery good mans part. And as for hitherto, & thinges that I haue wꝛitten, are (I thanke god) stronge ynough to stande, as it is plaine lyꝛoued agaynst all these heretikes y haue wꝛestled therwith, wherof they coulde neuer yet ouerthrowe one lyꝛne, and no man moꝛe shamefully soured in the myꝛe, than maister Masket here hymselfe, that boketh hys victoꝛye while he lieth in the dyꝛe. But the catholyke church hath another maner defender than is any earthly man. For it hath god hymselfe therin, and hys holy

spyrite, permanent & abiding by Christes own promise, to defend it from fall hcd vnto thende of the world. And therefore it cannot fall flatte in the mire, but god maketh heretikes fall flatte in the syꝛe. *Math. 28.*

Yet to thentent good readers, y you shoulde well see that I left not vnto touched the pointe of repugnaunce, wyth wyche maister Masket hath all thys while set out hys hygh solempne reason agaynst goddes almightynges: hymselfe sheweth here at last, that of repugnaunce I did speke my selfe. Howbeit in dede, somewhat moꝛe moderately than hee, as ye shall not onely perceue by the woꝝdes of my letter, but also by the woꝝdes of

A of mayster Wasker hymself whych beeth els.

Then saith master Wozze, though it semeth repugnaunt both to hym and to me, one bodye to bee in two places at once: yet god seeth howe to make theym stande together well ynough. This mā with his olde eyen and spectacles seeth farre in goddes syght, and is of his pryue counsell: that knoweth belike by some secreete reuelacion howe God seeth one body to be in manye places at once, includeth no repugnaunce. For woorde hath he none for him in all scripture no moze then one body to be in al places at once. It impliyeth fyfth repugnaunce to my sight and reason, that all this woold should bee made of nothyng and that a virgin should bying forth a childe. But yet when I see it wrytten in the woordes of my faith, which god spake, & brought it so to passe: then impliyeth it no repugnaunce to me at all. For my faith reacheth it and receiucth it stedfastly. For I knowe the voyce of my heardmanne, whiche if he sayde in any place of scripture that his body should haue bene contained vnder the forme of bread and so in many places at once here in earthe: & also abydinge yet spyll in heauen to, verely I woulde haue believed hym I, as sone and as firmelye as mayster Wozze. And therfore euen yet, yf he can shewe vs but one sentence truly taken for his part, as we can do many for the contrary, we muste geue place. For as for hys brytten vneties, and thauthoritie of his antichristen sinagoge, vnto whiche (the scripture forlaken) he is nowe at last with shame ynough compelled to flee: they be proued farke lyes and very deuillrye. **A**

The .xix. chapter.

Not this a wylde intended scoffe that maister Wasker mocketh me with al, & sayth that with myne olde eyen & my spectacles I see farre in gods sight, and am of gods pryue counsailer, and that I knowe belike by some secreete reuelacion, howe god seeth that one body to bee in manye places at once includeth no repugnaunce. It is no counsailer ye wote well that is cryed at the crosse. But Christ hath cried and proclaimed thys hymselfe, & sente his heraldes, his blessed apostles, to crite it out abrode, and hath caused his euang-

gelistes also to wryte the proclamacion by which al the woold was warned, & his blessed body, his holy floure and hys blood, is verely eaten and dronke in the blessed sacrament. And therfore eyther al those places be one in which the blessed sacrament is receiued at once, or els god may do the thing that is repugnaunt, or els he seeth that his body to be in diuerse places at once, is not repugnaunt. For well I wote he sayth he dothe it, in al .iiii. euangelistes. And well I wote also, that he cannot saye but sothe. And therfore neither neede I to see verely far for this poynthe, nor neede no secreete reuelacion neither, sythe it is the poynthe, that to the whole woold, god hath both by woode, wrytyng, and miracles, reueled and shewed so openly. **W**her is maister Wasker now? For where he saith I haue no woode of scripture for Christes body to be in many places at once, no moze than to be in al places at once: yf I had not, yet if god hadde other wyse than by wrytyng reueled the tone to his church and not the tother, I woulde and were bounde to beleue the tone, & wold not nor were bounden to beleue the tother, as I beleue and am bounde to beleue now that the gospel of saint John is holy scripture, & not the gospel of Pirchodemus. And if god had reueled both twayne, vnto his church: I woulde & were bound to beleue both twain, as I beleue now yf the gospel of saint John is holpe scripture, & the gospel of saint Mathew to. But now of trouthe maister Wasker abominablye belpeth the woode of God, whan he sayeth that we haue not the woode of god, no moze for the beyng of christes body in many places at once than in al places at once. For as for the beyng thereof in al places at once, we fynde no woode playnely wrytten in the scripture. But for the beyng thereof in many places at once, Christes woordes in his laste supper, and befoze that in the .xix. chapter of saint John, be as open, as clere, and as playne as any mā wel coulde with any reason requyre, excepte any man were so wise as to wens that diuers mennes mouthes were all one place. And therfore whan maister Wasker in his woordes folowynge, maketh as though he woulde beleue it, as well as he beleueth the creacion of the woold, and Christes bythe of a virgin (whiche seme also to his reason repugnaunt) yf Christe in any playn place of scripture sayde it, the trouthe appeareth other

Another wyle. For vnto hym that is not with his owne forwardnesse blynded by the deuill, the thing that he denieth is as playnly spoken, as are the tother twain that he sayth he beleueth. And soe other wretches such as himselfe is in folly and stubbernes, deny both the tother twain for the repugnaunce, as wel as he dothe this, whiche thing you haue heard him already, with verye foolish reasons declare for so repugnaunte, that he sayeth that god cannot do it, because it wer as he sayth a geuyng awaye of his glo:ye. And therefore his hearte once sette and fixed on the w:rong syde, the deuill causeth hym so to delihte in such fond folish argumentes of hys owne inuencion, & he cannot endure to turne his minde to the trouth, but euery terte be it neuer so playne, is darke vnto him, thzough the darknes of his owne brayne.

The .xx. chapter.

BUt nowe for because he saith that he wil be content and satisfi'd in this matter with any one terte truely take: while I shall say that the tertes that I shall bring him, be by me truely take, and he shall say naye, and shall say that I take them amisse and vntruely: while he and I cannot agree vpon the taking but vary vpon therposicion and ryghte vnderstanding of them: by whom wpll he be iudged, whither he or I take those tertes truely: If by the congregacion of ch:risten people: the whole ch:risten nations haue thys systene hundred yere iudged it agaynst him. For all this whyle haue thei beleued, that Ch:riste at his maundyng, whan he sayde this is my body, ment that it was his verye bodye in dede, and euer haue beleued and yet doe, that it was so in dede. If he wpll haue it iudged by a general counsaile, it hath bene iudged for me agaynst him by moe then one already, before hys dayes and mine bothe. If he wpll be iudged by the w:rytynge of the olde holye doctours and saintes: I haue already shewed you sufficientely, that thei haue already iudged this popnt agaynst him. If he and I would varye vpon the vnderstanding of the olde holye sayntes wordes, besides that you se them your selfe so playne, that he shall in that point but shewe hymselfe shamefull & shame-

lesse: yet the general counsailes (whiche hymselfe denieth not) hauing redde and iene those holye doctours themselfe, and many of those holye sayntes beyng present at those counsailes themselfe, haue therchy iudged that point agaynst hym to. For no wyse man wyl doubt, but that among them they vnderstode the doctours than, as wel as mayster Waskers doth nowe. If he say that he wil with his other moe then twentye tertes of scripture of whiche he spake before, disproue vs the tertes one or two that I bring for the blessed sacramente: than commeth he (you se well) to the self same point agayne, wherin he is overthzowen already. For all the cozps of ch:ristendom of this sistene hundred yere before vs, and all the olde holye doctours and sayntes, and al the general counsailes and all the meruaylous miracles that God hath shewed for the blessed sacrament yerele almost, and I wene dayly to, what in one place & other, all whiche thinges proue the tertes that I laye, to be ment and vnderstanden as I saye. Al thei doe thereby declare agaynst hym also, that none of his moe than twentye tertes, can in any wise be wel and right vnderstanden as he sayth. For els hold it felow, that diuers tertes of holy scriptures, not onely semed (whiche maye well be) but also wer in dede (whiche is a thing impossible and can not be) contrarious and repugnant vnto other.

How good ch:risten readers here you see, that in his miste that he vseth, wher he saith that he wil beleue any one terte truely taken: we bring hym for & trewe taking vpon our part, all these thinges & I haue here shortly rehearsed you, of whiche thinges hymselfe denieth verye fewe, that is to wit, the olde holye doctours to holde on our part, and the people of their time. But therein haue I shewed you dyuerse of the best sorte agaynst hym. And the faith of the peesple of the diuerse tymes appeareth by theyr bookes and by the counsailes. And than that the general counsailes and the miracles are on our part, of these two thinges he denieth neyther nother. But sith he can denie none of them, he despyseth bothe. And the holye counsailes of Ch:ristes Church he calleth the Antych:risten Synagoge. And Goddes miracles bothe for the and he be sayntes call the wo:kes of the deuill.

And therefore good Ch:risten readers while you see all this: ye see well ynough

W ynough y^e the textes of the gospell which we lay for the blessed body of Chyriste in the blessed sacrament, be cleare & playn for the purpose, and maister Wasker will not agræe it so, but saith that we take the not truely, only because he will not perceiue and confesse the trowth.

Now wher as maister Wasker sayeth of me farther thus: **A**s for his vnwritten verities, and thautozitie of hys Antichyristen synagogue, vnto which the scripture sozlake, he is now at last with shame ynough compelled to fye: they be proued sharke lyes & verye deuilrye.

Consider god chyristen readers, that in these woordes maister Wasker telleth you two thinges. Firsh that I am with shame ynough compelled to flæ fro the scripture to mine vnwritten verities, & to the authoritie of thantichyristen synagogue, by which he meaneth the tradicions and the determynacyons of the catholike church.

The tother, that the tradicions and determinacions of the church, be already proued sharke lyes & verye deuilrye. For the sp^{er}it popnte you see that in this matter of the blessed sacramente, whiche is one of the thynges that he meaneth, he hath not yet compelled me to flæ fro the scripture. For I haue well already proued you this popnt, & verye playn & cleteyly, by the selfe same place of serypure, whiche maister Wasker hath expowned & falsely woulde wress it another waye, that is to wit, the woords of Chyriste written in the sixth Chapter of S. Iohn.

Nowe if I dooe for the profe of thys popnt, lay the tradicion of the whole catholike church besyde, whiche thing is also sufficiēt to proue the matter alone: is that a flæing fro the scripture?

If that be a flæing fro the scripture, than might the olde heretikes verye well haue sayde the same vnto all the olde holy doctours, that this new heretike saith nowe to me. For this wotteth well euery man (that any learning hath) y^e those old holy doctours and sayntes, layed a gaynst those old heretikes, not the scripture onely, but also the tradicions vnwritten, belieued & taught by y^e church. And if maister Wasker when he shal defende his boke, dare denye me that they so did: I shall bring you so many playne proues therof, that be he neuer so shamelesse, he shal be ashamed thereof.

And if he cannot say nay but that they so did, as I wot wel he cannot: than you see well god readers, y^e by maister Wasker

hers wyse reason, those olde heretikes might haue sayde agaynst eche of those olde holy doctours & sayntes, as maister Wasker saith agaynst me now, y^e they had made him with shame ynough, flæ fro y^e scripture, because he beside the scripture proued the true sayth & reproued they^e false heresies, by thautozitie of the catholike church. Such strength haue alway lo, maister Waskers argumentes.

Now touching y^e second popnt, where he calleth the catholike church the antichyristen synagogue, and the vnwritten verities sharke lyes and deuilrye: he hath already shewed & declared partly which thinges they be y^e himself meneth by that name. For he hath before specified purgatozrye, pilgrymages, and prayng to Sayntes, honouryng of ymages, & crespng to the crosse, & halowynge of belles agaynst euill spirites in tempesses, and boughes on Palme Sunday, & beleuing in the blessed sacrament. And Lindalle, that is eyther himself or his felow, mocketh vnder thesame name, the sacramēt of anneling, & calleth the sacramente of confirmaciō, the buttering of the boyes forehead, & had as lise haue at his chyristening sand put in his mouth as salt, & mocketh muche at fastyng. And as for Lent, father Frith, vnder name of Whigwell in the reuelacion of Antichyrist, calleth it the folishe fast, which iest was vndoutedly reueled father Frith by the spirite of the deuill himself, the spiritual father of Antichyrist.

So that you may see god reders, that to say the letany, or our lady mattens, & crepe to the crosse at Easter, or praye for all chyristen soules: these thinges & suche other as I haue rehearsed you, maister Wasker saith are already proued sharke lyes & verye deuilrye. But he sheweth vs no suche profe yet, neither of lyes nor of deuilrye. But euery man maye sone see, that he which sayeth so much & nothing proueth, maketh many a sharke lye, and that thus so rayle, agaynst god & all god men, & holy sayntes, and helping of god chyristen soules, and rayling agaynst the blessed bodye of Chyriste in the blessed sacrament, calling the belief therof deuilrye: if such rayling in maister Wasker be not (as I wene it is) verye playne & open deuilrye, it can be no lesse yet at the least wise then verye plaine and open knauesrye.

The. xxiij. Chapter.

C. C. j.

Wasker



After Masket cometh at last to the mocking of those wordes of my epistle, wherein I shew that if men would deny the conuersion of the bread & wine into the blessed body and blood of Christ, because that vnto his owne reason the thing seemeth to implie repugnance he shall find many other things both in scripture, & in nature, and in handicraftes too, of the trouth whereof he nothyng douteth, which yet for any solucion that his owne reason could find, other then the omnipotent power of God, would seme repugnant too, of which maner things, other good holy doctors haue in the matter of the blessed sacramēt bled some excellent examples before.

Now for as much as in these wordes I speake of the appearing of the face in the glasse, and one face in euery piece of the glasse broken into twentye, maister Masket hath caught that glasse in hand & mocketh and moveth in that glasse, & maketh as many straunge faces and as many pretty pottes therin, as it were an olde riuened ape. For these are his wordes loe.

Then sayeth he, that ye wot well that manye good folke haue vled in this matter many good fruitefull examplis of goddes other woorkes, not only miracles writē in scripture, *made versus* (where one I pray ye) but also done by the common course of nature here in earth. (If they be done by the common course of nature: so be they no miracles.) And the things made also by mannes hand. As one face beholden in diuers glasses: and in euery piece of one glasse broke into twentye &c. Lord how this pontifical poetete playeth his part. Because as he saith we see many faces in many glasses: therefore may one bodye be in manye places, as though euery shadow and similitude representing the bodye, were a bodely substance. But I aske more, when he seeth his owne face in so manye glasses, whether al those faces that appere in the glasses be hys owne verye face hauyng bodely substance, skinne, flesh, and bone as hath that face, whiche hath his verye mouth, nose, epen, &c. Therewith he saith vs out the trouth thus falsly wyth eyes: and if they be all hys verye faces, then in verye dede there is one bodye in many places, and he himselfe beareth as many faces in one hood. But according to his purpose, euen as they be no verye faces, nor those so many bodies, so wnes

and similitudes multiplyed in the ayre betwene the glasse or other obiecte & the body (as the phylosopher proueth by natural reason) be no verye bodies: no more is it Christes verye body, as they would make thee beleue in the bread in so many places at once.

Now good readers, to the end that you may see the custonable maner of maister Masket in rehercyng my matter to hys own aduantage, sith my wordes in my letter that touche this poynt be not verye long, I shall reherse them here vnto you my selfe. Lo good readers, thus shall you find it there in the xxvi. lefe.

I wot well that many good folke haue vled in this matter many good fruitefull examplis of goddes other woorkes, not only miracles writē in scripture, but also done by the common course of nature here in earth, & some thynges made also by mannes hande, as one face beholden in diuers glasses, & in euery piece of one glasse broken into xx. & the merueyle of the making of the glasse it self such matter as it is made of. And of one word coming whole to an. Eares at once, & the sight of one little eye present and beholding an whole great countrey at once, wity a thousand suche other merueyles moe, such as those y see them daily done, & therefore merueyle not at them, that yet neuer be habil, no not this younge man hymselfe, to geue suche reason by what mene they may be done, but that he may haue such repugnance layde against it, that he shall be fayne in conclusion for the chiefe & the most euident reason to say, y the cause of all those things is, because god that hath caused them so to be done, is almighty of himselfe & can doe what him list.

Lo good christen readers, here you see your self, y I made none suche argumēt as maister Masket bereth me in hande. For no man bled vpon a similitude, to conclude a necessary consequence, in the matter of the blessed sacramēt, vnto which we can bring nothyng so like, but that in dede it must be farre unlike, sauyng that it is as semeth me, somewhat like in this, that God is as habil by his almighty power, to make one bodye be in xx. places at once, as he is by comon course of nature which himself hath made, habile to make one face keepyng still his own figure in his owne place, cast yet & multiplye the same figure of it self, into twentye pieces of one broken glasse, of whiche pieces each hath a feuerall place, and as he is

He is hable by the nature that hymselfe made, to make one self word that y^e speaker hath byethed out in the speaking, to be furthwith in the eares of an whole. C. persones, eche of them occupying a seueral place, and that a good distance a sunder. Of whiche two thinges (as natural and as common as they both be) yet can I neuer cease to wonder, for all the reasons that euer I readde of the Philosopher. And likewise as I verelye trust, y^e the time shall come, when we shall in the cleare sight of Chyristes godhead, se this great miracle soplede, and well perceiue how it is, & how it may be, that his blessed body is both in heauen and in earth, and in so many places at once: so thinke I verelye that in the sight of his godhead then, we shall also perceiue a better cause of those two other thinges, then euer any philosopher hath hitherto shewed vs yet, or els I wene for my part I shall neuer perceiue them well.

But nowe whereas maister Masket mocketh mine argument, not whiche I made, but whiche hymselfe maketh in my name, and maketh it feble for the nonce, that he may when he hath made it at his own pleasure soyle it, as children make castelles of tile shardes, & then make the their pasetime in the throwyng downe agayne: yet is it not euen so, so feible as his owne, where he argueth in the negatiue, as I lay the sample for that p^omatⁱue. For as for the tone that he maketh for me: though that argument be naughte for lacke of fourme, yet holdeth it somewhat so by the matter, in that the consequent, that is to witte, that God inape make one bodye to be at once in manye places, is whatsoeuer maister Masket hable, a trouth without question necessary.

But where he argueth for hymselfe in the negatiue, by that that the bodily substance of the face is not in the glasse, y^e therfore the bodily substance of our sauour Chyrist is not in the blessed sacrament: that argumēt hath no maner hold at al. For thatecedēt is very true. And (except goddes word be vntrue) elles as I haue already by the olde holye expositours of the same, well and playnly proued you, the consequent is very false.

Now if he wil say that he maketh not that argument, but vseth onely the face in the glasse for a sample & a similitude: then he sheweth hymself to play the false Chyew, when of my byring in the selfsame sample, he maketh that argument

for me. And therfore nowe, when bypon those faces in the glasse, he maketh & fa^rceth hymselfe y^e lye bypon me, & then scoffeth that I face out the trouth with lyes, and then proueth neuer one: he doth but shew what p^oetry wordes he could speke, and how properly he could scoffe, if the matter would serue him.

And yet I pray you good readers consider well the wordes of that argument that he maketh in my name. **W**he se many faces in many glasses: therfore may one body be in many places.

Now spake not I you wotte well, of many faces seene in many glasses (as he both fallely and foolishly rehearseth me) but of one face seene at once in manye glasses. For that is lyke to the matter. For like as all those glasses, whyle only one man looeth in them, he seeth but his own one face in all those places, so be (as saynt Chylososome declareth) all the hostes of the blessed sacrament being in so farre distaunt seuerall places a sounce, all one very body of our blessed sauour hymself, and all one hoste, one sacrifice, and one oblacion.

And as properly as maister Masket scoffeth at that saumple and similitude of the glasse: I woulde not haue misselyked mine owne witte therein, if thinc^otion thereof had been mine owne. For I find not many saumples so mete for the matter, to the capacitie of god and vnlearned folke, as it is. For as for y^e poynt of which maister Masket maketh all the difficultie, that one substance being but a creature might be in manye places at once: euerye man that is learned seeth a saumple that satisfieth hym shortly. For he seeth and perceyueth by god reason, that the soule is vndiuisible and is in euery part of the body, and in euery part it is whole. And yet is euerye member a seuerall place. And so is the blessed substance of the spirituall bodye of Chyristes flethe and his bones, whole in euery part of the sacrament.

But this saumple of the soule cannot euery man vnlearned conceiue and ymagine right, but of the glasse hath for his capacitie a moze metely similitude, and that that in one poynt also dooeth moze resemble the mater. For the soule forsa^rketh euery member that is cleane deuyded from the body. But the blessed body of our sauour abydeth still whole in euery part of y^e blessed sacramēt, though it be broken into neuer so many partes, as the ymage and fourme of the face a

C. y. b^odeth

Note this.

Note.

And yet whole spyll to hym that becholdeth it, in euerye parte of the broken glasse. And thus god reuers, as for this sample and similitude of the face in the glasse, maister Masket may for hys soules sake facing it out, be muche ashamed yf he haue anye shame, whensoever he looketh on his owne face in the glasse.

And for conclusion, this being of the body of Chyist in diuers places at once, sith the olde holy doctours and sayntes saw and perceiued, that the soule of euery man which is a very substaunce, and peradventure yet of lesse spiritual power, then the fleshe & bones of our sauour Chyist be now, & yet very fleshy for al that and verye bones also still, they reckoned not that the being thereof in diuers places at once, would after their dayes begynne to be taken for so strange & harde a thing as these heretikes make it now. And therfore they made nothing so gret a matter of that poynt. But the thing y they thought men would most meruelle of, was the conuersion and turning of the bread and the wine into Chyistes very fleshe & blood. And therefore to make that poynt well open, & to make it sinke into mennes bresses: those old holy doctours and sayntes (as I sayde in these wordes which maister Masket mocketh) bled many moe god samples of thynges done by nature.

But then wer they no miracles sayth maister Masket. And what than god maister Masket? Myght they not serue to proue that God might doe as muche by miracle, as nature by her common course: Those wordes loe, wer by maister Masket (you see well) very well and wysely putte in.

The .xxiij. Chapter.

After this, toward the perceyuing and beliefe of that poynt of conuersion of the bread and the wyne into the verye fleshe and blood of Chyist: I sayde that those holy doctours and sayntes, bled ensamples of other miracles done by god, and written in holy scripture.

Dowe at this wordc maister Masket asketh me *vide versus*: wher. i. I pray you? You haue heard already god readers, in the .xv. Chapter of the fyrst booke, the wordes of that holy doctour saynt Cyrill, in whiche for the credence of that poynte, that is to witte, the chaungeing of the bread and the wine into Chyistes fleshe and his blood, he byingeth the my-

racles that god wrought in the old law, as the chaungeing of the water into blud and the changeing of Moyles rodde into a serpent, and diuers other chaunges and mighty miracles mo.

You haue heard also befoze, howe S. Chyisostome agaynst them that would doubt, how Chyist could geue them his fleshe to eate, layeth furth the miracle of the multiplying of .v. loaves so sodaynly, to twelue basketes ful moze then the sufficient feeding of .v. thousand folke.

Here be, loe, some verses yet maister Masket, & moe then one miracle perdoe, that those holy doctours & sayntes haue bled in thys matter of the blessed sacrament. And yet suche other moe shall I bring you at another leysure, ere I haue done with your second course, yf it shall grieue you to see the. And surely, where properlye you scoffe at me with my many faces in one hood: I haue here in this fyrst part alreadye broughte you for the trewe fapth of the catholike churche, & agaynst your false heresy, wher with you would face our sauour out of the blessed sacrament: I haue brought agaynst you to your face, saint Bede, and Theophylactus, saint Austine, and saint Hieronymus, saynt Hieronymus, saynt Cirill, & S. Chyisostome, so manye suche god faces into this one hood, that all the shamefules that your shameles face can make, that neuer agaynst these faces be able to face out the trouth. And thus end I god readers my fourth booke.

Here endeth the fourth booke.

The .v. booke

and the last of the
fyrst parte.

The .i. Chapter.

Now come I god chrystent readers, to the last poynt that I spake of, the two contradyccions of mine own, that maister Masket hath highly layde vnto my charge, whose wordes I shall god readers, firste rehearse you whole. Loe these they be god saue them.

At last note chrystent reader, that maister Dore in the thirde booke of hys confutation of Lindall, the .249. syde, to proue

A to proue saynt Johns ghoſpell vnperfite and insufficient, for leuving out of ſo neceſſary a point of our faith, as he calleth the laſt ſupper of Chryſte his maundye: ſayeth that John ſpake nothing at all of thys ſacrament. And now ſee agayne in theſe his letters againſt Frith, how him ſelfe bringeth in John. 6. cap. to impugne Frithes writing, and to make al for the ſacrament, euen thus. *By* ſe the is verily meate, and my blood drinke. *By* like the man hadde there ouerthotte himſelfe to wle, the young man here caſſing hym to putte on his ſpectacles, and poze better and moze wiſhelly with his olde eyen vpon ſaynt Johns ghoſpell to fynd that thing there now wrytten, whiche befoze he would haue made one of hys vnwrytten verities. As yet if he loke narrowly he ſhal eſpye that himſelfe hath proued vs by ſcripture, in the .37. leaſe of his dyalogue of quod he & quod I, oure ladies perpetual virginitie expowning *non cognoſco, id eſt non cognofcam*, whiche nowe wrytten vnwrytten veritie, he noumbreth a little befoze among his vnwrytten vanities. Thus may ye ſee how this olde holpe bpholder of the Popes churche, his wordes fight againſt themſelfe into his owne confuſion, in finding vs furth his vnwrytten wrytten vanities, verities I ſhould ſay. But returne we vnto the poſicion of ſaynt John.

Now haue you good chryſten readers, herd his whole tale concerning my two contradiccions. Of whiche twayne, I will firſt aunſwere the laſt, that cocereth the perpetuall virginitie of our ladye. Whiche poynthe I haue touched towarde the ende of the .xxv. Chapter of the firſt booke of my dyalogue, wherein maſter Maſker mocketh me for quod I and quod he, and would I ſee well in no wiſe, that in the reberſing of a communication hadde betwene my ſelfe and another man, I ſhould not for ſhamie ſay quod I and quod he, but rather reberſe oure two talkynges with quod we and quod he.

I haue alſo ſpoken of that poynthe in moze places then one of my worke that I wrote of Lindales confutation, whiche places who ſo liſt to reade, ſhall find this poynthe of contradycion aunſwered already, that maſter Maſker nowe layeth to my charge, diſſimulyng ſuch thynges as I haue aunſwered it with.

And of this contradiccio I am ſo ſoze aſhamed, that for all maſter Maſkers wordes eue here befoze in my firſt booke

of this worke, I haue not letted the beſt that my witte wil ſerue me this vnwrytten veritie, to proue yet agayne by the ſelfe ſame place of Saynt Lukes holpe wryting.

For why, to ſay the trowth, I doe not ſo muche force to haue that article take for an vnwrytten veritie, with good catholike folke for the mayntenance of my word, as to haue it for the honour of our lady, taken and belieued for an vndoubted trowth, with catholikes & thoſe heretykes to, that will take it for no ſuche trowth, but if it bee wrytten in ſcripture.

Howe doeth the cleare certayntie of this article in dede depend vpon the tradition of thapostles, continued in the catholike churche. For albeit that my ſelfe thinke, that I find ſome wordes wrytten in ſcripture that woulde well proue it, and vpon thoſe wordes lette not to wryte mine owne mynde, and diuers olde holy doctours to; yet while I ſee that holy S. Hierom himſelfe, a man farre otherwiſe ſeen in ſcripture then I, arguing for the defence of that article againſt that heretyke Heluidius, dydde onely ſoyle the ſcriptures that Heluidius layd againſt it, and layeth no ſcripture hymſelfe for the proufe of his parte, but refleth therein to thauthoritie of Chryſtes catholique churche, whiche maſter Maſker here calleth the Antichryſten Synagogue; I neither dare nor will take ſo muche vpon my ſelfe, as to affyrme ſurely that it is proued to be a wrytten veritie. And this lacke of taking lo ſo much vpon my ſelfe, is the thing that maſter Maſker calleth ſo ſhamefull repugnance to my greate confuſion.

And therfoze in that place of my dyalogue, though I vpon that worde of our lady, In what wiſe ſhall this thing be done, for I know not a man, & doe reaſon & ſhewe my mind, that it proueth for this part, as in dede me thinketh it doth; yet I am not ſo bold vpon mine owne expoficion therein, as ſo affirme y the ſcripture ſayth there openly & plainly, that ſhe was a perpetuall virgine. For if it had been a very prectiſe, playn, euident open proufe of that matter, mine owne mynde geueth me that Saynt Hierome woulde not haue ſayled to haue ſounde it befoze me.

I ſhall alſo for thys poynthe haue maſter Maſker hymſelfe to ſay ſomewhat for me, though he doe therein (as he is often twante to do) ſpeke ſomewhat agaynſt hymſelfe. For he ſaith here himſelfe, y if a

A man loke narrowly, then he shall espye y
I haue my self proued our ladies perpetuall
virginitie. As we sith that maister
Parker saith, that a man cannot spye it
but if he loke narrowly: he saith you see
well himselte, that it is no playne open
proue. And then is it no proue to the you
wotte well. For they receyue no scryp-
ture for proue of any purpose, but onely
playne, open, and euident.

And therfore by maister Parkers owne
tale, though I proued it sufficientely a
writen veritie vnto god catholikes: yet
rested it vnproued still a writen veritie,
vnto suche heretikes, and against them
ye wotte well wrote I.

Howbeit, here will I demaund of ma-
ster Parker touching the perpetuall vir-
ginitie of our lady to be playnly writen
in holy scripture, whether I proue that
poynte well or not: If not, then maye I
well inough notwithstanding any such
proue of mine, saue still that it is an vn-
writen veritie. If he will confesse that
I proue it well: I will be content with
that prayse of hymselfe to abyde his re-
buke of that contradiccion. For I sette
more as I saide, by the profit of his soule
in falling from the contrarye heresye to
the right beliefe of our ladies perpetuall
virginitie, then I sette by myne owne
prayse and commendacion of abydyng
well by my wordes.

But yet if he will allowe my proue,
made of that point: I meruayle me much
but if that he allowe now my proue made
for the blessed body of christ present in y
blessed sacramente. For I am very sure
I haue proued much more clearelye, by
muche more open and plaine wordes of
the scripture, and the sense of those word-
des by dyuers olde holy doctours, other
maner of men then my self, then I haue
proued or any man elles, the perpetuall
virginitie of our blessed lady. Howbeit
it of trouth, though I proued well that
poynt of the perpetuall virginitie of our
lady, to be a veritie writen in scripture,
& that many other also proued it muche
better then I, as I thinke there doe, and
y my self had affirmed it neuer so strö-
gly for neuer so cleare a writen veritie:
yet sith William Tindall against who
I speccailye wrote, taketh it, as in hys
wryting well & plaine appeareth, for no
writen veritie, and yet agreeth that it is
to be belieued, but not of necessitie, & yet
after vpon his own wordes I proue him
that of necessitie to: I may without any
contradiccion or repugnanee at all, lay

it against hym for an vnwriten veritie, &
for asmuch as himself so taketh it.

Howeuer, all the proue that I make
of our ladies perpetuall virginitie, is no
more, but that she was a perpetuall vir-
gine except she bryake her vow. And sure-
lye as I saue, it seemeth to my self that I
proue this very clearely. And this being
proued, is in dede ynough to god chris-
tolke, for a full proue that she was a per-
petuall virgine. But yet vnto these he-
retikes against whom I wrote, sith they
sette nought by bowes of virginitie, but
say that they that make them, doe bothe
vnlawfully make them, and may whē
they will lawfully bryake them, and that
therfore freres maye rünc out of religiō
and wedde nunnes: this proue of myne
is to the no maner proue at al. And ther-
fore I may to them withoute contradic-
cion or repugnanee, laye it for an vn-
writen veritie still.

And thus I trust you se god readers,
that as for this repugnanee tourneth
to maister Parkers confusio and not
myne.

The .ij. Chapter.

Now come I then god reders,
to the tother contradiccion y
he layth against me, his wordes
wherin, before mine aun-
swere, I pray you reade once
agayne. And leit ye shoulde be lothe to
turne back and seke them, here shall you
haue them agayn, so, these they be.

At laste note chrispen reader, that
maister Hoze in the thirde booke of his co-
futation of Tindall, the. 249. yde, to
proue saynt Johns gospell vnperfite and
insufficient, for leauing out so necessary
a point of our faith, as he calleth the last
supper of Christe hys maundye: sayeth
that John spake nothing at all of his sa-
crament. And now se agayne in these
his letters against Frith, howe himself
bringeth in John. 6. Capi. to impugne
Frithes wryting, and to make al for the
sacrament, euen thus. My fleshe is very-
ly meate, and my blood drinke. By like
the man hadde there ouerthotte himselte
fowle, the young man here causing hym
to putte on his spectacles, and poze bet-
ter and more wishely with his olde eyen
vpon saynt Johns gospell to fynd that
thing there now writen, whiche before
he would haue made one of hys vnwrit-
ten verities.

When my selfe god reader, reade
fyff

Q fpyll these woordes of hys, albeit that I was sure ynough, that in the thynges I purposed, there was no repugnaunce in dede: yet seeing that he so diligentlly layed furth the lease in which my faulte shold be found, I very playnly thought, that I had not so circumspectly sene vnto my woordes as wisdom wold I shold. And taking therfoze mine ouersight foze a verve trowth, I neuer vouchelaue to turne my booke and loke.

But afterward it happed on a daye, I sayd in a certayn copany, that I was somewhat sozy, that it had misse happed me to take in thys one poynte no better hede to mine hand, but to write therein two thynges repugnant and contrarpe. Wherunto some of them made answer, that suche a chaunce happeth sometyme ere a man be ware in a long worke. But yet quod one of them, a gentle woman, haue you considered well the place in your booke, & sene that he sayth trowth: Pape by my trowth quod I that I haue not. For it yketh me to loke vpon the place agayne nowe, when it is to late to mend it. For I am sure the man woulde not be so madde, to name the very lease, but if he wer well sure that he sayd true. By our lady quod she, but sith you haue not looked it your selfe, I will foze all the lease layde oute by him, see the thing my selfe ere I believe his writing: I knowe these felowes foze so false. And therwith all she sent foze the booke, and turned to the very. 2. 4. 9. side, and with that noubmer marked also. And in god sayth god readers, there found we no such maer matter, neither on the one syde of the lease noze on the tother.

Howbeit of trowth I cannot denye, but y in a side after misse marked with the noubmer of. 2. 4. 9. which shold haue ben marked with the noubmer of. 2. 5. 9. there we found the matter in that place. **B**ut therein found we the most shameful, either folp oze falshed of maister Malker, that euer I sawe lightllye in any man in my life. Which because ye shall not seke farre to fynde: I shall rehearse you here the very woordes of that place. Loe god readers these they be.

But now because of Tindall, let vs take some one thyng. And what thing rather then the last supper of Christ, his maundy with hys Apostles, in which he instituted the blessed sacramente of the aultare his own blessed body and blud. Is this no necessary poynte of saythe? Tindall cannot denye it foze a necessary

poynt of sayth, and though it wer but of his owne false sayth, agreeing with Luther, Huskyn, oze Swinglius. And he cannot say that saynt John speaketh any thing therof, specially not of the institution. For he cannot say that saint John speaketh anye thing of the sacrament at all, sith that his sect expressely denyeth, that saynt John ment the sacrament in his woordes where he speaketh expressely therof in the. vi. Chapter of his ghospell. †

Where haue you euer good chryffen readers, sene anye sonde felowe before this, hadle a thing so falsely oze so foolishly, as maister Malker here hadleth this? He telleth you that I saye here, that S. John spake nothing of the sacrament at all. Now you see that maister Malker in that poynt helyeth me. For I said not here that S. John spake nothing therof: but first I sayd there y Tindall, against whom I there wote, could not say that saynt John wote any thing of the blessed sacrament, specially not of the institution thereof. And this is very trowth. For as touching the institution thereof at Chrystes laste supper and maundy, neither Tindall noze no man els can say that saynt John any thing wote thereof in his ghospell.

Then sayd I farther there (as you see) not that saynt John speaketh nothing of the sacrament, but that Tindall cannot say that saynt John speaketh of the sacrament anye thing at all. And that I meant not in those woordes, to say mine own selfe that saynt John spake nothing therof: I declare plainly therof: with by that I helve the cause why Tindall cannot saye that saint John spake anye thing of the sacrament at all, that is to witte, because that all his sect expressely denyeth, that anye thing was meant of the sacrament in the woordes of Christe witten in the. vi. Chapter of S. John.

By this ye may see plainly god readers, that maister Malker playnely helyeth me. For I sayde not my selfe: that sainte John spake nothing of the sacrament, but that Tindall, because of thopinion of al his sect in that poynt, could not say that saint John spake anye thing therof. Which was ynough foze my purpose, while Tindall was y man against whome I wote, though my self woulde foze mine owne parte saye the contrarpe. For it is that kynd of argument that is in the scoles called *argumentum ad hominem*. And thus you see god readers, maister

A Masket in this thing either shamefully false, or very shamefully foolish. Shamefully false, if he perceiued & vnderstode my wordes, and then for all that, thus belpeth me, shamefully foolish if he thing being spoken by me so playne, his witte would not serue him to perceiue it.

But now as cleare as ye see the matter already by this, to thintent yet that maister Masket shal haue no matter left him in all this world to make any argument of for his excuse therein: reade my wordes againe good readers, & bid maister Masket marke wel my wordes therein, where I saue expzellly that S. John spake expzellly therof in the. vi. Chapter of his gospel. For these wordes are as you see there, the very last wordes of all. For Tindall cannot say, that saynt John spekech any thyng of the sacrament at al, sith that his sect expzellly denieth that saynt John ment the sacrament in his wordes (where he spekech expzellly therof, in the. vi. Chapter of his gospel.

Whose wordes are these: where he speakech expzellly therof: Are not these wordes mine? And doe I not in these wordes expzellly saue, & saint John expzellly spekech of the blessed sacrament in the. vi. chapter of his gospel, in which place, Tindales sect saith expzellly that he nothing spake therof. And now saith M. Masket & I said there, that S. John spake nothing therof at al. And layeth it for a foule repugnance in me, & in my letter against frith I say therof & contrari.

But how now M. Masket: what haue you nowe to saue: with what shamefull blithe will your shamelesse face, face vs out this foolish lye of yours, & you make vpon me here: If you lped so loude wittingly: how can you loke that any man should trust your worde: If for lacke of vnderstanding: how can you loke than so: shame that any mā sholde trust your wit: why should we thinke & your witte will pearse into the perceiuing of harde wordes in the holy scripture of god, whē it wil not serue you to perceue such poze playn wordes of mine.

Ye witte & the young man hath here made me done on my spectacles & loke moze wisely on the matter, to find nowe witten therein the thing that I sayd before was not witten therein. But nowe must you loke moze wysely vpon my wordes, on which you make here so loud a lye, and poze better on them with your spectacles vpon your Masket's nose.

I will once a good fellow, which while he

daunced in a Maste, vpon boldnes & no man coule haue knowen him, when he perceiued that he was wel espyed by his euill faouored daunsing: he wared so ashamed sodainly, & he softlye sayde vnto his fellow, I pray you tell me, doeth not my visour blosse red: Now surely god rederes. M. Masket here, if he wer not vnterly past shame, hath cause ynough to be in this poynt so soze ashamed, that he might wene the glowyng of hys visage should euen pearse thozowe his visour, and make it red for shame.

Thus haue I nowe good chrysten readers, answered at the full in these fyue bookes of my first part, & first part of M. Masket's work, & taken by the first course of maister Masket's supper, which he falsely calleth the last supper of the lord, whyle he hath with his owne popsoned cokery made it the supper of the deuil. And yet wold the deuil I wene disdain to haue his supper dressed of such a rude ruffyn, suche a scalbe Colin coke, as vnder the name of a clarke, so ribauldously rayleth against the blessed body of Christ in the blessed sacrament of the aultars.

¶ The. iij. Chapter.

But one thig wil I yet reberse you, that I haue hitherto deferred, that is to wit, my first argumente agaynst frith, which (as I shewed you before) maister Masket lette goe by, as he hath done many thinges mo, & made as though he saw them not. That argumente good readers was this.

In this heresie, besyde the common sayth of all catholike chrysten regtons, therpositions of al the olde holy doctours and sayntes be cleare agaynst frith, as whole as agaynst any heretike that euer was hitherto herd of. For as for the wordes of Christ, of which we speake touching the blessed sacrament, though he may find some olde holy men that beside the litterall sence doeth expowne them in an allegory, yet he shall neuer fynd any of them that did as he doeth now after Wickliffe, Colampadius, Tindal, and Swinglius, denye the litteral sence and say that Christ met not that it was his very bodye & his very blood in dede, but the olde holy doctours and expositors beside al such allegories, do plainly declare and expowne, that in those wordes our sauour as he expzellly spake, so did also well and playnly meane that the thing

The thing whiche he there gaue vnto hys disciples in the sacrament, was in very dede his very flesh and blood. And so did neuer any of the olde expositours of scripture expoune any of those other places in whiche Christe is called a vyne or a doze. And therfore it appereth well, that the maner of speking was not like. For if it had, then would not the olde expositours haue vsed such so farre vnlike fashion in the expouning of them. †

This was to god readers the first argumente of mine that maister Malker mette with, & which he should first therfore haue soyled. But it is suche as he liked little to loke vpon. For wheras he maketh much a doze to haue it seme, that both these wordes of our sauour at hys laste supper, this is my bodye, and hys wordes of eating of his fleshe, and drincking of hys bloude, wrytten in the sixth Chapter of Saynt Iohn, should be spoken in a lyke phrase and maner of speaking, as were hys other wordes, I am the doze and I am the very vyne: I shewed there vnto Frith (whom maister Malker maketh as though he would defend) that by therpositions of all the olde holy doctours & sayntes that haue expounded all those .iiii. places befoze, the difference well apereth, sith none of them declare him to be a verye materall doze, nor a naturall very vyne. This sayth no mā not so much as a very naturall soyle.

Wherein no naturall body, his very flesh & his blood, sayful christe this declare clearly all the olde holy expositours of the scripture, whiche were god menne and gracious, wise and wel learned both. And therfore as I said, the difference may sone be perceiued, but if maister Malker list better to beleue him self then all them. Which if he doe (as in dede he dweth) then is he much moze soyle then a naturall soyle in dede.

For as for his .iii. places of S. Austyn, Tertuliane, & saynt Chrysostom, whom he bringeth in his second part: I shall in my second part in taking vp of his second course, when we come to fruit, pare him I warrant you those thre peres so nere, that he geaureth not a god moztelle amonge them. And yet peraduenture ere I come at it too.

For so is it nowe god readers, that I very certainly know, that h booke which Frith made last agaynst the blessed sacrament, is come ouer into this realme in pynthe, and secretly sent abrode into the byetherns handes, and some god si-

ters too. And for as much as I am surely enformed for trouthe, that Frith hath into that booke of his, taken many tertes of olde holy doctours wilily handied by false frere Hupshyn befoze, to make it fallsely seme that the olde holye doctours and Sayntes were fauourers of theyr false hetespe: therfore will I for the whyle sette maister Malkers second parte aside, tyll I haue aunswered that pestilent pleuisthe booke of Iohn Frith, aboute whiche I purpose to goe as sone as I canne geatte one of them, whiche so manye beeing abroade, shall I trust, not be long too. And then shall I by the grace and helpe of almighty God, make you the soley & the falsshed of Frith & frere Hupshyn both as open and as cleare, as I haue in this worke made open & cleare vnto you, the falsshed and the soley of maister Malker here.

And wheras I a yere now passed and moze, wrote and put in pynthe a letter agaynst the pestilente treatyse of Iohn Frith, whiche he than hadde made and secretly sent abrode among the byethern agaynst the blessed sacrament of the aultare, which letter of mine, as I haue declared in myne Apologge, I nathelesse caused to be kept skil, and would not suffer it to be put abrode into euerye mans handes, because Frithes treatise was not yet at that time in pynthe: yet nowe sith I see h there are comen ouer in pynthe, not onely Frithes booke, but ouer that, thys Malkers booke also, and h either of thet both bookes maketh mention of my sayd letter, & would seme to soyle it, and laboureth soze therabout: I doe therfore nowe suffer the pynthe to putte with this booke my sayd letter also to sale.

And for as muche also as those authorities of saynt Austyn, saynt Chrysostom, and Tertuliane, whiche maister Malker layeth in his second parte, I shall of likelihod find also in Frithes booke, and therfore aunswere them there, and all maister Malkers whole matter too, befoze I returne to his second part, which yet I wil after all thys (god willing) not leaue nor let go so: in h mene while may M. Malker (sith it is as he saith so great plesure to him to be wrytten agaynst, hauing as he boasteth all solucions so redely) loke & assaye whether he can soyle these thynge, with whyche I haue in thys firste parte ouerthrowen hys whole herespe, and proued him very playne, a verye false soyle alreadye. Of whose false wyllye soyle to beware, oure Lorde geue vs grace,

As grace, & of all such other like, whiche
 with foliſhe argumentes of their owne
 blind reason, wꝛeking the ſcripture in
 to a wꝛong ſenſe, agaynſt the very plain
 woꝛdes of the terte, agaynſt the poſiti-
 ons of all the olde holy ſayntes, agaynſt
 the determinacions of diuers whole ge-
 neral counſayles, agaynſt the conſent
 of all true chꝛiſten nacions this. **xv. C.**
 were befoꝛe their dayes, and agaynſt the
 plain declaracion of almighty god him-
 ſelf, made in euery chꝛiſten countrey by
 ſo many playne open myꝛacles, labour
Now to make vs ſo foliſhly blind & mad,
 as to foꝛſake the very true catholike faith,
 foꝛſake the ſociette of the true catholike
 church, and with ſundry ſectes of here-
 tikes fallen out therof, to ſette both holy
 dayes and faſting dayes at nought, and
 foꝛ the deuilles pleaſure to foꝛbeare and
 abſteine from all pꝛayer to be made ey-
 ther foꝛ ſoules oꝛ to ſayntes, ieſt on our
 blessed ladye the immaculate mother of
Chꝛiſte, make mockes at all pylgrima-
 ges, and creeping to Chꝛiſtes crolle, the
 holy ceremonies of the churche & the ſa-
 cramentes to, turne them into cryſting,
 with likening them to wine garlandes
 and ale poles, & ſinallye by theſe wayes
 in the ende and concluſion, foꝛſake our
 ſanctuar himſelf in the blessed ſacramēt,
 and in ſtede of his own blessed body and
 his bloud, wene there wer nothing but

bare bꝛead and wyne, and call it ydola-
 try there to doe him honour. But woe
 may ſuch wꝛetches be. Foꝛ this we may
 be ſure, that whoſo diſhonoꝛ god in one
 place with occaſion of a falſe ſayth: ſtā-
 ding that falſe belief and infidelitie, all
 honoure that he doeth hym anye whers
 beſide, is odious and diſpightfull, and
 reiected of god, and neuer ſhal ſaue that
 faithleſſe ſoule from the fyꝛe of hell. Foꝛ
 which our loꝛd geue them grace truely
 to turne in time, ſo that we and they to-
 gether in one catholike church, knit vn-
 to god together in one catholike ſaythe,
 ſaythe I ſaye, not ſaythe alone as they
 doe, but accompanied with good hope,
 and with her chiefe ſiſter well woꝛking
 charitte, maye ſo receue Chꝛiſtes bleſ-
 ſed ſacramentes here, and ſpccyallye
 that we maye ſo receyue himſelfe, hys
 verye blessed body, verye fleſh and bloud,
 in the blessed ſacramente, oure holye
 blessed houſcell, that wee maye here bee
 with him incoꝛpoꝛate ſo by grace, that
 after the ſhoꝛt courſe of this tranſitoꝛye
 life, with his tender pittie powꝛed vpon
 vs in purgatoꝛye, at the pꝛayer of god
 people, and interceſſion of holy ſayntes,
 we may be with the in their holy felow-
 ſhippe, incoꝛpoꝛate in Chꝛiſt in his eter-
 nall gloꝛye. Amen.

¶ ¶ ¶ ¶