

**A Letter of
Sir Thomas More knight
impugning the erronious wry-
ting of John Frith agaynst
the blessed sacrament of
the aulter.**



In my most hartye
wyle I recommed
me to you, & sende
you by thys byr-
ger the wryting a-
gayne which I re-
ceyved from you,
wherof I have ben
offered since a cou-
ple of coples moe in the meane whyle,
as late as ye wote wel it was. Wherby
men may see how greedily þ these newe
named brythren wryte it out, and secre-
ly spred it abroad. So that where as þ
kinges graciouslye highnesse like a mosse
faithful catholike prince, for the auoy-
ding of such pestilent bookes as sow such
poisoned heresies amonge hys people,
hath by his open proclamaciõs vterlye
forboden all englishe printed bookes to
be brought into this lande from beyond
the sea, least our englissh heretikes that
are lurking there might there impynt
theyr heresies amonge other matters, &
so sende them hither unsuspected, and
therefore vnpercepued till moze harme
were felt than after were well remedia-
ble: the deuill hath now taught hys dis-
ciples the deuilers of these heresydes, to
make many shorte treatises, wherof
theyr scollers may shortly wryte out co-
pies, but in theire treatises to putte as
muche popson in one wrytten leafe, as
they printed befoze in sifstene, as it well
appereth in thys one wryting of thys
yong mannes makynge, which hath I
here say lately made diuerse other thin-
ges, that yet runne in hucker mucker so
close among the brythren, that there com-
meth no copys abroad.

And would God for hys mercye that
sith there can nothing restraine theyre
studve from the deuise and compassyng
of euill and vnglaciouslye wrytyng, that
they could and would kepe it so secrete,
that neuer mā should see it, but such as
are already so farre cozrupted, as neuer
woulde be cured of theire canker. For
lesse harme were it if only they that are

already bymired, were as the scripture
sayth myzed on moze and moze, thā that
they should cast their durt abroad vpon
other folkes cleane clothes. But alack
thys will not be. For as saynt Paule
sayth, the contagion of heresse crepeth
on lyke a canker. For as the canker coz-
rupteth the body farther and farther, &
turneth the whole partes into the same
deadly sicknesse: so doe these heretiques
crepe forth among god simple soules, &
vnder a vaine hope of some high secrete
learning, which other men abroad ey-
ther willingly did kepe from them, or
els coulde not teache them, they dayly
with such abhominable bookes cozrupt
& destroy in cozners verye many befoze
these wrytinges come vnto light, tyll at
the last the smoke of that secrete fyre be-
ginneeth to reke out at some cozner, and
sometime the whole fire so flameth oute
at ones, þ it burneth by whole townes,
and wasteth whole countreys, ere ever
it can be maistered, and yet neuer after
so well and clerely quēched, but that it
lieth lurking styll in some olde rotten
timber vnder cellers and celinges, that
if it be not wel wayted on and marked,
will not sayle at length to fal on an spe-
cye agayne, as it hath fared in late pe-
res at mo places than one, both þ one
fire and the tother. And therefore I am
both sure and soze to, that those other
bookes as well as this is nowe of thys
yong mannes will ones come vnto
light, and than shal it appere wherfoze
they be kept so close. Howebeit a woze
thā this is though the woordes be smoth
and faire, the deuill (I trow) canot make.
For herein he runneth a great way be-
yond Luther, and teacheth in few leues
shortely, all the popson that Wickliffe,
Huiskyn, Lindall, & Zutnglius haue
taught in all their longe bookes befoze,
concerning the blessed sacrament of the
aulter, affyrming it to be not only very
breadye still as Luther doth, but also as
those other beastes doe, sayeth it is no-
thing els, and that there is neyther the
blessed body of Chryst, nor hys bloode,
but soz a remēbraunce of Chrystes pas-
sion onely bare breadye and wyne. And
therin goeth he so farre in conclusyon,
that he sayeth it is all one vnto vs in a
maner whither it be consecrated or vn-
consecrated. And so that blessed sacra-
ment that is and ever hath in all chry-
tendome ben holden of all sacramentes
the chiefe, and not onely a sacrament
but the very selfe thyng also whyche
other

1 Timo. 2.

The nature of
a canker.

The proper-
ty of heres-
ydes.

King Henrye
the viii.

1

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1
The nature
of heres-
ydes.

All sacraments of all other sacramentes take their effect and strength: he maketh in maner (taking the consecracion so sleight and so light) no maner sacramēt at all. **Wher** he runeth yet beyond **Uindal** & al the he recykes that euer I remembre befoze.

And now the matter being of suche a meruailouse waight it is a great wonder to see vppon howe light and sleight occasions he is fallen vnto these abhominable heighnoulte heresies.

John. 6. For he denieth not noz cannot saye nay, but that our sauour sayd himself. **My** flethe is verely meate, and my blood is verely drinke.

Marke. 14. **Luh. 22.** He denieth not also that **Christ** hymselfe at his last supper taking the bread in to his blessed hādes, after that he had blessed hit said vnto his disciples. Take you thys and eate it, this is my bodye & thalbe gyuen for you. And in likewise gaue them the chalice after his blessing and cōsecracion, and said vnto them, This is the chalice of my blood of & new testament, which thalbe shedde out for many, do you this in remēbraunce of me.

The pong mā denieth not noz can deny, but that our sauour here hymselfe sayd that it was hys owne body, & sayd that hit was hys owne blood, and there as dyed that it shoulde bee in remēbraunce of hym continually consecrated. So that he must nedes confesse, that all they which beleue that it is hys very body and hys very blood in dede, haue & playne wordes of our sauour himselfe vpon their side, for the ground and foundation of theiſr sayth.

But now saith this pong mā against all thys, & our sauour in other places of scripture, called himself a very vine, and hys disciples very braunches. And he calleth himselfe a doze also, not for & he was any of these thinges in dede, but for certayne proprieties for which he likened hymselfe to those thinges. As a man for some properties sayeth of hys neighbours horse, this horse is mine by and do wne, meaning that it is in euery thing so lyke. And like as **Jacob** buylded an aulter and called it the God of **Israell**, and as **Jacob** called the place where he wrestled with the aungel the face of God, and that the pascall lambe was called the passing by of the lord, with infinite suche other phrases as hee sayeth not for that they were so in dede, but for certayne similitudes in the properties: so sayth this pong man, that

Christe though he sayd by his playne wordes, **Thys** is my bodye, and thys is my blood, yet for all that hee ment not & it was hys body and hys blood in dede, no moze than that he ment that himself was a very doze or a very vine in dede, though for certayne properties he called himselfe both. And he sayth that **Christ** ment in likewyse here, not that it was or should be bys owne body & hys blood in dede, but that it should be to the and vs as a remēbraunce of hym in his absence, as verely as though it were hys very body and his very blood in dede, as the pascall lambe was a token and a remēbraunce of the passing by of & lord, and as a bridegrome giueth hys bride a ringe if he hadde to go into a farre country from her, for a remēbraunce of hym in his absence, and as a sure signe that he will kepe her his sayth and not breke her hys promise.

In god faith it greueth me very soze, to see thys pong man so circumuented and begiled by certayn olde limmes of the deuill, as we now see that he is, whē he is sayn for the defece of thys error, to flyt in conclusion fro & sayth of plain and open scripture and so farre fall to & new fangled fantasies of foolishe heretikes, that he wyll for the allegoꝝe distroy the true sēce of the letter, in maintenance of a newe false secte, agaynst the whole true catholike sayth so fully confirmed and continued in **Christes** whole catholike church this. xv. C. yere togither. For these dregges hath he drōken of **Uicliffe** and **Colampadius**, **Uindall** and **Zuinglius**, and so hath he all that he argueth here befyde. Which sig. what maner folke thei be, is metely well perceiued and knowen, and God hath in part with his open vengeance declared. And euer haty God and euer will, by some way declare his wrath & indignacion agaynst as many as fall into such dampnable oppinions against the blessed body and blood of his onely begotten sonne. From which perillous oppinion and all hys other errors, the great mercy of our sweete sauour call home agayne, and saue this pong man in tyme. As for his allegoꝝes I am not offended with, noz with similitudes neyther where they maye haue place, though he take one of hys neighbours horse as he doth, & another if he list of his own cow. **W**oulded alway for a thing which he list to cal like, he misconstrue not the scripture, and take away & very thing

John. 15.
John. 10.

Gene. 35.

Gene. 32.

Exod. 13.

Note.

Anyng in deede as he doth here.

How the sacrament is left for a token.

Now hys ensample also of his bryde-
gromes ring, I very well allow. For I
take the blessed sacrament to be left with
vs for a very token and a memoriall of
Christe in deede. But I saye that whole
substance of the same token and me-
moriall, is his own blessed body, where-
as thys mā would make it only bread.
And so I saye that Christ hath left vs a
better token than this mā would haue
vs take it for, and therein saureth lyke a
man to whom a brydegrome had deliue-
red a goodly goulde ringe with a rube
rubie therein, to deliuer ouer to his bryde
for a token, and than he woulde lyke a
falle shrew, kepe away that gold ringe,
and gyue the bryde in the stede thereof a
papper ring of a rushe, and tell her that
the brydegrome would sende her no bet-
ter, or els lyke one that whan the bryde-
grome had gyuen such a golde rynge to
hys bryde for a token, woulde tell her
plaine and make her believe that y^e ring
were but copper or brasse, to minyssh
the brydegromes thanke.

If he sayd that the wordes of Christe
might beside the lyttarall sence bee vn-
derstanden in an allegoꝝye, I woulde
wel agre wyth hym. For so may every
woꝝde almost thꝛough the whole scrip-
ture, calling an allegoꝝye euery sence,
wherby the woꝝdes be translated vnto
some other spirituall vnderstanding,
beside the true playne open sence that y^e
letter sitte entended. But on the other
side because y^e in some woꝝdes of scrip-
ture is there none other thyng entended
but an allegoꝝye, to goe therfore and in
another place of scripture to take away
wyth an allegoꝝye, the very true litteral
sence as he dothe here, thys is the faute
that we fynde in hym. Whych if it may
be suffered, must nedes make al y^e scrip-
ture as touching anye poynte of ours
sayth, of none effecte or force at all.
I incruaile me therfore much that he is
not aserue to affirme that these woꝝdes
of Christe, of his bodye and hys blode,
must nedes be vnderstanden onely by
way of a similitude or an allegoꝝye as y^e
woꝝdes be of the vine and the doze.

Now this he woteth well, y^e thoughe
some woꝝdes spoken by the mouthe of
Christe wꝛitten in scripture, be to be vn-
derstanden only by way of a similitude
or an allegoꝝye: it foloweth not therupō
that of necessity euery like woꝝde of
Christe in other places was none other
but an allegoꝝye. For such kind of sophi-

ficacion in arguing, was the very ca-
uillation and shift that the wicked Ar-
rians used. Which lyke as this yonge
mā taketh away now fro y^e blessed sacra-
ment the very body & blode of Christe, by
expouning hys playne woꝝdes with an
allegoꝝye vnder colour of soe other pla-
ces where such allegoꝝyes must nedes
haue place, and were none otherwise
ment: so did they take from Christes
blessed person his omnipotent godhed,
and would not graunt him to be equall
wyth almighty God his father, but the
plaine termes of scripture which proued
his Godhed, they expouned wꝛong and
frowardly, not onely by some other ter-
tes that semed to say otherwise, but also
as thys yonge man doth here by some
allegoꝝyes, affirming that he was cal-
led God and the sonne of God in holy
scripture, by such maner of speking, or
as thys yonge man calleth it, by suche a
maner of phrase as the scripture for soe
property calleth certayne other persons
Goddess and goddes sonnes in other pla-
ces. As where God sayth to Moyses, I
shall make thee the god of Pharao.
And where he sayth, thou shalt not bak-
bite the Goddess. And where he sayth, I
saye you be goddes and the sonnes of y^e
high God be you all.

And thus agaynst that the Christe
was God and the sonne of god, such ca-
uillacions these Arrians layed in ex-
pouning the playn places with false al-
legoꝝies resembling thē to other places
in which like allegoꝝies must nedes
haue place, as this yonge man by the ne-
cessary allegoꝝyes of Christes woꝝdes,
vled in y^e vine & in y^e doze, would in like
wise vlike cauillacions as y^e Arrians
vled agaynst Christes godhed, pul away
the true litteral sence of Christes woꝝ-
des, concerning the tꝛouth of hys ver-
pe body and blode in the blessed sacramēt.

And surely if thys maner of hand-
ling of scripture may bee recepued and
bꝛought in vze, that because of allegoꝝ-
ries vled in some places euery mā maye
at his pleasure dꝛawe euery place to an
allegoꝝye, and say the letter meaneth no
thing els, there is not any text in all the
scripture, but a wilfull persō may find
other termes agaynst it, that may serue
hym to trifle out the tꝛouth of Goddess
woꝝdes, with cauillacions grounded
vpon goddes other woꝝdes, in soe other
place. Wherein if he may be hearde as
longe as he list to talke be it but a wo-
man: yet shall they fynde chatte ynough
to

The gift of
the Arrians.

The Arrians
error.

If

Exod. 7.

Exod. 22.
Psalm. 81.

¶

Afoz all an whole pere . And ſo dyd thoſe olde Arrians, of whom god ſoz bydde that thys pong mā ſhould ſolow that euill enſample.

If euery man that can finde oute a new ſonde fantaſy vpon a terte of holy ſcripture, may haue hys owne mynde taken, and his own expoſicion beleued, agaynſt the expoſicions of the olde holy cunning doctours and ſaynctes : than may ye ſurely ſee that none article of h

Whychiſten ſayth can ſtande and endure long. Foz as holy ſaynt Hierom ſayeth of himſelfe if the expoſicion of other interpretours and the conſent of the commune catholike church, wer of no moze ſtrength, but that euery new mā might be beleued that could bying ſoe tertes of ſcripture ſoz him expounded as it pleaſed himſelf, thā could I ſaith this holy mā bying by a new ſect alſo, & ſay by ſcripture y no mā wer a true chryſte mā noz

Ca membze of the church that kepeth two cotes. And in god faith if y way wer allowed, I were able my ſelf to ſpnd out ſiftenc new ſectes in one ſoze none that ſhould haue as much probable holde of ſcripture as this herelye hath. Agaynſt which, beſide y comē faith of al catholik chryſten regiōs, the expoſicions of y old holy doctours & ſainctes be clere agaynſt this pong mannes minde in thys matter, as whole as agaynſt any herely that euer was hitherto heard of. Foz as ſoz y woꝝdes of Chryſt of which we ſpeake touching the bleſſed ſacrament, though he maye finde ſome olde holy men that beſyde the litterall ſence doth expounde them in an allegoꝝpe, yet ſhall he neuer finde anye of them that did as he dothe

Dnowe after Wickliſſe, Ecolampadius, Tyndall, and Zuinglius, deny the litteral ſence, and ſape that Chryſt ment, not that it was his very body and hys very blood in dede, but the old holy doctours and expoſitours beſide all ſuche allegoꝝies, doe plainly declare and expounde, that in thoſe woꝝdes our ſauoure as he expzeſſely ſpake, ſo did alſo well and playnly meane, y the thyng which he there gaue to hys diſciples in the ſacrament, were in verve dede hys very fleſhe and blood. And ſo dyd neuer any of the olde expoſitours of ſcripture expounde anye of thoſe other places in whiche Chryſte is called a vyne oz a doze. And therefore it appereth wel, that the maner of ſpekking was not like. Foz if it had, than would not the olde expoſitours haue bleſed ſuche ſo farre vnlike

faſhion in the expounding of them.

And ouer thys, the very circumſtaun- ces of the places in y ghospell, in which our ſauour ſpeaketh of that ſacrament maye well make open the difference of his ſpeache in thys matter and of all thoſe other, and that as he ſpake al thoſe but in an allegoꝝie, ſo ſpake hee thys playnely meaning that he ſpake of hys verve bodye and hys very blood beſide all allegoꝝpes . Foz neither whan our loꝝde ſayed hee was a very vyne, noz whan hee ſaid hee was the doze, there was none that hearde hym that any thyng meruailed therof. And why, foz becauſe they perceiued well that hee ment not that he was a materiall vyne in dede, noz a materiall doze neyther.

Wbut whan he ſayd that hys fleſhe was very meate, and hys blood was verve dzinke, & that they ſhould not be ſaued, but if they did eate his fleſhe & dzinke his blood, than were they al in ſuch a wonder thereof, that they coulde not abide. And wherfoze: but becauſe they perceiued well by hys woꝝdes and his maner of circumſtaunces bleſed in the ſpeaking of them, that Chryſt ſpake of his verve fleſhe and his very blood in dede. Foz els the ſtraungenes of y woꝝdes would haue made them to haue taken it as wel ſoz an allegoꝝpe, as eyther hys woꝝdes of y vyne oz of the doze. And than would they haue no moze meruailed at y tone than they dyd at the tother. **W**but now wherreas at y vyne and y doze they meruailed nothing, yet at the eating of hys fleſhe and dzinking of hys blood, they ſo ſoze meruailed, and wer ſo ſoze moued, and thought the matter ſo harde, and the wonder ſo greate, that they aſked how could that be, and went almoſt all their way. **W**hereby we maye well ſee, that he ſpake theſe woꝝdes in ſuch wyſe as the herers perceiued that he ment it not in a parable noz an allegoꝝpe, but ſpake of hys very fleſhe & hys very blood in dede.

Many other plainc pꝛoues mighte a man gather vpon the circumſtaunces of the very tertes, where thys thyng is ſpoken of in the ſcripture, but y it is not my purpoſe now to ſticke in argument of thys matter, that is of it ſelfe ſo clere out of all queſtion, but onely a little to touch it, that ye may ſee how little pith and ſubſtaunce ſoz his matter is in all thoſe enſamples of allegoꝝpe, which Wickliſſe, Ecolampadius, Tyndall, & Zuinglius haue brought out agaynſt y bleſſed

ſacra

Hierom.
aduerſus
Luciferianos.

Luh.3.

Three thinges
whereby
man is deceiued

A sacrament, & wherewith those olde thewes haue with their false similitudes ppteously deceiued, eyther the simplicitie or the lightnes of thys sely pong mā which might if he had not either of lightnesse ouer runne himselfe, or of symplenesse bene deceiued, or of pride and high minde in putting for the heresyng wplyngly begiled and blinded, easely haue perceiued himselfe, that the moe suche allegories that he founde in the scripture in like maner of phrases or speche, the woyle is hys part, and h moze clere is it that these places speaking of y blessed sacrament, were playnely ment as they were spoken beside al such allegories. For els had neuer both the herets at the time, and the expositours since and all chrysten people beside thys. rb. C. yere, taken onely in this one matter the playne litteral sence being so strange and meruailous that it might seme impossible, and decline from the letter for allegories in all such other things, being as he sayth and as in dede they bee, so many farre in nombze moe.

Howbeit as for this point that an allegory vsed in some place, is not a cause sufficient to make men leaue the proper significacions of Goddes woꝝd in euery other place, and seke an allegory and forsake the plaine comen sence and vnderstanding of the letter, this perceiued h pong mā wel ynough hymself. For he confelleth that he would not so do saue for necessitie, because he seeth as he sayeth that the comon litteral sence is impossible. For the thing he sayth that is ment thereby, cannot be true, that is to wytte that the very body of Chryst cannot be in the sacrament, because the sacrament is in manye diuers places at ones, and was at the maūdy, that is to wytte in the hādes of Chryst & in euery of his Apostles mouthes, & at y time it was not glozified. And than he sayth y Chrystes bodye not beyng glozified, could no moze be in two places at ones than his own can. And yet he goeth after forther and saith that no moze it cā neyther whē it is glozified to. And that he proueth by the sayeng of S. Austyn, whose woꝝdes be as he sayth, that h body, with which Chryst rose, muste be in one place, and that it continueth in beuen & thal doe tyl he thal come to iudge both quicke and dead. And yet at h ladde he proueth that the body of Chryst cannot be in many places at ones.

For if it mighte bee in many places at

ones, thā it might he sayth be in all places at ones. But in al places at ones he sayth it can not be, and therof he cōcludeth that it cānot be in many places at ones. And thus for this impossibilitye of the thinge that riseth vpon the comon litteral sence of Chrystes woꝝdes, he is he sayeth of necessitie dꝛiuen to fall from it vnto some allegorye, which he confelleth that he would not doe, if the playue lytteral sence were possible.

But alas for the dere mercy of god, yf we shoulde leaue the letter and seke an allegory with the distruccon of the litteral sence, in euery place where we finde a thing that reason cannot reach vnto, nor see which way it wer possible, and therfore would take it for impossible: faine would I wit what one article of all our sayth thys ponge man coulde assigne me spoken of in the scripture, fro which his reaso thal not dꝛiue awat y strength of his pꝛofe in making him leaue h litteral sence, wher in his pꝛofe shoulde stand & send him to seke an allegory y may stand wpyth reaso and dꝛiue away the sayth, wher he shoulde belieue the letter and make hys reason obedient vnto sayth.

I meruaille me very muche whye the cōsideraciō of thys impossibilitye shoulde of necessitie dꝛiue this pong man from the playne open litteral sence of Chrystes woꝝdes spoken of the blessed sacrament, sith so many god and holy mē so longe togyther thys. rb. C. yere, haue believed the litteral sence well & firmly, and coulde not be dꝛiuen from it for any such consideracion of such impossibilitye, and yet being as naturall men, as wyle men, as well learned men, as studious in the matter, and mē of moze age, and moze sure, sadde, and substaiciall iudgement, than thys ponge man is yet, and men at h least as likely to see what were possible and what were impossible as this good pong man is. And therefore as for al hys reasons grouded vpon impossibilitye, sith I may be bold to thynke as all those holy menne haue thought, and as al wyle mē I wene yet thynke, that nothing is impossible to God: I esteeme all those reasons berpe lyttle woꝝth.

Howbeit one thynge he byngeth in by the way, that I would he had shewed in what place we might finde it, that is to witte the sayeng of S. Austyn. For why to seke out one lyne in all hys bookes wer to go loke a nedle in a medow.

But

Keale choke
obay vnto
sayth.

Luka.

A But surely if we may see the place where the yong man found it, we shal I doute not make a clere aunswere to it. And yet euen as hymselfe hath rehearsed it, that sayinge maketh nothyng for the pꝛofe of his purpose. For Saynte Austine sayth no moze but that the body in which chꝛist arose, must be in one place and that it cōtinucth in heauē, and shal doe til the day of dome. As helpe me god except thys yonge man in these woꝛdes of S. Austine se farther with hys yong sight, than I cā see wyth mine olde yien and my spectacles, I meruaile much that euer he would for his purpose ones bꝛyng them in. For whan S. Austine sayeth that the body in whiche Chꝛyste arose, muste needes bee in one place, he myght meane by those woꝛdes for any thinge that here appereth to the contrary, not that hys body might not bee in two diuers places at ones, but that it must be in one place, that is to say in ſōe place one oꝛ other, oꝛ that he must haue one place for hys spectall place, & that place muste be heauen, as we saye God must be in heauen, and aungels muste be in heauen. He speaketh nothing of ſ sacrament, noꝛ saith not hys body with which he rose muste needes be so in one place, that it can by no possibilitie be in any moe.

Also this woꝛde (must) which is in h̄ laten tonge called oportet, which woꝛde Saint Austine here vseth as thys yonge man rehearseth hym, doth not alwaye sygnifye such a necessyty, as excludeth all possibilitie of the contrary. For our sauour sayd hymselfe to the two dyscyples, *Nonne bec oportuit pati Chꝛistū, et ita intrare in gloriam suam?* Was it not so that Chꝛyst must dye, & so entre into his gloꝛy? And yet hymselfe sayed also, that hee myght for all ȳ haue chosen whither he would haue died oꝛ no. For hymself sayth that to depart with his soule and to take his soule agayn, both twaine were thinges put in his owne power. And ȳ prophete Clay sayeth of him, He was offered by because he so would himself. And therefore this laten woꝛde oportet, which saint Austine hath in that place, is many tymes in the laten tonge taken not for full and pꝛecise necessitie, but for expedient and conuenient. And therefore it is translated also into english, not only by this woꝛd (must) which yet signifieth not all way an impossibilitie of ȳ cōtrary, but often times by this woꝛde (it behoueth) which woꝛde signifieth that it is to be

done for our behoofe and commoditie, and not ȳ it can in no wise be auoyded but ȳ it must needes be. And therefore sith al ȳ dꝛineth this yonge mā from h̄ litterall sence, is as he sayeth the impossibilitie of Chꝛistes bodye to bee at ones in diuers places, and pꝛoueth that thinge impossible by the woꝛdes of saint Austine, that saith no moze but that it must be in one place, and sayth not ȳ it maye be in no moe but one, noꝛ speaketh not of any such necessitie whereof he putteth ȳ contrary for impossible, noꝛ speaketh no woꝛde at all there of the sacrament: sith saynt Austine I say saith no farther than thys, I meruaile muche in mine harte, what thing thys yong man seeth in his woꝛdes, woꝛthy the bꝛynging in for any pꝛofe of hys purpose.

And that ye may the moze clerely see that saynt Austine speaketh here of no necessitie, he not only saith that the body of Chꝛyste with which he rose muste be in one place, but also be determineth that one place in which he muste bee if thys yonge man rehearse him ryght, ȳ is to saye in heauen, there to contynue til vnto the day of dome.

But nowe I trow this yonge man thinketh not, that saynt Austine for all hys determining that Chꝛistes bodye in which he rose must be still in the one place, that is to wit in heauen vntil the day of dome, he meaneth not for all that that it is so faste bounden to abyde onely there, but that he maye whan it pleaseth him in the selfsame body, be ineth here in earth an hundred times before the day of dome. And good stozies are there tellyng that he so hath bene diuerse times ere thys, since the time of hys ascension. And therefore thys yonge man may perceyue plainly, that S. Austine in those woꝛdes, though he say that Chꝛistes bodye with which he rose must be in one place, that is to wit in heauen, yet he ment no suche pꝛecise necessitie as should dꝛiue thys yong mā from the lytteral sence of Chꝛistes woꝛdes vnto the allegoꝛy. He ment not by thys woꝛde, it must be in one place, that is to say in heauē, that it must so be in ȳ one place till domes day, that it myght in the meane while be in none other beside, & that it must bee so of an immutable necessitie by no power chaūgeable, whereof the cōtrary were by no power possible. And therefore as for these woꝛdes of S. Austine to this purpose here, I meruaile much in good faith, but if he

thou

Oportet.

Luk. 24.

John. 10.

Clay. 53.

Of this woꝛd
mult.

It behoueth.

A thew moze hereafter, y euer thys ponge
 man would speake of them. Now as
 for hys naturall reasons be not wort
 the reasoning. For first that the bodye
 of Chyyst vnglozifyed coude no moze
 be in two places at ones, than his owne
 can, because hee is a naturall bodye as
 Chyristes was, and Chyristes bodye a na-
 turall bodye as his is: I wyll not era-
 minne any comparisons betwene their
B two bodies. But if Chyyst would tell
 mee that hee would make eche of bothe
 their bodies too be in fiftene places at
 ones, I woulde beleue him I, that hee
 were able to make hys worde true in y
 bodies of both twain, and neuer would
 I so much as aske hi whither he would
 glozifye them both first or not. But I
 am sure glozified or vnglozified, yf hee
 sayed it hee is able to dooe it. When
 our sauour sayed, that it was as possi-
 ble for a Camell or a great cable rope
 to entre through a needles eye, as for a
 rich man to entre into the kingdome of
 heauen, and after tolde hys Apostles y
C though the two things were bothe
 impossible to men, yet all thynge was
 possible to God: I thinke that he ment
 that neyther the sample nor the matter
 was to God impossible. Nowe sith tha
 at y least wise that it is not impossible
 for him to conuaye the camell or the ca-
 ble rope through the needles eye, what
 shall me nedde to study now whither hee
 can bynge them through suche as they
 be, or els must of fine force be fayne to
 glozifye the camell or the cable first, as
 thys ponge man sayth of hys body, that
 it wer impossible for god to bynng about
 to haue it in two places at ones suche
D as it is now, because it is yet somewhat
 groce and vnglozified, and than by the
 comparison of hys owne, he argueth y
 like of the blessed body of Chyyst, being
 like his at his maundy no moze glozified
 then his. But I say yet agayne of they
 bodies both twayne, if he sayed that hee
 would doe it, I woulde not doute but he
 coulde doe it. And if he could not doe it
 but if he glozified the first, than were
 I sure that he would glozifye the both.
 And therefore if it were true, y he could
 not make hys owne body to be in two
 places at ones at maundy, but if it wer
 than glozified, than sith I am sure that
 he there dyd it, I am thereby sure also y
 he than for the time glozifyed it. For y
 thynge was in hys owne power to doe
 as ofte as he would, as well before hys
 death as at hys resurreccion, and yet to

kepe his glozificacō from percelling, **C**
 as he dyd from hys two disciples, why **Part. c.**
 che for all his glozified bodye toke hym
 but for a pylgrime. And therefore as I
 say if Chyyst sayd vnto me y he woulde
 make both hys bodye & thys pong mans
 to, eche of them to be in a thousand pla-
 ces at ones, I would put no doute ther-
 in, but that by some maner meanes hee
 were able ynough to doe it.

But here would thys pong man par-
 adventure say, ye say very well if God
 so sayd, and by hys so saying so ment in
 dede. But ye wote well I deny that hee **F**
 so ment though he so sayed. For I saye
 that in so so sayinge he ment but by an
 allegoery, as he dyd when he called him-
 self a vine and a doze. But now must
 thys pong mā consider agayne, y hym-
 selfe confelleth that the cause for which
 hymselfe saith that Chyrist in so saying
 dyd not so meane, is because that if hee
 should haue ment so, it was impossible
 for God to bynng his meaning aboute,
 that is to say that Chyristes bodye might
 be in two places at ones. And therefore
 but if he proue that thing impossible for **G**
 God to doe, els he confelleth that God
 not only sayd it, but also met it in dede.

And yet ouer thys, if Chyrist had ne-
 uer sayed it, yet doute I nothing but y
 he is able to doe it, or els were there soe
 what that he coulde not dooe, and than
 were god not almighty.

Now if thys pong man wyl say that
 to make one body to be in two places,
 doth imply repugnaunce, and that god
 can doe no such thynge: I dare be holde
 to tell hym agayne, that many thynge
 may seeme repugnaūt both to hym and
 mee, whych thynge god seeth howe to
 make the stande togyther well ynough. **D**

Such blinde reasons of repugnaunce
 induceth many men into great errour, **Reasons of**
 some ascribing all thynge to destiny w **repugnaunce**
 out any power of mannes free wyll at
 all, and some gyuing al to mans owne
 wyll, and no forsyght at all vnto the p-
 uidence of God, and al because the pore
 blind reason of man cannot se so farre,
 as to perceiue howe goddes prescience
 and mannes free wyll can stande and
 agree togyther, but seme to them cler-
 ly repugnant.

And surely if the seming of our owne
 feble reaso, may bypue vs ones to thinke
 that one man to be at ones in two pla-
 ces, is a thynge so harde & so repugnaūt
 and therefore so impossible that Godde
 hymselfe can neuer bynng it about, the
 deuil

A deuil wil win a while set vs by such a
 crutt vnto our own reason, that he will
 make vs take it for a thing repugnant
 & impossible y^e ever one god shoulde bee
 three psons. I wote wel y^e many good
 folk haue bled in this matter many good
 frutefull examples of Gods other wor-
 kes, not only miracles w^ritten in scrip-
 ture, but also done by the com^o courie
 of nature here in earth, & some thynges
 made also by mans hand, as one face be-
 holde in diuers glasses, & in euery piece
 of one glasse broken in to twenty, and y^e
 meruaile of the making of the glasse it
 selfe suche matter as it is made of, and
 of one worde comming whole to an hū-
 bred eares at ones, and the sight of one
 little pic present & beholding an whole
 great countrey at ones, with a thousād
 such other meruayles mo, such as those
 that see them dayely done and therefore
 meruaile not at them, shall yet neuer
 be able, no not thys pong man hym-
 selfe, to g^ue such reasō by what meane
 they may be done, but that he may haue
 such repugnaunce layd against it, that
 he shall bee sayne in conclusion for the
 chiefe and the mosse euidēt reason to
 say, that the cause of al those thynges is
 because God that hath caused them so
 to be done is almighty of himselfe and
 can doe what him list. And also I can
 not see why it shoulde bee moze repug-
 nant that one body may be by the po-
 wer of God in twoo places at ones, thā
 that twoo bodies may be togither in one
 place at ones. And that point I thinke
 thys pong man denieth not. And I be-
 rely thinke there is vnto mannes reason
 neyther moze semblaunce of difficulty
 noz of repugnaunce, neyther in the be-
 ing of one body be it neuer so groce and
 vnglozified in twenty diuers places at
 ones, than in the making of al y^e whole
 world in which all y^e bodies both glozi-
 fied & vngloziefied haue al their roumes
 and places, to make I say al that whole
 world of right nought. Which article
 of our sayth we shal fynde folke with in
 a while not greatly foze to deny, if mē
 fall to this pointe, that for impossibili-
 ties of nature, they thinke the thynges
 impossible also to god that is the ma-
 ter and the maker of nature, and that
 they will vpon that imagination do as
 thys pong man doth, flee fro the litterall
 sente of the scripture, and seke some al-
 legory in the stede, and say they be dy-
 uen thereto by necessitye, because of the
 impossibilitie of the matter. For thus

Good frate-
ful examples

shall as ye maye well see, by thys mea-
 nes none article of our sayth stande.

Now his last argument with whych
 he proueth it impossible for one body of
 Chziste to bee in twoo places at ones is
 thys. You can sayeth he shew no reasō,
 whye he shoulde bee in many places at
 ones and not in all. But in all places
 he cannot be, wherfore we muste con-
 clude y^e he cannot be in many places at
 ones. This is a meruaillouse concluded
 argument. I am sure a very childe may
 sone see that this consequent can neuer
 folow vpon those twoo premises of his
 antecedent. For he can no forther con-
 clude vpon them, but that we can shew
 no reason whye he shoulde bee in many
 places at ones. Now if I should graūte
 him that no man could shewe a reason
 whye hee shoulde be in many places at
 ones, what had he wonne by y^e might
 he then conclude therapō that he could
 not be in many places at ones, as thou-
 ghe that it were not possibie for god to
 make hys body in twoo places at ones,
 but if we were able to tell how, & why,
 and wherby, and shew the reasō: Now
 in this argument hee begynneth with
 (shoulde) in the maiōr, and than in the
 minōr and the conclusion turneth into
 (cā) and so varieth hys extremities, that
 the argumēt can neuer be good if it wer
 but for that. If he would enduce the cō-
 clusiō which he cōcludeth here, he must
 rather haue argued thus. If it might be
 in many places at ones, then myght it
 be in all places at ones. But in all pla-
 ces at ones it can not be, and therefore it
 cānot be in many places at ones. Thus
 o^r in some such maner must he argue, if
 he wil aught proue. But here now both
 the partes of hys antecedent bee verve
 weake. The fyrst is thys, that if y^e body
 of our sauour may bee in many places
 at ones, it may be in al places at ones.
 Thoughe I woulde graunt this cau-
 sale p^reposition for the trouth of the
 seconde part, yet woulde I deny it hyn
 for the forme. For thoughe I graunt it
 to be true, yet the fyrste parte is not the
 prooffe of the second, but rather cōtrary
 wyse the seconde inferreth well y^e fyrst.
 For the reason is good: he may be in all
 places, ergo he may be in many. But
 argue y^e contrary wise as thys pong mā
 argueth, & than is y^e forme verve faynt.
 For this hath litle strenght: he may be in
 many places, ergo he may be in al, me-
 ny mē rōne, ergo al mē rōne, mē rōne in
 mani places, ergo mē rōne in al places,
 but

A but if the matter mayntapne the argu-
ment, either by the possibilitie of the an-
tecedent, or by the necessitie of the con-
sequent, as one man is a stone, ergo all
men be stones, one man is a liuing crea-
ture, ergo all men be liuing creatures.
But lette thys fynde propolition passe,
and come nowe to the secounde, vppon
whiche, al hys argument hangeth, that
is, that the body of Chryste cannot be at
once in all places. Thys he sayeth: but
how dweth he proue it? If he will bydde
me proue the affyrmative, I maye an-
swere that I neede not, for it is not the
thing that we haue in hand. For we doe
not saye that he is in all places, for the
sacramente is not at once in all places.
And we be not bounde for thys matter
to goe any farther and that poynt for so
farre I proue by the ghospell that sayth
it is so. And therfore thys yong manne
that sayeth it cannot be, lette hym proue
that it maye not be. For if it may be, he
than confesseth that the wordes of chryst
doe proue that it must be. But because
it cannot be (saith he) therfore he is drie-
uen to confesse these wordes by an al-
legorye. And nowe that it cannot be in
many places, he proueth by that that he
cannot be in all places, and therfore
must he proue that, or elles geue ouer
thargument.

Howbeit as for me, though I be not
bounden to it, I am content yet to proue
that God may make the body of Chryst
to be in all places at once. And because
this yong man coupleth that propoliti-
on with the tother, so will I doe too.
And I proue therfore that god can make
his body be both in many places at once
and in all places at once, by that that he
is almightie, and therfore can dooe all
thyng. And nowe must this yong man
tell vs either that this is nothing, or els
denye that God can doe all thing. And
than must he limite Gods power howe
farre he will geue God leaue to stretche
it. But whan this yong man shall come
to that poynt, euery wyse man will (I
wene) suppose and thinke in themselfe,
that thys yong manne hath yet in hys
pouthe gone too little while to schole to
know all y god can doe, but if he bypnyng
god witnes y he hath learned by the vt-
termost of al gods cuning, which thing
the apostle Paule for all that he was ra-
uished by into the third heauen, rekened
yet so farre aboue his reche, that he cry-
ed out, Oh the altitude of the riches of
the wisdome and the cunning of God,

Roma. 16.

But yet this yong man goeth about
to proue that poynte by scripiture. For
except we graunte him that poynt to be
true, he sayth that elles we make the au-
gell a lyer, that sayde he is not here, and
also that els we make as though Chry-
stes bodye in hys ascencion did not goe
vpe in the cloude into heauen from the
earthe, but onelye hpdde hymselfe in the
cloude, and played ho pepe, and tarped
beneath still.

Mark. 16

Actes. 1.

I am in god faith for to see this yong
man presume so farre vpon his witte so
sone ere it be full ripe. For surelye suche
liking of themself maketh many wittes
ware rotten ere they ware ripe. And ve-
rely if it doe decreace and go backward
in this fashion, it may not last long. For
euen here in the end he for geatteth him-
self so foule, that whan he was a yong
sophister he would I dare say haue been
full soze ashamed so to haue oversene
hymselfe at Drfozde at a peruse. For ye
wot well that thing which he sayth, and
whiche he must therfore proue, is that
the body of Chryste cannot be in euerye
place at once by no mene that god could
make. And the tertes that he bringeth in
for the proufe, saye no farther but that he
was not in all places at once, and saye
not that by no possible power of his god
head it could be in euerye place at
once. And therfore this point is as ye see
well of thys yong man very yonglye
handeled. And therfore ought euery man
abhorre as a playne pestilence, all such
vnrasonable reasons made for nature
by moze then naturall soles, agaynst y
possibilitie of goddes almightie power.
For we may know it verely, y agaynst
these folies hath specially a place y god
ghostlye counsaile of S. Paule, where
he warneth vs and sayth: Beware y no
man begyle you by bayne phylosophye.

Note.

Note.

Collof. 2.

God forbiddeth that any man should be
the moze proude and ready to beleue this
yong man in this great matter, because
he sayeth in the beginnyng that he wyll
bring all men to a concord and a quyet-
nes of conscience. For he bypnygeth men
to the worst kinde of quyetnes that can
be denyed, whan he telleth vs as he doth,
that euery man may in this matter with-
out perill beleue which way he list. Eue-
ry man may in euerye matter withoute
any counsaile of hys, soone set hymselfe
at rest, if he list to take y way to beleue
as he list hymselfe care not how. But
if that waye had been sure, saynt Paule
would neuer haue thewed y many were

Colo. 1.

D. j.

in ps

In perill of sickenes & death to, for lacke of discerning reuerently the body of our lord in that sacrament, whan they came to receiue hym.

And against this doctrine of this yong brother, is the playn doctrine of the old holy fathers interpretours of the scripture. And what fashon is this, to saye that we may beleue if we list that there is the very bodie of our lord in dede, and than to tell vs for a trouthe that suche a saythe is impossible to be true, for God himselfe can neuer bypunge it aboute, to make his body be there.

I am very sure that the olde holy doctors which beleued Chrystes body and his blood to be there, & so taughte other to beleue, as by their booke plainly doth appeare, if they had thought either that it coulde not be there, or that it was not there in dede, they would not for all the god in this world haue wrytten as they haue done. For woulde those holpe men (wene you) haue taught that menne be bounden to beleue that the vcrpe bodpe and blood of Chryff is there, if themself thought they were not bounden therto?

Could they make men honour and worship that thing as the very body and blood of Chryff, which the self thoughte wer not it? This geare is to childishe to speake of.

Yet one great pleasure he doth vs, in y he putteth vs al at libertie, that we may without peril of danacion beleue as we beleued before, that is to wit, that in the blessed sacrament the whole substance of the bread and the wyne, is transmuted and changed into the very body and blood of Chryff. For if we may without perill of danacion beleue thus as hymself graunteth that we may, than graunteth he that we may also without anye perill of danacion beleue that himself lyeth, where he sayeth the trouthe of that beleue is impossible.

And therfore I shall therein conclude with hym, as our soueraygne Lord the kinges hyghnesse in hys inosse famous booke of assertion of the sacrament concludeth in one place agaynst Luther, which in his Babilonica confessed, that though men in the sacrament of the altare beleued after the common sayth as they did before, there was no perill therein. Well than sayd the kinges grace, ye doe your selfe graunt that in our beleue is no perill. But all the church beleueth that in your way is vndoubted danacion. And therfore if ye will as wisdom

would ye should, deale surely for youre self, ye should rather leaue your vnure waye whiche ye beleue, and come your selfe and counsaile all other whome ye would did well, to beleue as we vse. Lo this reason of the kinges grace clearly concludeth this yong mā vpon hys own confession, & plainly proueth that except he leaue his beliefe which all good chryste folke holde for vana ble, and come home agayn to his olde sayth, the comon sayth of all the church, in which as himselfe agreeth there is no perill: I will not for courtesie say he is starke mad, but surely I will say that for his owne soule, the yong man playeth a very yong wanton pageant.

Howe wheras for another quyetnesse of euery mannes conscience, this yong man biddeth euery man be bold, & whether the blessed sacrament be consecrate or vnconsecrate. (For though he mosse specially speaketh for y wine, yet he speaketh it of both) and biddeth care not but take it for all that vnblest as it is, because the priest he saith can not deceiue vs nor take fro vs the profite of goddes institution, whether he alter the wordes or leaue them all vnspayed, is not thys a wonderfull doctrine of this yong man? We wot wel al y the priest cannot hurt vs by his ouersight or malice, if there be no fault vpon our own part. For y peccatio that lacketh vpo the priestes part, the great mercy of god doth as we trust of his own godnes supply. And therfore as holy saynt Chrystostome saith, no mā can take harme but of himselfe. But

Note. now if we see the thyng disordeyed oure own selfe by the priest, and Chrystes institution broken, if we than wittingly receiue it vnblest and vnconsecrated, and care not whyther Chrystes institution be kept and obserued or no, but reckon it is as god withoute it as with it, than make we our self parteners of the faulte, and lese the profite of the sacramente, and receiue it with danacion, not for y priestes fault, but for our own.

Howbeit as for his beliefe that taketh it no better but for bare bread and wyne, it maketh him little matter consecrate or not, sauing that the better it is consecrate, the moze is it euer nopous vnto him that receiueth it, hauing his conscience combed with suche an erecrable heresie, by which well appeareth that he putteth no difference betwene the bodpe of our lord in the blessed sacrament, and the common bread that he eateth at hys

diner,

And this is the very murther.

King Henry the viii. most famous booke

1. Cor. 11.

A diner, but rather he esteemeth it lesse, for the tone yet I thinke ere he beginne if he lacks a priest he will blesse it himself, the tother he careth not as he saith, whether it be blessed or no. From which abominable heresie and all his other, our lord be for his great mercy deliuer him, & helpe to stop euery good mans eares from such vnglacious intantacions as this mans reasons be, whiche are vnto such simple people as wilbe with the wind of enery newe doctrine blowen about lyke a wethercocke, much more rotageous a gret deale, than was that euil doctrine which

Ad Ephe. 4.

Galath. 3.

B Pauls so sore reproveth, with which the false Prophets had bewitched the Galathies. But as for those y are god & fast faithfull folke, and haue any grace or any spark of any reaso in their heads, will (I verely thinke) neuer be so farre ouertene as in thys article (the trouthe wherof god hath himself testified by as many open miracles as ever he testified any one) to belieue this one young man vpon his barayne reasons, agaynst the sayth and reason, both of all olde holpe wryters, and al god chrissten people this

20. C. yeres. All whiche, without anye doubt or question, belieued agaynst his doctrine in this blessed sacrament, vntil Berengarius beganne to fall first vnto this error. Which when he better considered, he fell from it again and forsoke it drotly, and for because he hadde once holden it, the god man byd of his owne good mind unpelled great penaunce willinglye all his lyfe after, as ye maye reade in Cronica cronicozum the .ccc. lease. And also frere Barnes, albeit that as ye wor well he is in many other thinges a brother of this young mans secte, yet in this heresie he soze abhozreth hys heresie, or els he lyeth himselte. For at his last beyng here, he wrote a letter to me of his owne hande, wherein he wryteth y I lay y heresie wongfully to hys charge, and therin he taketh witness of god & his conscience, and sheweth hymselfe so soze grieued therwith, that anre ma shold so repute him by my wryting, y he saith he will in my reproche make a boke agaynst me, wherin he wil pprofesse and protest his saythe concernyng thys blessed sacramet. By which boke it shal (he saith) appere, y I haue said vntruelly of him, and that he abhozreth this abominable heresie. Which letter of his, I forbeare to answer till the boke come. By whiche we may see sith he forsaketh this heresie, what sayth he wil pprofesse,

Berengarius

B whether y true sayth or some other kind of heresie. For if he wil pprofesse the very catholike sayth, he and I shal in y poynnt be very sone agreed, & I shal than make him suche answer theretu, as he shal haue cause to be well contented with.

But in the meane time it wel contenteth me, that frere Barnes beyng a man of moze age and moze rype discrecion, and a doctour of diuinitie, and in these thinges better learned than this young is, abhozreth thys young mans heresie in this poynnt, as wel as he liketh hym in many other.

And so I trust will euery wyse man, and not be so enchaunted with suche childishe reasons as his be, that they woulde therby doe as the hearers of Christ did, that for meruaile of this matter as this young man doth now, refused our sauiour and went their waye from him, but will rather lette them goe that wil goe, and abide the self with our sauiour will, as with him that hath in the stede of this young mans vayne childishe solosophy, not false apparaunte sophistrye, but the very wordes of eternal life. Which wordes I beseeche our lord gene this young ma the grace, agaynst his own froward fantasia to belieue, and to the same lyfe bring him and vs bothe, wher we shal without y bayle or couering of any manner sacrament, beholde our blessed sauiour face to face, and in the bygyhte myroure of trouthe, the very one godhead of the thre like mightye & eche almightye persons, cleerly beholde and perceiue both thre in may and in deuytis, and also how it may be, that Christes one bodye may be in many places at once. Which thing many that will not come of theyr folish frowardnes, affirme to be playne impossible.

17. 1. 11

John. 6.

B For, in stede of a letter haue you almost a boke, longer than I thinke good chrissten folke shal nede in so cleare an article of the sayth, and to all fast faithfull people so farre out of all doubte, sauing that in sendyng you your coppe agayne, me thought I must nedes wryte you somewhat what I my selfe thought of his wryting. In which, whan I once began, albeit not verely well at ease, the abominacion yet of that pestilent heresie and the perill of hys colourable handling, drewe me furth farther and farther, and scant could suffer me nowe, to make an ende, but that I was halfe in mind to haue touched also the scyisme of y Bohemes, whiche he sette furth hers

D. g. in hys

An his wytyng, sauing that it requyret
some length, and that I am in mynde to
make answer once in that matter vnto
frere Barnes, whiche hath made therein
ye wot wel an whole treatise, wher in I
wonder if himselfe wene he haue sayde
well. And as for that holy prayer y^e this
deuout yong man as a new Chyriste tea-
cheth to make at the receiuing of y^e bles-
sed sacrament all his congregacyon, I
would not geue the paryng of a pere for
his prayer, though it were better than it
is, pulling away the true sayth therfro
as he doeth. Howebeit, his prayer there
is such deuised, and pēned, and paynted
with laylure & studie, that I trust euery
W good chrysten woman maketh a muche
better prayer at the time of her howsell,
by saythfull affectiō and Goddes good
inspiraciō sodaynly. For she beside god-
des other godnes, shaketh him I thinke
for his high spngular benefite there pre-
sently geuen her, in that it liketh him to
accepte and receiue her so symple and so
farre vntwozthy of her self, to sitte at his
own blessed board, and there for a reme-
brance of his bitter passiō suffered for
her sinne, to suffer her receiue and eate
not bread though it seme bread, but hys
owne verye precious body in fourme of
C bread, both his very flesh, bloud, & bones,
y^e self same to whiche he dyed & to whiche
he rose agayn, & appeared agayn to his
apostles, & eate amōg his disciples, and
with whiche he ascended into heauen, &
with whiche he shall descende agayne to
iudgement, & with whiche he shall reign
in heauen with his father and the y^e ho-
ly spirite in eternall glozve, and all hys
true saythful belieuing and louing peo-
ple with him, whom as the mistical me-
bzies of hys glouious body, he shall than
and from thenceforth for ever pleasant-
ly nourish, and fede, and saciate their in-
saciāble honger with the beholding of

hys glouious godhead. Whose honger
to heauenwarde he countozerth and fe-
deth here by hope, and by the sure token
and signe of saluaciō, the geuing of his
own very blessed body vnder the sygne
and likerhede of bread to be eate and re-
ceiued into our bodies, that oure soules
by the sayth thereof, and our bodies by
the receiuing thereof, may be spirituāly
and bodilye ioyned & knit vnto his here
in earthe, and with hys holye soule and
his blessed body, and his godhead both
with his father and their holye spirite,
glouiously liue after in heauen.

Chis loe in effect though not in wo-
des, can chrysten women pray, and some
of them peraduenture expresse it muche
better to. For God can as the prophete
sayth, make not onely women that haue
age, sayth, and wit, but the mouthes al-
so of infantes and young suckyng chyl-
dren, to pronounce hys laude and praise
so that we nede not this yong man now
to come teache vs howe & what we shall
pray, as Chyrist taught his disciples the
Pater noster. Frith is an vnmete mat-
ter to teache vs what we shoulde praye
at the receiuing of the blessed sacramēt,
whan he will not knowlege it as it is,
but take Chyristes blessed body for no-
thyng but bare bread, & so little este-
me the receiuing of the blessed sacramente,
that he forcerh little whether it be bles-
sed or not. I praye God blesse these por-
soned errors out of his blynde hearte,
and make hym his saythfull seruaunte,
and send you heartely well to fare. At
Chechith the vij. day of December, by
the hand of

more then all your own.
Tho. More knight,

A goble pray-
er.

Psalm. 8.

Frith.