

And wyne, yet is there wyth them, the soule of our sauioure also. For hys blessed bodye and bloude in the sacrament, though they seme dead, for the moze ful representacyon and fygyrnyge of the same bodye and bloude remaynyng deade on the crosse, after hys holpe soule gytne vp to the father, wherby his bitter passion was fully perfozmed & finishyd, yet be they not deade in the sacrament, but quicke and animated wyth his blisful soule, whych after the returne thereof and copulacion agayne wyth his immortall and impassible bodye neuer departed after from it noz neuer thal.

There is wyth it also besyde his blessed soule, hys almyghy Godheade. For the Godhead from the fyrst tyme of hys incarnation, neuer departed neither fro the soule noz fro the body.

But when they two were by death departed and seuered a sunder, the Godhead, that is to wyte the almyghty natural sonne of the almyghty father, the second person in trinite (of whych father and sonne, the thyrde almyghty person of the coeternal trinite proceded) was stil in vnitie of person, both wyth the blessed soule deliuering the old fathers in hell, and wyth the body lyeng dead in the sepulcher to.

Moze ouer, albeit that the blessed blood is consecrate seuerally vnder the forme of wyne, to signifye and represent vnto vs, that in the passion (of whych the blessed sacrament is a memorial) the bloude was seuered fro the bodye, yet is there in the blessed Sacramente, bothe the bloude wyth the bodye, that is in the forme of bzeade, and the bodye wyth the blood that is vnder forme of wyne, that is to wytte, the bodye vnder the forme of bzeade immediatly, as by the forme of bzeade most specially signified, and the bloude by concomitance, because the bodye is neuer wout it. And likewise vnder the forme of wyne, the blessed bodye immediatly, because ther by that forme of wyne the blood is chiefly signified, and the whole blessed bodye is therewyth it by concomitance, because y the blood synce hys glorious resurrection, neuer was noz is noz neuer thalbe, seperate fro hys whole blessed bodye.

If men aske then the questyon, what wee may thyncke of the holpe bloude of Christ out of the sacrament, continually kept and honoured in diuers places, and wyth many great myracles approued, me thynketh it maye be answered in

two maner wyse wythout any peryll of our faith. For I see no necessity to say, that at the bloude that Christ had in hys bodye at any tyme here in earth, is in his bodye nowe. And so maye some parte of hys very holy blood that hath bene somtyme in hys blessed bodye, be now remaynyng in earth. And also synce his blessed bodye maye be where it wyl, hys very glorious bloude maye be by myracle, in diuers places sensible where it pleaserh him selfe, and hys blessed bodye inuisible also therewyth.

In a crucifix stricken, God maye also create new bloude which is none of his. And ouer thys, the blisfull soule of Christ and hys almyghty Godheade also, be both twaine I say, not immediatly contained in the sacrament, because they be neyther immediatly signified by those sensyble sacramentall signes the fourmes of bzeade and wyne, noz be there as secret vn sensible signes appointed to signifye anye other thynges, as the blessed bodye and the bloude be, but be therfore there by concomitance, because fro the bodye and the bloude, neyther the soule noz the Godheade is at no tyme synce the resurrection a sunder.

And by concomitance are there also bothe the father and the holpe Goste. For synce the Godheade of the sonne, and the Godheade of them bothe, is all one selfe Godhead, neyther of them bothe can be seuered from hym, but it must needes be that where he is, there be they both, not onely by a generall manner of beyng (by whiche eche of them is euer wyth anye of al the thynges that they haue created) but also by that special manner of beyng, by whiche what so euer maner that be, anye of those thre persones is wyth himselfe, except the onely personal distinction.

It semeth also that by concomitance though not a concomitance folowynge of lyke necessity, yet by a certayne concomitance folowynge of conuenient congruetye, there is euery where euermoze aboute thys blessed sacramente, a glorious heauenlye companye of blessed aungels and Sayntes, as dyuers holye doctours declare.

Howe for as muche as vnder anye of the two outward sensible Sacramentes, the fourmes epyther of the bzeade or the wyne, the whole inward vn sensible Sacramente, the very bodye and bloude of Christe, is as I haue shewed you verely and fullye couteyned,

and al

And also vnder euery part thereof, be it deuyded into neuer so manye, therefore who so ener worthely do receiue hys holy hauſel vnder anye one of those twoo fourmes onely, both verely and sufficiencyly receiue both the blessed bodye and bloude of our sauour, and therewith his blessed soule and hys Godhead to, ye and al the whole trinite together.

And al be it that of old tyme, lay people dyd comonlye receiue theyr howſell vnder both the formes, yet alway fro the beginning, dyd they sometyme receiue it, some vnder the one forme, and som vnder the tother alone, as by the olde wyrtynnges of the olde holpe sayntes it doth in dyuers places appeare. How be it when they receiued theyr howſell vnder the one kynde alone, it was most comonly vnder the forme of bread, because that vnder that forme, it was most able both to be carryed wythout parel of spyllynge, and longest to be kept wythout parel of turnynge.

Upon whych thyng so longe ago began and bled, it came to that point afterwarde, that for dyuers inconuenience, whych many tymes myshappyd in the blessed blood vnder the forme of wine, when the common people wers howſeled vnder both the formes, the whole people thozowe Chryſtendome fel in a custome vniforme al in one fashon, to receiue theyr holy howſel, that is to witte the very whole body of Chryſt and blood both, vnder the forme of bread onely. Of whych custom no man hath the herd or recorde any beginning, which thing alone may wel suffice to make indifferent men perceyue, that it began euen forthwyth after Chryſtes death: & that the liſefulnesse thereof, was knowen and taught by the tradicion of thapostles theym selfe. For surely if it had not bene knowen for liſeful of olde, the whole people of al chryſtendome woulde neuer haue taken it by of newe, beyng a thyng of neyther pleasure nor wyntynng, nor beyng nothyng forced vnto it. For lawe was there none made to commaund it.

Howe be it when that the countrey of Boheme fallynge into many heresy'es, began, not onely to do the contrary, receiuyng it vnder bothe the formes (wherin the bodye of Chryſtendome woulde not haue spoked to suffer them as a thyng liſeful to them that woulde) but also tooke vpon them farther, to reprove & reproch for dampnable, the comon longe continued custome of the whole cozps of chryſtendome,

by this demaure of theirs, the generall counſayle of Conſtaunce, cōdemned in theyr so doyng their ouer arrogant errour. For vpon that poynte of theyrs, if the whole body of Chryſtendome maye dampnablye be deceyued in matter concernyng our sayth or the vse of the sacramentes, then foloweth there an ineuitable confuſion, and nothyng can there in the catholike church be sure neyther tradicion, lawe, custome, nor scripture, neither to knowe how it is to be vnderſtāden, nor yet so much as wiche the very bookes be, as holy saynt Austyne agaynſte the greate heretykes the Manicheis doth very clerely declare.

How is thys custome (and long was ere theyr heresy'es began in Boheme) so vniuerſal, that neyther laye nor prest, man nor woman, good nor bad, epyther other wyse bled in receyuyng the holpe howſell besyde the masse, or anye thyng repugned thereat.

How be it though as I ſaye this gyse and custome was vniuerſal bothe wyth lay people and prestes, in beyng howſeled of a nother mans hande (as the prestes be them selfe alway, saue onely whē they say masse) yet did there neuer prest in the masse, vse to consecrate in the one forme alone. And the cause is, because in the masse, the blessed sacrament is (as the old holy doctours al wyth one voice agree, and al the cozps of chryſtendome wyth them fro thapostles dayes) not onely a sacrament, but also a sacrifice, that by the offeryng of the body and blood of Chryſt vnder the formes of bread & wine vpon the aulter, representeth the sacrifice in whyche the selfe same bodye and bloude in theyr own proper forme, was offered vpon the crosse.

And therefore albeit that in eche of the two formes is the hole sacrament, both for the thyng that it ſygnifyeth, and for the thyng that it conteyneth, yet vnder the one kynde onely was it neuer bled to offer that holy sacrifice, but vnder the bothe twayne together, that the thyng should be correspondet vnto the figure. For thys holpe sacrifice was soze ſygnified in the offeryng of Melchisedech, that offered both bread and wyne.

Pet is there also put into the wyne before the consecracion, a lyltle water alway, wherof we fynde no word wyrtten in the gospel, nor anye plaine place in all the scripture for it. And yet mai it not be liſefully left out, as al the old holpe doctours teache vs. And diuers causes they

S. Austine.

C

D

Gene. 14.

laye

A lay of that institution, partly for out of the holy heart of Christ when it was perced with the speare, there issued both blood & water. And some alledge that it is done for to signifye the toyninge of the people with Christ. For as it appeareth in the Apocalips, by water is signified people. And finallye, some holye sayntes say, that it is done because that our sauour himself at his maundy, tempered his wine with water.

And al these may be good causes, with the routh and the will of god well known: but elles I verely beleue, that no god man upon anye of these considerations or any other, whan he should consecrate, would presume or aduenture to put water into his wine, where the gospel of the institutio, speaketh of no water at all, but onely of wyne alone.

And therfore it well and clearly appeareth, both by this poynt and byuers other moe, as in the verye wordes and maner of consecration, the rites and the maner of this holy sacrament, wer moze at large shewed, & moze fully taught, by Christes Apostles by mouthe, than after ward witten by theyr penne.

And so appeteth it also by S. Paule, whiche first taughte it the Cozynthles without any booke witten thereof, and after wytyng them somewhat thereof, sayth vefinally, *Cetera quim venero ipse disponam.* The remenaunt I will order when I come my selfe. And neuer wrote he those orders after that he toke ferther at hys coming, as farre as euer I could heare prooued. Origene sayth also, and byuers other olde holye doctours, that many thinges of the masse wer taught by hys apostles bytradition without witting by mouth. Saynt Denise also in his booke *de Ecclesiastica Hierarchia*, sayth that the apostles taught the maner of consecrating in the masse by mouth.

Howe because of these twonderfull thinges and many other, wherein thys most blessed sacrament so farre excellerth all other, as that sacrament that not onely signifyerth and betokenerth, but also verely and really contepnerth, the holy & blessed bloude of hym, of whome all the other sacramentes take theyr strength: (for he is as I haue sayde, not onelye man but also God, and with his holye bodye and bloude is also his holy soule, and with both hys bodye and soule, toyninged his vnseparable godheadde, and of hym hys father and their holy spirite is

all one godheadde, and therefore there present all thre) for these causes I saye, for which this blessed sacrament so manye maner wayes differeth from all other, the olde holy doctours haue accustomed to speake of this holy sacrament in diuers wyle: and to signifye and insinuate thereby, the dyuers properties therof, by sundrye dyuers names haue been accustomed to call it.

Whereras the sacrament of baptisme is not called the sacrament alone; but the sacrament of baptisme, noz anye of the remenaunte without thaddiction of theyr owne proper name, as the sacrament of confirmacion, the sacrament of penance, and so furth the remenaunt; onelye this blessed sacrament is called and knowne by the name of sacrament alone: signifyng and shewing thereby, that thys blessed sacrament is the most excellent, and of all holye sacramentes the chief. And that I see not why it wer, if it were not as it is, the verye body of Christ. For the sacrament of baptisme is vnto saluacion of moze necessitie than it, and the sacramente of penance too.

This blessed sacrament of the bodye and blood of Christe, is called also distinctlye by the namis of eyther fourme, *sacramentum panis*, & *sacramentum vini*, the sacrament of bzeadde; and the sacrament of wyne, because that the fourme of bzead betokenerth and immediatly contepnerth the tone, and the fourme of wyne the tother. And albeit that they be in dede, distinct sacramentes, that is to witte, both two distinctlye sacramentall outward signes, noz neither is the fourme of bzeadde the fourme of wyne, noz the fourme of wyne the fourme of bzeadde: and two distinct sacramentall inward signes too, and two distinctlye sacramentall thynges also, of that kynd of thyng that is contepned therein, (for neither is the body the blood, noz the blood the bodye: yet is altogether called by hys name of the blessed sacrament in the synguler number, *sacramentum altaris*, the sacrament of the aultare, and yet is it neuer bled at the aultare but in both the fourmes. But for because that the very real thynges that is contepned vnder both those fourmes, is one entiere bodye, that is to witte, the very lyuelle naturall glorious bodye of our sauour Christ himself, to the integritie wherof, the blood of the same pertepnerth, and wherof it is nowe an inseparable parte, whiche

¶¶.j. blessed

Apoca. 17.
Aque pura
sunt.

1. Cor. 11. 11.

Origene.

S. Den. 1. c.

A blessed body and blood (though they be-
 inge in the sacramente vnder seuerall
 fourmes, seuerally to signify, and ther-
 fore be well and with good reason cal-
 led seuerall sacramentes) bee yet neuer
 seuerally separate asunder in dede, ther-
 fore to geue vs knowledg that all þ is
 really contained in both those sacramē-
 tall fourmes, is one very real thyng, þ
 is to wit, the very blessed one entire bod-
 ye of Chryst, all the whole vnder the
 bothe fourmes together, is called by the
 name of the sacramente of the aultare
 in the singular number.

B It is called *sacramentum panis*, the sacra-
 ment of bread, and it is called also *panis*,
 that is to say, breadde, because that of
 breadde it was consecrated, and that af-
 ter the breadde conuerted and turned
 into the body of Chryst, the fourme and
 accidentes of the bread abyde and re-
 mayne: as I befoze haue shewed you,
 that in scripture a man is called earth,
 because he was made of the earth: & in
 the scripture Moses parde was called
 a yarde, when it was turned from
 a dead yarde into a quicke serpent, that
 deuoried at the serpentes that the wit-
 ches of Egypt had by theyr enchaunte-
 mēt brought furth befoze Pharaos their
 kyng.

C But yet lest the nampyng it breadde,
 might make some men wene it wer but
 bread in dede, it is called also playnely
 by þ name of the thing that it is in dede,
 the body and blood of our lord.

It is also called *sacramentum communionis*,
 the sacrament of communion, because
 that the thing that all the sacramentes
 oꝝ sacramentall sygnes both outwarde
 signes and inwarde, bothe sensible and
 insensible, do signifye, is as I shewed
 you the communion, that is to wit, the
 vnton together of all holys Sayntes in
 one societie, as liuely membez in the
 mysticall bodye of Chryste.

D It is also called, not onely the sacra-
 ment of communion, but ouer that the
 communion it selfe, whiche is called in
 latine *communio*, and *synaxis* in the Greke.
 And this blessed sacrament is called the
 communion, that is to say, the vnton oꝝ
 gathering together in one, because that
 this sacrament doth not onely signifye
 that communion, but that the verye re-
 all thing that is in this blessed sacramēt
 helyde the significacion thereof, dothe
 also effectually make it. foz the blessed

parson of our sauour Chryste, beynge
 verely both God and manne, doth as
 God of his almighty power, by his mā-
 hed as by his instrumēt (not an instru-
 ment dead and separate as are al hys o-
 ther sacramentes, but by hys instru-
 ment liuely quicke contained bned, and
 foz ever vnseparable) in speciall maner,
 by grace that he geueth with þ ioyning
 of his owne holy bodye and blood vnto
 theym that effectuallye receue it, dothe
 woꝝke I saye this wonderfull woꝝke
 of this communion of menne together
 with God.

And ouer thys, oure sauoure that is
 in the sacrament, is not onely the woꝝ-
 ker of thys communion, but syth that
 this communion is a gatheringe toge-
 ther of all sayntes into his owne misti-
 call body, this holy sacrament therfore
 in which his owne very bodye is, maye
 be well called the communion.

And so by theyr callinge this blessed
 sacrament by the name of communion,
 the olde holys doctours and all the con-
 gregacion of all chrysten people, haue &
 doe putte every man and woman of the
 same congregacion in remembraunce,
 that in that blessed sacrament is the ve-
 ry body and blood and by cōcomitance
 (as I haue befoze declared) the verye
 whole persone of our soueraygne lord
 and almighty sauoure Chryste, from
 whome as I haue sayde, neiþer his al-
 mighty father noꝝ theyr almighty spi-
 rite either is oꝝ can be sundred.

This blessed sacrament is also cal-
 led *Eucharistia*, whiche in the Greke tongue
 signifyeth geing of thankes, to putte
 vs in remembraunce, how high heartie
 thankes wee bee bounden of duette to
 geue vnto God foz this inestimable be-
 nefite.

This holys sacramente is also called
sacrificium, the sacrifice, because it is as I
 haue tolde you, the onely sacrifice beta-
 ken by Chryst vnto his chrysten church,
 in stede of the olde paschall (whiche was
 the figure therof) to be offred vp wþyle
 the woꝝld standeth, in stede of fleshe and
 bloude of beastes, the verye fleshe and
 bloude of our sauour himselfe, immor-
 tall and insensible vnder the fourmes
 of breadde and wyne, representinge the
 mosse acceptable sacrifice of the same
 fleshe and bloude offered vp once foz e-
 uer mortall and passible vpon the crosse
 at his bitter passyon.

This

Gene. 3.

Exod. 7.

A This holy sacrament is also called of the olde holy doctours, *Cena dominica*, the supper of our lord: by which name they are signified vnto vs two thynges. One is, the excellency of this blessed sacrament, this new very paschall lamb, the sacred body of our sauour hymself, ouer and aboue the olde paschall lambe of the Jewes. For that paschall being but the figure, and this of that figure the veritie, the figures passed and finisshed, this onely veritie the blessed bodye & bloud of Chryste, beareth now hys name alone of the supper of our lord, to signify the tother to be nothing in the respect of this.

B The tother thinge whiche that name signifyeth and representeth vnto vs, is the veritie of the blessed body and bloud of Chryste in the sacrament. For it is called the supper of our lord, to put vs in mynde & to let vs know, that it is not another thing, but the selfe same thyng that our lord gaue there to hys apostles not another supper, but hys selfe same supper. For his body is the selfe same bodye nowe, that it was then, and hys blessed bloud the selfe same in lykewyse. And hys was the supper that he last gaue vnto them after the paschall lamb eaten. And that selfe same body and bloud. Is hys thing that he geueth vs. And therefore is it called the supper of our lord, to let vs as I say, perceiue, that the thing that we receiue at Goddes boorde nowe, is the very selfe same thyng, that the apostles receiued then: and that is not the same bread and the same wyne that wer then taken, but the very selfe same body & bloud into which they wer then turned.

C Finally, besyde yet dyuers other names dyuersly signifying the manifolde great graces therof, it is as I haue said both by the scripiture and all the holye doctours playnly and clearely called, by the proper name of the thyng that in dede it is, that is to witte *corpus domini*, & *sanguis domini*, the body & bloud of our lord. And likewise as by all these names afore rehearsed & yet other moe, for the cause aboue remembred, this blessed sacrament is called by the olde holy doctours, and all the corps of chrystendome, not in latine onely and in Greke, but in other bulgar tonges too, so in our English tongue is it also called the holy howsell: which name of howsell dooeth not onely

ly signifye vnto vs, the blessed body and bloud of our Lord in the sacramental forme, but also lyke as this english word Godde, signifyeth vnto vs, not onely the vnitie of the Godheadde, but also the trinitie of the thre persones, and not onely theyr supersubstanciall substance, but also euery gracious property, as iustice, mercy, trouth, almightinesse, eternitie, and euery god thyng moze than we can ymagine, so dooth vnto vs english folke this english word howsell, though not expresse yet imply, and vnder a reuerente deuoute silence signifye, both the sacramentall signes and the sacramentall thynges, as well the thynges conteyned, as the thynges holily signified, with all the secreete vnsearcheable mysterie of the same. All whiche holye thynges, ryght many persons verie lyttle learned, but yet in grace godlye mynded, with heart humble and religious, not arrogant proude and curiouse, vnder the name of holye howsell, with inward heauenlye comforte, doe full deuoutely reuerence: as manye a god pooze simple vnlearned soule, honoureth God full deuoutely vnder the name of God, that cannot yet tell suche a tale of God, as some greate clarkes canne, that are yet for lacke of lyke deuocion nothing nere so much in Goddes grace and fauour.

Here haue I, god chrysten readers, rehearsed you some of those manye names, by which for the manyfolde mysterie conteyned therein and signified therby, this blessed sacrament is called. And this haue I done, to thynent that if it happe you at anye tyme hereafter to heare or reade, anye of these thynges that are sayde or wyrtten by them that vse of some of these names to take occasion of oppugning the trouth, you may haue readye before at youre hande, the fallace of their sophistie soyled.

As for ensauple, because it is called (as it is in dede) the sacrament of Chrystes bodye, that is to witte, a figure, a token, or a representacion of his bodye, they laboure to make meene wene, that it can not be hys verie bodye in dede. But I haue here before shewed you, in what wyse it is a sacramente and doth betoken, & in what wyse it is the thing of the sacrament, and is betokened.

A Howbeit where we say, that the very body in forme of bread betokeneth and representeth vnto vs, the self same body in his owne proper fourme hangynge vpon the crosse, they saye that noching can be a figure or a toke of it self, which thyng I meruaile muche that any man taketh for so straunge. For if ther were but euen in a playe or an enterlude, the personages of.ii. or.iiij. knowne princes represented, if one of them now liked for his pleasure to playe his owne part himselfe, dyd he not there his owne persone vnder the fourme of a player, represent his owne persone in fourme of his owne estate?

S: Austine.

Luke.24.

John.20.

Our sauour (as saynt Austine saith) walking with his two disciples toward the castel of Emmaus in fourme of a wayfaring man, betokened & was a figure of hymself in fourme of his owne person glorified, going out of the corporall conuersacion of this world by his wondrous ascension vnto heauen. And in like wyse our sauour appearing to Marce Magdalene in the fourme of a gardner, was a figure of hymself in his owne proper fourme, plantinge the sayth and other vertues in y^e gardein of our soules.

C How as you see good readers, y^e these folke tryde in this poynt, so doe they (as earnest & as great as the matter is) but in a maner bitterlye tryde in the remanant. As (for another saumple) because the sacramēt is called in scripture bred, they say it is bread in dede. And surely if that argumēt be so sure as they wold haue it seme, the selfe same reason must of reason serue sufficiently (sith it is in scripture as playnely called fleshe) to dwtie them to graūt that it is very fleshe in dede.

D Howbeit in dede the most part of these that are falle fro the right beliese of the sacrament, are not yet in y^e poynt fallen fully so fowle, but that they lette not to confesse that in the blessed sacrament is Chrystes very fleshe in dede. But than say they that it is very bread too. Howbeit the custome of scripture in calling it bread though it be not bread, y^e haue I twyse touched before.

But than say the tother sort, the sarre worde sort agayn, if the calling it bread in scripture proueth it not bread in dede, than by the same reason the callinge it fleshe in scripture, proueth it not fleshe in dede. To that we say y^e if it wer but a bare word spoken, it might be taken for an allegory or soe other trope or figure

of comon speaking. But in this point so manye thinges in scripture agree together vpon the very thing, y^e it is verve cleare & playne, that in calling it bread, the scripture meaneth not y^e it is bread, but calleth it by the name y^e it did beare before, & that it semeth still. But in calling it y^e body of Chryst, though it beeth (as it doth in many places) an allegory: callence beside, yet appeareth it I say playne vpon the circumstances, that the scripture meaneth that it is the very blessed body of our sauour hymselfe in dede. To this say they agayn. Yea but we can & do cōfesse al those texts another way with an allegory sense, & proue by y^e old doctours y^e our exposition is true.

To this we answer them & say: if you confesse al those textes diuers other god ways with your allegories, so y^e you do not in any of those ways take away the true sense of the letter, we will not withstand your allegories, but will well allow them, for the olde holy doctours did the same. But on the tother syde, if with anye of your allegory call expositions, you denye the very literall sense beside, and say that the body of our sauour is not really vnder the fourme of bread in the sacrament, than say we that in your such expowning, you playn expowne it false. For we say y^e such maner of your expositions, is playn agaynst the verve sentence and the meanyng of the text. And we say, that in this poynt you repute the olde holye doctours vntreuely. For all the holy doctours and sayntes fro the Apostles dayes to your owne, declare the scripture cleare agaynst you. I will not here enter into the declaring of all the places of scripture, by whiche places opened & explaned with the circumstances of the letter, god chryffen people may well and playnely perceue, that the very meanyng of the scripture is agaynst these folke, and proueth playne for the catholike churche. For that were both a very long worke, and also a digression somewhat to long from my present purpose, whiche is onely to declare those wordes that I haue already declared, that is to wit, the wordes of oure sauoure hymselfe rehearsed by the thre soresayde Euangelistes, saynt Mathe, saynt Marke, and saynt Luke & spoken by our sauour at the institutiō of this blessed sacrament: and not to declare here all hys other wordes that he spake thereof before, rehearsed in John.6. the fyrthe Chapter of Sayncte John, where

A where he sayde, *Panis quem ego dabo vobis caro mea est pro mundi vita.* The breade that I shal giue you is my flethe for the lyfe of the woꝛlde. And: *caro mea vere est cibus, et sanguis meus vere est potus.* My fleth is verely meate and my blood is verely dꝛinke, with many mo plaine woꝛdes ferther: noꝛ to declare the woꝛdes of saint Paule, eyther

1. Corin. ii.

where he sayth in the .xi. chapiter of the first pistle to the Coꝛinthians *Dominus Iesus in qua nocte tradebatur, accepit panem, et gratias agens fregit et dixit: Accipite et manducate hoc est corpus meum quod pro vobis tradetur: Dur loꝛd Iesus in þe same night þe was betrayed,*

1. Corin. ii.

B toke breade and giuing thankes brake it and sayd, take and eate, this is my body which shalbe betrayed for you, And. *Quicumque manducauerit panem hunc, et biberit calicem domini indigne, reus erit corporis et sanguinis domini.* Whoso euer eateth thys breade & dꝛinketh the cuppe of our loꝛd vnwoꝛthely, shalbe guilty of the body and blood of our loꝛd. And by and by after he saith also: *Probat autem seipsum homo, et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, iudicium sibi manducat et bibit, non diiudicans corpus domini.* Let a man examine and iudge himselfe, and so eate of this breade & dꝛinke of the cup: for he that eateth & dꝛinketh vnwoꝛthely, eateth and dꝛinketh iudge met and dampnation to himselfe, nor discerning and esteeming the bodye of oure loꝛde.

C These places of scripture and yet other mo, plainly pꝛouing the pꝛesence of Chꝛistles very body & blood in the blessed sacrament, is not as I say my pꝛesent purpose to declare.

But yet to thentet you shal see in the foresaid expꝛesicō of those woꝛdes of our sauour at the institution of the blessed sacrament, where he calleth it his owne body and his owne blood, I haue not told you a tale of mine own hede, but that þe old holy doctours & saintes, contrarve to these newe mennes tale, doe plainly

D declare the same, and plainly doe as firme that in the blessed sacrament is the very bodye and blood of our sauour Chꝛiste himselfe, I shal reherse you the plaine woꝛdes of some of them.

S. Ignatius.

Saint Ignatius writeth in his epistle to the Ephesians. *Festinate ergo frequenter accedere ad Eucharistiam et gloriam dei qua nolo enim assidue hoc ipsum agitur, expelluntur potestates satany qui actus suos conuertit in sagittas ignitas ad peccatum.* Et ad Romanos. *Nō comedā escam corruptionis, neque volūtates huius mundi desidero panem dei volo, panem celestem, Panem vite, qui est caro Christi filii dei viui, et potum volo sanguinis eius qui est dilectio incorruptibilis*

lis et vita eterna. Wherefoze make hast to come oftentimes to this Euchariste or sacrament of the aulter, and the glory of God. For when we doe that thing diligently, the power of the deuill is expelled, who tourneth hys doynge into fiery dartes to dꝛiue man to sinne. And in his epistle to the Romanes saith thus I wil not eate þe meate of coꝛruptio noꝛ I desire not þe plesures of this woꝛld. I long for the bread of God, the heavenly bread, þe bread of life, which is the flethe of Chꝛist the sonne of the luying God. And I long for the dꝛinke of hys blood who is loue incorruptible and liueuerlasting.

Iustinus the holy martyꝛ, writing of our faith in his second Apologie to the vnfaithful Emperour Antonius, sayth thus of thys blessed Sacrament, *Neque vero hec pro pane potu re cōsumimus. Imo quem admodū verbo dei Iesus Christus seruator noster incarnatus, habuit pro salute nostra carnem et sanguinem: ita per orationem illius verbi consecratum hoc alimentum (quō sanguis et carnes nostri per inmutationem nutritur) eiusdem incarnati Iesu carnem et sanguinem esse sumus edocti. Siquidem Apostoli in illis suis que vocantur Euangelia monumentis ita sibi Iesum imperasse docuerunt, accepto nimirum pane, peractisque gratias dixisse, hoc facite in meam commemorationem, hoc est corpus meum. Ad eundem modum accepto poculo postquam egisset gratias dixisse, hic est sanguis meus, illis quō solis ea tradidisse.* We do not take these things for comon bread, or comon dꝛinke.

But like as by the woꝛde of god, Iesus chꝛist our sauour being incarnate, had flethe and blood for our saluacion, so this food wherewith our flethe & blood by alteration be noꝛished after it be consecrate by the same woꝛd, we be taught that it is the flethe and blood of the same Iesꝰ incarnate: for the Apostles in their bookes which they call gospelles, did reache that Iesus did so commaund them, when as he taking the bread and giuing thankes said: do this in remembrance of me, this is my body, and likewise taking the cuppe when he had giuen thankes sayd, this is my blood, and to them alone did he giue them.

S. Irenus. Saint Irenus writeth thus in hys fourth booke and .34. chapiter. *Quomodo autem constabit eis cum panem in quo gratie acte sunt corpus esse dominisui, et calicem sanguinis eius si nō ipsū fabricatoris mundi filium dicant? Et Paulo post, Quomodo autem rursus dicant carnem in corruptionem desuenire, et non percipere vitam, que a corpore, domini et sanguine alitur? Ergo aut sententiam mutant, aut abstineant offerendo ea que predicta sunt.* How shall it appere to them to be true, that þe eucha-

Q. iii. ridicall

A riscicall bread vpon which thanks bee giuen, is the body of their lord, and the cuppe of his blood, except they say that he is the sone of him that made y^e world: and a little after he saythe. Howe dooe they affirme that mannes fleshe goeth to corruptio, & receineth not life agayn which is nourished of the body & blood of our lord: therefore epyther lette them change their oppinion, or abstaine fro offering of those forsaide thynges.

Tertullianus.

Tertullian also writeth in a booke concerning the resurrectio of our flesch in this maner: *Caro corpore et sanguine Christi vescitur, ut et anima de deo sarginetur.* The fleshe eateth the body and bloode of Christe that the soule also may be made fatte of God.

Origenes.

Likewise Origen writeth in his lyfe homely after this maner: *Quando sanctum sibi, illudq; incorruptum epulum accipis, quando vite pane et poculo frueris, manducas et bibis corpus et sanguinem domini: tunc dominus sub tectum tuum ingreditur, et tu ergo humilians te metipsu imitare hunc Centurionem, et dicito, domine non sum dignus ut intres sub tectum meum ubi enim indigne ingreditur, ibi ad iudicium ingreditur accipienti.*

When thou doest receyue thys holpe meate, and incorruptible foode, when thou doest take and intoy the bread and cuppe of life, and doest eat and dypnke the body and bloode of our lord, than our lord entreteth vnder thy house, and therfore humbling thy self, imitate and folloze this Centurio, and saye with him, lord, I am not worthy that thou shouldest entre vnder my house, for where he entreteth vnto o^r hely, there he entreteth to y^e damnacion of the receiuer.

Cyprianus.

Saynt Cypriane in hys sermo which he made of the supper of our Lord, wyrteth thus. *Significata olim a tempore Melchisedech prodeunt sacramenta, et filius Abrahe scientibus operata eius, summus sacerdos panem profert et vinum.* Hoc est (inquit) corpus meum. Manducauerunt et biberunt de eisdem pane et vino secundum formam visibilem sed ante verba illa, cibus ille communis tantummodo nutriendo corpori comodus erat, et vite corporalis subsidium ministrabat. Sed postquam a domino dictum est hoc facite in meam commemorationem, hec est caro mea, et hic est sanguis meus, quotiescumq; his verbis et hac fide actum est, panis ille substancialis et calix benedictione solemniter consecratus, ad totius hominis vitam salutemq; proficit, simul medicamentum et holocaustum ad sanandas infirmitates et purgandas iniquitates existens.

The sacramentes whiche of olde wer signified from the tyme of Melchisedech, are nowe sette abroade, and to the sonnes of Abraham downg the woordes

of Abraham, the most hygh y^elesse byngeth sozth breadde and wyne. Thys is (saythe he) my bodye. Of the same bread and wyne acco^rding to the visibile forme they dyd eat and dypnke, but befoze those woordes, that common bread dyd onely setue for the nourthyng of the bodye, and dyd reueue and susteyn cozpozall lyfe. But after that our Lord sayde: Dwe thys in remembraunce of me, thys is my fleshe and thys is my blood, as often as it is done with these woordes, and with thys sayth, that beauenly and supersubstanciall breadde and cuppe, beyng consecrate with that solemne benedictio, is profitable to the lyfe and saluacyon of the whole man, beyng bothe a medicine to heale infyrmities, and a sacrifice to purge iniquities.

Saynt Hyllarius also in hys epyght booke de Trinitate wyrteth in thys wyse: *Eos qui inter patrem et filium non nature sed voluntatis ins*

gerunt unitatem, interrogo utrum ne per nature veritatem bodie Christus in nobis sit, an per concordiam voluntatis: Si enim vere verbum caro factum est, et nos vere verbum carnem cibo dominico sumimus, quomodo non naturaliter manere in nobis existimandus est, qui naturam carnis nostre iam inseparabilem, sibi homo natus assumpsit, et naturam carnis sue ad naturam eternitatis, sub sacramento nobis communicande carnis admiscuit, ita enim omnes, unum sumus. Et paulo post, si vere igitur carnem corporis nostri Christus assumpsit, et verus homo ille qui ex maria natus fuit, Christus est, nosq; vere sub misterio carnis corporis insumimus, et per hoc unum erimus, quia pater in eo est, et ille in nobis, quomodo voluntatis unitas asseritur, cum naturalis per sacramentum proprietatis, per se te sacramentum sit unitatis. Non est humano aut seculi sensu in dei rebus loquendum, neq; per violentiam atq; impudentem predicationem celestium dictorum sanitati aliene atque impie intelligentie extorquenda: peruersus est. Que scripta sunt legamus, et que legerimus, intelligamus, et tunc perfecte fidei officio fungemur. De naturali enim in nobis Christi veritate que dicimus, nisi ab eo discimus stulte atq; impie dicimus, ipse enim ait: Caro mea vere est esca, et sanguis meus vere est potus. Qui edit carnem meam et bibit sanguinem meum, in me manet, et ego in eo. De veritate carnis et sanguinis dicit non relictus est ab igredi locis. Nunc enim et ipsius dii professione et fide nostra vere caro est, et vere sanguis est. Et hec accepta atq; hausa id efficiunt ut et nos in Christo et Christus in nobis sit. These me y^e betwene the father & the sone bying vs in, no can vntic of nature but of will, them aske I nowe whether that Christe bee in vs at this daye by a vntic of nature, or onely by a concozde and agreeamente of wyll. For if the woorde was berely made fleshe, and yf we also berely receiue

A receyue that woorde beyng fleshe in our Lozdes meate, how shal he be thoughte not to bee in vs naturally, who both beyng bozne manne hath taken vpon hym the nature of oure fleshe, whyche is now inseperable from hym, and hath also put together the nature of his fleshe, and the nature of eternyte vnder the sacramente of hys fleshe to bee commynicated vnto vs. And so bee we al one: And a lytle after: If Chryste therfoze hath verelye taken vpon hym the fleshe of oure bodye, and also that manne which

Was bozne of Marye be verelye Chryst, and yf wee also verelye receyue vnder a Sacramente the fleshe of hys bodye, and thall thereby be one with his father and hym, because hys father is in hym and hee in vs: howe affyrme they the vnitie to bee onelye in wyll, consyderynge that the popyete of nature by the Sacramente is the Sacramente of partye vnitie. We maye not speake after mans fantaſye or the ymaginacion of y woold in the thynges of God: nor we may not by a vyolente and shamelesse exposition of heavenly thynges wyngne out a wicked and a falsc vnderstandyng wretched awaie from the trueth. Lette vs reade the woordes as they bee wyrtten, and

Cthe thynges that we reade lette vs vnderstande a ryghte, and then shall we errecple the ductye of perlyte saythe. For the thynges that we saye of the naturall veyr beyng of Chyist in vs, (excepte wee learne them of hymselfe) foolisshelye and wickedlye doe we speake. Thus he hymselfe sayth: My fleshe is verely meate, and my bloude is verely dzyne: he that eateth my fleshe and dzyne my bloude, he dwelleth in me and I in hym. Of the trueth and veritie therfoze of hys fleshe and hys bloude, is there nowe no

Dplace lefte for any manne to doubt: for now both by the word of our lord hymselfe, & by our sayth also, verely is it hys fleshe and verely is it his bloude, & these two receiued and dzyneken byng this to passe, that both we be in Chyiste and Chyist in in vs.

Cusebius
de seruis.

Cusebius Emelenus in his oration of this sacrament wyrteth thus: *Recedat omne infidelitatis ambiguum quandoquidem qui auctor est muneris, ipse est etiam testis veritatis. Nam inuisibilibus sacerdos visibilibus creaturas in substantiam corporis et sanguinis sui, verbo suo secretis potestate conuertit, ita dicens: Accipite et comedite, hoc est corpus meum. Et sanctificatione repetit, Accipite et bibite, hic est sanguis meus. Et paulo post: Nec ducit quiquam primas creaturas nutu potentie, presentis maiestatis in do-*

minici corporis transire posse naturam, quam ipsum hoc minem videat artificio celestis misericordie Christi corpus effectum, sicut autem quicumque ad fidem veniens ante verba baptismi adhuc in vinculo est veteris debiti, iis vero commemoratis mox exiit omni sece peccati, ita quando benedicende verbis celestibus creature sacris altaribus imponuntur, substantia illis est panis et vini: Post verba autem Christi, corpus et sanguis est Christi. Quid autem mirum est si ea que verba potuit creare, verbo possit creata conuertere? Imo iam minoris miraculi videtur esse si id quod ex nihilo agnoscitur condidisse, iam conditum in melius valeat commutare.

Lette all doubt of infidelitie passe awaye, for he that is the authour of the gyfte, is also witnesse of the trueth of ic. For the inuisible pzyete by hys woorde and secrete power, dothe chaunge and conuerte the visibyle creatures into the substaunce of his bodie and bloude, sayng thus, Take and eat, this is my boode. And reperyng the consecracion, sayth, Take & dzyne, this is my bloude. And a litle after he saith: Lette no man doubt, but that the former creatures may be turned into the nature of Chyistes boode: by his almighty power, and the pzenence of hys maiesste, seinge he seeth man hymselfe made the boode of Chyist by the woorkemanshippe of his heavenly mercy. For lyke as any man that cometh to the saythe before the woordes of baptyse, is yett still vnder the bonde of hys olde synne, but when the woordes bee spoken, by and by is he delpyered from all dzynges of synne: Euen so when the creatures which are to be consecrate by the heavenly woordes, are sette vpon the holye altars, there is the substaunce of breadde and wyne. But after the woordes of Chyist there is the boode and bloude of Chyist. For what meruayle is it for hym to be hable to conuerte and chaunge those creatures with hys woordes, which he was hable to create & make of nothyng with hys woordes? Yea rather it semeth to be lesse miracle, if that thyng whiche he is knowen to haue made of nothyng, he bee nowe hable to chaunge the same thyng already made into a better?

Saynt Bassil in hys booke of thozte questions, asketh this question, and answereth it hymselfe by and by after in these woordes. *Quanto cum timore qualine cum fide & animi persuasione, corpus & sanguinem Christi communicemus? Responso, de Q. iiii. timo.*

A timore quidem habemus Apostolum qui ait, qui manducat & bibit indigne, iudicium sibi manducat & bibit. Fidem autem faciunt verba domini, qui dixit, hoc est corpus meum quod pro vobis datur, hoc facite in meam commemorationem.

With what feare, and with what sayth and perswasion of mynd, should we receiue the body and bloud of Chryſt: the answer, Concernyng our feare, we haue the Apostle that sayth, he that eateth and drinketh vnto wretchedly, eateth and drinketh dampnacion to hymselfe. And as concernyng our sayth, it is taught and framed by the wordes of oure lord, who sayd: Thys is my body which is geuen for you. Doe thys in remembrance of me.

Belechius.

Belechius an olde authour wyrteth thus in hys sixth boke the. 22. Chapter vpon Leuiticus: Sanctificationem mystici sacrificii, et a sensibilibus ad intelligibilia translationem, siue commutationem, ei qui verus est sacerdos, videlicet Christo, oportet dari, id est ipsum de eius miraculum cedere & imputare: quia per eius virtutem & prolatum ab eo verbum tam sanctificata sunt, quam cunctum carnis excedant sensum.

A The sanctifying of the mystical sacrifice, and the transacion or chaunging of it from thynges sensible to thynges intelligible, ought to be geuen and ascribed to Chryſt, who is the true priest, that is to say, we ought to graunte and impute to hym the miracle wrought in them. For by his vertue, and the word pronounced of hym, they be sanctified so, as they errede and passe all the senses of the flesh.

Ambrosius.

Saynt Ambrose sayth in the. 5. Chapter of his fourth boke of the sacramentes Antequam consecretur, panis est: vbi autem verba Christi accesserunt corpus est Christi. Denique audi dicentem, Accipite & edite ex eo om-

nes: hoc est corpus meum. Et ante verba Christi, calix est vini et aqua plenus: vbi verba Christi operata fuerint, ibi sanguis efficitur, qui plebem redemit. Ergo videte quantis generibus potens est sermo Christi, vniuersa couertere. Deinde ipse dominus Iesus testificatur nobis quod corpus suum accipiamus & sanguinem. Numquid debemus de eius fide & testificatione dubitare? **F**

The sacrament befoze it be consecrate is bread. But when Chryſtes wordes be come to it, it is the body of Chryſt. Last of all heare hym saying, take and eat of thys all you, this is my body. And befoze the wordes of Chryſt the cuppe is full of wyne and water, but when the wordes of Chryſt haue wrought, there is made the blood that redeemed the people. Therefore see by what maner and sorte, the word of Chryſt is hable to conuert all thynges. Also oure lord Iesus hymselfe doth testify vnto vs that we receiue hys body and bloud. Ought we to doute of his fidelitie and testimony?

Saynt John Chrysostome in his. 83. homely vpon S. Mathew, wyrteth thus: **Chrysostomus.**

Credamus itaque vbiq; deo, nec repugnemus ei etiamsi sensui et cogitationi nostre absurdum esse videatur quod dicit. Superet & sensum et rationem nostram, verbum ipsum, quod in omnibus et precipue in ministerijs faciamus: non illa quae ante nos iacent solummodo aspicientes, sed verba quoque eius tenentes: nam verbis eius defraudari non possumus, sensus vero noster deceptus facillimus est. Illa falsa esse non possunt, hic sepius atque sepius fallitur. Quoniam ergo ille dixit, hoc est corpus meum, nulla teneamur ambiguitate, sed credamus, et oculis intellec-

tellec-

A *tellectus id prospiciamus.* Therefore let vs beleue god in all thinges, and not repugne agaynst him, althoughe that which he sayth, semeth to our senses & thoughtes to be agaynst reason. Let his woꝝd errede and ouercome our sense & reason. Whiche thing we ought to doe in all thynges, and especially in the sacramentes, not beholding onely those thinges whiche lye befoze vs, but also vnderstandynge and remembryng hys woꝝdes. For we cannot be deceiued by his woꝝdes, yet our senses be most easy to be deceiued. His woꝝdes cannot be false, but our sense is deceiued very oftentimes. Therefore because he sayde, this is my body, let vs remayne in no doute or ambiguitie, but let vs beleue & loke vpon it with the eyes of our vnderstanding.

H *ieronimus.* Saynt Hierome in his epistle ad Heliodorum wyrteth thus: *Abst. ut de ijs quicquam solum loquar, qui Apostolico gradu succedentes, Christi corpus sacro ore coniciunt, per quos et nos christiani sumus. qui cum in regni celorum habentes quodammodo ante diem iudicii iudicant.* God forbide that I should speake any thyng amysse of them, who in degre succeedynge the Apostles, doe chicerate Chrystes body with their holy mouth, by whose ministry, we be also chrysten men, who also hauing the keyes of the kingdom of heauen, after a certayn maner, doe iudge vs befoze the day of iudgement.

C *yprianus.* S. Cyrill also wyrteth in his. 10. booke the. 13. Chap. vpon S. Johns gospel, after this maner: *Quid admodum si quis igne liquefactum coram alie cere liquefacte ita miscuerit, et unum quid ex utrisque factum videatur, sic communicatione corporis et sanguinis Christi, ipse in nobis est et nos in ipso. Non poterat aliter corruptibilis hanc naturam corporis ad incorruptibilitatem et vitam perducere, nisi naturalis virtute corpus ei coniungeretur.* Lyke as if a manne should mingle one ware melted by the spere w another piece of ware lykewise melted, so that one masse or lampe bee made of them both: euen so by communicating and receiuing of Chrystes bodye & bloud, he is in vs and we in hym. For otherwise it is not possible for this corruptible nature of our bodies, to be broughte to lyfe and incorruption, excepte the body of natural life be ioyned vnto it.

A *ugustinus.* S. Augustine vpon the. 33. Psalm. wyrteth thus: *Ferebatur in manibus suis, hoc vero fratres quomodo possit fieri in homine, quis intelligat? Quis enim portatur in manibus suis? manibus aliorum potest*

portari homo, manibus suis nemo portatur. Quomodo intelligatur in ipso David secundum litteram non inuenimus, in Christo autem inuenimus, ferebatur enim Christus in manibus suis, quando commendatus ipsum corpus suum, ait, hoc est corpus meum, ferebat enim illud corpus in manibus suis. Ipsa est humilitas domini nostri Iesu Christi, ipsa multum commendatur hominibus. He bare him selfe in hys owne handes. Howe and by what meanes (my brethren) thys myghte bee possible, who can perceiue and vnderstande? For who is borne in his owne handes? A man maye be borne in the handes of another: But with his owne handes no man is borne. Howe it might be vnderstanden literalie of Dauid, I cannot fynde nor perceiue: but howe it myghte be verified of Chryst, we find, for Chryst bare himselfe in hys owne handes, when he commended his bodye and sayde on this wyse, this is my body. For Chryst bare that body in his handes. Thys is the humilitie of our lord Iesu Chryste, and hys humilitie is greatly commended vnto men.

S *aynt Augustine in his. 118. epistle Ingulfinus.* to Ianuaricus wyrteth thus. *Liquido appet, quando primum acceperunt discipuli corpus et sanguinem domini, non eos accepisse ieiunos: nunquid tamen propterea calumniandum est vniuersae ecclesiae, quod a ieiunis semper accipitur? Ex hoc enim placuit spiritui sancto, et in honorem tanti sacramenti in os christiani prius dominicum corpus intraret, quoniam exteri cibi. Nam ideo per vniuersum orbem mos iste seruatur.*

It appeareth clearely, that when the disciples first of all receiued the bodye and bloude of our Lorde, they receiued it not fastynge, but what then, should we therfore wroꝝfully accuse h church, because it is alway receiued of none but such as are fastynge? For from that time so forth, it hath pleased the holpe ghoste that in the honoure of that so holy sacrament, the body of our lord should be receiued and takeu into the mouthe of a chrystian man befoze any bodily meate. For vpon this cause, thys custome is kept, thozowout all the world.

S *aynte Gregoꝝy wyrteth in his. 22. Gregorius.* homelye thus, alludynge to the pascall lambe which was the figure of this sacrament. *Quid namque sit sanguis agni, non iam audiendo sed bibendo didicistis, qui sanguis super utrumque postem ponitur, quando non solum ore corporis, sed etiam ore cordis bauritur. In utroque enim postem sanguis agni postus est, quando sacramentum passionis illius cum ore ad redemptionem sumitur, ad imitationem quoque intenti mente cogitatur. Nam qui sic redemptoris sui sanguinem accipit,*

et imitas

An imitari passionem illius necdum relit, in vno poste sanguinem posuit, qui etiam in superliminaribus domorum ponendus est: What is þe blood of the lambe ye haue learned not nowe by hearing, but by drinkyng, whiche bloude is put vppon both the postes, when it is drunken and receued, not only by the mouth of the body, but also by the mouth of the hearte: for the blood of the lambe is put vppon both the postes, when the sacrament of his passion is receiued with the mouth for redempcion, and also is thought vppon with a myndefull and attent mynde for imitacion. For he that so receiueþ the bloude of vs redemer, that he will not yet imitate and follow his passion, he hath put the bloude but vppon one post, whiche ought to be put vppon both the postes of the house.

Beda.

Saint Beda in his booke *de misterijs* saith thus: *Ibi forma panis videtur, vbi substantia panis non est. Nec est ibi alius panis quam panis qui de celo descendit.* Where appeareth the fourme of breadde, where the substance of bread is not. Neither is ther any other bread, then the bread whiche descended fro heauen.

Theophilactus.

C Theophilactus vpon the .26. Chapter of Saynt Mathew writeth thus. *Porro dicens. Hoc est corpus meum, ostendit quod ipsum corpus domini est panis qui sanctificatur altario. Et non respondens figura. Non enim dixit, Hoc est figura, sed hoc est corpus meum. Ineffabili enim operatione transformatur, etiam si nobis videatur panis, qui infirmi sumus et abhorremus crudis carnes comedere, maxime hominis carnem, et ideo panis quidem apparet, sed caro est.* Furthermoze saying, this is my body, he sheweth that the bread which is sanctified vpon the altare, is the very body of our lord, and not a figure answering to it. For it is chaunged by an vnspokeable working, although it seme bread to vs that be weake, and abhoze to eat rawe fleshe, specially the fleshe of man, and therefore it appeareth bread, but it is fleshe.

Anselmus.

Saynte Anselme in the seconde booke of the bodye and blood of our lord, and in the secounde Chapter, sayth thus: *In illis speciebus panis et vini, aut nulla est substantia, aut dominici corporis et sanguinis substantia est, aut fides nostra irrita est.* In those kindes of bread and wyne, either there is no substance, or elles it is the substance of our lordes body and blood, or elles our sayth is of no effect or force.

Here haue you good chrysten readers herd, the very playn open wordes of diuets of þe old holy doctors, by which we

may plainly perceue & see, that they wer of the self same beliefe of olde that we be nowe, and which hath euer been the beliefe of Chrystes whole church since the institution of the blessed sacrament vnto this day. And many yeres was it ere euer any man began to doute, but that aswell catholikes, as all other that wer yet in soundy other poyntes heretikes, agreed together all in one, that in this blessed sacrament is the very body and the very blood of Chryste. For like as it was knowen to the apostles by the teaching of our sauour Chryst himselfe, & so lurch vnto the ppyntie churche or congregacion of chrysten people, that wer gathered together in many partes of the world in the apostles dayes, so was the selfe same trouth taught by the apostles themselves, first fully and thowoly by mouth and tradicion or deliuerye withoute wytyng, and afterwarde by wytyng conueniently also. Of the vnderstandinge of whiche wytyng, there coulde at that tyme no doute or debate arise, for asmuche as the whole people, knew the trouth of the thyng befoze the wytyng of the apostles and euangellistes, by the sayth that the apostles and euangellistes had taught them befoze by mouth.

And so byng and teaching the sacramentes, and vnderstanding without anye difficultie the wordes of the scripture therin, by theyr foze taught and fro tyme to tyme kept and continued sayth, lined in vnitie and concoze of belief concerning this blessed sacrament, no man gaynsaying the very blessed bodye and blood to be therin, euen after that many folke wer fallen in many other poyntes from the true catholike sayth.

And this appeareth verye playne, by that we see both Saynt Hyreneus confounde the Valentynians, and Saynte Villartus confounde the Arrians, and Saynte Austine confounde the Manicheys, by certayn argumentes grounded vpon the veritie of the very body and blood of our blessed sauour in this holy sacrament: whiche had been vpon wot well, nothyng to the purpose, if those three sectes of heretikes had not agreed with those three holpe Sayntes, and with the catholyke churche, that in the sacrament is the very bodye and blood of Chryst.

Howbeit after that, began there some among their other heresies, to fall than vnto

H. Hyreneus.
S. Villartus.
S. Austine.

Vnto some of these concerning the blessed sacrament. For when men began ones to take the bread in the teeth, and rüne for the at rouers out of the comen trade of the fore taught and receyued, and by the whole catholike church beleued and professed faith, than could there not nor yet can with such maner of folk the letter of holy scripture be any bread to re-
fraine them backe. For setting than contrary of the whole cozps of the knowen catholike church at naught and chalenging the spirite of God from the same,

W and ascribing that holy spiritte, some to such a knowen church of heretikes as themselfe assigned, and the moze part of them ascribing that spirite to an onlye vnknowen church & chalenging yet neuertheles contrary to their owne position, the truth of vnderstanding and interpreting of holy scripture (to which they confessed the inspiracyon of that holy spirit requisite) euery man of them to hymself, bling I say themself in this wise, the scripture could not hold them. For they woulde and byd, and yet suche folke doe, denie for seruaunt which booke of scripture they lyst: and suche as they lyst to receyue, interpret and confer as they lyst. By reason whereof, at

C sundry tymes sundry heresies sprong and spread abroad, and with great trouble of the good catholike folke, and great decay of the true catholike folke, and eternall destruction of theyr soules that toke those wzong wayes, flowzed for a little whyle. Howbeit our lord (laude and thanke be to hym) euer prouyded with his holy spiritte, that all these heresies wer in short space by his catholike church condemned and suppressed. And so hath his catholike saythe in his catholike church, aswel in this article of the blessed sacramente, as in all the re-

Manauant this .xx. hundred yere, continued and euer continue shal whyle this worlde last, what wzellvng soeuer the infideles shal make with it.

Howe be it, menne may gather vpon the scripture, that like as christendome hath nowe in some place loss many landes, and in some other wynde manye landes agayne, so shall it bee after the sayth spreaddes so full rounde aboute it, that there shall be no land in anye part thereof, in which parte people are dwelling, but that they shal haue hearde of the name and sayth of Christ. Whiche was not all done as Saynt Austyne sayth in the tyme of the Apostles them-

selfe, but lyke these wordes of Christe **C** saythe Saynte Austyne, *Qui vos audit, me* Luke. 10. *audit.* He that heareth you, heareth me, though they wer spoken onely to the Apostles, were not yet onely meante for the Apostles persones onely, but spoken to theym in the name of the church as gouernours of the same, and therefore to those gouernours of the church also as to the wordes ende shoulde succede

in theyr places, so this prophecy of **Psalm. 18.** *in omnem terram exiuit sonus eorum, et in fines orbis terre verba eorum,* Into all the worlde is gone out the sowne of them, and into the endes of the roundel of the earth the wordes of them (which wordes wer witten by the prophete Dauid many yeres ere the apostles wer bozne, and yet prophecyed by the verbe of the pretertempo or tyme passed, to signifye that the thyng propheted shoulde as surely succede and be verifed, as though it wer passed alreadye) were not meant that the thyng shoulde be fullye performed by theyr owne persones, but parte in one tyme parte in other, by suche as the gouernours of the catholike church whiche shoulde succede in theyr places, shoulde in times & oportunitie convenient send forth about it and appoynt thereunto.

But afterward when it is all preached rounde aboute vpon all partes of the earth, the tyme shal come when it shal so soze decaye agayne, and the church by persecution so straggled into so narrow a corner, that in respect of the countreyes into whiche christendome hath been and shalbe delated and spred before, it shal seeme that there shall bee than no christen countreyes left at all.

Whereof our saour saye: **Quum** Luke. 19. **V** *venerit filius hominis, putas inueniet fidem in terra?* When the sonne of man shall come (that is to wit, at the day of dome to iudge the worlde) trouer thou that he shall fynde saythe in the earth?

But that tyme shalbe but short. For our saour sayth: **Propter electos** Math. 24. **B** *breniabuntur dies illi.* And than shal our lord come soone after and synge the this presente worlde, and rewarde euery god manne after his god woorkes wzought in his true catholike saythe. **Reddet unicuiq̄ secundū opera sua.** Math. 16. He shall yelde euery man accoording to his woorkes.

But

A Paule after that he hath playnely tolde and shewed the Cozinthies, that y^e thing which they did eate & drinke, was the body & bloud of Chyist: he sayd vnto the: *Quicumq; manducauerit panem & biberit calicem domini indigne, reus erit corporis & sanguinis domini, & iudicium sibi manducat et bibit, non diiudicans corpus domini.* Whoso eate the bred & drinke the cup of our lozde vntow^z hely, shal be golty of the body and bloud of our lozde, and eateth and drinketh iudgement vnto hymselfe, soz y^e that he discerneth not the bodis of our lozde, that is to wit, cōsidereth it not & bleth it like as he ought to doe, it being the body of our lozde as it is.

6. Coz. 11.

B Here we see, that not withstanding y^e he that receiueth the blessed sacrament, receiueth the very body of our lozde: yet receiuing it vntow^z hely, & therfoze not spirituallly, though he be by the only sacramental receiuing of Chyistes body, incozporate as a member in a certayne maner in the mysticall bodye of hys catholike church, yet soz lacke of the spirituall receiuing by cleennes of spirite, he

attayneth not the fruitefull thing of the sacrament, that is to wit, the societie of sayntes: that is to saye: he is not by the spirite of Chyist, animated and quicke- ned, & made a liuely membze in the pure mysticall bodye the felowship and societie of Sayntes.

Some as I sayde befoze, receiue this blessed sacrament only spirituallly, and not sacramentally, and so doe all they receiue it whiche are in cleane lyfe, and are at their high masse deuoutely. For there the curate offreth it for him & them to. And although that only hymselfe receiue it sacramentally, that is to witte, the very bodye & bloud vnder the sacramentall sygnes the fourmes of bread & wyne, yet as manye of them as are present at it, & are in cleane lyfe, receiue it spirituallly: that is to wit, the fruitefull thing of the sacrament, that is to saye, they receiue grace, by which they be by the spirite of Chyist moze firmly knyt and bnyd quicke liuely membzes in the spirituall societie of sayntes.

Sy Thomas More wote no moze in englyshe of this treatise of the passion of Chyist. But he (still prisoner in the tower of London) wote moze therof in latine (after the same order as he wote thereof in englyshe:) the translation wherof here foloweth.

An exposition of a parte of

the passion of our sauour Iesus Christe, made in latine by syr Thomas More knight (whyle he was prisoner in the tower of London) and translated into englyshe, by maystres Marye Bassett, one of the gentlewomen of the queenes maiesties priuie chaumber, and nece to the sayde syr Thomas More.

28

The prynter to the gentle reader.



Where good reader, I put in to your hādes another woꝝke of syr Thomas Moꝝes, compiled in latine by hym in the tower, in the yere of our loꝝd.

1534. & lately englyshed by mistres Marye Bassett (a nere kinswomā of his owne) daughter to William Koper esquier and Margarete hys wyfe, daughter to the sayde syr Thomas Moꝝe. A woꝝke of trowth full of god and godly lessons, whiche he began beyng then prisoner, and coulde not atchiene and finishe the same, as he that ere he coulde goe thowther with, (eauen when he came to the exposition of these woꝝdes, *Et inocerunt manus eius Iesum*) was bereaued and put from hys bookes, pen, inke and paper, and kepte moꝝe straghtly than befoꝝe, and soone after also was putte to death hymselfe. This woꝝke in latine hath been by sonde greāt clarkes read and wayed, and beary well lyked, and is agayne so sette oute in oure tongue, and goeth so nere sir Thomas Moꝝes owne englysh phrase that the gentlewoman (who foꝝ her pastyme translated it) is no nerer to hym in kynred, vertue and litterature, than in hys englyshe tongue: so that it myghe

seme to haue been by hys owne pen indyted fyrst, and not at all translated: such a gyft hath she to folowe her graundfathers bayne in wyꝝtyng. Somewhat I had to dweere that I coulde come by thys boke. Foꝝ h̄ gentlewomā whiche translated it, semed nothing willing to haue it goe abꝝode, foꝝ that (she sayth,) it was fyrste turned into englyshe, but foꝝ her owne pastyme and exercyse, and so reputeth it farre to symple to come in many handes. And some ther were that sayn wolde haue had it sette furch in prynte alone, because the matter is so god and eke so well handeled, that it were to be wished it mought be readde of all folkes: whiche mo would hve, set out alone, than with so many other of hys woꝝkes: and happily so shall it be hereafter at moꝝe leasure. But in the meane whyle, take it, and reade it thus with the rest, and geue God thankes, and pray foꝝ her that toke the paynes in this wyse to translate it.

A Of the sorowe, werinesse, feare,
and prayer of Christ before hys ta-
king, as it is written in the. xxvi.
Chapiter of saynte Mathewe,
the. xiiii. of saynte Marke,
the. xxii. of saynt Luke,
and the. xviii. of
saynte Iohn.
(.:)

sondye seasons sondye Psalmes such
as be most conuenient for the tyme; we
haue nowe a dapes geuen them ouer al-
most euerys chone, so that with thre or
fowre wordes whatsoeuer sodaynelye
cometh to oure myndes, and those ho-
uerly numbled by at aduenture, shortly
make we an ende and departe.

Exierunt in montem Oliueti.

Psalm. 131

They went furth vnto the mounte of
Oliuete

Furth they wente, but not to bedde. A
role at midnight (saith the Prophete) to
geue praye and thankes to the. How
beit Christ did not so much as once laye
him downe on his bed. But at the leaste
wyle would god we could truely say, I
reimembred thee in my bed god lorde.

And it was not in the sommer season
neither y^e Christe after hys supper tooke
his waye to the mounte. For it was euē
shortly after the sprynge of the ycare,
when the dayes and the nightes be al of
one length. And that it was a cold night
appeareth also by this, that the seruā-
tes wer warming themselves by the fy-
er in the byshops hawle. And that thys
was not the fyrst tyme that he so bidde,
well witnelseth the Euangeliste where
he saythe.

Secundum consuetudinem.

Accordynge to hys custome.

He went by to y^e mount to praye, wil-
ling vs therby to vnderstand, y^e when we
sette our selues to pray, we must lift by
our heartes from the combrous vnquy-
etnes of all worldlye busines, to thende
we may wholy set our myndes vpo god
& godly matters. Thys mount of Oli-
uete which was all full of Oliue trees,
conteyneth in it a certayne mysterye,
for a byanche of an Oliue tree, was co-
monly taken as a token of peace, which
Christe came himselfe to make betwixte
god & man, who had so long befoze ben
enemies. Besides this, the ople that co-
meth of the Oliue tre, doth signifie the
grace of the holy gost, whom Christe did
come to send downe to his disciples af-
ter his returne to his father: to thende
that by the grace of y^e same holy spirite,
they might within shortly space after, be
hable to learne those thinges, whiche if
he had told thē then, they could not well
haue bozne.

Trans torrentem Cedron in villam cui nomen Gethsemani.

Quer a riuer called Cedron into a vil-
lage

B *Et quum dixisset Iesus, hymno dicto ex-
ierunt in montem Oliueti.*
When Iesus hadde spoken
these wordes, and sayd grace,
they went furth vnto y^e mount
of Oliuete.

Albeit that Christe at the tyme of hys
supper, had had so much godly commu-
nicacion with hys apostles, yet forgate
he not at hys departyng to make an end
of altogether, with thankes geuyng to
God. But howe vnlyke alas bee we to
Christe which beare the name of chry-
sten menne, and yet at oure table doe
ble, not onelye manye bayne and ydle
wordes (whereof Christe hath the genen
vs warnyng that we shall yelde a full
strayghte accounte) but also verye
hurtfull and peryllous, and at last whē
we haue eaten and dronken our fyll,
vnhyndely great vs oure waye, for geat-
ting to geue thankes vnto God the ge-
ner of al, that hath so well fedde and re-
freshed vs.

Burgensys a man well learned, ber-
tuons, and deeplye tranayled in diuini-
tie, vpon probable coniectures dooeth
thinke, that the grace which Christe at
the same tyme sayde with hys Apostles,
was those sixe psalmes, whiche as they
stande together, the Hebrewes call the
great Alleluya: that is to witte, the hu-
dzeth and twelfth psalme with the syue
nerte folowing in order. For those sixe
psalmes whiche they name the greates
Alleluya: they wer wont of an olde cu-
stome to say in tede of grace, at Easter
and certayn other high feastes. And the
self same grace as yet to thys day at the
sayd feastes commonly ble they to say.
But as for vs, where as we haue been
accustomed in tymes passe, for grace
both befoze meate and after, to saye at

A lage which is named Gethsemani.

This riuer Cedron runeth betwene the cite of Hierusalem & the mounte of Oliuete. And this word Cedron in the Hebrew tolgue, signifieth sorow or heauines. And Gethsemani in ysame spech is as much to say as a very fat & plentiful valley, or other wise the valley of Oliuete.

Whe haue therfoze god cause to thinke, that the Euangelistes not withoute great consideracion, did so diligētly rehearse the names of these places: for els wold they haue thought it sufficient, to haue shewed that he wēt furth vnto the mount of Oliuete, had it not bēn, that god vnder h names of those places, had secretly couered some hygh misteries, which by h rehearsal of those names, god men & studeous should haue occaskō after ward, through h ayde of his hōly spirite to sear che out.

For sith we may in no wyse thinke, that there is anye superfluous syllable in the sacred scripture, which the apostles wrote by the inspiraciō of the holy gost, and that not so much as a sparow lighteth vpon h ground without h will of god, I must nedes beleue, h neither h Euangelistes made mencio of those names wout some god cause, nor yet h the Hebrewes to named them (whatsoeuer their purpose was when they did so call the) but by some secret mocion (albeit to the selues vnknowē) of gods owne holpe spirite, which vnder those names hadde closely hid certain notable misteries, h at length shold be brought to light. And sith Cedron signifieth sorow & blackenes to, & besides h is the name, not of h riuer only which the euāgelistes do here make mentio of, but also as we may wel perceue, of h valley h the riuer passeth thoroow, which valley lieth betwixt Hierusalem & Gesemani, these names (but if we be to slouthful & negligēt) doe put vs in remēbraūce, h as lōg as we liue here (as h apostle saith) like strāgers sequetred frō our lord, we must nedes passe ouer, ere euer we come vnto the fruitfull mouit of Oliuete, & the pleasant billage of Gesemani, a billage I say not displeasūt or lothsome to loke vpon but ful of al delight & plicsure, we must first passe ouer as I saide, this valley & riuer called Cedron a vale of misery & riuer of heauines, h water wherof may clene purge & wash away h foule blacke filthines of our sinnes. But now if we to auoyde grief & payne, goe aboute by a contrary

way, to make this world which shoulde be a place of payne & penāce, to be a place of ease & pastime, & so tourne it into our heauen, both doe we clerely exclude our selues from the very true felicitie for euer, & drowne vs all to late in fruitelesse sorow & care, & further bying our selues into intollerable & endles wretchednes. And this holesome lesson are we put in mind of, by the well placed rehearsal of Cedron and Gesemani. Now because the wordes of holpe scrypture haue not one sēce alone, but are full of many misteries, the names of these places doe so wel serue to h setting furth of this history of Chzistes passyon, as though for the same purpose only god had frō h beginning ordained those places long befoze, to be called by such notable names, as being cōpared with those thinges that Chzist did many yeres after, myght declare h they wer appōinted afore hand, to be as it wer witnesses of his most bitter passion. For sith Cedron signifieth blacke, doth it not seme to expresse h saying of h prophete, which was spoken of Chzist going to his glorious kingdome by most shameful death, disfigured with scyres, bloud, spitefull spitting, & suche other filthines where it is written. Peter solines no; beawtie is ther in hym. And h the riuer which he passed ouer, h hōly without cause betoken sorow & heauines, himself right well witnessed whete he sayd: My soule is heaueyeuen to the death:

sequuti sunt autem et discipuli eius. And his disciples went with hym.

It is to be vnderstande of the elenen onely which still remayned with hym. For the twelue, whome the deuill entred into after he had eaten the sop, and caried frō; the from the residue of the Apostles, wanted now no lengar vpon hys maister as his discipule, but lyke a traitor; laboured to destrōye hym. And so proued these wordes of Chziste to true: He that is not with me is against me. For against Chzist was he in dede, euen at that tyme most especially, craftely contruying his destruction, when the rest of hys disciples went after hym to praye with hym.

Let vs solow Chzist therfoze, and by prayer calle vpon his father with hym. And let vs not as Judas did, slyp asyde from hym, after we haue bēn rescued by his gracious godnes, and wel & liberrallye supped with hym, for feare thys saying of the prophete be verified in vs.

Math. 10.

C

D

1. Cor. 10. 5.

Esay. 53.

Math. 16.

Math. 12.

It

A If thou sawest a thief thou didest runne with him, and with adulterers dydest thou pay thy thotte.

psal. 49.

sciebat et Iudas qui tradebat eum, locum, quia frequenter conuenerat Iesus illic cum discipulis.

And Judas that did goe about to betray him, knew right well the place, because Iesus bled oftentimes to come thither with his disciples.

Howe by occasion of the traytoz, doe the Euangelistes yet once agayne both beate into vs, and with oft reherfall thereof muche commendeth also, y blessed custome of Christ, who was wont to resort thither with his disciples to pray.

For yf he had not gone to the same place so commonly in the nyght tyme, but now and then among, the traitour could not haue bene so well assured to fynde our Lord there, that he durst haue conducted thither the bishoppes seruantes & a bande of the Romaine souldiers, as to the thing they shoulde not misse to mete withall: si the if they had founde it other wise, they would haue wete he had mocked them, and so ere he coulde haue scaped away happely haue done him some displeasure.

But nowe where are these folke become, that stande verpe muche in theyz owne conceyte, and as though they had done a greate feate, fondely glorie in the selues, yf it hath fortun'd them at one tyme or other, on high euens, either to watche anye thing longe in prayer by night, or els for the same purpose to rpe in the morning somewhat carely. Our sauour Christ customably bled to perseuer in prayer at the whole nyght without any slepe at all.

Where be they also which because he refused not to eate and drinke with the Publicanes, nor disdain'd not to receive kyndenes and seruice of sinners, called him a glotton and a drunckarde, and in coparisō of the Pharises (whose profession was verpe straight) counted him to be scant in vertue, so parfite as one of the common sorte. And yet while these lowze lowzing Hypocrites to be sene of the woꝝlde, were praying openly abrode in cozners of the stretes, he therwhyles full mildely & louingly, taught synnfull menne (while he eate & drank with them) to amend their liues. Again while the false dissemblyng Pharisey laye at his ease rowting in his soft bed, Christ contynued without dozes, painfully at nyght in prayer. Oh would god we which are so slacke and slouthfull, y

we can not folowe the good ensaumple of our sauour in this behalfe, woulde yet at the least wise, when we turne our selues in our bedde euen ready to fall a slepe, haue in remembraunce Chrisses contynuall watche: and all thoughte were in fewe woꝝdes, till slepe come vs agayne. geue hym heartye thankes, both misliking our own slouggishnes, and therewithall besyring hym to stur vs with moze of his grace. Surely if we woulde accustome our selues to do but euen so much, I nothing doubt but that god would wityn thozte space, helpe vs with his grace, and make vs muche better.

Et dixit: Sedete hic, donec uideam illum et orem. Et consumpto petro et duobus filiis Zebedei, cepit contristari et mestus esse, et pauere. Tunc ait illis, Tristis est anima mea usque ad mortem. Sustinete hic, et uigilate mecum.

And sitte you here (quod he) whyles I go yonder and praye. Then toke he Peter with him, and the two sonnes of Zebede, and beganne to be heauy and sad, and to waꝝ somewhat astrayde and weary, then saide he vnto them. My soul is heauy euen to the death. Abide ye here & watche with me.

Whereas Christe willed the other eight of his disciples to stay so what beynd him, Peter, John, and his brother James, caused he to goe further wpyth him, as those whom he had alwayes bled moze familiarly then all the reste of his apostles. Which thyng although he had done for none other respect but onely for that it liked him so to do, no cause yet had any man to be gzeued therewith to see hym so good and gracious. How best great consideracions wer there besydes, whiche as it seemeth moued hym therunto. Forasmuch as Peter for the feruour of his faith, John for his virginitie, and his brother James for that he was the first of his apostles that should suffer martyrdom for his sake, dyd in dede farre passe and surmount al the rest.

Mat. 26.

And these thzee also had he longe erke, vouchsafed to admittle bothe to be pryuy to his gloriouse transfiguration, and also presently to see it. Conuenient was it therefore that they whom he hadde afoze all other, called with hym to so wonderfull a sight, and there had comforted for the while with the clere light of his eternall glorie, conuenient was it I say that these thzee in especiall, who as reason would were moze strong harted the other, should be placed nereft about

Mat. 17.

hym

hym, at the time of his painfull panges
foze going his bitter passion. Now whē
he was gone a litle beyond thē, streight
waies felt he himself oppzessed wth luche
an horrible heauines, sozow, feare, & we-
rines, & that with so greate extremitie, y^t
by and by euē besze them, he letted not
to vtter these lamentable woꝛdes, y^t euē
dently declared the maruelous inward
anguish of his soꝛ troubled heart.

Tristis est anima mea vsque ad mortem.

My soule is heuy euen to the death.

For the blessed and tender hert of our
most holy sauoz, was cumbzed & paged
with manifold & hidcous griefes, sythe
doubtles wel wist he, that the false trai-
toure & his moztall enemies dzewe nere
vnto him, & were now in maner already
cōmen vpon him, and ouer this that he
shoud be dispitefully bounden, & haue
heynous crimes surmyled against him,
bee blasphemed, scourged, crowned wth
thozne, nayled, crucifyed, & finally sus-
fer very long & cruell tozmentes. Moze
ouer much did it disquiete hym, that he
fozesawe the feare and dzead which hys
disciples shoud fal in, the mischief that
shoud light on the Jewes, the distruc-
tion of the false traytour Judas, & laste
of al, the vnspeakeable sozow of his dere
beloued mocher. The stoꝛmes & heapes
of so many troubles comming vpo hym
al at once, as dothe the mayne sea when
it violently bzaketh downe the bankes
ouer the lande, soꝛ oppzessed hys moste
holy and blessed heart.

Some man may happily here meruel,
how this could be, y^t our sauour Chzist
beyng very god equal with his almighty
father, could be heuy, sad, & sozowful
In dede he could not haue bene so, yf as
he was god, so had he bene onely god, &
not mā also. But now seing y^t he was as
verely mā as he was verely god, I think
it no moze to be merueiled y^t in as much
as he was mā he had these affeccions &
cōdicions in him, such I meane as be wth
out offence to god, as of cōmō course are
in mākinde, thē y^t in as much as he was
god, he wozought so wōderful mtracles.
For if we do maruaile y^t Chzist shoulde
haue in him feare, werines, and sozow,
namely seing he was god, thē why shold
we not aswel maruayl y^t he was hūgrye
a thzist & slept. Sithe albeit he had these
pꝛoperties yet was he neuer thelesse god
foꝛ all y^t. But hereunto paraduenture
maist thou reply & say, albeit I do now
maruaile no moze y^t he could so doc, yet
cā I not but maruayle stil why he wold

so do. For what reason is it y^t he whiche
taught his disciples in no wise to feare
thole y^t could but kil only their bodies, &
when y^t was done had no further thyn g
in their power wherwith they could do
them harme, shoud now war afrayd of
thē himself, namely sith against his ble-
sed body they could no moze doe, then it
lyked his holy magestie to permitte and
suffer them. Duer this seyng, hereof we
be wel assured, y^t his martirs toyfully &
couragiously halted thē towarde theyze
death, not letting euen thē boldly to re-
buke & reproue the tꝛaunters and theyze
cruel toꝛmētoꝛs. How vnseemly might
it be thought y^t Chzist himself beyng as
a man might say y^t chief banner bearer
& captain of al martirs shoud when he
dzew nere to his passion, bee so soꝛ a-
fraide, so heuy, so wonderfully vnquie-
ted & troubled. Had it not bene mere y^t he
whiche did al thinges himselfe befoze he
taught y^t same, shoud in this point espe-
cially in his own parson, haue genē o-
ther mē example to learne of himfoꝛ the
truethes sake, cherefully to suffer deyth:
lest such as in time to come woulde bee
loth & afraid to dye foꝛ the defence of the
faith, might happily to excuse their own
faint & feble hartes, beare themselves in
hand, y^t they did none other wyse therin
then Chzist had done befoze them. And
so dooyng yet shoulde they bothe not a
litle dishonoz so good & woꝛthy a mat-
ter, & besides y^t muche discouragement
other folk, to see thē in so gret feare & heuines.

They y^t make these obieccions & such
other like, neither do thzoughly perceue
the whole bottom of this matter, noꝛ yet
wel way what Chzistes meaning was,
when he cōmaunded his disciples in no
wise to be afrayd of death. For he ment
not y^t they shoud in no case once shzynk
at death: but y^t they shoud not so shzink
& flee frō tēporal death: y^t by foꝛsakyng
y^t sayth, they shoud fal into endles deyth
foꝛ cuer. Who though he wold haue his
souldiers to be bolde & theridial discrete,
requireth not yet to haue them neyther
lyke blockes noꝛ mad men. For as he
hath a strong couragious heart that ne-
uer shzinketh patiently to suffer payn,
so he y^t feelcth none, is lyke a very block
wout any sence at all. It were a madde
parte foꝛ a man, not to feare to haue his
fleshe cut, and yet shoulde no wyse man
foꝛ any dzead of payne, be withdzawen
from his godlye purpose, and so by the
refusal of a small payne, purchase hym
selfe a muche greater. A surgeon when
a dyca

A dyspleas'd place must be lanced or feared, exhorteth not his paciēt to ymagine that at the same time he shall fele no grief or payne at all, but willety him in any wise quietly to take it. He denyeth not, but that it wil bee righte painefull vnto him. But then againe the pleasure that he shall haue by the recovery of his helth and the avoidyng of sozter gryefe lykely to ensue, this shall fully sayth he, recompence altogether. And albeit our sauioz Chyriste biddeth vs rather willingly to suffer death, whē there is none other remedy, than for feare thereof to forsake him, (and forsake him dooe we, yf befoze y woulde we refuse to confesse his faith) yet dothe he not for all that, commaund vs so to striue agayst nature, as not once to shyinke at death: in so muche that hee geueth vs free liberty, to auoyd al trouble and daunger, in case we may so dooe without prejudice and hinderaunce of the cause. For yf they persecute ye (sayth he) in one citie, geat ye into an other. Upon which mercifull licence and prouident aduise of our mooste prudente mayster, none of the apostles was there in a maner, no noz but fewe of the mooste notable martirs neither, y suffered so many peres after, but that at one time or other, they thus preserued theys lynes: & to the manifolde profite bothe of themselves and many other mo, reserved the same vntill suche season, as the secreete prouidence of god foresawe to bee moze conuenient. Howbeit somtime, Chyristes valiant Champions haue done farre othertwise, and of their owne accord, professed themselves chrysten men, when no creature required it of them, & of theyre own mindes, offered their bodics to martirdome when no man called for them. Thus hath it lyked god for thauancement of his honoz, somewhiles to kepe from the knowledge of the worlde, the great abundant faith of his scruates, thereby to disapoint their wily and malicious enemies: and somewhiles agayn so to set it forth, that their cruell persecutors wer therewith much incensed, while bothe they sawe themselves deceued of their expectacion, and were mozeouer right angry to consider, that the martirs that offered theselues to dye for Chyristes sake, could be ouercome by no kinde of crueltie. But yet loe god of his infinite mercye, dothe not require vs to take vppon vs this mooste high degree of stoute courage, which is so full of hardnes & difficulty. And thefoze I wold not

aduise enery mā at aduenture, rashely to runne forth so farre forward, that he shall not be habile faire & softlye to come back again, but vnlesse he can attain to clyme by to the hyl top, he happily in haste to tomble downe euen to y bottome headlong. Let them yet whom god especially calleth therunto, set forth in gods name and procede, and they shall reign. The times, yea y very instance oftymes & the causes of al thynges, hath he secret vnto himselfe, & when he seeth time conuenient, he doth all thinges, as his depe wisdom, which perceyth al thinges mightely, & disposeth al thinges pleasauntly, befoze had secretly determined. Whosoever thefoze is broughte to suche a straichte, that nedes he must either endure some paine in his hodye, or els forsake god, this man may be right wel assured, that he is by gods owne wil come to suche distresse. Whereupon hath he without doubt greate occasion to bee of good comfort, sythe either god wyl not falle to deliuer him therefro againe, or be redy at his elboto to assist hym in his conflict, & so geue him the vpper hande, that for his victorie, shall he be crowned. For god is trewe of his promise (sayth y apostle) who wil not suffer ye to be tempted aboue y ye maye beare, but make ye also in the temptacion alwaye oute, y ye maye haue strength to abide it. Wherefoze whē we are come to y poynie, y we must of necessitie fight hand to hand w the prince of this worlde the deuyll, and his cruel ministers, so that wee can not shyinke backe wout the defacing of our cause, then wold I loe counsaile eucry man in this case, vtterly to cast awaye al feare. And here wold I bid him quietly to set his heart at rest, in y sure hope & trust of gods help, namelpe leyng the scripture telleth vs, that whosoever putteth not his confidence in god, in y tyme of tribulacio shall finde his strength full feble. But yet befoze a mā fallerh i trouble, feare is not greatly to be discommended, & so that reason be alwayes redy to resist & master feare, y conflict is the no sinne noz offence at al, but rather a gret matter of merite. For wenest thou that those holy martirs whiche shedde theyr bloode for Chyristes faith, were neuer a fraide of death and payne. I will not spend much tyme in this behalf, to make any long reherfall of other, sythe saynt Paule alone shall serue my turne herein, as well as yf I alledged ye a thousande. Yea & yf Dauid in y war agaynst

the Philiseans was reputed as god as
 ten thousand, wel may saint Paul perdy,
 for þe pꝛofe of þe we nowe speake of in the
 fight for þe faith against þe faithles par-
 secutoꝛs, be accepted as sufficient as yf
 I reherced yeten thousand beside. Then
 this most valiant chāpton saynte Paule,
 whiche was so rauished with the loue of
 Christ & the hope he had in him, þe he rec-
 koned himself assured of his reward in
 heuē, in so much þe he said I haue fought
 a good battaile, my course haue I fyni-
 shed, my faith haue I kept, in time com-
 ming haue I a crown of iustice reserued
 for me, which he so feruently desyꝛed &
 longed for, that he spake these woꝛdes of
 hymself: Christ is my life, & to dye were
 mine aduantage, & again: I longe to be
 discharged of this body of mine, & to bee
 wth Christ, this self same Paule I say for
 al this, bothe by pollicyꝛe pꝛocured to es-
 cape þe Jewes deceitful traines thꝛough
 þe help of a certain captain of þe Romain
 garrison, & after ward got out of pꝛison,
 allegyng þe he was a Cytelyn of Rome,
 & at another time saued hymselfe from þe
 cruell Jewes, by appeling vnto Cesar,
 & befoze þe, was let down ouer a wall in
 a basket, & so auoided þe cursed handes of
 king Areta. Here if any man will saye þe
 al this while he was in no dreadd of deth
 at al, but did al this onely vpon conside-
 racion of þe great encrease of faith, that
 thꝛough his laboꝛ & trauayle might af-
 ter growe to the woꝛlde, surely for my
 part, as I would be loth to deny þe tone,
 so dare I not be so bolde to warraunt þe
 tother, sith of his owne feare þe he soetime
 was in (as strong herted as he was) ma-
 keth he sufficient declaracion hymselfe,
 where he wyriteth vnto þe Cozinthecs as
 foloweth. **W**hē we came to Macedonye
 our body had no rest, but much tribula-
 cion abode we, battaile wthoute & feare wth
 in. Also in an other place he wyriteth vn-
 to the in this wise: In muche weakenes
 was I, in soze dreadd & feare among you.
 And agayne he sayth. **W**hethē we wold
 not haue you ignoraunt of our trouble
 which haþ happened in Asia, where we
 haue bene aboue our power so afflicted
 þe we wer euen wery of our life. Doest þe
 not heare now saint Paule wth hys owne
 mouth, confesse here his owne feare and
 dreadd & wonderful werynes, moze intol-
 lerable vnto him thē deth. In so much þe
 he semeth by these woꝛdes as it wer in a
 painted table, liuely to set forth þe pain-
 ful agony he then abode for Christ. Let
 me now see whether any man can iustly

say, þe Christes holy martirs wer neuer
 afrayd of deth. And yet for al þe could no
 feare cause saint Paule, once to shynke
 oꝛ go back from his god purpose, to ad-
 uance the faith of Christ: noꝛ al þe coun-
 sail þe disciples gaue him, could not stay
 him, but þe nedes forth would he to Hieru-
 salem til as to the place wherunto he
 saw wel þe spirit of god called him: al
 beit þe pꝛophet Agabus had foꝛeshewed
 him plain, þe there should he be both im-
 pꝛisoned, & further in no litle daunger of
 his life to. **W**herby it appeareth, that to
 feare deth & toꝛment is none offence, but
 a great & greuous pain, whiche Christe
 came not to auoid, but patiently to suf-
 fer. And we may not by and by iudge it
 a point of cowardnes, if we see a manne
 either afrayd & loth to be toꝛmented, oꝛ
 discretely elchew perill in suche case as
 he may lawfully doe it. **W**ut Parye for
 dreadd of death & toꝛment, either to rúne
 quite a way, when nede requirerh a man
 to abyde by his tackelyng, oꝛ desperately
 to yelde hymselfe into hys enemyes
 handes, this loe is by the lawe of armes
 reputed a very shameful and traiterous
 act. **F**or be a man of war neuer so faint
 harted & dismayde befoꝛe, yet when hys
 captayn commandeth him, yf he be then
 redy streight wayes to set foꝛward and
 go forth, and do manfully syght and oꝛ-
 uerthꝛow his enemies: this man may be
 wel assured, þe his foꝛmer feare shall no
 whit abyde his rewarde, sith in good
 earnest, suche a one is rather most of all
 to be comended, as he þe hath ouercomē
 both his enemy & his owne feare to: wher
 in consisteth many times moze difficul-
 ty, then to conquere & vanquish a mans
 mortal enemy. **S**o in dede our sauoure
 Christ, (as his owne doynge shoztly af-
 ter declared) letted neither for soꝛowe,
 feare, noꝛ werynes, obeyntely to ere-
 cute his fathers wil & pleasure, & mygh-
 tely to passe thꝛough al those paynefull
 panges, whiche for our helth hymselfe a
 litle befoꝛe, had ful wisely bene in dreadd
 of. **W**ut mo causes are there thē one, for
 which in þe meane seasō it pleased him to
 suffer such feare, such soꝛow, such wery-
 nes, & such inward anguillhe. **I**t pleased
 him I say, sith he was not enforced ther-
 vnto. **F**or who could haue enforced gode?
It came therfoꝛe wthout fail, of a wonder-
 ful high considracion of himself, that his
 godhed did for þe while, in such wyse for
 beare to geue his aide & influence vnto
 his manhed, that he might therby to his
 gret grief, sensibly sele in his owne body,
 these