

Answer to a Poisoned Book

by

Sir Thomas More

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The answer to the first part
of the poisoned book,
which a nameless
heretic hath
named
The Supper of the Lord.

By Sir Thomas More, Knight.

**The preface.
Sir Thomas More, Knight,
to the Christian reader.**

Would God, good Christian readers, as I have often said, that every good Christian man, ye man and woman both, which are of that inward good and gracious mind that they would not for all this world forsake the true faith themselves, had as much burning zeal and fervor in their hearts to see it outwardly kept and preserved among all others, as these that are fallen in false heresies and have forsaken the faith
A godly wish have a hot fire of hell in their hearts
 that never can suffer them to rest or cease, but maketh them both day and night busily labor and work to subvert and destroy the Catholic Christian faith, with all the means that ever they can devise.

For surely, if all such as believe well themselves were as loath to hear any word spoken wrong against the faith as they would be to speak it themselves, there should neither fellowship of their matches, nor fear of any such as are after the worldly count accounted for their betters, anything let or withstand them, both by word and countenance, to show themselves plainly to hate and detest and abhor utterly the pestilent contagion of all such smoky communication.

The time hath been ere this when honest Christian people would walk so far off from all lecherous living that they would not come so much toward it as to abide the talking, but followed the Apostle's precept that saith,
Ephesians 5:3 let not fornication or any uncleanness be so much as named among you.

In that while was there much honest cleanness, and by shamefastness, much was chastity conserved. But aftertime that in words folk fell unto more liberty, and such as would forbear the

doing would yet be well content to fall in the fellowship of foul and
 filthy talking, then began cleanness
1 Corinthians 15:33 greatly to decay. For as the Apostle also
Evil Communication rehearseth, evil communication marreth
 and corrupteth good manners. 5

But this decay from chastity, by declination into foul and
 filthy talking, hath bygone a great while ago and is very far
 grown on. But the time hath been even until now very
 late that, albeit of fleshly wantonness, men have not letted to use
 themselves in words both lewd and very large; yet of one thing 10
 ever would every good man be well aware, that heresy would he no
 man suffer to talk at his table, but
And would God it were would both rebuke it and detect it, too,
so now although the thing touched his own
 born brother. Such hath been till of late the common Christian zeal 15
 toward the Catholic faith.

And albeit that I doubt not, but that (God be thanked) the
 faith is itself as fast rooted in this realm still as ever it was
 before (except some very few places, and yet even in those few, the
 very faithful folk many more than are the faithless, too), yet since 20
 good men have of late not letted to hear the evil talk and
 uncontrolled to speak blasphemous words in their company, the
 courage thereof hath out of all question much given
 occasion that heretics have spread their errors much the more
 abroad. For it is not only lechery that the Apostle's words are verified 25
1 Corinthians 15:12 of, where he saith that evil communication
 corrupteth good manners

(albeit thereof be they verified, too), but specially be they verified
 of heresy. And against the communication of heretics did 30
 Saint Paul specially speak them in his First Epistle to the
 Corinthians, among whom some began homely then to talk
 against the general resurrection, as some begin among us now
 to talk against the blessed sacraments.

And such communication it is, therefore, that the Apostle speaketh
2 Timothy 2:17 against, of which he saith also that the 35
 contagion creepeth forth and corrupteth
 further, after the manner of a corrupt cancer.

And therefore, he biddeth us that we should have none other communication with heretics, but only of reprovng their heresy and giving them warning to leave. And yet not every man be bold to talk too long with them, not even thereof neither,

*Be not bold
to talk long
with a heretic*

nor over often to meddle with them, lest
as the pestilence catcheth sometimes the
leech that, fasting, cometh very near and
long sitteth by the sick man, busy about

to cure him, so some folk faint and feeble in the faith matched
with a fellow stubborn and strong in heresy may sooner themselves
take hurt than do the other good.

Saint Paul, therefore, inspired with the Spirit of God, compendiously toucheth in very few words both these two points

at once, where he writeth unto Titus: "That man that is a heretic,

Titus 3:10-11

after once or twice warning" (Lo, hear
the communication that he would we

should have with him), "void and eschew him." So here ye see,
lo, that after once or twice warning of them, the bishop should as
folk incorrigible expel them; and we should, if we well did, keep
no more company nor no more communication with them; no,

2 John 10-11

saith Saint John, not so much as bid
them good speed or good morrow when
we meet them.

These biddings of these blessed apostles, if all Catholic folk
would follow (which, either of negligence or fear or for sinful
civility, while we follow not, we never discharge well our conscience

Note

toward God), there would, without
any great suit or trouble, be shortly far

fewer heretics than there be. And they that are should shortly
perceive in every place where they ween themselves many, how very
few they be, which as few as they be, would God yet they
were yet far fewer than they be. For albeit there are of heretics
far fewer than those that are would have it seem there

*Dissimuling
sufferance*

were, yet are there undoubtedly, by such
dissimuling sufferance, many more than
else there should have been.

And this is also the cause that of these heretics' books there
 be so many now brought in as there be. For while men may so
 boldly speak out their heresies even among them whom
 they know none heretics, this maketh many folk, that else durst
 not meddle with such books, to buy them and look on them and
 long to see what they say. 5

But some there are, that first begin but of such a vain
Titus 3:10-11 curious mind, whom the devil
 driveth after forward and first maketh
 them doubt of the truth. And after, bringeth them out of
 doubt to a full belief of heresy. 10

And thus of such books, as sore as they be forbidden, yet are
 there many bought. Nor the peril refraineth not much people
 from the buying, since there is none house lightly that hath so
 little room that lacketh the room to hide a book therein. 15

But when they had the books, if men would abhor their
 talking, gone were all the pleasure that they take therein. But now
 while men control them not, but laugh and let them babble,
 pride maketh them proceed, and they procure more, and spread
 the books more abroad, and draw more brethren to them. 20

There is no small number of such erroneous English books
 printed, of which if few were bought, there would not of
 likelihood so many be put in print, saving that some
 brethren there are in this realm that of their zeal to their sects,
 being of such substance that they may forbear it, give some
 money thereto beforehand, content to
 abide the adventure of the sale, or give
 the books about for naught to bring
 men to the devil. 25

And in this wise is there sent over to be printed the book that
 Frith made last against the Blessed Sacrament, answering to
 my letter, wherewith I confuted the pestilent treatise that he
 had made against it before. And the brethren looked for it
 now at this Bartholomew-tide last passed and yet look every day,
 except it be come already and secretly run among them. 30

But in the meanwhile, there is come over another book 35

against the Blessed Sacrament, a book of that sort that
 Frith's book the brethren may now forbear. For more blasphemous
 and more bedlam-ripe than this book is, were that
 book hard to be, which is yet mad enough, as men say that
 have seen it. 5

This book is entitled The Supper of Our Lord. But I beshrew
 such a shower as so serveth in the supper that he conveyeth
 away the best dish and bringeth it
Are there not not to the board, as this man would if he
many such could convey from the Blessed Sacrament 10
showers Christ's own Blessed Flesh and Blood
 and leave us nothing therein but, for a memorial only, bare bread
 and wine.

But his hands are too lumpish and this mess also too great for
 him to convey clean, especially since the dish is so dear and so 15
 dainty that every Christian man hath his heart bent thereto
 and, therefore, his eye set thereon to see where it becometh.

The man hath not set his name unto his book, nor whose it is I
 cannot surely say. But some reckon it to be made by William
 Tyndale, for that in an epistle of his unto Frith, he writeth that in 20
 anything that he can do, he would not fail to help him forth.

Howbeit, some of the brethren report that the book was
 made by George Jay. And of truth, Tyndale wrote unto Frith that
 George Jay had made a book against the Sacrament, which 25
 was as yet, partly by his means, partly for lack of money,
 retained and kept from the print. Howbeit, what George Joye
 would do therein afterward when his money were come, that
 could he not (he saith) assure him.

Now of truth, George Joye hath long had in hand, and
 ready lying by him, his book against the Sacrament. And now if 30
 this be it, he hath somewhat lengthened it of late by a piece that
 he hath patched in against me, wherein he would seem to soil
 mine arguments, which in my letter I made in that matter
 against the devilish treatise of Frith.

And in very deed, divers that are learned and have read the 35
 book reckon it verily to be the book of George Jay, whereof

Tyndale wrote unto Frith, especially by certain words that were in that letter. For therein writeth Tyndale that if George Joye did put forth his book, there should be found in it many reasons and very few to the purpose.

Howbeit, me thinketh by that mark that this book should not be that. For in this book be there very few reasons, and of them all never one to the purpose. 5

The maker of the book, in the end of his book, for one cause why he putteth not his name thereto, writeth in this wise: Master Mock, whom the verity most offendeth and doth but mock it out when he cannot soil it, he knoweth me well enough. 10

This sad and sage earnest man that, mocking at mine name, calleth me Master Mock, doth in these wise words nothing but mock the readers of his book, save that his reason is so rude and foolish that the mock returneth to himself. 15

For since he writeth not his book to me, nor sendeth me none of them, but the brethren keep them from me as closely as they can, what if I wist never so well who he were that wrote it, what were this to the brethren that read it? Know they thereby who it is to? 20

Now for myself also, though I know Tyndale by name, and George Jay or George Joy by name also, and twenty such other fond fellows of the same sect more, yet if ten of those would make ten such foolish treatises and set their names to none, could I know thereby which of those mad fools made which foolish book? 25

Divers there are indeed of those that are learned and have read the book that think, for the lack of learning and of wit also that they find everywhere therein, the book should neither be made by Tyndale nor by George Jay neither, but rather by some young unlearned fool. 30

Howbeit, as for me, I think the book might be for all that made by Tyndale or by George Jay either. For the matter being devised against the Blessed Sacrament, the wisest or the most fool, the most learned or the least, is all in manner one, and in that matter maketh little difference. For I never found yet any man so 35

*Beware of
the defending
of heresy*

well learned and so naturally well witted
withal, but after that he fell once to the
defense of heresies, and especially of this
abominable heresy against the Blessed
Sacrament, neither learning nor wit never well served him after. 5

For as for Tyndale, the captain of our English heretics
(who before he fell to these frenzies, men had weened had had some
wit and was taken for full prettily learned, too), ye see, good
Christian readers, plainly tried by his books, that an unlettered
man might be ashamed to write so unlearnedly, and a mad
man would almost wax red for shame to write in some things
so frantically. 10

As touching Frère Barons and George Jay, the brethren and
sistren themselves see their wits so wasted and their learning
waxed so slender that the brotherhood hath little list to read
them. 15

And some of the brethren that say this new work was made by
George Jay think that the cause why he set not his name
thereto was because he wist well the brethren did not regard
him. And Tyndale had in his letter also declared him for a fool, by
reason whereof he thought that if it came under his name, the estimation
thereof were but lost. 20

Frith was, lo, a proper young man and a toward, till he fell unto
these fools. After which, to what decay both his wit and his
learning came, every wise man much marveled that in his open
examination heard and considered his answers. 25

For albeit that in the book that the brethren that are here
have sent over to print, Tyndale and his fellows, to beguile the
world withal, purpose to make many changes and amend and
advance his part, underpropping it with their own proper
lies; yet shall the means be meetly well founded to control their
falsehood, I trust, and to take away their cloaks and leave his folly
bare. And then shall men plainly see that of one whom the
brethren boast for so wise, there never died in England
before any false heretic so foolish. 30

But now as touching this new come over book, which the 35

maker hath entitled The Supper of the Lord, though the man hath named it The Supper of Our Savior Christ, yet hath the man made it the supper of the devil.

The special effect of all his whole purpose is to feed us with the most poisoned heresy that laboreth to kill the Catholic Christian faith, concerning the Blessed Sacrament of the Altar, albeit by the way he putteth forth divers other heresies besides. 5

This unsavory supper of his, without any corn of salt and spiced all with poison, he divideth, as it were, into two courses, that is to wit, into the treating and declaring of two special things specified in the Gospel of Christ, whereby Christian people plainly perceive that in the Blessed Sacrament of the Altar is the very Blessed Body of Christ, his very flesh and his blood. 10 15

In the first part, which I call here his first course, occupying the one half of his book, he treateth the words of Christ spoken in the sixth chapter of Saint John, which words our Savior speaketh of the eating of his flesh and drinking of his blood.

In his second part, which I call his second course, he treateth the Maundy of Christ with his apostles upon Sheer Thursday, wherein our Savior actually did institute the Blessed Sacrament and therein verily gave his own very flesh and blood to his twelve apostles himself. 20

I shall therefore divide this work of mine into two parts in like wise, of which twain this shall be the first, wherein I shall detect and make every man perceive this man's evil cookery in his first course, concerning the treating of Christ's words in the sixth chapter of Saint John. 25

And albeit that I shall afterward send you forth my second part also, against his second course; yet shall I so handle this man's mischievous heresy in this first part that though I never wrote word more hereafter of the matter, yet to the perceiving of the truth and detection of his falsehood this first part might suffice for all the whole matter. 30 35

In his first part, he first expoundeth the latter part of the sixth chapter of Saint John, and by his declaration laboreth to draw men from the perceiving of the truth, and setteth forth also both his principle heresy and over that divers others. 5

Also in the same part, he argueth against all men in general that expound any of those words of Christ there spoken to be meant by Christ of the very eating of his flesh (as the Catholic Church believeth) in the Blessed Sacrament.

In that first part also, he argueth against me by name in special and pretendeth to soil such arguments as I made in my letter against the poisoned treatise that John Frith had before made in that matter against the Blessed Sacrament. 10

In that part also, the man bringeth in two places all in great, which he hath picked out by long leisure among all my books, in either of which two places, he showeth that I have notably contraried my own writing that I have written myself in other places before, and showeth also the places where. 15

I shall, therefore, good readers, in this first part of mine, give you five books and some of them very short. 20

In the first will I give you the exposition of the selfsame words of Christ mentioned in the sixth chapter of Saint John, by which, whoso confer them and consider them together, shall, I trust, perceive well the falsehood of his exposition and not be deceived thereby. And for mine exposition, ye shall not give me the thanks. For I have but picked it out here and there out of the writings of divers old holy men. 25

The second shall show you, for a sample, some of the faults, both in follies and errors, that the man hath made us in his exposition. 30

The third shall answer and soil his wise reasons, with which he would make all men fools that have expounded that place before, contrary to his heresy now – that is to wit, all the old holy doctors and saints from the apostles' days unto our own time.

In the fourth shall ye see what wit and what learning he showeth in soiling of mine arguments made before in that matter against his fellow John Frith.

The fifth shall declare you the diligence that the man hath done in seeking out my negligence, leaving some places in my writing repugnant and contrary the one place to the other. 5
And of such places ye shall (as I said) see him with diligent search of three years at last bring you forth twain. And there shall you see, good Christian readers, that in those twain my negligence shall, for all his diligence, prove him twice a fool. 10

But in the treating of this matter with him, I shall lack somewhat of the commodity that the man hath in disputing with me. For he hath a great pleasure oftentimes, now in one manner, now in another, now to talk of me, and now to speak to me by name, with, "thus saith More," and, "lo, Master More," and sometime, "Master Mock," and, "let More mock on and lie, too," and many such goodly garnishings more. But he will be, for his own part, sure that I shall not dispute with him by name, and therefore he keepeth it away. 15

And therefore what folly and what falsehood be found in his book he forceth very little. For shame he thinketh he can none take thereby, while folk know not his name. 20

Wherein he fareth much like to some beastly body that would not care to sit down with his face to the wallward and ease himself in the open street, and though all the town at once toot in his tail, take it for no shame at all because they see not his face. 25

And verily, as we see sometimes that such as walk in visors have much the less fear and shame, both what they do and what they say, because they think themselves unknown, so do these folk oftentimes little force what they write that use to put out their books and set not their names unto them. They think themselves unseen while their name is unknown, and, therefore, they fear not the shame of their folly. As some have I seen ere this full boldly come dance in a masque, whose dancing became them so well that if their visors had been off their faces, shame would not have suffered them to set forth a foot. 30
35

And Master Mummer under his masquer's face forceth not much
to shift a false cast among, with a
And that is most true pair of false dice.

And therefore, since this man, by withdrawing his name
from his book, hath donned on a visor of dissimulation, dissimuling 5
his person to avoid the shame of his falsehood, and speaketh
too much to be called Master Mummer, which name he were else
well worthy for his false dice, I shall in this dispicion between
him and me be content for this once (since by some name must I
call him) for lack of his other name to call him Master Masquer. 10
And thus finishing this preface, we shall begin the matter.

The First Book.

The First Chapter.

Master Masquer hath in this his poisoned treatise against Christ's wholesome supper thirty-two leaves. In the first fourteen, whereof he expoundeth us the latter part of the sixth chapter of Saint John. 5
 And incidentally, by the way, the man maketh as though he answered the reasons which I made in my letter against the pestilent treatise that Frith made first against the Blessed Sacrament. And in the same fourteen leaves also, he bringeth forth two things for special notable, wherein he saith I have openly contraried mine own writing. 10

I will, good reader, peruse the remanent of his book after this first part answered. In which, containing these three things that I have rehearsed you, the first hath he so handled that all were there not (as there are indeed) divers false heresies interlaced therein, yet it were for the matter of very slight effect. For in his exposition, he nothing toucheth nor cometh near to the thing wherein the point of all the matter standeth. 15

The second point hath he so well treated in his argumentation that the reasons which I lay against Frith, Master Masquer first falsely rehearseth, and after so foolishly soileth, that he leaveth them more stronger against him when he hath done than he found them when he began. 20

And as for the third point, concerning his notable notice of such things as he layeth to mine oversight, them he so garnisheth and setteth out so seemly to the show that I would no man should ever after this day trust any word that I shall write but if ye see Master Masquer plainly proved therein either so foolish as no man should trust his wit or so false that no man should trust his troth. Let us, therefore, now come to the first point – that is to wit, his exposition. 25 30

The Second Chapter.

The whole sum of his exposition is that our Savior, in all those words, taking occasion of the miracle that he so late before had wrought among them in feeding five thousand of them with

John 6:1-15 five barley loaves and two fishes, did in those words, upon their new resort unto him when they followed him to Capernaum, first rebuke and blame them because they sought him not for the miracles that they had seen him work but because they had been fed by him and filled their bellies, and that therefore our Savior exhorted them to labor rather to get that meat that never should perish. Upon which exhortation, when the Jews asked him what they should do whereby they should work the works of God, Christ said unto them that the work of God was to believe and trust in him whom the Father had sent.

Then goeth he further and showeth that upon the words of the Jews, asking our Lord what token he showed for which they should believe in him, since their forefathers had given them the bread of manna in desert, of which it was written, "He gave them bread from above," our Lord showed them that Moses gave them not that bread from heaven, but his own Father had given them the very bread that was descended from heaven and that our Lord there, by all the remanent of those words in the said sixth chapter of Saint John, declareth that himself is that very bread and is to be eaten by the faith and the belief that Christ's flesh and body was broken and his blood shed for our sins. And so expoundeth he forth all these words of Christ, applying them only to the declaration of his Passion to be suffered for our redemption, and that our Savior would have them believe that point, and that the belief of that point was meant by the eating, and that that faith and belief is the meat of our souls.

The whole sum of his exposition is this, in all his said fourteen leaves. I mean not that this is all that ever he saith therein, for I leave out his circumstances, his garnishings, his notes, his argumentations, his contentions with me, his mocks, his taunts

against all Catholic folk, and his manifold heresies also, withal
 which here and there he furnisheth all the progress of his
 painted process, all which things I shall after touch by themselves.
 But the sum, the substance, and the end whereto all the
 whole process of his exposition cometh is this that I have
 rehearsed you. 5

The Third Chapter.

But now, good Christian readers, all this exposition, were it never
 so true, never so comely, nor never so cunningly handled, yet
 were it (as I told you before) very far from the purpose. For this
 exposition might be good enough, and yet might Christ in
 those words teach the thing that we speak of besides – that is to
 wit, besides the teaching them that
John 6:30-32 himself was the very bread that was
 descended from heaven to give life to the world, and that he should
 suffer death for the sins of the world, and that they should believe
 these things and so eat him here by faith, he might, I say,
 teach in those words also that he would give unto men his very
 body and his very flesh to eat and his very blood to drink, and
 that he would that they should believe that lesson also. And with
 the spiritual eating thereof, by faith receive and eat also his
 very Blessed Body, flesh and blood, by the mouth, not in his
 own fleshly form, as the fleshly Jews mistook it, but (as
 himself then meant it and part there expounded it, and by his
 institution did after more clearly declare it) in form of bread
 and wine in the Blessed Sacrament of the Altar. 10
 15
 20
 25

It is, I trow, good readers, to no man almost unknown that the
 holy scripture of God is in such marvelous manner, by the profound
 wisdom of his Holy Spirit, for the more plenteous profit of his
 church, devised, indited, and written,
The scripture hath manifold senses that it hath not only that one sense
 true which we call the literal sense
 (that is to wit, that sense, which for the first lesson thereof, God
 would we should perceive and learn), but also divers other senses
 spiritual, pertaining to the profit of our manners and instructions
 in sundry virtues, by means of allegories, opening of mysteries, 30
 35

and lifting up of the soul into the lively light and inward high sight of God. And all those manifold senses (diverse in the way and all tending to one end) may be convenient and true, and all by one Spirit provided, and into diverse spirits by the same one Spirit inspired, for spiritual profit to be by many means multiplied and increased in his church. 5

But never hath any good man been accustomed to play the pageant that Master Masquer playeth us here, with a spiritual exposition of allegories or parables to take away the very first sense that God would we should learn of the letter and, because of some allegories, turn all the plain words from the first right understanding into a secondary sense of allegories. 10

Of this manner handling of scripture, I make mention in my letter against Frith's false handling of this same place of Saint John. And there I showed in what wise the false heretics, the Arians, used by the same means to take the godhead from Christ's person as Frith and these fellows, by the selfsame manner of expounding the scripture, do take away Christ's manhood from Christ's Blessed Sacrament. 15

In that epistle, I showed also that I would in allegorical expositions find no fault, but be well content with them, so that men misuse them not to the taking away of the true literal sense besides. 20

This thing I there showed, good readers, in the selfsame epistle that Master Masquer maketh here as though he could and would answer. And yet, as though he had never heard my words but slept while he read them, he playeth here the selfsame pageant himself, while with his allegorical exposition of spiritual eating of Christ's godhead and of his body by belief of his Passion, he goeth about to take away from us the very literal truth of the very eating and bodily receiving of Christ's own very flesh and blood. 25

Now will I not lay any manner blame at all to any man that will expound all the whole process of Genesis by allegories, and teach us certain convenient virtues understood 30

Allegories are to be suffered and accepted 35

by the four floods of paradise, and tell us that paradise is grace,
 out of which all the floods of all virtues flow and water the earth,
 calling the earth mankind that was made thereof, being barren
 and fruitless but if it be watered with the floods of virtue, and so
 forth in some such manner expound us all the remanent. He, lo, 5
 that thus doth, doth in my mind right well. But, marry, if he
 would do it in the manner and with the mind that Master Masquer
 expoundeth us Christ's words all in allegories here, and would
 teach us such a spiritual sense to make us believe that those
 words were to be none otherwise understood besides, but that 10
 there were no such floods flowing forth of paradise, nor no
 such paradise at all, I would ween verily that he were a very
 heretic.

I find no fault also with them that expound the story of
Judges 15:4-5 Sampson tying the foxes together by 15
 the tails, and setting a fire in them,
 and sending them so into the field of the Philistines to burn up the
 corn: in those, I say, that expound that story by the devil
 sending his heretics into the cornfield of God, the Catholic
 Church of Christ, with the fire of false words to destroy the 20
 corn both of true faith and good
Note this allegory works, tied together by the tails in
 token that all their heresies, be their heads never so far asunder,
 yet are their tails tied together in that it all tends toward one
 end – that is, to wit, to the destruction of all manner grace and 25
 goodness – and that the tying of the fire and their tails together
 signifieth also that for their foxly falsehood, finally in the end, the
 hot fire of hell shall be so fast tied in all their tails, wrabbling
 there together, that never shall they get the fire from their tails, nor
 from the bands of hell be severed or break asunder: with this allegory 30
 of those good men that thus expound that story, I find no
 fault at all. But on the other side, if any man would expound it so
 by that spiritual allegory against these heretics that he
 would therewith enforce himself to take away the literal sense,
 and say the text signified nothing else, and that there was no 35
 such thing done indeed, him would I reckon for a heretic too.

And in like wise, good readers, if Master Masquer here did only expound all those words of Christ as things spoken of spiritual eating by way of allegory, that way would I well allow, for so doth not only such as he is, but also good faithful folk, too. But now when he draweth all Christ's words to those allegories, of a false wily purpose to make men ween (and so saith himself, for his part) that they signify none other thing, this is the point that proveth Master Masquer a heretic. 5

And, therefore, as I said, all his exposition is far off from the purpose and approacheth not to the point. For the question is not whether those words may be well verified and expounded of spiritual eating by way of an allegory, but whether it may, besides all that, be truly expounded of the very bodily eating of Christ's Blessed Body indeed. For if it so may, then is there no man of so slender wit, but he may well see that all Master Masquer's allegorical exposition of his only spiritual eating flitteth from the purpose quite and dareth not come near that point. 10 15

Wherefore, to the intent that ye may clearly see that in this exposition of his (as holy as he would have it seem) he doth but clearly mock (saving that it is much worse than mocking, to make men fall from the faith), I shall give you of the same words of Christ written in the sixth chapter of Saint John another exposition myself, in which I shall, besides all such spiritual expositions, as this man useth therein by way of allegories or parables, declare you the very literal sense of those words, "My flesh is verily meat and my blood verily drink." So that ye may see thereby that our Savior verily spoke and meant not only such a spiritual eating as Master Masquer saith he only meant, but also the very bodily eating and drinking of his very flesh and blood indeed. Which exposition of mine, if it be in that point true, then must it needs follow (ye see well) that his exposition is far from the purpose. For although there were not one false word therein, yet were it in dissembling of the truth very lewd and falsely handled. 20 25 30

And now, that mine exposition shall be true indeed, that shall you, ere I leave you, so clearly perceive and see, that I trust there shall never any such heretic as this is be able to blind 35

any man after that readeth it, except some such as willingly list to wink or, while he put out their eyes, will hold their heads to him themselves.

Now, to the intent ye may the better perceive and mark whether mine exposition agrees with the text, and whether I leave anything untouched, I shall first give you the words of the text itself in English altogether, and then expound it you piece by piece after. And yet had it not been evil to begin somewhat before, at Christ's disciples going into the ship in the evening, and Christ's own walking after upon the sea, and after that on the morrow the people coming after to seek him in other ships, which piece Master Masquer left out and would not meddle with, because it hath a hard allegory declared by holy doctors, which showeth that the ship in which the disciples went betokened the church, which was but one, and the other diverse ships that came after betokened the diverse churches of heretics. And yet in that one ship that signified the church, there were, as appeared after, both good and bad together. But let this piece pass for this once; I will begin the text but there, as Master Masquer beginneth himself. Lo, good Christian readers, these be the words. 5
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The Fourth Chapter.

"Verily, verily, I say to you, you seek me, not because ye have seen miracles, but because ye have eaten of the loaves and are filled. Work you not the meat that perisheth but that abideth into everlasting life, which the Son of Man shall give you, for him hath God the Father sealed." They said therefore unto him, "What shall we do that we may work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe in him whom he hath sent." Then they said unto him, "What token show thou, therefore, that we may see and believe thee? What work thou? Our fathers have eaten manna in the desert, as it is written, 'He gave them bread from heaven to eat.'" Then said Jesus to them, "Verily, verily, I say to you, Moses hath not given you the bread from the heaven, but my Father giveth you the very bread from the heaven. For the very bread is that that is descended from heaven and giveth life to the world." Then said they to him, 25
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"Lord, give us always this bread." Then said Jesus to them, "I am the bread of life; he that cometh to me shall not hunger, and he that believeth in me shall never thirst. But I have said unto you that ye have both seen me and have not believed. All that my Father giveth me shall come to me, and he that cometh to me, I shall not cast him out. For I am descended from heaven not to do mine own will, but the will of him that hath sent me. This is verily the will of him that hath sent me – that is to wit, the Father – that all that he hath given me I should not leese anything thereof, but should raise it again in the last day. This is verily the will of my Father that hath sent me, that every man that seeth the Son and believeth in him should have everlasting life and shall raise him again in the last day." The Jews murmured, therefore, of that that he had said, "I am the lively bread that am descended from heaven." And they said, "Is not this man the son of Joseph, whose father and mother we have known? How saith he therefore, 'I am descended from heaven'?" Jesus therefore answered and said unto them, "Murmur not among yourselves. There can no man come to me but if the Father that sent me draw him, and I shall raise him again in the last day. It is written in the prophets, 'And they shall be all taught of God.' Every man that hath heard of the Father and hath learned cometh to me, not because any man hath seen the Father, but he that is of God hath seen the Father. Verily, verily, I tell you, he that believeth in me hath life everlasting. I am the bread of the life. Your fathers have eaten manna in the desert and be dead. This is the bread descending from the heaven that if any man eat thereof, he should not die. I am the living bread that am descended from the heaven. If a man eat of this bread, he shall live forever, and the bread which I shall give is my flesh, which I shall give for the life of the world." The Jews therefore strove among themselves, saying, "How can this man give us his flesh to eat?" Then said Jesus to them, "Verily, verily, I say to you, but if ye eat the flesh of the Son of Man and drink his blood, ye shall not have life in you. He that eateth my flesh and drinketh my blood hath life everlasting, and I shall raise him in the last day. My flesh is verily meat and my blood is verily drink. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father sent me, I also live for the Father. And he that eateth me, he shall also live for me. This is the bread that hath descended from heaven, not as your fathers have eaten manna and are dead. He that eateth this bread shall live forever." These things said he in the synagogue, teaching in Capernaum. Many therefore of his disciples, hearing, said, "This is a hard

saying, and who may hear him?" Jesus therefore, knowing in himself that his disciples murmured at this, said unto them, "Doth this offend you: if ye shall then see the Son of Man ascending up where he was before? The spirit it is that giveth life; the flesh availeth nothing. The words which I have spoken to you be spirit and life. But there be some of you that believe not." For 5
 Jesus knew from the beginning who should be the believers and who should betray him, and he said, "Therefore, I have said unto you that no man can come to me but if it be given him of my Father." From that time, many of his disciples went back and now walked no more with him. Then said Jesus to the twelve, "Will you go your ways too?" Then answered unto him Simon Peter, "Lord, to whom 10
 shall we go? Thou hast the words of everlasting life, and we believe and have known that thou art Christ, the Son of God." Jesus answered unto him, "Have not I chosen you twelve, and one of you is a devil?" He said it by Judas Iscariot, the son of Simon. For he it was that should betray him, being one of the twelve. 15

**The exposition of the said text.
 The Fifth Chapter.**

Whoso read and consider well, good Christian readers, the doctrine and the doings of our Savior Christ shall by sundry places of holy scripture perceive that of his heavenly wisdom his wholesome usage was in many great things that he purposed to do before the doing of the same (besides the figures of the Old Testament before figuring the same and besides the prophecies of the old prophets before prophesying the same) for men's more readiness toward the things when he would execute them by his deed, to give them some warning and information thereof before by his words. 20
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Thus, before he made Saint Peter his chief shepherd over his flock, three times at once, specially bidding him to feed his sheep, he first said unto him, "Thou shalt be called stone," and after said also to him, when he confessed him to be Christ, "Thou art stone and upon the same stone shall I build my church, and the gates of hell shall not prevail against it." 30

John 21:15-17

Matthew 16:16-19

Thus, before he made him his general vicar, he gave him
the name of stone, which stone he
John 1:41 said after he would build his church
Matthew 16:21,27 upon. 5

Thus he gave his apostles and disciples warning of his betraying,
of his taking, of his death, of his
Luke 9:22,26 Resurrection, of his Ascension, by his
word, before the things were done in deed. And of his coming
again to the Doom also at the general resurrection, which things
surely shall be and are not yet done indeed. And always the 10
more strange the things were, the more he opened them with
words. And yet had he, for all that, some of those things for
that while not very well believed, not even of some of his own
disciples. But yet neither were his words fully fruitless at the
time, but that they took some hold in some folk and wrought in 15
some souls, though not a full faith, yet an inclination and a
disposition toward it, and now serve, and ever since have
served, and ever while the world lasteth shall serve to the planting,
rooting, and watering of the faith, in all Christian nations
all the world about. 20

Now, as our Lord did in many things, so did he specially in
the two great sacraments: the sacrament of baptism and in this
high Blessed Sacrament of the Altar.

Of the one he talked with Nicodemus that came to him
by night and durst not be seen with 25
John 3 him by day for dread of the Jews.

And of the other – that is to wit, of the Sacrament of the Altar –
he talked here and taught the very thing, but not the very form
thereof, unto the Jews and his disciples among them.

And as he found Nicodemus far off from the perceiving of 30
the spiritual fruit that riseth in the sensible ablution and faithful
washing of baptism, so found he the substance of these folk
very far from the perceiving of the spiritual fruit that groweth
of the bodily receiving of Christ's own Blessed Body to them
that faithfully receive it in the Blessed Sacrament under the sensible 35
form of bread.

Our Savior also, good reader, because the thing that he now went about to tell them was a marvelous high thing and a strange, used in the proponing thereof unto them, divers ways devised of his divine wisdom.

First, to make them the more meet to receive the doctrine of that point and to perceive it, he did two miracles before he

John 6 began to speak thereof. One (which though they were not at it, yet they perceived well as the Gospel showeth) in going over the water without a vessel, and another that he did not only in their presence, but also made them all partners of the profit – that is to wit,

Matthew 14 when he fed them all, being five thousand in number, of two fishes and five loaves, and yet when all their bellies were full, gathered and filled twelve baskets of the fragments.

Upon the occasion of this miracle, good reader, of these five loaves by such a miracle so multiplied, as a thing very convenient, he took his beginning to induce thereupon the feast that he would in this world leave perpetually with his church, by feeding of innumerable thousands with that one loaf that is his Blessed Body in the form of bread. Not for that the miracle of the feeding of the Jews and this feeding of Christ's church is in everything like (between which twain there are incomparable differences), but because the less miracle and in some part like, is a convenient thing for an entry and a beginning wherewith to draw them further. And unto his apostles at that time so was it, and yet unto this time unto all good Christian people so is it.

Our Savior also to induce them the better to the belief of his great kindness, in that he would vouchsafe to give them his own Body to be received and eaten into theirs, he did tell them two other things: the one that he was very God, the other that he would die for their sakes. Of these two points, the one might make them sure that he would do it, and the other that he could do it. For what could he not do that was God Almighty? Or what would he disdain to do for us, that would not disdain to die for us?

declared clearly that they thought he was Christ – that is to wit,
Deuteronomy 18:15-22 Messiah – whom they looked for by the
 prophecy of Moses and other prophets
 that should come to save the world, and that thereupon they
 would have made him king; who could have weened that they could 5
 have had so soon upon the morrow so cold a mind toward
 him as to go assail and seek him for none other devotion but for
 the feeding of their bellies? But our Savior (whose deep sight
 entered into their hearts and labored not upon any fallible
 conjectures) both saw the sickness of their unperfect 10
 minds and, as a perfect physician against their disease, devised
 them a good and perfect medicine, saying unto them thus, "Work,
 Sirs, and labor for the meat, not the meat that perisheth, but for the meat
 that abideth into everlasting life, which meat the Son of Man shall give
 you, for him hath God the Father sealed." As though he would say, "Ye 15
 labor hither and seek me for such meat as I fed you with the
 other day, but that meat is soon gone and perisheth. Labor and
 work, and make you meet that you may eat the meat that shall
 never be gone nor never perish, but shall last with you forever in
 everlasting life." 20

By these words of the meat everlasting, our Savior did, as
 the old holy doctors declare, insinuate and secretly signify to
 them the meat of his own blessed person, both the spiritual
 eating of his godhead by fruition in heaven and the bodily eating of
 his very Body here in earth, of which both meats he more declareth 25
 after.

For the better perceiving whereof, ye shall understand that the
 material meat that men eat here
Material meat
perisheth two ways hath two manner of perishing. One by
 which through the natural operation of 30
 the body that receiveth it, it is altered and changed and loseth
 its own form, shape, nature, and substance, and is turned into
 the nature and substance of the body which it nourisheth. And in
 this manner of perishing, perisheth all the meat that every man
 eateth, or else it nothing nourisheth. 35

The other manner of perishing by which the meat perisheth

is that perishing by which the meat that is taken through
gluttony is, for the inordinate appetite and use thereof,
destroyed and punished by God, and the gluttonous belly, too. Of

1 Corinthians 6:13-14

which manner of perishing Saint
Paul saith, "The meat for the belly, and

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the belly for the meat, and God shall destroy both the one and
the other." This is spoken against those that eat not for the
conservation of their life and their health to preserve themselves to
the service of God, but eat and drink only for the voluptuous
pleasure of their body.

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Now taught our Lord the Jews in these few words a doctrine

A short doctrine

short and compendious, that they
should neither be gluttons in laboring

for the meat that perisheth of that second fashion, nor so very
highly esteem the meat that perisheth of the first fashion – that
is, to wit, any manner of meat that only nourisheth the body – but
that they should labor and work and endeavor themselves
that they might be meet to receive and eat that meat that shall
abide and endure with them in everlasting life, that is to say, that
as themselves were both bodies and souls, so spiritually to
receive and eat of his own godhead, with the fruition whereof they
should after this life be everlastingly fed among his angels in
heaven, and for the meanwhile in this world bodily to receive
and eat his own Blessed Body into theirs, as an earnest-penny of
their perpetual conjunction and incorporation with him afterward
in the kingdom of his eternal glory, where our bodies
shall also be fed forever with the far passing pleasure of the
bodily beholding of his glorious Body there in his own beautiful
form, which we now verily receive here, hid in the
Blessed Sacrament in likeness and form of bread.

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This is the meat that Christ in those words meant, and would they
should labor to make themselves meet for. For this meat will in no
wise perish. But whereas the bodily meat that the man eateth of
the sheep in the nourishing of the man perisheth and loseth its
own nature, not turning the flesh of the man into the flesh of
the sheep, but being turned from the own proper nature of

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sheep's flesh into the natural flesh of the man, this meat is of such vigor and strength that in the nourishing of the man it abideth whole and unchanged, not being turned into the flesh of the man, but altering, turning, and transforming, as holy Saint Augustine saith, the fleshly man from his gross fleshliness into a certain manner of the pure nature of itself, by participation of that holy blessed flesh and immortal, that is with his lively spirit immediately joined and unseparably knit unto the eternal flowing fountain of all life, the Godhead. This meat therefore Christ biddeth them labor and work for in those words: "Work you not the meat that perisheth but that abideth into everlasting life." 5

Note But yet though Christ commanded them that they should not be idle sluggards and slothful of themselves, but that they should work and labor for their own part to get this meat and make themselves meet therefore: yet he let them know that no man could by his own only power attain it. And therefore he added these words, "which meat the Son of Man shall give you," telling them thereby that himself, which had fed them before with that other meat which was perishable, would also (if themselves would work and labor for it) give them the other meat that is permanent into life everlasting, too. 10

And therefore (as divers holy doctors say), when the priest ministereth us this meat, let us not think that it is he that giveth it us, not the priest, I say, whom we see, but the Son of Man, Christ himself, whose own flesh not the priest there giveth us, but as Christ's minister delivereth us. But the very giver thereof is our blessed Savior himself, as himself in these words witnesseth where he saith, "quem filius hominis dabit vobis," "which meat the Son of Man shall give you." 15 20 25

The priest doth not give us the sacrament, but doth deliver it us Now lest the Jews might have cause to mistrust that he that were the Son of Man could not give them that meat that were free from all perishing and permanent into everlasting life, he taketh away that objection and showeth them that he is not 30 35

Almighty God his Father, being sent into the world by his
 Father and himself and their both Holy Spirit, equal God
 with them both, took upon him the manhood, the very flesh

Psalm 44:8 and the very soul of our Savior
 Christ, anointed above all other creatures 5
 with fullness of all graces, by the conjunction of his manhood
 in wonderful unity with his omnipotent godhead, marvelously
 making one perfect person, and one far passing perfect person of
 God and man together.

Thus hath our Savior not only showed them the great gift of 10
 everlasting lively meat, that if they would work for it he would
 give them, but hath also showed them that himself is equal God
 with his almighty Father, and thereby well able to give it them, and
 also sent into the world for the nonce because he should to such
 folk as would be well willing to labor and work therefore, work 15
 with their good will and willingly give it them.

The Seventh Chapter.

When that the Jews had heard our Savior speak of such a
 meat that would not perish but should abide and endure with
 them into everlasting life, glad men were they. For yet they 20
 hoped to have some meat that so should fill their bellies and so
 satisfy them that they should never need to labor for any more.

Now were those Jews yet somewhat less gluttons than are many
 Christian people nowadays. For they could have been content, so
 that they should never have felt hunger more, to have forborne 25

John 4:5-26 eating forever. As the woman of
 Samaria, so that she might have had of
 our Savior one draught of such water as might have quenched
 her thirst forever, was well contented in her own mind to have
 forborne drink forever. But many Christian men there are 30
 that would not, I ween, be content to take either such meat or such
 drink, though God would offer it them. For many men have such
 a pleasure in eating and drinking that they would not gladly

*Many men live
 to eat* live but even to eat and drink. And 35
 for the pleasure thereof, they love better
 hunger and thirst than the harmless

lack of them both, though God would give it them. For we see that they seek means to make their appetite greedy. And some will eat salt meat purposely to give them a courage to the cup. These folk do not long to eat and drink to live the longer but long to live to eat and drink the longer. These be those therefore of whom the Apostle saith, "Esca ventri et venter escis, Deus et hunc et illam destruet." "The meat for the belly and the belly for the meat, God shall destroy both the one and the other." 5

1 Corinthians 6:13 the belly for the meat, God shall

And surely, besides the punishment of God in another world, and besides all the pains that even in this world through sickness and sores arise and spring of such gluttony, they that gladly would endure a grief perpetually to have the pleasure of the continual swaging, have in their best wealth but a displeasent pleasure, except men be so mad as to think that he were well at ease that might be ever ahungred and ever eating, ever athirst and ever drinking, ever lousy and ever clawing, ever scurvy and ever scratching. 15

Sickness doth spring of gluttony

These Jews, I say therefore, and the woman of Samaria, were not of this mind, but so that they might have lacked the grief of hunger and thirst, they would have been content, as it seemeth, to have forborne meat and drink. 20

John 6

Howbeit to say the truth, their words well weighed, it seemeth that their affections were worse than they seem at the first sight. For as methinketh, they were not so glad to put away their fault as to make a change of one fault for another, not so glad to lose the pleasure of the meat that is the maintenance of gluttony as to get them to rest and idleness that is the maintenance of sloth. 30

Rest the maintenance of sloth

And our Lord touched the appetite of sloth in these Jews when he bade them, "Operamini non cibum qui perit, etc." "Work you for the meat, not that that perisheth but that that abideth into everlasting life," noting therein, as saith Saint Chrysostom, the slothful appetite by which they would fain 35

John 4:15 have had him feed them still by
 miracle, without any labor of their
 own. And the woman of Samaria said unto him: "Lord, give
 me of that water that I need no more to labor hither and draw
 up water here at this deep well." 5

But surely, whoso put not away his vice but make a change
 may soon hap to take as evil as he leaveth, and not a worse
Sloth is very noyous lightly than sloth. Which vice God
unto mankind saw so noyous unto mankind that,
Genesis 2:15 even when he set him in paradise, he 10
 bade him be occupied in the keeping of
 that pleasant garden. And afterward,
 when he should be driven thence into the earth, he gave him a
 necessity to labor, making the earth to be such as without
 man's labor should not bring him forth his living. 15

And therefore an evil and a perilous life live they that will in
 this world not labor and work but live either in idleness or in
Against idle idle business, driving forth all
gamesters their days in gaming for their pastime,
 as though that else their time could 20
 never pass but the sun would ever stand even still over their
 heads, and never draw to night but if they drove away the day
 with dancing or some such other goodly gaming.

God sent men hither to wake and work, and as for sleep and
 gaming (if any gaming be good in this vale of misery, in this 25
Whereo gaming time of tears), it must serve but for a
must serve refreshing of the weary and forewatched
 body, to renew it unto watch and
 labor again, not all men in bodily labor, but as the circumstances 30
 of the persons be, so to be busied in one good business or
Sauce other. For rest and recreation should be but
 as a sauce. And sauce should, ye wot well,
 serve for a faint and weak stomach to get it the more
 appetite to the meat and not for increase of voluptuous pleasure
 in every greedy glutton that hath in himself sauce malapert 35
 already enough. And therefore, likewise as it were, a fond feast that had

all the table full of sauce and so little meat therewith that the guests should go thence as empty as they came thither, so is it surely a very mad-ordered life that hath but little time bestowed in any fruitful business, and all the substance idly spent in play. 5

And therefore, to the end that the Jews should know that he would not nourish them in their sloth and idleness, he bade them work. And yet, lest they might ween that he would have all their work about worldly business, he bade them work not for the meat that perisheth, but for the meat that abideth into everlasting life. Whereby he meant not to forbid them to labor for the one, but to teach them to labor much more for the other. 10

The Eighth Chapter.

But they, as I told you (their mind set upon their belly-joy, and therefore not understanding his words), hoped by that word to have their bellies so well filled once that they should never need more to labor for their living after. And therefore they said again unto him, "What shall we do that we may work the works of God?" For they thought (as it seemeth) that some things there were that Christ would have them do, after which once done, then should they have that merry feast of that meat that he spoke of, and therefore would they feign wit what work that were, that they might shortly rid it out of hand that they were at dinner, for they waxed ahungred. Our Savior then, upon that question of theirs, showed them what work it was that he would have them do for that meat, and said unto them, "This is the work of God, that you should believe in him whom he hath sent." As though he would say, "This is the work that God will ye shall work, before he will I shall give you this lively meat that I told you of; he will ye shall first believe in me whom he hath sent unto you." 15
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Christ here, for the getting of that spiritual meat, setteth them about a spiritual work, bidding them labor to believe. Why is it any labor to believe? Yea, verily, good readers, to believe well is no little work, and so great a 35

work that no man can do it of his own strength without the special help of God.

But here shall you see clearly that Christ truly told them their thought when he said unto them that they sought him not for his miracles but for their bellies. For when our Savior here had showed them that if they would have that lively meat, they must first believe in him, their minds were so set upon their bellies that they thought they would make him by craft come off and give them some meat apace for their dinner. And therefore they said unto him, "What miracle then showeth thou that we may see it and thereby believe thee? What thing work thou? Our fathers did eat manna in desert, as it is written, 'He gave them bread from heaven to eat.'" 5 10

Here you may see that whereas Christ told them they must believe in him before they should have that lively meat that he told them of, they thought they would by craft, before they would work toward the belief, cause him to give them some other meat in the meanwhile; and therefore they not only said that it were reason he should work some miracle before them ere he should look that they should believe him, but also they assigned him, in manner, what manner a miracle they would have him do – that is to wit, give them some meat by miracle by and by, one or other without any work or labor of theirs. And therefore they put him in mind of the meat of manna that their forefathers had from heaven while they were in wilderness and worked nothing therefore. 15 20 25

But against this our Lord told them again that the bread that they did eat in desert was not given them by Moses, nor given them verily from heaven neither. For though that Moses was their prophet and their guide, yet was that bread of manna given them by God. And it came not also verily down from heaven, but from a far lower place of the air. But he showed them that God his own Father, that gave them that bread then out of the air, giveth them now verily down from heaven that bread that is for spiritual sustenance and lively nourishing, such manner of very bread, that in comparison and respect thereof, the other bread of manna might seem no bread at all. For 30 35

"Verily, verily," said our Lord unto them, "not Moses gave you that bread from heaven, but my Father giveth you the very bread from heaven. For the very bread is that that cometh down from heaven and giveth life to the world."

Now, when they heard this, weening yet that Christ spoke of some such bread as manna was that God would at his request give them down from heaven, as manna was given down in Moses's days, and that this bread should feed the body as manna did, and yet be far better too, they prayed him and said, "Lord give us this bread always," as though they would say, "Good Lord, give us this very bread that thou speak of that thy Father sendeth down from heaven, that we need not to labor and toil for bread in tilling of the earth, and give it us, good Lord, always, not for a season, as our fathers had the other in desert, but give it us forever, and let us never lack it nor need no more to work and labor for it." 5
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The Ninth Chapter.

Then was our Lord plain with them and said, "I am the bread of life; he that cometh to me shall not hunger, and he that believeth in me shall never thirst." 20

"Lo," saith our Lord, "the bread of life that I speak of is myself, whom my Father giveth down from heaven to give not only nourishing but also life to the world.

"The common bread doth but help to keep and conserve the life that the man hath already. But my Father hath sent me down, me, I say, the very bread whereof angels feed, not only to conserve and keep the life of the body (albeit that do I too, and heal of your sick folks full many), but also to quicken them that are dead, many in body and all the whole world in soul, whereof none can have life but by me. 25
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"And therefore he that cometh to me, that is to wit, whoso will work the work of God that I told you, that is to wit, come by faith unto me and believe in him whom the Father hath sent – that is to wit, in myself – his hunger and thirst shall I take away forever." 35
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Good is it, good readers, to consider well these words, lest by these words wrong understood some men might ween (as

these heretics teach that nowadays renew that old heresy
James 2:14-26 that both Saint James and Saint
Galatians 5:6 Paul by plain express words
 reprove) that our Lord would ask no
 more of any Christian man but only bare faith alone. Which 5
Faith alone heresy (whereof they so much boasted a
 while), these heretics now feel so fully
 confuted that, though they live still like those that believe
 it, yet in their words and writing they be fain to retreat for
 shame and to seek such glosses to save their old writing as 10
 might make unwise men ween that they never meant otherwise
 than the whole Catholic Church commonly teacheth and preacheth.
 Which, if they had meant none other indeed (as indeed they meant
 and yet mean far other still), then had they, ye wot well, made
 much business about naught. 15

But letting these heretics pass, ye shall, good Christian
 readers, understand that like as if a man would teach a child to
 read, he must first begin at his ABCs (for without the knowledge
 of his letters, he can never go forward) so, for as much as no
 man can come unto Christ without faith, but faith must needs be 20
Faith is the first the first entry toward all Christian
entry to virtue virtues, since no man can either hope in
 him or love him whom he knoweth not,
 and Christ can no man Christianly know but by faith (for, as
 Saint Paul saith, he that cometh unto 25
Hebrews 11:6 God, he must needs believe), so did our
 Savior therefore, as a good and a wise master of his Christian school,
 begin there with the Jews that there offered themselves as his scholars;
 he began, I say, with faith. But yet he meant not that to salvation
 they should need nothing else but only bare faith, so that if 30
 they would believe all things that he should tell them, they should
 thereby be surely saved, though they would do nothing that he
 would bid them.

But then what say we to these words of our Savior? "He that
 believeth in me shall never thirst." By this word of never 35
 thirsting, he meaneth everlasting salvation, which he promiseth
 here to all those that believe in him, wherefore it may seem that whosoever

believe, though he do nothing else, shall by this promise of our Savior be saved.

Saint John the Baptist, at such time as people came to him and asked what they should do whereby they might avoid damnation, he bade them give alms. And when the publicans asked him what they should do to avoid damnation, he bade them forbear bribes and take no more than the due customs and toll. And to the soldiers asking him the same question for their part, he answered that they should pick no quarrels, nor do no man no violence, nor take nothing by force, but hold themselves content with their wages. Yet did he not mean that any of all these lessons was enough to save them without any more, but he told them, for the while, each of them the thing that should be most meetly for them and most properly pertain to their persons, and therefore, most meetly for them to learn first, and the remanent should each of them after learn little and little at length so that at last they should each of them do that one thing with all other things necessary also, and without which that one thing could not save them.

Thus did our Savior also, because the Jews were full of infidelity and full of incredulity, which unbelief enduring, they could not enter into the way of salvation. He therefore first taught them the lesson of belief and faith, which once had, they should be meet to learn on the remanent, and increase both in hope and in well working charity; so that faith once had, he told them they should not perish. For if they once believed his word, it was a means to make them hope in him and love him both, and those three things would make them obey him and work in such other virtues as he would for their own weal command them.

There are also, good readers, divers holy doctors that say that in these words by which our Savior said unto the Jews, "He that believeth in me shall never thirst," he meant not him that had a bare faith alone (which is, as Saint James saith, but a dead faith), but him that had faith well formed with hope and charity.

And therefore saith holy Saint Augustine thus: "Christ saith not believe him, but believe in him. For it followeth not by and by that whoso believe him, believeth in him. For the devils believed him, but they believed not in him. And we believe Saint Paul, but we believe not in Saint Paul. To believe therefore in him, is with believing to go into him and to be incorporate in his members. This is the faith that God requireth and exacteth of us, that is to wit, the faith that by love will work well. Yet is faith discerned and severed from works, as the Apostle saith, a man is justified by faith without the works of the law. And there are works that seem good without the faith of Christ, but they be not, for they be not referred unto that end of which all good things come. For the end of the law is Christ, unto justice unto all that believe. And therefore our Savior would not discern and divide faith from the work but saith that the faith itself was the work of God, that is to wit, the faith that by love worketh."

Here ye perceive, good readers, that to believe meritoriously, so as it shall be rewarded with salvation, may not be faith alone, but faith with a working love. Nor it may not be a bare believing of Christ, but it must be a believing in Christ, that is, as Saint Augustine saith, not an idle, dead standing belief, but a belief lively, quick, and stirring, and by charity and good works ever walking and going into Christ. And then they that so believe in him, not with the bare only faith that these heretics preach, but with the well working faith that the Catholic Church teacheth, they shall be saved, saith our Savior, from eternal hunger and thirst.

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The Tenth Chapter.

But then goeth Christ further and showeth them that they lack this meat, though it stand before them. And showeth them also by what means they may get it. Lo, thus he said unto them, "But I have told you that both you have seen me and you have not believed," as though he would say, "You have seen me do miracles, and yet it hath not made you believe."

He bade them before that they should work to get the lively meat, and he told them after that the work which they should

work to get it with was faith and belief. And he wrought miracles, which they saw, to make them believe. And now he showeth them that for all this they have not the belief yet, but yet must work and labor to have it.

Then might they have asked him, "Which way may we come to it?" But because they asked him not, he of his high goodness told them the means unasked, and said, "All that my Father giveth me shall come to me." As though he would say, "Though my Father has sent me down to call you to me, and though I preach to you and tell you the truth at your ear, and work miracles before you that you may see them at your eyes, yea, and feed you by miracles, and put them even in your belly, yet can you never come to me by faith but if my Father bring you. Never can you be mine by faith but if my Father give you me. Now if ye know of any good guide that could bring you to the place whither ye would fain go, where you should find the thing that ye would fain have, what would you do: would you not labor to him, would you not pray and entreat him to go with you and guide you thither? Now have I told you who can bring you to me by faith, that is to wit, God my Father; and therefore labor to him to guide you to me, pray him to give you to me, without whose help ye can never come to me. It is, I tell you, no small thing to believe in me. For but if the grace of my Father first prevent you, ye can never begin to think thereon. But he hath now prevented you by sending me to call upon you. Howbeit yet for all that, but if he go forth with you and help to lead you forward, you may faint and fall and lie still by the way, and come no further forth toward me. But now he helpeth you forward by mine outward miracles which himself worketh with me. But yet except he work with you inwardly, with his inward help to draw you, you can for all this never come at me. Call well upon him therefore, and pray him to draw you and bring you and give you to me. Which if you do and endeavor yourself for your own part, as I bade you before to work and walk with him toward me, he shall surely bring you into faith, and by faith into hope and into

charity both, and so give you graciously to me. And then shall I give you the lively meat that I spoke of if ye will abide with me. 'For him that cometh to me will I not cast out.' Let him look that he cast not himself out; for surely I will not, if himself will abide. For it is my Father's will that I should not, 'and I am descended from heaven not to do my will, but to do the will of him that hath sent me. And this is verily the will of the Father that sent me: that all that he hath given me I should lose nothing thereof, but that I should raise up that again in the last day.'" 5

The Eleventh Chapter 10

These words might, good readers, seem to an unchristian man, or to a false christened Arian, to signify that our Savior were not equal God with his Father, in that he speaketh so often (as in many more places of scripture he speaketh more often) that he is obedient to his Father, and that his Father sent him, and that he is less than his Father, and many such other places by which the old Arian heretics defended their heresy against the godhead of Christ in his person, as these Lutheran heretics and these Huskins, Zwinglians, and Tyndaleans draw now divers other texts to the maintenance of their false heresies against the precious Body and Blood of Christ in his Blessed Sacrament. 15
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But as good Christian men well know that these new heretics are falsely now deceived in the one, so know they too that those old heretics were falsely then deceived in the other. 25

For all the minority and the obedience that the scripture speaketh of in Christ is all meant of his manhood (which was less indeed) and not of his godhead, for they were both equal.

For how could they be in godhead unequal when that in godhead they were both one, though in persons diverse? And therefore 30

<i>What the godhead of the Son hath equal with the Father</i>	our Savior by his godhead hath the selfsame will that his Father hath, and none other; as he hath the same wit, and the same might, the same nature, the same substance, and, finally, the same godhead and	35
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none other. And therefore whatsoever the one doth, the other doth, and as the Son was sent by the Father, so was he also sent both by himself and by the Holy Ghost, too. And when the Holy Ghost was sent, he was sent both by the Father and the Son and by himself also. But incarnate was there no more but the Son alone, who, as he had by his godhead none other will but the very selfsame that his Father had and the Holy Ghost, so had he by his manhood another several will and proper unto the person of his manhood itself, as every man hath his own. And of that will is it that he saith, "I am descended from heaven not to do my will but the will of him that sent me," for in the will of his manhood he obeyed the Godhead.

But now if this obedience be understood of his manhood, how can it stand with these words of his, "I am descended from heaven not to do my will but the will of him that sent me"? With that point, good reader, shall no man need to be moved. For since both the godhead and manhood were joined and united together, both in the one person of Christ, that whole person might say of itself such things as were verified and true in any of the both natures. For like as a man may say of himself, "I shall die and return into the earth," and yet that shall not his soul do but his body only, and "I shall after my death go forthwith to joy or to pain," and yet that shall not his body do by and by but his soul, so might Christ say of himself, "I am descended from heaven," because his godhead descended from thence, though his body did not; and he might say, "I shall suffer and die," because his manhood so should, and yet was his godhead neither mortal nor passible. And for all that might it be said of Christ, "God died for us," because he died that then was God. And of Christ might it well be said, "This man made heaven and earth," and yet his manhood made it not, but was made by his godhead as other creatures were. But those words are well verified by the reason that

he which of the person of Christ saith "this man," signifieth and meaneth not his only manhood but his whole person, which is not only man but very God also.

This thing and this manner of speaking expressed our Savior very plain himself when he said unto Nicodemus in talking with him of the sacrament of baptism, "No man hath ascended into heaven but he that descended from heaven, the Son of Man that is in heaven." In these words he showeth unto Nicodemus that there was more credence to be given unto himself alone than unto all the prophets that ever were before. For himself more perfectly knew all-thing than all they did. For never man had there been in heaven but he. "For never man," said our Lord, "hath ascended into heaven but he that descended from heaven, the Son of Man, that is to wit, I myself that am in heaven."

Here he said that the Son of Man had been in heaven, and had descended from heaven, and was yet in heaven still. Now was not his godhead the Son of Man, but the Son of God, nor his manhood the Son of God but the Son of Man. But now, though, the godhead and the manhood were not both one, but two distinct natures still, yet since the Son of God and the Son of Man were both one – that is to wit, both twain one person, Christ – Christ therefore might well say then of himself, "I, the Son of God, am the Son of Man; and I, the Son of Man, am the Son of God; and I, the Son of God, am walking among men on earth; and I, the Son of Man, am sitting with my Father in heaven."

Now that ye may, good readers, the better conceive this matter and more easily perceive the sentence of these words of Christ, "All that my Father giveth me, etc.," I shall expound you these words of his in order, as it were in his own person, speaking the words of this exposition himself.

"No man can come to me by his own labor alone. But all that my Father giveth me shall come to me. Labor therefore to my Father and pray him to give you to me, giving you occasion and helping you and (with your own will working with him) making

you believe me; and so shall you, working with him by your own
 good will in subduing of your reason to
Subdue reason the obedience of faith, by belief come to
to faith me, and with good will of well working
 also with the belief, shall not only believe me, but also believe in 5
 me, and go into me by being a member of mine and incorporating
 yourself in me; and I shall, by the gift of mine
 own body to be eaten and received of yours, incorporate myself
 in you, and I will not cast you out from me but be still incorporated
 with you, but if you cast me out from you and so by sin cast 10
 yourself away from me; else of all that cometh to me by my
 Father's bringing, I will cast none out. For if ye came to me by
 my Father through faith and that I would not then suffer death for
 your salvation, then did I cast you out. For none can come into
 my bliss of heaven but by his ransom paid by my death and 15
 Passion. But I will not refuse that, but I will suffer and die for
 the world to give the dead world life by my death. For I am
 descended from heaven, sent by my Father not to do mine own
 will, but the will of him that hath sent me. But I mean not
 by these words that I will die against mine own will, but that 20
 albeit the sensual part of my manhood would of the nature of man
 abhor, shrink, and withdraw from the
The nature of man grievous pain of such an intolerable
abhorreth death Passion, yet shall my will both of my
 godhead be all one with the will of my Father and thereby, in such 25
 manner, obedient unto his Father, as we say a man is obedient unto
 his own reason, and yet is not his own reason another power
 superior above himself. And my will of my manhood shall also
 be so conformable to the will of my Father, the will of the Holy Ghost,
 and the will of mine own godhead (all which three wills are indeed 30
 one will, as all our three persons are in godhead one God) that I
 will willingly die for them all that so come to me by my
 Father's bringing, through the well working faith, and will
 abide and persevere. And likewise, as I will by mine own body,
 given unto them by eating into their own, give them an 35
 earnest-penny of our incorporation together and a memorial of

that death and Passion by which I will willingly give myself
for them by being slain and sacrificed for their sin and
made the ransom of their redemption when God shall for this
Philippians 2:8-9 obedience of my manhood unto the death, 5
the vile death of the cross, lift me up
and exalt me and give me the name that is above all names,
then shall I by my Resurrection again to life give them a sample
and make them sure that I shall in like wise, at the last day, leave
none of them to be lost, no more in body than in soul, but shall
so resuscitate and raise again their bodies that, like as I 10
shall myself ascend into heaven again from whence I came, so
shall they as members of my body ascend thither with me and
there be fed of this everlasting lively
Everlasting lively bread bread that I tell you of – that is to wit, of 15
the fruition of my godhead and
beholding also of my glorious manhood forever, each of you that
have use of reason, after the analogy and proportion of the well
formed faith, with hope and well working charity that you shall
have had in this life here before. For this is, as I before told you,
the will of my Father that sent me: that every man that seeth his 20
Son as you do, and not only seeth him as you do but also
believeth in him as you do not, shall have (if he persevere in that
well working belief) the meat that I speak of that shall not
perish but abide into everlasting life. For though ye see every 25
man die here for the while, yet I shall (as I told you), being of
equal power with my Father, raise them all up again myself at
the last day, and then shall my faithful folk be fed with this
everlasting lively bread of mine own person, both God and man,
forever. And lo, now have I plainly told you what bread I mean."
Whereas I have, good reader, in the exposition of these words of 30
our Savior, inserted the incorporation of him and us together
by the receiving and eating of his own body into ours; I have
not done it to make any man ween that that point appeared and
was proved by any part of those words, but because it is a very
truth indeed, and not only touched and signified in 35
other words of his before, but also plainly expressed and

declared by other words of his own after, as you shall hereafter see. Therefore, so plain a truth, and so necessary, and so necessarily pertaining to that place of the matter, me thought it not meetly for to be left out.

The Twelfth Chapter.

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But now shall you hear how Christ's audience that came to seek him was affectionate to this everlasting lively bread when they had heard him declare it.

All the while that he spoke those other words before, they were yet in good hope that whatsoever he meant besides, he would give them some meat for their bellies. And as they were gross, so had they at the first weened. And so had they liefer that he would have given them some such gross bread made of earthly corn for their earthly bellies, such as he gave them and multiplied for them before, than any manna that came down from the air. But afterward, when they heard him tell them of far better bread that should come from heaven than manna was, which their fathers did eat in desert, then were they better apaid and prayed him that they might have of that. But then when they perceived in conclusion that he meant all of such bread as should feed their souls, and gave them no good comfort after their gross minds of any gross feeding for their gross bodies; then, like as some of their forefathers murmured in desert against Moses for manna, and said that their stomach wambled against that light meat, and wished their old bondage again, of which they were before so weary while they were in Egypt, yet thought they now that they were well then because they might then sit over the pots that had the sodden flesh in them, of such flesh yet some of such bond slaves had haply then but the savor. When these had heard him now speak all of such spiritual food, their hearts so sore arose against him that their affections were clean fallen from him suddenly. For a day before they had him in high estimation, and called him the prophet that should come and

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John 6 redeem the world, and would have made
him king because they thought he
would feed them by miracle without their labor, where their
The usage of kings other kings used to pill them and poll
them and keep them under tribute so 5
bare that, with great labor, they could scant find themselves
meat. And therefore would they, as I say, after that feeding that he
fed them so by miracle, so fain have made him king that he
was fain to withdraw himself aside and flee from them till that
mind of theirs were gone. And that was not long, as ye see. For 10
now that after their great hope of such another feast for their bodies,
they heard him turn all to the feeding of their souls, and that
for the feeding of their bellies he went not about to give them so
much as one loaf among them all to their breakfast, they murmured
against that that he had said of himself, "I am the quick bread 15
that am descended from heaven." And then they said: "Is not this Joseph's son?
Know not we his father and his mother both? How saith he then of himself,
'I am descended from heaven'?"
Lo, here they called him a carpenter's son, and therein they
belied him unaware, but far were they now fallen from the 20
making him a king.
Then said our Savior to them, "Murmur not among yourselves;
no man cometh to me but if my Father draw him." As though he would
say, "leave your murmuring, and fall to prayer, and work and
walk with my Father in coming to me by faith. Men are so weak 25
of themselves in the walking of this way that there can no man
come to me but if my Father not only come to him and take him
by the hand and lead him, but also draw him, too. And therefore,
since he must do so much for you or else you cannot come, so
much have you the more need to leave your murmuring, and 30
apply yourself to pray him (if he draw you not) to draw you,
and, as the Prophet saith, to pray
Psalm 31:9 him strain your jaws with a bit and
a bridle and draw you by the cheeks, maugre your teeth, and make
you turn your wills from your belly-joy to come to the soul food 35
with me. For whereas your belly meat shall perish, belly and all,
he that thus shall come to my feast, he shall not perish. For I

shall raise him up again in the last day unto everlasting life.

*My father must
draw you*

And if ye marvel at this that I say,
that my Father must bring you and
draw you -- that is, that he must, besides

all outward teaching, teach you within by leading and drawing 5
you into the truth of faith by his inward operation joined with
the towardness of your wills, prevented, moved, and set a work
with occasions of his former grace -- if ye marvel of this manner
of drawing and of my Father's inward teaching, remember

Isaiah 54:13

that your own prophets say that all 10
folk shall be taught of God. And now

God teacheth you, for I teach you, which am, as I told you, the bread
of life that am descended from heaven. And surely there shall no
man be taught the faith but if God teach him. Nor every man is not 15
full taught that heareth it, but he that heareth it and learneth it,
which no man can do by any outward voice without God
working within. And he will not work nor his wisdom will not
enter into an evil willed heart. And

Sapientia 1:4

therefore, leave your murmuring, and

pray my Father to teach you not only outwardly as he teacheth you 20
now by me, but inwardly also, that you may be learned by his
working to faith with you and within you. But why do I tell
you so often that you cannot come to his gift of faith

(without which you cannot come at me) but if my Father give it 25
you? Verily, because I would you should pray him for it. For
though he prevent you and give you occasions toward the getting
of that gift, yet setteth he not so little by this great gift of
learning and faith that he list to cast it away upon them that,
when it is showed them, set not so much thereby as to desire it and
pray therefore. 30

And therefore, I would have you desire it of him that may give it
you. And yet is not that my Father only, but myself also. Howbeit,
if I should bid you ask it of me, and pray me give you this
grace, you be so far from the belief in me that ye would not do
it. 35

And therefore, not speaking of mine own power, I tell you
all of the power of the Father; that without him ye cannot come to
me, because I would have you pray to him that he would give

you the grace, that as ye know by faith and knowledge him already
 for God, so ye may know by faith and knowledge him for my
 Father, too; and then shall you, by the same faith, know and acknowledge
 me also for his Son. And then shall you not murmur at my
 words, but humbly come to me as to the Son, not of Joseph but 5
 of God, and acknowledge me for the quick bread that is descended from
 heaven. 'For every man that hath heard this lesson of my Father, and hath not
 only heard it but also learned it, he cometh (as I have told you) to me. But
 yet this will I tell you, that never man saw my Father yet. But he that is of
 God (that is to wit, myself that am his own Son), he hath seen the 10
 Father, and so hath no man else.' And therefore the lesson that any
 man heareth and learneth of my Father, he must hear of him by me
 and learn it by the inward work of my Father, with whose work I
 work also. And so shall he come to me through perfect, well
 working faith in me. And I tell you 15
 very truth, he that so believeth in me
 and persevereth at his death in that
 perfect belief is sure of eternal life. For I am (as I divers times
 now have told you) the very bread of life. 'Your fathers that murmured
 as you do now did eat the bread of manna in desert, and they be dead 20
 and perished.' Leave therefore that wrong way of your forefathers,
 leave your grudge and your murmur, and labor to my Father that he
 may bring you to me by such faith as ye may eat this
 bread that is myself. For this bread is bread descending from
 heaven, for the nonce that whoso may eat and be fed of that 25
 shall not perish by everlasting death. For I tell you yet again that 'I
 am the quick bread that am descended from heaven.' Whosoever
 come to me by my Father's bringing, so that by perfect perseverance
 and well working faith he may eat and be fed of
 this bread – that is to wit, attain the fruition of my glorious 30
 godhead, with the glorious sight whereof the angels are fed in
 heaven – he shall be sure of everlasting life."

The Thirteenth Chapter.

Whereas our Savior, good readers, in the beginning, upon
 occasion of his miracle wrought upon the multiplication of the 35
 bread, touched both the bread of his godhead and also of the

giving them of his own body to be eaten in form of bread, and that he somewhat did insinuate and set forth the same in those words, "Work you not the bread that perisheth, but the bread that abideth into everlasting life, which the Son of Man shall give you," as I somewhat told you before, not of mine own mind, but of the mind of divers holy doctors, Alcuin, Saint Thomas, Theophylactus, and Saint Cyril; ye see that our Savior in many words, which I have now declared you, hath opened and showed unto them the bread of his godhead. 5

And now, good readers, take heed how in those words that now follow, he declareth unto them, the bread of his own very body, which he giveth us verily to eat in the Blessed Sacrament. 10

Wherein that exposition that I shall give you shall be none invention of mine, but the clear faith and sentence of all the holy doctors of Christ's church, old and new both, from Christ's death to this day. Of whom I shall for a sample give you, ere I make an end, the names and the sentences of some such as yourselves shall well see and perceive for other manner men than I am or Master Masquer either, and that if they were good men and true, ye shall then yourself say that Master Masquer is naught and false, and that his exposition (though it were true as it is both foolish and false) yet since it cometh not near the purpose, is (as I told you before) very falsely handled. 15 20

Let us hear now, therefore, of the giving of Christ's own Blessed Body verily to us to eat in the Blessed Sacrament, what Christ himself saith. 25

After his declaration of the bread of his glorious godhead, these are his words: "And the bread that I shall give you is my flesh which I shall give for the life of the world." 30

Whereas before they murmured at the light spiritual bread of his godhead, he telleth them now that he will not only give them that bread to feed upon, by fruition of the beholding face to face when the time shall come, as he hath also given it them in one manner already by his Incarnation, to feed them spiritually in 35

the meanwhile by spiritual doctrine, but that the bread that he will give them to feed upon shall, besides that, be his own flesh, even the very same that he will give for the life of

1 Corinthians 11:24 the world, meaning that he would verily give men the same very flesh to 5

eat and feed upon, both bodily and spiritually, in remembrance of his death, that he would for man's redemption verily give to death, and verily for a sacrifice offer up to God by death.

But now saith Master Masquer, the adversary of the Blessed Sacrament, that our Savior meant no more in those words, "And the bread that I shall give you is my flesh, which I shall give for the life of the world," but that he would give it for the life of the world by his death; and meant nothing at all of the giving of his flesh before his death or after his death; nor nothing in these words or any that in the same chapter follow intended to speak of any such manner of giving his body to eat as he is received and eaten in the Blessed Sacrament; nor nothing meant in this chapter anything to speak of that matter. 10 15

Thus would Master Masquer that all men should ween, as it appeareth plainly by his exposition. And thus also saith Luther, and thus saith Frith also and affirmeth this saying so boldly that he saith it twice in his one book wherein he answereth me. Therein saith he twice that all learned men are full and whole agreed in that point. 20

And therefore will these adversaries of the Sacrament say that, in this exposition of mine, all that ever I say whereby it may appear that our Savior, in these words written in this sixth chapter of Saint John, anything spoke or meant of the giving of his body to be eaten in the Blessed Sacrament, is an imagination of mine own head, as Master Masquer argueth and speaketh always of "Master More his faith," as though it were no man's else but mine. 25 30

But to the intent, good readers, that ye may clearly perceive Master Masquer's malicious falsehood therein, I shall in divers places of this exposition concerning specially this point of Christ's speaking and meaning of the giving of his own very Body in the Blessed Sacrament, rehearse you the names of some of those whom I 35

follow therein, and some of their words too, by which ye shall see that I deceive you not as Master Masquer doth that through all his exposition flitteth all from the point and dissimuleth all the words of those old holy men that expounded it in such wise as he would we should ween that no good man ever did. 5

Upon these words therefore of our Savior, "And the bread that I shall give you is my flesh that I shall give for the life of the world," thus saith Theophylactus:

"Consider that that bread that we eat in the Sacrament is not
Theophylactus' In only a figure of the flesh of our Lord, 10
quatuor Euangelia but it is also the flesh of our Lord itself.
enarrationes For he said not, 'The bread that I shall
 give is a figure of my flesh,' but he
 said, 'It is my flesh.' For the same bread by secret words,
 through the mystical benediction and by the coming also of the 15
 Holy Spirit thereunto, is transformed and changed into the
 flesh of our Lord. And lest that any
Note these words man should be troubled in his mind,
 weening that it were not to be believed that bread should be flesh,
 this is well known that while our Lord walked in his flesh 20
 and of bread received his nourishing, that bread which he then
 ate was then changed into his body, and was made such as his
 holy flesh was, and did sustain and increase his flesh after the
 common manner of men. And therefore now also is the bread changed
 into the flesh of our Lord. And how is it then (will some 25
 man say) that it appeareth not to us flesh but bread? That hath
 Christ provided, to the intent we should
Note the provision not abhor from the eating of it. For if
of God it were given us in likeness of flesh,
 we should be displeasantly disposed toward the receiving of our 30
 Housel. But now, by the goodness of God condescending to our
 infirmity, this sacramental meat appeareth unto us such as we
 have at other times been accustomed with." These are not my
 words, lo, good Christian reader, but the words of that old holy
 cunning doctor Theophylactus, which was also no Latin man 35
 but a Greek, because Master Masquer speaketh so much of papists,
 as though the Catholic faith, whereby the Catholic Church
 believeth that in the Blessed Sacrament is the very Blessed Body of
 Christ, were a thing but made and imagined by some pope of Rome.

Now, if Master Masquer will say that mine exposition is in this point false, here you see, good readers, that mine exposition is not mine but the exposition of Theophylactus. And therefore let him leave dancing with me and dance another while with him.

But mark well two things now, good reader, in these words: 5
one, that this good holy doctor calleth the Blessed Sacrament bread as

1 Corinthians 11:26 Saint Paul doth, and our Savior himself also, in these words of his in this sixth chapter of Saint John, and so doth also every doctor of the church almost. Upon which calling of it bread, Frère, Luther, and Melanchthon, and their fellows take their hold to say and affirm that it is very bread still, as well after the consecration as afore. And Frère Huskin, with Zwingli, George Joye, John Frith, and Tyndale, turn forth further to the devil and not only say that it is very bread still, but also that it is nothing else. 10 15

But now consider therefore, as I say, that Theophylactus here calleth it bread as well as they, saying the bread that we receive in the mysteries, or Sacrament, is not only a certain figure of the flesh of our Lord, but it is also the flesh of our Lord itself. But then expresseth he plainly that, though he calleth it bread, he meaneth not that it is very material bread still as it was, but that the bread is transformed, gone, and changed into the very flesh of Christ. And he setteth it out also with an example of the bread that is eaten and turned into the flesh of the man whom it nourisheth, which every man well woteth that any wit hath that it is no longer bread then. 20 25

And therefore Theophylactus calleth it bread, because it was bread, as in the scripture the serpent into which Aaron's rod was turned is called a rod still, while it was no rod but a 30

Exodus 7:9-13 serpent. For there is it thus written. "The rod of Aaron did devour the rods of the magicians." And as the scripture calleth the serpent there a rod, so calleth it the Sacrament bread. And as Theophylactus

calleth here the Blessed Sacrament by the name of bread and yet declareth that it is no bread, even so do all holy doctors that call it by that name of bread both mean indeed, and also do clearly declare, that though they call it bread, they know well it is no bread, but in likeness and form of bread under the sacramental sign, the very Blessed Body of Christ, flesh, blood, bones and all, and neither without the soul nor the godhead neither. 5

Note Mark also, good reader, that Theophylactus saith, "The bread which we eat in the mysteries, or Sacrament, is not only a figure of the flesh of our Lord, but it is also the flesh of our Lord itself." % 10

In these words, good readers, mark well that he saith it is a figure and yet, for all that, the very flesh of Christ. 15

This thing I specially desire you to note, because that by the marking of this one point, ye may void almost all the craft with which Master Masquer, Frith, and Tyndale, and all these heretics labor to deceive you in the writings of all the old holy doctors. 20

For wheresoever any of them call the Blessed Sacrament a figure, there would these fellows make us ween that he meant it were nothing else. But here you see that Theophylactus saith it is a figure, as it is indeed; but he telleth us that it is also (as indeed it is) the very flesh of our Lord. 25

And therefore mark well these two points in this one place, *Two points to be marked* that when these heretics prove that the Blessed Sacrament is called bread, they prove nothing against us. For they that call it bread declare yet that indeed it is not bread but the body of Christ. And when they prove that it is called a figure, they prove nothing against us. For they that say it is a figure say it is not only a figure but also the flesh of Christ. But when we prove that the Blessed Sacrament is not only called the Body and Blood of Christ but also that the old holy doctors and the expositions of holy scripture do plainly declare that it is so, then prove we plain against them. For we deny none of the other two points, but this point do they deny. 30 35

The Fourteenth Chapter.

Yet to the intent that ye may see that Master Masquer in his exposition doth but plainly mock you, consider yet again these words well, "Et panis quem ego dabo caro mea est, quam ego dabo pro mundi vita." Which text, albeit that in the Latin it be somewhat otherwise, that is to wit, "Et panis quem ego dabo caro mea est pro mundi uita," without these words, "quam ego dabo" in the second place, which Latin text were yet more for my purpose; yet since not only the Greek text is as I rehearsed you first, which was the language wherein the evangelist wrote, but that also both the Greek expositors and many of the Latin expositors too, do so expound it; and that though those words were out, yet they be such as the sentence would well require to repeat and understand; and finally because I find that Master Masquer himself doth in his exposition take that text in the first fashion, only changing one word in the second place, that is to wit, this word (give) into this word (pay) which change he maketh as for an exposition, I am content to take the text as himself doth, that is to wit, after the first manner thus: "And the bread that I shall give you is my flesh, which I shall give for the life of the world."

Consider now, good reader, that in these words our Savior *Christ gave his flesh twice* here speaketh of giving his flesh twice, by which he meaneth that in the one giving he would give it to them, and in the other giving, he would give it for them. The one giving was in the Blessed Sacrament; the other was on the cross.

And look now whether the very words of Christ agree with this exposition or not; the words, ye wot well, be these: "And the bread that I shall give you is my flesh." Here is, lo, the one giving, by which he shall saith he give his flesh to them. Then saith he further, "which I shall give for the life of the world." Lo, here he telleth them of the other giving, by which he should give it for them. And because his giving to them should be a memorial of his giving for them, therefore he spoke of them both together. But yet because his principle purpose was to speak in

that place not of his giving of his flesh for them, but of his giving it unto them, therefore of his giving it to them he maketh after a very plain and express declaration in many plain open words, but of his giving it for them, he spoke but a little, and as it were but for a declaration of the other giving. 5

For when he had said, "And the bread which I shall give you shall be my flesh," then to declare that he meant to give them his very flesh, he added thereto these words: "which I shall give for the life of the world." As though he would say, "Will you wit what flesh this bread is that I will give to you? verily the selfsame that I will give for you, and not only for you but for the life of the whole world too, that is to wit, for as many of the world as when they hear it preached, will not refuse to take it. And therefore when ye know hereafter which flesh of mine I shall have given for you upon the cross, then shall you not need to doubt which flesh of mine I shall give you in the bread of the Sacrament, except you list not to believe me. For now I tell you, as plain as I can, that it shall be the same flesh." 10 15

This exposition, good readers, ye see is evident, open, and plain. But now see, good readers, for God's sake, the falsehood of Master Masquer in his exposition upon the same words. Whereas our Savior, as you see, speaketh in these few words of these two givings: the giving to eat and the giving to die, the giving in the Sacrament and the giving on the cross, cometh me now Master Masquer, and expoundeth Christ's words altogether of the one giving -- that is to wit, the giving by death on the cross -- and letteth the other giving go by, as though he saw it not, albeit that Christ speaketh of that giving both first and most. 20 25

Now if Master Masquer will say that I do but feign these two givings and say, as he saith often, that Christ meant there but one giving, that is to wit, by his death, and will say that Christ speaketh there no word of the Sacrament, I shall tell him again that so might Master Masquer mar all his own exposition utterly. For Christ when he saith, "which I shall give for the life of the world," speaketh no word in the world neither of his cross nor of his death. If he say that they be understood, then 30 35

must he give me leave to say the like for my part, that as death and the cross are understood in the one giving, so eating and the Sacrament is understood in the other giving. Howbeit for my part yet, touching the first giving, I may say that Christ speaketh of the Sacrament, and signifieth his meaning in this word, bread, when he saith, "The bread that I shall give you is my flesh." And of the eating thereof he speaketh expressly after. And therefore shall Master Masquer never wade out thereof, but that I have the words of the scripture much more clear for the first giving than he for the second. And ye may see that of the two givings Master Masquer, to mock us with, hath in his exposition of a foolish wiliness winked and dissembled the one. 5 10

But yet if Master Masquer strive with me still upon this point, whether our Savior speak of two givings of his flesh or but of one; albeit that I have proved my part therein meetly plain myself, yet am I content that a better than we both shall break the strife between us. I shall therefore name you that holy cunning doctor Saint Bede, whose words I trust every wise man will believe a little better than either Master Masquer's or mine. 15

St. Bede in Catena aurea Lo, thus saith Saint Bede upon these words of Christ, "And the bread which I shall give is my body, which I shall give for the life of the world." "This bread" (saith Saint Bede) "did our Lord give when he gave the Sacrament of his Body and his Blood unto his disciples and when he offered up himself to God his Father upon the altar of the cross." 20 25

Here you see, good readers, that Saint Bede telleth you plain the same tale that I tell you, that is to wit, that our Savior in those words speaketh of two givings of himself: the one to his disciples in the Sacrament, the other to death for his disciples on the cross. And therefore, while Master Masquer with his heresy doth utterly deny the one, and by his exposition affirmeth that Christ in this place did speak but of the other, Saint Bede beareth me record that Master Masquer lieth, and hath made his exposition false. And the further ye go in the words of this Gospel, the more shall Master Masquer's false dice appear. 30 35

The Fifteenth Chapter.

When the Jews heard our Lord say that, besides the spiritual meat of the bread of his godhead, the bread that he would give them should be his own flesh, then began they to contend and dispute among them upon that word, as one of the most marvelous and strange words that ever they had heard before. And therefore they said, "How can this man give us his flesh to eat?" 5

Saint Bede saith here, and so saith Saint Augustine both that they had conceived a false opinion that our Lord would cut out his own body in gobbets, and make them eat it so, in such manner of dead pieces, as men buy beef or mutton out of the butchers' shops. This thing they thought that he neither could do, and also that, though he could, yet would they not eat it, as a thing foul and loathsome. 10 15

We find, good readers, of one or two more besides these Jews here, at the word of God, asked how. For both our Lady asked how, and Nicodemus also asked how. 20

Our blessed Lady, when the angel told her that she should conceive and bring forth a child, asked this question, "How shall that be? For man I know none" -- not for that she anything doubted of the truth of God's word sent her by God's messenger, but because she would know the means, forasmuch as she had determined herself upon perpetual virginity, and thereof a promise had passed and a vow was made, and Joseph well agreed therewith, as it may well be gathered upon the Gospel. 25 30

For the angel said not, "Thou hast conceived," but, "Thou shalt conceive." And therefore when answered, "How shall that be, since I know no man?" this answer had not been to the purpose if she had meant no more but that she knew none yet, for he said not that she was conceived yet, but should conceive after. Which she might after do by the knowledge of her husband after, though she knew no man yet. And therefore we may well gather of his words and hers together, 35

as I have showed in my dialogue, that when she said, "How shall this be, for I know no man?" she meant therein not only that she knew none already, but also that she had promised and vowed that she never would know man afterward, using therein such a manner of speaking, as a maid might say by one whom she would never have, "We may well talk together, but we wed not together." 5

Now that her determination was not with herself only, but confirmed also with the consent of her spouse, it may well appear. For without his agreement, she could not reckon herself to be sure to keep it. 10

And that her determination of perpetual virginity was a promise and a vow to God, it may well appear by this, that else when she had word from God by the angel that she should conceive and bear a child, she had had no cause to ask the question how. For if she were at liberty to lie with a man, then had that revelation been a commandment unto her to labor for the conception, while there were upon her part no let or impediment, neither of nature nor conscience. 15

And very like it is that, if she had been in that point at her liberty, then though she had minded perpetual virginity, yet since she had intended it neither for avoiding of the bodily pain of the birth, nor for any abomination of God's natural ordinance for procreation (for such respects be both unnatural and sinful), but only for God's pleasure and of devotion, it is well likely that, hearing by the messenger of God what manner of child that was that God would she should have, she would have made no question of the matter, but gladly gone about the getting. 20

But here may some man haply say that this reason by which I prove her vow will serve well enough to soil itself, and prove that it appeareth not that she had made any vow at all, but had only some mind and desire of perpetual virginity, but yet still at her liberty, without any promise or bond. For since she had now by revelation from God that his pleasure was she should have a child, a bare purpose of virginity and a vow of virginity were all of one weight. For God was able as well to dispense with her vow, as to bid her leave off her unvowed purpose. 25

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Of truth, if our Lady had weighed her vow as light as haply
 some light vowess would, this mind she might have had. Yea, and
 some vowesses peradventure there are, which as yet never intend
 to break their vow, but think they would not with the breaking
 of their vow fall in the displeasure of God, though they wist to
 win therewith all this whole wretched world, which yet would be
 peradventure well content that God would send them word and bid
 them go wed and get children. 5

And those vowesses, lo, that happen to have any such mind, let
 them at the first thought make a cross on their breast and bless
 it away. For though it be no breaking of their vow, yet is it a way
 well toward it and driveth (if it be not sin) very near the
 piteous brink of sin when they would be glad that God would
 send them their pleasure without any sin. 10

And surely, if upon the delight in such a naughty mind God would
 suffer the devil to illude such a vowess, and transfigure himself into
 the likeness of an angel of light, and call himself Gabriel, and tell
 her that God greeteth her well and sendeth her word that she
 shall have a child; though he therewith went his way and never
 told her more whether it should be good or bad, her secret inward
 affection toward her fleshly lust lurking in her heart unknown
 unto herself, covered and hid under the cloak of that
 mind, that she would not for all the world take her own pleasure
 without God's will, would make her understand this message for a
 dispensation of her vow, and for a commandment to break it,
 and so go forth and follow it without any further question, and go
 get a child, and make the devil a prophet. 15
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But this blessed Virgin Mary was so surely set upon the
 keeping of her vowed virginity that she never neither longed nor
 looked for any messenger from God that should bid her break
 it. And therefore was she so discreet and circumspect that she
 would not only consider who spoke to
 her to discern whether it were man or
 spirit, and also whether it were a good
 spirit or an evil, but she would also weigh well the words, were
 the spirit never so good, lest her own mistaking by negligence
 might mar the revelation. And therefore at Gabriel's
 first appearance, because he was goodly and his words were fair
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*The which things
 are to be weighed*

and pleasantly set, and spoken somewhat like a wooer, she was somewhat abashed and troubled in her mind at the manner of his salutation. But after, upon his further words when she advised him and his message well, then perceiving him to be not a man but an angel, not an evil angel but a good, and specially sent from God, and his matter no worldly wooing but a heavenly message, she was not a little joyful in her heart. And as I said, had she not vowed virginity, but had been at her liberty, she had, as meseemeth, had no cause to doubt what God would have her do, namely having a husband already. Nor never would she have thought that it had been better for her to live still in virginity than to go about that generation whereof God had sent her word. But now, forasmuch as she was by her vow bound to virginity, whereof she wist well she might not dispense with herself, and the angel bade not her go about to conceive, but only told her, as by way of prophecy, that she should conceive, and well she wist God, from whom the message came, could make her conceive without man if he would, therefore she neither would tempt God in desiring him to do that miracle, nor by mistaking of his message for haste and oversight, offend his master by the breaking of her vow, but discreetly did ask the messenger, how and in what wise she should conceive. Whereupon he showed her that she should be conceived by the Holy Ghost.

Here you see, good readers, that the cause of her question in her asking how rose of no diffidence, but of very sure faith, because she surely believed that he could make her conceive and her virginity saved. For else had she not had firmly that faith, she had had no cause to ask the question, but might have reckoned clearly that he would have her conceived by her husband.

And therefore was her question far from the question of Zachary, the father of Saint John, which asked not the angel how, but what token he should have that he said true, for else it seemed that, for all his word, because of their both ages, he was minded no more to meddle with his wife, since he thought possibility of generation passed. And for that diffidence was he punished by loss of his speech till the birth of the child.

And her question was also very far from this question of the

Jews here, and from their asking how, while the cause of her question was faith, and the cause of their question diffidence.

Nicodemus also, when our Lord began to tell him of the sacrament of baptism and said unto him, *John 3:3-8* "Verily, verily, I tell thee, but if a man be born again he cannot see the kingdom of God," answered our Savior and said, "How may a man be born again when he is old: may he enter again into his mother's belly and be born again?" 5

Lo, here the man was deceived in that he thought upon a bodily birth, whereas our Savior meant of a spiritual birth, by faith and by the sacrament of baptism. And therefore our Lord told him forthwith that he meant not that a man should be bodily born again of his mother, but meant of a spiritual regeneration in soul, by the water and the Holy Ghost. 10

Howbeit he told him not for all that all the form and manner of that sacrament, but what the substance should be, and by whose power, and whereof it should take effect. 15

Now these Jews here, to whom Christ preached of the giving of his body to them for meat, were not fully in the case of Nicodemus, but in some point they were nearer the truth than he was at the beginning. For they took our Savior's words right in that they understood that he spoke of his own very flesh, and that he would give it them to eat, whereas Nicodemus understood no part of the generation and birth that Christ spoke of. But they mistook the manner how he would give it them, and ran forth in the device and imagination of their own fantasy. But in diffidence and distrust they were like Nicodemus, which said, "How may a man be born again when he is old?" And peradventure the farther off from endeavor toward believing. For in Nicodemus, though I find no consent of faith in conclusion, yet the Gospel speaketh not of any final contradiction in him, nor of any desperate departing, as these Jews and these disciples did. And Nicodemus spoke in his cause after, but these disciples never walked after with him. 20 25 30

Now Christ there unto Nicodemus, because he was clean from the matter, told him that it should be no bodily birth but a spiritual, 35

and bade him marvel not thereof, no more than of the spiring or moving of the Spirit, or of the wind (for that word diverse doctors take diversely), whose voice though he heard, he neither wist from whence it came nor whither he would go. But now when that Nicodemus, perceiving what the thing was, did yet wonder on still and said, "How may these things be?" Then our Lord did no more but leave him with the same tale still and bid him believe, and tell him why he so should, since himself that so told him came from heaven, and therefore could tell it, and gave him a signification of his death, whereby that sacrament should take the strength. But as for his question, "How this might be?" otherwise than that it was by the power of God, that question Christ left unsoiled. 5 10

Now did he likewise with these Jews here. Since it was so that they perceived already that he spoke of his very flesh, and yet, for all that, would not believe he could give it them, but thought the thing so strange and wonderful that they thought he could not do it, and therefore asked how he could do it; he did no more but still tell them that he would do it, and that he verily would give them his flesh to eat and his very blood to drink, and told them the profit that they should have if they believed him and did it, and what loss they should have if, for lack of belief, they would leave it undone, and that he was come from heaven, and therefore they ought neither to mistrust his word nor his power to perform his word. And as for otherwise how and in what manner he could or would do it, he left their question and their how unsoiled. 15 20 25

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But now, lest Master Masquer might make men ween that I
S. Cyril, make all this matter of mine own head,
In Iohannis ye shall hear, good readers, upon this
evangelium, 4.2 question of the Jews what Saint Cyril
 saith. 30

"The Jews" (saith he) "with great wickedness cry out and say against God: 'How may he give us his flesh?' And they forget that there is nothing impossible to God. For while they were fleshly, they could not (as Saint Paul saith) understand spiritual things, but this great Sacrament and mystery seemed unto 35

1 Corinthians 2:14

them but folly. But let us, I beseech you, take profit of their sins, and let us give firm faith unto the sacraments, and let us never in such high things either speak or think that same

Beware of this word "how" how. For it is a Jew's word that same, and a cause of extreme punishment. And Nicodemus 5

therefore, when he said: "How may these things be?" was answered as he well was worthy, "Art thou the master in Israel and know not these things?"

Ask not "how" in God's works Let us therefore (as I said), be taught by other folks' faults, in God's work not to ask, "How?" but leave unto himself the science and 10

the way of his own work. For likewise as, though no man knoweth what thing God is in his own nature and substance, yet a man is justified by faith when he believeth that they that seek him shall be royally rewarded by him; so though a man know not the reason of God's works, yet when through faith he doubteth not but that God is able to do all-thing, he shall have 15

for this good mind great reward. And that we should be of this mind our Lord himself exhorteth us by the prophet

Isaiah 55:8-9 Isaiah, where he saith thus unto men:

'My devices be not as your devices, be nor my ways such as your ways be, saith our Lord, but as the heaven is exalted from the earth, so be my ways 20

exalted above yours and my devices above your devices.' Christ therefore, which excelleth in wisdom and power by his godhead, how can it be but that he shall work so wonderfully that the reason and cause of his works shall so far pass and excel the capacity of man's wit that our mind shall never be possible to perceive it? Dost thou not see oftentimes what things men 25

of handcraft do? They tell us sometimes that they can do some things wherein their words seem of themselves incredible. But yet because we have seen them sometime done such other things like, we thereby believe them that they can do those things, too. How can it be, therefore, but that they be worthy extreme torment that so contemn Almighty God, the worker of all things, that they 30

dare be so bold as in his works to speak of how, while he is he, whom they know to be the giver of all wisdom, and which (as the scripture teacheth us) is able to do all-thing? But now, thou Jew, if thou wilt yet cry out and ask how, then will I be content to play the fool as thou dost, and ask how

<i>Exodus 4:6-7</i>	too. Then will I gladly ask thee how thou camest	
<i>Exodus 4:6-7</i>	out of Egypt, how Moses's rod was turned	
<i>Exodus 7:20</i>	into the serpent, how the hand stricken with	
<i>Exodus 14:21-22</i>	leprosy was in a moment restored to his former	5
<i>Exodus 15:25</i>	state again, how the waters turned into	
<i>Exodus 17:5-6</i>	blood, how thy forefathers went through the	
<i>Joshua 3:16-17</i>	mid-seas as though they had walked on	
<i>Joshua 6:20</i>	dry ground, how the bitter waters were	
	changed sweet by the tree, how the fountain	10
	of water flowed out of the stone, how the	
	running river of Jordan stood still, how the	
	inexpugnable walls of Jericho were overthrown	
	with the bare noise and clamor of the trumpets.	
	Innumerable things there are in which if thou ask how, thou must	
	needs subvert and set at naught all the whole scripture, the doctrine of the	15
	prophets, and Moses's own writing too; whereupon you Jews, ye should have	
	believed Christ, and, if there seemed you then any hard thing in his words,	
	humbly then have asked him. Thus should ye rather have done, than like	
	drunken folk to cry out: 'How can he give us his flesh?' Do ye not perceive	
	that when ye say such things there appeareth anon a great arrogance in your	20
	words?"	
	Here you see, good readers, that St. Cyril in these words plainly	
	showed that Christ here in these words, "The bread that I shall give	
	you is my flesh which I shall give for the life of the world," meant	
	of the giving of his flesh in the Sacrament. And that the Jews	25
	wondered that he said he would give them his flesh, and asked	
	how he could do it, because they thought it impossible. And in	
	reproof of their incredulity and that foolish mind of theirs (by	
	which they could not believe that God could give them his own	
	flesh to eat), St. Cyril both showeth that many handcrafted men	30
	do things, such as those that never saw the like would ween	
	impossible, and also that in any work of	
<i>It is a madness to</i>	God, it is a madness to put any doubt and	
<i>ask how God can</i>	ask how he can do it, since he is	
<i>do this</i>	almighty and able to do all-thing.	35

And to the intent that no Christian man should doubt of the change and conversion of the bread into Christ's Blessed Body in the Sacrament, Saint Cyril here, by way of objection against the Jews, putteth us in remembrance (for us he teacheth, though he spoke to them), among other miracles, he putteth us, I say, in remembrance of divers conversions and changes out of one nature into another that God wrought in the Old Law. As how the hand was turned from whole to sore, and from sore to whole again suddenly. How the waters were suddenly turned from bitter into sweet, and how the waters were turned from water to blood, and how the dead rod of Moses was turned into a quick serpent.

The Sixteenth Chapter.

But yet shall ye see that upon the words of Christ following, Saint Cyril always more and more declareth that Christ spoke there of his very body that he would give men to eat in the Blessed Sacrament. For it followeth in the text of the Gospel:

"Then said Jesus unto the Jews, 'Verily, verily, I say unto you, but if ye eat the flesh of the Son of Man, ye shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life.'" 20

Upon those words thus saith Saint Cyril:

"Christ is very merciful and mild, as the thing itself showeth. For he answereth not here sharply to their hot words, nor falleth at no contention with them, but goeth about to imprint in their minds the lively knowledge of this Sacrament or

mystery. And as for how (that is to wit, in what manner) he shall give them his flesh to eat, he teacheth them not. For they could not understand it. But how great good they should get by the eating if they eat it with faith, that thing again and again he declareth them to drive them to faith by the desire of eternal life, and faith first once had, they should be then the more easy to be taught. For the prophet Isaiah saith, 'But if ye believe ye shall not understand.' Therefore it was of necessity requisite that they should first

Isaiah 7:9

*S. Cyril
In Iohannis
evangelium 4.2*

fasten the roots of faith in their mind, and then ask such things as were
 meetly for a man to ask. But they, before they would believe, would out of
 season ask their importune questions first. And for this cause, our Savior
 declared not unto them how it might be done, but exhorteth them to seek the
 thing by faith. So on the other side, to his disciples that believed, he 5
 gave the pieces of the bread, saying, 'Take you and eat, this is my body.' And
 in like wise he gave them the cup about,
Matthew 26:26-28 saying, 'Drink you of this all, this is the cup
 of my blood, which shall be shed for many, for remission of sins.' Here
 thou seest that to them that asked without faith he opened not the manner of 10
 this mystery or Sacrament. But to them that believed, he expounded it, though
 they asked not. Therefore, let them hear this, those folk, I say, that of
 arrogance and pride will not believe the faith of Christ."

Here ye see, good readers, that Saint Cyril plainly declareth you
 that our Savior would not teach them at that time the manner 15
 of the eating, because of their infidelity for all their asking,
 but afterward he told and taught it his faithful disciples at
 his Last Supper and Maundy when he took them the bread and
 bade them eat it, and told them that the same was his body,
 and the cup and bade them drink thereof, and showed them 20
 that that was his blood. And thus you see well by Saint Cyril that
 Master Masquer here, which by his exposition would make us
 ween that our Savior in all his words here to the Jews meant
 only to tell them of the giving of his flesh to the death and that he
 meant nothing of the giving of his flesh to eat in the Blessed 25
 Sacrament, doth in all his exposition but play with false dice to
 deceive you.

Now as for that Saint Cyril here calleth it by the name of bread,
 that is, I trow, the thing that can nothing trouble you. For I
 have showed you before, by the 30
Why the sacrament words of that great holy doctor Theophylactus,
is called bread that it is called bread because
 it was bread, and because of the form of bread that remaineth, and
 yet is no bread indeed, but is the very Blessed Body of Christ, his
 very flesh and his blood. As you see also by Saint Cyril here, 35
 which of this Blessed Sacrament so often rehearseth and inculcateth

the miracle, exhorting all folk that no man be moved to mistrust
it, though the thing be marvelous, nor ask as the Jews
did how such a wonderful work can be wrought, but meekly
believe it, since he is God that saith it, and therefore as he saith it, so
doubt not but he can do it, as he doth other like things and did 5
ere he were born into this world, of which things Saint Cyril
hath here rehearsed some. As the turning of the water into
blood, as he turneth in the Sacrament the wine into blood, and
Exodus 7:20 the turning of Aaron's rod into a serpent, 10
and that into such a serpent as devoured
up all the serpents of the Egyptian witches. Like as our
Savior in the Blessed Sacrament turneth the bread into his
own body, that holy wholesome serpent that devoureth all the poisoned
serpents of hell, and was therefore figured by the brazen
Numbers 21:8-9 serpent that Moses did set up in the 15
manner of a cross in the desert, the
beholding whereof devoured and destroyed the venom of all the
poison serpents that had stung any man there.

The Seventeenth Chapter.

And albeit that I show you, good Christian readers, Saint 20
Cyril's words and his exposition upon the place because
Master Masquer shall not make men ween that I make all the
matter of mine own head, yet seemeth me that our Savior declareth
this matter with plain words himself. For what can be plainer
words than are his own, when that upon their wondering 25
and their murmuring question, "How can he give us his flesh to
eat?" he said unto them, "Verily, verily, I say to you, but if you eat the
flesh of the Son of Man and drink his blood, ye shall not have life in you. He that
eateth my flesh and drinketh my blood hath life everlasting, and I shall
raise him up again in the last day. For my flesh is verily meat, and 30
my blood is verily drink. He that eateth my flesh and drinke
dwelleth in me and I in him."

In these words ye see, good readers, how plainly that our Lord
showeth them both the profit of the receiving and the
peril of the refusing, and also both that he not only speaketh of 35

his very body and blood (which thing Master Masquer agreeth) but, over that also, that he more plainly and more precisely saith, that they should verily eat it and drink it (which thing Master Masquer denieth) and yet is that the thing that our Savior in these words most specially laboreth to make them believe. For that he spoke of his very flesh they perceived well enough. But that he would have them verily eat it, that they thought such a manner thing that they neither would do nor could believe, because they mistook the manner thereof, weening that they should eat it in dead pieces, cut out as the butchers cut the beasts in the shambles. 5 10

And Christ therefore would at this time, for their arrogant infidelity (as Saint Cyril hath told you), nothing declare them of the manner of his giving it to be verily eaten, not in the proper form of flesh (as they fleshly imagined), but in the form of bread in the Blessed Sacrament because (as Theophylactus declared you) men should not abhor to eat it. But leaving that untaught till the time of his Maundy supper (whereas Saint Cyril hath also showed you he taught it his faithful disciples at the institution of that Blessed Sacrament), he laboreth, as I say, in these words here most special, with as plain words as can be devised, to tell them and make them believe that they shall verily eat his flesh. Which thing, for anything that he could say to them, they were so hard hearted that they would not believe him. 15 20 25

And yet is Master Masquer here much more obdurate now and much more faithless, too, than all they were then. For he, both having heard what Christ said to those infidels then, and also what he taught his faithful disciples at his Maundy after, and what all holy doctors and saints have said thereon and believed ever since, yet will he, with a few fond heretics, take a foolish froward way and believe the contrary, or at the least wise, say that he believeth the contrary. But in good faith, that they verily believe as they say that can I not believe, except that of the scripture and the Christian faith these folk believe nothing at all. And so, 30 35

upon my faith, I fear me that you shall see it proved at last, as appeareth by some of them that so begin already and have in some places put forth such poison in writing.

But surely, though neither any man had ever written upon these words of Christ, nor our Savior himself never spoken word thereof after that ever had in writing come into men's hands, yet are these words here spoken so plain and so full that they must needs make any man that were willing to believe him clearly perceive and know that in one manner or other he would give us his own very flesh verily to be received and eaten. For when the Jews said, "How can he give us his flesh to eat?" he answered them with no sophisms but, with a very plain open tale, told them they should neither distrust that he could on his part give them his flesh to eat, nor yet refuse upon their part to eat it, if ever they would be saved. As though he would say, "Marvel you and mistrust you my word? And ask how I can give you mine own flesh to eat? I will not tell you how I can give it, nor in what form or fashion ye shall eat it, but this I will tell you, neither in tropes, allegories, nor parables, but even for a very plain truth, that eat ye shall my very flesh indeed, if ever ye purpose to be saved, yea, and drink my very blood, too. For but if you be content to eat and with a true faith to eat the flesh of the Son of Man and drink his blood, ye shall not have life in you. But whoso with a true well working faith eateth my flesh and drinketh my blood, he hath everlasting life." Not only because he is as sure to have it when the time shall come as though he had it already, by reason of the promise that Christ here maketh, where he saith, "And I shall resuscitate and raise him up at the last day," but also for that the very Body of Christ that he receiveth is very life everlasting of itself, and such a life as to them that well will receive it in true faith and purpose of good living, it is the thing that is able to give life and quickness everlasting. For as the Godhead is of his own nature everlasting life, so is the flesh joined in unity of person to the Godhead, by that immediate

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*And verily
so we do*

*The body of Christ
is very life*

conjunction and unity, made both everlasting and lively in itself, and also everlasting life to the giving of life everlastingly to all others that well and worthily receive him, and will persevere and abide with him. For though every man here naturally die for the while, yet shall Christ, as he promiseth here, raise and resuscitate him again to everlasting life in the last day. 5

The Eighteenth Chapter.

And to show more and more that he meaneth plainly of very eating and very drinking, he saith, "My flesh is verily meat and my blood is verily drink." Upon these words saith Saint Cyril thus: 10

*S. Cyril
In Iohannis
evangelium 4.2* "Christ here declareth the difference again between the mystical benediction, that is to wit, the Blessed Sacrament and manna, and between the water flowing out of the stone and the Communion of the Holy Blood. And this he repeateth again to the intent they should no more marvel of the miracle of manna, but that they should rather receive him which is the heavenly bread and the giver of eternal life. 'Your fathers,' said our Savior, 'did eat manna in the desert, and they be dead. But this bread is descended from heaven that a man should eat thereof and not die.' For the meat of manna brought not eternal life but a short remedy against hunger. And therefore manna was not the very meat, that is to wit, manna was not the bread from heaven, but the Holy Body of Christ that is the meat that nourisheth to immortality and eternal life. 'Yea,' saith some man, 'but they drank water out of the stone.' But what win they by that, for dead they be, and therefore that was not the very drink, but the very drink is the Blood of Christ, by which death is utterly turned up and destroyed. For it is not the blood of him that is only man, but the blood of that man which, being joined to the natural life (that is to wit, the Godhead), is made also life himself. Therefore we be the body and the members of Christ. For by this Blessed Sacrament we receive the very Son of God himself." 15 20 25 30

Here you see, good readers, that Saint Cyril plainly declareth here that these words of Christ, "My flesh is verily meat, etc." are spoken and meant of his Holy Flesh in the Blessed Sacrament, of which Master Masquer in all his exposition and in all his whole 35

wise work, telleth us plainly the contrary. But Saint Cyril is here open and plain, both for that point and for the whole matter. For who can more plainly declare anything than that holy doctor declareth in these words that in the Blessed Sacrament is verily eaten and drunken the very Blessed Body and Holy Blood of Christ? And yet doth not Saint Cyril say it more openly than doth our Savior in his own words himself. 5

And now further to show that it must needs be so that he which eateth his flesh and drinketh his blood must needs be resuscitated and raised again in body to everlasting life, our Savior addeth thereunto and saith, "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." Upon which words also, thus saith holy Saint Cyril: 10

"Like as if a man unto molten wax put other wax, it cannot be but that he shall throughout mingle the one with the other, so if a man receive the Flesh and the Blood of our Lord worthily and as he should, it cannot be but that he shall be so joined with Christ, as Christ shall be with him and he with Christ." 15

Thus may you, good readers, see how verily a man eateth in the Sacrament the Blessed Body of Christ, and by that eating how each of them is in other. And then if he so persevere, how can it be that that body shall have everlasting death in which there is 20

Note dwelling everlasting life? For as ye have heard, the body of Christ is by the conjunction with his godhead made everlasting life. 25

But this is meant, as I say (and all the holy doctors do declare the same), of them that receive the Sacrament not only sacramentally, but also effectually. That is to wit, 30

What it is to receive the sacrament effectually of them that not only receive the body of our Savior by the Sacrament into their bodies, but also by true faith and true repentance and purpose of good living, receive his Holy Spirit therewith into their souls, and be made thereby very lively members of that thing that the Blessed Sacrament signifieth and betokeneth, that is to wit, of the mystical body of Christ, the church, and congregation of saints. 35

For as you have heard by Theophylactus before, this Blessed Sacrament is not only the very flesh of Christ, but is also a figure. And

that is it in divers wise, as I shall further declare you in my book against Frith's answer to my epistle. With which book (were his once come in print which is already sent over to be printed) I shall, God willing, well make all his English brethren see and perceive his folly that list not willingly to continue fools and wink. 5

But as I was about to say, they that receive our Lord by the Sacrament only, and not by faith and purpose of amendment, though they receive him, yet they receive him not, and though they eat him, they eat him not. For though his Blessed Body be received into their bodies, yet his Holy Spirit is not received into their souls, and therefore he dwelleth not in them nor they in him, but they eat and drink their judgment and receive him to their damnation, for that they receive him without faith and due 10

1 Corinthians 11 reverence and therefore do not, as saith Saint Paul, discern the body of our Lord. 15

And therefore saith Saint Augustine, as Prosper rehearseth in Lib. sententiarum Prosperi, "He receiveth the meat of life, he drinketh the draught of eternity that dwelleth in Christ and in whom Christ dwelleth. For he that discordeth from Christ neither eateth the flesh of Christ nor drinketh his blood, though he receive every day indifferently the Sacrament of that great thing to the judgment and damnation of his presumption." 20

This text of Saint Augustine alleged Frith for his purpose in a certain communication, willing to prove thereby that the very body of Christ was not always verily received and eaten in the Sacrament, as the church saith. For here (said Frith) Saint Augustine saith plain that evil men, though they receive the Sacrament, eat not the body of Christ. 25

But here Frith either had not learned or else had forgotten that Saint Augustine meant of the effectual receiving, by which a man not only receiveth Christ's Blessed Body into his own sacramentally, but also virtually and effectually so receiveth therewith the Spirit of God into his soul that he is incorporated thereby with our Savior, in such wise that he is made a lively member of his mystical body, that is, the congregation of saints, by receiving it worthily, which evil folk do not that receive it to their damnation. 30 35

For that Saint Augustine meant not to deny that the Blessed Body

of Christ is verily received and eaten in the Blessed Sacrament, both of evil folk and good, it appeareth plain by that that, in more places than one, he speaketh of the traitor Judas. For albeit that in some places he putteth it in doubt and question whether Judas received the Sacrament among the apostles at Christ's Maundy, or else that the morsel that he received were not it, yet in divers places he affirmeth that he did. And in those places, he affirmeth plainly that in the Sacrament he received Christ's Blessed Body, as evil and as false as the traitor was, as in his fifth book De baptismo he clearly declareth in these words. 5 10

"Like as Judas, to whom our Lord gave the morsel, not by receiving any evil thing but by evil receiving of a good thing, gave the devil a place to enter into himself, so every man that unworthily receiveth the Sacrament of Christ maketh not the Sacrament evil because he is evil, nor maketh not thereby that he receiveth nothing because he receiveth it not to his salvation. For it was nevertheless the body of our Lord and the blood of our Lord, even unto them of whom the Apostle said, 'He that eateth it and drinketh it unworthily, he eateth and drinketh damnation to himself.'" 15

*The evil receive the
body of Christ*

Here Saint Augustine, good readers, expressly declareth that not only good folk, but evil folk also, receive and eat in the Sacrament the very Body and Blood of Christ, though the one to salvation the other to damnation. And therefore you see that Saint Augustine here plainly reproveth Frith. 20

And that ye may plainly see also that Saint Augustine, in calling the Blessed Sacrament the Body of Christ, meaneth not to call it only a figure or a memorial (besides his other plain words in many sundry places), he writeth in an epistle unto Eleusius, Glorius, and Felix, declaring the great excellent goodness that Christ showed to the false traitor Judas, he writeth, I say, that Christ gave unto Judas at his Last Supper the price of our redemption. And what was the price of our redemption, but his own very Blessed Body? 25 30 35

*The price of our
redemption*

Howbeit Frith was on every side deceived in the perceiving

of Saint Augustine's mind, which mishapped him, as I suppose, for lack of reading any further in Saint Augustine's works than those places that he found falsely drawn out into Frère Huskin's book.

For Saint Augustine in very many places plainly declareth that every man, good and bad both, receiveth and eateth in the Sacrament the very Body and Blood of Christ. And also those words in which he saith that evil folk eat it not, he meaneth that they eat it not so as they receive the effect thereof, that is to wit, to be by the receiving and eating thereof incorporated spiritually with him as a lively member of his mystical body, the society of saints, so that he may dwell in Christ and Christ in him, but lacketh that spiritual effect of his eating because he is evil and eateth not Christ's flesh in such manner as he should do, that is to wit, worthily in true faith and purpose of clean and innocent life, as Saint Augustine in his book *De blasphemia Spiritus Sancti* declareth well in these words.

"This also that Christ saith: 'He that eateth my flesh and drinketh my blood, dwelleth in me and I in him.' How shall we understand it? May we understand those folk therein too, of whom the Apostle saith that they eat and drink their judgment when they eat the same flesh and drink the same blood? Did Judas, the traitor and wicked seller of his master, though he first with the other apostles, as Saint Luke the Evangelist very clearly declareth, did eat and drink the same Sacrament of his Flesh and his Blood made with his own hands, did he abide yet in Christ and Christ in him? Finally, many men which with a feigned heart eat that flesh and drink that blood, or else when they have eaten and drunken it, become apostates after, do they dwell in Christ and Christ in them? But there is undoubtedly a certain manner of eating that flesh and drinking that blood, in which manner he that eateth it and drinketh it dwelleth in Christ and Christ in him. And therefore not whosoever eat the flesh of Christ and drink his blood dwelleth in Christ and Christ in him, but he that eateth it and drinketh it after a certain manner, which manner Christ saw when he spoke the words."

Here you see, good readers, that Saint Augustine showeth that Judas in the Sacrament received and did eat the body of Christ, and

declareth also the very whole thing that he meaneth concerning the understanding of this word of Christ, "He that eateth my flesh and

He that eateth my flesh drinketh my blood dwelleth in me and I in him," that is to wit, they that eat it in a certain manner, by which he 5

meaneth they that eat it well and in the state of grace, as he plainly declareth both in his exposition upon Saint John's Gospel, and many sundry places besides.

And those that receive him otherwise, with a feigned heart and in purpose of deadly sin, they follow Judas and shortly show themselves. For such as they were wont to be, such will they be still, or yet rather much worse if they were before very naught. 10

And therefore saith Saint Augustine that a man to eat the flesh of Christ is to dwell in Christ, and to have Christ dwelling in him. For he that dwelleth not

Note this declaration in Christ, well declareth that though he have received and eaten his flesh into his body by the Sacrament, yet hath he not received and eaten his Spirit, as I said, into his soul, and therefore hath 15

not received and eaten his flesh effectually, but without the effect of the Spirit and life, which is the thing whereby the flesh giveth the life, and without which, as our Savior saith, his flesh availeth us nothing. And so for lack of the spiritual eating, 20

the fleshly eater of his flesh, though he receive the Sacrament, receiveth not the effect of the Sacrament, the thing that the Sacrament signifieth, that is the participation of the mystical body of Christ; that is to wit, the church and congregation of all 25

saints, which church and congregation is gathered together as many members into one body Christ, as the bread which our Lord in the Sacrament changeth into his Blessed Body is one loaf made of many grains of wheat, and the wine which he changeth into his Blood is one cup of wine made of many 30

grapes, as the Apostle declareth. And verily to be a quick lively member of that body doth no man attain that receiveth the Sacrament without faith and purpose of good life, but waxeth a more weak member and a more lame, more astonied, and more loosely hanging thereon than he did before, and by such often receiving so rotteth more and 35

more that finally it falleth quite off, and is cast out into the dunghill of hell, and shall never be resuscitated and raised again to be made a member of that body in glory.

But, as Saint Augustine saith, if a man after the receiving of the Sacrament do dwell still in God, that
What it is to dwell is to wit, abide and persevere in true
still in God faith and good works, then is it a 5
 good sign and token that he hath effectually eaten the flesh of Christ in the Blessed Sacrament. And thereupon must it needs, good Christian reader, follow that he that receiveth the Blessed Sacrament well, and eateth therein the flesh of Christ not only verily, which 10
 every man doth good and bad, but also (which only the good folk do) effectually, and so dwelleth in Christ and Christ in him perseverantly: that man or woman without doubt, it must needs be that they can never everlastingly die, but Christ dwelling in them shall conserve their souls and resuscitate again their 15
 bodies that so dwell in him, into everlasting life.

The Nineteenth Chapter.

For the surety and infallible proof whereof, our Savior said forthwith upon his words fore-remembered further unto the Jews, "As the living Father sent me, so also do I live for my Father. And he that eateth me, shall live also for me." 20

The Father of heaven, being the original substance of life, before all beginning begot his coeternal Son, and gave unto him his own whole substance, and therefore his own whole life, as to him whom he begot one equal God with himself, in 30
 nothing different but in only person.

The Father, I say, gave all his own whole life to his Son, and yet none thereof from himself. And therefore saith our Savior Christ that himself liveth for or by his Father. And so that man, saith he, that eateth me shall live through me. For since that by the 35
 very eating of his very Blessed Body, the eater (but if himself be the let) is joined with the flesh of Christ (as holy Saint Cyril hath declared), and thereby with that Holy Spirit of his also which from that holy flesh is inseparable, and so joined unto

the very substance of life that is life and giveth life, too, he cannot but live through Christ.

Upon this our Savior finally for conclusion telleth them that this bread also is come from heaven, saying, "This is the bread that is descended from heaven." Not meaning that his flesh was first in heaven and so sent down from thence, as some heretics have ere this held an opinion, but that his body was in the Blessed Virgin his mother by the heavenly obumbration of the Holy Ghost. And also since his godhead and his manhood were joined and knit together in very unity of person, our Savior used that manner of speaking by the one that he used by the other. And therefore as he said unto Nicodemus, "The Son of Man descended from heaven," so saith he here of his flesh, "This is the bread that is descended from heaven." 5 10

And because that the Jews had in the beginning of this communication boasted unto him the bread of manna, bringing 15

Psalm 77:24-25 forth for the praise thereof the words of the Prophet, "Thou hast given them bread from heaven," our Lord here showed them that this bread that he would give them to eat, that is to wit, his own very flesh (as himself very plainly declared them), is of another manner descended down from heaven than the manna whose descending from heaven they in the beginning boasted so. And therefore he said, "This is the bread that is descended from heaven, not as your fathers did eat manna and are dead. He that eateth this bread shall live forever." As though he would say, "This is another manner of bread, otherwise come from heaven, than manna was that ye boast of so. For that bread was given you but for the sustenance of the life in this world, but this bread that is mine own body, conceived by the Holy Ghost, and in unity of person joined with my godhead as verily as it is joined with mine own soul, is another manner of heavenly bread, and shall be given you to eat for another manner of purpose. For manna that was given your fathers to eat for the only sustenance of their temporal life, was but a figure of this bread thus given you to eat, as I shall begin to give it at my Maundy supper, the manner whereof I will not tell you 20 25 30 35

Manna was a figure of the sacrament

now. And therefore, as the figure or the shadow of a thing is far from the property of the thing itself, so was the bread of manna far from the property of this bread that is my flesh. For likewise as because it was a figure of this bread that is very life, it served for the sustenance of life; so because it was but a figure and not the very life itself, it served therefore not to give life, but to sustain life, not forever but for a while. But this bread that is my flesh (which I shall give you as verily to eat as ever your fathers did eat manna), because it is not the figure only of the thing that is life, but is also (by conjunction with the Godhead) the very life itself that was figured, I shall give it you to eat in such a manner that it shall not only maintain, feed, and sustain the body of the eater in this present life, but it shall also give life, yea, and that everlasting life in glory, not only to the soul, but also to the body too, in time meet and convenient, raising it up again from death, and setting it with the soul in eternal life of everlasting bliss.

The Twentieth Chapter.

"This communication with the Jews had our Lord, teaching in the synagogue at Capernaum. And many therefore of his disciples, hearing these things said, 'This word is hard, and who can hear him?'"

The more and more that our Savior plainly told them that he would give them his very flesh to eat, the more and more marvelous hard they thought his saying, and reckoned that it was impossible for any man to believe it. And therefore, for lack of belief, they lost the profit. And these that thus thought this matter so marvelous hard and strange that they would not believe, but for lack of belief lost the profit, were not only such Jews as were his enemies, but many of those also that were his own disciples.

But our Savior, knowing in himself (as he that was God and needed no man to tell him) that his disciples murmured at his words, because he told them so often and so plainly that men should have no life but if they would be content verily to eat his own flesh, he said unto them, "Doth this offend you? Do you stumble

at this? What then if you shall see the Son of Man ascend up where as he was before? The Spirit is that that quickeneth, the flesh availeth nothing. The words that I have spoken to you be spirit and life."

In these words our Lord shortly toucheth all their objections growing upon their infidelity and also confuteth their infidelity, and in his words after following, putteth them yet again in mind of the medicine that might remove their unfaithfulness and give them the very fast faith. 5

The Jews had before murmured against that that he had said, that he was descended from heaven. Against which they said, 10

John 6:42 "Is not he the son of Joseph whose father and mother we know? And how saith he then that he is descended from heaven?" And a great piece of their murmur therein arose, as ye see, upon that point that they had misconceived, weening that Joseph had been his father. For had they believed that his manhood had been conceived by the Holy Ghost, they would have murmured the less. And had they believed that his godhead had descended into it from heaven, they would not have murmured at all. 15

In like wise they murmured at the second point, in that he showed them so plainly that he would give them his very flesh to be their very meat, and said, "How can he give us his flesh to eat?" And many of his disciples said also, "This is a hard word, and who may hear him?" And a great part of their murmur was because 20

they thought that they should have eaten his flesh in the self fleshly form, and because (as Saint Augustine saith in sundry treatises) that they thought they should have eaten his flesh in dead gobbets, cut out piecemeal as the meat 25

Augustine
In Iohannis evangelium
tractatus 27.2-4 is cut out in the shambles, and also because they knew him not to be God. For had they known that the manner in which he would give them his very flesh to eat should not be in the selfsame fleshly form, but in the pleasant form of bread, though they would yet have marveled because they would have thought it wonderful, yet would they have murmured the less, because they would not have thought it loathly. But then, had they further known that he had been God, then would they not, I suppose, have murmured at the matter at all. For I ween verily that there were 30 35

neither of those disciples, nor of those Jews neither, anyone so evil as now be Master Masquer and Frith and his fellows, that seeing the receiving nothing loathsome, and believing that Christ was God (if they believe it), will not yet believe he can do it, but murmur and grudge against it still. 5

For though Master Masquer say that if Christ said he would do it, then himself would believe he could do it, yet it shall appear ere we part, both that Christ saith it and he will not believe that Christ, though he say it, meaneth it, and also that the cause why he will not believe that Christ meaneth it is because he believeth that God cannot do it. 10

But now said our Savior unto them in answering all this gear, "Do you stumble at this? What if ye see the Son of Man ascend up where he was before? What will you then say?" For then could they have no cause to distrust that he descended down, when they should see him ascend up. For that thing seemeth in men's mad eyes such as they were that would not take him but for a man, far the greater mastery of the both. 15

Also, when they should see him ascend up to heaven whole, then should they well perceive that they mistook him by a false imagination of their own device when they construed the giving of his flesh to eat, as though he meant to give it them in such wise as himself should lose all that they should eat. 20

And when he said they should see the Son of Man ascend up there as he was before, he gave them again a signification that himself, the Son of Man, was the Son of God also, and thereby himself God also, and into the world come and descended from heaven. 25

In these words, our Savior showeth that his Ascension should be a sufficient cause to make them know his power and leave their murmuring. And therefore they that leave not murmuring at his Blessed Sacrament yet show a great token that they believe not his wonderful Ascension neither. For if they believed well that he had power of himself to ascend up in body and sit in heaven one equal God with his Father and the Holy Ghost, then would they never ween, as they do, that God lacked power to make his own body to be in diverse places at once, and be both in heaven and earth. 30 35

The Twenty-First Chapter.

But now, forasmuch as a great part of these folks' diffidence and distrust rose of that that the respect of the loathsomeness made them the less willing to believe, in that they thought that he meant to give them his flesh to eat in gobbets, cut out dead, without life or spirit, our Savior answered them to that point. And though he would not at that time tell them the manner how he would give it them to eat, yet he told them that he would not give it them so. And therefore he said unto them, "The spirit is it that quickeneth or giveth life, the flesh availeth nothing. The words which I have spoken to you be spirit and life." 5 10

As though he would say unto them, "I told you before that whoso would eat my flesh should have everlasting life. And therefore why be you so mad as to ween that I mean my flesh cut out in gobbets dead without life or spirit? It is the spirit that giveth life. And therefore without the spirit, the flesh should avail you naught. But being knit with the spirit of my godhead, which is the substance and very fountain of life, so it shall (to them that worthily eat it) give everlasting life. And therefore the words that I speak be not only flesh, for that will no more give life alone than will faith alone give life that is dead without the will of good works. But my words therefore that I have spoken to you of my flesh to be eaten, be not flesh alone, but spirit also and life. Therefore, you must understand them not so fleshly as you do, that I would give you my flesh in gobbets dead, but you must understand them spiritually, that you shall eat it in another manner, animated with my soul, and joined with the spirit of my godhead, by which my flesh is itself made not only lively but also giving life." 15 20 25 30

Thus meant our Lord in those words. Wherein lest Master Masquer might make men ween that I run all at riot upon mine own invention, holy Saint Augustine showeth that in these words, "'The spirit it is that quickeneth, the flesh availeth nothing,' our Savior meaneth that his flesh dead and without 35

the spirit availeth nothing, as cunning nothing availeth without charity,
without which, as Saint Paul saith, it doth but
Cunning doth puff puff up a man in pride. But on the other side,
up a man in pride like as cunning much edifieth and profiteth
1 Corinthians 8:1 joined with charity, so the flesh of our Savior 5
much availeth joined with his Holy Spirit."

Saint Cyril also upon the same words, declaring them by a
long process to the purpose that I have showed you, saith among
many other things in this manner, as it were in the person of Christ
speaking to those Jews, and to those disciples of his that said his 10
words were so hard that no man could abide to hear him, which
they said, as saith Saint Chrysostom, for
Chrysostom their own excuse, because themselves were
In Ioannem homiliae 46 about to walk their way. To them therefore,
saith our Savior thus, in Saint Cyril's exposition. 15

"Ween you when I said that whoso eat my flesh shall have everlasting life,
that I meant therein that this earthly body of mine doth give life of its own
proper nature? Nay, verily. But I did speak to you of the Spirit and of
eternal life. But it is not the nature of the flesh that maketh the Spirit give
life, but the power of the Spirit maketh the flesh give life. The words 20
therefore I have spoken to you be spirit and life; that is to wit, they be
spiritual and spoken of the spirit and life; that is to wit, of that spirit that is
the natural life that giveth life. But yet the thing that we have already said, it
shall do no harm though we repeat it again. The thing that I have said is
this. The nature of the flesh cannot of itself give life. For what had then 25
the nature of the godhead more? But then, on the other side, there is not in Christ
only flesh, but he hath the Son of God joined with it which is the equal
substance of life with his Father. And therefore when Christ calleth his
flesh a giver of life, that power of giving life he doth not attribute unto
his flesh and unto his Holy Spirit both of one fashion. For the spirit 30
giveth life by itself and of his own nature. But the flesh ascendeth unto
that power of giving life by reason of the conjunction and unity that it hath
with that Holy Spirit. Howbeit how and by what means that thing is
done, we neither are able with tongue to tell, nor with mind to imagine, but
with silence and firm faith we receive it." 35

Thus have you heard, good readers, that the thing that I say,

do not only I say, but Saint Augustine also and Saint Cyril both.
 Which is enough to you to perceive that I devise not mine
 exposition all of mine own head, and may be enough to any good
 Christian man also to perceive clearly that our Savior in
 these words did speak, not only of a spiritual eating of his
 flesh by belief and remembrance of his death and Passion, as
 Master Masquer and Frith and these fond fellows stiffly bear us in
 hand, but spoke also and meant it of the remembering of his death
 and Passion by the very eating of his very Blessed Body as it is
 eaten in the Blessed Sacrament.

The Twenty-Second Chapter.

But these heretics are so set upon mischief and willfulness
 that they will not in any wise understand the truth. And
 how could they understand the truth, when they will not
 believe? For (as the prophet Isaiah saith)
Isaiah 7:9 but if you believe you shall not understand.
 And therefore these heretics cannot understand. For
 they be in the case now that those disciples and those Jews were,
 with whom our Savior found that fault then in his words next
 ensuing and said: "But there be some of you that believe not," as
 though he would say, "As plainly as I have told it you and as often,
 yet are there some of you that believe it not." But he knew from the
 beginning who should believe, and who also should betray him.
 And so knoweth he likewise now too, who be good and who be
 naught, and who shall amend and who shall never amend. Not
 that his foreknowledge forceth them to be
 naught, but for it is impossible for them
 to be naught but that his infinite foresight
Of the foreknowledge of God
 must needs from the beginning foresee it. And yet when
 he foreseeth that it so shall be, it shall so be indeed, and cannot
 otherwise be but that it shall so be if he foresee that it shall so
 be. For he should not foresee that it shall so be, if it so were that indeed
 it should otherwise be. But likewise as if I see one sit, it
 must needs be that he sitteth, for else should I not see him sit;
 and that therefore it well followeth, I see him sit, ergo it must
 needs be that he sitteth. And yet my sight forceth him not to

sit, nor of that argument the consequence proposition of his nature necessary, but contingent, though of the one proposition inferred upon the other, the consequence or consecution be necessary. So being presupposed that God foreseeeth such a thing which he should not foresee but if the thing should be, yet his foresight no more forceth the person that doth it in the thing that is yet to come than my sight forceth him to sit whom I see sit, of whom no man can say but that he must needs sit in the while in which he will presuppose that I see him sit. 5

And therefore, because his prescience and his providence forced them not to continue in their willfulness to their damnation, he putteth them once again in remembrance of the means whereby they may avoid that willful ignorance and infidelity, and thus he saith unto them: "Therefore I have told you already that no man can come to me but if it be given of my Father." 10 15

"Think not," saith Saint Chrysostom upon these words, "that every man to whom the Father giveth it hath it as by way of a special privilege, so that they that have not given them lack it only, therefore, because God will not give it them. God (saith St. Chrysostom) will gladly give it them, if they would not by their own dealing make themselves unworthy to receive it." And therefore saith Saint Cyril upon the same words that "those that among the Jews lived well and were of good conditions, had the faith given them and came to Christ. But they that were stubborn, arrogant, malicious, and willful, as were the scribes and the Pharisees and the stiff necked bishops, they letted themselves from the gift of faith." 20 25

This gift of faith without the help of God cannot be had, nor no man can come to the Son but if the Father draw him. And whom he draweth and whom he draweth not, and why him and why not him, let us not seek nor search, as Saint Augustine saith, if we will not err. 30

But yet that he rejecteth no man that will seek for his soul health, but rather calleth upon to be sought upon, that doth the scripture well witness, where God said himself, "Lo, I stand at the door knocking; if any man hear my voice and open me the door, I will go in 35

Revelation 3:20

*Chrysostom
In Ioannem homiliae 46*

*Augustine
Catena aurea p.340*

to him and sup with him and he with me." And the prophet
Isaiah 55:6-7 Isaiah saith, "Seek you our Lord while he
may be found. Call you upon him
while he is near. Let the wicked man leave his way, and the
unrighteous man leave his devices, and let him turn to our
Lord and he will have pity upon him. For he is great in forgiveness." 5

Our Savior saith himself
Matthew 7:7 also, "Ask and you shall have. Seek and
you shall find. Knock and you shall be let in." And finally that
no man should take these words of our Savior, that no man
can come to him but if it be given him of the Father, and these
words of his also, "No man can come to me but if my Father draw
him" -- that no man, I say, should so take these words in such a
presumptuous way of election that weening he were drawn into
such a feeling faith that could never fail and so should, as
Tyndale teacheth, make himself so sure of his own salvation
by his sure and infallible election that he should stand out of all
fear and wax slothful; the scripture crieth, "Let him that
thinketh he standeth, beware lest he fall."
1 Corinthians 10:12 And, on the other side, that no man
should upon these words take that imagination that these heretics
also teach, of desperate, inevitable destiny of damnation,
and sit still and do no good himself,
Beware of inevitable weening that his own devoir
destiny were in vain because he feeleth not God
anything draw him, holy Saint Augustine (whose words these
heretics for election and destiny
Augustine against the devoir of man's free will
In Iohannis evangelium most lay for them) biddeth every man
tractatus 26.4 for all their babbling, "If thou be not drawn, pray God to draw thee."
And therefore, to that intent did our Savior Christ put them
again in mind of that he had said before, that they could not
come to him but if it were given them by his Father, because he
would that they should for their part labor to remove the lets that, on
their own part, letted his Father to give them that gift. And that is 35

that they should have less cure and care of their bellies, the desire of
 whose fleshly filling with perishable
Have little care for meat made them angry to hear of the spiritual
the belly food of his own holy flesh, by the
 well eating whereof they might have everlasting life. 5

He taught them also by those words to perceive (if they
 would) that Joseph was not his father. For when he said that they
 could not have that great gift but of his Father, nor could not come
 to him but if his Father drew them, they might well wit he meant
 not Joseph, but his Father of heaven. And therefore would he by those 10
 words give them warning that they should leave their murmuring,
 and pray his Father give them the grace to believe him.

The Twenty-Third Chapter.

But whereas they should have taken this way and walked forward
 with him, they took the contrary way, not only the other Jews 15
 but many also of his own disciples, and went away backward from
 him, and as the Gospel saith, walked no more with him.

But though that many of his disciples went away from
 him, because his Father brought them not unto him, yet as himself
 said before, "All that my Father giveth me shall come to me," 20
 all went not away. His apostles tarried. And yet, among those
 twelve, tarried one false shrew. And in the stead of those disciples
 that went away, which were, as Saint
Luke 10:1 Augustine saith, about three score and ten,
 he chose soon after other three score and ten whom he sent to 25
 preach about as he had sent his twelve apostles before.

But then seeing there were at that time so few left and so many
 gone, he said unto his twelve apostles, "Will you be gone too?" He
 neither bade them go as though he would be glad of their going,
 nor yet bade them abide, as though he had need of their abiding, 30
 but only asked them whether they would go or not, signifying
 that, for all their election, they were in the liberty of their
 own free will either to go after the other or to abide still with
 him. Then answered Simon Peter and said: "Lord, to whom shall

we go? Thou hast the words of everlasting life. And we believe and know that thou art Christ, the Son of God." As though he would say, "If we love life, to whom should we go from thee? For only thou hast the words not of life only but also of life everlasting, for all thy words and thy doctrine draw men thereto. 5

And we believe, and by belief we know, that thou art Christ, the very Son of God. And thereby we know that thou art not only very man, but also very God. And we perceive well therefore that thou art the bread that is descended from heaven, and that thou shalt ascend thither again, and that therefore thou art able and of power to give us that marvelous meat of thine own holy flesh to eat. And that thou so wilt do, we believe and wot well, because thou so dost promise. And we perceive well that thou wilt not give it us in dead gobbets that could not avail us, but alive, and with 10

Note thine Holy Spirit, the fountain of life, whereby thy flesh shall give us, if we will eat it, everlasting life, when thou shalt resuscitate our bodies in the last day. But in what marvelous manner thou wilt give it us to eat, that hast thou not yet declared us, nor we will not be too boldly curious or inquisitive of thy marvelous mystery. But therein abide the time of thine own determination, as to whose high heavenly wisdom the season meet and convenient is open and known, and unknown to mortal men. And we will therefore obediently receive it and eat it, at what time and in what wise that thy gracious pleasure shall be to command us." 15

When Saint Peter, as head under Christ of that company, had made this answer not only for himself but also for them all, not saying "I" but "we," our Lord to let him see that he was somewhat deceived, and had said more than he could make good. For one false shrew was there yet still remaining among the twelve, whereof eleven were not aware; our Savior therefore said: "Have not I chosen you twelve, and of you twelve, yet is there one a devil?" This he spoke by Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the twelve. 20

Our Lord here, good readers, showed himself not deceived. For though Judas's falsehood was unknown to his fellows, yet was it not 25 30 35

unknown to his master, which though he showed himself not ignorant of his servant's evil mind and traitorous purpose toward his own person (toward which purpose, as it seemeth, Judas's heart had at this time conceived some inclination), yet had he patience with him, and continually did use the ways to reform and amend him, never casting him out till he clearly cast out himself, according to the saying of our Savior, "He that cometh to me, I will not cast him out." 5

John 6:37

The Twenty-Fourth Chapter. 10

But here do many men marvel, not only that our Savior would keep him, so long knowing him so false, but also that he would take him to him for his apostle in the beginning, foreknowing by his godhead from the beginning that he would after be false. And divers holy doctors hold also that he was never true nor good, but naught and false from the beginning. And in this matter whereof God hath not so fully revealed unto men the certainty that we be precisely bound to the belief of either other part, every man is at liberty to believe whether part that himself thinketh most likely by natural reason and scripture. 15 20

And therefore, though some good holy men and saints have thought that Judas was never good, but that our Savior took him to his apostle and so kept him in all his malice still, 25

Whether Judas was at any time good

for the accomplishment of the great mystery of his Passion, well using thereby the evil of man, as man evil useth the goodness of God, yet thinketh me that, as Theophylactus saith, and Saint Cyril, and Saint Chrysostom too, Judas was once very good when our Lord did chose him for his apostle, and was at that time given unto Christ by his Father. For proof whereof that godly cunning doctor M. Lyre well bringeth in the words of our Savior himself, saying to his Father a little after his Maundy finished: "Them that 30 35

Enarratio in evangelium Marci 14
In Ioannem homiliae 47
In Iohannis evangelium 4.4

De Lyra
John 17:12

thou hast given unto me I have kept, and none of them hath perished but the son of perdition." Which he meant by Judas, being then yet alive in body by nature, but dead in soul by deadly sin. Him our Lord took unto him for his apostle while he was good, and not of the common sort of good men but also very special good, as these holy doctors do divine and guess. 5

And though Christ foresaw the wretchedness that he would after fall to, yet would he not forbear the right order of justice, but take him in such degree for the time as his present goodness of good congruence deserved. For being at that time more meet for the office of an apostle than another man, if Christ should have rejected him as unworthy and unmeet for the fault that himself knew he would after do, toward which fault he was at that time nothing minded, then should he have reproached him at such time as he was not worthy to be reproached. And then were it somewhat like as if a man, because he maketh himself very sure that his wife and his children will one time or other not fail to displease him afterward, at some one time or other, be angry therefore with them all and chide them and beat them before. Our Savior, therefore, when Judas was very good, after such rate of goodness as is in mortal men, took him and promoted him to the office and dignity of his own apostle, after that order of justice by which he rewardeth one man above another after the rate of their merits, and yet every man of them all far above all his merits. 10 15 20 25

Now when he was afterward through covetousness waxed naught, yet our Lord kept him still, and would not by taking his office from him disclose his secret falsehood and put him to shame, but used many other means to mend him and keep therewith the honesty of his name, not letting to procure his amendment on his part, though he well knew the wretch would never amend upon his part. 30

But likewise as though a man have an incurable sickness, it yet becometh the physician all the time that he liveth therewith to do his part still toward the curing thereof, so became it our Savior to do it as he did, and not to leave off or slake his goodness 35

toward the cure and amendment of the man's incurable malice.

For though Judas was, with all that goodness of Christ used unto him, not only nothing the better but also very far the worse, and fell far the deeper into death and damnation, yet since there came of his traitorous dealing none harm but unto Christ, whose goodness was for our weal very glad to suffer it, and unto the traitor himself and such other as willfully would deserve it, it had been neither right nor reason, that for to save them from hell that needs would walk into it, he should have left any of his goodness and sufferance undone, whereby he procured the salvation of so many thousands as should be saved by his bitter Passion. 5

And much more reason it was that our Savior should have respect and regard to procure the bliss of those that should be saved, than to care for the pain of those that should be damned. For it had been (as it seemeth) not consonant unto right if our Lord should for avoiding of their pain that, for all his calling back to the contrary would yet willingly run forth into damnation, have kept away the reward of bliss from them that would with his help deserve it. 10 15 20

And therefore our Lord, as I say, took Judas and made him his apostle, being very good, and after had long patience with him while he was very naught, till that through his immedicable malice he fell of himself, and so was cast out and perished. But by his perishing, our Savior lost not, but won. For of his evil came there much more good, and his own place of apostleship was afterward fulfilled with Saint Matthias. 25

And in like wise, the other disciples that departed now, which were (as Saint Chrysostom saith and as the Gospel seemeth also to say) all that then were present, save only his twelve apostles, and were, as Saint Augustine saith, in number above three score and ten: all they lost themselves when they willingly lost their Savior. And he found better to succeed in their places. For 30 35

Acts 1:23-26

*Chrysostom, In
Ioannem homiliae 47.3*

Luke 10:1

soon after, in the stead of those three score and ten, he chose
Matthew 10:1 other three score and ten disciples, as I
 before showed you, whom he sent about
 to preach as he had sent his twelve apostles before.

And unto Judas yet at this present time he gave a secret
Luke 22:21 warning that he might well wit
 that his naughtiness was known,
 which thing might make him the less bold to sin; and
 yet he disclosed him not openly, because he would not shame him,
 and thereby make him haply shameless, as many such wretches
 wax, and after that, sin the more boldly. 5
 10

The Twenty-Fifth Chapter.

This word also so spoken to all
Chrysostom twelve was (as Saint Chrysostom saith
 and Saint Cyril both) a marvelous
Cyril, In Iohannis goodly warning for them all. These are,
evangelium 4.4 lo, the words of Saint Cyril: 15
 "Our Lord here with sharp words confirmeth his apostles and maketh
 them the more diligent, by putting before their eyes the peril of their ruin.
 For this he seemeth to say unto them: 'O my disciples, much need have you to
 use much watch and great study about your salvation. The way of perdition
 is very slippery, and not only withdraweth a feeble mind from thinking of
 their fall by making them to forget themselves, but also sometime deceiveth
 them by vain delectation and pleasure that are of mind very firm and
 strong. And that this tale is true that I now tell you, you may see well
 proved, not by the example only of them that are gone aback, but among
 yourselves also that tarry and dwell still with me. For I have, you wot well,
 chosen you twelve as good, well knowing that indeed you were so.
 For I was not ignorant, but being God (as I am) very well knew your
 hearts. Howbeit, the devil hath deceived one if you with avarice and so
 pulled him away. For a man is a free creature,
Man is a free creature and may chose his way as he will, either
 on the right hand or else on the left, if he will.' 20
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"Our Lord therefore maketh them all the more vigilant, because that who

should betray him he doth not express by name. But telling them all in a generalty that one of them should work such wickedness, he made them all stand in fear. And by that horror and dread, lifted them up to more vigilant diligence."

Here have you heard, good readers, the words of Saint Cyril. Now shall ye somewhat hear what saith Saint Chrysostom. 5

"When Saint Peter said, 'We believe,' our Savior, not causeless, out of the number of them excepted Judas and said:
Chrysostom
In Ioannem homiliae 46 'Have not I chosen you twelve and one of you is a devil.' This thing he said to remove the traitor far from his malice. And where he saw that nothing did avail him, yet he went about still to do well for him. And see the wisdom of Christ, for neither would he bewray from, nor let him lurk untouched. The one, lest he should have waxed shameless and swear nay; the other, lest weening that none were aware, he should be the bolder in mischief." 10 15

And afterward, this in effect he saith: "It is not the custom of God by force to make men good whether they will or no; nor in his election he choseth not folks by violence, but by good advice and motion. And that ye may well perceive that his calling is no constraint of necessity, many whom he calleth do willingly, for all his calling, perish. And therefore it is evident that in our own will is the power 20

set to choose whether we will be saved or lost. By these admonitions, therefore, let us labor to be sober and vigilant. For if
It lieth in man to be lost or saved 25
 Judas, which was one if the number of that holy company of the apostles, he that had obtained so great a gift, he that had done miracles (for Judas himself was sent among other to cure the lepers and raise up dead men to life), after that he was once fallen into the grievous disease of avarice, neither the benefits, nor the gifts, nor the company of Christ, nor the service, nor the washing of the feet, nor the fellowship of his own board, nor the trust in keeping of the purse anything availed from, but all these things were with 30
 from a passage and a way to his punishment."

Lo, good readers, here have ye heard both by Saint Cyril and Saint Chrysostom that our Savior gave that secret warning of Judas's falsehood and said that one of the twelve was a devil, to the intent that all folk, of what holiness so ever they were, should 35

Very good counsel stand ever in dread and fear, and not do
as these heretics teach, upon boldness of
any feeling faith or final election, presume themselves so sure of
salvation; but that while Judas fell after to naught that was once a
holy apostle, there shall no feeling faith nor proud hope upon
final election set any man in his own heart so sure but that, 5

Couple fear with hope with his good hope, he shall always
couple some fear, as a bridle and a bit
to refrain and pull him back, lest he fall to mischief, and
follow Judas in falsehood, and wax a devil, as Christ called him. 10
Which name our Savior gave him not without good cause.
For that devil's servant (saith Saint Cyril) is a devil, too. For
likewise as he that is by godly virtues joined unto God is one spirit
with God, so he that is with devilish vices joined with the
devil is one spirit with him. 15

And therefore good readers, he that in such plight receiveth the
Blessed Sacrament without purpose of amendment, or without
the faith and belief that the very flesh and blood of Christ is
in it, he receiveth, as Saint Augustine saith, notwithstanding his
naughtiness, the very flesh and blood of Christ, the very price of
our redemption. But he receiveth them to his harm, as Judas
did, and eateth and drinketh his own judgment and damnation 20

1 Corinthians 11:29 (as saith Saint Paul) because he discerneth
not our Lord's body. But
whoso doth on the other side (which, I beseech God, we may all
do) cast out the devil and his works by the sacrament of penance,
and then in the memorial and remembrance of Christ's
Passion receive that Blessed Sacrament with true faith and
devotion, with all honor and worship, as to the reverence of
Christ's blessed person present in it appertaineth: they that so
receive the Blessed Sacrament, verily receive and eat the blessed
body of Christ, and that not only sacramentally but also effectually,
not only the figure but the thing
Note also, not only his blessed flesh into
their bodies, but also his Holy Spirit into their souls, by
participation whereof he is incorporate in them and they in him and
be made lively members of his mystical body, the congregation 35

of all saints, of which their souls shall (if they persevere)
 attain the fruit and fruition clean and pure once purged after this
 transitory life, and their flesh also shall Christ resuscitate unto
 the same glory, as himself hath promised. Of which his gracious
 promise, his high grace and goodness vouchsafe to make 5
 us all partners through the merits of his bitter Passion. Amen.

And thus end I, good readers, my first book, containing the exposition
 of those words in the sixth chapter of Saint John,
 whereby you may both perceive by the minds of holy saints,
 whose words I bring forth, the truth of our faith concerning 10
 the blessed body and blood of Christ verily eaten in the Blessed
 Sacrament, and may also perceive and control the wily, false,
 foolish exposition of Master Masquer to the contrary, such
 as have his book, and they be not a few. And yet that all men
 may see that I neither blame him for naught nor belie him, I 15
 shall in my second book show you, as I promised, some part of
 his faults both in falsehood and in folly, and his own words therewith.

Here endeth the First Book.

The Second Book

The First Chapter.

I have, good readers, in my first book here before perused you the exposition of all that part of the sixth chapter of Saint John, which Master Masquer hath expounded you before. And in the beginning of this exposition, I have not brought you forth the words of any of the old expositors because that (as I suppose) mine adversaries will not much contend with me for so far. But afterward, concerning those words in which our Savior expressly speaketh of the giving of his very flesh and blood to be verily eaten and drunken, there have I brought you forth such authorities of old holy doctors and saints that ye may well see both that I feign you not the matter but expound it you right, and also ye see thereby clearly that Master Masquer expoundeth it wrong. For though a man may diversely expound one text and both well, yet when one expoundeth it in one true manner, of a false purpose to exclude another truth that is in that writing by the Spirit of God first and immediately meant, his exposition is false although every word were true, as Master Masquer's is not.

And therefore since you see mine exposition proved you by excellent holy men, and by their plain words ye perceive that the words of our Savior himself do prove against all these heretics the Catholic faith of Christ's Catholic Church very faithful and true, concerning the very flesh of Christ verily eaten in the Blessed Sacrament, of which eating Master Masquer would with his exposition make men so mad as to ween that Christ spoke nothing at all; now I say, by this exposition of mine, ye see his exposition avoided clearly for naught, and all the matter clear upon our part, though no man wrote one word more.

And yet will I, for all that, for the further declaration of Master Masquer's handling, show you some pieces of his exposition in

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special, by which ye may clearly see what credence may be given to the man, either for honesty or learning, virtue, wit, or truth.

The Second Chapter.

In the beginning of the second leaf of his book, these are Master Masquer's words. 5

"Consider what this meat is which he bade them here prepare and seek for, saying, 'Work, take pains, and seek for that meat, etc.,' and thou shalt see it no other meat than the belief in Christ. Wherefore he concludeth that this meat so often mentioned is faith. Of the which meat, saith the prophet, the just liveth. Faith in him is therefore the meat which Christ prepareth and dresseth, so purely powdering and spicing it with spiritual allegories in all this chapter following, to give us everlasting life through it." 10

I will not lay these words to his charge as heresy, but I will be bold by his license to note in them a little lack of wit, and some good store of folly. For though a man may well and with good reason call faith a meat of man's soul, yet is it great folly to say that the meat that Christ speaketh of here is (as Master Masquer saith it is) none other meat but faith. 20

Faith is a meat of man's soul

For Master Masquer may plainly see, and is not, I suppose, so purblind but that he seeth well indeed, that the meat which Christ speaketh of here is our Savior Christ himself. Which thing he so plainly speaketh that no man can miss to perceive it when he saith, "I am myself the bread of life." And when he saith, "I am the lively bread that am descended from heaven; he that eateth of this bread shall live forever." And when he saith also, "That the meat should be his own flesh," (which promise he performed after at his Maundy) which thing he told them plain in these words, "And the bread which I shall give you is my flesh. And he that eateth my flesh and drinketh my blood, hath everlasting life, and I shall resuscitate him in the last day." And when he said, "My flesh is verily meat." 25

Thus you see, good readers, how oft and how plainly that he declareth that the meat which he speaketh of here is himself. 30

And now saith Master Masquer very solemnly, and with 35

authority biddeth every man mark it well and consider it, that the meat that Christ speaketh of here is nothing else but belief.

And upon what color saith Master Masquer so? Because (saith he) that our Lord bade them labor and work for the meat that would not perish, but abide into everlasting life, and afterward told them that the work of God, by which they should work and labor for that meat, was nothing else but faith and belief in him. 5

First, in this construction Master Masquer lieth very large.

<i>To believe is the work of God</i>	For though Christ said that to believe in him was the work of God, he said not (as Master Masquer maketh it) that nothing else was the work of God but only belief.	10
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But now suppose that Christ had said as Master Masquer would make it seem, that is to wit, that the work of God were nothing else but the belief; yet ye see well, good readers, that Christ in saying that the belief in him is the work by which they shall work to get the meat, saith that the belief is the means to get the meat, and not that the belief is the meat. 15

But Master Masquer, because the belief is the way to this meat, therefore he calleth the belief the meat, as wisely as though he would call the King's Street Westminster Church, because it is the way thitherward if he come from Charing Cross. And because men must spiritually eat this meat with faith, therefore he calleth the faith the meat as wisely as if he would, because he eateth his meat with his mouth, therefore call his mouth his meat. What wit hath this man? 20

But now will Master Masquer wax angry with my words, and call me M. Mock as he doth once or twice in his book. 25

But now, good readers, I will not adjure you by God's holy names to judge justly, but even only desire you that in way of good company that you will say but even indifferently. Were it not, ween you, great pity that a man should mock Master Masquer, when every fool may perceive him in so great a matter write so wisely? 30

And yet you may see that I deal with him very gently. For in 35

this point wherein by contrarying of Christ's own words, he writeth plain heresy, I diminish his burden of that odious crime and, because the matter in this place so serveth me, do cover the botch of his cancered heresy, with this pretty plaster of his pleasant frenzy. 5

And yet I ween the man hath so little honesty that he will never can me thank for my courtesy, especially because that (as far as I can see) the man had liefer confess himself a heretic, then be proved a fool. And that appeareth well in this. For this little scab of his folly he laboreth somewhat to hide and cover, so that a man must pull off the clout ere he can spy the botch. But as for the botch of his cancered heresies, without any clout or plaster he layeth out abroad to show, to beg withal, among the blessed brethren, as beggars lay their sore legs out in sight that lie a begging a Fridays about Saint Savior and at the Sauygate. 10 15

But as for railing against images, purgatory, and praying to saints, and against the holy Canon of the Mass, all this he taketh for trifles, and would we should reckon all these heresies of his for points well and sufficiently proved by that that he goeth so boldly forth on beyond them, and denieth the Blessed Body of Christ itself in the Blessed Sacrament too. And whereas he not only mocketh and jesteth against the old holy doctors and saints of Christ's Catholic Church, but against our Savior himself in his Holy Sacrament too; yet the sage, sad, earnest, holy man all made of gravity, sadness, and severity, must himself be reverently reasoned with, and may have no mock of his matched with no merry word of mine in no manner wise. 20 25

But yet like as if a right great man would wantonly walk a mumming, and disguise himself, and with nice apparel dissemble his personage, and with a fond visor hide and cover his visage, he must be content to be taunted of every good fellow that he meeteth, as merrily as himself list to jest with them; so till Master Masquer here put off his masquer's visor and show forth his own venerable visage, that I may see him such an honorable personage as it may become him to say to me what he list, and me to requite his mocks with no merry word in this world, but stand still demurely and make him low courtesy again, I will 30 35

not let in the meantime, while I wot ne'er what he is and while
 his witless writing maketh men ween he were a wild
 goose, to be so bold and homely with his mastership (as sorry as I
 am for him when he playeth the blasphemous beast) to laugh yet
 and make merry with him where I see him play the fool. 5

Yet will I now let pass his repugnance, another folly of his.
 For if ever he defend his folly that I have showed you, then shall he
 be fain to declare his repugnance himself. And therefore I leave
 that point for himself, that in defending his folly, he may show
 his repugnance, and so for defense of a single folly, prove himself 10
 thrice a fool, first in writing folly, secondly in writing
 repugnance, thirdly to be so foolish as, in defense of that one
 folly, to bring in the other two.

Making therefore for this time no longer tale of his follies,
 which would make mine answer overlong to bring them in all, 15
 let us see some piece of his fruitful exposition.

The Third Chapter.

In the second leaf these are his words:
 "I am the bread of life, and whoso come to me, that is to say, whoso is 20
 grafted and joined to me by faith, shall never hunger, that is, whoso
 believe in me is satisfied.' It is faith, therefore, that stauncheth his hunger
 and thirst of the soul. Faith it is, therefore, in Christ that filleth our
 hungry hearts, so that we can desire no other if we once thus eat and
 drink him by faith, that is to say, if we believe his flesh and body to 25
 have been broken and his blood shed for our sins, for then are our
 souls satisfied and we be justified."

The word of Christ, good reader, with which he beginneth, is
 well and fully fulfilled, if it be understood as I have before
 declared, that is to wit, that whoso come once by well working 30
 faith, and perseverance therein, unto the meat that is
 Christ, and attain the possession and fruition of him in bliss,
 he shall never hunger nor thirst after. And besides this, divers
 good holy doctors expound these words of the eating of our
 Savior in the Blessed Sacrament also. 35

But surely I believe that it will be very hard for Master
 Masquer to verify the words of his holy exposition, the scant of

some such piece thereof as seemeth at the first sight well said, as where he saith that faith so filleth our hungry hearts, and so stauncheth the hunger and thirst of our soul, that we be satisfied.

For I suppose that men are not satisfied here, neither with faith alone, nor with faith and hope and charity too, but yet they 5

Ecclesiastes 24:29 hunger and thirst still. For as our Savior saith, "He that drinketh me shall yet thirst still, and long sore as he drinketh him in grace so to drink him in glory." 10

But then tempereth Master Masquer his words of never thirsting with that that he saith, that if we eat and drink God by faith, we shall never hunger nor thirst, but we be satisfied, for the faith so filleth our hungry hearts that we can desire none other thing if we once thus eat him and drink him by faith. 15
And then what it is to eat him and drink him by faith, he forthwith declareth as for the whole sum and exposition of faith, and saith:

"That is to say, if we believe his flesh and his body to have been broken and his blood shed for our sins, for then are our souls satisfied and we be justified." 20

Lo, here you see, good readers, that he saith that whoso believeth this, here is all that needeth. For he that thus believeth is justified, and eateth and drinketh Christ, and so his soul satisfied, because he that so eateth him once can never after hunger nor thirst. And why? For he can desire none other thing. 25

First I ween that all men are not agreed that he that longeth for none other thing is not athirst if he long still for more of the same. For if a man drink a pint of ale, though he found himself so well content therewith that he do not desire neither beer, wine, nor water, yet if his appetite be not so fully satisfied, but that he would fain of the same ale drink a quart more, some man would say he were a dry soul and were athirst again. 30

But now if this man meant any good in this matter, and would say that whoso so eateth God as he hath him well incorporated in him, shall so have his hunger and his thirst slaked that he shall not hunger and thirst after the pleasure of his body, nor 35

after the goods and riches nor after the pomp and pride of this wretched world, I would have suffered him go forth with his exposition and not have interrupted it. And yet it could not (ye wot well) have well and fully served for the text, since the text is, "He shall never hunger nor thirst," which signifieth a taking away of desire and longing. And by this exposition, though there be taken away the desire and longing for other things, yet remaineth there a desire and longing for more and more of the same. 5

But yet I would, as I say, have let it pass by and wink thereat, if he meant none harm therein. But now cometh he after and declareth by example what he meaneth by this his saying, that he that eateth and drinketh God by believing that he died for our sins, shall thirst and hunger for none other. For he saith, "He shall desire none other; he shall not seek by night to love another before whom he would lay his grief; he shall not run wandering here and there to seek dead stocks and stones." 10 15

Lo, good readers, here is the end of all this holy man's purpose, for which he draweth the words of Christ from the very thing that Christ principally spoke of unto another spiritual understanding, in turning the meat that Christ spoke of, that is to wit, the meat of his own blessed person, his godhead and his manhood both, into the meat of faith, to the intent that under the pretext of praising the true faith, he might bring in slyly his very false, wretched heresies, by which he would have no prayer made unto saints, nor their pilgrimages sought, nor honor done them at their images. 20 25

It is evident and plain that our Savior meant in this place to speak unto the Jews neither against images nor saints, but rather against the sensual appetite that they had to the filling of their bellies with bodily meat, the inordinate desire whereof made them the less apt and meet for spiritual food. And therefore he bade them that they should less care for that perishable meat, and labor and work to win faith by prayer, and by faith to come to him. And because they so much hated and feared hunger and thirst, he would give them himself for their meat his very flesh and blood verily here to eat, not dead but quick, 30 35

with soul and godhead therewith, in this world, which if they would well eat here with a well working faith, he would give them the same so in another world, that then should they never have thirst nor hunger after.

And he meant not that they should never, when they had once received him, thirst nor hunger after in this present world, in which, besides that they must both hunger and thirst, or else be ever eating and drinking to prevent their hunger and thirst, besides this, I say, they shall hunger and thirst still after God, if they be good. 5 10

Now if men will say that the pain of that hunger and thirst is taken away with hope, which greatly gladdeth the heart, surely they that neither hunger nor thirst for heaven, nor care how long they be thence so that they may make merry here the while, and yet have a hope that they shall have heaven, too, 15

when they go hence, they feel in their faint hope neither great pleasure nor pain. But he that hopeth well of heaven, and not only hopeth after it, but also sore thirsteth for it, as did Saint Paul when he said, "I long to be dissolved -- that is, to have my soul loosed and 20

departed from my body -- and to be with Christ," such a man, lo, as he findeth pleasure in his hope, so findeth he pain in the delay of his hope. For as Solomon saith, "The hope that is deferred and delayed, 25

paineth and afflicteth the soul." But when men shall, with well eating of this meat of Christ's blessed person, make them meet to eat it, and shall eat it by very fruition in heaven, then although they shall never be fastidious or weary thereof, but as they shall ever have it, so shall ever desire it (so that of that state may be said also, "He that drinketh me shall yet thirst"), yet because they shall not only always desire it, but also always have it, and so by the continual everlasting having thereof, their everlasting desire everlastingly fulfilled, their desire shall ever be without any grief and pain and ever full of everlasting pleasure; 30 35

so that of that state only, the prophet David saith: "I shall be satiated, or satisfied, when thy glory shall appear."

And this meant here our Savior Christ, and not that a man

shall by his faith be fully satisfied in this wretched world, and
 never hunger nor thirst after here, as Master Masquer maketh
 here by his exposition in turning the saturity of heaven into
 a saturity in this life, and turning the very meat of Christ's
 blessed person into the only belief of Christ's bitter Passion, 5
 and then bringeth all in conclusion to the advancing of his heresy
 against the blessed saints, as though Christ in those words
 had meant to speak against the honoring of his saints, wherewith
 he was so well content that he
Matthew 26:12-13 promised Saint Mary Magdalene a perpetual 10
 honor in earth for her devotion toward him in
 bestowing her costly glass of ointment upon him, and
 promised his twelve apostles the honor
Matthew 19:28 of twelve seats, to sit with him in judgment 15
 upon the world, for the dishonor and penury that they
 should sustain for him before in the world.

The Fourth Chapter.

And see now, good reader, also how much pestilent poison
 Master Masquer hath in this piece of his exposition put here, by
 this one syllable, "once." 20
 For it is not enough to him to say that whoso eat Christ by
 faith shall never hunger (which words he might expound by
 perseverance and abiding still with him after his once
 coming to him, as Christ meaneth by his), but he saith whoso
 come to him by faith once, he shall never hunger nor thirst. And 25
 yet this word "once" is not there in the text of Christ's words, but
 added by Master Masquer in his gloss.
 And yet if Master Masquer were a good Catholic man, I
 would not much mark his word, "once." But since he
 showeth himself well, that he is of Master Tyndale's sect, or is 30
 peradventure Master Tyndale himself,
One of Tyndale's one of whose false heresies is that
false heresies whoso have once the faith can never after
 fall therefrom, nor never fall after into deadly sin, therefore I can
 not let Master Masquer's "once" this once pass unmarked by me, by 35

which he saith that whoso come once to Christ by faith, that is to say, saith he, whoso believe once that Christ suffered his Passion for our sins, he shall never hunger nor thirst, but that is, he saith, to be understood that he shall never after desire none other. 5

But now would I wit of Master Masquer once again, what he meaneth by this word "none other." If he mean that no man that once believeth that Christ suffered passion for us shall after, at any time, desire any other savior, besides that he saith one false heresy in that word "once" (for that faith may be once had and afterward lost again, as testify not only all holy doctors and the Catholic faith, but the plain scripture, too), he hath in those words, I say, besides that false heresy, a very false wily folly. For the Catholic Church of Christendom which he toucheth in praying to saints and going in pilgrimages, do seek no saint as their savior, but only as them whom their Savior loveth and whose intercession and prayer for them he will be content to hear, and whom, for his sake, he would they should honor, and whom while for his sake they do honor, the honor that is done them for his sake specially redoundeth to himself, as himself saith he that heareth them, heareth him, and he that despiseth them, despiseth him, and in like wise he that worshipeth them for his sake, worshipeth him. 20

Now if Master Masquer will say that by these words, "Whoso once believeth that Christ died for us shall never after desire none other," he meaneth that he shall so mind and desire ever after only Christ, that he shall not hunger nor thirst nor desire after that any other thing but God. Then since Master Masquer in this book of his asketh me so many questions, and saith so often, "I ask Master More this," Master Masquer must of reason give M. More leave to ask Master Masquer some questions again. 30 35

Hebrews 6:4-6
Romans 11:20-21
1 Corinthians 10:12
How the church seeketh saints
Honor done to saints doth redound to Christ
Luke 10:16

Now might I ask him, ye see well, whether he that hath had
once that belief should never after in such wise be
ahungered that he should desire his dinner. But then would Master
Masquer call me Master Mock, and say that it were but a scoffing
question. And yet out of all question that same scoffing question 5
would quite overthrow his earnest exposition. But now because I
will not anger him, I will let that scoffing question go, and I will
ask him now another manner thing, a thing of that weight and
gravity, that it weigheth some souls down unto the deep pit of hell.
For if Master Masquer be Master Tyndale, then will I ask him 10
whether he, being a priest, desired none other thing but only
God, when since that he said he had once that belief, he hath,
being a priest, broken his promise made once to God and gone after
then once a wooing.

And if Master Masquer be Master George Joye, then would I 15
ask him whether that, after that belief once had, he desired
nothing but God, when being a priest he broke his promise to
God and wedded a widow, and by such wedding, never made
her wife, but made her a priest's harlot.

If Master Masquer be neither of these twain, yet since whatsoever 20
he be, he is a disciple of Luther and Frère Huskin both (as
contrarious as they be both, each of them to other), I shall ask
him then whether both his masters, being both professed
frères and having both vowed perpetual chastity to God, did
after that faith once had, never after desire any other thing but 25
only God, not then when they broke both their solemn vows
made unto God, and ran out of religion and wedded, the
one a single woman, the other a nun, and made them frères'
harlots both? Did not then Frère Luther and Frère Huskin
both, contrary to Master Masquer's words, desire another, and 30
each of them go seek by night to love another, before whom he
would lay his grief? What answer shall Master Masquer make M.
More to this? He must either confess, against his own exposition,
that after that belief had once, his own masters, the
arch-heretics themselves, thirsted in the desire of some other thing 35
besides God, or else must he fall to blasphemy and call a frère's

harlot God, or say that for God's sake they wedded, and then for his sake they wedded against his will, or else affirm finally that the masters of his faith had never the faith yet, not the selfsame faith that they teach. And why should any man then be so mad to give ear to such heretics, and believe their faithless tales? 5

The Fifth Chapter.

Now handling his exposition and his doctrine of faith not only thus falsely but also thus foolishly, too, as ye do now perceive, yet as though he had wonderful wisely declared some high heavenly mysteries that never man had heard of before, in the fourth leaf he boasteth his great cunning in comparison of mine and saith: 10

"Had Master More have understood this short sentence, "Whoso believe in me hath life everlasting," and known what Paul with the other apostles preached, especially Paul being a year and a half among the Corinthians, determining not, neither presuming not, to have known any other thing to be preached them (as himself saith) than Jesus Christ, and that he was crucified; had M. More understood this point, he should never thus have blasphemed Christ and his sufficient scriptures, neither have so belied his evangelists and holy apostles, as to say they wrote not all things necessary for our salvation, but left out things of necessity to be believed, making God's holy Testament insufficient and imperfect, first revealed unto our fathers, written eftsoons by Moses and then by his prophets, and at the last written both by his holy evangelists and apostles, too. But turn we to John again, and let More mock still and lie, too. 15 20 25

Had Master Masquer understood the selfsame short sentence of Christ that he speaketh of, and had Master Masquer well understood also the other short sentence of Saint Paul that he now toucheth, and after those two texts well understood, had looked upon his own book again, he would rather have eaten his own book, but if he be shameless, than ever have let any man see his false folly for shame. 30

For first, as for the first text touching the bread and the belief, his false and foolish handling ye perceive more than plain, in that he saith it is nothing but faith, where Christ saith it is himself. 35
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Now the place that he toucheth of Saint Paul in his First
1 Corinthians 2 Epistle to the Corinthians, I marvel
me much to see the madness of this
Masquer that bringeth it forth for his purpose here. For as you see,
he meaneth to make men ween that by that place it were proved, 5
against my Confutation, that the apostles left no necessary thing
unwritten.

Now of any other apostle, ye see well, he bringeth not one word
for that purpose of his, nor of Saint Paul neither, but this one place;
which place, since he bringeth forth for the proof of their heresy 10
that there is nothing necessarily to be believed but if it may be
proved by plain and evident scripture, it appeareth plain that
Master Masquer there mistaketh Saint Paul and weeneth that
he preached nothing to them of Christ but only his Passion.
For else he might, notwithstanding the words of that place, 15
preach to them divers things of Christ by mouth, and leave it with
them by tradition, without writing, too, which neither himself
nor none of his fellows never wrote any time after. And of truth,
so he did, as I have proved at length in my work of Tyndale's
Confutation. Of which things one is, among divers other, 20
the putting of the water with the wine in the chalice, which
thing Christ did at his Maundy when
Of putting wine he did institute the Blessed Sacrament,
in the chalice and after he taught the order thereof to
Saint Paul himself by his own holy mouth, and Saint Paul so 25
taught it again to the Corinthians by mouth and left it them
first by tradition, without any writing at all. And when he
wrote unto them afterward thereof, he wrote it rather (as it
well appeareth) upon a certain occasion to put them in remembrance
of their duty in doing due reverence to it, because it is 30
the very blessed body of God, than in that place to teach them the
matter and the form of consecrating the Sacrament. For he had
taught them that much more fully before by mouth than he doth
there by that writing. For as ye wot well, though he tell them
there what it is when they drink it, that is to wit, the blood of 35
our Lord, yet he telleth them not there whereof they shall consecrate
it. For he neither nameth wine nor water. And yet saith in

the end that, at his coming to them again, he will set an order in all other things. And where will Master Masquer show me all those things written, and prove it to be all those?

But here you see how madly Master Masquer understandeth that place of Saint Paul, when he taketh it in that wise that he would thereby prove us that we were bound to believe no more but that Christ died for us. 5

And of truth, you see that speaking of faith before, this is his very conclusion. In which when I read it and confuted it here now before, yet marked I not therein so much as I do now. For though he said there, 10

"If we once eat him and drink him by faith, that is to say, if we believe his flesh and body to have been broken, and his blood shed for our sins, then are our souls satisfied and we be justified," I marked not, as I say, that he meant so madly as all men may now see he meaneth, that is to wit, that men be bound to believe nothing else, but that Christ was crucified and died for our sins. Master Masquer maketh us a pretty short creed now. 15

A very short creed But that he thus meaneth indeed, he now declareth plainly, when he would prove against me that no necessary thing was left unwritten, by those words of Saint Paul by which he writeth to the Corinthians that he preached nothing among them but Jesus Christ and that he was crucified. 20 25

And as Master Masquer misunderstandeth those words of Saint Paul, so I perceive that long before Master Masquer was born, there were some such other fools that mistook those words, after the same fond fashion then, and therefore affirmed that adultery was no deadly sin, as these foolish folk affirm now that it is no deadly sin for a frère to wed a nun. And their argument was that if adultery had been deadly sin, Saint Paul would have preached that point unto the Corinthians. But he preached, as himself saith in his epistle, nothing unto them but Christ and him crucified, and thereupon they concluded that adultery was no deadly sin. 30 35

But Saint Augustine answereth those fools, and this fool too, that he preached not only Christ's Crucifixion. For then had he left his Resurrection unpreached, and his Ascension, too, which both we

be bound as well to believe as his Crucifixion, and many other things more besides. And therefore, as Saint Augustine saith, to preach

What it is to preach Christ Christ is to preach both everything that we must be bound to believe, and also everything that we must be 5

bound to do to come to Christ. And not, as those fools and this fool teacheth, that we be justified if we believe no more but only that Christ was crucified and died for our sins.

And when Master Masquer saith that, by affirming any necessary point to be left unwritten in the scripture, I make God's holy Testament insufficient and imperfect, for all that it was first revealed unto our fathers, and eft written by Moses, and then by his prophets, and at last written both by his holy evangelists and 10

God's testament apostles too, to this I say that God's Testament is not insufficient nor imperfect, though some necessary things be left out of the writing. 15

For I say that his Testament is not the writing only, but all the whole thing revealed by God unto his church and resting and remaining therein, part in writing and part without writing still, as it was altogether first without writing given. And see now, good readers, the wit of Master Masquer in this word of his. 20

For if I make the Testament of God imperfect and insufficient because I say that some necessary points thereof be not yet written, doth not he, good readers, say and affirm thereby that it was altogether imperfect and unsufficient all the while that God taught it himself by his own revelation of Spirit, and that our Savior taught it himself by his own blessed mouth, till Moses and the prophets and the apostles wrote it with the pen? 25

And whensoever that Master Masquer is able to prove that all these things which we be bound to believe more than that Christ died for our sins, are so fully written by Christ's apostles, that they left none of them all unwritten, when he shall have proved this, let him then come hardly and bid Master More mock on and lie on, too. But now while he saith so, so far out of season, while my work of Tyndale's Confutation hath proved my part so plainly that neither himself nor all the 30 35

heretics of them all shall well avoid it while they live; now may Master More be bold to bid Master Masquer go mock on and lie on, too.

And this may I now say to Master Masquer the more boldly, since you see that he understandeth not, or else willingly misconstrueth the place of the Apostle that he bringeth forth himself, and Saint John's Gospel, too, and would make us ween that it were enough to salvation to believe no more but that Christ was crucified for our sins. And then should we not need indeed to believe that we should do penance for our sins ourselves, nor to believe the presence of Christ in the Blessed Sacrament neither. Which point they would have now taken for indifferent, and many necessary points more. Whereof Master Masquer would take away the necessity, because Saint Paul saith he preached nothing to the Corinthians but Christ and him to be crucified. Which argument of Master Masquer were not even very strong, although Saint Paul had at that time preached them nothing else, because he might then have begun with that, and preach them many more things after, or send it unto them by writing.

But now would I fain that Master Masquer had gone a little further in the same epistle. For even within three lines after it followeth, "My preaching was not among you in persuasible words of man's wisdom."

These words I lay not against Master Masquer, for he keepeth himself sure enough for that point, and is aware well enough that he speak no persuasible words of man's wisdom. But then saith Saint Paul further, "But my preaching was among you in showing of spirit and of power, to the intent that your faith should not be in the wisdom of men, but in the power of God."

Here may Master Masquer see that Saint Paul, because he taught strange doctrine, proved his doctrine not by subtle philosophical reasoning, nor by rhetoric and goodly fresh eloquence, but by miracles and the mighty hand of God.

Now if Master Masquer therefore will be believed, reason is that he do as Saint Paul did, since he teacheth as hard things and as strange to Christian men, and as far against the Christian faith as

Saint Paul and the other apostles taught either Jews or paynims things hard and strange and far from the fashion of their false persuasion.

For setting aside all the whole heap of his other heresies, this one that he setteth forth in this pestilent book of his against our Savior himself in the Blessed Sacrament is as strange and as execrable in all good Christian ears, and ever hath been since Christ's days, as ever was the preaching of Christ's godhead among the gentiles or the Jews either. And therefore, if he will look to be believed as Saint Paul was, reason is that he do miracles as Saint Paul did. 5 10

If he say that he needeth not, for he proveth his doctrine by scripture, thereto first we say and say true, that in his so saying, he lieth. And besides that, we say that though he proved his doctrine by scripture indeed, yet since it seemeth to the whole Christian nations that the scripture proveth not his part but the contrary, and so have thought so long, therefore, as our Savior himself and his apostles after him, which by the scripture proved their part very truly to the Jews, did yet for all that prove the truth of their such exposition by miracles, so must Master Masquer prove his expositions by miracles to be true. For else since our Savior though he would not work miracles at every man's 15 20

John 15:24 bidding, said yet of the Jews that if himself had not done among them such works as no man else had done, their infidelity should not have been imputed unto them; we may well be bold to say to Master Masquer that, except he work miracles, too, he can of reason blame no man that, in the exposition of holy scripture, believeth better all the old holy doctors and saints and all the whole Catholic Church than him. 25 30

And therefore while Master Masquer would seem to play Saint Paul and be an apostle here to teach English men a new faith as Saint Paul did the Corinthians, and then teaching things as strange and as incredible to Christian men, as his were to the paynims, and cannot do miracles for his doctrine as Saint Paul did for his, but hath against him for our part such a 35

multitude of miracles that for the proof of any one thing there were never showed so many, and when Master Masquer, instead of miracles, proveth his expositions of scripture so foolish himself and so false, that to such as mark him well, he may surely seem to mean nothing else but to mock, we may go forth in the matter, and let Master Masquer yet again mock on still and lie on, too. 5

The Sixth Chapter.

In the third leaf thus he saith:
 "And the cause of this your blindness is (I will not say over hardly to you) that the Father hath not drawn you into the knowledge of me, or else ye had received me. For all that the Father giveth me must come to me." 10

Master Masquer's exposition of these words (I will not say over hardly to him) is, I promise you, good readers, very bare, and left off so shortly and handled so slenderly, that his own friends could here scant think any other than that, liefer then he would lay hardly to the Jews' charge the fault of their own infidelity, he had liefer lay it in the neck of the Father of heaven, and there leave it. 15 20

Those words, and all the words of Christ in which is any hardness, his exposition so smoothly walketh over them that he giveth no light unto the understanding of them no more than if he never touched them.

The brethren cannot bear that my writing is so long. But surely it is no mastery for a man to be short, that can find in his heart to do as Master Masquer doth, leave all the hard places undeclared. 25

For he nowhere sticketh but upon the places in which he falsely laboreth, by the color of his exposition of a spiritual eating by faith, to hide and withdraw the very literal truth and the very faith indeed, by which our Savior teacheth us to believe that the thing which in the Blessed Sacrament we spiritually must eat and bodily both, is his own very flesh indeed. 30

% 35

the Blessed Sacrament think (as the Jews thought) that the flesh of Christ that he receiveth is in form of flesh, cut out in gobbets as sheep's flesh is sold in the shambles, and not in form of bread? If Master Masquer were now bare faced himself, he were wonderful shameless if he could endure to look any man in the face for shame. 5

Now as this was, good readers, written (as you see) most falsely that he saith we be of the Jews' opinion, so where he saith that we abhor not to eat Christ's flesh in the Sacrament, that is yet written, ye see well, as foolishly. 10

For the wise goodness of God hath, as the old holy doctors declare, given us his flesh not in form of flesh, but in form of bread, because we should not abhor it. And therefore, what horrible sight seeth this fool in the Blessed Sacrament, for which he should abhor to receive it? 15

But where was there ever a more blasphemous beastly word spoken than this frantic fool speaketh here, that mocketh and railleth upon all good Christian people in this fifteen hundred year because they do not abhor to receive the blessed body of Christ, in such wise given us by Christ that no creature can abhor it but either devils or devils' fellows heretics. 20

The Ninth Chapter.

Then saith Master Masquer further in the same place, "Neither cease they daily to crucify and offer up Christ again, which was once forever and all offered up, as Paul testifieth [in] Hebrews 9. 25

Lo, what lewd boldness it giveth when a man may walk about in a visor unknown. Master Masquer careth not what he saith while his visor of dissimulation is on, that men know him not. For who saith that Christ is daily new crucified? 30

<i>Christ is daily offered</i>	Truth it is that the church saith that Christ is at the altar every day offered, his own Blessed Body in the Sacrament.	30
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This of truth the church saith, and that Christ is our daily sacrifice. But no man saith that he is daily crucified of new, and daily put to new pain. But as he was once crucified and killed 35

and offered on the cross, so is that one death, oblation, and sacrifice daily represented by the selfsame body, the only quick sacrifice and oblation that God hath left unto his new Christian Church, instead of all the manifold sacrifices and oblations of his old synagogue the Jews. And that ye may know that I feign you not fantasies, Saint Chrysostom declareth it very plainly, whose words are these: 5

"What is that then that we do? Do not we offer daily? Yes, forsooth.

Chrysostom, Homilae But we do it in remembrance of his death.
in Epistolam ad And this host is one host and not many. 10
Hebraeos 17 How is it one host and not many? For

because that host was once offered, and was offered into the holiest tabernacle, and this sacrifice is a copy or example of that. We offer always the selfsame. Nor we offer not now one lamb and tomorrow another, but still the same. This sacrifice therefore is one. For else, because it is offered in many places at once, are there many Christs? Nay, verily. For it is but one Christ everywhere, being both here whole, and there whole, one body. For in like manner as he that is offered everywhere is but one body and not many bodies, so it is also but one sacrifice. And he is our bishop that offered the host that cleanseth us. We offer now also the same host which was then offered, and cannot be consumed. And this that we do is done 20

Luke 22:19 in remembrance of that that was done. For
 (he saith) do ye this in remembrance of me.

It is none other sacrifice, as it is none other bishop, but always we do the same, or rather we make a remembrance of that same sacrifice." 25

What words can there be clearer, to prove Master Masquer a very fond, blasphemous mocker than these? By which this holy doctor Saint Chrysostom, against Master Masquer mocking here the Mass, declareth his false folly clearly. And not only showeth that it is a sacrifice and an oblation, but also showeth that it is the daily representation of the same offering and sacrificing by which he was sacrificed and offered up on the cross. And yet to stop Master Masquer's mouth in the whole matter, he showeth that this oblation, this blessed sacrifice the Sacrament of the Altar, is all one oblation, all one host, though it be offered at once in never so many places. And he showeth also that it is the very selfsame body that was offered on the cross. And that in this sacrifice of 35

offering up the selfsame body in the Mass, we follow the example, as a copy is written after a book, and do represent the selfsame sacrifice by which Christ, the very selfsame body, was sacrificed on the cross.

How can Master Masquer be more plainly confuted and confounded than Saint Chrysostom here confoundeth him, upon the occasion of this foolish, blasphemous jesting of his? With which he railleth against the church, and saith that it ceaseth not daily to crucify Christ, as though the church at this day did put Christ to new pain because his death is represented in the Mass, and of his goodness his very blessed body offered up daily a sweet sacrifice for our sins. 5 10

Gracian also reciteth in the decrees, for our purpose in every point, as effectual words of Saint Ambrose, De consecrat., Distinctione 2, Cap. In Christo semel. 15

Saint Augustine also, in the sixteenth book De civitate Dei, saith of the Holy Mass in this wise:

Augustine
De civitate Dei 17.20 "That sacrifice is succeeded into the place of all those sacrifices of the Old Law, which sacrifices were offered for a shadow of the thing to come. And for that cause also we know that voice in the thirty-ninth psalm, the prophecy of our mediator Christ, where he saith: 'Sacrifice and oblation thou wouldst not have, but the body thou hast perfected me.' For in the stead of all those sacrifices and oblations, his body is offered and ministered unto them that will be partakers of it." 20 25

What speak I of Saint Chrysostom and Saint Augustine -- all the old holy doctors and saints of Christ's church, without any exception, were ever more clear in this point that Master Masquer here now denieth and thus jesteth on, that the Blessed Sacrament in the Mass is a sacrifice and an oblation. 30

And this cannot Master Masquer himself deny. For his own first master, Martin Luther, the late well-spring of all this flood of heresies, in his pestilent book of *Babylonica*, putting forth this heresy that Master Masquer toucheth here, that 35

the Blessed Sacrament in the Mass is no sacrifice, nor none oblation, objecteth against himself and saith thus:

Martin Luther "Now must we take away another occasion
De captivitate of ruin, that is, that the Mass is everywhere
Babylonica believed to be a sacrifice that is offered unto 5

God. And for that opinion seems to sound the Canon of the Mass, where it is said, 'these gifts, these holy sacrifices, this oblation and offering.' And therefore is Christ called the host or sacrifice of the altar. Then cometh there also on this part the sayings or sentences of the holy fathers and then so many examples. 10

"Against all these things, because they be very fastly received, we must very constantly object the words and example of Christ at his Maundy."

And afterward he saith again:

"What shall we say then to the Canon of the Mass and to the sayings of the old holy doctors and saints? I say that if we have nothing else to say, 15
let us yet rather deny them all than grant that the Mass should be any good work or any sacrifice, lest we should deny the word of Christ, and cast down faith and Mass and all."

Thus you see, good readers, that Luther himself confesseth that in this heresy against the sacrifice and oblation of the Mass, 20
which Master Masquer, with two other heresies too, bringeth here forth now, the old holy doctors and saints are against him, and then were we wise if we would ween that Martin Luther and Master Masquer, evil Christian heretics, understand Christ's words better than ever did all the holy doctors of Christ's 25
church before.

And thus you see, good readers, what a compendious writer Master Masquer is that hath in less than three lines compacted up together such three abominable, blasphemous heresies as the devil himself never devised worse. 30

In the sixth, the seventh, the eighth, the ninth, the tenth leaf, he hath certain arguments against all men in general that expound those words of Christ in the sixth chapter of John to be spoken and meant of the very eating of his Blessed Body in the Sacrament, and not only of a spiritual eating by belief of his death. And some 35
solutions hath he there, such as they be, against mine argument

in special made unto Frith -- all which things I will sort into
 their places apart from his exposition, so that ye may see some
 of the faults of his exposition by themselves, and his arguments
 answered by themselves, and his solutions avoided by themselves,
 and the notable notes that he maketh of my notable repugnances, 5
 last of all, laid open to you by themselves, because I will
 lay all-thing in order plain before your eyes, so that when ye
 see the things in such wise before you without interlacing, ruffle,
 and confusion, ye shall the more easily judge whether Master
 Masquer in his mummery be an honest man, or else a false hazarder 10
 and play with false dice.

The Tenth Chapter.

In the eleventh leaf, after that in the other ten before he had
 spoken many times of faith alone, and that the only belief of
 far fewer things than we be bound indeed to believe, when it 15
 were once had, should both satisfy the soul and also make us
 safe forever, it appeareth in that leaf that either his own
 mind began to misgive him, or else some other wily
 brother gave him warning that this manner writing of faith
 alone would make all the world to wonder on him. For Luther 20
 himself, writing first on the same fashion that faith alone
 was sufficient for salvation, though it
Faith alone pleased pleased idle unthrifths very well, that
idle unthrifths were glad to be by bare faith discharged
 of all good works, it was yet so sore abhorred among all honest 25
 men that both himself and all his sect were fain to seek some
 plasters of false glosses to heal the foul mormal of their scabbed
 shins that they had gotten by that text of their false faith
 alone.

And then they said that they meant that manner faith that had 30
 always both hope and charity with it. But then could not that
 gloss serve them. For that manner faith taught ever the
 common Catholic Church, which they reprov'd. And also that gloss
 marred their text, and was clean contrary to all their tale. For all
 the text of their preaching had been of faith alone, and their gloss 35

was of faith not alone, but encompained with two good fellows,
pardie, the one called hope and the other charity.

Now therefore, either upon this fear of his own mind, or upon
this advertisement of some other man, Master Masquer, to mend
his exposition with and to make all the matter safe, hath at the 5
last, in the end of the eleventh leaf, plastered his mormal of his only
faith on this fashion:

"By love, we abide in God and he in us. Love followeth faith in the order of
our understanding, and not in order of succession of time, if thou
lookest upon the self gifts and not of their fruits. So that principally by 10
faith, whereby we cleave to God's goodness and mercy, we abide in God
and God in us, as declare his words following, saying, 'As the
living Father sent me, so live I by my Father. And even so, he that
eateth me shall live because of me, or for my sake. My Father sent me,
whose will in all things I obey, for I am his Son. And even so verily 15
must they that eat me -- that is, believe in me -- form and fashion them
after my example, mortifying their flesh and changing their
living, or else they eat me in vain and dissemble their belief. For
I am not come to redeem the world only, but also to change their
life. They therefore that believe in me, shall transform their lives after 20
mine example and doctrine, and not after any man's traditions."

This plaster, good readers, hath some good ingredients. But it is
both too narrow by a great deal to cover his scald shin, and hath
also some dead apothecary drugs put in it that can do no good,
and something also repugnant to his remedy. 25

But let us now consider his words. First where he saith that
John 15 "by love we abide in God and God in us," he
saith truth, for so saith the scripture,
but that is to be understood as long as we love him and
dwell so still in him. But when we break his commandments, 30
and thereby declare that we love him not, as the scripture also saith;
against which scripture Master Tyndale saith that he that hath
once a feeling faith can never fall therefrom, and against the same
scripture Master Masquer saith that faith once had sufficeth for
salvation. 35

And Master Masquer maketh yet his matter much worse than
William Tyndale. For Tyndale did yet at the least wise make

some bumbling about a color for the matter, with a long process of historical faith and feeling faith. Whose false wily folly therein, I have so confuted in my Confutation that, though he write again therein, as long as ever he liveth he shall never shake off the shame. 5

But Master Masquer handleth the matter both more wilily than Tyndale doth, and yet much more foolishly, too. For seeing that his saying cannot be defended, he ruffleth up all the matter shortly in a few words, both for sparing of labor and also because he would not have his words well understood, but that his words might stand for a short text, which he would leave for every other good brother to make some good gloss thereto to maintain it with. 10

For in his next words following where he saith, "Love followeth faith in the order of our understanding, and not in the order of succession of time, if thou lookest upon the self gifts and not upon their fruits," in these few dark words, he would both show his clerkliness before unlearned men, and leave them also undeclared, because he would have them ween that his high learning passeth their low capacities. % 15

But yet in these words he juggleth with us, and may with his wiliness beguile them that will take none heed. But whoso look well to his hands shall perceiveth where his galls go well enough.

For true it is that, whensoever God in foundeth either the habit of
In a quick faith faith or the full, perfect, quick, lively 25
there is both hope faith that is called fides formata, he
and charity in foundeth in like wise hope and
 charity both. But this is not the faith
 alone. For faith is never such faith but while he hath his two
 fellows with him. But faith may begin, and tarry, too, before his two 30
 fellows come to him. As a man may believe well long ere he will
 do well. And faith may tarry also when both his fellows be gone
 from him, as he that hath had all three, may by deadly sin fall
 from the other twain, and have faith alone remain. And
 faith may come and continue still, and neither of both of his 35
 fellows never come at him at all. As where a man believeth truly

every article of the faith and yet hath never the will to work well, nor never will be baptized, but after dieth in despair. And in all these cases is it faith alone. And because it neither worketh well, nor hath will to work well, neither in act nor in habit, therefore

A dead faith is it called fides informis, and a dead faith. Not dead in the nature of faith or belief, but dead as to the attaining of everlasting life. 5

Now would Master Masquer juggle and make us believe that he meaneth the first manner of faith, that is, quick and lively, by the reason that it hath good hope and charity therewith. 10

But I cannot suffer you, good Christian readers, to be so beguiled by such a fond, false juggler. For if ye take heed unto him, ye shall soon perceive that he is even but a very bungler.

For when that he first telleth us what belief is sufficient, and saith that if we once eat and drink Christ by faith, and then expoundeth the whole sum of all that faith saying, that is to say, "if we believe his flesh and his body to have been broken, and his blood shed for our sins, then are our souls satisfied and we be justified," and now addeth thereunto that love followeth faith in the order of our understanding and not in the order of succession of time, by which he meaneth that every man hath charity ever more as soon as he hath faith, ye may clearly see that he saith that a man hath charity ever as soon as he hath that faith. So that by him whosoever believeth that Christ died for us, he hath both faith, hope, and charity, though he believe nothing else. 15 20 25

But now is this a very false devilish doctrine. For this is no full faith. For a man may believe this, and yet leave many a thing unbelieved which we be bound to believe besides. And therefore you may well see that though the theological virtue of full and perfect faith have always charity together infounded with it, yet Master Masquer's faith, that is neither perfect nor full, may be, not in the beginning only but also ever after, without any charity at all. 30

Also, where he saith that the faith that he describeth, once had, is sufficient, and speaketh of no perseverance, a man may well see that his saying is insufficient. For both that, faith standing, a man may 35

well fall from charity. And then, though he had once charity as soon as that faith (if that bare faith without more were possible to have charity with it), yet might it lack charity after. And also that faith might itself fall quite away, too. For he that once believeth every article of the faith, and then can fall from any, as Master Masquer is fallen from many, may little and little fall from them everyone. For I dare well say that Master Masquer believeth no point that he believeth most surely, anything more surely now, than he hath believed ere this, divers of those points which he now believeth least, if he believe as he writeth. 5 10

And thus, good readers, you see that whereas his mormal is more than a handful broad, this plaster of his passeth not the breadth of a penny. For I dare say the devil believeth at this day as much as Master Masquer saith that is sufficient, that is to wit, that Christ died for our sin, and yet hath he no charity. Nor no more hath no man that will believe no more but that, or though he do believe more than that, will yet think that he believeth all the remanent but of his courtesy, and not one whit more of duty. 15

The Eleventh Chapter. 20

Now where he saith further:
 "So that principally by faith, whereby we cleave to God's goodness and mercy, we abide in God and God in us, as declare his words following, saying, 'As the living Father sent me, so live I by my Father. And even so, he that eateth me shall live because of me, or for my sake.'" 25

This is a very false, naughty declaration of Christ's words. For whereas the holy doctors do declare those words, as I before have showed you, that like as our Savior had his eternal life of his Father before any beginning of time in that his Father eternally, before all time, begot him, and his flesh, not of his own nature but by the conjunction that it had with the Godhead, had now the same life and so lived for the Father, so should he that eateth that flesh according to Christ's institution with due circumstances of faith and good hope, and charity well willing 30

to work, attain everlasting life also, by reason of his conjunction
 and incorporation with his everlasting flesh, so I say,
 always if the eater eat it with all due circumstances requisite,
 so that like as they receive not his holy flesh dead as the Jews had
 weened, but quick with Holy Spirit joined thereto, so their souls 5
 may join with his spirit as their flesh joineth with his;
 whereas the holy doctors, I say, do expound these words thus,
 now cometh Master Masquer and saith that in these words
 Christ teacheth us that we abide in him and he in us not principally
 by charity, but principally by faith. 10

Now good reader, what one word of those words of Christ any
 thing soundeth to the maintenance of Master Masquer's exposition
 that God is in us and we in him principally by faith?

1 John 4:16 The scripture saith, "God is charity,
 and he that dwelleth in charity dwelleth 15
 in God and God in him."

Now if Master Masquer would have said that by faith a man
 might eat the flesh of Christ, and by faith might dwell in
 God: if Master Masquer were a good Catholic man, I would for
 so far find no fault in his exposition. For it might 20
 have a meaning good enough, besides the literal sense of Christ's
 words. But now when he contendeth that this is the literal sense,
 and therewith would shake off the very eating that our Savior
 meant in the Blessed Sacrament, and bear us in hand that our
 Savior meant not so, but meant an only eating of his flesh by a 25
 bare belief of his death, and not the very bodily eating at all, and
 that in those words he meant that though we dwell in God by love,
 yet not principally by love, but principally by faith, as to which
 virtue the virtue of charity were but a follower and a perpetual
 handmaid, where there is in those words of Christ not one 30
 syllable sounding toward it -- what good Christian man can abide
 it? Namely, while the scripture by plain words condemneth

1 Corinthians 13:13 it and saith, "fides, spes, charitas, tria
 hec maior horum charitas." Faith, hope, 35
 and charity, these three, but the principal of these is charity.

The Twelfth Chapter.

Now where he goeth, good reader, further forth yet upon these words, and saith:

"My Father sent me, whose will in all things I obey, for I am his Son. And even so, verily, must they that eat me, that is, believe in me, form and fashion them after my example, mortifying their flesh and changing their living, or else they eat me in vain and dissemble their belief." 5

Though these words here seem very good, yet while they be all written unto this one intent, that this gay flourish should so glitter in our eyes that we might thereby be blinded and not beware of the perilous pit into which he goeth about to cast us -- that is, to make us ween that our Savior in saying that we should eat his flesh meant no very eating thereof in the Blessed Sacrament, but only a spiritual eating by believing that he died for our sins, as here he declareth again, "They that eat me, that is, believe in me, etc." -- while all draweth, I say, to that end, his tale is naught altogether. 10 15

And yet it is a world also to see the blindness that the devil hath driven into him, by which he cannot be suffered to see that by these selfsame words with which he would advance his purpose, he very plainly destroyeth it. 20

For his purpose is, ye wot well, to make us ween that faith were not only the principal, but also that faith hath ever love waiting upon her, and following her as her inseparable servant, as heat ever followeth the fire. And now you see that he saith here that whoso do not form and fashion them after Christ's example, do eat him in vain. And then to eat him, he saith, is but to believe in him. And so he saith without good living, that is to wit, without charity, the belief is but in vain. Now to believe in vain is, ye wot well, to believe, and yet have his belief fruitless for lack of that love that is the theological virtue called charity. 25 30

And thus ye see, good readers, how well and circumspectly Master Masquer looketh to his matter, that when he hath told us 35

that faith never lacketh charity, forgetting himself forthwith,
 telleth us himself within ten lines after that faith may lack
 charity, and therefore be but in vain.

Now where he saith, "or else they dissemble their belief," I will not
 dissemble with him, but tell him very plain that, as great a 5
 dissembler as he is, he woteth not as it seemeth what this word
 dissembling meaneth, or else wot I ne'er
What it is to what he meaneth thereby. For a man dissembleth
dissemble the thing that he hath and will
 not be acknownd thereof, as a man dissembleth his hatred when 10
 he hateth one and feigneth himself his friend to cover his hatred
 with. And so we say that a man dissembleth a thing when he
 seeth it and will not see it, but maketh as though he saw it not. But
 no man dissembleth the thing that he seeth not indeed, nor the 15
 thing that he hath not indeed, but maketh as though he saw it
 or had it. For he feigneth or lieth, and not dissembleth. As in the
 Latin tongue (whereof this English word cometh), ille
 simulat non dissimulat. And therefore, if Master Masquer mean here
 by these words, "or else they dissemble their belief," any other thing 20
 than they feign a belief, making as though they believed and do
 not, let him not dissemble with me, but tell me what other
 thing he meaneth. And if he mean by those words none other
 thing than that, then will I not dissemble with him, but tell
 him the plain truth, that he may peradventure mean wisely 25
 enough, but he speaketh but like a fool. For by that word he saith
 the clear contrary, that is to wit, that they make as though they
 believed not, but yet they do.

The Thirteenth Chapter.

But now at last he concludeth all together thus:
 "For I am not come to redeem the world only but also to change their 30
 life. They, therefore, that believe in me, shall transform their lives
 after mine example and doctrine, and not after any man's traditions."
 I will not here hold a long dispicion with Master Masquer
 upon man's traditions, by which word he would have all the 35
 laws made by men utterly set at naught, and would have

man bound but either by the plain word of scripture, or else
by his own express agreement and consent. For Luther saith that

Most falsely neither man nor angel can make the
bond of any one syllable upon any

Christian man without his own express consent, so that no law 5
can be made by that wise reason, by the prince and the people, to
hang up either thief or murderer, or to burn up a heretic, but
if the thieves, murderers, and heretics will consent and agree
thereto themselves. Nor no law made this day can bind him
that shall be born tomorrow, till he come to good age and agree 10
thereto first himself, as our sovereign lord the King's Grace
most prudently laid against Luther.

But I let this folly of Master Masquer pass, and this also, that
the traditions which these heretics be worst content withal 15
be the traditions of the apostles, which they delivered to the
church, as Christ, not by writing but by tradition, delivered

the things to them. For which Saint
1 Corinthians 11:23 Paul saith, "Ego enim accepi a domino
quod et tradidi vobis" (For I have received the thing of our Lord
by tradition, without writing the which I have also delivered 20
unto you). As though he would say, as I have received it by tradition
or delivery of our Lord, so without writing I have delivered
it by tradition to you.

I will let pass all these advantages (which I might, as ye see,
take against Master Masquer here), and I will well allow these 25
words of his for this once, so that himself will stick and stand
by them stiffly, and confess that they that transform not their
life after Christ's example and doctrine have either their
belief in vain, or else make as though they believed, and have no
belief at all. 30

This once agreed between him and me, aye, if he will rail upon
the priests and prelates of the Catholic Church for doing of the
contrary, let him name who they be and wherein they do it, and by
my troth, in such evil doing, they shall never be defended for me.

But then of reason must Master Masquer give me leave again to 35
put him in remembrance of the priests and prelates of their
heretics' sects, and I will speak of none but by name. Frère

<i>The prelates of heretics</i>	Luther, I will name him, the chief and principal author of their heresies. I will name him frère Lambert, Dane	
	Othe the Carthusian, Zwingli the priest, and the priest Pomeran, and Frère Huskins the frère Brigittine. These be, lo, the very prelates and bishops, metropolitans and apostles of their sects.	5
	Now will I then ask Master Masquer what example of Christ or what doctrine of Christ he can show, by which those holy prelates of these new sects, evil Christian caitiffs that have sowed all this seduction, have broken their holy vows and promises made unto God, and run out of their orders, and to the shame of matrimony and holy orders both, speak of the spirit, and fall to the flesh? Which while they have all done, against the doctrine and example as well of Christ as of all holy doctors and saints, and of all good Christian people since the death of Christ unto this their own wretched time, and now teach it forth for a doctrine, reason it is that Master Masquer confess that all the prelates of his sundry sects either have but a vain faith, or else make as they had faith and have no faith at all. And then are there no man's traditions so evil as are their own, being themselves so evil men as they be. And why should we then hear Master Masquer preach either their faith or traditions either, while their faith is either vain faith or else false and none at all, and their doctrine as devilish doctrine as themselves are devilish men, and more devilish, I ween, is scant the devil himself.	10 15 20 25
	Thus have I, good readers, noted you certain pieces of Master Masquer's exposition, by which as by a taste of a draught or twain, ye may see what poisoned drink is in the whole vessel. And now shall I come to his arguments, which he maketh in general against all them that expound this place of Christ's words in the sixth chapter of Saint John, to be spoken or meant of that eating by which we eat Christ's Blessed Body in the Blessed Sacrament.	30
	Here endeth the Second Book.	35

The Third Book.

The First Chapter.

In the fifth leaf upon his exposition of these words, "and the bread which I shall give for the life of the world," thus he argueth: "And even here, since Christ came to teach, to take away all doubt, and to break strife, he might (his words otherwise declared than he hath declared and will hereafter expound them) have soluted their question, saying (if he had so meant as More expoundeth) that he would have been conveyed and converted (as our jugglers sleightly can convey him with a few words) into a singing loaf, or else (as the Thomistical papists say) been invisible with all his dimensioned body under the form of bread transubstantiated into it. And after a like Thomistical mystery, the wine transubstantiated too into his blood, so that they should eat his flesh and drink his blood after their own carnal understanding (but yet in another form) to put away all grudge of stomach. Or since Saint John (if he had thus understood his master's mind, and took upon him to write his master's words) would leave this sermon unto the world to be read, he might now have delivered us and them from this doubt. But Christ would not so satisfy their question, but answered: 'Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye shall not have that life in yourselves. He that eateth my flesh and drinketh my blood hath life everlasting, and I shall stir him up in the last day. For my flesh is very meat and my blood the very drink.' He saith not here that bread shall be transubstantiated or converted into his body, nor yet the wine into his blood."

Lo, good Christian readers, this man here in a foolish, jesting, and much blasphemous railing manner, against the conversion of the bread and wine into the blessed body and blood of Christ in the Blessed Sacrament, in conclusion as for a clear confutation of me and of Saint Thomas both, upon which holy doctor and saint he foolishly jesteth by name, he argueth, as you see, that if Christ had intended to have given them his flesh and his blood in the Sacrament, then might he have declared it more

openly, with more words and more plainly. And then Master Masquer deviseth Christ the words that he would have had him say if he had so meant. And therein the blasphemous beast deviseth that he would have had our Savior say that he would play as jugglers do, and slyly convey himself into a singing loaf, and that our Savior so doth, he saith is mine opinion. Wherein the man is shameless, and shamefully belieth me. For I say as the Catholic faith is, that he not conveyeth but converteth the bread into his own body, and changeth it thereinto, and neither conveyeth (as he speaketh) his body into the bread (for then were the bread and his blessed body both together still, which false opinion is Luther's heresy and that knoweth this man well enough, and therefore showeth himself shameless in laying that opinion to me), nor also converteth not his blessed body into bread, for that were yet much worse. For then remaineth there nothing else but bread still, and that is, ye wot well, Master Masquer's own heresy for which he writeth against me, and therefore is he double shameless (as you see) to say any such thing of me.

But in conclusion, the effect of all his fond argument is that, even there in that place to break strife and to assoil all their doubt, our Lord might and would have done at the self communication, or else, at the least wise, the evangelist, at the time of his writing, might and would have told them plainly that they should eat it not in form of flesh, but in form of bread. But neither our Savior then told them so, nor the evangelist hath told us so in the reporting of his words spoken to them; ergo, it must needs be that Christ meant not so.

This is Master Masquer's argument, which he liketh so specially that, afterward in another place, he harpeth upon the same string again. But surely if the man be in scripture anything exercised, then hath he a very poor remembrance. And whether he be scripted or not he hath a very bare, barren wit when he can ween that this argument were aught.

For first (as for the scripture) can he find no more places than one in which our Savior would not tell out plainly all at once?

Could Christ of the sacrament of baptism have told
John 3:1-20 no more to Nicodemus if he had
Matthew 12:38-41 would? Could he to the Jews that
 asked him a token have told them no
 more of his death, sepulture, and Resurrection but the figure of 5
Luke 11:29-32 the prophet Jonah three days swallowed
 into the whale's belly?
 When his disciples asked him of the restitution of the kingdom
 of Israel and mistook his
Acts 1:6 kingdom for a worldly kingdom, 10
 did he forthwith declare them all that ever he could have told
 them? Or all that ever he told them thereof at any other time after?
 Nay, nor the evangelist in the rehearsing neither.
 Hath this man either never read or else forgotten that albeit
 our Savior came to be known for Christ and sometimes declared 15
Matthew 16:20 him so himself, yet at some other times,
 he forbade his disciples to be acknown
 thereof? So that as for the scriptures (except he have either
 little read or little remembered of them) would have made
 Master Masquer to forbear this foolish argument for shame. 20
 But now what wit hath this man that can argue thus when he
 should (if he had wit) well perceive his argument answered by
 the like made against himself upon the very selfsame place?
 For Master Masquer saith here that our Lord meant nothing
 else but to tell them of the giving of his flesh to the death for the life 25
 of the world, and to make them believe that. Now ask I, therefore,
 Master Masquer, whether Christ could not have told them by
 more plain words than he did there (if it had so been his
 pleasure) that he should die for the sin of the world, and in
 what wise also? If Master Masquer answer me no, I am sure every 30
 wise man will tell him yes. For he spoke there not half so plainly
 of the giving of his body to be slain, as he did of giving it
 to be eaten. For as for his death, not so much as once named it, but
 only saith, "And the bread that I shall give you is mine own flesh,
 which I shall give for the life of the world." In which words he not 35
 once nameth death. But of the eating, he speaketh so expressly by
 and by, and so spoke before all of eating, and much more afterward,

too, that he gave them little occasion to think that he meant of his death any word there at all, but of the eating only.

And some great holy doctors, also, construe those whole words, "And the bread that I shall give is my flesh which I shall give for the life of the world," to be spoken only of the giving of his Blessed Body in the Sacrament, and neither the first part nor the second to be spoken of his death. But that in the first part, Christ showeth what he would give them to eat, that is to wit, his own flesh, and in the second part, he showed them why he would give the world his flesh to eat, and what commodity they should have by the eating of it, saying that he would give it men to eat for the life that men should have by the eating of it. And therefore he pursueth forth both upon the eating thereof, and upon the life that they shall lack that will not eat it, and of the life that they shall have that will eat it. So that, as I say, Christ spoke and meant -- after the mind of some holy cunning men -- but of the eating only, but -- by all good men -- of the eating specially, and without any manner question of the eating most plainly, as of which he speaketh by name expressly. And of his death (if he there spoke of it as divers holy doctors think he did), yet he spoke it so covertly that he rather meant it than said it, as the thing whereof he nothing named, but only the giving to eat. So that, whereas Master Masquer argueth that Christ nothing meant of giving of his flesh to be eaten in the Sacrament but only of his flesh to be crucified, because that if he had meant of his flesh to be eaten in the Sacrament, he could and would have told them plainly so, ye see now, good readers, very plain proved by the selfsame place, that since Master Masquer cannot say nay but that, of his body to be given by death, Christ could have spoken much more plainly than he did in that place as well as he could have spoken more plainly of the giving of his body to be eaten in the Blessed Sacrament, Master Masquer's own argument (if it were aught, as it is naught) utterly destroyeth all his own exposition whole. And therefore, ye may see that the man is a wise man and well overseen in arguing.

The Second Chapter.

In the eleventh leaf he hath another argument, toward which he maketh a blind induction before. And because ye shall see that I will not go about to beguile you, I will rehearse you his induction first, and then his argument after. These are his words: 5

"When the Jews would not understand this spiritual saying of the eating of Christ's flesh and drinking of his blood, so oft and so plainly declared, he gave them a strong trip, and made them more blind, for they so deserved it (such are the secret judgments of God), adding unto all his sayings thus: 'Whoso eat my flesh and drink my blood, abideth in me and I in him.' These words were spoken unto the unbelievers into their farther obstination, but unto the faithful for their better instruction. Now gather of this the contrary and say, 'Whoso eateth not my flesh and drinketh not my blood, abideth not in me nor I in him,' and join this to that aforesaid sentence, 'Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you.' Let it never fall from thy mind, Christian reader, that faith is the life of the righteous, and that Christ is this living bread whom thou eatest, that is to say, in whom thou believest." 10 15 20

Here is Master Masquer fall to juggling, lo, and as a juggler layeth forth his trinkets upon the table and biddeth men look on this, and look on that, and blow in his hand, and then with certain strange words to make men muse, whirleth his juggling stick about his fingers to make men look upon that, while he playeth a false cast and conveyeth with the other hand something slyly into his purse or his sleeve or somewhere out of sight, so fareth Master Masquer here, that maketh Christ's holy words serve him for his juggling boxes and layeth them forth upon the board before us and biddeth us, lo, look on this text, and then look, lo, upon this, and when he hath showed forth thus two or three texts and bid us look upon them, he telleth us not wherefore, nor what we shall find in them. But because they be so plain against him, he letteth them slink away, and then to blear our eyes and call our mind from the matter, up he taketh his juggling stick, the commendation of faith, and whirleth that about his fingers and saith: 25 30 35

"Let it never fall from thy mind, Christian reader, that faith is the life of the righteous, and that Christ is this living bread whom thou eatest, that is to say, in whom thou believest."

What are these words, good Christian reader, to the purpose? All this will I pray you remember, too. But I will pray you remember therewithal, whereabouts this juggler goeth that would with bidding us look up here upon faith, juggle away one great point of faith from us, and make us take no heed of Christ's words plainly spoken here of the very eating of his holy flesh. And therefore, let us remember faith as he biddeth. But let us remember well therewith specially this piece thereof that this juggler, with bidding us remember, would fain have us forget.

But now after this induction, forth he cometh with his wise argument in this wise.
 "For if our papists take eating and drinking here bodily as to eat the natural body of Christ under the form of bread and to drink his blood under the form of wine, then must all young children that never came at God's board departed and all laymen that never drank his blood be damned."

If our Savior Christ, which is the way to truth and the truth itself, and the very true life also, could and would say

Matthew 28:20 false, and break his promise by which
John 16:13 he promised his church to be therewith
 himself unto the world's end, and to
 send it also the Spirit of truth that

should teach it and lead it into all truth, then would there, of truth, both of these words of Christ and these other words of his

John 3:5 also, "But if a man be born again of the water and the Holy Ghost, he cannot see the kingdom of God," and of many other words of his more, many great doubts arise, right hard and inexplicable. But now

Psalms 67:7 am I very sure, since truth cannot be
John 10 but true, Christ's promise shall ever stand and be kept, and therefore shall his church ever more by the means of his

Holy Spirit, which maketh men of one manner and mind in the house of his church, so fall in a concord and agreement together

*The church cannot
fall into any
damnable error* upon the true sense and so be led into
every necessary truth that, by mistaking
of any part of scripture, it shall
never be suffered to fall into any damnable
error. Which thing, what prating soever Master 5
Masquer make, I have so often and so surely proved for the common
known Catholic Church, of good and bad both, against
William Tyndale, that neither he nor all these heretics among
them all shall never be able to void it.

Now as for his argument concerning laymen of age, it were 10
a little more strong if the blessed body of our Lord were
in the Blessed Sacrament under form of bread without his blood,
Note which while it is not, nor their receiving
is not the sacrifice nor oblation,

which to the integrity thereof requireth both the forms, that the 15
thing should agree with the figure, the figure, I say, of the bread
and wine that was offered by Melchizedek,
Genesis 14:18-20 Master Masquer's argument is of a
feeble force. Of which thing because I purpose once to touch, 20
God willing, in answering to Doctor Baron's treatise specially
made of that matter, I will hold here Master Masquer for this
time with no long tale thereof. But to the intent ye may shortly see
how little wit is in his wise argument, with which upon
Christ's general words, "But if you eat the flesh of the 25
Son of Man and drink his blood ye shall not have life in you,"
he argueth universally of all men and women and children that die
and never eat his flesh or never drink his blood shall be
damned, by the selfsame form of arguing upon these general
words, "But if a man be born of water and the spirit, he 30
shall never see the kingdom of God," Master Masquer may argue
generally that whoso die before he be baptized by water and the
Spirit shall be damned. And thereupon conclude that many martyrs
be damned for lack of baptizing in water, for all their
baptizing in their own blood. And thus you see, good readers, 35
how substantial his argument is.

The Third Chapter.

In the twelfth leaf, to prove that Christ meant nothing to give his body to be eaten, Master Masquer upon these words that the disciples which were offended with his words said, "This is a hard word; who may hear him?" bringeth in another wise argument under color of expounding the text, in this wise: "These words did not only offend them that hated Christ, but also some of his disciples. They were offended, saith the text, and not marveled, as More triflenth out of truth." These words, good reader, of offending and marveling, I shall answer anon in a more convenient place. "Which disciples said, 'This is a hard saying; who may hear him?' These disciples stuck no less in Christ's visible flesh and in the bark of his words than doth now More, believing him to have spoken of his natural body to be eaten with their teeth."

Here Master Masquer maketh as though the Catholic faith in the Blessed Sacrament were but my faith. But likewise, as I do confess that his heresy is not only his, but that he hath fellows in the same falsehood, not only Frith and Tyndale, but Wycliffe also and Zwingli and Frère Huskin too, besides a lewd sort of wretched heretics more, so must he confess, if he will say true, that my faith is not only my faith, but that I have fellows in the same faith, not only the common whole multitude of all good Christian countries this fifteen hundred year, but specially by name those holy saints whose words I have rehearsed you before upon this same matter, as Theophylactus, and Saint Bede, Saint Irenaeus, and Saint Hilary, and Saint Augustine, Saint Cyril, and Saint Chrysostom, the plain words of every one of all whom I have here already brought you forth against Master Masquer, proving themselves fellows of mine in my faith already now in this answer of this first part of his. And yet keep I for Master Masquer matter enough besides of holy saints' authorities, as well the same saints as other, to fill up the messes at the second course. And where he bringeth forth for him in his second part Augustine, Tertullian, and Saint Chrysostom (for in all this his first course, he bringeth forth never one), those three dishes, I

warrant you, shall when I come to them, but barely furnish his board.

But where Master Masquer saith that More sticketh in the visible flesh of Christ, to be eaten as those disciples and those Jews did, he is bold to say what him list because he
 goeth invisible. For else how could he for shame say that we that
 are of the Catholic Church think that Christ giveth us his
 visible flesh to eat, as those disciples and those Jews thought,
 when every man well woteth that those disciples and those Jews
 thought that they should receive his flesh visible cut out, as
 Saint Augustine declareth, in visible dead pieces, and every man as
 well knoweth, and Master Masquer, too, that we think that we do
 (and so indeed we do) receive and eat
 his flesh invisible, not in dead pieces,
 but his quick blessed body whole, under
 the visible form of bread. And therefore you see, good readers, what
 truth is in this man.

But now goeth he forth and cometh to his wise worshipful argument and saith:
 "Which offence Christ seeing, said, 'Doth this offend you? What then will you say if you see the Son of Man ascend thither where he was before? If it offend you to eat my flesh while I am here, it shall much more offend you to eat it when it shall be gone out of your sight ascended into heaven, there sitting on the right hand of my Father, until I come again as I went, that is, to judgment.'"

The exposition of these words of Christ, I have, good readers, showed you before, according to the minds of holy doctors and saints that by those words of his Ascension he gave them warning before that he would by his ascending up to heaven, make them a plain proof that they were deceived when they thought it could not be that he was descended down from heaven, and by his ascending up with his body whole and undiminished, make them a plain proof that they were deceived when they thought he would in pieces cut out, and so give his flesh to them as he should give it from himself, and thereby leese it himself. For his whole body ascending should well prove that though his apostles had every one eaten it, yet had he it still whole himself, that they should

thereby not doubt afterward, but that as each of them had it and did eat it, and yet himself had it still, and all at once in thirteen diverse places in earth, and himself ascended after whole therewith into heaven, so should ever after all good Christian folk receive it whole here in earth, and himself nevertheless have it whole still with him in heaven. 5

This being, good Christian readers, the mind of our Savior in those words, as by the holy doctors and saints well doth appear of old, now cometh this new drunken doctor Master Masquer, and, with a wise exposition of his own brain, would make us ween that those words with which (as the old doctors testify) Christ confirmed the Sacrament in declaring his power by which he worketh that wonderful miracle in the Sacrament, our Savior had himself spoken against his miracles in the Sacrament. For thus, lo, doth Master Masquer make Christ expound his own words and say: 10 15

"If it offend you to eat my flesh while I am here, it shall much more offend you to eat it when my body shall be gone out of your sight ascended into heaven, there sitting on the right hand of my Father until I come again as I went." 20

There were, good readers, two causes for which those Jews and those disciples were offended at the hearing of Christ, when he said they should eat his flesh. One was the strangeness and the impossibility that they thought was therein; the other was the loathsomeness that they had thereto. Now if Master Masquer mean here for the impossibility by reason of the difference of his presence and his absence, I cannot see why they should be more offended after his Ascension than before. For if it be possible for him to make his body to be in many diverse places at once in earth, then it is as possible for him to make it at once in those two diverse places, earth and heaven. For the marvel standeth not in the far distance of the two places asunder, but in the diversity of the two places having in them both one body, be they never so near together. And as for the difference of his presence here in earth and his absence hence by his Ascension into heaven, Master Masquer is more than mad to put that for a difference, as a 25 30 35

cause after the Ascension to make them more offended to hear of the eating of his body. For if he make (as he can and doth) his body to be as well here in earth as in heaven, then is his body no more absent from hence than from thence, as for the verity of his presence in the place, though it be more absent in consideration to us that see not his body here, but in the form of bread. 5

But the blessed angels see that one blessed body of his in heaven and here in the Blessed Sacrament both at once. And thus you see that Master Masquer's argument hath no pith or strength if he mean for impossibility. 10

Now if Master Masquer here mean that after Christ's Ascension into heaven, it should be a thing that should of reason more offend the Jews to eat his flesh than at the time while he was here, as a thing that would be then a much more loathsome meat; what devil reason hath Master Masquer to bear that mad mind withal, and to think that his glorified flesh should be more loathsome to receive than if it were unglorified? 15

And yet either he meaneth thus or else he lacketh the way to find the words with which he would express his mind. For these are the words that he maketh Christ to say: "If it offend you to eat my flesh while I am here, it shall much more offend you to eat it when my body shall be gone out of your sight." You see now that he saith it shall more offend you to eat it when it is gone out of your sight into heaven. Now if he had meant in the other manner for the impossibility, he would have said (except he cannot speak) that it should more offend them to hear it told them that they should then eat his flesh when his flesh were so far absent from them, than to hear it told them that they should eat it while it were present with them, and not say it should then more offend them to eat it. For they shall not be offended with the eating if they eat it not. And therefore (if he can tell how to speak and express his own mind) he meaneth here while he saith, "It shall more offend you to eat it," he meaneth, I say, that they should of reason think his flesh then more loathly to eat after his glorious Ascension than it was ere he died. Thus it appeareth that Master Masquer meant. And verily if he so mean, he hath a mad meaning. And if he mean not so, then hath he a mad 20 25 30 35

manner of speaking. And yet besides that, his meaning is as mad that way as the other.

For, as I have showed you, the thing is no more impossible to Christ to give them his body to eat after his Ascension than before, and therefore is Master Masquer a fool to say that it should more offend them to hear that they should eat it after his Ascension than before. For by their eating he should not leese it, but both men may have his body here in earth with them, and the angels may have it in heaven with them, and himself may have it both in earth and in heaven with him, and all this at once. 5 10

Wherein, lest Master Masquer might make some ween that I do as he saith I do, and as indeed Master Masquer doth himself, that is to wit, mock in this matter and lie, ye shall, good readers, hear what holy Saint Chrysostom saith:

Chrysostom, Homilae XXI de Statuis ad populum Antiochenum habitae "Helyas left unto Heliseus his mantle as a very great inheritance. And in very deed, a great inheritance it was, and more precious than any gold. And Heliseus was a double Hely, and there was then Helyas above and Helyas beneath. I know well that you think he was a just and a blessed man and you would fain each of you be in his case. What will you say then, if I show you a certain other thing that all we that are seasoned with the holy sacraments have received that far excelleth Helyas's mantle? For Helias indeed left his disciple his mantle. But the Son of God, ascending up, hath left unto us his flesh. And as for Helias leaving his mantle to his disciple, left it off from himself. But our Savior Christ hath both left it still with us, and yet in his Ascension, hath taken it with himself, too. Let never therefore our hearts fall for fear, nor let us not lament and bewail, nor dread the difficulties of the troublous times. For he that neither hath refused to shed his blood for us all, and hath also, besides that, given unto us all his flesh to eat, and the same blood again to drink, he will refuse nothing that may serve for our salvation." 15 20 25

A notable saying and a true

How say you now, good Christian readers? Doth not Saint Chrysostom with these words affirm you plainly the substance of that that I say, and as plainly destroy all that Master Masquer saith in his heretical exposition of these words of Christ, which he construeth so as he would thereby make a repugnance between the being of Christ's blessed body in the Blessed Sacrament, 30 35

and the being of his body by his Ascension in heaven? For though Master Masquer say they cannot stand together, but is utterly repugnant that his body should be here in earth before Doomsday, because that until Doomsday it shall be still in heaven, yet saith Saint Chrysostom plainly that Master Masquer in his exposition lieth. For he saith that Christ's blessed body is both in heaven and also in earth in the Blessed Sacrament indeed. 5

And therefore let Master Masquer leave his jesting with me, and go jest and rail against Saint Chrysostom. For he confuteth you, Master Masquer, you see well, a little more clearer than I. And then whether of them twain ye shall believe and take for the more credible man, Master Masquer or holy Saint Chrysostom, every man's own wit that any wit hath, will well serve him to see. 10

The Fourth Chapter.

But Master Masquer, to show you a further declaration of his wit, forthwith upon his wise and worshipful exposition of those words of Christ, he repeateth that fond argument again that Christ meant not of eating his flesh in the Sacrament, because that, if he had meant it, he could and would have declared his meaning more plainly. And in that matter thus Master Masquer saith: 15 20

"Here might Christ have instructed his disciples the truth of the eating of his flesh in form of bread, had this been his meaning. For he left them never in any perplexity or doubt, but sought all the ways by similitudes and familiar examples to teach them plainly; he never spoke them so hard a parable but where he perceived their feeble ignorance, anon he helped them and declared it them. Yea, and sometimes he prevented their asking with his own declaration. And think ye not that he did not so here? Yes, verily. For he came to teach us and not to leave us in any doubt and ignorance, especially the chief point of our salvation, which standeth in the belief in his death for our sins. Wherefore to put them out of all doubt as concerning this eating of his flesh and drinking of his blood that should give everlasting life, where they took it for his very body to be eaten with their teeth, he said, 'It is the spirit that giveth this life. My flesh profiteth nothing at all to be eaten, as ye mean, so carnally: it is spiritual meat 25 30 35

that I here speak of. It is my spirit that draweth the hearts of men to me by faith, and so refresheth them ghostly. Ye be, therefore, carnal to think that I speak of my flesh to be eaten bodily. For so it profiteth you nothing at all. How long will you be without understanding? It is my spirit, I tell you, that giveth life. My flesh profiteth you nothing to eat it, but to believe that it shall be crucified and suffer for the redemption of the world, it profiteth. And when ye thus believe, then eat ye my flesh and drink my blood, that is, ye believe in me to suffer for your sins.' The Verity hath spoken these words: 'My flesh profiteth nothing at all'; it cannot therefore be false. For both the Jews and his disciples murmured and disputed of his flesh, how it should be eaten, and not of the offering thereof for our sins as Christ meant. This therefore, is the sure anchor to hold us by, against all the objections of the papists, for the eating of Christ's body as they say in form of bread. Christ said, 'My flesh profiteth nothing,' meaning to eat it bodily. This is the key that solveth all their arguments and openeth the way to show us all their false and abominable blasphemous lies upon Christ's words, and uttereth their sleight juggling over the bread to maintain Antichrist's kingdom therewith. And thus when Christ had declared it, and taught them that it was not the bodily eating of his material body, but the eating with the spirit of faith, he added saying, 'The words which I here speak unto you are spirit and life,' that is to say, 'This matter that I here have spoken of with so many words, must be spiritually understood to give ye this life everlasting. Wherefore the cause why ye understood me not, is that ye believe not.' Here is, lo, the conclusion of all his sermon."

Many a fond process have I read, good Christian readers, but never read I neither a more foolish nor a more false than this is. For the effect and the purpose of all this process is that Christ, in all his words spoken in this sixth chapter of Saint John, meant nothing of the eating of his Blessed Body in the Blessed Sacrament, but only of an allegorical eating of his body, by which he meant only that they should believe that he should be crucified and shed his blood and die for redemption of the world.

Now that our Savior, besides all such allegories and other spiritual understandings, plainly meant of the very eating of his Blessed Body in the Blessed Sacrament, you have, good readers, already seen, by so many holy doctors and saints, whose plain words I have rehearsed you, that no man can doubt but that in the

whole conclusion of his argument and his exposition Master Masquer hath a shameful fall, except any man doubt whether Master Masquer be better to be believed alone, or those holy doctors among them all.

But now this false conclusion of his, how feebly and how foolishly he defendeth, that is even a very great pleasure to see. 5

In this process hath he two points. The first is that Christ could and would have made it open and plain in this place by clear and evident words if he had meant of the eating of his flesh in the Sacrament. The second is that by these words, "It is the spirit that giveth life, my flesh profiteth nothing at all. The words that I have spoken to you be spirit and life," Christ doth plain and clearly declare both that he meant not the eating of his flesh in the Sacrament, and also that he meant only the belief that he should die for the sin of the world. 10 15

Now touching his first foolish point, I have confuted it already, and showed you some samples where Christ could at some time have declared the matter much more openly than he did, and that in great matters of our faith.

For I think the sacrament of baptism is a principal point of our faith. And yet Christ taught not Nicodemus all that he could have told him therein, as I said before. 20

And longeth it nothing to the faith to believe the remission of mortal sins? I suppose yes. And yet could Christ, if he had would, have declared more clearly those words of his, "*Matthew 12:32* Whoso blasphemeth the Son of Man, it shall be forgiven him. But he that blasphemeth the Holy Ghost, it shall neither be forgiven him in this world nor in the world to come." 25

No good Christian man thinketh other but that it is a principal article of the Christian faith to believe that Christ is one equal God with his Father. And yet Christ (albeit that, by all places set together, he hath declared it clear enough in conclusion to them that will not be willful and contentious) yet did he not in every place where he spoke thereof declare the matter so clearly as he could have done if he then had would. Which appeareth by that, that in some other places, he declared it more clearly after. And yet in all the places of the scripture set together, he hath not, nor would not, declare it in so plain words as he could have 30 35

done. For then should there never have needed any of those comments that all the holy doctors have made upon it since. And surely so saith Luther and these other heretics that there needed none. For all the scripture (they say) is open and plain enough.

*The which thing
hath made many
heretics*

And therefore they put every man and woman unlearned in boldness and courage to be in the scripture sufficiently their own masters themselves. But

while they thus teach them, they forget that by their own teaching they should hold their peace themselves. And indeed, so were it good they did, but if they taught better.

And thus for his first point, you see, good readers, that Master Masquer maketh men perceive him for a double fool, when it was not enough for him to come forth with this folly once, but he must a God's name bring in this his one folly twice.

The Fifth Chapter.

Now as touching his second point, in that it is a world to see how strongly the man handleth it. For whereas Christ hath, by so many open plain words before, taught and declared that he would give his own flesh to be eaten, and his own blood to be drunken, and so often repeated it, and in such effectual wise inculcated it, and, as who should say, beat it into their heads that (saving for the form and manner of the eating, which he declared by his word and his deed at his Holy Maundy) else as for to make men sure that verily eat it and drink it they should, there could never more clear words have been of any man desired, nor by Master Masquer himself devised; now cometh Master Masquer forth with certain words of Christ, by which he saith that Christ clearly declareth that he meant clear the contrary, that is, to wit, that his flesh should not be eaten, and also that by this word eating of his flesh, he meant nothing else but the belief of his death for men's sins.

Now the words of our Savior that (as Master Masquer saith) prove these two things are these: "It is the spirit that giveth life, my flesh profiteth nothing at all. The words that I have spoken to you be spirit and life."

These words have, good readers, in themselves neither anything in disproof of the very eating of his flesh, nor for the proof that he meant the belief of his death. For these words, as Saint Augustine declareth, speak not precisely against the eating of his flesh,

5

Note

as he meant to give it them with the spirit and the life therein, but against the eating of his flesh alone, dead and cut out in gobbets, as they conceived a false opinion that he meant to make them eat it. And as I have showed you before, Saint Cyril expoundeth these words after the same manner, and other holy doctors, too. And now if ye read again Master Masquer's words here, ye shall find that all that seemeth to prove his purpose is only the words of himself, and nothing the words of Christ, but himself expounding Christ's words in such wise that (as I have showed you) Saint Augustine and Saint Cyril and other holy doctors, expound it clear against him. 10

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If his own argument were aught worth that he layeth against the interpretation of all that expound those words of Christ to be spoken of the very eating, by which we eat his blessed body in the Sacrament, it would make against no man so sore as against himself, even here in this place. 20

For if it be true that he saith that if Christ had meant of the eating of his flesh in the Sacrament, he might and would have in this place told it them plainly, and because he told them not that point out plainly, therefore it is clear that he meant it not; then say I that since in these words, which Master Masquer saith is the very anchor-hold, Christ doth not so plainly declare that he meaneth by the eating of his flesh the belief that he should die for our sins, as he could if he had would, and would, as Master Masquer saith, if he had so meant. This is therefore a plain proof by Master Masquer's argument against Master Masquer's mind that our Savior meant not so, and then is all Master Masquer's matter gone. 25

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Now that our Savior doth not here declare that point clearly, that he meant nothing but that they should believe that he should die for them, I will have Master Masquer's own words to bear me record. Which will I ween make Master Masquer somewhat wroth with himself, for writing them in himself so foolishly against himself. 35

For where he saith that both the Jews and the disciples murmured and disputed of his flesh how it should be eaten, and not of the offering thereof for our sins, this declareth and witnesseth well for our part against his own that our Savior declared more plainly his mind for the eating of his flesh than for the offering thereof to the death for our sins. And of very truth, so he did indeed, though Master Masquer say nay a hundred times. For of the eating of his flesh, as I have before said, he spoke very precisely, and plainly, and often, and of his offering up upon the cross he never spoke plainly so much as one word.

For as for these words which Master Masquer calleth the anchor-hold, "It is the spirit that giveth this life my flesh profiteth nothing at all," hath not one plain word for his purpose at all. For all the uttermost that he could take of these words were no more but that Christ should tell them that the spirit is the thing

The flesh of Christ without spirit and life is nothing that giveth his flesh the life, without which of itself it could not profit them at all, and, therefore, the words that he spoke were spirit and life and to be understood spiritually, that they should eat his flesh with his spirit, and not carnally, that they should eat his flesh alone without his spirit, cut out in dead pieces of flesh, as they had conceived a fond opinion thereof, out of which he said all this to bring them, but yet not so much as he could have said and he had would, nor would not because of their unworthiness to hear it, and yet that they should eat his flesh he told them clear enough.

But as I say, what one word is there in all these words of his anchor-hold whereby Master Masquer may take one handful hold that Christ here showed them so clearly that he meant the offering of himself for our sins? He speaketh in all these words not one word of offering, nor of crucifying, nor of death. And by Master Masquer's own argument, if he had meant that way, as he well could, so he would also have told them plainly thus: Sirs, I mean not that you shall eat my flesh, but that you shall believe that I shall die for your sins. And since he said not thus, Master Masquer's

own argument hath cut off his cable rope, and lost his anchor, and run his ship himself against a rock. For he saith that if he had meant it, he would have told them plain the tale to put them out of all doubt.

And here you see now, good readers, by more means than one, as well by the expositions of old holy doctors and saints, as by the wise argument of Master Masquer himself, to what wise worshipful end, this ryal brag of his is come to pass, in which he triumpheth over the Catholic Church and the Blessed Sacrament, where he boasteth thus: "This therefore is the sure anchor to hold us by, against all the objections of the papists, for the eating of Christ's body, as they say, in form of bread. Christ said, 'My flesh profiteth nothing,' meaning to eat it bodily. This is the key that solveth all their arguments and openeth the way to show us all their false and abominable, blasphemous lies upon Christ's words and uttereth their sleight juggling over the bread to maintain Antichrist's kingdom therewith. And thus when Christ had declared it and taught them that it was not the bodily eating of his material body, but the eating with the spirit of faith, he added, saying, 'The words which I here speak unto you are spirit and life,' that is to say, 'This matter that I here have spoken of, with so many words, must be spiritually understood to give ye this life everlasting. Wherefore the cause why ye understand me not is that ye believe me not.' Here is, lo, the conclusion of all his sermon."

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Since yourselves have seen, good readers, that in this matter and in this whole exposition, there are against Master Masquer not only the Catholic Church of our time, but also all the old holy doctors and saints, which with one voice expound these words of Christ to be spoken and meant of that eating of Christ's flesh, by which it is eaten in the Blessed Sacrament, against which point Master Masquer here rageth in this his furious boast, railing upon them all that so teach or believe, under his spiteful name of papists; I would wit of Master Masquer whether Saint Bede, Saint Augustine, and Saint Ambrose, Saint Irenaeus, and Saint Hilary, Theophylactus, Saint Cyril, and Saint Chrysostom, were all papists or not? If he answer yea and say they were, then shall he make no man (that wise is) ashamed of

the name of papists (as odious as he would make it) if he grant us that such good godly men, and such holy doctors and saints were papists.

Now if he answer me nay and say that they were no papists, then he maketh it plain and open unto you, good readers, that he playeth but the part of a foolish railer and a jester and doth but deceive and mock all his own fraternity when, by railing against papists, whom he would have taken for folk of a false faith, he dissembleth the truth that his heresy is not only damned by them that he calleth papists, but by them also whom he confesseth for no papists, and whom he cannot but confess for old holy doctors and saints, nor cannot so blind you, but that you plainly perceive by their own words, which I have rehearsed you, and yet shall hereafter more plainly perceive by more holy doctors and saints of the same sort, and by more plain words also of the same, that they do all with one voice expound these words of Christ, mentioned in the sixth chapter of Saint John, to be spoken and meant of that eating of his flesh, by which we eat it in the Blessed Sacrament.

And thus have I, good readers, answered you all Master Masquer's arguments, by which he reproveth in general, under the name of papists, all those, that is to wit, all the old holy doctors and saints, that contrary to his heresy expound the said words of Christ to be meant of the very eating of his flesh, and not only of the believing of his death for our sin. And now will I come to his subtle disputations that he maketh against me, by name in special, to soil such things as I in my letter wrote against John Frith.

Here endeth the Third Book.

The Fourth Book.

In the sixth leaf, thus he saith:

"Here maketh M. More this argument against the young man. Because the Jews marveled at this saying: 'My flesh is very meat and my blood drink,' and not at this: 'I am the door and the very vine,' therefore, this text (saith he) 'my flesh,' etc. must be understood after the literal sense – that is, to wit, even as the carnal Jews understood it murmuring at it, being offended, going their ways from Christ for their so carnal understanding thereof – and the other texts, 'I am the door,' etc. must be understood in an allegory and a spiritual sense, because his hearers marveled nothing at the manner of speech."

I have, good readers, before this argument that he speaketh of, another argument in that epistle of mine against Frith, which although it went before and was read before this, yet because it would not well be soiled, Master Masquer was content to dissemble it. But I shall afterward anon lay it before him again and set him to it with a fescue, that he shall not say but he saw it.

But now as for this argument of mine, that he maketh the first, I misfortuned to make so feeble that he taketh even a pleasure to play with it, and therefore he soileth it and soileth it again, and that, full wisely, ye may be fast and sure, and so shall you say yourself when you see all. But yet, though he win himself worship in the soiling, it was no great wisdom to leese his worship in the rehearsing, with false bearing in hand, that I say that those words of Christ must be understood after that literal sense that the carnal Jews took therein that murmured and went their way therefore. For they took that of his flesh to be eaten in the selfsame fleshly form and, as holy Saint Augustine saith, that they should have eaten his flesh dead, without life or spirit, as beef or mutton is cut out in butchers' shops. And I am very sure that Master Masquer hath no such word in my letter, whereof he may take hold to say that I say that Christ's words should be taken so. But this is no new fashion of these folk to rehearse other men's arguments in such manner as themselves list to make them, and then they make

*The usual fashion
of heretics*

them such as themselves may most easily soil them. Which while Master Masquer hath done with mine, yet hath he little advantage thereby. But to the intent that all-thing shall be the more open before your eye, I shall rehearse you first the thing that he would be content you saw not, that is to wit, mine own words as I wrote them, which he rehearseth as himself maketh them new. 5

These were, good reader, my words.

"And over this the very circumstances of the places in the Gospel, in which our Savior speaketh of that Sacrament, may well make open the difference of his speech in this matter and of all those other, and that, as he spoke all those but in an allegory, so spoke he this plainly, meaning that he spoke of his very body and his very blood besides all allegories. For neither when our Lord said he was a very vine, nor when he said he was the door, there was none that heard him that anything marveled thereof. And why? For because they perceived well that he meant not that he was a material vine indeed, nor a material door neither. But when he said that his flesh was very meat, and his blood was very drink, and that they should not have life in them but if they did eat his flesh and drink his blood, then were they almost all in such a wonder thereof that they could not abide. And wherefore? But because they perceived well by his words and his manner of circumstances used in the speaking of them that Christ spoke of his very flesh and his very blood indeed. For else the strangeness of the words would have made them to have taken it as well for an allegory, as either his words of the vine or of the door. And then would they have no more marveled at the one than they did at the other. But no, whereas at the vine and the door, they marveled nothing, yet at the eating of his flesh and drinking of his blood, they so sore marveled, and were so sore moved, and thought the matter so hard, and the wonder so great that they asked how could that be and went almost all their way. Whereby we may well see that he spoke these words in such wise as the hearers perceived that he meant it not in a parable nor an allegory, but spoke of his very flesh and his very blood indeed." 10 15 20 25 30

Lo, good readers, here I speak of Christ's very flesh and his very blood (as the truth is indeed). But here I say not, as Master Masquer saith I say, that Christ meant of his flesh and his 35

blood in such wise, as the Jews thought that forsook him therefore, which thought, as you have heard, that they should eat his flesh in the self fleshly form, and also piecemeal in loathly dead gobbets, without either life or spirit.

And now that you have seen his truth in rehearsing, you shall see a show of his sharp subtle wit in the soiling. Wherein first, after his juggling fashion, to carry the reader with wondering from marking well the matter, thus he beginneth with a great gravity, giving all the world warning to beware of me. 5

"Lo, Christian reader, here hast thou not a taste but a great ton full of More's mischief and pernicious perverting of God's holy word. And as thou seest him here falsely and pestilently destroy the pure sense of God's word, so doth he in all other places of his books." 10

Lo, good readers, now have you a great high tragical warning, with not a little taste but a great ton full at once, of my mischievous, pernicious, false, pestilent, perverting and destroying of the pure sense of God's holy words in this one place, which he will shall stand for a plain proof that I do the same in all other places. 15

Now good readers, albeit that it might mishap me by oversight to mishandle this one place and yet in some other to write well enough, yet am I content to take the condition at 20

Master Masquer's hand that if mine handling of this one place be such a heinous handling as maketh it such a pernicious, pestilent, not only perversion, but also destruction of 25

the pure sense of God's holy word, never make examination of any other word of mine farther. For I then forthwith confess, even here, that I have in all other places written wrong every whit. But now on the other side, though you should hap to find that, in this place, I have somewhat overseen myself in 30

mistaking of some one word for another, without the effect of the matter changed, then will I require you to take my fault for no greater than it is indeed, nor mistrust all my writing for that one word in this one place mistaken, without the impairing of the matter. For such a manner, mistaking of a word is 35

not the destroying of the pure sense of God's holy word. And therefore if you find my fault, good readers, no further than such, ye will, I doubt not of your equity, bid Master Masquer leave his iniquity, and change his high tragical terms, and turn his great ton full of pernicious, pestilent, false, perverting poison into a little taste of wholesome enough, though somewhat small and rough, Rochelle wine. And therefore let us now see wherein he layeth this great high heap of mischievous perverting. Lo, thus good readers, he saith:

"First, where More saith they marveled at Christ's saying, 'My flesh is very meat,' etc. that is not so. Neither is there any such word in the text, except More will expound murmurabant id est mirabantur. 'They murmured,' that is to say, 'they marveled,' as he expoundeth oportet, id est expedit et conuenit, 'he must die,' or 'it behooveth him to die,' that is to say, 'it was expedient and of good congruence that he should die,' etc. This poet may make a man to signify an ass, and black white, to blear the simple eyes."

Now good readers, I wot well that you consider that the cause wherefore I spoke of the marveling that they had, which heard Christ speak of the eating of his flesh, was because that none of those that heard him at other times call himself a vine or a door marveled anything thereat, so that by the great difference of the behavior of the hearers, it might well appear that there was great difference in the speaking, and that the other two were well perceived to be spoken only by way of allegory, and the third to be spoken of his very flesh indeed, whereas Frith held opinion that this was none otherwise spoken, but only by way of an allegory, as the other twain were.

Now good readers, if you read my words again, and in every place of them where I write "they marveled," it would like you to put out that word "they marveled," and set in this word, "they murmured," in the stead thereof; ye shall find no change made in the matter by that change made in the words. But you shall see mine argument shall stand as strong with that word, "they murmured,"

as with this word, "they
John 6 marveled." For when, at the hearing of
 Christ's words speaking of the eating of his flesh, the
John 15 evangelist showeth that many of the
 hearers murmured, and neither at the

calling of himself a vine, nor at the calling of himself a
John 10 door, none of his hearers murmured for that
 manner of speaking; it appeareth as well
 the difference in Christ's speaking, by the difference of divers
 his hearers at the one word murmuring, and at the other two not 5
 murmuring, as at the one marveling, and at the other two
 not marveling.

Lo, thus you see, good readers, that in this matter in which
 Master Masquer maketh his great outcry upon me for
 changing of this word "murmuring," into this word "marveling," 10
 since there is no change in the matter by the change of the
 word, but mine argument, as strong with the one word as with
 the other, I neither have done it of any fraud for advantage of
 mine own part in the matter, nor yet since the change is but in
 the word without change of the matter; I have not thereby perniciously 15
 and pestilently, by the whole ton full of falsehood at
 once, perverted and destroyed the pure sense of God's holy word.
 But it appeareth well on the other side that Master Masquer hath
 given us here, I will not be so sore to say a ton full, but at the
 least wise, a little pretty taste of his little pretty falsehood, with 20
 which a little he prettily believeth me.

The Second Chapter.

But yet shall you now see his wit and his truth both a little
 better tried, even upon this same place, in which, with his huge
 exclamations, he maketh his part so plain. 25

As for oportet of which he speaketh here, we shall talk of after
 in another place. But now, touching this word "they marveled,"
 Master Masquer saith thus: "That is not so, nor there is no such word
 in the text." So you see, good readers, that he saith two things. One 30
 that it is not so, and another that there is no such word there in the
 text. As for the word, good reader, I will not greatly strive with
 him. But where he saith it is not so, and therein affirmeth that
 they marveled not, I think the words of the text will well
 maintain my saying. For, good reader, when they said,
 "How can he give us his flesh to eat?" and when they said, "This word is 35

hard and who can hear it," do not these words prove that they marveled and thought it strange when they called it so hard that no man might abide to hear it and asked how he could do it, because they thought it impossible?

Now you see, good readers, that the Gospel saith the selfsame thing that I say, though it say not the selfsame word, and therefore lieth Master Masquer in saying it is not so. 5

But by this wise way of Master Masquer, if I had written that
2 Kings 13:23-29 Absalom was angry with Ammon his
 brother for violating his sister Tamar, 10
 Master Masquer would say, "Lo, good reader, here thou hast not a taste but a ton full of More's pernicious perverting of God's holy word, and as thou seest him here falsely and pestilently destroy the pure sense of God's word, so doth he in all other places of his works. For where he saith that Absalom was angry with Ammon, it is not so, neither is there any such word in the text, except More will expound *oderat eum, id est irascebatur ei*, 'he hated him,' that is to say, 'he was angry with him,' as he expoundeth *murmurabant id est mirabantur*, 'they murmured,' that is to say, 'they marveled.' And thus may this poet make a man to signify an ass. For the Bible saith not as More saith, that Absalom was angry with Ammon. For the text saith no more, but that Absalom hated Ammon and caused him to be killed." 15

How like you now, good readers, this wise solution of Master Masquer? This proveth not him a poet that can make a man signify an ass but proveth him rather instead of a poet, and instead of a man, a very stark ass indeed. 20 25

The Third Chapter.

But of very truth, good reader, not without a good cause and a great, I did rather touch the thing that was the cause of the Jews' murmur and their dissension when they disputed upon the matter than I did their murmur and their dissension. For of 30

John 10 truth, where he said of himself that he
 was a door, there grew dissension
 among his hearers upon that word of his, and upon other words
 that he spoke therewith at the same time, so that the Gospel saith,

John 6 "And there was dissension among the Jews 5
 upon these words, some saying that the devil
 was in him and some saying nay, and that the devil was not wont to
 make blind men see," as there was here dissension and disputing
 upon these words of eating of his flesh. But in the tenth chapter,

they nothing marveled of his calling himself a door, for he 10
 expounded the parable at length so that they perceived well that he
 called himself a door, but only by way of an allegory. And
 therefore of calling himself a door they marveled not of that
 word when he declared it, for they perceived it for a parable. But

they disputed upon that word and upon his other words also, 15
 wherein he said that no man could kill
John 10:15,18 him against his will, and that he would
 die for his sheep, and that he had power to put away his soul
 and take it again. Of these things they disputed and thought

them strange and marvelous, too. But not for the words 20
 or the manner of speaking, but for the very matter. For all they
 understood the words meetly well, but many of them believed them
 not. But not one of them did so take that word, "I am a door," as
 that they marveled how that could be. And therefore, none of

them for any such marvel said there, "How can he be door?" as 25
 these Jews said here, "How can he give us his flesh to eat?" And
 therefore, as I say, therein appeareth well that our Savior in the
 one place called himself a door, by way of a parable, and in
 the other spoke of the eating of his own very flesh itself,

besides all parables. Which well appeared I say by his audience. 30
 For the one word they perceived for a parable, and therefore
 none of them marveled of the manner of the speaking of that
 word, though they marveled and murmured and disputed at the
 thing that the parable meant. But in the other place, many

marveled at the thing by the selfsame name that he gave 35
 thereto, saying, "How can he give us his flesh to eat?"; whereby it
 well appeareth that they perceived that he spoke of very eating of

his flesh indeed, and in the other place appeareth not that they thought he meant that he was a very door indeed, but the contrary plain appeareth. For Christ, by his plain and open exposition of that parable, delivered them clean from all occasion of thinking that he meant himself to be a very door indeed. 5

But in these words of eating of his flesh, because he would give his very flesh to be eaten in very deed, therefore he more and more told them still the same and also told them himself was God, and therefore able to do it and, over that, gave them warning that they should not eat it in dead gobbets, but should eat it quick with spirit and life. For his words were spirit and life. For his flesh should else avail nothing. And that though his body should be eaten by many sundry men in many sundry places, yet should it nevertheless be also still whole and sound, wheresoever he would besides. Which he declared by his Ascension with his body perfect into heaven, notwithstanding that it should be before that eaten of many men in earth. 10

Note

John 6

And thus have I, good readers, as for this solution of Master Masquer, made open and plain unto you his falsehood and his folly both, and made it clear, for all his high pernicious pestilent words, both that I have handled this place of the scripture right and also taken rather the sentence than the word. And I have also, by occasion of his wise solution, caused you to perceive that in mine argument was and is more pith and more strength than peradventure every man perceived before. And therefore thus much worship hath he won by this his first solemn solution. 15

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The Fourth Chapter.

But in his second solution, he specially showeth his deep insight and cunning, and mine oversight too shamefully. For therein, lo, thus he saith: 30

"But yet for his lordly pleasure, let us grant him that 'they murmured' is as much to say as 'they marveled,' because perchance the one may follow at the other. And then do I ask him whether Christ's 35

disciples and his apostles heard him not and understood him not when he said, "I am the door and the vine," and when he said, "My flesh," etc. If he say no or nay, the scripture is plain against him, John 6, 10, and 15. If he say yea or yes, then yet do I ask him whether his disciples and apostles, thus hearing and understanding his words in all these three chapters, wondered and marveled as Master More saith, or murmured, as hath the text, at their master's speech. What think ye More must answer here? Here may you see whether this old holy upholder of the pope's church is brought even to be taken in his own trap. For the disciples and his apostles neither murmured nor marveled, nor yet were not offended with their master Christ's words and manner of speech." 5 10

Lo, good readers, here Master Masquer, because he thinketh that not enough for his worship to show himself once a fool by his first solution, cometh now farther forth to show himself twice a fool, yea, thrice a fool, by the second. 15

And first, for a way to come thereto, he saith he will grant me, for my lordly pleasure, that 'they murmured' is as much to say as 'they marveled.' In which granting, he doth me no great lordly pleasure. For I have, as you have heard well, proved him already that I need not his granting therein. But verily, in the cause that he addeth thereto, when he saith because perchance the one may follow at the other, therein he doth me a very great lordly pleasure. For it is even a pleasure for a lord and for a king, too, to see him play so far the fool, as without necessity, to write in that word himself, which helpeth mine argument against himself, and maketh all his wondering that he hath in his first solution upon me, fall in his own neck. For if their murmuring followed upon their marveling, as himself here saith that peradventure it did, then playeth he first peradventure the fool to make such an outcry upon me for saying that they marveled, where the text saith they murmured, as though I with that word utterly destroyed the pure sense of God's holy word. For that word doth not so pestilently pervert the sense, if it may stand with the sentence, as it may indeed, if Master Masquer say true that peradventure the one may follow upon the other, that is to wit, the murmuring upon the marveling, for so he meaneth thereby. For as mad as he is, he is not, I think, so mad yet as 20 25 30 35

to mean that the marveling followed upon the murmuring.
 For they marveled first and murmured after. And now since this
 one word of his, therefore, overthroweth all his wondering that he
 hath made on me, and proveth himself willingly and wittingly
 in all his high tragical exclamation against his own conscience 5
 and his own very knowledge to belie me, he hath therein, as
 I say, done me a very special pleasure to see him so far play the
 fool as to bring forth that word himself, specially where there
 was no need at all, but even for a garnish of his induction, with
 a show of his cunning, to make men know that he had not so 10
 little learning, but that he wist well enough himself that he had
 shamefully belied me in all that ever he had cried out against
 me, concerning any misconstruing of that place of holy
 scripture.

The Fifth Chapter. 15

Now after this, his double folly well and wisely put forth at
 once, he bringeth me to mine opposition. And therein he handleth
 me so hardly that I cannot escape, which way so ever I
 take, whether I say that Christ's disciples and apostles heard and
 understood their master's words in all the three places, or that I 20
 say that in any one of those three places they understood him not.
 For here, to be sure, to hold me in on both sides that I escape not,
 he showeth what danger I fall in, which way so ever I take.
 For he saith that, on the one side, I deny the Gospel if I
 answer no or nay, and on the other side, I am taken in mine 25
 own trap if I say yea or yes.

And surely here he playeth the wisest point, and the most for
 his own surety that I saw him play yet. For ye shall understand
 that in the first part of my Confutation, in the third book,
 the 180 side, for as much as Tyndale hath been so long out of 30
 England that he could not tell how to use these English
 adverbs, nay and no, yea and yes, I gave him a rule and a
 certain samples of the rule, whereby he might learn where he should
 answer nay, and where no, and where yea, and where yes.

Now Master Masquer, when he wrote his book, neither 35
 having my book by him, nor the rule by heart, thought he would

be sure that I should find no such fault in him, and therefore, on the one side for the answer, assigneth yea and yes both, and on the other side, both nay and no, leaving the choice to myself, which he durst not well take upon him, lest he might show therein such congruity in the English tongue, as he showeth in some other things, wherein he speaketh English as congrue as a man might that had learned his English in another land. 5

But now must I answer him to his subtle questions. His first question is this.

He asketh me whether Christ's disciples and his apostles heard him not and understood him not when he said, "I am the door," and when he said, "I am the vine," and when he said, "My flesh is verily meat," etc. 10

Master Masquer is so wily that I must needs take better heed what I answer him than I should need if I were to answer a good, plain man of the country. For Master Masquer, in the twenty-ninth leaf, boasteth himself of his cunning royally and saith: "It is verily the thing that I desire even to be written against in this matter. For I have the solutions of all their objections ready." 15

Now, since therefore this man is so cunning, and hath his answers so ready for all objections that men may lay to him, he cannot be by likelihood but wonderful sure and ready, with subtle replications against all answers that men may make to those oppositions that he deviseth against other men himself. I will therefore be as aware of him as I can. And first I say that his question is captious. For he asketh one answer to three things at once, and in each of the three, he asketh me two questions at once. For he asketh of the door and the vine and of his flesh, all three at once. And yet of each of these not a double question, as I told you, but a quadruple question at once. For he asketh both of his apostles and the disciples, and not only whether all these heard Christ at all three times, but also whether all these understood him. And all twelve questions Master Masquer, wilily to beguile such a simple soul as I am, asketh in one question at once. And therefore, lest he betray me, I shall somewhat at the leastwise divide them. 20 25 30 35

And then I say to the first question, whether Christ's disciples and apostles heard him not and understood him not when he said, "I am the door," because the question is yet double and captious, I purpose to make sure work and answer that I cannot tell; I think that some did and some did not, for some of them I ween were not there. 5

Now, if he say that he meaneth only them that were there, so would I, too, have taken him, if he were a good, plain soul, and not such a subtle sophistry that longeth to be arguing, and hath all-thing so ready upon his fingers' ends. 10

But go to now, though I could yet have other answers for him if I would, yet for his lordly pleasure, I shall be content to grant him that they both heard him and understood him, wherein I grant him more yet, I promise you, than he can precisely bind me to by the text. All this granting for this place giveth him no ground yet. For here I am well content not only to say all that he saith, that is, that his apostles and his disciples understood that Christ calleth himself the door but by a parable, and therefore marveled not at that manner of speaking. But I say more, too, that so did also the Jews that reprov'd him and repugned against him. And say also that they repugned so much the more against him, and so much the more murmured and disputed against the matter, in how much they more understood the manner of the speaking, and that it was but a parable. For they wist well that word of the door was spoken by a parable, for Christ plainly expounded it. But they murmured much at that that no man might well come in but by him. 15 20 25

Let us now to the second, then. And where he asketh me whether Christ's disciples and his apostles heard him not and understood him not when he said, "I am the very vine," here I would, for mine own surety, ask him whether he mean by Christ's disciples and apostles some of both sorts, or else those disciples only that were both disciples and apostles. Howbeit if I should ask him thus, he would say I did but trifle and that every man may well wit, by the putting of his question, that he meaneth of either 30 35

sort some. For else he would have said no more but apostles, which had been enough if he had meant but them. And also it were against his purpose if Christ's other disciples understood him not, though his apostles did. Well, I am content then to take it so. And then unto the question whether his disciples and apostles heard not Christ and understood him not when he said, "I am the very vine," to this question copulative, I answer no. 5

But then Master Masquer replieth that the scripture is plain against me. But unto that replication, I say nay. For I say that the scripture there, with Saint Mark and Saint Luke set unto it. proveth mine answer true. For it appeareth well among them three that, besides the apostles, none of his other disciples understood him, for none of his other disciples heard him, for none of his other disciples were there, nor yet all his twelve apostles neither, for Judas was gone before. So that in this part of his first question, Master Masquer hath given himself a fall in the subtle proponing of his question. As to the understanding, I agree that they that were there understood him, which maketh nothing against me. 10 15

Now to the third place, when he asketh me whether Christ's disciples and his apostles heard him not and understood him not when he said, "My flesh is very meat," etc. First, as for his disciples, I say no, not all. Then saith Master Masquer that if I say nay or no, the scripture is plain against me, John 6. But to that say I again that when I say no, the scripture is even there with me. For as the Gospel there plainly telleth, many of his disciples, though they heard him well, did understand him amiss. For though they understood him right, in that they perceived that he spoke of the very eating of his very flesh, yet they understood him wrong, in that they took him that they should eat it in the self fleshly form and in dead pieces without life or spirit, and therefore they went their way from him and left him, and walked no more after with him. Here hath Master Masquer another fall in this place, too, touching his first question as for the disciples. 20 25 30 35

But what say we then for the apostles? Did not they understand him? What if I here would say nay? Then except Master Masquer could prove yes, else is not only his first question gone, which he maketh for a way to the second, but his second

question is clearly gone, too, wherewith he would make me be taken
 in mine own trap. And therefore, first, for argument sake, I
 deny that the apostles themselves understood Christ's word. How
 will now Master Masquer prove me that they did? Marry, saith he,
 "for they were well acquainted with such phrases. And answered their
 master Christ when he asked them, 'Will you go hence from me, too?' 'Lord,'
 said they, 'to whom shall we go? Thou hast the words of everlasting life,
 and we believe that thou art Christ, the Son of the living God.'" 5

Now good reader, I think there be some texts in scripture that
 Master Masquer understandeth not no more than other poor men. 10
 But yet if he will not agree that, but say that he understandeth
 them all, yet if we would put the case that there were some
 such one text, he would, I think, admit the case for possible. Let
 us then put him hardly none other, but even the same words of
 Christ that we be now in hand withal. For no man understandeth 15
 any word worse than he understandeth those, even yet while
 he writeth on them. If himself had been then of that flock, and
 had seen all other things in Christ that his apostles saw, and had
 believed in him, and had not mistrusted Christ, but been ready
 to do what he would bid him do, and believe what he would bid 20
 him believe, but had yet as for those words of eating Christ's
 flesh thought them hard to perceive what Christ meant by
 them, but though he fully understood them not as he thought,
 yet he doubted not but that good they were that God spoke,
 and that Christ if he tarried his time, would tell him further of the 25
 matter at more leisure; if now when other went their way,
 Christ would have said unto him, "Wilt thou, Master Masquer, go
 thy way from me, too?" Whether would then Master Masquer have
 letted to say even the selfsame words that the apostles said
 with others like, "Whither should I go from the good Lord? Thou 30
 hast the words of everlasting life, and I believe and know that
 thou art Christ, the Son of the living God, and art able to do
 what thou wilt, and thy words be holy and godly, whether I
 understand them or no, and thou mayst make me perceive them
 better at thy further pleasure." Would Master Masquer have been 35
 contented to say thus, or else would he have said, "Nay, by my

faith, good Lord, thou shalt tell me this tale a little more plainly that I may better perceive it by and by, or else will I go to the devil with yonder good fellows, and let them dwell with thee that will"?

Now if Master Masquer would (as I ween he would but if he were stark mad) have said the same himself that Saint Peter said, or be content at the least that Saint Peter should say it for him, though himself had not well and clearly perceived what Christ meant by those words, how can he now prove by the same words of theirs that the apostles understood his words then? 5 10

Thus you see, good readers, that of his two questions the first have I so answered that it is come to nothing (if I would stick with him still at his answer) till he have better proved me than he hath yet that the apostles in the sixth chapter of Saint John did understand Christ's words. And now therefore till he have better handled his first question, he can against me never use his second, whereby he boasteth that I could make none answer but such as should take myself in mine own trap. From which since I am clean escaped already by the answering of his first question, you may, good readers, see that Master Masquer goeth as wilily to work to take me as a man might send a child about with salt in his hand, and bid him go catch a bird by laying a little salt on her tail, and when the bird is flown, comfort him then to go catch another, and tell him he had caught it and it had tarried a little. 15 20 25

The Sixth Chapter.

But yet to see now how craftily he could betray me if I would let him alone, let us grant him, for his lordly pleasure, that the disciples and apostles understood Christ's words well in all three places, not only when he said he was the door, and when he said he was the vine, but also when he said, "My flesh is verily meat." What now? Marry then, saith Master Masquer, "If More answer yea or yes, then do I ask him further whether Christ's disciples and apostles, thus hearing and understanding his words in all the three chapters, wondered and marveled (as More saith) or murmured (as hath the text) at their master's speech. What think you More 30 35

must answer here? Here may you see whether this old holy upholder of the pope's church is brought even to be taken in his own trap. For the disciples and his apostles neither murmured nor marveled, nor yet were not offended with this their master Christ's words and manner of speaking." 5

In what trap of mine own, or his either, hath Master Masquer caught me here? Mine argument was, ye wot well, that at the hearing Christ say, "I am the door," and "I am the very vine," no man marveled at the manner of speaking because that every man perceived his words for allegories and parables. But in the third place, where he said, "My flesh is verily meat," and "The bread that I shall give you is my flesh," and, "Except you eat the flesh of the Son of Man and drink his blood, you shall not have life in you," so many marveled because they perceived well it was not a parable, but that he spoke of very eating of his flesh indeed that, of all his hearers, very few could abide it, but murmured and said, "How can he give us his flesh to eat?" And his own disciples said, "This word is hard; who may hear him?" and went almost all their way. Now when the effect of mine argument is that, in this point, many marveled at the thing as a thing plainly spoken and not a parable, but a plain tale that men should verily eat his flesh, and that no man marveled at the other two manner of speakings because they perceived them for parables, what maketh it against me that in the third place there were some that marveled not nor murmured not, since that though some did not, yet many did, and both marveled and murmured and went their way, and that for the most part, and, save the apostles, almost everyone? And verily, the other disciples, as Saint Chrysostom saith, those that then were present (against Master Masquer's saying) went their ways all the many. 10

John 10
John 15

John 6

Where is now, good readers, this trap of mine own making that I am fallen in? Hath Master Masquer cast me down so deep with proving me that some marveled not where I said many did? Be these two propositions so sore repugnant and so plain contradictory: many marveled, and some marveled not, that because I said the first, and he proveth the second, therefore, I am quite cast and caught in mine own trap? This man is a wily shrew in argument, I promise you. 15

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The Seventh Chapter.

But now that I have, good readers, so fair escaped my trap, I trust, with the help of some holy saint, to catch Master Masquer in his own trap that his mastership hath made for me.

Ye wot well, good readers, that the trap which he made for me were these two wily captious questions of his, with which he thought to catch me, that is to wit, first whether the disciples and apostles heard and understood our Savior in all three places, and then upon mine answer yea or yes, his other question further, whether they marveled or murmured. Unto which while I have answered no; now by the traps of his questions, he reckoneth me driven to be caught in mine own because I said that many marveled, as though many other might not because the apostles did. 5 10

Now before I show you how himself is taken in his own trap, ye shall hear his own glorious words with which he boasteth that he hath taken me, and would make men ween it were so. Lo, these are his words: 15

"Here may you see whether this old holy upholder of the pope's church is brought even to be taken in his own trap. For the disciples and his apostles neither murmured nor marveled, nor yet were not offended with this their master Christ's words and manner of speech. For they were well acquainted with such phrases, and answered their master Christ when he asked them, 'Will ye go hence from me, too?' 'Lord,' said they, 'to whom shall we go? Thou hast the words of everlasting life, and we believe that thou art Christ, the Son of the living God.' Lo, Master More, they neither marveled nor murmured. And why? For because, as ye say, they understood it in an allegory sense, and perceived well that he meant not of his material body to be eaten with their teeth, but he meant it of himself to be believed to be very God and very man, having flesh and blood as they had, and yet was he the Son of the living God. This belief gathered they of all his spiritual sayings, as himself expoundeth his own words, saying, 'My flesh profiteth nothing,' meaning to be eaten, 'but it is the spirit that giveth this life. And the words that I speak unto you are spirit and life. So that whoso believe my flesh to be crucified and broken, and my blood to be shed for his sins, he eateth my flesh and drinketh my blood, and hath life everlasting. And this is the life wherewith the righteous liveth even by faith.' Habakkuk, 2." 20 25 30 35

Lo, good reader, here have I rehearsed you his words whole to the end. And yet because you shall see that I will not hide from you any piece of his that may make for any strength of his matter, I shall rehearse you further his other words written in his thirteenth leaf, which I would have touched before, saving that I thought to reserve it for him to strength withal this place of his where it might do him best service, where he would prove against me to trap me with, that the cause why the disciples and apostles marveled not, nor murmured not, nor were not offended, was because they understood Christ's words to be spoken not of very eating of his flesh, but only of the belief of his Passion by way of a parable or an allegory as he spoke those other words

when he said, "I am the door," and when he
John 10 said, "I am the vine." The words, lo, of Master
John 15 Masquer with which he setteth forth the
proof of this point in his thirteenth leaf be these,

in the end of all his exposition upon the sixth chapter of Saint John.

"Here is, lo, the conclusion of all this sermon. Christ, very God and man, had set his flesh before them to be received with faith that it should be broken and suffer for their sin. But they could not eat it spiritually because they believed not in him. Wherefore many of his disciples fell from him and walked no more with him. And then he said to the twelve, 'Will ye go away, too?' And Simon Peter answered, 'Lord, to whom shall we go? Thou hast the words of everlasting life, and we believe and are sure that thou art Christ, the Son of the living God.' Here it is manifest what Peter and his fellows understood by this eating and drinking of Christ. For they were perfectly taught that it stood all in the belief in Christ, as their answer here testifieth. If this matter had stood upon so deep a miracle as our papists feign, without any word of God not comprehended under any of their common senses, that they should eat his body under form of bread, as long, deep, thick, and as broad as it hangeth upon the cross, they being yet but feeble of faith not confirmed with the Holy Ghost, must here needs have wondered, stonied, and staggered, and have been more inquisitive in and of so strange a matter than they were. But they neither doubted, nor marveled nor murmured, nor nothing offended with this manner of speech, as were the other that slipped away, but they answered firmly: 'Thou

hast the words of everlasting life, and we believe,' etc. Now to the exposition of the words of our Lord's supper."

Lo, good readers, ye will, I trow, now bear me record that I deal plainly with Master Masquer here, and hide nothing of his aside that may do him any substantial service toward the proof of his purpose. And I warrant you it shall be long ere you find him, or any of all that sect, deal in such plain manner with me. 5

But now good Christian reader, read all these whole words of his, in both the places as often as you list, and consider them well, and then shall you perceive in conclusion that he proveth his purpose by none other thing in all this world than only by his own words, expounding always the words of Christ, as Master Masquer list himself. And upon that, that himself saith that the cause wherefore the disciples and apostles marveled not, nor murmured not at these words of Christ, "The bread I shall give you is my flesh," etc., was because they perceived that Christ spoke it in a parable (as I say of his other words, "I am the door," and "I am the very vine") upon these words of Master Masquer's own, Master Masquer concludeth for his purpose, the selfsame thing that he first presupposeth, the thing that he should not presuppose but prove, that is to wit, that Christ spoke it but by way of a parable. 10 15 20

But against Master Masquer and his presumptuous presupposing, the matter appeareth plain. For 25
John 10 as I have before said, our Savior
John 15 when he said, "I am the door," and when he said, "I am the very vine," did so

prosecute and declare in both the places his own words, that there could no man have cause to marvel at the manner of speaking for his own declaration in prosecuting his own words was such that it must needs make any man (but if he were an idiot or an ass) perceive that Christ spoke in those two places that he was the vine and the door but by way of a parable. And this may every man soon see that list to look on the places. And therefore no man said how can he be a vine, nor how can he be a 30 35

door, as many said in the third place, "How can he give us his
 flesh to eat?" Which words, if they were so clearly spoken
 but by way of parable, as the other twain were, it were far
 unlikely that so many wise men would have taken it so far
 otherwise ever since that take the other twain for none 5
 other. And namely, such holy doctors and saints as are well
 acquainted with Christ's phrases and parables, and in the study
 thereof, have spent the great part of all their lives. And therefore,
 Master Masquer, against so many wise men and so good, going
 about now to prove this point but a parable by none other 10
 substantial means than only by the authority of his own worshipful
 word, proveth us his purpose very faint and slender, for
 all his, "lo, Master More," as though his purpose appeared very clear.

The Eighth Chapter.

Howbeit for to furnish his matter with, and to set it the 15
 better forth, because he would not have it seem to stand all
 upon his own only exposition, that is to wit, upon his
 own only word, he setteth unto his own bare word, his own
 bare, bald reason, and saith:
 "If this matter had stood upon so deep a miracle as our papists feign, 20
 without any word of God, not comprehended under any of their common
 senses, that they should eat his body being under the form of bread, as
 long, deep, thick, and as broad as it hanged upon the cross, they
 being yet but feeble of faith, not confirmed with the Holy Ghost, must
 here needs have wondered, stunned, and staggered, and have been more 25
 inquisitive in and of so strange a matter than they were. But they
 neither marveled nor murmured, nor nothing offended with this
 manner of speech, as were the other that slipped away, but they answered
 firmly, 'Thou hast the words of everlasting life, and we believe,' etc.
 Now to the exposition of the words of our Lord's supper." 30

Here hath Master Masquer given us a major of an argument,
 and a minor, too. His major is his first part unto these words, "But
 they," etc., and his minor is all the remanent. But we may now ask
 him, ergo, what? For conclusion he setteth none unto them. If he
 think the conclusion follow so clear that he needed not, but 35

every man must needs see what followeth upon his two premises
in good faith; for my part, if I should set ergo to it, that is, the
common note of the consequence, I see not what would follow any more
than the common verse of the compute manual, Ergo ciphos
adrifex, he hath made his major so foolishly. 5

In which, that first it pleaseth his mastership to trifle and
mock in this great matter, and make us poor people ween that
everything that any doctor saith in dispicions, or holdeth by
way of problem, were delivered us to believe as a necessary
point of our faith, he doth but play the false fool for his pleasure. 10

For as for the manner how the blessed
body of Christ is in the Blessed
Sacrament, whether with his dimensions,
as long, thick, and broad, as
*We be not bound
to believe all
these things*

he hanged on the cross, or with his dimensions proportionable to 15
the form of bread, as his blessed body was as verily his body in
the first moment of his holy conception as it ever was at his
Passion, and yet was it then neither so thick, so long, nor so
broad, or whether his body be there in his natural substance, 20
without any dimensions at all, or whether he be there in all his
distinctions of the members of his holy body, or there have all his
members without any distinction of place at all; these things and
such other in which learned men may moderately and reverently
dispute and exercise their wit and learning, the Catholic
Church in such wise leaveth at large, that it bindeth not the 25
people to any such straights in the matter, but only to the
points that we be bound by certain and sure revelation
to believe, that is to wit, that under what manner so ever it
be there, verily there it is, his very flesh and his very blood.
And in the form of bread, verily eat his very body there we do 30
when we receive the very Blessed Sacrament. Thus far have we
by certain and sure revelation, both by holy scripture and by
the tradition also, by which Christ taught it to his apostles,
and they to the church, as Saint Paul did to the
1 Corinthians 11:23-24 Corinthians, and the church to the people 35
by succession from age to age ever since
the apostles' days unto our own time.

And therefore, with those mocks and jests, Master Masquer mocketh no man but himself, save that under the name of papists he mocketh all the Catholic Church of this fifteen hundred year, both clergy and temporalty, men and women and all, and among the remanent, all the old holy doctors and saints that have, without doubt or question, both believed and taught, that Christ meant not to speak those words, "My flesh is very meat," by way of a parable, as Master Masquer saith he only meant, but that he verily spoke and meant of the very eating of his flesh indeed. 5 10

But now shall you see that, as I said, his major is so foolishly made that all the world may wonder where his wit was when he made it. For he saith that if the matter stood indeed upon such a great miracle as the Catholic Church (which he calleth the papists) believe, that is to wit, that his very body should be eaten in form of bread, and that also (which he putteth for a necessary part of our faith) as long, as deep, as thick, and as broad as it was when it hanged on the cross, then the disciples and apostles (because they were yet but feeble in the faith) must needs have wondered, stunned, and staggered, and have been more inquisitive therein than they were. Now woteth well every child, good reader, that Christ did not in that place plainly tell them in what manner that they should eat it, that is to wit, that they should eat it in form of bread. For though he gave them an insinuation and signification thereof, in that he said, "And the bread that I shall give you is my flesh," which words, coupled with his deed when he did institute it indeed at his Maundy, might then make them clearly perceive that they should eat his flesh in form of bread, yet at the time when the word was first spoken, it was not so plain for that matter, but it might seem to them that he used that word bread but by manner of allegory to signify there his flesh because they should verily eat it as men eat bread. 15 20 25 30

John 6

Matthew 26:26-29

Now see then, good reader, the madness of Master Masquer that 35

saith here that that thing must needs have made the apostles wonder, stunned, and stagger, at the time when Christ spoke those words in the sixth chapter of Saint John, at which time every child knoweth that they, though they well perceived that they should verily eat his flesh, yet they knew not that they should eat it in form of bread. And how could it then have made them wonder (that thing I say that he speaketh of and so sore exaggerateth to increase the wonder), that is to wit, that his flesh should be eaten in form of bread, and that as long, as thick, as deep, and as broad as it was when it hanged on the cross. How could this thing I say have made them wonder at that time, at which time they thought not of the eating thereof in the form of bread? Heard ever any man such a mad argument as Master Masquer hath made us here? 5 10

Now if Christ had there told them, indeed, all that Master Masquer hath here put in so foolishly to make the matter the more wonderful, then would I deny his major. And so will I do if himself put all that out again, and leave no more in his major than Christ said indeed, that is, that they should verily eat his flesh and have life thereby, and that they should not only eat it bodily, but also spiritually, nor in dead gobbets, without life or 15 20

*How Christ's
flesh giveth life* spirit, but quick and joined with the lively spirit, by which it should give life, and without which his flesh of 25

his own proper nature to the giving of life could not avail. Now say I that if Master Masquer had made his major of this, all this had been no cause for his apostles to wonder, nor to be stunned and stagger, nor to murmur and grudge as they did that slipped away. For as feeble as Master Masquer maketh the apostles in the faith of Christ, yet at that time, without any such manner of marvel as might make them stun and stagger and slip away from him, they believed such other things as were as hard to believe as this, and that without any farther inquisitions at all. 30

For else why should they not at the same time have marveled of his Ascension up to heaven, and been more inquisitive thereof. 35

For that was no little marvel neither, and was one of the things that made the Jews and those disciples to stun and stagger that there slipped away from him.

Also they believed that he was God, and had no such wonder thereof as made them stun and stagger or be more inquisitive thereof, which was as strange a matter as was all the other, and which point, once believed, it was either to believe the other without any such manner of marveling as should make them either stun or stagger thereat. 5

Now as for being inquisitive thereof, holy Saint Chrysostom saith that as strange as the thing was of eating his flesh (for that men had been risen from death they had heard of in the scripture before, but that one should eat another's flesh, saith Saint Chrysostom, that had they never heard of), yet they believed Christ's word and followed forth still, and confessed that he had the words of everlasting life, and would not be, by and by curious and inquisitive as Master Masquer saith they would, if they had believed him that he meant of eating of his flesh indeed. For Saint Chrysostom saith, 10

The part of a disciple "That is the part of a disciple, whatsoever his master affirmeth, not to be curious and inquisitive thereof, nor to make search therein, but to hear and believe, and if they would anything further be informed, abide a convenient time." For 20

Chrisostom: In Ioannem homilae 45 they that did otherwise and were inquisitive went away back, and that through their folly. For saith Saint 25

Chrisostom:

"Whensoever it cometh in the mind to ask the question how the thing may be done, then cometh there into the mind incredulity therewith. So was 30

Note Nicodemus troubled and asked, 'How may a man be born again when he is old? May a man enter again into his mother's belly and be born again?' And so the Jews said here, too, 35

John 3:4 'How can he give us his flesh to eat?' But thou Jew, if thou ask that, why did thou not ask that in like wise in the miracle of the five loaves; why did thou not then ask how can he feed so many of us with so little meat?

Why did thou not ask by what means he would and did increase it so much? The cause was because they cared but for the meat and not for the miracle. But thou wilt peradventure say the thing at that time declared and showed itself. But then, I say again, that of that manifest open miracle that they saw him there work, they should have believed that he could do these things, too, that is to wit, these things that they now murmured at when they said, 'How can he give us his flesh to eat?' For therefore (say the Saint Chrysostom) did our Savior work the other miracle of his five loaves before, because he would therewith induce them that they should not distrust those things that he would tell them after," that is to wit, good readers, of his godhead, and of the giving of his flesh to eat. 5 10

The Ninth Chapter.

Now, good Christian readers, here you see by Saint Chrysostom, that though the apostles understood well that Christ spoke of the very eating of his flesh, yet there was no cause why they should either doubtfully wonder, stun, or stagger, or be by and by curious and inquisitive thereof, and so destroyeth he plain Master Masquer's reason, but if it be to such as are disposed for their pleasure, better to believe Master Masquer than Saint Chrysostom. % 15 20

For every man may here well see that Saint Chrysostom meaneth here that Christ in those words, besides all parables and allegories, spoke and meant of the very eating of his very flesh indeed. Which thing, lest Master Masquer might, as he is shameless, bring yet in question and controversy, I shall rehearse you a few lines further of Saint Chrysostom in this selfsame place. Lo, thus there saith he further: 25
 "Those Jews at that time took no commodity, but we have taken the profit of that benefit. And therefore is it necessary to declare how marvelous are these mysteries" (that is to wit, of the Blessed Sacrament) "and why they be given us, and what is the profit thereof? We be one body and members of Christ's flesh and his bones. And therefore, they that are Christian are bound to obey his precepts. But yet that we should be not only by love, but also in very deed turned into that flesh of his, that thing is done by the 30

meat that his liberality hath given us. For while he longed to declare and express his love that he bore toward us, he hath by his own body mingled himself with us, and hath made himself one with us that the body should be united with the head. For that is the greatest thing that lovers long for (that is to wit, to be, if it were possible, made both one). And that thing signified Job of his servants, of whom he was most heartily beloved. Which to express the vehement love that they bore toward him, said, 'Who could give us the gift that we might have our bodies, even, fulfilled with his flesh?' which thing Christ hath done for us indeed, both to the intent to bind us in the more fervent love toward him, and also to declare the fervent love and desire that himself bore toward us. And therefore hath he not only suffered himself to be seen or looked upon by them that desire and long for him, but also to be touched and eaten, and the very teeth to be infixed into his flesh, and all folk to be fulfilled in the desire of him. From God's board therefore let us rise like lions that blew out fire at the mouth, such as the devil may be afeard to behold us, and let us consider Christ our head and what a love he hath showed us. The fathers and the mothers oftentimes put out their children to other folk to nurse. 'But I' (may our Savior say) 'nourish and feed my children with mine own flesh. I give them here mine own self, so favor I them all. And such great hope I give them all against the time that shall come.' For he that in such wise giveth us himself in this life here, much more will he give us himself in the life that is to come. 'I longed (said our Lord) to be your brother. And for your sakes I have communicated and made common unto you my flesh and my blood. The things by which I was joined with you, those things have I exhibited again and given to you,'" (that is to say, the very flesh and blood by which I was made natural man with you, that same have I in the Sacrament exhibited and given again unto you). "This blood causeth the king's image to flower in us. This blood will not suffer the beauty and the nobleness of the soul (which it ever watereth and nourisheth) to wither or fade and fall. The blood that is made in us of our other common meat is not by and by blood, but before it be blood, it is somewhat else. But this blood of Christ, out of hand, watereth the soul and with a certain marvelous might and strength seasoneth it by and by. This mystical or sacramental blood" (that is to say, this blood of Christ in the

Sacrament) "driveth the devils far off and bringeth to us not angels only, but the Lord of all angels, too. The devils, when they behold and see the blood of Christ within us, they flee far from us, and the angels run as fast toward us."

And yet Saint Chrysostom ceaseth not with all this, but goeth forth with a longer process, declaring the great benefit of this blood, both by the shedding on the cross and by the receiving in the Sacrament, which whole process I shall peradventure hereafter in some other place rehearse. 5

But for this matter, good Christian readers, thus much doth more than suffice. For, by less than this, ye may more than plainly perceive that this old holy doctor Saint Chrysostom manifestly declareth and showeth that our Savior in those words that he spoke to the Jews mentioned in the sixth chapter of Saint John, verily spoke and meant of the very eating of his flesh. Which thing he promised there, and which promise he performed after at his Maundy 10 15

Matthew 26:26-29 when he there instituted the Blessed Sacrament.

The Tenth Chapter. 20

And now, good readers, to finish at last this matter of Master Masquer's against my second argument (which he calleth my first, because my first is such as he is loath to look upon), I return once again to Master Masquer's two sore captious questions, and likewise as he hath asked them of me, and I have, as you see, so well avoided his gins and his grins, and all his trim-trams that he hath not yet trained me into no trap of mine own, as you see him solemnly boast, so will I now be bold to ask of him first whether Saint Chrysostom here, yea, and Saint Augustine, too, and Saint Cyril, Saint Bede, Saint Irenaeus, and Saint Hilary, were of the mind that the apostles understood their master Christ's words when he said, 25 30

John 6 "And the bread that I shall give you is my flesh, etc. And my flesh is very meat, etc.

And I tell you very truth, except you eat the flesh of the Son of Man, etc." 35

If Master Masquer answer me to this question nay or no, then shall he make me bold to answer the same to him. For then shall he not fear me with his own, saying that the Gospel saith contrary in the sixth chapter of Saint John, if he grant and confess himself that all those holy doctors say therein
5
against his own saying, which among them all understood that Gospel as well as himself alone, yea, and though he take Frith and Frère Huskin to him, too. And therefore if he answer nay or no, then is he quite overthrown, as you see, and his second
10
question quite gone, too, for then can he never come to it.

Now on the other side, if he answer me yea or yes, then see, good readers, whereto Master Masquer bringeth himself even to be taken in his own trap. For then he marreth all his matter. For since you see clearly, good readers, that all these holy doctors and saints openly do declare by their plain words, which yourselves
15
have here already heard, that Christ in those words verily spoke and meant of the very eating of his very flesh indeed, it must needs follow against Master Masquer's mind (in the ears and the hearts of all such as believe better all those holy doctors than him) that this is the right understanding of Christ's words, and that
20
the apostles, if they understood his words, understood them after the same fashion, that is to wit, that he spoke and meant of the very eating of his very flesh indeed. And so serveth him his second question of naught. For the cause why they marveled not in any murmuring manner was because they believed it well at their
25
master's word, which Master Masquer doth not, and the cause why they were not by and by curious and inquisitive was, as you have heard Saint Chrysostom declare, because they were meek and obedient, and not so presumptuous and malapert, as Master
30
Masquer would have been.

Lo, Master Masquer, here may you see, lo, what worship you have won with your questions, with which you have not only missed of training me into mine own trap, as you triumph and boast, but are also driven into your own trap yourself, out of which you can never climb up yourself, nor all the brotherhood be able to
35
draw you up, as long as the devil, the very father of your lying brotherhood, lieth in the deep den of hell.

Thus have I, good readers, my first argument (as he calleth it) that he boasteth to have twice so substantially soiled that he maketh me therein such a feeble babe that I were not able to stand in his strong hand; that argument have I so strongly now defended and given him in his own turn so many great and foul falls in every part of his process that, if this great clerk had so many so great falls given him at Clerkenwell at a wrestling, he would have had, I ween, neither rib, nor arm, nor leg left him whole long ago, nor, at this last, lift his neck unbroken neither. And now therefore let us look how he soileth my third argument, which himself calleth my second, because he would have the first forgotten.

The Eleventh Chapter.

Lo, thus good readers, goeth Master Masquer forth:
 "The second argument of More. 15
 "After this text thus wisely proved to be understood in the literal sense with the carnal Jews, and not in the allegoric or spiritual sense with Christ and his apostles, the whole sum of More's confutation of the young man standeth upon this argument, a posse ad esse, that is to wit, God may do it, ergo it is done. God may make his body in many or in all places at once, ergo it is in many or in all places at once. Which manner of argumentation how false and naught it is every sophister and every man that hath wit perceiveth. A like argument: God may show More the truth and call him to repentance, as he did Paul for persecuting his church, ergo More is converted to God. Or God may let him run of an indurate heart with Pharoah, and at last take an open and sudden vengeance upon him for persecuting his word and burning his poor members, ergo it is done already." 25
 In all this tale, good readers, you see that Master Masquer is yet at the least wise constant, and nothing changeth his manners. 30
 For as falsely as he rehearsed mine other argument before (wherein what falsehood he used you have yourselves seen), as falsely now rehearseth he this other. For read, good readers, all my letter through yourselves, and when you find that fashioned argument there, then believe Master Masquer in this matter, and in the meanwhile believe but as the truth is, that with his lies he mocketh you. And 35

since he maketh us first a loud lie for his foundation and buildeth
 after his arguments upon the same, wherewith he scoffeth so pleasantly
 at me that it as properly becometh the man to taunt as it
 becometh a camel or a bear to dance, I will not with him argue
 a posse ad esse and say he can lie, ergo he doth lie, but I will turn
 the fashion, and argue ab esse ad posse, and say that he doth lie,
 ergo he can lie, and so commend his wit. Lo, this form of
 arguing can he not deny. And the antecedent shall you find as
 true when you read over my letter as himself cannot say nay,
 but that the consecution is formal. 10

But then goeth Master Masquer forth on and saith:
 "Master More must first prove it us by express words of holy scripture,
 and not by his own unwritten dreams, that Christ's body is in
 many places or in all places at once. And then though our reason cannot
 reach it, yet our faith measured and directed with the word of faith
 will both reach it, receive it, and hold it fast, too, not because it is
 possible to God and impossible to reason, but because the written word of
 our faith saith it. But when we read God's words in more than twenty
 places contrary that his body should be here, More must give us leave to
 believe his unwritten vanities," verities I would say, "at leisure." 20

Here ye see, good readers, how many things Master Masquer hath
 told us here and how freshly he flourisheth them forth.

The first is that I must prove it him that the body of Christ
 is in many places at once or in all places at once.
 The second is that I must prove it by express words of scripture. 25

%
 The third is that I may not prove it by mine own unwritten
 dreams.

The fourth is that if I prove it so by express words of scripture,
 then he will both reach it, and receive it, and hold it fast,
 too. 30

The fifth is that he findeth twenty places of scripture and more to
 the contrary, proving that his body is not here.

The sixth is that therefore I must give him leave to believe mine
 unwritten vanities, verities, he would say, at leisure. 35

Now for the first, good readers, where Master Masquer saith that
 Master More must first prove it him that Christ's body

is in many places at once or in all places at once, I say that as for all places at once, Master More must not prove at all. For (since the Sacrament is not in all places at once) whether his blessed body may be in all places at once is no point of our matter.

Now as touching the being of his blessed body in many places at once, where Master Masquer saith that ere he be bound to believe it, I must prove it, he is very far out of reason and out of the right way. For is Master Masquer, nor Father Frith before him, bound to believe no more than Master More were able to prove them? I say again to Father Frith and Master Masquer both that if either of them both, or any such other fond fellow as they be, begin to deny now any such plain article of the faith, as all good Christian nations are and long have been full agreed upon, so long and so full as they have been upon this, and so long reckoned the contrary believers for heretics, either Master More or any man else might well with reason reprove them thereof, and rebuke them therefore, and only answer the foolish arguments that they make against the truth, and should not once need to go about the proof of the full received and undoubted truth, as though it were become doubtful upon every proud heretic's blasphemous foolish argument.

For if Master Masquer would now bring up the Arians' heresy again against the godhead of Christ, which he might as well as this frantic heresy of Frère Huskin and Wycliffe against the Blessed Sacrament, or if he would now begin the other foolish heresy, whereof the Prophet speaketh in the psalter: Dixit insipiens in corde suo non est deus. "The fool said in his heart, "There is no God," which he might as well begin as any of the other twain, if he would now, for the furnishing of this heresy, come forth with such unreasonable reasons, as some foolish philosophers brought in therefore of old, were that not enough for me to confute those foolish arguments wherewith he would blind simple souls? Must I needs besides that go make much ado and prove that there were a God, or else grant this goose that there were no God at all, because himself would say so still when his fond reasons were soiled?

Now to his second point, where it is not enough for him to say that I must prove it (wherein, as ye see, I have proved him a very fool), but he assigneth me also what manner of proof I must make, and none may serve him but such as himself list assign, and that therefore I must prove it him by express words of holy scripture, I ask him then whether he will be content if I prove it him by express words of Christ written in all the four evangelists, Saint Matthew, Saint Mark, Saint Luke, and Saint John? If he say yea, as I suppose he will, then ask I him farther wherefore he will believe the writing of them four? Whereto what will he answer, but because that those Gospels of theirs are holy scripture. But then shall I farther desire him to show me how he knoweth that those four books, or any one of all four, is the book of him whose name it beareth, or is the holy scripture of God at all? To this question, lo (but if he can go farther than holy Saint Augustine could, or the master captain of his own heresies, Martin Luther, either), he must say that he knoweth those books for holy scripture, because the common known Catholic Church hath so told him. Now when he shall have once answered me thus, every child may soon see what I shall ask him again. For then shall I say, tell me then, Master Masquer, I beseech you, since you believe this common known Catholic Church in that one great verity, whereupon by your own saying all the other writers depend: why should you not as well believe it in this other article, which it as plainly telleth you, and yet you do deny it? Why should you not, I say, Master Masquer, believe the church as well, when it telleth you God hath taught his church that this is his very body, as you believe the same church when it telleth you God hath taught his church that this is his very scripture, namely since there are written in the same scripture other things to man's reason as hard to conceive and as incredible to believe as that.

Here you see, good readers, to what point I have brought Master Masquer. I have set him here so fast in the mire that therein shall he stick and never clean wade out while he liveth.

Moreover, Master Masquer cannot deny me this, but that the

right belief in the Sacrament and divers other things more, were once taught and believed, and Christian men bound to believe them, too, without express words of holy scripture laid forth for the proof, before any word of the New Testament was written and after peradventure, too, where the articles were preached and written Gospels not there. Now if such things were at one time not only believed, but men also bound to the belief thereof without express words of scripture for the proof, Master Masquer must then, though there be come writing since, yet either proof us by express words of scripture that of all that God will we shall believe, there is nothing left out, but every such thing there written in with express words, or else may he never make himself so sure, and face it out a this fashion with express words, that saving the very plain express words of scripture, we be no man of us bound to believe nothing else.

Now this am I sure enough: that such express words shall he never find in scripture that tell him expressly that all is written in. And then, since he cannot prove us this point by scripture, but that at the least wise we may be bound to believe some such things as in holy scripture is not expressly written, which things those may be and which not, of whom will God we shall learn, but of his known Catholic Church, by which he teacheth us which be the very scripture?

Now, as for the third point that Master Masquer toucheth, in which he will allow for no sufficient proof mine own unwritten dreams, he giveth my dreams, I thank him of his courtesy, much more authority than ever I looked for. For while he rejecteth none of them but such as are unwritten, he showeth himself ready to believe them, if I would vouchsafe to write them.

In the fourth point, he promiseth that, if I do by express words of scripture prove that it is so, then (though it be above the reach of his reason) yet will he, by belief, both reach it, and receive it, and hold it fast, too. Would God Master Masquer would abide by this word. For now I ask him again, whether he will be content if I

prove it him by express words of some one of the four evangelists. And if he be content with express words of any one, then will I do more for him, prove it by all four.

For Saint John rehearseth that our Savior said himself

John 6 he would give them his flesh to eat. 5

And that he meant of the Sacrament you see already proved here before.

And the other three rehearse that Christ said himself when he gave them the Sacrament, "This is my body that shall be broken for you." What words can there be more plain and express than these? 10

But here saith Master Masquer that these be not express words. For he saith that these words be spoken but by way of allegory. And he proveth it, as Frith doth, by that our Savior said of himself, "I am the door," and "I am the vine." 15

Now remember, good readers, that Master Masquer belied me right now and said that all my second argument was a posse ad esse, it may be so, ergo it is so. But now consider, good Christian readers yourselves, whether this argument of his be not a posse ad esse indeed. For by those places, "I am the door," and "I am the vine," and such other, he concludeth that these other places of eating his flesh and giving of his body was spoken by an allegory, too. And how concludeth he that it is so? But because it may be so. And thus ye see, good readers, that the selfsame kind of arguing which Master Masquer feigneth himself to find with me, and falsely belieth me therein (for I needed there none other thing to do, but answer the things that Frith laid forth against the Catholic faith) the selfsame kind of arguing I say Master Masquer useth himself, and so doth young Father Frith, his fellow in folly, too. 20 25 30

But then again when they argue thus, "These places may be so understood by an allegory only, as those other places be, ergo they be to be so understood indeed," I have proved already that his intent is false, and that they may not be understood in an allegory only as the other be, but the plain and open difference between the places appear upon the circumstances of the text. This have I proved against Frith already, and that in such wise, as yourselves hath seen here, that Master Masquer cannot avoid it, but in going about to defend Frith's folly, hath 35

with his two solutions of mine one argument, after than twice
overthrown himself and made mine argument more than twice so
strong.

But yet good readers, because I say that those words of Christ,
John 6 "The bread that I shall give you is my flesh, 5
 which I shall give for the life of the
 world," and "My flesh is verily meat, and my blood verily drink,"
 and "But if you eat the flesh of the Son of Man, and drink his
 blood, you shall not have life in you," and so forth, all such
 words as our Savior spoke himself mentioned in the sixth 10
 chapter of Saint John, and those words of our Savior at his
 Maundy written with all the other three evangelists: "This is my
 body that shall be broken for you," be plain and express words
 for the Catholic faith, and Master Masquer saith that they be
 not words plain and express, but expoundeth them all another 15
 way; therefore, to break the strife therein between him and me, I
 have brought you forth, for my part in mine exposition, the
 plain express words of divers old holy saints, by which you
 may plain and expressly see that they all said as I say.
 And Master Masquer also cannot himself say nay, but that 20
 against other heretics, before his days and mine, divers
 whole general Councils of Christendom have plainly and
 expressly determined the same to be true that I say.
 And all the countries christened can also testify that God
 hath himself by manifold open miracles plain and expressly 25
 declared for the Blessed Sacrament that this is the true faith,
 which Master Masquer here oppugneth, and that God hath by
 those miracles expounded his own words himself to be plain and
 expressly spoken for our part.
 And therefore now, good Christian readers, if Master Masquer will 30
 make any more sticking with us, and not grant Christ's words for
 plain and express and, according to his promise, reach and receive
 the true faith and hold it fast, too, ye may plain and expressly tell
 him there shall never true man trust his false promise after.
 Now touching the fifth point, where he saith that he findeth 35
 twenty places in scripture and more, too, proving that Christ's body is not
 here in earth, remember this well, good reader, against he bring them

forth. For in his second part when we come to the tale, ye shall find his more than twenty far fewer than fifteen, and of all that shall well serve him ye shall find fewer than one.

Then where he concludeth in the last point upon these five points afore (which five how well they prove, good Christian readers, you see) that I must give him leave to believe mine unwritten vanities (verities he would say) at leisure, if the things that he calleth unwritten verities were indeed unwritten and invented also by me, then he might be the bolder to call them mine unwritten vanities, and (as he calleth them before) mine unwritten dreams, too. But on the other side, since you see yourselves that I have showed you them written in holy saints' books, and that a thousand year before that I was born, and yourselves seeth it written in the plain scripture, too, proved plain and express for our part against him by the old exposition of all the holy doctors and saints, and by the determinations of divers general councils of Christ's whole Catholic Church, and proved plain for our part also, by so many plain open miracles, Master Masquer must needs be more than mad to call now such written verities mine unwritten vanities, or mine unwritten dreams, either, except he prove both all those things to be but an invention of mine, and over that all those writings to be yet unwritten, and that holy doctrine both of holy saints and of holy scripture vanities, and also that all the while that all those holy folk were awork therewith they neither wrote nor studied nor did nothing but dream.

Now while Master More must therefore, upon such considerations, give Master Masquer leave to believe this unwritten vanity, which is in all the four evangelists an express written verity, while I must, I say, therefore upon such foolish false considerations, give him leave to believe the true faith at leisure, if he had put it in my choice, I would have been loath to give him any longer leisure therein, for he hath been too long out of right belief already. But since he saith I must, I may not choose. Whereof I am as, help me God, very sorry. For except he take himself that leisure betimes, leaving the business that he daily taketh in writing of pestilent books to the contrary, he shall else not

fail to believe the true faith at a long leisure over late, that is to wit, when he lieth wretchedly in hell, where he shall not write for lack of light and burning up of his paper, but shall have everlasting leisure from all other work to believe there that he would not believe here, and lie still and ever burn there, in everlasting fire, for his former ungracious, obstinate infidelity, out of which infidelity I beseech God give him the grace to creep and get out betimes. 5

And thus you see, good readers, what a goodly piece Master Masquer hath made you, which pleased him, I warrant you very well, when he wrote it. But it will not, I ween, please him now very well when he shall after this mine answer read it. 10

The Twelfth Chapter.

But now goeth he further against me with a special goodly piece wherein thus he saith: 15

"Here mayst thou see, Christian reader, wherefore More would so feign make the belief that the apostles left aught unwritten of necessity to be believed, even to establish the pope's kingdom, which standeth of More's unwritten vanities, as of the presence of Christ's body, and making thereof in the bread, of purgatory, of invocation of saints, worshipping of stones and stocks, pilgrimages, hallowing of bows and bells, and creeping to the cross, etc. If ye will believe whatsoever More can feign without the scripture, then can this poet feign ye another church than Christ's, and that ye must believe it whatsoever it teach you, for he hath feigned, too, that it cannot err, though ye see it err and fight against itself a thousand times; yea, if it tell you black is white, and good is bad, and the devil is God, yet must ye believe it or else be burned as heretics." 20 25

Still ye see the wisdom, good readers, and the truth of Master Masquer, in every piece of his matter. For here you see that all these things that he speaketh of, as that the church cannot err, and the creeping to the cross, with all other ceremonies of the church, invocation of saints, going on pilgrimage, worshipping of images, believing of purgatory, believing the body of our Savior present in the Blessed Sacrament, all these things he calleth mine unwritten vanities, and maketh as though these things were all of my feigning. Is not this, ween you wisely, 30 35

feigned of him, that the things commonly used this fourteen hundred year
 before I was born should now be feigned and imagined by me?
 But yet shall it be as long after my days and his, too, ere Master
 Masquer and all the many of them shall among them all be able
 to confute the things that myself have in these matters written. 5
 And yet hang not the matters upon my writing, but upon
 the truth itself, revealed unto Christ's known Catholic Church,
 both by Christ himself and his apostles after him, by tradition
 and by writing both, and by many miracles confirmed, and with
 the secret instinct and inspiration of his Holy Spirit, wrought 10
 and brought into a full and whole Catholic agreement and consent, as
 necessary points of the true Christian faith.

This is also by Master Masquer wonderful wisely feigned, that
 More hath feigned all these things, even to the intent to
 establish the pope's kingdom. But now what great cause should 15
 move me to bear that great affection to the pope as to feign all
 these things for establishment of his kingdom, that thing
 Master Masquer telleth you not, as the thing that is so plain and
 evident that he needeth not. For he thinketh that every man
 knoweth already that the pope is my godfather and goeth about to 20
 make me a cardinal.

But now, good Christian readers, they that would, at the counsel
 of this evil Christian caitiff, cast off all such manner things as all
 good Christian people have ever taken for good, and now neither

<i>No more they do but against their will</i>	creep to the cross, nor set by any hallowed thing, despise pilgrimages, and set holy saints at naught, no more	25
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reverence their images than a horse of wax, nor reckon their
 relics any better than sheep's bones, scrape clean the litany out of
 every book, with our Lady Matins and the dirge, too, and away with 30
 our Lady's Psalter, and cast the beads in the fire, and beware also that we
 worship not the Sacrament, nor take it for no better thing than
 unblest bread, and believe that the church erreth in every
 thing that it teacheth, and all that holy saints have taught therein
 this fourteen hundred year (for all they have taught all these things that this 35

man now despiseth), then would there wax a merry world, the very kingdom of the devil himself.

And verily it seemeth that they would set the people upon mirth. For penance, they shake off as a thing not necessary. Satisfaction they call great sin, and confession they call the devil's drift. 5
 And of purgatory, by two means, they put men out of dread. Some by sleeping till Doomsday, and some by sending all straight to heaven every soul that dieth and is not damned forever. And yet some good comfort give they to the damned, too. For till they see sometime to deny hell all utterly, they go about in the mean 10
 season to put out the fire. And some yet boldly forthwith to say there is none there that they dread a little, and, therefore, for the season they bring the matter in question, and dispute it abroad, and say they will not utterly affirm and say the contrary, but the thing is, they say, but as problema neutrum, wherein they would not 15
 force whether part they should take, and yet if they should chose, they would rather hold nay than yea, or, though there be fire in either place, that yet it neither burneth soul in hell, nor
Matthew 13:42,50; paineth soul in purgatory. But Christ, I
18:8-9: 25:41 wot well, in many places saith there is 20
 fire there, and his holy saints after him affirm and say the same, and with that fire he frayed his own disciples, bidding them fear that fire that they fell not therein.

Now though that clerks may in schools hold problems upon everything, yet can I not perceive what profit there can 25
 come to call it but a problem among unlearned folk, and dispute it out abroad, and bring the people in doubt, and make them rather think that there is none than any, and that this word fire is spoken but by parable, as these men make the eating of Christ's blessed body. Thus shall they make men take 30
 both paradise and heaven and God, and all together, but for parables at last.

Though fear of hell alone be but a servile dread, yet are there already too many that fear hell too little, even of them that believe the truth and think that in hell there is very fire indeed. How 35
 many will there then be that will fear it less if such words once may make them ween that there were in hell no very fire

at all, but that the pain that they shall feel in hell were but after the manner of some heavy mind or of a troublous dream?

If a man believe Christ's word that in hell is fire indeed, and make the fear of that fire one means to keep him thence, then though there were no fire there, yet hath he nothing lost, since good he can get none there, though the fire were thence. But if he believe such words on the other side, and catch thereby

As many do such boldness that he set hell at light, and by the means thereof fall boldly to sin, and thereupon finally fall down unto the devil, if he then find fire there as I am sure he shall, then shall he lie there and curse them that told him those false tales, as long as God with his good folk sitteth in the joy of heaven.

And therefore, good Christian readers, wisdom will we believe Christ's own words, and let such unwise words and devilish devices pass.

The Thirteenth Chapter.

But now after this pleasant discourse of his into the rehearsal of this heap of heresies that you have heard, for which as for little trifles his heart fretteth sore, that any heretic should be burned, he goeth on against me and saith:

"But let us return to our propose. To dispute of God's almighty absolute power, what God may do with his body, it is great folly and no less presumption to More, since the pope, which is no whole God, but half a God by their own decrees, hath decreed no man to dispute of his power. But Christian reader, be thou content to know that God's will, his word, and his power be all one, and repugn not. And neither willeth he, nor may not do anything including repugnance, imperfection, or that should derogate, diminish, or hurt his glory and his name. The glory of his godhead is to be present and to fill all places at once essentially, presently with his almighty power, which glory is denied to any other creature, himself saying by his prophet:

Isaiah 42:8 'I will not give my glory to any other creature.'

Now, therefore, since his manhood is a creature, it cannot have this glory which only is appropriated to the Godhead. To attribute to his manhood that property which only is appropriated to his godhead is to confound both the natures in Christ. What thing so ever is everywhere after the said manner that must needs be infinite, without

beginning and end, it must be one alone and almighty, which properties only are appropriated unto the glorious majesty of the Godhead. Wherefore Christ's body may not be in all or in many places at once. Christ himself saying, as concerning his manhood, He is less

Isaiah 10:30 than the Father, but as touching his godhead, 'The Father and I be both one thing.' 5

And Paul, reciting the psalm, affirmeth Christ as concerning his manhood to be less than God or less than angels, as some text hath it. Here is it plain that all things that More imagineth and feigneth are not possible to God, for it is not possible for God to make a creature equal unto himself, for it includeth repugnance and derogateth his glory." 10

Now have you, lo, good Christian readers, heard a very special piece, wherein Master Masquer (as you see) solemnly first rebuketh the folly and the presumption of me for that I was so bold in my letter against his fellow Father Frith to dispute of God's almighty absolute power. But now, good readers, when you shall see by the matter that it was Frith which argued against God's almighty power, denying that Christ could make his own body in many places at once, and that I did, in effect, nothing else but answer him, and said and affirmed that God was able to do it, and that Frith was but a fool so to straight and to limit the power of Almighty God, but if he could prove repugnance (which against God's own word plain spoken in his holy Gospel Father Frith could never do), when you see this, good readers, I doubt not but ye will say that it is neither folly nor presumption for the simplest man or woman in a town to maintain that God may do this thing or that (namely the thing that God hath said himself he doth) against him that is so foolish as to presume, against the plain word of God, to determine by his own blind reason the contrary, and specially since the thing is such indeed, as though God had not spoken thereof, yet had he none hold to say that God could not do it, for as much as it implieth no such repugnance as should make the thing impossible unto God. 20 25 30

But now see further, good readers, the wisdom and the meekness of Master Masquer here. Which, as soon as he hath scant finished his high solemn rebuking of me for such disputing of God's almighty power, that I said he was indeed so mighty that he could do the thing that we disputed upon against him 35

that said nay, falleth himself forthwith in the same fault that he findeth, and yet not in the same fault (for the fault that he found was none), but in the fault that he would seem to find. For he disputeth and taketh the part against God's almighty power indeed, and argueth, as you see, that God indeed cannot do it. 5

And this point he argueth in such manner fashion that in my life I never saw so foolish an argument so solemnly set up a high. First he maketh his reason thus: it is the glory of the Godhead and appropriated only thereunto to be present and to fill all places at once, essentially, presently, with his almighty power, and is denied to any creature. But Christ's manhood is a creature. Ergo it cannot have this glory that is appropriated to the Godhead. 10

Here is a wise argument. God hath many glories. And his chief glory standeth not in being present at once essentially in every place. And though he will not give his glory from him, yet of his glory he maketh many creatures in many great parts of it to be partners with him. It is one part of his glory to live and endure in eternal bliss, and though no creature be without beginning, yet maketh he many a thousand possessors of joy without ending. 15 20

How proveth Master Masquer that to be present at once in all places is such a kind of glory so appropriated unto God that God cannot give that gift to any creature. The scripture seemeth to
Psalm 7:10 appropre unto God alone the knowledge of man's secret thought. And yet can I not see but that God might give that knowledge to some creature, too, and yet abide God still himself. 25

The Fourteenth Chapter.

Then maketh Master Masquer another argument wherewith he would, as it seemeth, somewhat strength the first, as it hath of truth no little need, being as it is so feeble of itself. 30

His other argument therefore is (as you have heard) this: "What thing so ever is everywhere after the said manner, that must needs be infinite without beginning and end. It must be one and alone and almighty. Which properties are appropriated 35

unto the glorious majesty of the Godhead. But Christ's manhood is not such (as himself witnesseth in holy scripture); ergo his manhood cannot be in all or in many places at once."

First, (that we labor not about naught) we must consider what Master Masquer meaneth by these words, 'after the said manner.' He said, you wot well, in the other argument before that the glory of God is to be present and to fill all places at once, essentially, presently, with his almighty power. And therefore when he saith now, "Whatsoever thing is everywhere at once after the said manner," he meaneth (you see well) present and filling all places at once, essentially, presently, with his almighty power. 5 10

I let pass here his word "presently," whose presence needeth not in that place for ought that I can see. For when he said before, present and filling all places at once essentially, his other word presently may take his leave and be absent well enough. For how can he be present and essentially fill the place, and not presently? But now when he saith by his almighty power, what is this to the matter? For it is enough against him if any creature may be present in every place at once, and essentially fill the place, not by his own almighty power, but by the almighty power of God, and yet not so fill the place neither, but that it may have another with it in the same place. For I trow he will not deny but that there be many creatures in those places, which God, with his own presence, essentially filleth full. 15 20 25

Therefore, as for these words after the said manner, which he putteth in to make us amazed, Master Masquer must put out again. Now that being put out, rehearse and consider well Master Masquer's argument. What thing so ever is in every place at once, that thing must needs be infinite without beginning and end, it must be one, and alone, and almighty, which properties are appropriated to the glorious majesty of the Godhead. But the manhood of Christ is a creature and not God, ergo Christ's manhood cannot be in all places or in many places at once. And yet consider here that though he leave out that odious word, yet must his conclusion be indeed that God cannot make it so, as you see plain by his beginning, where he showeth that it implyeth repugnance, and that therefore God cannot do it. 30 35

Now good readers, consider well his first proposition, which

we call the major, that is to wit, that God cannot make anything created to be everywhere at once. Let us pray him to prove it, and give him one year's leisure to it. But here he taketh upon him to prove it, and layeth for the reason that God cannot make any creature to be in all places at once because it should then be infinite, and thereby God almighty's mate and high fellow. Let him, as I say, prove us this in two year that it should then be infinite, without beginning and without end, and almighty. In good faith, either am I very dull, or else doth Master Masquer tell us herein a very mad tale.

I think he will not deny but that God which could make all this world, heaven, and earth, and all the creatures that he created therein, could, if it so had pleased him, have created only one man, and let all the remanent alone uncreated, and have kept him still, and never have made heaven nor earth nor none other thing, but only that one man alone. The soul now that then had been created in that man, had it not then been in all places at once? I suppose yes. For there had been no more places than that man's body, and therein had there been many places in many diverse parts of the man, in all which that soul should have been present at once, and the whole soul in every part of all those places at once. For so is every soul in every man's body now. And yet had that soul not been infinite, no more than every soul is now.

If God would now (as if he would, he could) create a new spirit that should fulfill all the whole world, heaven and earth and all, as much as ever is created, that in such wise should be whole present at once in every part of the world, as the soul is in every part of a man, and yet should not be the soul of the world, I will here ask Master Masquer, were that new created spirit infinite? If he answer me nay, then hath he soiled his own wise reason himself. For then no more were the manhood of Christ, though it were present in all those places of the whole world at once. If he answer me yea, then since that spirit were no more infinite than the world is, within the limits and bounds whereof it were contained, it would follow thereof that the world were infinite already, which is false.

And also, if it were true, then would it follow by Master Masquer's reason that God Almighty had a match already, that is to wit, another thing infinite besides himself, which is the inconvenience that maketh Master Masquer affirm it for impossible that God could make Christ's manhood to be in all places at once. 5

Thus you see, good readers, upon what wise ground Master Masquer hath here concluded that God cannot make Christ's body to be in all places at once.

But yet is it a world to consider how madly the man concludeth. His conclusion is this, ye wot well, wherefore Christ's body cannot be in all places, or in many places at once. All his reason, ye wot well, goeth upon being in all places at once, because that thereupon would it, by his wise reason, follow that it should be infinite. And now is that point of truth no part of our matter. For we say not that Christ's body is in all places at once, but in heaven, and in such places in earth as the Blessed Sacrament is. And therefore, whereas his reason goeth nothing against being in many places at once but only against being at once in all places, he concludeth suddenly against being in many places, toward which conclusion no piece of his premises had any manner of motion. And so in all this his high solemn argument, and his far fetched reason, neither is his major true, nor his argument toucheth not the matter, nor his premises anything prove his conclusion. And yet after this goodly reasoning of his, he rejoiceth in his heart highly to see how jollily he hath handled it, and saith: 10 15 20 25

"Here it is plain that all things that More imagineth and feigneth are not possible to God. For it is not possible to God to make a creature equal to himself, for it includeth repugnance and derogateth his glory." 30

Master Masquer speaketh much of mine unwritten dreams and vanities. But here have we had a written dream of his and therein this foolish boast, also so full of vainglorious vanity that if I had dreamed it in a fit of a fever, I would I ween have been ashamed to have told my dream to my wife when I woke. And now shall you, good readers, have here another piece as proper. 35

"God promised and swore that all nations should be blessed in the death of that promised seed which was Christ; God had determined and decreed it before the world was made, ergo Christ must needs have died, and not to expound this word 'oportet' as More minceth it. For it was so necessary that the contrary was impossible, except More would make God a liar, which is impossible. Paul concludeth that Christ must needs have died, using this Latin term, 'Necesse.' Saying wheresoever is a testament, there must the death of the testament maker go between, or else the testament is not ratified and sure, but righteousness and remission of sins in Christ's blood is his New Testament, whereof he is mediator, ergo the testament-maker must needs have died. Wrest not, therefore (Master More), this word oportet (though ye find potest for oportet in some corrupt copy) unto your unsavory sense. But let oportet signify he must, or it behooveth him to die. For he took our very mortal nature for the same decreed council, himself saying John 2 and 12. Oportet exaltari filium hominis, etc. 'It behooveth, or the Son of Man must die, that everyone that believe in him perish not,' etc. Here may ye see also that it is impossible for God to break his promise. It is impossible to God, which is that verity to be found contrary in his deeds and words, as to save them whom he hath damned, or to damn them whom he hath saved. Wherefore all things imagined of More's brain are not possible to God. And when More saith that Christ had power to let his life and to take it again, and therefore not to have died of necessity, I wonder me that his school matter here failed him, so cunning as he maketh himself therein, which granteth and affirmeth (as true it is) that with the necessary decreed works of God's foresight and providence, standeth right well his free liberty."

The Fifteenth Chapter.

If this piece were, good readers, anything to the purpose of our principle matter, concerning the Blessed Sacrament, Master Masquer had here given me hold enough to give him four or five such foul falls on the back that his bones should all to burst therewith. But for as much as you shall perceive by the reading of my letter that all this gear is but a by-matter, risen upon a

certain place of Saint Augustine, which Frith alleged imperfectly,
 I purpose not to spend the time in vain dispicions with
 Master Masquer in a thing out of our matter. And namely, since
 the man hath, after his long babbling against me, yet in the end
 answered himself well and sufficiently for me. 5

For when he hath said a great while that it was in such wise
 necessary that Christ must die, that the contrary thereof
 was impossible, at last, as though he would mock me therewith
 and show mine ignorance, he bringeth in his own, and showeth
 that, for anything that God hath either foreseen or decreed and
 determined therein, he had left Christ at his liberty to die or
 live if he would. And then if he was at his liberty not to die but
 if he had would, then was it not impossible for him to have lived
 if he had would. But the keeping of his life was the contrary of
 his dying, ergo his dying how necessary so ever it was for
 man's redemption, that is to wit, so behoveful thereto that
 without it we should not have been saved; yet Master Masquer
 here, to show himself a great schools man in respect of me,
 confesseth himself, against himself, that Christ to die was not
 in such wise necessarily constrained, that the contrary thereof,
 that is to wit, Christ to live was impossible to him, if he had
 would, while Master Masquer cannot say nay, but must needs
 give place to the scriptures that I laid him, and therefore must
 confess, and so he doth, that Christ could by no constraint be
 compelled to die, but was offered because himself so would. 20
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But the dispicions of this point is, as I say, good reader, all
 beside our principle matter, and therefore I will let his other
 follies that I find in this piece pass by.

Then goeth Master Masquer forth and saith:
 "But Master More saith at last, 'If God would tell me that he would make
 each of both their bodies, too,' (meaning the young man's body and
 Christ's) 'to be in fifteen places at once, I would believe him, ay, that he
 were able to make his word true in the bodies of both twain, and
 never would I so much as ask him whether he would glorify them
 both first or not, but I am sure, glorified or unglorified, if he said
 it, he is able to do it.' Lo, here may ye see what a fervent faith this old
 man hath, and what an earnest mind to believe Christ's words if he
 had told him; but I pray ye, Master More, what and if Christ 30
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never told it you, nor said it nor never would, would ye not be as hasty to not believe it? If he told it you, I pray ye tell us where ye speak with him, and who was by to bear the record; and yet if you bring as false a shrew as yourself to testify this thing yet, by your own doctrine, must ye make us a miracle to confirm your tale, ere we be bound to believe you, or yet to admit this your argument, God may make his body in many places at once, ergo it is so." 5

The Sixteenth Chapter.

Read, good readers, in my letter, the twenty-first leaf, and then consider Master Masquer's goodly mock that he maketh here, and you shall find it very foolish. But now Master Masquer asketh me where I spoke with Christ when he told me that he would make his own body in two places at once, as though Christ could not speak to me but if I spoke to him, nor could not tell me the tale but if he appeared to me face to face, as he did after his Resurrection to his disciples. This question of Master Masquer cometh of a high wit, I warrant you. I answer Master Masquer therefore, Christ told it at his Maundy to other good, credible folk, and they told it forth to the whole Catholic Church, and the whole church hath told it unto me, and one of them that was at it, that is to wit, Saint Matthew, hath put it in writing as the same church telleth me. For else were I not sure whether that Gospel were his or not, nor whether it were any part of holy scripture or not. And therefore I can lack no good and honest witness to bear me record in that point that will depose for me that I feign not the matter of mine own head. And I have a testimonial also of many old holy doctors and saints, made afore a good notary, the good man God himself, which hath with his seal of many a hundred miracles, both testified for the truth of those men, and also for the truth of the principle matter itself, that is to wit, that Christ's very body is in the Blessed Sacrament, though the Sacrament be either in two or in ten thousand places at once. And thus Master Masquer's questions concerning Christ's blessed body, that 10 15 20 25 30 35

Luke 24:36-53

*The church doth
teach us which is
scripture*

Christ hath told me that he would make it be in two places
 at once is, I trust, sufficiently answered. But now as for Frith's
 body (which writeth that Christ's body can be no more in two
 places at once than his), though I would have believed that Christ
 could have made it in two places at once if Christ had so told
 me, yet since Christ hath now told me, by his whole Catholic
 Church, and by writing of the old holy saints of the same, and
 by his own holy scripture, too, which scripture by the same church
 and the same holy saints I know, and also see declared and
 expounded, and, over that, hath by many wonderful miracles
 manifestly proved and testified that the opinions in which Frith
 obstinately, and therewith very foolishly, died were very pestilent
 heresies, whereby he is perpetually severed from the lively
 body of Christ, and made a dead member of the devil; I believe
 therefore and very surely know as a thing taught me by God that
 the wretched body of that fellow shall never be in two places at once,
 but when it shall rise again and be restored to that wretched
 obstinate soul, shall therewith lie still ever more in one place,
 that is to wit, in the everlasting fire of hell. From which I beseech
 our Lord turn Tyndale and George Jay, with all the whole brotherhood
 and Master Masquer among others (whosoever he be), betimes.
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Now upon his aforesaid such a proper handled mock as you
 have heard, Master Masquer goeth on, and giveth me right wholesome
 admonition that I meddle no more with such high matters, as is
 the great absolute almighty power of God, and therein thus he saith
 unto me:
 "Sir, you be too busy with God's almighty power, and have taken too great
 a burden upon your weak shoulders."

The Seventeenth Chapter.

Here he should have rehearsed what one word I had said of
 God's almighty power, in which word I was too busy. Read my
 letter over, and you shall clearly see that I say nothing else but
 that God is almighty, and that he therefore may do all-thing. And
 yet (as you shall hear Master Masquer himself confess) I said

not that God could do things that imply repugnance. But I
 said that some things may seem repugnant unto us, which
 things God seeth how to set together well enough. Be these
 words, good reader, over highly spoken of God's almighty power?
 May not a poor, unlearned man be bold to say that God is able to
 do so much? And yet for saying thus much, saith Master
 Masquer that I am too busy, and have taken too great a burden upon
 my weak shoulders, and have overladen myself with mine own
 harnesses and weapons, and many gay words more to utter his eloquence
 withal. But Master Masquer, on the other side, is not himself
 too busy at all with God's almighty power in affirming that
 God hath not the power to make his own blessed body in many
 places at once. His mighty strong shoulders take not too much
 weight upon them when, instead of omnipotent, he proveth God
 impotent, and that by such impotent arguments, as you see yourself,
 so shamefully halt that never lame cripple that lay impotent by
 the walls in creeping out unto a dole, halted half so sore. But then
 goeth he further for the praise of young David and saith:
 "You have overladen yourself with your own harnesses and weapons,
 and young David is like to prevail against you with his sling and his
 stone."

As for Master Masquer's young Master David, whoso look
 upon his first treatise and my letter together shall soon see that his
 sling and his stone be beaten both about his ears. And whensoever
 his new sling and his new stone (which is, as I now here say,
 very lately come over in print) come once into my hands, I shall
 turn his sling into a cock-stele and his stone into a feather, for any
 harm that it shall be able to do, but if it be to such as willingly
 will put out their own eyes, to which they never need neither
 stone nor sling, but with a feather they may do it, and they be so
 mad.

But a heavy thing it is to hear of his young foolish David that
 hath thus, with his stone of stubbornness, stricken out his
 own brain, and with the sling of his heresies slung himself
 to the devil.

Yet Master Masquer cannot leave me thus, but on he goeth further
 in his railing rhetoric and thus he saith:

"God hath infatuated your high subtle wisdom, your crafty conveyance is espied. God hath sent your church a meet cover for such a cup, even such a defender as you take yourself to be, that shall let all their whole cause fall flat in the mire, unto both your shames and utter confusion. God therefore be praised ever, amen." 5

The Eighteenth Chapter.

As for wisdom, I will not compare with Master Masquer therein, nor would wax much the prouder in good faith, though men would say that I had more wit than he. I pray God send us both a little more of his grace, and make us both good. 10
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But whereas he jesteth concerning my defense of the church, whoso look my books through shall find that the church, in the truth of whose Catholic faith concerning the Blessed Sacrament I write against Frith and Tyndale and Master Masquer, and such false heretics more, is none other church but the true Catholic Church of Christ, the whole congregation of all true Christian nations, of which church I take not myself to be any special 15

defender, howbeit to defend it is indeed
It is every true every good man's part. And as 20
man's part to for hitherto, the things that I have
defend the church written are (I thank God) strong
enough to stand, as it is plainly proved against all these heretics that have wrestled therewith, whereof they could never yet overthrow one line, and no man more shamefully soused in the mire 25
than Master Masquer here himself that boasteth his victory while he lieth in the dirt. But the Catholic Church hath another manner defender than is any earthly man. For it hath God himself therein, and his Holy Spirit, permanent and abiding by Christ's own promise to defend it from falsehood unto the end of the world. 30

Matthew 28:20 And therefore it cannot fall flat in the mire, but God maketh heretics fall flat in the fire.

Yet to the intent, good readers, that you should well see that I left not untouched the point of repugnance with which Master Masquer hath all this while set out his high solemn reason against 35

God's almightiness, himself showeth here, at last, that of repugnance, I did speak myself. Howbeit indeed somewhat more moderately than he, as ye shall not only perceive by the words of my letter, but also by the words of Master Masquer himself which be these. 5

"Then saith Master More, though it seemeth repugnant both to him and to me, one body to be in two places at once, yet God seeth how to make them stand together well enough. This man with his old eyes and spectacles seeth far in God's sight and is of his privy council that knoweth, belike by some secret revelation, how God seeth one body to be in many places at once, includeth no repugnance. For word hath he none for him in all scripture no more than one body to be in all places at once. It implieth first repugnance to my sight and reason that all this world should be made of nothing, and that a virgin should bring forth a child. But yet when I see it written with the words of my faith, which God spoke and brought it so to pass, then implieth it no repugnance to me at all. For my faith reacheth it and receiveth it steadfastly. For I know the voice of my herdman, which, if he said in any place of scripture that his body should have been contained under the form of bread and so in many places at once here in earth, and also abiding yet still in heaven, too, verily, I would have believed him, ay, as soon and as firmly as Master More. And therefore even yet if he can show us but one sentence truly taken for his part, as we can do many for the contrary, we must give place. For as for his unwritten verities and the authority of his antichristian synagogue, unto which (the scripture forsaken) he is now at last with shame enough compelled to flee, they be proved stark lies and very devilry." 10 15 20 25

The Nineteenth Chapter.

Is not this a wise invented scoff that Master Masquer mocketh me withal and saith that with mine old eyes and my spectacles I see far in God's sight, and am of God's privy council, and that I know belike, by some secret revelation, how God seeth that one body to be in many places at once includeth no repugnance? It is no council, ye wot well, that is cried at the cross. But Christ hath cried and proclaimed this himself, and sent his heralds, his blessed apostles, to cry it out abroad, and hath caused his evangelists also to write the proclamation by which all the world was warned that his blessed body, his holy flesh and his blood, is verily eaten and drunken in the Blessed Sacrament. And therefore, either all those places be one in which the Blessed 30 35 40

Sacrament is received at once, or else God may do the thing that is repugnant, or else he seeth that his body to be in diverse places at once is not repugnant. For well I wot he saith he doth it, in all the four evangelists. And well I wot, also, that he cannot say but sooth. And therefore neither need I to see very far for this point, nor need no secret revelation neither, since it is the point that, to the whole world, God hath both by word, writing, and miracles, revealed and showed so openly. Where is Master Masquer now? 5

For where he saith I have no word of scripture for Christ's body to be in many places at once no more than to be in all places at once, if I had not, yet if God had otherwise than by writing revealed the one to his church and not the other, I would and were bound to believe the one, and would not, nor were bound to believe the other, as I believe and am bound to believe now that the Gospel of Saint John is holy scripture, and not the gospel of Nicodemus. And if God had revealed both twain unto the church, I would and were bound to believe both twain, as I believe now that the Gospel of Saint John is holy scripture, and the Gospel of Saint Matthew, too. 10 15

But now of truth, Master Masquer abominably believeth the word of God when he saith that we have not the word of God, no more for the being of Christ's body in many places at once than in all places at once. For as for the being thereof in all places at once, we find no word plainly written in the scripture. But for the being thereof in many places at once, Christ's words in his Last Supper and, before that, in the sixth chapter of Saint John, be as open, as clear, and as plain as any man well could with any reason require, except any man were so wise as to ween that divers men's mouths were all one place. And therefore, when Master Masquer, in his words following, maketh as though he would believe it as well as he believeth the creation of the world and Christ's birth of a virgin (which seem also to his reason repugnant), if Christ in any plain place of scripture said it, the truth appeareth otherwise. For unto him that is not with his own forwardness blinded by the devil, the thing that he denieth is as plainly spoken as are the other twain that he saith he believeth. And some other wretches, such as himself is, in folly and stubbornness deny both the other twain for the 20 25 30 35

repugnance, as well as he doth this, which thing you have heard him already, with very foolish reasons, declare for so repugnant that he saith that God cannot do it because it were, as he saith, a giving away of his glory. And therefore his heart, once set and fixed on the wrong side the devil, causeth him so to delight in such fond foolish arguments of his own invention that he cannot endure to turn his mind to the truth, but every text, be it never so plain, is dark unto him, through the darkness of his own brain. 5

The Twentieth Chapter. 10

But now, for because he saith that he will be content and satisfied in this matter with any one text truly taken, while I shall say that the texts that I shall bring him be by me truly taken, and he shall say nay, and shall say that I take them amiss and untruly, while he and I cannot agree upon the taking, but vary upon the exposition and the right understanding of them, by whom will he be judged, whether he or I take those texts truly? If by the congregation of Christian people, the whole Christian nations have this fifteen hundred year judged it against him. For all this while have they believed that Christ, at his Maundy, when he said this is my body, meant that it was his very body indeed, and ever have believed and yet do that it was so indeed. If he will have it judged by a general council, it hath been judged for me against him by more than one already, before his days and mine both. If he will be judged by the writings of the old holy doctors and saints, I have already showed you sufficiently that they have already judged this point against him. If he and I would vary upon the understanding of the old saints' words, besides that you see them yourself so plain that he shall in that point but show himself shameful and shameless, yet the general council (which himself denieth not) having read and seen those holy doctors themselves, and many of those holy saints being present at those councils themselves, have thereby judged that point against him, too. For no wise man will doubt but that, 15 20 25 30 35

among them, they understood the doctors then as well as
 Master Masquer doth now. If he say that he will, with his other
 more than twenty texts of scripture of which he spoke before,
 disprove us the texts one or two that I bring for the Blessed
 Sacrament, then cometh he (you see well) to the selfsame point 5
 again, wherein he is overthrown already. For all the corps of
 Christendom of this fifteen hundred year before us, and all the old
 holy doctors and saints, and all the general councils, and all the
 marvelous miracles that God hath showed for the Blessed Sacrament,
 yearly almost, and I ween daily, too, what in one place 10
 and other, all which things prove the texts that I lay to be
 meant and understood as I say. All they do thereby declare against
 him also that none of his more than twenty texts can in any wise
 be well and right understood as he saith. For else should it
 follow that divers texts of holy scripture not only seemed 15
 (which may well be) but also were indeed
In scripture is (which is a thing impossible and
no repugnance cannot be) contrarious and repugnant
 unto others.

Now, good Christian readers, here you see that in his shift that he 20
 useth, where he saith that he will believe any one text truly
 taken, we bring him for the true taking, upon our part, all
 these things that I have here shortly rehearsed you, of which
 things himself denieth very few, that is to wit, the old
 holy doctors to hold on our part, and the people of their time. 25
 But therein have I showed you divers of the best sort against
 him. And the faith of the people of the divers times appeareth by
 their books and by the councils. And then that the general
 councils and the miracles are, on our part, of these two things
 he denieth neither another. But since he can deny none of them, he 30
 despiseth both. And the holy councils of Christ's church he
 calleth the antichristian synagogue. And God's miracles both
 Frith and he be feign to call the works of the devil. And therefore,
 good Christian readers, while you see all this, ye see well enough
 that the texts of the Gospel which we lay for the blessed body 35
 of Christ in the Blessed Sacrament be clear and plain for
 the purpose, and Master Masquer will not agree it so, but saith

that we take them not truly only because he will not perceive and confess the truth.

The Twenty-First Chapter.

Now whereas Master Masquer saith of me further thus:

"As for his unwritten verities and the authority of his antichristian synagogue, unto which, the scripture forsaken, he is now at last with shame enough compelled to flee; they be proved stark lies and very devilry." Consider, good Christian readers, that in these words, Master Masquer telleth you two things. First, that I am, with shame enough, compelled to flee from the scripture to mine unwritten verities, and to the authority of the antichristian synagogue, by which he meaneth the traditions and the determinations of the Catholic Church. The other that the traditions and determinations of the church be already proved stark lies and very devilry. For the first point, you see that in this matter of the Blessed Sacrament, which is one of the things that he meaneth, he hath not yet compelled me to flee from the scripture. For I have well already proved you this point, and very plain and clearly, by the selfsame place of scripture which Master Masquer hath expounded and falsely would wrest it another way, that is to wit, the words of Christ written in the sixth chapter of Saint John. Now if I do, for the proof of this point, lay the tradition of the whole Catholic Church, besides which thing is also sufficient to prove the matter alone, is that a fleeing from the scripture? If that be a fleeing from the scripture, then might the old heretics very well have said the same unto all the old holy doctors that this new heretic saith now to me. For this woteth well every man (that any learning hath), that those old holy doctors and saints laid against those old heretics not the scripture only but also the traditions unwritten, believed and taught by the church. And if Master Masquer, when he shall defend his book, dare deny me that they so did, I shall bring you so many plain proofs thereof that, be he never so shameless, he shall be ashamed thereof. And if he cannot say nay but that they so did,

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as I wot well he cannot, then you see well, good readers, that by Master Masquer's wise reason those old heretics might have said against each of those old holy doctors and saints, as Master Masquer saith against me now, that they had made him with shame enough flee from the scripture because he, besides the scripture, proved the true faith and reprov'd their false heresies by the authority of the Catholic Church. Such strength have always, lo, Master Masquer's arguments. 5

Now touching the second point, where he calleth the Catholic Church the antichristian synagogue, and the unwritten verities stark lies and devilry, he hath already showed and declared partly which things they be that himself meaneth by that name. For he hath before specified purgatory, pilgrimages, and praying to saints, honoring of images, and creeping to the cross, and hallowing of bells against evil spirits in tempests, and boughs on Palm Sunday, and believing in the Blessed Sacrament. And Tyndale, that is either himself or his fellow, mocketh under the same name the sacrament of aneling, and calleth the sacrament of confirmation the buttering of the boys' forehead, and had as lief have at his christening sand put in his mouth as salt, and mocketh much at fasting. And as for Lent, Father Frith under name of Brightwell, in the revelation of Antichrist calleth it the foolish fast, which jest was undoubtedly revealed Father Frith by the spirit of the devil himself, the spiritual father of Antichrist. % 10 15 20 25

So that you may see, good readers, that to say the litany, or our Lady Matins, and creep to the cross at Easter, or pray for all Christian souls, these things and such other as I have rehearsed you, Master Masquer saith are already proved stark lies and very devilry. But he showeth us no such proof yet, neither of lies nor of devilry. But every man may soon see that he which saith so much and nothing proveth maketh many a stark lie, and that thus to rail against God and all good men and holy saints, and helping of good Christian souls, and railing against the blessed body of Christ in the Blessed Sacrament, calling the belief thereof devilry, if such railing in Master Masquer be not (as I ween it 30 35

is) very plain and open devilry that can be no less yet, at the least wise, than very plain and open knavery.

The Twenty-Second Chapter.

Master Masquer cometh at last to the mocking of those words of my epistle, wherein I show that if men would deny the conversion of the bread and wine into the blessed body and blood of Christ, because that, unto his own reason, the thing seemeth to imply repugnance, he shall find many other things, both in scripture and in nature and in handcrafts, too, of the truth whereof he nothing doubteth, which yet for any solution that his own reason could find, other than the omnipotent power of God, would seem repugnant, too, of which manner things other good holy doctors have in the matter of the Blessed Sacrament used some examples before. 5

Now, forasmuch as in these words I speak of the appearing of the face in the glass, and one face in every piece of the glass broken into twenty, Master Masquer hath caught that glass in hand and mocketh and moueth in that glass, and maketh as many strange faces and as many pretty pots therein, as it were an old rivelled ape. For these are his words, lo: 10

"Then saith he that ye wot well that many good folk have used in this matter many good fruitful examples of God's other works, not only miracles, written in scripture – unde versus? (where one, I pray ye?) – but also done by the common course of nature here in earth. (If they be done by the common course of nature, so be they no miracles.) And some things made also by man's hand. As one face beholden in diverse glasses, and in every piece of one glass broke into twenty, etc. Lord, how this pontifical poet playeth his part. Because (as he saith) we see many faces in many glasses, therefore may one body be in many places, as though every shadow and similitude representing the body were a bodily substance. But I ask More, when he seeth his own face in so many glasses, whether all those faces that appear in the glasses be his own very face, having bodily substance, skin, flesh, and bone, as hath that face which hath his very mouth, nose, eyes, etc. wherewith he faceth us out the truth thus falsely with lies? And if 15 20 25 30 35

they be all his very faces, then in very deed there is one body in many places, and he himself beareth as many faces in one hood. But according to his purpose, even as they be no very faces nor those so many voices, sounds, and similitudes, multiplied in the air between the glass, or other object, and the body (as the philosopher proveth by natural reason) be no very bodies, no more is it Christ's very body, as they would make the belief in the bread in so many places at once." 5

Now good readers, to the end that you may see the customable manner of Master Masquer in rehearsing my matter to his own advantage, since my words in my letter that touch this point be not very long, I shall rehearse them here unto you myself; lo, good readers, thus shall you find it there in the twenty-sixth leaf. 10

"I wot well that many good folk have used in this matter many good fruitful examples of God's other works, not only miracles written in scripture but also done by the common course of nature here in earth, and some things made also by man's hand as one face beholden in diverse glasses and in every piece of one glass broken into twenty and the marvel of the making of the glass itself such matter as it is made of. And of one word coming whole to an hundred ears at once, and the sight of one little eye present and beholding a whole great country at once with a thousand such other marvels more, such as those that see them daily done and therefore marvel not at them, shall yet never be able, no, not this young man himself, to give such reason by what means they may be done, but that he may have such repugnance laid against it that he shall be fain in conclusion for the chief, and the most evident reason to say that the cause of all those things is because God that hath caused them so to be done is almighty of himself and can do what him list." 15 20 25

Lo, good Christian readers, here you see yourself that I made none such argument as Master Masquer beareth me in hand. Nor no man useth upon a similitude to conclude a necessary consequence in the matter of the Blessed Sacrament, unto which we can bring nothing so like, but that indeed it must be far unlike, saving that it is, as seemeth me, somewhat like in this, that God is as able by his almighty power to make one body be in twenty places at once, as he is, by common course of nature, which himself hath made, able to make one face, keeping still his own figure in his own place, cast yet and multiply the same figure of itself, into twenty pieces of one broken glass, of which pieces each hath a several place. And as he is able, by the nature that 30 35 40

himself made, to make one self word that the speaker hath
 breathed out in the speaking to be forthwith in the ears of
 a whole hundred persons, each of them occupying a several
 place, and that a good distance asunder. Of which two things
 (as natural and as common as they both be) yet can I never cease to
 wonder, for all the reasons that ever I read of the philosopher. 5
 And likewise, as I verily trust that the time shall come when
 we shall, in the clear sight of Christ's godhead, see this great miracle
 soiled, and well perceive how it is, and how it may be that
 his blessed body is both in heaven and in earth, and in so many 10
 places at once; so think I, verily, that in the sight of his godhead
 then we shall also perceive a better cause of those two other
 things than ever any philosopher hath hitherto showed us yet,
 or else I ween, for my part, I shall never perceive them
 well. 15

But now, whereas Master Masquer mocketh mine argument,
 not which I made, but which himself maketh in my name
 and maketh it feeble for the nonce that he may, when he hath
 made it at his own pleasure, soil it, as children make castles
 of tile shards and then make them their pastime in the 20
 throwing down again; yet is it not even so, so feeble as his own,
 where he argueth in the negative, as I lay the sample for the affirmative.
 For as for the one that he maketh for me, though the argument
 be naught for lack of form, yet holdeth it somewhat so-so by
 the matter in that the consequent, that is to wit, that God may 25
 make one body to be at once in many places is, whatsoever
 Master Masquer babble, a truth without question necessary.

But where he argueth for himself in the negative, by that that
 the bodily substance of the face is not in the glass, that therefore
 the bodily substance of our Savior Christ is not in the Blessed 30
 Sacrament; that argument hath no manner hold at all. For the antecedent
 is very true, and (except God's word be untrue) else
 as I have already, by the old holy expositors of the same, well and
 plainly proved you the consequent is very false.

Now if he will say that he maketh not that argument, but 35
 useth only the face in the glass for a sample and a similitude,

then he showeth himself to play the false shrew when, of my bringing in the selfsame sample, he maketh that argument for me. And therefore now, when upon those faces in the glass, he maketh and faceth himself that lie upon me, and then scoffeth that I face out the truth with lies, and then proveth never one, he doth but show what pretty words he could speak, and how properly he could scoff, if the matter would serve him. 5

And yet I pray you, good readers, consider well the words of that argument that he maketh in mine name. We see many faces in many glasses; therefore may one body be in many places. Now spoke not I, you wot well, of many faces seen in many glasses (as he both falsely and foolishly rehearseth me), but of one face seen at once in 10

Note this many glasses. For that is like to the matter. For like as all those glasses, while only one man looketh in them, he seeth but his own one face in all those places, so be (as Saint Chrysostom declareth) all the hosts of the Blessed Sacrament, being in so far distant several places asunder, all one very body of our blessed Savior himself, and all one host, one sacrifice, and one oblation. 15

And as properly as Master Masquer scoffeth at that sample and similitude of the glass, I would not have misliked mine own wit therein if the invention thereof had been mine own. For I find not many samples so meet for the matter to the capacity of good and unlearned folk, as it is. For as for the point of which Master Masquer maketh all the difficulty, that one substance, being but a creature, might be in many places at once, every man that is learned seeth a sample that satisfieth him shortly. For he seeth and perceiveth, by good reason, that the soul is indivisible and is in every part of the body, and in every part it is whole. And yet is every member a several place. And so is the blessed substance of the spiritual body of Christ's flesh and his bones whole in every part of the Sacrament. 20 25 30

But this sample of the soul cannot every man unlearned conceive and imagine right, but of the glass hath for his capacity a more meetly similitude, and that it, in one point, also doth more resemble the matter. For the soul forsaketh every member that is 35

clean divided from the body. But the blessed body of our Savior

Note abideth still whole in every part of the
Blessed Sacrament, though it be broken
into never so many parts as the image and form of the face
abideth whole still to him that beholdeth it in every part of the 5
broken glass. And thus, good readers, as for this sample and
similitude of the face in the glass, Master Masquer may, for his
foolish facing it out, be much ashamed, if he have any shame,
whensoever he looketh on his own face in the glass.

And for conclusion, this being of the body of Christ in 10
diverse places at once, since the old holy doctors and saints saw
and perceived that the soul of every man, which is a very
substance, and peradventure yet of less spiritual power than the
flesh and bones of our Savior Christ be now, and yet very
flesh for all that and very bones also still, they reckoned not that 15
the being thereof in diverse places at once, would after their days
begin to be taken for so strange and hard a thing as these
heretics make it now. And therefore they made nothing so
great a matter of that point, but the thing that they thought men
would most marvel of was the conversion and turning of the 20
bread and the wine into Christ's very flesh and blood. And
therefore to make that point well open and to make it sink into
men's breasts, those old holy doctors and saints (as I said in
these words which Master Masquer mocketh) used many more
good samples of things done by nature. 25

But then were they no miracles, saith Master Masquer. And
what then, good Master Masquer? Might they not serve to prove that
God might do as much by miracle as nature by her common
course? Those words, lo, were by Master Masquer (you see well) very
well and wisely put in. 30

The Twenty-Third Chapter.

Over this, toward the perceiving and belief of that point of
conversion of the bread and the wine into the very flesh and
blood of Christ, I said that those holy doctors and saints used

examples of other miracles done by God and written in holy scripture.

Now at this word, Master Masquer asketh me, "Unde versus? Where one, I pray you?" You have heard already, good readers, in the fifteenth chapter of the first book, the words of that holy doctor Saint Cyril, in which for the credence of that point, that is to wit, the changing of the bread and the wine into Christ's flesh and his blood, he bringeth the miracles that God wrought in the Old Law, as the changing of the water into blood, and the changing of Moses's rod into a serpent, and divers other changes and mighty miracles more. 5 10

You have heard also before how Saint Chrysostom, against them that would doubt how Christ could give them his flesh to eat, layeth forth the miracle of the multiplying of five loaves so suddenly to twelve baskets full more than the sufficient feeding of five thousand folk. *Matthew 14* 15

Here be, lo, some verses yet, Master Masquer, and more than one miracle, pardie, that those holy doctors and saints have used in this matter of the Blessed Sacrament. And yet such other more shall I bring you at another leisure, ere I have done with your second course, that it shall grieve you to see them. And surely where properly you scoff at me with my many faces in one hood, I have here in this first part already brought you for the true faith of the Catholic Church, against your false heresy wherewith you would face our Savior out of the Blessed Sacrament, I have brought against you, to your face, Saint Bede and Theophylactus, Saint Augustine, and Saint Hilary, Saint Irenaeus, Saint Cyril, and Saint Chrysostom, so many such good faces into this one hood that all the shameful lies that your shameless face can make shall never against these faces be able to face out the truth. And thus end I, good readers, my fourth book. 20 25 30

Here endeth the fourth book.

**The Fifth Book
and the Last of the
First Part.**

The First Chapter.

Now come I, good Christian readers, to the last point that I spoke of, the two contradictions of mine own that Master Masquer hath highly laid unto my charge, whose words I shall, good readers, first rehearse you whole. Lo, these they be, God save them: 5

"At last, note, Christian reader, that Master More in the third book of his Confutation of Tyndale, the 249th side, to prove Saint John's Gospel unperfect and insufficient for leaving out of so necessary a point of our faith, as he calleth the Last Supper of Christ, his Maundy, saith that John spoke nothing at all of this Sacrament. And now see again, in these his letters against Frith, how himself bringeth in John 6th chapter to impugn Frith's writing, and to make all for the Sacrament, even thus: 'My flesh is verily meat and my blood drink.' Belike 10
the man had there overshot himself foul, the young man here causing him to put on his spectacles and pore better and more wishly with his old eye upon Saint John's Gospel to find that thing there now written, which before he would have made one of his unwritten verities. As yet, if he look narrowly, he shall espy that himself hath proved us by scripture, in the thirty-seventh leaf of his dialogue of 'quoth he' and 'quoth I,' our Lady's perpetual virginity expounding non cognosco, id est, non cognoscam, which now written unwritten verity he numbereth a little before among his unwritten vanities. Thus may ye see how this old holy upholder of the pope's church, his words fight against themselves into his own confusion in finding us forth his unwritten written vanities -- verities, I should say. But return we unto the exposition of Saint John." 20 25 30

Now have you, good Christian readers, heard his whole tale concerning my two contradictions. Of which twain I will first answer the last that concerneth the perpetual virginity of our Lady.

Which point I have touched toward the end of the twenty-fifth chapter of the first book of my dialogue, wherein Master Masquer mocketh me for "quoth I" and "quoth he," and would I see well in no wise that, in the rehearsing of a communication had between myself and another man, I should not for shame say "quoth I" and "quoth he," but rather rehearse our two talkings, with "quoth we" and "quoth she."

I have also spoken of that point in more places than one of my work that I wrote of Tyndale's Confutation, which places, whoso list to read, shall find this point of contradiction answered already that Master Masquer now layeth to my charge, dissimulating such things as I have answered it with.

And of this contradiction I am so sore ashamed that, for all Master Masquer's words even here before in my first book of this work, I have not letted the best that my wit will serve me this unwritten verity to prove yet again by the selfsame place of Saint Luke's holy writing.

For why, to say the truth, I do not so much force to have that article taken for an unwritten verity with good Catholic folk for the maintenance of my word as to have it for the honor of our Lady, taken and believed for an undoubted truth, with Catholics and those heretics, too, that will take it for no such truth but if it be written in scripture.

Now doth the clear certainty of this article indeed depend upon the tradition of the apostles continued in the Catholic Church. For albeit that myself think that I find some words written in scripture that would well prove it, and upon those words let not to write mine own mind, and divers old holy doctors, too, yet while I see that holy Saint Jerome himself, a man far otherwise seen in scripture than I, arguing for the defense of that article against that heretic Helvidius did only soil the scriptures that Helvidius laid against it, and layeth no scripture himself for the proof of his part, but resteth therein to the authority of Christ's Catholic Church, which Master Masquer here calleth the antichristian synagogue, I neither dare nor will take so much upon myself as to affirm surely that it is

proved to be a written verity. And this lack of taking, lo, so much upon myself is the thing that Master Masquer calleth so shameful repugnance, to my great confusion.

And therefore in that place of my dialogue, though I upon that word of our Lady, "In what wise shall this thing be done, for I know not a man?" do reason and show my mind that it proveth for this part, as indeed me thinketh it doth, yet I am not so bold upon mine own exposition therein as to affirm that the scripture saith there openly and plainly that she was a perpetual virgin. For if it had been a very precise, plain, evident, open proof of that matter, mine own mind giveth me that Saint Jerome would not have failed to have found it before me. 5 10

I shall also for this point have Master Masquer himself to say somewhat for me, though he do therein (as he is often wont to do) speak somewhat against himself. For he saith here himself that if a man look narrowly, then he shall espy that I have myself proved our Lady's perpetual virginity. Now since that Master Masquer saith that a man cannot spy that but if he look narrowly, he saith, you see well, himself that it is no plain open proof. And then is it no proof to them, you wot well. For they receive no scripture for proof of any purpose, but only plain, open, and evident. 15 20

And therefore, by Master Masquer's own tale, though I proved it sufficiently a written verity unto good Catholics, yet rested it unproved still a written verity unto such heretics, and against them, ye wot well, wrote I. 25

Howbeit here will I demand of Master Masquer, touching the perpetual virginity of our Lady to be plainly written in holy scripture, whether I prove that point well or not? If not, then may I well enough, notwithstanding any such proof of mine, say still that it is an unwritten verity. If he will confess that I prove it well, I will be content with that praise of himself to abide his rebuke of that contradiction. For I set more, as I said, by the profit of his soul in falling from the contrary heresy to the right belief of our Lady's perpetual virginity than I set by mine own praise and commendation of abiding well by my words. 30 35

But yet if he will allow my proof made of that point, I marvel me much but if that he allow now my proof made for the blessed

body of Christ present in the Blessed Sacrament. For I am very sure I have proved much more clearly, by much more open and plain words of the scripture, and the sense of those words by divers old holy doctors, other manner of men than myself, than I have proved or any man else the perpetual virginity of our blessed Lady. 5

Howbeit, of truth, though I proved well that point of the perpetual virginity of our Lady to be a verity written in scripture, and that many other also proved it much better than I, as I think there do, and that myself had affirmed it never so strongly, for never so clear a written verity yet since William Tyndale, against whom I specially wrote, taketh it, as in his writing well and plain appeareth, for no written verity, and yet agreeth that it is to be believed, but not of necessity, and yet after upon his own words, I prove him that of necessity, too, I may, without any contradiction or repugnance at all, lay it against him for an unwritten verity, for as much as himself so taketh it. 10 15

Moreover, all the proof that I make of our Lady's perpetual virginity is no more but that she was a perpetual virgin except she break her vow. And surely as I say, it seemeth to myself that I prove this very clearly. And this, being proved, is indeed enough to good Christian folk for a full proof that she was a perpetual virgin. But yet unto these 20

Heretics set heretics against whom I wrote, since 25
naught by vows they set naught by vows of virginity,
of virginity but say that they that make them do
both unlawfully make them and may, when they will, lawfully
break them, and that, therefore, freres may run out of religion and
wed nuns; this proof of mine is to them no manner proof 30
at all. And therefore, I may to them, without contradiction or
repugnance, lay it for an unwritten verity still.

And thus, I trust you see, good readers, that as for this repugnance, turneth to Master Masquer's confusion and not mine.

The Second Chapter.

Now come I then, good readers, to the other contradiction that he layeth against me, his words wherein, before mine answer, I pray you read once again. And lest ye should be loath to turn back and seek them, here shall you have them again, lo, these they be: 5

"At last, note, Christian reader, that Master More, in the third book of his Confutation of Tyndale, the 249th side, to prove Saint John's Gospel unperfect and insufficient for leaving out of so necessary a point of our faith, as he calleth the Last Supper of Christ, his Maundy, saith that John spoke nothing at all of this Sacrament. And now see again in these his letters against Frith how himself bringeth in John 6th chapter to impugn Frith's writing, and to make all for the Sacrament, even thus: 'My flesh is verily meat and my blood drink.' Belike the man had there overshot himself foul, the young man here causing him to put on his spectacles and pore better and more wishly with his old eye upon Saint John's Gospel to find that thing there now written, which before he would have made one of his unwritten verities." 10 15

When myself, good reader, read first these words of his, albeit that I was sure enough that in the things that I purposed there was no repugnance indeed, yet seeing that he so diligently laid forth the leaf in which my fault should be found, I very plainly thought that I had not so circumspectly seen unto my words as wisdom would I should. And taking, therefore, mine oversight for a very truth, I never vouchsafed to turn my book and look. 20 25

But afterward, it happed on a day I said in a certain company that I was somewhat sorry that it had mishapped me to take in this one point no better heed to mine hand, but to write therein two things repugnant and contrary. Where unto some of them made answer that such a chance happeth sometimes ere a man be ware in a long work. "But yet," quoth one of them, a gentlewoman, "have you considered well the place in your book and seen that he saith truth?" "Nay, by my troth," quoth 30 35

I, "that have I not. For it irketh me to look upon the place again now when it is too late to mend it. For I am sure the man would not be so mad to name the very leaf but if he were well sure that he said true." "By our Lady," quoth she, "but since you have not looked it yourself, I will, for all the leaf laid out by him, see the thing myself ere I believe his writing, I know these fellows for so false." And therewithal she sent for the book, and turned to the very 249 side, and with that number marked also. And in good faith, good readers, there found we no such manner matter, neither on the one side of the leaf nor on the other.

Howbeit, of truth, I cannot deny but that in a side after mismarked with the number of 249, which should have been marked with the number of 259, there we found the matter in that place. But therein found we the most shameful either folly or falsehood of Master Masquer that ever I saw lightly in any man in my life. Which because ye shall not seek far to find, I shall rehearse you here the very words of that place. Lo, good readers, these they be:

"But now, because of Tyndale, let us take some one thing. And what thing rather than the Last Supper of Christ, his Maundy with his apostles, in which he instituted the Blessed Sacrament of the Altar, his own blessed body and blood. Is this no necessary point of faith? Tyndale cannot deny it for a necessary point if faith and, though it were but of his own false faith, agreeing with Luther, Huskin, or Zwingli. And he cannot say that Saint John speaketh anything thereof, specially not of the institution. Nor he cannot say that Saint John speaketh anything of the Sacrament at all, since that his sect expressly denieth that Saint John meant the Sacrament in his words where he speaketh expressly thereof in the sixth chapter of his Gospel."

Where have you ever, good Christian readers, seen any fond fellow before this handle a thing so falsely or so foolishly, as Master Masquer here handleth this? He telleth you that I said here that Saint John spoke nothing of the Sacrament at all. Now you see that Master Masquer in that point belieth me. For I said not here that Saint John spoke nothing thereof, but first I said there that Tyndale, against whom I there wrote, could not say that Saint John wrote anything of the Blessed Sacrament,

specially not of the institution thereof. And this is very truth.
 For as touching the institution thereof at Christ's Last Supper and
 Maundy, neither Tyndale nor no man else can say that Saint
 John anything wrote thereof in his Gospel.

Then said I farther there (as you see) not that Saint
 John speaketh nothing of the Sacrament, but that Tyndale cannot
 say that Saint John speaketh of the Sacrament anything at all.
 And that I meant not in those words to say mine own self that
 Saint John spoke nothing thereof, I declare plainly there
 forthwith by that I show the cause why Tyndale cannot say that
 Saint John spoke anything of the Sacrament at all, that is to
 wit, because that all his sect expressly denieth that anything
 was meant of the Sacrament in the words of Christ written in the
 sixth chapter of Saint John.

By this, ye may see plainly, good readers, that Master Masquer
 plainly belieth me. For I said not myself that Saint John
 spoke nothing of the Sacrament, but that Tyndale, because of
 the opinion of all his sect in that point, could not say that
 Saint John spoke anything thereof. Which was enough for my
 purpose, while Tyndale was the man against whom I wrote,
 though myself would, for mine own part, say the contrary. For
 it is that kind of argument that is in the schools called argumentum
 ad hominem. And thus you see, good readers, Master Masquer in this
 thing either shamefully false or very shamefully foolish: shamefully
 false if he perceived and understood my words, and then for
 all that thus belieth me; shamefully foolish if the thing being
 spoken by me so plain, his wit would not serve him to perceive it.

But now, as clear as ye see the matter already by this, to the intent
 yet that Master Masquer shall have no matter left him in all this
 world to make any argument of for his excuse therein, read
 my words again, good readers, and bid Master Masquer mark well
 my words therein, where I say expressly that Saint John spoke
 expressly thereof in the sixth chapter of his Gospel. For these words
 are, as you see, there the very last words of all:
 "Nor Tyndale cannot say that Saint John speaketh anything of the Sacrament
 at all, since that his sect expressly denieth that Saint John meant the

Sacrament in his words (where he speaketh expressly thereof) in the sixth chapter of his Gospel."

Whose words are these? Where he speaketh expressly thereof?
 Are not these words mine? And do I not in these words
 expressly say that Saint John expressly speaketh of the Blessed 5
 Sacrament in the sixth chapter of his Gospel, in which place
 Tyndale's sect saith expressly that he nothing spoke thereof? And
 now saith M. Masquer that I said there that Saint John
 spoke nothing thereof at all. And layeth it for a foul repugnance
 in me that, in my letter against Frith, I say thereof the contrary. 10

But how now, Master Masquer? What have you now to say?
 With what shameful shift will your shameless face face us out this
 foolish lie of yours that you make upon me here? If you lied so
 loud wittingly, how can you look that any man should trust your
 word? If for lack of understanding, how can you look then for 15
 shame that any man should trust your wit? Why should we
 think that your wit will pierce into the perceiving of hard
 words in the holy scripture of God when it will not serve you to
 perceive such poor, plain words of mine?

Ye write that the young man hath here made me don on 20
 my spectacles and look more wishly on the matter to find now
 written therein the thing that I said before was not written therein.
 But now must you look more wishly upon my words, on
 which you make here so loud a lie, and pore better on them
 with your spectacles upon your Masquer's nose. 25

I wist once a good fellow which, while he danced in a mask,
 upon boldness that no man could have known him, when he
 perceived that he was well espied by his evil favored dancing,
 he waxed so ashamed suddenly that he softly said unto his
 fellow, "I pray you tell me doth not my visor blush red?" Now 30
 surely, good readers, M. Masquer here, if he were not utterly past
 shame, hath cause enough to be in this point so sore
 ashamed that he might ween the glowing of his visage should even
 pierce through his visor, and make it red for shame.

Thus have I now, good Christian readers, answered at the full in 35
 these five books of my first part the first part of Master Masquer's

work, and taken up the first course of Master Masquer's Supper, which he falsely calleth The Last Supper of the Lord, while he hath with his own poisoned cookery made it the supper of the devil. And yet would the devil, I ween, disdain to have his supper dressed of such a rude ruffian, such a scald Colyn cook, as under the name of a clerk, so ribaldiously railleth against the blessed body of Christ in the Blessed Sacrament of the Altar. 5

The Third Chapter.

But one thing will I yet rehearse you that I have hitherto deferred, that is to wit, my first argument against Frith, which (as I showed you before) Master Masquer let go by, as he hath done many things more, and made as though he saw them not. That argument, good readers, was this: 10

"In this heresy, besides the common faith of all Catholic Christian regions, the expositions of all the old holy doctors and saints be clear against Frith, as whole as against any heretic that ever was hitherto heard of. For as for the words of Christ, of which we speak touching the Blessed Sacrament, though he may find some old holy men that, besides the literal sense, doth expound them in an allegory, yet he shall never find any of them that did as he doth now after Wycliffe, Ecolampadius, Tyndale, and Zwingli, deny the literal sense, and say that Christ meant not that it was his very body and his very blood indeed, but the old holy doctors and expositors, besides all such allegories, do plainly declare and expound that, in those words, our Savior, as he expressly spoke, so did also well and plainly mean that the thing which he there gave to his disciples in the Sacrament was in very deed his very flesh and blood. And so did never any of the old expositors of scripture expound any of those other places in which Christ is called a vine or a door. And therefore, it appeareth well that the manner of speaking was not like. For if it had, then would not the old expositors have used such so far unlike fashion in the expounding of them." 15 20 25 30

This was, lo, good readers, the first argument of mine that Master Masquer met with, and which he should first therefore have soiled. But it is such as he listed little to look upon. For whereas he maketh much ado to have it seem that both

these words of our Savior at his Last Supper, "This is my body," and
 his words of eating of his flesh and drinking of his blood,
 written in the sixth chapter of Saint John, should be spoken in a
 like phrase and manner of speaking, as were his other words, "I am
 the door," and, "I am the very vine," I showed there unto Frith 5
 (whom Master Masquer maketh as though he would defend) that by
 the expositions of all the old holy doctors and saints that have
 expounded all those four places before, the difference well appeareth,
 since none of them declare him to be a very material door,
 nor a natural very vine. This saith no man not so much as a very 10
 natural fool. But that in the Sacrament is his very natural body,
 his very flesh and his blood, this
 declare clearly all the old holy expositors
 of the scripture, which were good
 men and gracious, wise, and well learned 15
Wherein no
faithful Christian
doth stagger
 both. And therefore, as I said, the difference may soon be perceived,
 but if Master Masquer list better to believe himself than
 all them. Which if he do (as indeed he doth), then is he much
 more fool than a natural fool indeed.

For as for his three places of Saint Augustine, Tertullian, and 20
 Saint Chrysostom, whom he bringeth in his second part, I
 shall in my second part, in taking up of his second course, when
 we come to fruit, pare him, I warrant you, those three pears
 so near that he getteth not a good morsel among them. And yet
 peradventure ere I come at it, too. 25

For so is it now, good readers, that I very certainly know that that
 book which Frith made last against the Blessed Sacrament is
 come over into this realm in print, and secretly sent abroad
 into the brethren's hands and some good sisters, too. And for as
 much as I am surely informed for truth that Frith hath into 30
 that book of his taken many texts of old holy doctors, wilily
 handled by false Frère Huskin before, to make it falsely seem
 that the old holy doctors and saints were favorers of their false
 heresy, therefore will I, for the while, set Master Masquer's second
 part aside till I have answered that pestilent peevish book of 35
 John Frith, about which I purpose to go as soon as I can

get one of them, which so many being abroad, shall I trust not be long to. And then shall I, by the grace and help of Almighty God, make you the folly and the falsehood of Frith and Frère Huskin both as open and as clear as I have in this work made open and clear unto you the falsehood and the folly of Master Masquer here. 5

And whereas I, a year now passed and more, wrote and put in print a letter against the pestilent treatise of John Frith, which he then had made and secretly sent abroad among the brethren, against the Blessed Sacrament of the Altar, which letter of mine, as I have declared in mine Apology, I nevertheless caused to be kept still and would not suffer it to be put out abroad into every man's hands, because Frith's treatise was not yet at that time in print, yet now since I see that there are come over in print, not only Frith's book, but over that this Masquer's book also, and that either of their both books maketh mention of my said letter, and would seem to soil it, and laboreth sore there about, I do, therefore, now suffer the printer to put with this book my said letter also to sale. 10 15

And forasmuch also as those authorities of Saint Augustine, Saint Chrysostom, and Tertullian, which Master Masquer layeth in his second part, I shall of likelihood find also in Frith's book, and therefore answer them there, and all Master Masquer's whole matter, too, before I return to his second part, which yet I will, after all this (God willing), not leave nor let go so; in the meanwhile, may Master Masquer (since it is, as he saith, so great pleasure to him to be written against, having, as he boasteth, all solutions so readily) look and assay whether he can soil these things with which I have in this first part overthrown his whole heresy, and proved him very plain, a very false fool already. Of whose false wily folly to beware our Lord give us grace and, of all such other like, which with foolish arguments of their own blind reason, wresting the scripture into a wrong sense against the very plain words of the text, against the expositions of all the old holy saints, against the determinations of divers whole general councils, against the full consent of all true Christian nations this fifteen hundred year before their days, and against the plain declaration of Almighty God himself, 20 25 30 35

made in every Christian country by so many plain, open
 miracles, labor now to make us so foolishly blind and mad
 as to forsake the very true Catholic faith, forsake the society of the
 true Catholic Church, and with sundry sects of heretics fallen
 out thereof, to set both holy days and fasting days at naught, and for 5
 the devil's pleasure to forbear and abstain from all prayer to be
 made either for souls or to saints, jest on our blessed Lady the
 immaculate mother of Christ, make mocks at all pilgrimages,
 and creeping of Christ's cross, the holy ceremonies of the
 church and the sacraments, to turn them into trifling with 10
 likening them to wine garlands and ale polys, and, finally, by
 these ways in the end and conclusion, forsake our Savior
 himself in the Blessed Sacrament, and instead of his own
 blessed body and his blood ween there were nothing but bare
 bread and wine, and call it idolatry there to do him honor. But 15
 woe may such wretches be. For this we may be sure, that whoso
 dishonor God in one place with occasion of a false faith, standing
 that false belief and infidelity, all the honor that he doth
 him anywhere besides is odious and despiteful and rejected
 of God, and never shall save that faithless soul from the fire of 20
 hell. From which our Lord give them grace truly to turn in
 time, so that we and they, together in one Catholic Church,
 knit unto God together in one Catholic faith, faith, I say, not
 faith alone as they do, but accompanied with good hope,
 and with her chief sister, well working charity, may so 25
 receive Christ's blessed sacraments here, and specially that we
 may so receive himself, his very blessed body, very flesh and
 blood, in the Blessed Sacrament, our holy, blessed Housel that we
 may here be with him incorporated so by grace that, after the
 short course of this transitory life, with his tender pity 30
 poured upon us in purgatory, at the prayer of good people
 and intercession of holy saints, we may be with them in their
 holy fellowship, incorporated in Christ in his eternal glory
 Amen.

Finis. 35