

company of all the angels: that by her, all our corporal power medicine, may fully be retrieved as is our spirituall intelligence, with the beblouing of y<sup>e</sup> deery of Iesus Christ, and euen as the Angels, shall we be fully satisfied. And in the memory of this double respect, present in this world and in the world to come: hath Christ geuen vnto vs (for euerlast blessing) the Sacrament of his body and blood, in the substance of breade and wine, as it appeareth in Mathew. chapter. 26. As the disciples sat at supper, Iesus tooke bread and blessed it, brake it, & gaue it vnto his disciples, and sayd: Take, eate, this is my bodye. And he tooke the cup, and thanked, and gaue it them, saying: Drink ye all of this, this is my blood of the new Testament, which shall be shed for many, for y<sup>e</sup> remission of sinnes. And Luke in his Gospell chap. 22. of this matter thus writeth: And after he had taken the bread, he gaue thanks, he brake it, and gaue it vnto them, saying: This is my body whyche shall be geuen for you: doe you this in my remembraunce. In like maner he tooke the cup after supper, saying: This is the cup of the new testament in my blood, which shall be shed for you. That Christ said, this is my body, in shewing to them the bread, I firmly beleue & know that it is true: That Christ (for so much as he is God) is the very truth it selfe: and by consequence, all that he sayth is true. And I beleue that the very same was his body, in such wise as he willed it to be his body: for in y<sup>e</sup> he is almighty, he hath done what so euer pleased him. And as in Lane of Galile, he chaunged the water into wine, really, so that after the transubstantiation it was wine and not water: so when he sayd, This is my body: If he would haue had the breade really to be transubstantiated into his very body, so that after this chaunging it should haue bene his naturall body, & not bread as it was before: I know, that it must needs haue bene so. But I finde not in the Scripture, that bys will was to haue any such reall transubstantiation or mutation.

Math. 26.

Luke. 22.

This is my body, expounded.

Note well gentle Reader.

And as the Lord God omnipotent in his perfectio essential being the forme of God, doth exceed the most purest creature, and yet when it pleased him, he took vpon him our nature, remaining really God as he was before, & was really made man: so y<sup>e</sup> after this assumptio of our substance he was really very God & very man: Euen so if he would, when he sayd: This is my body: He could make this to be his body really, the bread still really remaining as it was before. For leste is y<sup>e</sup> difference of the essence, betwene bread and the body of a man, then betwene the deery & humanity: because that of the bread, is naturally made the body of a man. Of the bread is made blood: of the blood, naturall seede: and of naturall seede, the naturall instance of man is ingendred. But in that that God became man: This is an action supernatural, wherefore he that could make one man to be very God and very man: could if he would make one thing to be really very bread, & his very body. But I do not finde it expresse in the Scripture, that he would any such Identitoy or coniunction to be made. And as Christ sayd, I am very bread, not chaunging his essence or being, into the essence or substance of bread: but was the sayde Christ, which he was before really, and yet bread by a similitude or figuratiue speech: So if he would, it might be, y<sup>e</sup> when he sayd: This is my body: That this should really haue bene the bread as it was before, and Sacramentally or memorially to be his body. And this seemeth vnto me, most nearest to agree to the meaning of Christ, forasmuch as he said: do this in the remembraunce of me. Then for as much as in the supper it is manifest, that Christ gaue vnto his Disciples the bread of his body which he brake, to that intent to eat with theyr mouthes: in which bread, he gaue himselfe also vnto them as one in who they should beleue (as to be the food of the soule) and by that sayth they should beleue him to be theyr saviour which tooke his body, where- in also he would it to be manifest, that he would be euerdeme them from death: So was the bread eaten with the Disciples mouthes, that he being the true breade of the soule, might be in spirit receiued and eaten spiritually, by theyr sayth, which beleued in him.

Bread by similitude.

Bread substantially, and the body sacramentally.

The bread which the Lord gaue entred not into the bodies, but the body which he gaue entred into the mindes of the disciples.

The bread which in the disciples mouthes was chewed, from the mouth passed to the stomacke: For as Christ sayth: whatsoeuer cometh to the mouth, goeth into the belly, & from thence into the panny. Mathew. chap. 15. But that true and very bread of the soule, was eaten of the spirite of the Disciples, and by sayth entred theyr mindes, and abode in their intellcs through lone. And to the bread broken, seemeth vnto me to be really y<sup>e</sup> meat of the body, & the bread which it was before: but Sacramentally to be the body of Christ, as Paule. 1. Cor. 10. The breade which we brake, is it not the participation of the body of the Lord? So, the bread which we brake, is the participation of the Lordes

body. And it is manifest, that the heavenly bread is not broken neither yet is subiect to such breaking: For heuere, Paule calleth the materiall bread, which is broken, the body of Christ which the saythfull are partakers of. The becaue therefore chaungeth not his essence, but is bread really, and is the body of Christ sacramentally. Euen as Christ is the very vine, abiding really and figuratiuely the vine: So, the temple of Ierusalem was really the materiall temple & figuratiuely it was the body of Christ: Because he sayde, destroy you this temple, and in three dayes I will repayre the same agayne. And this spake he of the temple of his body, whereas others vnderstood it to be the materiall temple, as appeared by theyr answer: For sayd they 47. yeres hath this temple bene in building, and wouldest thou build it vp in three dayes?

Paule calleth it materiall bread.

Note reader.

Euen so, may the consecrated bread be really bread as it was before, and yet figuratiuely the body of Christ. And if therefore, Christ would this bread to be only sacramentally his body and would not haue the same bread really to be transubstantiated into his body, & so ordained his Disciples to make this Sacrament as a memoriall of his passion: The do the Disciples generally offend, which beleeue Christ in their holy Masse, that the bread which lyeth vpon the altare may be made really the body of Christ, if he would not haue the same to be but a Sacrament of his body. And then both be they greatly deceiued themselves, and also do greatly deceiue others. But whether the bread be really transubstantiated into the body of Christ, or is only y<sup>e</sup> body of Christ sacramentally: No doubt, but that the people are maruellously deceiued. For the people beleeue that they see the body of Christ, nay rather Christ himselfe betweene the handes of the Disciples (for so is the comendation they sweare.) By him who I saw this day betweene the priestes handes. And the people beleeue that they see the body of Christ but at, & after, or els when they lie vpon theyr death bed, and receiue with their bodily mouth the Sacrament of the body of Christ. But the body of Christ, (admitte the bread be transubstantiated: really into the body) is in the Sacrament, indiuisibiler, that is, not able to be deuided, and so impensurabiliter, that is, not able to be measured: Ergo, indiuisibiler, that is, not able to be sene. To beleue therefore that he may be sene corporally in the Sacrament, is erroneous. And forasmuch as the body of Christ, is the soules food and not the food of the body in this world, for that who fouer beleueth, doth eat spirituallly, and really, at any time when he so beleueth: It is manifest, that they doe greatly erre which beleue that they see the body of Christ, but when they eat with theyr teeth the Sacrament of the body of Christ.

The wayne prayer of the priestes at theyr Masse.

The people greatly deceiued in the sacrament.

And although it should be to the great honor of priestes that the bread really were chaunged into the body of Christ, by the vertue of the Sacramentall words pronounced: yet if Christ would not haue it to be so, then they desiring to do this contrary to the will of Christ, and informing the people, that is to be done, so contrary to the will of Christ: are in great perill, most dangerously seducing both themselves and the people. And then, although that hereby they get a litle worldly and transitory honour for a short time: It is to be feared, least perpetual shame finally shall follow and infuse vpon the same. For Christ sayth, every one that exalteth himselfe, shall be brought low. Let them therefore take heed, least they extolling themselves for this Sacrament, about the company of Angels which neuer sinned, for the errour which they be in, for euerywhere be placed with the sinfull angels vnder the earth.

The priestes seeke their owne honor in their transubstantiation.

Marke here ye good priestes.

Let every man therefore thus lowly of himself in what state or degree fouer he be, neither let him presume to doe that which he is not able to do: Neither desire to haue that thing done, which God would not haue done.

I greatlye marvel at those which were the makers of the Canons, how variably & contrary one to another they write of this Sacrament of the body of Christ. In the last part of the decrees where this matter is touched, not only in the text, but also in the proces of the matter, diuers do diuersly write, and one contrary to another. For in the chapter that thus beginneth Prima inquit haereticis, it is thus written: You shall not eate this bodye which you see, nor shall you drinke this blood which they shall shed, which shall curify me: I will commend vnto you a certayne Sacrament spirituallly vnderstood y<sup>e</sup> quickeneth you, for the flesh profiteth you nothing at all. And in the end of the same chapter, it is thus written: Till the world shall haue an end, the Lords place is in heauen: yet notwithstanding, the verity of the Lord is here abiding with vs. For the body tober with he rose, ought to be in one place, but his verity is in euery place diffused & spread abroad. And in y<sup>e</sup> chapter following which thus beginneth h, Omnia quaeque, &c. it is written

The makers of the Canon law, contrary to themselves.

Do consecr. sup. Prima quidam inquit.