

De consec. dist. 2 cap. Omnia quae ungue solunt.

written: Although the figure of the bread & wine seeme to be nothing: yet notwithstanding they must after y wordes of consecration be beleued, to be none other thing then the very flesh of Christ and his blood. Whereupon, the verieye himselfe said vnto his Disciples: This is sayth he, my flesh, which is geuen for the life of the world: and to speake yet more manuellously, this is none other flesh, the that which was borne of the virgin Mary, & suffered vpon the crosse, and rose out of the sepulchre.

Contrarietie in the popes Canons.

De consecrat. dist. 2. cap. Ego Berengarius.

See how far this chapter differeth from the first. And in the chapter which beginneth Ego Berengarius. &c. This is the confession which Berengarius himselfe confessed touching this Sacrament, and his confession is of the church allowed. I confesse (sayth Berengarius) that the bread and wine which is layd vpon the altar after the consecration, is not onely a Sacrament: but also that it is the very body & blood of our Lord Iesus Christ: And the same not onely sensually to be a Sacrament, but also verely to be handled with the priestes hands and to be broken, and chewed with the teeth of saythfull men. This confession doubtlesse is hereticall: for why if the body of Christ be in the Sacrament, as of the Church it is so determined: it is there then Multiplicatiue, and so indiuisibiler, wherefore not sensualliter. And if it be there indiuisibiler, that is, in such sort as it cannot be deuided or separated, then can it not be touched, felt, broken nor with the teeth of men chewed.

The recantation of Berengarius is hereticall. The Sacrament left by the priestes negligence to be catē of a mouſe returneth againe from body to bread.

The wuters of this time and age do affirme: that if by the negligence of the Priest, the Sacrament be so negligently left, that a Mouſe or any other beast or vermine cate the same: then they say, that the Sacrament returneth agayne into the nature and substance of bread. whereby, they must needs confesse, that a miracle is as well wrought by y negligence of the Priest, as first there was made by the consecration of the Priest in making the Sacrament. For either by the eating of the Mouſe, the body of Christ is transubstantiated into the nature of bread, which is a transubstantiatio supernatural: Or els of nothing by creation is this bread produced. And therefore, either of these operations is miraculous & to be maruelled at. Now considering the disagreeing opinions of the Doctors, and for the absurdities which follow, I beleue with Saule, that the bread which we break, is the participation of the body of Christ: and as Christ sayth, that the bread is made the body of Christ for a memoriall and remembraunce of him. And in such sort as Christ willed the same to be his body, in the same maner & sort do I beleue it to be his body.

Whether external signes in a priest, be the signe of Antichrist or els be grounded vpon Christ.

But whether women may make the body of Christ, & minister vnto the people: or whether that Priest be deuided for the lay people, for their knowledge, preeminence, & sanctity of life, or els by external signes onely: Also whether the signe of continence and other external signes of holines in Priestes, be signes of Antichrist and his characters, or els introduced & taught by our Lord Iesus Christ: consequently it remaineth next to speake of vnto the saythfull sort (according to the proces of the holy Scripture) first of the thre kindes of the Priestes. I remember that I haue read, the first of them to be Aaronicall, legall, & tempozall: The second to be eternall and regall according to the order of Melchisedech: The third to be a Christian. The first of these created at the comming of Christ: for that as S. Saule to the Hebrewes sayth. The Priesthood of Aaron was translated to the Priesthood of the order of Melchisedech. The legall sort of Priestes of Aaron, were separate from the rest of the people, by kindred, office, and inheritance. By kindred, for that the children of Aaron onely were Priestes. By office, for that it onely pertayned to them to offer sacrifice, for the finnes of the people, and to instruct the people in y precepts and ceremonies of the law. By inheritance, because the Lord was their portio of inheritance: neither had they any other inheritance amongst they brethren, but those things which were offered vnto the Lord, as the first fruits, parts of the sacrifices, and vowes, except places for their mansion houses for them and theirs, as appeareth by the processe of Moyses law. The Priesthood of Christ, did much differre from this Priesthood, as Saule doth witness to the Hebrewes chapter. 1. 8. 9. 10.

Three orders or sortes of priestes. 1. Aaronicall. 2. Eternall. 3. Christian.

Leuiticall priestes deuided from the people by kindred, office, and inheritance.

First, in kindred, because that our Lord & Sauiour Iesus Christ, came of the stocke and tribe of Iuda: of whiche tribe none had to do with the altar and in which tribe nothing at all was spoken of the Priestes of Moſes. The second, for that other were made Priestes without their orde taken but he by an orde, by him which layd: The Lord swore, and it shall not repent him: Thou art a Priest for euer according to the order of Melchisedech. Thirdly, by durability, for that many of the were made Priestes but during the terme of their lines: but he for that he remaineth for euer, hath an eternall Priesthood, where-

The priesthoode of Christ differeth from the Leuiticall priesthoode, how and wherein. 1. In kindrede. 2. In orde taking. 3. In durabilitie.

fore he is able to saue vs for euer having by himselfe ascended vnto God, which euer liueth to make intercession for vs.

The law made also such men Priestes as had infirmities, but Sermo (that is, the word which according to the law is the eternall sonne and perfect) by an orde.

The Priesthood of Christ also did differ from the Priesthood of Aaron and the law, in the matter of the sacrifice: & in the place of sacrificing. In the matter of the sacrifice: because they did ble in they sacrifices straunge bodies of the matter of their sacrifices, and did shed straunge blood for the expiation of finnes: But he, offering himselfe vnto God his father for vs, shed his owne blood, for the remission of our finnes. In the place of sacrificing: because that they did offer they sacrifice in the tabernacle or temple: But Christ suffering death without the gates of the City, offered himselfe vpon the altar of the crosse to God his father, & there shed his precious blood. In his supping chamber also he blessed the bread and consecrated the same for his body, & the wine which was in y cup, he also consecrated for his blood: deliuering the same to his Apostles to be done, for a commemoration and remembraunce of his incarnation & passion. Neither did Iesus enter into the sanctuary made with mans hands, which be examples & figures of true things: but entered into heauen it selfe, that he might appeare before the maiesty of God for vs. Neither doth he offer himselfe oftentimes, as the chief priest in the sanctuary did euery yeare with straunge blood (for then should he often times haue suffered from the beginning) but now once for all, in y latter end of the world, to destroy sinne by his peare offering, hath he entered. And euen as it is decreed, that mā once shall dye and then commeth the iudgement: so Christ hath bene once offered to take away the finnes of many. The second time he shall appeare without sinne to them that looke for him, to their saluation. For the lawe hauing a shadowe of good things to come, can neuer by the Image it selfe of things (which euery yeare without ceasing they offer by such sacrifices) make those perfect that come thereunto, for otherwise that offering should haue craied: & craue that such worshippers being once cleansed from they finnes, should haue no more conscience of sinne. But in these, commemoration is made euery yere of sinne: for it is impossible that by the blood of Goates and Calues, finnes should be purged and taken away. Therefore comming into y world he sayd: Sacrifice and oblation thou wouldst not haue, but a body hast thou geuen me, peare offerings for sinne haue not pleased thee: Then sayd I, behold I come. In the volume of the booke it is written of me, that I should doe thy will O God: Saying as aboue, because thou wouldst haue no sacrifices, nor burnt offerings for sinne, neyther dost thou take pleasure in those things that are offered according to y law. Then sayd I, behold I come, that I may doe thy will O God. He taketh away the first, to stablish that which followeth. In which will, we are sanctified by the oblation of the body of Iesus Christ, once for all. And euery priest is ready dayly ministering, and oftentimes offering like sacrifices, which can neuer take away finnes. But this Iesus offering one sacrifice for sinne, sitteth for euermore on the right hand of God, expecting the time wll his enemies be made his footstole. For by his owne onely oblation, hath he consummated for euermore those that are sanctified.

4. In matter of sacrifice.

5. In place of sacrificing.

The law bringeth none to perfection.

All these places haue I recited which Saule writeth, for the better vnderstanding and declaration of those things I meane to speak. By all which it appeareth manifestly, how the Priesthood of Christ, differeth from the legall Priesthood of Aaron: and by the same also appeareth, how the same differeth from all other Priesthood Christian, that imitateth Christ. For the properties of the Priesthood of Christ aboue recited, are founde in no other Priest, but in Christ alone. Of the third Priesthood, that is, the Christian Priesthood: Christ by expresse wordes speaketh but little, to make any difference betwene the priestes and the rest of the people, neither yet doth ble this name of Sacerdos or presbiter in y Gospell. But some he calleth disciples, some apostles, whom he sent to baptise & to preach, & in his name to do miracles. He calleth them y salt of the earth, in which y name of wise dome is ment: and he calleth them the light of the world, by which, good liuing is signified. For he sayth, So let your light so shine before me, that they may see your good workes, and glorify your father which is in heauen. And Saule speaking of the Priestes to Timothe, and Titus, seerctly not to mee to make any diuersity betwixt the Priestes and the other people, but in that he would haue them to surmount other in knowledge and perfection of life. But the fourth Priesthood, is the Roman Priesthood, brought in by the Church of Rome: which Church maketh a distinction betwene the clergy and the lay people: & after

The priesthoode of Christ differeth from all other priesthoods. The third priesthoode. The name of Sacerdos or priest not vled in the new Testament of Christ.

The fourth priesthoode, which is the Romane priesthoode.