

When Saturday was come, that is to say, the 12. day of February, Thomas Arundell Archbishop of Canterbury, in the presence of his Countayle provinciall being assembled in the sayd Chapter house, agaynst one Syr William Sautre, otherwise called Charis, Chaplayne personally then and there appearing by the commaundment of the foresayd archbishop of Canterbury, objected: that the sayd Sir William before the Bishp of Norwich, had once renounced and abiured divers and sondy conclusions heretical and erroneous: and that after such abiuration made, he publickly and privily, helde taught & preached, the same conclusions or els such like, disagreeing to the catholique fayth, and to the great perill and pernicious example of others. And after this, he caused such like conclusions holden and preached as is sayd, by the sayd Syr William without renunciation, then and there to be read vnto the sayd Archbishop, by maister Robert Hauill, Chancellor vnto the sayd Bishp in a certayne scrole written, in tenour of wordes as followeth.

Syr William Charis otherwise called Sautre, parish priest of the Church S. Siches the Virgine in London, publickly and privily doth holde these conclusions under written.

In Primis, he sayth, that he will not worship the crosse on which Christ suffered, but onely Christ that suffered vpon the Crosse.

- 2. Item, that he would sooner worship a temporal king, then the foresayd wooden crosse.
- 3. Item, that he would rather worship the bodies of the Saintes, then the very crosse of Christ, on which he hong, if it were before him.
- 4. Item, that he would rather worship a man truly contrite, then the crosse of Christ.
- 5. Item, that he is bound rather to worship a man that is predestinate, then an aungell of God.
- 6. Item, that if any man would visite the monumentes of Peter and Paule, or go on Pilgrimage to the Tombe of S. Thomas, or els any whether els, for the obtaining of any temporall benefite: he is not bounde to keepe hys vow, but that he may distribute the expences of his vow vpon the almes of the poore.
- 7. Item, that every priest and Deacon is moze bound to preach the word of God, then to say the canonical houres.
- 8. Item, that after the pronouncing of the Sacramental wordes of the body of Christ, the bread remaineth of the same nature that it was before, neyther doth it cease to be bread.

To which conclusions or articles being thus read, the Archbishop of Canterb. required the same Syr William to answer. And then the sayd William asked a copy of such articles or conclusions, and a competent space to answer vnto the same. whereupon the sayd Archb. commaunded a copy of such articles or conclusions to be deliuered then and thereunto the sayd Syr William, assigning the Thursday then next ensuing to him to deliberate and make answer in. When Thursday the sayd day of apparance was come, Maister Nicholas Hillton, auditor of the causes and busines belonging to the sayd archbishop (then being in the Parliament house at Westminster otherwise let) continued the sayd conuocation with all matters rising, depending and appariant thereunto, by commaundement of the sayd Bishp, vntill the next morrow at eight of the clocke. When the morrow came, being Friday, the foresayd Sir William Sautre, in the chapter house before the sayd Bishp and hys countayle provinciall then and there assembled, making his personall appearance, exhibited a certayne scrole containing the answers vnto certayne articles or conclusions gyven vnto him as is aforesaid by the said Bishp: and sayd, that vnto the foresayd Archbishop, he deliuered the same as his answers in that behalfe, vnder the tenour of such wordes as followe.

I William Sautre priest vnto dithy, say and answereth that I will not, nor intend not to worship the crosse whereon Christ was crucified, but onely Christ that suffered vpon the crosse: so understanding me that I will not worship the materiall crosse, for the crosse corporall matter: yet notwithstanding I will worship the same as a figure, token and memoriale of the passion of Christ Adoratione vicaria. And that I will rather worship a temporall King, then the foresayd wooden crosse, as the materiall substance of the same. And that I will rather worship the bodies of Saintes, then the very crosse of Christ, whereon he hong: with this addition, that if the very same Crosse were before me, as touching the materiall substance. And also that I will rather worship a man truly contrite, confessed and penitent,

then the crosse on which Christ hong, as touching the materiall substance.

And that also I am bound, and will rather worship him whom I know to be predestinate, truly confessed and contrite, then an aungell of God: for that the one is a man of the same nature with the humanite of Christ, and so is not a blessed aungell. Notwithstanding I will worship both of them, according as the will of God is I should.

Also, that if any man hath made a vow to visite the houses of the Apostles Peter and Paule, or to goe on pilgrimage vnto S. Thomas tombe, or anye whether els to obtayne any temporall benefite or commoditie: he is not bound simply to keepe his vow, vpon the necessity of saluation. But that he may geue the expences of his vow in abues amongst the poore, by the prudent countayle of his superiour as I suppose.

And also I say, that every Deacon and Priest is moze bound to preach the word of God, then to say the canonical houres, according to the primitive order of the church.

Also touching the interrogation of the sacrament of the aulter: I say that after the pronouncing of the sacramental wordes of the body of Christ, there ceaseth to be very bread simply, but remaineth bread, holy true, and the bread of life: ynd I beleue the sayd sacrament to be the very body of Christ, after the pronouncing of the sacramental wordes.

When all these answers were thoroughly by Maister Robert Hall, directly and publickly there read: the foresayd Archb. of Cant. inquired of the sayd Sir William, whether he had abiured the foresayd heresies and errors objected agaynst him, as before is sayd, before the Bishp of Norwich or not, or els had renoked and renounced the sayd or such like conclusions or articles, or not? To which he answered and affirmed, that he had not. And then consequentely (all other articles, conclusions and answers aboute written, immediately omitted) the sayd Archbishop examined the same Sir W. Sautre, especially vpon the sacrament of the aulter.

First, whether in the sacrament of the aulter after the pronouncing of the sacramental wordes, remaineth very materiall bread or not. Vnto which interrogation, the same Sir W. somewhat waueringly, sayd, and answered, that he knew not that. Notwithstanding he sayd, that there was very bread, because it was the bread of life whiche came downe from heauen.

After that the sayd Archbishop demaunded of hym, whether in the sacrament after the sacramental wordes, rightly pronounced of the Priest, the same bread remaineth, which did before the wordes pronounced or not? And to this question the foresayd William answered in like manner as before, saying that there was bread holy, true, and the bread of life, &c.

After that, the foresayd Archb. asked him, whether the same naturall bread before consecration, by the sacramental wordes of the priest rightly pronounced, be transubstantiated from the nature of bread, into the very body of Christ, or not? whereunto Sir William sayd, that he knewe not what that matter ment.

And then the sayd Archb. assigned vnto the said Sir William, tyme to deliberate, and moze fully to make hys answer till the next day: and continued this conuocation on then and there till the morrow. which morrow to wit, the 19. day of February being come: the foresayd Archbishop of Cant. in the sayd chapter house of S. Dunle in London, before hys countayle provinciall, then and there assembled, specially asked and examined the same Sir William Sautre there personally present, vpon the sacrament of the aulter, as before. And the same Sir William agayne in like manner as before, answered.

After this, amongst other things the sayd Bishp demaunded of the same William if the same materiall bread being vpon the aulter after the sacramental wordes being of the priest rightly pronounced, is transubstantiated into the very body of Christ, or not? And the sayd Sir William sayd he understoode not what he ment.

Then the sayd archbishop demaunded, whether that materiall bread being round and white, prepared and disposed for the sacrament of the body of Christ vpon the aulter, wanting nothing that is meete and requisite thereunto, by the vertue of the sacramental wordes being of the priest rightly pronounced, be altered and changed into the very body of Christ, and ceaseth any moze to be materiall and very bread or not? vnto which the sayd Sir William readily answering, sayd he could not tell.

Then consequently the sayd Archbishop demaunded, whether he would stand to the determination of the holpe Church or not, which affirmeth: that in the Sacrament of the

A man predestinate rather to be worshipped than an Angell: that is to say, neither can be worshipped without idolatry.

How bread remaineth in the Sacrament.

The conuocation continued.

W. Sautre agayne examined.

The articles of W. Sautre.

The answer of W. Sautre given vp in writing.

The crosse materially not to be worshipped