

Paule witnesseth. Oether believe Sir I haue none, nor wil haue, nor teach; for I beleue, that this sufficeth in this matter. For in this beleue with Gods grace I purpose to lue and dye, knowinging as I beleue and teach other men to beleue that the worshipfull Sacrament of the aultar, is the Sacrament of Christs fleshy and his blood, in forme of bread and of wine.

¶ And the Archb. sayd to me. It is sooth that this Sacrament is very Christs body in forme of bread. But thou & thy sect teachest it to be substance of bread. Thinke you this true teaching?

¶ And I sayd: Neither I, nor any other of the sect that ye damne, teach any otherwise then I haue tolde you, nor beleue otherwise to my knowing. Neuertheless sit, I aske of you for charity, that ye will tell me here playnly, how ye shall understand the text of Saint Paule, where he sayth thus: His thing seke you in your self that is in Christ Jesu, while he was in the forme of god. Sir, calleth not Paule here the forme of God, the substance or kinde of God? Also sit, sayth not the church in the houres of y most blessed virgyn accordyngly hereto, where it is writte thus: Thou author of health remember, that sometime thou tooke of y vndeuided virgine, the forme of our body. Tell me for charitye therefore, whether the forme of our body, be called here the kinde of our body or no?

¶ And the Archb. sayde to me: wouldst thou make me to declare this text after thy purpose, since the Church nowe hath determined: that there abideth no substance of bread after the consecration, in the sacrament of the aultar? Beleuest thou not this ordinaunce of the church?

¶ And I sayd: Sir, whatsoever declares haue ordeyned in the Church, our beleife standeth euer whole. I haue not heard, that the ordinaunce of men vnder beleife, should be put into beleife.

¶ And the Archb. sayd to me: If thou hast not learned this before, learne now to know that thou art out of beleife. If in this matter and other, thou beleuest not as the holpe Church beleueth. What say Doctors treating of this Sacrament?

¶ And I sayd: Sir, S. Paule that was a great Doctor of holy Church, speaking to the people, and teaching the in y right belief of this most holy Sacrament: calleth it bread y we bryake. And also in the Canon of the masse after the consecratiō: this most worthy Sacramēt is called holy bread. And euery priest in this lād, after that he hath receiued this sacrament, sayth in this wise: What thing that we haue taken with our mouth, we pray God that we may take it w a pure and clean mind. That is as I vnderstand, we pray God that we may receiue thow very beleife, this holy sacrament worthely. And Sir, Saint Augustine sayth: that thing that is seene, is bread: but that mens sayth as keth to be informed of, is very Christs body. And also, Fulgence an ententide Doctour, sayth: As it were an errour to say that Christ was but a substance, that is very man, and not very God: or to say that Christ was very God, and not very man: so is it (this Doctour sayth) an errour to say, that the Sacrament of the aultar is but a substance: And also Sir, accordyngly hereto, in the secret of the midde Masse on Christmas day, it is writen thus: Idem refulsit Deus, sic terrena substantia nobis conferat quod diuinum est: which sentence sit, with the secret of the fourth fevy, quarta- or temporum Septembris: I pray you sit declare here openly in English.

¶ And the Archbishop sayd to me, I perceiue well enough where about thou art, and how the deuil blindeth thee, that thou may not vnderstand the ordinaunce of holy Church, nor consent thereto. But I commaund thee now, answer me shortly: Beleuest thou that after the consecratiō of this forme sayd Sacrament: there abideth substance of breade, or not?

¶ And I sayd: Sir, as I vnderstand it is all one to grafit or beleue, that there dwelleth substance of bread, & to grafit and to beleue that in this most worthy sacrament of Christs owne body is accidēt without subiect. But Sir, for as muche as your asking passeth my vnderstanding, I dare neither deny it nor grafit it, for it is schole matter, about whiche I busied me neuer for to knowe: & therefore I committe this terme accidens sine subiecto, to those Clerkes which delight them so in curious and subtle sophistry, because they determine oft so difficult and straunge matters, & wade and wander so in them from argument to argument, w pro & contra, till that they wor not where they are, & vnderstand not the felus. But the shame that these proud Sophisters haue to yelde them to men, and before men, maketh the oft foolcs and to be concluded shamefully before God.

¶ And the archb. said to me: I purpose not to oblige thee to the subtle arguments of clerks, since thou art unable ther-

to: but I purpose to make thee obey to the determination of holy Church.

¶ And I sayd: Sir, by open euidence and great witness, a 30. yeare after the incarnation of Christ, the determination which I haue here before you rehearsed, was accept of holy Church as sufficient to the saluation of all them that would beleue it saythfully, and work thereafter charitably. But Sir, the determination of this matter whiche was brought in since the fiend was loosed by Friar Thomas agayne, specially calling the most worshipfull Sacramēt of Christs owne body an accidēt without subiect: whiche terme, since I know not that Gods lawe approueth it in this matter, I dare not grafit, but vtrly I deny to make this Friars sentence, or any such other, my beleife, do with me God what thou wilt.

¶ And the Archb. sayd to me: wel, wel, thou shalt say other wise or that I leaue thee. But what sayest thou to this second point that is recorded agaynst thee by worthy men of Shrewsbury, saying that thou preachedst there, that Images ought not to be worshipped in any wile.

¶ And I sayd: Syr, I preached neuer thus, nor through gods grace I wil not any time consent to think nor to say thus, neyther priuily nor apertly. For lo, the Lord witnesseth by Moyses, that the thinges which he made were right good, and so then they were, and yet they are & shal be good and worshipfull in theyr kind. And therefore, to the end that God made them to, they are all praisable and worshipful, & specially man that was made after the image & likenesse of God, is full worshipfull in hys kinde. yea this holy image that is man, God worshippeth. And heretofore: euery man shoud worshipp other, in kinde, and also for heauenly vertues that me vie charitably. And also I say, wood, tin, gold siluer, or any other matter that images are made of: al these creatures are worshipful in their kinde, and to the end that God made them for. But the caruing, casting, & paynting of an imagery, made within mans hād, albeit that this doynge be accept of man of highest state and dignitie, & ordayned of them to be a Calender to leud men, that neyther can nor will be learned to knowe God in hys word, neyther by his creatures, nor by hys wonderfull & diuers workings: Yet this imagery ought not to be worshipped in foume, nor in the likenes of mans craft. Neuertheless, that euery matter the paynters paynt with since it is Gods creature, ought to be worshipped in the kinde, and to the ende that God made and ordayned it to serue man.

¶ Then the Archbishop sayd to me, I graunte well that no body ought to doe worship to any suche images for their fleshes. But a crucifix ought to be worshipped for the passion of Christ that is paynted therein, and so brought there through to mans mind: and thus the images of the blessed Trinitie, and of the Virgine Mary Christs mother, and other images of sayntes, ought to be worshipped. For loe, earthly kinges and Lordes which vie to send theyr letters encaled with their armes, or with theyr priuy signet to them that are woth them, are worshipped of their men. For when these men receiue theyr Lordes letters, in whiche they see and know the willes and biddinges of the Lordes in worship of theyr Lordes they doe off theyr caps to these letters. why not then, since in Images made woth mans hande, we may read and knowe many diuers thinges of God, and of hys sayntes, shall we not worship their images?

¶ And I sayd, within my foresaid protestation I say, that these worldly biages of temporal lawes that ye speak now of, may be done in case without sinne. But this is no limittude to worshipp Images made by mans hande, since that Moyses, Dauid, Solomon, Baruch, and other sayntes in the Bible, forbid so playnely the worshipping of suche Images.

¶ Then the archbishop sayd to me: Leud losell: in the olde law before that Christ tooke mankinde, was no likenes of any person of y trinitie, neither shewed to man nor known of man: But nowe since Christ became man, it is lesfull to haue Images to shew hys manhood. Yea though many men which are right great Clerkes & other also, held it an errour to paynt the Trinitie: I say it is well done to make and to paynt the Trinitie in images. For it is great moouing of deuotion to men, to haue and to behold the Trinitie and other images of sayntes, carued, cast, & paynted. For beyond the sea, are the best paynters that euer I saw. And lies I tell you, this is their maner, and it is a good maner. whē y an Image maker shall carue, cast in molde, or paint any Images, he shall go to a Priest, & shiue him as clean, as if he should then dye: and take penance, and make some certayne bowe of fasting or of praying or pilgimages doing, paying y Priest specially to pray for him, that he may haue grace to make a saye and a deuout Image.

¶ And

The church stood found till the fiend broke loic.

Transubstantiation brought in by Fryer Tho. Aquin.

It is happy he did not flye in his face as Bonner did.

The 2. point touching Images. Thorpe charged with an vtraeth.

Man a worshipfull image of God.

Though mā accept the painting of or caruing of images, yet is it not the right way to learn to serue God.

The image of the Trinitie.

A similitude of the kings scale or letters, to proue the worship of images.

No similitude to be made betwene crilly thinges & spiritual, when Gods word doth expresse to the contrary. So you say my Lorde, but God saith contrary in his commaudemēts. Painters deuotion & the Popes diuinitie do well agree. Preparation of the painters to make a faire and a deuout Image.

The papistes haue none other defence for the but only the Church. Every ordinaunce of Churchmen byndeth not our sayth.

The greatest Doctors of the church be Apostles. S. Paule calleth it bread. The Canon of the masse calleth it bread.

S. Austē calleth it bread.

The secret of the masse on Christmas day, nameth it a terrene substance.

My Lord can reuile apace he can declare but a little. Choke him vp my Lord.

To graunt the reall being of the body without bread, is as much as to grafit the accident to be without the subiect.

Aginst proud Sophisters. Templum domini. Templum domini.