

and the very visible and incorruptible bread, & likewise y^e very same wine the which before the consecration were set vpon the altar to be consecrate of the priest: likewise as when a Pagan or infidell is baptised, he is spiritually conuerted into a member of Christ through grace, and yet remaineth the very same man whiche he before was in his proper nature and substance.

2. Auricular confession or priuate penance, is a certeyne whispering, destroying the libertye of the Gospell & newly brought in by the Pope and the Clergye, to intangle the consciences of me in sinne, & to draw their soules into hel.

3. Every lay man being holy, and predestinate vnto euery lasting liue (albeit he be a lay man) yet is he a true Priest before God.

4. That diuers Prelates and other of the Clergy, do liue wickedly contrary to the doctrine and example of Christ & his Apostles. Therefore they whiche so liue, haue not the keyes neyther of y^e Kingdome of heauen, neither yet of hell: neither ought any christian to esteeme his censure any more, than as a thing of no force. Yea albeit the pope should peradventure interbite the realme, yet could he not hurt, but rather profite vs; for so much as thereby we should be dismissed from the obseruation of his lawes, and from saying of seruite according to the custome of the Church.

5. If any man do make an othe or vow, to keepe perpetual chastity, or do any thing els whercunto God hath not appoynted him, geuing him grace to perform his purpose: the same vow or othe, is vnreasonable and vndiscreet, neither can any Prelate compell him to keep the same, except he will do contrary vnto Gods ordinance. But he ought to commit him, vnto the gouernance of the holy ghost & of his owne conscience: for so much as euery man which will not fulfill his vow or othe, can not do it for that cause.

6. Whosoener taketh vpon him the office of priesthood, although he haue not the charge of soules comitted vnto him according to the custome of the Church: Not onely they may, but ought to preach the Gospell freely vnto the people; otherwise he is a thief, excommunicated of God, and of the holy Church.

7. That Innocentius the third Pope, and 600. bishops, and a thousand other Prelates, with all the rest of the clergy, which together with the same Pope agreed and determined: that in the sacrament of the altar, after the conuersion of the bread and wine into the body & blood of Christ, that the accidentes of the sayd bread and wine do remaine there, without any proper subiect of the same: the which also ordeyned, that all Christians ought to confesse theyr sinnes once a yeaere vnto a proper priest, & to receiue the reuerent Sacrament at Easter, & made certaine other lawes at the same tyme: All they sayth he, in so doing were fooles and Blackheades, Heretickes, Blasphemers and Sebuers of Christian people. wherefore, we ought not to beleue their determinations, or of their succellours, neither ought we to obey theyr lawes or ordinances, except they be plainly grounded vpon the holy Scripture, or vpon some reaso which can not be impugned.

¶ Other Articles drawne out of Purueyes bookes more at large by Ry Lauingham.

AS touching the Sacrament of thanks geuing, he sayth: That that chap. of repentance and remission: Omnis vtriusque sexus, wherin it is ordeined that euery faithful mā or wt once euery yeaere at the least, that is to say, at Easter to receiue the Sacrament of Eucharist: is a beastly thing, hereticall and blasphemous.

Item, that Innocentius the 3. Pope, was the head of Antichrist, who after the letting loose of Sathan, inuented a new article of our fayth, and a certayn fayned verity touching the Sacrament of the altar: That is to say, that the Sacrament of the altar is an accident without a substance, or els an heape of accidentes without a substance. But Christ and his Apostles doe teach manifestly, that the Sacrament of the altar is bread, and the body of Christ together after the maner that he spake: And in that he calleth it bread, he woulde haue the people to vnderstande as they ought with reason, that it is very and substaunciall bread, and no false nor fayned bread.

And although Innocentius that Antichrist doth allege, that in the counsell at Lyons where this matter was decided were 600. Bishops with him, and 1000. Prelates, which were in one opiniō of this determination: Al those notwithstanding he calleth fooles according to that saying of Eccl. 1. Of fooles there are an infinite number. And so in like maner he calleth them false Christs & false prophets, of whom Christ speaketh the 24. of Mattheew. Many false Christs and false Prophets shall arise and deceiue many:

And therefore, euery Christian man ought to beleue firmly that the sacrament of the altar is very bread in deed, and no false nor fayned bread. And although it be very bread in deed, yet notwithstanding, it is the very body of Christ in y^e soule he spake and called it his body: and so it is very bread, and the very body of Christ. And as Christ concerning his humanity, was both visible and passible, and by his Dignity was inuincible and impassible: So likewise, this sacrament in that it is very bread, may be sene with the corporall eye, and may also abide corruption. But although a man may see that Sacrament, yet notwithstanding, cannot the body of Christ in that Sacrament be sene with the corporall eye, although it be the body of Christ in that maner he spake it: For that notwithstanding, the body of Christ is now incorruptible in heaue. So the Sacrament of the cup is very wine, & the very blood of Christ, according as his maner of speaking was. Also Innocentius 3, with a great multitude of his secular Clerkes, made a certayne new determination: that the Sacrament of the altar is an accident without a substance, whereas, neither Iesus Christ nor any of his Apostles, taught this fayth (but openly and manifestly to the contrary) neither yet the holy Doctours, for the space of a thousand yeaeres & more, taught this fayth openly.

Therefore, when Antichrist or any of his shauelinges doth aske of thee that art a simple Christian, whether that this Sacrament be the very body of Christ or not: asirme thou it manifestly so to be. And if he aske of thee whether it be materiall bread, or what other bread els: say thou, that it is such bread as Christ vnderstood and ment by his proper word: and such bread, as the holy ghost ment in S. Paule when he called that to be very breade whiche he brake, and wade thou no further herin. If he aske thee, how this bread is the body of Christ? Say thou, as Christ vnderstande the same to be his body which is both omnipotent and true, & in whom is no vntueth. Say thou also, as the holy Doctors do say, that the terrestrialall matter or substance, may be conuerted into Christ, as the Pagan or infidell may be Baptised: and herby spiritually to be conuerted and to be a member of Christ, and so after a certayne maner to become Christ, and yet the same man to remaine still in his proper nature. For so doth S. Augustine graunt, that a sinner 102. taking his sinne and being made one spirite with God by fayth, grace, and charity: may be conuerted into God, and to be after a maner, God: as both Dauid, and S. Iohn do testify, and yet to be the same person in substance and nature, and in iouie and vertue to be altered & chauged. But yet men of more knowledge and reaso, may more plainly conuince the fallity of Antichrist both in this matter and in others, by the gift of the holy Ghost working in the. Notwithstanding, if those that be simple men will humbly holde and keepe the manifest and apparant wordes of the holy scripture, & the playn sense and meaning of the holy ghost, and proceed no farther, but humbly to commit that vnto y^e spirite of God which passeth theyr vnderstanding: Then may they safely offer themselves to death, as true Martyrs of Iesus Christ.

As touching the Sacrament of penance: That chapter Omnis vtriusque sexus, by which a certayne newe founde auricular confession was ordeined: is full of hypocrisy, heuery: of couetousnes, pride, & blasphemy he sayth, and reproueth the same chapter verbatim, and that by the sentences of the same proces. Also, that the penance and paynes limited by the Canons, be vnreasonable and vniust, for the austeritey and rigoroulnesse which they conteyne, more than are taxed by Gods law. He also doth exemplify, of the soleinne and publicke deniall of penitentes to be receiued into orders, according to the decree of the generall Councell Distinctione 50. cap Ex poenitentibus. Also of the tenenfold penitence of a priest committing fornication, according to the chapter. Presbiter Distinct. 82. And farther sheweth, another example of the penitence of Priests according to that charter. Qui presbiterum Sec. whereas the decretall of the generall Councell sayth, that such a one ought to remaine continuing his life, in the warres, and not to marry. And how Innocentius 3, brought in a newe founde confession: whereby, the Priests do oppresse the simple lay men. And that many other things they do, compelling them to confesse themselves to blind and ignorant Priests, in whom is nothing els than pride and couetousnes, hauing suche in contempt as are learned and wise. Also, that the Decretall of Innocentius 3, touching the foresayd auricular or vocal confession: was brought in and inuented, to intricate & intangle mens consciences with sinne, & to draw the downe to hell. And furthermore, that such maner of confession, destroyeth the Euangelicall libertye, and doth let men to inquire after, & to retayn, the wise counsell & doctrine of such

The sacrament in substance breads in signification the body of Christ

Transubstantiation not openly taught 1000 yeaeres after Christ.

The Sacrament both bread, and the body in diuers respects.

Auricular confession and penance

He speaketh of priestes here, & not of publicke ministers appointed in the Church.

Vowes.

The charge of priests.

Against transubstantiation.

Articles out of Purueys bookes collected by R. Lauingham.

The Sacrament of the popish altar.

Pope Innocentius head of Antichrist.