

The Sacrament of the Lords Lody.

I John Oldcastle Knight Lord of Cobham, will that all Christen men weert and vnderstand: that I clepe almighty God into witness, that it hath bene, nowe is, and euill with the helpe of God, shall be mine entent and my will, to beleue sayntfully and fully all the sacramentes that euer God ordayned to be do in holy Church: and mozeouer to declare me in these foure poynts, I beleue that the most worshipfull Sacrament of the autler is Christs body in forme of bread, the same body that was hozne of the blessed virgin our Lady saynt Mary, done on the crosse, dead and buryed, the thyrde day rose from death to life, the which body is now glorified in heauen.

Penance.

Also as for the sacrament of penance I beleue, that it is needefull to euery man that shall be saued to forsake sinne and do due penance for sinne before done, with true confession, very contrition, and due satisfaction as Gods lawe limiteth and teacheth, and eis may he not be saued: which penance I desire all men to doe.

Images.

And as of Images I vnderstand, that they be not of beleue, but that they were ordayned sith the beleue was yewe of Christ, by sufferance of the Church to be Calenders to lewd men, to represent and bring to minde the passion of our Lord Iesu Christ, and martyrdom and good lining of other sayntes: And that who so it be, that doth the worship to dead Images that is due to God, or putteth suche hope or trust, in helpe of them, as he should doe to God, or hath affection in one moze then in an other, he doeth in that the greatest sinne of maunetry.

Pilgrimage.

Also I suppose this fully, that euery man in this earth is a pilgrime toward bliss, or toward payne: and that he that knoweth not, ne will not know ne kepe the holy commaundementes of God in his lining here (albeit that he be go on Pilgrimages to all the world, and he dye so) he shall be damned: and he that knoweth the holy commaundementes of God, and keepeth them to hys ende, he shall be saued though he neuer in hys lyfe goe on pilgrimage, as men now vse in Caunterbury or to Rome or to any other place.

The answer examined, Quarel picked where noe was geuen.

This answer to hys articles thus ended and read, he deliuered it to the Bishops as is sayd afore. Then counceiled the Archbishop with the other two Bishops, and with diuers of the Doctours, what was to be done in this matter: commaunding hym for the tyme to stand aside. In conclusion by their assent & information, he said thus vnto hun Come heber Syr John. In this your wytyng are many good thinges contayned, and right Catholicke also, we deny it not: but ye must consider y thys day was appoynted you to answer to other pointes concerning those articles, wherof as yet no mention is made in this your Bil. And therefore ye must yet declare vs your minde moze playntly.

The Christen answers of the Lord Cobham vnto their quarrellinges.

And thus: whether that ye holde, affirme, and beleue, that in the sacrament of the autler, after the consecration rightly done by a priest, remaineth material bread, or not: Mozeouer, whether ye do hold, affirme and beleue, that as concerning the sacrament of penance (where as a competent number of priestes are) euery Christen man is necessarily bound to be confessed of hys sinnes to a priest ordained by the Church, or not.

The wolfe was hungry, he must needes be fed with blood.

After certayn other communication, this was the answer of the good Lord Cobham. That none otherwise would he declare his minde, nor yet answer vnto hys articles, then was expressely in his wyting there contayned. Then sayd the Archbishop agayne vnto hym: Syr John, beware what ye do. For if ye answer not clearely to those thinges that are here objected agaynst you (especially at the tyme appointed you onely for that purpose) the lawe of holy Church is, that compelled once by a iudge, we may openly proclaime ye an hereticke. Vnto whome he gaue this answer: Do as ye shall thinke best, for I am at a poynt, whatsoeuer he or the other Bishops did aske him after that, he had them recourse to hys Bil: for thereby would he stand to the very death. Other answers would he not geue that day, wherwith the Bishops and Prelates were in a maner amased and wonderfully disquieted.

A tyrannous whore is that mocher.

His answer not to their mindes.

Antichrist fettereth men aboute God.

The L. Cobham 150. teth vnto Christ.

At the last, the archbishop counceiled agayne with hys other Bishops and Doctours, and in the end thereof declared vnto hun, what the holy Church of Rome (following the saying of S. Augustine, S. Hierome, S. Ambrose, and of other holy Doctours) had determined in these matters, no manner of mention once made of Christ. whiche determination (sayth he) ought all Christen men both to beleue and to folow.

Then sayd the Lord Cobham vnto him, that he would gladly both beleue and obserue whatsoeuer holy church of Christs institution had determined, or yet whatsoeuer

God had willed him either to beleue or to do. But that the pope of Rome with his Cardinals, Archbishops, bishops and other prelates of that Church had lawfull power to determine such matter as good or not with his worde thoughtly: that would he not (he sayd) at the tyme affirme, with this y archbish. had him to take good aduisement til the monday next following (which was the 25. day of September) and then iustly to answer, specially vnto thys poynt: whether there remaineth material bread in the sacrament of the autler, after the wordes of consecration, or not: He promised him also, to send vnto hym in wyting those matters clearely determined, that he might then be the moze perfect in his answer making. And all this was nought eis, but to blinde the multitude with somewhat. The next day following, according to his promise, y Archbishop sent vnto hym into the Tower, this foolish and blasphemous wyting made by him and by hys vnlarned Clergy.

What could be more reasonably said if they had reaso to cease it.

A doctrine of deuils to blinde the simple.

\* The determination of the Archbishop and Clergy.

The faith and determination of y holy Church touching the blissfull sacrament of the autler, is this: that after the sacramentall wordes be once spoken by a priest in hys Masse, the material bread, that was before bread, is turned into Christs very body. And the material wine, that was before wine, is turned into Christs very blood. And so there remaineth in the sacrament of the autler, from thenceforth, no material bread, nor material wine, which were there before the sacramentall wordes were spoken: Howe beleue ye this article? Holy church hath determined that euery Christen man lining here bodely vpon the earth ought to be shruen to a priest ordained by the Church, if he may come to him. Howe feele ye this article?

Ex magna profesein Thomas Arundel. The first Article.

The second Article.

The third Article.

The seede of the Serpent.

Christ ordayned S. Peter the Apostle to be his vicare here in earth, whose sea is the holy church of Rome: And he graunted, that the same power which he gaue vnto Peter, should succeed to all Peters successors, which we call now Popes of Rome: By whose power in Churches particular, be ordayned Prelates, as Archbishops, Bishops, Parsons, Curates, and other degrees moze. Vnto whom Christen men ought to obey after the laws of the church of Rome. This is the determination of holy Church. Howe feele ye this article?

The fourth Article.

Holy church hath determined, that it is meritorious to a christen man, to go on pilgrimage to holy places: And there, specially to worship holy reliques and Images of Saintes, Apostles, and Martyrs, Confessours, & all other Saintes belides, approued by the church of Rome. Howe feele ye this article?

He seeth their ignorance and malice.

He putteth his life in Gods hand

Ex Virroque exemplari.

The coffell of Cayphas

The phariseis and Scribes.

A rable of Antichristes

And as the Lord Cobham had reade ouer this most wretched wyting, he marvelled greatly of their mad ignorance. But that he considered agayne, that God had geuen them ouer for their vbeliefs sake, into most deepe errors & blindnes of soule. Agayne, he perceived hereby, that their vttermost mallice was purposed agaynst him, howsoeuer he should answer. And therefore he put hys life into the handes of God, desiring hys onely spirite to assiste hym in his next answer. When the sayd xvj. day of September was come (whiche was also the Monday before Michaelmas) in the sayd yeare of our Lord, 1413. Thomas Arundell the Archbishop of Caunterbury commaunded his iudiciall seate to be removed from y chapter house of Saules to the Dominicke friers within Ludgate at London: He by the Bishp of Winchester: and Beniet the Bishp of Bangor: He called in vnto hun his counsell & his officers, with diuers other Doctours and Fryers, of whome these are the names here following, maister Henry Ware, y officiall of Caunterbury: Phillip Morgan, Doctour of both lawes: Howell Bispin, Doctour of the Canon lawe. John Kempe, Doctour of the Canon lawe. William Carleton, Doctour of the Canon law. John witna, of the new Colledge in Oxford. John wighthead, Doctour in Oxford also, Rob. Wobwell, Vicare of S. Laurence in the Jewry, Thomas Palmer, the warden of Minors, Robert Chamberlayne, Prior of the Dominickes, Richard Doddington, Prior of the Augustines, Thomas walden: Prior of the Carmelites, all Doctours of Diuinitie. John Stephens also, and James Cole, both Notaries, appoynted there purposely to write all that shoulde be cyther sayd or done. All these with a great sorte moze of Iudices, Monkes, Chanons, Fryers, Parishe Clerkes, beyrngers, Wardons, ordayned hun, with innumerable mockes & scores, reckoning hun to be an horrible hereticke, and a man accursed afore God.