

Concilium lignantiu.
For a false colour sweare they

Anone the Archbishop called for a masse booke, & caused all those Prelates and Doctors to sweare there upon, that every man should saydfully doe his office and duty that day. And that neyther for fauour nor feare, loue nor hate of the one party nor the other: any thing should there be witnessed, spoken or done, but according to the truth, as they would answer before God & all the world at the day of dome. Then were the two forecayd Notaries sworne also, to wyte and to witnesse the proccesse that there should be written on both parties, and to say their mindes (if they otherwise knew) before they should register it. And at this dissimulation was but to colour their mischiefes, before the ignorant multitude.

All done to deceiue the ignorant.

Consider herein (gentle reader) what this wicked generation is, and how far wide from the iust feare of God for as they were then, so are they yet to this day.

Lord Cobham com-meth a-gaine before them.

After that, came forth before them Sir Robert Morley Knight and lieutenant of the Tower, and he brought with him y good Lorde Cobham, there leauing him among them as a Lambe among Wolves, to his examination and answer.

* An other examination of the Lorde Cobham.

Ex Vetusso exemplari Londiniensi.

Then saide the archbishop vnto him: Lord Cobham ye be aduised (I am sure) of the wordes & proccesse which we had vnto you vpon Saturday last past in the chamber-houle of Paules: which proccesse were nowe to long to be rehearced agayne? I said vnto you then, that ye were accursed for your contumacie & disobedience to holy Church thinking that ye should with meekenes haue desired your absolution.

The curse of Antichrist.

Then spake the Lord Cobham with a chearful countenance, and sayde, God sayde by his holy Prophet, Maledicam benedictionibus vestris, whiche is as much to say as I shall curse wher ye you bleste.

Malachi. 2.

The archbishop made then as though he had continued forth his tale and not heare him, saying: Sir, at that tyme I gently professed to haue asseyled you if ye would haue asked it. And yet I doe the same: if ye will humbly desire it in due forme and maner, as holy church hath ordainned.

A woluishe offer of gentleness.

Then said the Lord Cobham. Nay forsooth will I not for I neuer yet trespassid agaynst you, and therefore I will not do it. And with that he knerked downe on the pavement, holding vp his handes to wardes heauen, and sayd, I shiue me here vnto thee my eternall liuing God, that in my feayle youth I offended thee (Lord) most greuously in pride, wrath, and gluttony: in couetousnes, and in lechery. Many men haue I hurt in mine anger, and done many other horrible sinnes, good Lorde I aske thee mercey. And therewith weepingly he stoode vp agayne and sayde with a mighty voyce. Doe good people, loe. For the breaking of Gods law and his great commaundementes, they neuer yet cursed me. But for their owne lawes and traditions, most cruelly doe they handle both me and other men. And therefore, both they and theyr lawes, by the promise of God, shall vterly be destroyed.

L. Cobham confesseth himselfe vnto God.

Mans law before Gods law preferred. Hierc. 51.

At this the archbishop and his companye were not a litle blemished. Notwithstanding, he took stomach vnto him agayne after certayne wordes, had in excuse of their ryaunty, and examined the Lord Cobham of his Christen beleue.

The Christen believe of the Lord Cobham.

whereunto the Lord Cobham made this godly answer. I beleue (sayth he) fully and faithfully the vniuersall lawes of God. I beleue that all is true whiche is coneyned in the holy sacred scriptures of the Bible. Finally I beleue, all that my Lord God would I should beleue. When demanded the Archbishop an answer of that Bill whiche he and the Clergie had sent him into the Tower the day afore, in maner of a determination of the Church concerning the foure Articles whereof he was accused, specially for the Sacrament of the altier, howe he beleued therein.

whereunto the Lord Cobham sayd, that with that bill he had nothing to doe. But this was his believe (he sayd) concerning the sacrament. That his Lord and Saviour Iesus Christ, sitting at his last supper with his most deare disciples, the night before he should suffer, tooke bread in his hand. And geuing thanks to his eternall father, blessed it, brake it, and so gaue it vnto them, saying: Take it vnto you, and eat therof all, this is my body whiche shall be betrayed for you: Doe this hereafter in my remembrance. This doe I thoroughly beleue (sayth he) for this sayth our Lord I taught of the Gospell in Mattheu, in Marke, and in Luke, and also in the first Epistle of S. Paule to the Corinthians, chap. 11.

Math. 26. Mark. 14. Luke. 22. 1. Cor. 11.

Then asked the Archbishop, if he beleued that it were bread after the consecration of sacramentall wordes spoken ouer it.

Antichrist alloweth not this faith.

The Lord Cobham said, I beleue that in the sacrament of the altier is Christs very body in forme of bread, the same that was borne of y virgin Mary, done on the croffe, dead, and buried: and that the third day arose from death to life, which now is glorified in heauen.

Then sayd one of the Doctors of the law. After the sacramentall wordes be uttered: there remaineth no bread, but onely the body of Christ.

The sacrament of the altier.

The Lorde Cobham sayd then to one Maister John Whitehead: You sayd once vnto me in the castell of Couling, that the sacred host was not Christs body. But I held then against you, and proued that therein was his body, though the seculars and Frriers could not therein agree but held ech one against other in that opinion. These were my wordes then, if ye remember it.

John Whitehead gone from his opinion. All this would not helpe.

Then shouted a lozte of them together and cryed wyth great noyse. we say all that it is Gods body.

A blasphemous broode. Quarell pickers.

And diuers of them asked him in great anger, whether it were materiall bread after the consecration or not?

Then looked the L. Cobham earnestly vpon the archbishop, and said: I beleue surely that it is Christs body in forme of bread. Syr beleue not you thus?

The sacrament of Christes body is both the body and bread. Neither will scripture nor reason ferue.

And the archbishop sayd, yes mary do I? Then asked him the Doctors, whether it were onely Christs body after the consecration of a Priest, and no body or not?

And he sayd vnto them, it is both Chrisses body and bread I shall proue it as thus. For like as Christ dwelling here vpon y earth, had in him both Godhead & manhood, and had the inuisible Godhead couered vnder that manhode, which was onely visibie and seene in him: So in the sacrament of the altier, is Chrisses very body and bread also, as I beleue the bread is the thinge, that we see wyth our eyes, the body of Christ (which is his flesh & his blood) is there vnder hyd and not seene, but in faith.

This opinio hath S. Augustine.

And moreover, to proue that it is both Chrisses body and also bread after the consecration, it is by playne wordes expressed by one of your owne Doctors writing agayne Eutiches, whiche sayth: Like as the selfe same Sacraments, do passe by the operation of the holy Ghost, into a Diuine nature: and yet notwithstanding keepe the properie still of their former nature: so, that principall misterie declareth to remaine, one true, and perfect Christ, &c.

Gelasius contra Eutiches.

Then smiled they eache one vpon other, that the people should iudge him taken in a great heresie. And with a great brag diuers of them sayd. It is a foule heresie.

The popes diuinitie.

Then asked the Archbishop what bread it was? And the Doctors also inquired of him whether it were materiall or not?

The Lorde Cobham said vnto the. The scriptures maketh no mention of this worde materiall, and therefore my faith hath nothing to doe therewith. But this I say and beleue, that it is Chrisses body and bread. For Christ sayd in the vi. of Johns Gospell. Ego sum panis viuus, qui de caelo descendi. I which came downe from heauen, am the liuing and not the dead bread. Therefore I say now agayne as I sayd afore, as our Lord Iesus Christ is very God and very man: so in the most blessed sacrament of the altier, is Chrisses very body and bread.

Materiall.

Then sayd they all with one voyce. It is an heresie. One of the Bishops stode vp by and by, and sayd. what: it is an heresie manifest, to say that it is bread after the Sacramentall wordes be once spoken, but Chrisses body onely.

An heresie aske the papistes making.

The Lord Cobham sayd: S. Paule the Apostle was (I am sure) as wise as you be now, and moze gladly learned. And he called it bread, writing to the Corinthians. The bread that we breake, sayth he, is it not the partaking of the body of Christ? Lo, he called it bread and not Chrisses body, but a meane whereby we receaue Chrisses body.

Iohn. 6.

Then sayd they agayne. Paule must be otherwise vnderstand. For it is sure on heresie to say that it is bread after the consecration, but onely Chrisses body.

1. Cor. 10

The Lord Cobham asked, how they could make good that sentence of theirs?

The sacrament is called bread.

They answered him thus. For it is agaynst the determination of holy Church.

Then sayd the archbishop vnto him. Syr John, we set you a writing concerning the sayth of this blessed Sacrament, clearly determined by the church of Rome our mother, and by the holy Doctors.

The determination of the church must stand, wherof euer Paule saith A most christen answer.

Then he sayd agayne vnto him. I knowe none holycer then is Christ and his Apostles. And as for that determination I wrote, it is none of theys: for it standeth not with the scriptures

The determination of L. Cobham concerning the determination of the Church.