

bury of him reporteth, that after he had once or twice recanted (as is aforesayd) yet notwithstanding this doctrine of the Sacrament still remained in the minde of his hearers. And how so euer the many of the pope did dring him thorough feare to denye his opinion, and wrought him much trouble, yet notwithstanding after his death he lacked not his well willes. In the number of whom was Hildebertus Bishop Comenancensis, whose verses in commendation of his master, I thought here not unworthy to be preferred, being otherwise rare peradventure to be founde in our storie wyriters.

Verses in praise of Berengarius.

Qvem modo miratur, semper mirabitur orbis, Ille Berengarius non obituras obit: Quem sacrae fidei fastigia summa tenentem, Tandem extrema dies abstulit ausu nefas. Illa dies damnosa dies, & perfida munda: Qua dolor & rerum summa ruina fuit. Qua itatus ecclesiae, qua spes, qua gloria cleri, Qua cultor iuris iure ruente ruit. Quicquid Philosphi, quicquid cecinerunt Poetae, ingenio cessit eloqui que suo. Sanctior & maior sapientia, maius adorta, Implevit sacrum pectus & ora Deo. Pectus eam voluit, vox protulit, actio prompsit: Singula factori sic studuere suo. Vir facer & sapiens, cui nomen crescit in horas: Quo minor est quisquis maximus est hominum. Qui census peperit paucos, seruauit honores: Cui potior pauper diuite, iusque lucro. Cui nec desidia, nec luxum res dedit ampla: Nec tumidum fecit multus & altus honos. Qui nec ad argentum, nec ad aurum lumina flexit: Sed doluit quoties cui daret haec, aberat. Qui non cessauit inopum fulcire ruinas, Donec inops, dando pauper & ipse fuit. Cuius cura sequi naturam legibus vti, Et mentem vitij, ora negare dolis: Virtutes opibus, verum praepone re falso, Nil vacuum sensu dicere vel facere: Laxare nec quemquam, cunctis prodesse, fauorem Et populare lucrum peliere mente, manu. Cui vetis textura rudis, cui non fuit vnquam, Ante sitim potus, nec cibus ante famem. Quem pudor hospitium statuit sibi, quamq; libido Inceitos superat, tam superauit eam. Quem natura patens cum mundo contulit, inquit, Degenerant alij, nascitur ille mihi: Quaque vagabatur & penè reliquerat orbem, Inlucit sacro pectore iustitiam. Vir facer à puero, qui quantum praeminet orbi Fama, adeo fama praeminet ipse suae Fama minor meritis, à totum peruolet orbem, Cum semper crescat, non erit aqua tamen. Vir pius atque grauis, vir sic in vtroque modestus, Vel liuor neutro rodere possit eum. Liuor enim desit, quem carpsit antea, nec tam Carpsit & odit eum, quam modo laudat, amat: Quam prius ex vita, tam nunc ex morte gemiscit, Et queritur celeres huius abesse dies. Vir verè sapiens & parte beatus ab omni: Qui coelos anima, corpore ditat humum. Post obitum secum viam precor ac requiescam, Nec fiat melior fors mea forte sua.

Verses in commendation of Berengarius.

Transubstantiation first decreed for a general law by pope Innocent 3. The general Council of Laterane.

Althoughe in this time of Berengarius, whyche was about the yeare of oure Lorde, 1060. (as ye haue heard) this error of transubstantiation began to growe in force and strength, by the supporting of certaine popishe monkes aboute rehearsed, as Lanfrancus, Summundus, Algerius, Hugo, Bishop of Lincoln, Fulbertus, (of whom it is said in stories, that our Ladie gaue him lacke being sicke, with her owne brestes) and such other: yet notwithstanding, all this while the sayd Transubstantiation was decreed for no publicke law, nor doctrine to be holden by any general consent, either of the Church of Rome, or any other Councell, before the Council of Laterane, vnder pope Innocent the 3. who in the yeare of our Lorde, 1215. celebrating in the church of Laterane, a generall council of 1300. bishops, enacted there diuers constitutions, as of hereby collection, and the communion to be vsed of the whole multitude once a yeare through euery parish-church.

Item, for the recovery of the holy land, with a subsidie also to be leauied for the same. Item for the abolishing of the bookes and wytynges of Joachim Abbas, and also the opinions of Almaricus afoye

mentioned: notwithstanding that I said Joachim did subscribe with his owne hand that he held the same doctrine, which was in the church of Rome, and also submitted his bookes to be presented to the Sea of Rome, there to be corrected or approved. And yet was he iudged though not an heretike yet to be erroneous, & especially in those bookes which he wrote against Peter Lombard, talke afterward the master of Sentence.

In the sayde Council, besides diuers other constitutions and the Articles of the Creede there in order repeated, as appeareth, Extr. De summa trinit. & fide Catholica, cap. 1. firmiter, there was also enacted, decreed, and establisshed the sayd article of Transubstantiation, in these wordes following.

There is one vniuersall Church of the faithfull, without which none can be saued, in the which Church the selfe same Iesus Christ is both Priest and also the sacrifice, whose body and bloude are truly contained in the Sacrament of the sultter, vnder the formes of breade and wine, the breade being transubstantiated into the body and the wine, into the blood, by the power and workinge of God: so that to the accomplishing of thys mysterie of vnitie, wee might take of his, the same which he hath taken of ours. And thys sacrament none can make or consecrate, but hee that is a prieste lawfully ordained, according to the keyes of the Church, which Iesus Christ hath left to his Apostles, and to their successours, &c.

And thus was the foundation layd for the building of transubstantiation, vpon the consent of the foresayd, 1300. Bishops, in the yeare of our Lorde aboue specified, vnder pope Innocentius, and the doctrine therof intuded for an article of sayth into the church, necessarily to be belieued of all men vnder payne of heresie.

But yet all this while, notwithstanding that the substance of bread and wine was now banished out of the sacrament, and utterly transubstantiated into the substance of Christs very body and blood: yet was not this body elevated ouer the priestes head nor adored of the people till the dayes of pope Honorius the 3. succeeding after Innocentius, who by his counsaile likewise commaunded adoration and elevation to be toynded with transubstantiation as one idolatry commonly bringeth forth an other.

Agayne, the sayd sacrament of the Lodes supper being now consecrated, transubstantiated, elevated and adored yet it was not offered by for a sacrifice propitiatory for the quicke and the dead, nor for a remedye of the soules in Purgatory, nor for a merit operis operati, sine bono motu ventis, &c. before that other popes comming after, added still new additions to the former inventions of theyr predecessors.

And thus haue you the whol order and origine of these Idolatrous partes of the masse described by theyr times & ages, which first began with consecration and the forme therof, which were wordes of the Canon. Then came transubstantiation by Innocentius, and after elevation & adoration by Honorius; and last of all came the oblation meretricious and propitiatory for the quicke and dead in remission of sinnes, Ex opere operato.

Which thinges being thus constituted by the same church vsurped authority of the church of Rome, shortly after followed persecution, tyranny and burning among the christians, first beginning with the Albigensies, and the sayd full congregation of Wholouse, neare about the tyme of the sayd Innocentius, as is afoye remembred pag. 271.

And thus much for the first article of transubstantiation which (as ye haue heard) was not admitted into the Church for any generall doctrine of sayth, before the yeare and time aboue assigned, of pope Innocent the third, and therefore if any haue bene otherwise perswaded, or yet doe remaine in the same perswasion still of this doctrine, as though it had bene of a longer continuance then fro the time aboue expressed, let him vnderstand that by ignorance of hypocrisies he is deceiued, and for the more satisfayinge of his mynde, if he credite not me, let him beleene the wordes of one of his owne catholike sct. John Duns Iuriane, who in his 4. booke wytyng of Transubstantiation, in what time and by whose authority it was first establisshed, both these wordes, which also are before mentioned, pag. 257. These woordes of the Scripture might be expounded more easily and more plainly wythout transubstantiation: but the Church did chuse thys sense, which is harder, being thereto mouued (as seemeth) chiefly because me should hold of the Sacraments, the same whyche the Church of Rome doth holde. &c. And further in the same place the sayde Duns expounding himselfe what hee meant by the church of Rome, maketh there expresse mention of the sayde Innocentius the 3. and of thys Council of Laterane, &c.

And furthermore, to the intent that such as be indifferent seekers of the truth, may be more amply satisfied in thys

Ex Antonin. part. 3. tit. 19. c. 1.

Extra De Sacram. trinit. cap. 1. firmit. credimus.

The wordes of the Council where by transubstantiation was first establisshed.

Elevation and adoration brought in by Pope Honorius the 3.

Anno. 1206.

Consecration, Transubstantiation, Elevation, Adoration, Oblation.

Persecution first beginning in these latter dayes.

Read before pag. 271.

Read before pag. 257. Ioh. Duns. in lib. 4. lib. Sentent.