

Anno 1551.

that is pas, and I desire it not but the will of God be fulfilled.

After this or a little other like communication, I asked if I mighte be so bolde not troubling him, to knowe hys mynde for my learning in some matters and poyntes of religion. He sayd, yea, and that he was as glad to commun wyth me, in such matters, as with any man. And then I sayde to hys seruauntes: I trust I shall not trouble hym. So said Ellis his seruaunt, my L. of London, M. Nowell and other haue communed with him, and he was glad of it. When sayd M. Redman, no you shall not trouble me. I pray God euer geue me grace to speake the truth, and hys truth, and that which shall redound to his glory, and send vs vnitie in his Church, and we sayd, Amen.

I sayde he shoulde do much good in declaring his faith, and I would be glad to knowe his minde as touching the Sacrament of the body and bloud of Christ.

He sayd, as man is made of two partes, of the body and the soule, so Christ would fede the whole man: but what (sayth he) be the wordes of the text? Let vs take the wordes of the Scripture: and he rehearsed the text himselfe thus: Accipite Iesus panem: Christ tooke bread. wherein hys will was to institute a Sacrament. Accipite, comedite: Take, eate. Here he told the vse of it. What did he geue them? Hoc est corpus meum, he calleth it his body.

When I asked him of the presence of Christ. He said, Christ was present with his sacrament, and in those that receaued it as they ought. And there was Miravnitio, a wonderfull vnion (for that word was named betwixt Christ and vs) as S. Paul saith: Vos estis os ex ossibus eius, & caro ex carne eius. Ye be bone of his bones, and flesh of his flesh. The which vnion was ineffable.

When I asked him what he thought of the opinion, that Christ was there corporally, naturally, and really.

He answered: if you meane by corporally, naturally, and really, that he is there present Verè, I graunt.

Then I asked how he thought of that which was wout commonly to be spoken, that Christ was there flesh, bloud & bone, as I haue heard the Stewardes in their Lects giue charge when the 6. articles stode in effect, and charge the Inquest to enquire, that if there were any that would denie that Christ was present in the Sacrament of the aultar in flesh, bloud, and bone, they should apprehend them.

He said, that was too grosse, and could not well be excused from the opinion of the Capernaues.

When I asked him: in as much as Christ was there Verè, how do we receaue him? in our myndes and spirituall partes, or with our mouthes and into our bodies, or both?

He said, we receaue him in our minds & soules by faith. When in as much as he was much in this point, & there was Miravnitio, a marueylous vnion betwixt vs & Christ, in that we were Caro ex carne eius, & os ex ossibus eius. Bone of his bone, and flesh of his flesh: I desired to knowe his opinion whether we receiued the very body of Christ wyth our mouthes, and into our bodies or no.

Here he paused & held his peace a litle space, and shortly after he spake, saying: I will not say so: I can not tell: it is a hard question, but surely faith he, we receiue Christ in our soule by faith, when you speake of it other wayes, it soundeth grossly and fauourth of the Capernaues.

When I asked him what he thought of & which & whiche was wout to lift vp & shew the people betwixt his hãds? He saide it is the Sacramente. When sayd I, they were wont to worship that which was lifted vp. Yea saith he, but we must worship Christ in heauen: Christ is neither lifted vp nor doونه. I am glad, sayd I, M. Doctour, to heare you say so much. I would not speake of the holy Sacrament otherwise then reuerently, but I feare least that hath robbed Christ of a great part of his honour.

When said he, looking vp and praying, God graunt vs grace that we may haue & true vnderstanding of his word, whereby we may come to the true vse of his Sacraments, and sayd he woulde neuer allowe the carying about of the Sacrament, and other fond abuses about the same.

Then after a litle while pausing, said I: Maister Doctour, if I shuld not trouble you, I would pray you to knowe your mind in transubstantiation. Iesta M. Wilkes (quoth he) wyl you aske me that? Sy: sayde I, not if I shoulde trouble you. No, no. I will tell you saith he: Because I founde the opinion of Transubstantiation receiued in the Church, when I heard it spoken againe, I searched the auncient Doctours diligently, & went about to stablishe it by them, because it was receiued. And whẽ I had read many of them, I founde litle for it, & could not be satisfied. The I went to the Schoole Doctours, and namely to Gabriell, and wayed his reasons. The which when I had done, and perceiued they were no pithier, Languescebat opinio mea de

transubstantiatione, my Opinion of Transubstantiation waded feeble, and then (sayth he) I returned agayne to Tertullian and Irenæus, and when I had obserued their sayings, mine opinion that there shoulde be transubstantiation, profusus erat abolita: was quite dashed.

When sayd I, you knowe that the Schoole Doctours byd hold that panis non remanebat post consecrationem, that bread remained not after consecration as they called it.

The schoole Doctours (sayth he) did not knowe what consecratio doth meane: and here he paused a while. I pray you sayd I, what say you that consecratio doth meane? Sayth he, it is Totus actio, in ministring the Sacramente, as Christ did institute it. All the whole thing done in the ministry, as Christ ordeyned it, that is, consecratio, and what (saith he) neede we to doubt that bread remaineth? Scripture calleth it bread, and certaine good authoys that be of the latter time, be of that opinion.

After that I had communed with M. Redman, and taken my leaue of him, M. Yong came forth into the next chamber with me, to whome I said that I was glad to see M. Doct. Redman so well minded. Then said M. Yong to me, I am sure he will not deny it. I ensuere you saith he, M. Doct. hath so moued me, that where as I was of that opinion before in certaine things, that I would haue burned and lost my life for them, now saith M. Yong, I doubt of them. But I see (saith he) a man shall knowe more & more by proccesse of time, and reading and hearing of other, and M. Doct. Redmans saying shall cause me to looke more diligently for them.

Also Ellis M. Doctour Redmans seruaunt shewed me that he did knowe that his maister had declared to King Henry 8. his Majesty, that faith only iustificieth: but that doctrine as he thought, was not to be taught the people, least they shoulde be negligent to do good workes.

He sayd maister Yong hath reported (the which also I heard) that M. Doctour Redman shoulde say, that consensus Ecclesie, the consent of the Church was but a weakke staffe to leane to, but did exhort him to reade the Scriptures, for there was that which shoulde comfort him when he shoulde be in such case as he was then.

* Another communication betweene Doctor Redman lying in his death bed, and Maister Nowell then Schoolemaister in Westminster, and certaine other, with notes of his censure & iudgement touching certayne poyntes of Christes Religion.

1 In primis, the sayd M. Redman sent for M. Nowell of his own mind, and said he was willing to commune with him of such matters as he had moued & said M. Redman of a day or two before: and he being desired of the said M. Nowell to declare his mind concerning certaine poyntes of our Religion, first said: aske me what ye will, and I wil answer you (before God) truly as I thinke, without any affection to the world, or any worldly person.

Witnesse Alexander Nowell, Rich. Burton, Ellis Lomas, John Wright.

2 Item, the said M. Redman said, that the sea of Rome in these latter daies is Sentina malorum, that is, a sink of all euil. Witnesse John Yong, Alexander Nowell, Rich. Burton, John Wright, Edw. Cratford, Rich. Elithorne, Ellis Lomas.

3 Item, that Purgatory, as the schoolemen taught it and vsed it, was vngodly, and that there was no such kynde of Purgatory as they fantasied. Witnesse John Yong, Alexander Nowell, Rich. Burton, Ellis Lomas, Edw. Cratford, Rich. Elithorne, John Wright.

4 Item, that the offering vp of the Sacrament in Masses and Trentals for the finnes of the dead, is vngodly.

Witnesse John Yong, Alexander Nowell, Rich. Burton, Edward Cratford, Ellis Lomas.

5 Item, that the wicked are not partakers of the body of Christ, but receiue the outward Sacrament only. Witnesse John Yong, Alexander Nowell, Rich. Burton, Ellis Lomas, Edw. Cratford, Rich. Elithorne, John Wright.

6 Item, that the Sacrament ought not to be caryed about in procession: for it is taught what is the vse of it in these wordes: Accipite, manducate, & bibite, & hoc facite in mei memoriam: Take, eate, and drinke, and do this in remembrance of me.

Witnesse Ioh. Yong, Alexander Nowell, Rich. Burton, John Wright, Edward Cratford, Ellis Lomas.

7 Item, that nothing which is seene in the Sacrament, or perceiued with any outward sense, is to be worshipped. Witnesse John Yong, Alexander Nowell, Ellis Lomas, Richard Burton.

8 Item, that we receiue not Christes body Corporaliter, id est, crasse: corporally, that is to saye, grossly, like other meates,

The schole Doctours deceaied in the word consecratio.

Whatis consecratio.

Talke about Doctour Redman.

D. Yonge stayed by D. Redman from his Popishe opinion.

The opinio of Doctour Redman touching iustification by faith. Consensus Ecclesie is but a weakke staffe to leane to.

The confession of D. Redman before M. Nowell.

Offering vp of the Sacrament called the sacrifice of the Masse.

Carying about of the Sacrament disproued.

A doration of the Sacrament disproued.

A grosse opinion to thinke that

Communicatio touching the Sacrament of the Lordes Body & bloud.

Question. Whether Christ be present in the Sacrament. Vnitio.

Question. Whether Christ be present corporally, naturally, and really in the Sacrament. Corporally, that is truly: so Christ is there otherwise not. Quest. Whether Christ be there flesh, bloud, & bone.

Quest. Whether Christ be receaued in miude & spirite, or with mouth & body, or with both?

Quest. Whether Christiues very body be receaued into our very bodies or not?

Quest. Whether that be to be worshipped which the priest sheweth to the people betwixt his handes?

Quest. Whether the carying about of the Sacrament is to be allowed?

Transubstantiation.

Transubstantiation not to be founde in the Doctours.