

Anno 1552. } their part.
 Veri. I am not parciall, but indifferent to all parties : For I neuer go further then the truth.
 Cust. I can scarcely beleue you. But what is more true then Christ, which is truth it selfe? For who euer was so hardy before this tyme to charge Christ with a lye for sayeng these wordes, This is my body. The wordes are euident & playne: there is in them not so much as one obscure or darke letter, there is no cause for any man to canill. And yet that notwithstanding, where as Christ himselfe affirmed it to be his body, now a days are not abashed to say, Christ lye'd, it is not his body. The Euangelists agree all in one, the old writers stand of our side, the vniuersall and catholike church hath bene in this mynd these 20. hundred yeare and more. And shall we thinke that Christ himselfe, bys Euangelists, all the whole Catholike church hath bene so long deceyued, and the truth nowe at length begotten and borne in these dayes?

The doctrine of the Papistes commonly standeth vpon fallereporters.

The sense of Hoc est corpus meum, expounded.

John 14.

John 10. Actes 4.

Gen. 27.

1. Cor. 10.

1. Cor. 10.

Gal. 3. Rom. 6.

Figurative speeches most common in Scripture.

The name of bread vsed in Scripture.

Veri. You haue moued a matter of great force and waight, and where to without many wordes I can make no full answer. Notwithstanding because you prouoke me thereto, if you will geue me licence I will take part with them of whom you haue made false report, for none of them euer reynoued Christ of any lye. But contrarywise, they say that many men of late days, not vnderstanding Christs wordes haue builded and set vp many soude eyes vpon his name. Wherefore, first I will declare the meaning of these wordes, This is my body, and next in what sense the Church and the old fathers haue euermore taken them. First therefore you shall vnderstand, that Scripture is not so to be taken alwayes as the letter soundeth, but as the intent and purpose of the holy ghoost was, by whom the scripture was vttered. For if you follow the bare wordes, you will soone shake downe & overthrow the greatest part of the christia sayth. What is plainer then these wordes : Pater maior me est. My father is greater then I am. Of those plainne wordes sprang vp the heresy of the Arians, which denied Christ to be equal with his father. What is more euident then this saying: I and my father are both one. Whereof arose the heresy of the that denied three distinct persons. They all had one soule and one hart, was spoken by the apostles. Yet had each of the a soule and hart peculiar to himselfe. They are now not two, but one flesh, is spoken by the man and his wife. Yet hath both the man and the wife his seuerall body. He is our very flesh, sayd Ruben by Joseph his brother, which notwithstanding was not their reall flesh. I am bread sayd Christ, yet was he flesh and no bread. Christ was the stone, sayeth Paul, and was in deed no materiall stone. Melchisedech had neither father nor mother, and yet in deed he had both. Behold the Lambe of God, sayth Iohn Baptist by Christ, notwithstanding Christ was a man & not a lambe. Circumcision was called the couenant, where as it was but a token of the couenant. The Lambe named the Pascheouer, and yet was it eaten in remembrance only of the pascheouer. Jacob raised vp an aulter, & called it beyng made but of lyme and stonc, the mighty God of Israel. Moses when he had conquered the Amalaites, set vp an aulter, & called it by 3 names of God, Iehoua, and Tetragrammatum, We all are one loafe of bread, sayth Paul, yet were they not thereby turned into a loafe of bread. Christ hanging vpon the crosse, appoynted S. Iohn to his mother, saying: Lo there is thy sonne, & yet was he not her sone. So many as be baptised into Christ (saith Paul) haue put on Christ, and so many as are baptised into Christ, are washed with the blood of Christ. Notwithstanding no man toke the founte water to be the naturall bloude of Christ. The cup is the new Testament, sayth Paul, & yet is not the cup in deed the very new Testament. You see therefore that it is not strange, nor a thing vnwont in Scripture, to call one thing by an others name. So that you can no more of necessity enforce the chaunging of the bread into Christs body in the sacrament, because 3 wordes be plaine, This is my body, then the wines flesh to be the naturall & reall body & flesh of the husband, because it is written: They are not two but one flesh: or the aulter of stone to be very God, because Moses with euident and playne words pronounced it to be the mighty God of Israel. Notwithstanding, if you will needs cleare to the letter you make for me, and hinder your own cause. For this I will reason, & vse your owne weapon against you. The scripture calleth it bread. The Euangelists agree in the same. Paul nameth it so v. times in one place, the holy ghoost may not be set to schoole to learne to speake. Wherefore I conclude by your own argument, that we ought not only to say, but also to beleue that in the sacrament there remaineth bread.

Cust. We thinke your answer is reasonable, yet can I not be satisfied. Declare you therefore more at large, what meaneth you to thinke this of the sacrament. For I thinke you would not withstand a doctrine so long holden and taught,

vnles you were enforced by some strong and likely reasons. Veri. First, in examining the wordes of Christ, I get me to the meaning & purpose for which they were spoken. And in this behalfe I see, that Christ ment to haue his death & passion kept in remembrance. For men of themselves bee & euermore were forgetfull of the benefites of God. And therefore it was behooufull that they should be admonished & stirred vp with some visible and outward tokens, as with the Pascheouer Lambe, the brazen serpent, and other lyke. For the brazen serpent was a token that when the Jewes were stinged & wounded with serpents, God restored the and made them whole. The pascheouer Lambe was a memory of the great benefite of God, which when he destroyed the Egyptians, sated the Jewes whose dozes were spunked with the blood of a lambe. So likewise Christ left vs a memoriale & remembrance of his death and passion in outward tokens, that when the childe should demaund of his father what the breaking of the bread, & drinking of the cup meaneth, he myght answer him, that like as the bread is broken, so Christ was broken and rent vpon the crosse, for to redeme the soule of man. And like as wine fostereth and comforteth the body, so doth the blood of Christ cheere & relieue the soule. And this do I gather by the wordes of Christ, and by the institution and order of the sacrament. For Christ charged the Apostles to do this in the remembrance of him. Whereupon thus I do conclude :

The meaning of Christs wordes expounded.

Fe- Nothing is done in remembrance of it selfe.
 ti- But the Sacrament is vsed in the remembrance of Christ.
 no. Therefore the Sacrament is not Christ.
 Fe- Christ neuer deuoured hymselfe.
 ri- Christ did eate the Sacrament with his Apostles.
 son. Ergo, the Sacrament is not Christ hymselfe.

Beside this I see, that Christ ordeined not his body, but a sacrament of his body. A sacrament (as S. Augustine declared) is an outward signe of an inuisible grace. Bys wordes are : Sacramentum est inuisibilis gratie visibile signum. Out of which wordes I gather two arguments. The first is this, the token of the body of Christ is the thyng tokened, wherefore they are not one. The second is this.

Fe- One thyng cannot be both visible and inuisible.
 ri- But the Sacrament is visible, and the body of Christ inuisible:
 son. Therefore they are not one.

which thing S. Augustine openeth very well by these wordes : Aliud est Sacramentum, aliud res Sacramenti. Sacramentum est quod in corpus vadit: res autem Sacramenti est corpus Domini nostri Iesu Christi. Moreover, I remember that Christ ministred this sacrament not to great & deepe philosophers, but to a sort of ignorant and vnlearned fishers, which notwithstanding vnderstande Christs meaning right well, & deliuered it euen as they toke it at Christs hand, to the vulgar and lay people, and fully declared vnto them the meaning therof. But the lay people, nor scarcely the Apostles themselves could vnderstand what is met by transubstantiation, impanation, dimensions, qualitates, quantitates, accidens sine subiecto, terminus a quo, & terminus ad quem, per modum quanti. This is no learning for the vnlearned and rude people, wherefore it is likely that Christ ment some other thyng then hath bene taught of late daies. Furthermore, Christs body is food, not for the body, but for the soule, & therefore it must be receyued with the instrument of the soule which is sayth. For as ye receiue sustenance for your body by your bodily mouth, so the soule of your soule must be receiued by sayth, which is the mouth of the soule. And for that S. Augustine tharpeely rebuketh them that thinke to eat Christ with their mouth, saying : Quid parus dentem & ventrem, crede & manducasti. Why makest thou re by thy tooth & thy belly: beleue & thou hast eate Christ. Likewise speaking of eating the selfe same body, he sayth to the Capernaites which toke hym grossly as men do now a dayes: The words that I speake are spirit and lyfe. It is the spirit that quickeneth, the flesh profiteth nothing. And S. Augustine vpon these wordes of Christ sayth: *No hoc corpus quod videtis manducaturi estis, neque bibituri sanguinem, quem effusuri sunt qui me crucifigent. Sacramentum aliquod vobis trado. Id spiritualiter acceptum viuificat : caro autem non prodest quicquam. August. Quinquagesima. 2. Psal 98.

Christ is no foode for the body but for the soule.

August. in Ioan. tra. 25.

Iohn. 6. * That is to say you shall not eate the body which you see and drinke that blood which they shall shed that shall create me. I haue commended to you a sacrament, vnto which if spiritually and it shall geue you lyfe: the flesh profiteth nothing.

Custome. What meane you by this spirite, and by spirituall eating? I pray you better your mynde more playnely. For I know well that Christ hath a bodye, and therefore must be eaten (as I thinke) with the mouth of the bodye. For the spirit and the soule as it hath no body and flesh, so it