

{Anno 1552.}

it hath no mouth.
 Veritie. You must understand, that a man is shap'd of two partes: of the body, and of the soule. And eche of them hath his life and his death, his mouthe, his teethe, his foode, and abstinance. For like as the body is nourished and fostered with bodily meates, or els can not endure, so must the soule haue his cherishing, otherwile it will decay, & pine away. And therefore we do & may iustly say that the Turkes, Jewes, and Heathen be dead, because they lacke y^e lively foode of the soule. But how then, or by what meane wil you fede the soule? Doubles not by the instrument of the body, but of the soule. For that which is receiued into the bodye, hath no passage from thence into the soule. For Christ sayth, That what so entrech into the belly, is conueied into the draught. And where as you say that the spirite hath no mouth, like as it hath no bodye or bones, you are deceiued. For the spirite hath a mouthe in his kinde, or else howe coude a man eate and drinke Justice? For vndoubtedly his bodily mouthe is no fit instrument for it. Yet Christ sayeth, that he is blessed that hungereth and thirsteth for Justice. If hee hunger and thirst for Justice, belike he both eateth and drinketh it, or otherwise he neither abatech his hunger, nor quencherh his thirst. Nowe if a man eate and drinke righteously wth hys spirite, no doubt his spirite hath a mouth. Whereof I will reason thus:

Math. 5.

What is to hunger and eate righteously.

Argument.

Da- Of what soeuer sozt the mouth is, suche is hys foode.
 ti- But the mouth of the spirite is spirituall, not bodily:
 si. Therefore it receiueth Christes body spirituall, not bodily.

Iohn. 6.

How Christes body is taken by sayth.

And in like manner Christe speaking of the eating of hys bodye, nameth him selfe the breade, not for the bodye, but of life for the soule, and sayth: He that commeth to me, shall not hunger, and he that beleueth in me, shall neuer thirst. Wherefoze who so will be relieued by the body of Christ, must receiue him as hee will be receiued, with the instrument of faith appoynted thereunto, not with his teethe or month. And where as I say that Christes body must be receiued & taken with faith, I meane not that you shall plucke doone Christ from heauen, and put him in your faith, as in a visible place: but that you must with your faith rise and spring vp to him, and leauing this world, dwell aboue in heauen, putting all your trust, comfort and consolation in him, which suffered greiuous bondage to set you at libertie & to make you free, creeping into his wounds, which were so cruelly pearced and dented for your sake. So shall you feede the body of Christ, so shall you sucke the blood that was poured out and shed for you. This is the spiritual, & very true, the onely eating of Christes body. And therefore S. Gregorie calleth it Cibum mentis, non ventris. i. The foode of the munde and not of the bellie. And S. Cyprian sayth liketwile: Non accuimus dentem, nec ventrem paramus. i. We sharpen not oure tooth nor prepare our bellie.

Gregory.

Cyprian.

Now to returne to our former purpose, seeing it is plain that Christes body is meat for our spirit, and hath nothing to do with our body, I wil gather thereof this reason. The sacrament is bodily foode and increaseth the body: Ergo, the sacrament is not the very body of Christ. What it nourisheth the body, it is euident: for Christe calleth it the fruite of the vine, whose duetic is to nourish. And for a prooffe, if you consecrate a whole loafe, it will feede you so well as your table bread. And if a little Mouse get an host, he will craue no moze meate to hys dinner. But you will saye these are worldly reasons. What then if the old fathers recorde the same? Irenaeus sayth: Quando mixtus calix, & fractus panis percipit verbum Dei, sit Eucharistia corporis & sanguinis Domini, ex quibus augetur & consistit carnis nostrae substantia. Beda writteth the same by these wordes: Quia panis carnem confirmat, & vinum sanguinem operatur in carne, hic ac corpus Christi mystice, illud ad sanguinem refertur. Wherefoze as I sayde before, seeing that Christes body is spirituall meat, and the bread of the sacrament bodily, I may conclude that the sacrament is not Christes body. Beside this, where it was forbidden in the old law, that any man should eat or drinke blood, the Apostles notwithstanding took the cup at Christes handes, and dranke of it, & neuer staggered or thanke at the matter: whereby it may be gathered, that they took it for a mysteric, for a token, and a remembrance, farre otherwile then it hath of late bene taken.

Irenaeus lib. 5. contra valentinum.

Beda super Lucam.

Christes body is spirituall meate.

Drinking mans blood agaynst the law.

Kneeling to the Sacrament forbidden in olde Coucels. The Sacrament carryed home in napkins.

Againe, when the sacrament was dealte, none of the all crouched downe and tooke it for his God, forgettinge hym that late there present before their eyes, but tooke it, and eate it, knowing that it was a sacrament and a remembrance of Christes body. Yea, the old Councils commanded that no man should kneele downe at the time of the Communion, fearing that it should be an occasion of Idolatry. And long after the Apostles time, as Tertullian wyrteth, womē were suffered to take it home with them, and to lay it by in their chestes. And the priest many times sent it to sicke perones

by a childe: which no doubt would haue genen moze reuerence therto, if they had taken it for their God. But a great while after, about 300. yere agone. Honorius 3. the Bishop of Rome tooke him and hanged him vp, and caused men to kneele and crouch downe, and all to begod him.

Furthermoze, if the bread be turned and altered into the body of Christ, doubles it is the greatest miracle that euer God wrought. But the Apostles saw no myracle in it. Nazianzenus an olde wyrtter, and Augulstine enterating of al the myracles that are in the scripture, number the Sacrament for none. As for the apostles it appeareth wel that they had it for no maruel, for they neuer mused at it, neither demaunded how it might be: whereas in other thinges they enuermoze were full of questions. As touching S. Augulstine he not only ouerhippeth it, as no worder, but by plaine & expres words, testifieth that ther is no maruel in it. For speaking of the Lords supper and of the other sacraments he sayeth these words. *Hic Sacramēta honorem vt religiosa habere possunt, stuporem autem vt mira non possunt. Mozeouer, a little before the institution of the sacrament, Christe spake of hys ascension, saying, I leaue the world: I tary but a little while with you. Let not your hearts be troubled because I goe from you, I tell you truthe it is for your profite that I goe from you, for if I goe not, the spirite of comfort cannot come to you. Iohn 14. With many other like warnings of his departure, S. Steuen sawe hym sitting at the right hand of his father, and thought it a speciall reuelation of God: but he neuer said that he sawe him at the Communion, or that he made him * euery daye himselfe. And in the Actes of the Apostles S. Iherer sayeth, that Christ must needes keepe the heauen till all be ended. Eay, Salomon, and S. Steuen, saye that God dwelleth not in temples made with mans hand: S. Paule wyrteth that he were dissolved and dead, and were with Christ, not in the aultar doubtlesse where he might be daily, but in heauen. And to be bycise, it is in oure Credo, & we do constantly beleue, that Christe is ascended into heauen, and sitteth at his fathers right hande: and no promise haue we that he will come iumpung doone at euery priests calling. Whereof I gather this reason.

Pope Honorius 3. first author of worshipping the Sacrament. An. 1220.

Apostles & olde Doctours make no miracle nor maruell at the Sacrament.

* That is to say: Sacraments here may haue their honour as things religious but they are not to be wōdred at as miracles.

Actes. 3.

Actes. 17.

Christes body can not both be gone, and be heere.
 But he is gone, and hath left the world:
 Therefore it is follic to seeke him in the world.

If Christ were both gone and tarried, then he should seme to haue left himselfe behinde him.

Cust. Sic, you be farre deceiued, I can not in no wise brooke these wordes. You shut vp Christ too straitly, and imprison hym in one corner of heauen, not suffering hym to goe at large. No, doubtlesse, he hath deserued moze gentlenesse at your hande, then to be tied vp so shortly.

Veri. I do neither locke vp, neither imprison Christ in heauen: but according to the Scriptures declare that hee hath chosen a blessed place, & moste worthy to receiue his mates: in which place who so is inclosed, thinketh not himselfe (as I suppose) to be a prisoner: but if you take it for so hainous a thing, y^e Christ should sit resident in heauen in y^e glozy of his father, what thinke you of them that imprison him in a litle boxe, yea and keepe him in captiuitie so long, vntill he be mouldy & ouergrowne with vermine, & when he is past mans meate, be not contented to hang him till he stincke, but will haue him to a newe execution, and burne hym too? This is wonderfull and extreme cruell imprisonment. But to returne to the matter, wee are certainly persuaded by the worde of God, that Christ the very sonne of God vouchsaued to take vpon him the body and shape of man, & that he walked & was conuersant amongst men in that same one, & not in many bodies, and that hee suffered death, rose againe, and ascended to heauen in the selfe same body, and that he sitteth at his fathers ryght hande in hys manhode, in the nature and substance of the said one body. This is our beleefe, this is the very word of God. Wherefoze they are far deceiued, which leauing heauen, wil grope for Christes body vpon the earth.

The body of Christ imprisoned by the Papistes in a boxe, and afterward burned when he is mouldye.

Cust. Nay sir, but I see now you are farre out of the way. For Christ hath not so grosse & fleshly a body, as you think, but a spirituall and a ghostly body, and therefore without repugnaunce it may be in many places at once.

Christes body is spirituall in the Sacrament, say the Papistes.

Veri. You say right wel, and do graunt that Christes body is spirituall. But I pray you answer me by the waye: Can any other body then that which is spirituall, be at one time in sondry places.

Cust. No truely?

Veri. Haue we that same selfe sacrament that Christe gaue to his Disciples, at his Maundie, or no?

Cust. No doubtlesse, we haue the same.

Veri. When became Christes body spirituall? was it so eue from his birth,

Cust. No, for doubtles before he arose from death, his body was earthly as other mens bodies are.