

Veri. Well, but when gaue Christe the Sacrament to hys Disciples? befor he arose from death or after?

Cust. You know your selfe he gaue it before his resurrection, the night before he suffered hys Passion.

Veritie. Why then, me thinketh he gaue the Sacrament at that time, when his body was not spirituall.

Cust. Euen so.

Veri. And was euery portion of the Sacrament delt to the Apostles, and receaued into their mouthes the very reall and substantiall body of Christ?

Cust. Yea doubtles.

Veri. Marke well what ye haue said, for you haue graunted me great repugnance. First you say that no body being not spirituall can be in sundry places at once. Then say you that at the mannyd Christes body was not spirituall: and yet hold you that he was there present visible before the Apostles eyes, and in ech of theyr handes and mouthes all at one time: which graunts of yours are not agreeable. But I will gather a better and a moze formall reason of your words, in this sort.

Fe- No body being reall, naturall, and organical, and not spirituall, can be in many places at once.

ri- Christes body in the Sacrament was in the Apostles handes and mouthes at one time, which were manny places:

son. Ergo, Christes body in the sacrament was not a reall, naturall, and organical body, but spirituall.

Cust. In dedde you haue dyuen me into the straites before I was ware of you, and I knowe not howe I may escape your handes honestly. But the best reinge that I haue, is thys, that I will not beleue you.

Veri. I desire you not to geue credence to me. Beleue the worde of God, yea beleue your owne beliefs, for they bothe witnesse againste you that Christes body is taken vp into heauen, and there shal remaine until he come to Iudge.

Cust. Truly, what speake you of the word of God? There be many darke sayings therein, which euerye man can not attaine to.

Veri. I graunt you there be certaine obscure places in the scripture, yet not so obscure but that a man wryth the grace of God may perceine: for it was wrytten not for Angells, but for men. But as I vnderstand Custome medleth but little with Scripture. How say you by S. Augustine, S. Hierom, S. Ambrose, what if they stand on our side?

Cust. No, no, I know them well inough.

Veri. So wel as you know them, for all old acquaintance, if they be called to witnesse, they will geue euidence against you. For S. Augustine commonly in euery of his bookes, but chiefly in an Epistle to his frende Dardanus, declarcth that Christes body is placed in one roome. I maruell you be not nearer of his counsel. His words are thise: Noli dubitare ibi nunc esse hominem Christum Iesum, vnde venturus est. Memoriterq; recole & fideliter crede Christianam confessionem: quoniam resurrexit, ascendit in caelum, sedet a dextris Dei patris, nec aliunde quam inde venturus est, ad viuos mortuosq; iudicandos. Et venturus est in eadem corporis substantia: cui immortalitatem dedit, naturam non abfultit. Secundum hanc formam non est putandus vbique diffusus. Cauendum enim est, ne ita diuinitatem astruamus hominis, vt humanitatem amittamus Dei. i. Do not dout the man Iesus Christ to be there, it is whence he shall come. And remember well, and faithfully beleue the Christian confession, that he is risen, ascended into heauen, sitteth at the righte hande of God the father, and from thence shal come & from no other place, to iudge the quicke and the dead. And shall come in the same substance of body, to the which he gaue immortalitye, and toke not the nature from it. After this forme he is to be thought not to be dispersed in all places, for we must beware so to defend his Diuinitie, that we destroy not his humanitie. And in an other place of the same Epistle. Vna persona Deus & homo, & vtrumq; est vnus Christus. Vbiq; per id quod Deus, in caelo autem per id quod homo. Likewyse vpon the 14. Psalme. Donec seculum finiatu rursus est Dominus: sed etiam hic nobiscum est veritas Domini. Corpus enim in quo resurrexit, in vno loco esse oportet, veritas autem eius vbique diffusa est. i. While the world shall last, the Lorde is aboue, and also the veritye of the Lorde is with vs. For the body wherein he rose againe must be in one place. But the veritye of him is euery where dispersed. In like manner wryteth Damasus an olde Bishop of Rome in his Credo. Deuictis mortis imperijs, cum ea carne in qua natus, & passus est, & resurrexit, ascendit in caelum, manente eadem natura carnis in qua natus & passus est. S. Ambrose wryting vpon the 10. chapter of Luke recordeth the same: Ergo, nec supra terram, nec in terra, nec secundum terram quarere debemus Dominum, si volumus inuenire. Non enim supra terram quesuit qui stantem ad Dei dextram vidit. Maria que-

rebat in terra tangere Christum & non potuit. Stephanus tetigit quia quarebat in caelo. i. Wherefore, neither aboue the earth, nor vpon the earth, nor according to the earth we oughte to seeke the Lorde, if we wil finde him: for he did not seeke hym aboue the earth, which did see him sitting at the right hande. And Marie sought vpon the earth to touch Christ and coulde not. Steuen touched hym, because he soughte hym in heauen. S. Hierome in an Epistle to Marcella, proueth that the bodye of Christe must needs be contained in some place, for he sayeth: Veri Dei est vbique esse: veri hominis alicubi esse. i. The property of God is to be euery where, the propertye of man is to be in one place. The same Hierome in another place calleth it a foolish thing to seeke for him in a narrowe place, or in a corner, which is the lyyght of all the worlde: Stultum est eum paruo in loco, vel abscondito querere, qui totius mundi est lumen. i. Foolishnesse it is, in a smal place or in a hidde corner to seeke hym which is the lyyght of all the whole worlde. Origine sayeth likewise: Audiendi non sunt qui Christum demonstrant in rebus. i. They are not to be heard, which shewe Christ in houses. The same also recordeth Beda, wryting vpon these wordes of Christe: How a little while shal you see me. He spaketh in Christes person. Therefore (sayeth he) shall you see me but a little while after my resurrection, because I will not still abide in the earth bodily, but in the manhoode which I haue taken, will ascende vp to heauen. What needeth moze wordes. All the olde fathers witnesse the same. You may by these some iudge the rest. I shal to retourne to the matter, seeing that the worde of God in many and sundrye places, the Credo, and the abingement of the faith, seeing all the olde fathers doe constantly agree in one, that the body of Christe is ascended into heauen, and there remaineth at the right hande of the father, and cannot be moze then in one place, I doe conclude that the Sacrament is not the body of Christe: first because it is not in heauen, neyther sitteth at the fathers right hande: mozeouer, because it is in an hundredth thousande bodies, where as Christes bodye filleth but one place. Furthermore, if the bread were turned into the body of Christe, then woulde it necessarily followe, that sinners and vnrepentent persones receive the body of Christe.

Hieron. ad Marcellam.

Hieron.

Origines. Beda in 17. cap. Ioan.

The Sacrament is not the reall body of Christ and why.

Cust. Marie, and so they do. For Paule saith plainly, that they receive the body of Christe to their owne confusion. Veri. No not so. These are not Pauls wordes, but hee sayeth: Who so eateth of this bread, and drinketh of thys cuppe vnworthely, eateth and drinketh his owne condemnation, not iudging the bodye of the Lorde. Where hee calleth it in playne wordes breade. And although the Sacramente be very bread, yet doeth the iniurie rebounde to the body of Christe. As if a man breake the hynge of a Scale, or treade the broad Scale vnder his foote, although hee haue broken and defacede nothyng but siluer and wyre. Yet is the iniurie the hynge, and the doer shall be taken as a Traitor. Saint Ambrose declarcth the meaninge of Saint Paule by their wordes. Reus est corporis Domini, qui poenas dabit mortis Christi, quoniam irritam fecit mortem Domini. The cause of the ordynance therof was the remembraunce of the death of Christe, which who so forgetteth, receiveth the Sacrament to their condemnation. That same witnesseth S. Augustine. For the Sacrament, sayeth he, is an outwarde token of loue and charitie. For like as many graines of corne are become one pece of bread, euen so they that receiue it ought to be one. Then sayeth he. Mysterium pacis ac vnitatis nobis Christus in mensa sua consecrauit. Quid accepit mysterium vnitatis, & non feruat vnitatem, non mysterium accepit pro se, sed testimonium contra se. Hee that readeth the Gospell, where in is declared the passion and death of Christe, and liueth contrary to the Gospell, shall doubtlesse be the moze giltye of the death of Christe, because hee heareth and readeth the word of God, and regardeth it not. In a certaine countrey the maner is, that when the Gospell is read, the king shall stand vp with a naked sword in his hand, declaring thereby that he beareth his sword in defence of the Gospell. But if he himselfe oppreseth the Gospell, he beareth the sword against himselfe, for the Gospell shal turne to his iudgement, and condemnation. So wil Christe so much moze extremely punish a manne which knowyng him selfe to be wicked and without repentance, and therefore none of the flocke of Christe, yet notwithstanding will vnpudently crepe into the company of Christian men, & receive the Sacramentes with them, as though he were one of the number. And this meant S. Paule by the vnworthely receiuing of the Sacrament of Christes body, wherefore a man maye vnworthely take the Sacrament, and be giltye of the death of Christe, although he receiue not Christes body into hys mouthe, & chawde it with his teeth. But what if I prouce that euerye Massing priest is giltye of the body and bloud of Christe? Cust. I dare say, you can not prouce it.

The wicked receiue not the body of Christ.

Ambrosius.

Augustinus.

The place of S. Paule, of receiuing vnworthely, expounded.

Veri. But if I do prouce it, will you beleue me. Cust.

The Popes doo striue repugnant to it selfe.

The Papistes though they be conuicted, yet they will not beleue.

Custome medleth but little with Scripture.

August. ad Dardanum.

August. ibid.

August. in Psal. 14.

Damasus.

Ambros. in 10. cap. Luc.