

{ Anno } 1552. Confessio. Cust. I may well trowgh, for it is impossible to doe it. For Priestes commonly are confessed before they go to Masse: and how can they then take the Sacrament unworthely? Veri. In decbe confession, if it be discretely vsed, is a laudable custome, and to the vblearned man, and feeble conscience so good as a Sermon. But notwithstanding because it was, neuer neither commaunded of Christ, nor receiued of the Apostles, nor much spoken of the olde Doctours, it can not make much for y due receiuing of the Sacrament. But how like you these wordes of S. Ambrose? Is indignè sumit, qui aliter sumit, quam Christus instituit. i. He taketh it unworthely, that taketh it otherwise then Christ ordained it.

Ambrosius.

The Priest taketh the Sacrament not as Christ ordeyned it: Ergo the Priest taketh it vnworthely.

Difference betweene Christs ordinance & the Priestes receauing.

Iohn. 6.

Gregorius.

Augustinus.

Ambrosius.

Prosperus.

Augustinus.

The Sacrament called breaking of bread.

Custome. This liketh me very wel. But what gather you of it? Veritie. This will I gather. The Massing Priest taketh the Sacrament otherwise then Christ either commaunded or taught: Ergo, he taketh it unworthely, and so consequetly to his condemnation.

Cust. That is not so, for he doth altogether as Christ commaunded him.

Veritie. That shall appeare. For Christ commaunded it to be done in his remembrance: the Priest doth it in remembrance of dead men. Christ toke bread: and left it bread: the Priest taketh bread and conuerteth it away. Christ toke bread and gaue thanks: the Priest taketh bread, and breatheth vpon it. Christ toke bread, and brake it: the Priest taketh bread and hangeth it vpp. Christ toke bread and dealt to hys Apostles: the Priest because hee is an Apostle him selfe, taketh bread and eateth it euery whitte alone. Christ in a Sacrament gaue his owne body to be eaten in faith: the Priest for lacke of faith receiueth accidentes, and dimensions. Christ gaue a Sacrament to strengthen mens faith: the Priest geueth a sacrifice to redeeme mens soules. Christ gaue it to be eaten: the Priestes giueth it to be worshipped. And to conclude. Christ gaue bread: the Priest sayth he geueth a God. Here is difference inough betweene Christ, and the Priest. Yet moreover Christ at his Supper spake his wordes out and in a plaine tounge: the Priestes speaketh nothing but Latine or Greeke, which tounge he oftentimes perceiueh not, and much he whispereth least any other poore man should perhaps perceiue him. So it cometh to passe that the Priestes knoweth no more what hee himselfe sayeth, then what he doeth. This you may see that the Massing Priestes receiueh the Sacrament of Christs body farre otherwise then euer Christ minded, and so therefore vnworthely and to his condemnation. Nowe if you thinke your selfe satisfiied, I wil returne to my former question, and proue more at large that Christs body can not be eaten of the wicked, which thing must necessarily ensue if the breade were turned into the body of Christ. Christ in the 6. of Iohn, speaking of the eating of his body, sayth: He that eateth of this bread, shall liue for euer. Whereof I gather thus: But sinnefull men take the Sacrament to their condemnation, and liue not for euer: Ergo, in the Sacrament they receiue not the body of Christ. Againe, Christ sayeth: He that eateth me, shall liue for my sake. Hereof I conclude thus: But impetinent persones can not liue for Christs sake. Moreover Christs bodye must be receiued, and not wryth the mouth, as Gregorie recozdeh, saying, that it is taken wryth the teethe of the soule, not of the body, as I haue aboue more largely declared. But wicked, and impetinent persons lacke faith: wherefore they can not eate the bodye of Christ. Againe, Christs body can not be deuided from his spirit, but wicked men haue not the spirit of God. Ergo, they haue not Christs body. Hereunto agreeth all the old wyters, affirming constantly that the vnfaithful be no meere vessels to receiue the body of Christ. S. Augustine sayth: Qui non manet in Christo, & in quo non manet Christus, procul dubio non manducat carnem Christi, nec bibit eius sanguinem, quamuis tantæ rei mysterium ad iudicium suum manducet, at bibat. And in the percion of Christ he sayeth likewise: Qui non manet in me, & in quo ego non maneo, ne se dicat, aut existimet manducare corpus meum, aut sanguinem meum bibere. Ambrose auoweth the same, by these wordes: Qui discordat a Christo, non manducat carnem eius, nec bibit sanguinem, et si tantæ rei Sacramentum accipiat. In like maner wyrteth Prosperus: Qui discordat a Christo, nec carnem Christi edit, nec sanguinem bibit, et si tantæ rei Sacramentum, ad iudicium suæ præsumptionis quotidie accipiat. And therefore S. Augustine sayth: Mali Sacramentum habent, rem autem Sacramenti non habent. Thus by the wordes of God, by reason, and by the old fathers it is plaine that sinnefull men eate not the bodye of Christ, receiue they the Sacrament neuer so ofte: whiche thing coulde not be, if in the Sacramente there remained nothing but the body of Christ.

Cust. The deuill on such like reasons: and therefore I will neuer trouble my braines to make you answer. But it is true that you haue sayde, why is the Sacrament so well of Christ himselfe, as of hys Apostles, and the olde fathers called the body of Christ?

Veri. Because it is no strange thyng in Scripture so to speake, as I haue declared before. But wil you stand to S. Augustines arbitrement in the matter?

Cust. To no man sooner.

Veri. S. Augustine in an Epistle to his frende Bonifacius, geueth a good cause why the Sacramente, although it be not the body of Christ, is notwithstanding called the bodye of Christ. His wordes be these: Si Sacramenta quædam similitudinem earum rerum quarum Sacramenta sunt non habent, omnino Sacramenta non essent. Ex hac autem similitudine plerumque earum rerum nomina accipiunt. Ergo, secundum quendam modum Sacramentum corporis Christi, corpus Christi est: Sacramentum sanguinis Christi, sanguis Christi est: If Sacraments had not a certaine similitude of those things wherof they be Sacraments, then were they no Sacraments. Of the which similitude many times they take their name. Wherefore after a certaine manner the Sacrament of the body of Christ, is the body of Christ, and the Sacrament of the bloud of Christ, is the bloud of Christ, &c. And vpon the 23. psalme he wyrteth likewise: Christus quodammodo se ferebat in manibus suis, cum diceret: Hoc est corpus meum. Christ after a certaine manner and fashion, as it were, did beare himselfe in his owne handes when he sayde: This is my bodye. In maner (he sayeth) and after a fashion, not in very dede. Againe, when faithful menne receiue the Sacrament, they thinke not of the breade nor marke the wine, but they looke farther, & behold the very body of Christ spread vpon the Crosse, and his very bloud poured downe for their sakes. So in Baptisme men regarde not greatly the water, but accounte them selues washed wryth the bloude of Christ. So sayeth S. Paule: what so euer we bee that are Baptised, we are washed in the bloude of Christ, wherefore to the faithful receiuers you may say that the water of Baptisme is the bloude of Christ, and the breade and wine the body and bloud of Christ: for to them it is no lesse then if the natures were altered and changed. whyche thyng you maye very well learne of Chrysostome, whose wordes are these. Mytheria omnia interioribus oculis con-

but certaine phantasies of white, and round. Yet where as they with wordes, crosseings, blessinges, breathings, leapinges, and much a do can scarcely make one God, they haue suche vertue in their fingers, that at one crosse they be able to make 20. Gods, for if they breake the Sacrament euery portion, yea euery mite must needs be a God. After the Apostles time there arose vppc heretickes, whych sayde that Christ walking here amongst men bodily vpon the earth, had no very body, but a thing like a body, and so therewith dimmed mennes sight. Against whom the old fathers vsed these arguments: Christ increased in growing, fasted, hungered, eate, wept, sweat, was weary, and in conclusion died, & had all other properties of a very body: wherefore he had a body. I will vs the same kinde of reasoning. It feedeth, it taketh like bread, it looketh like bread, the little sely moule taketh it for bread, and so be short, it hath all the properties and tokens of bread: Ergo it is bread. The old fathers, wher there remained anye parte of the Sacramente, more then was spent at the Communion, they vsed to burne it, and of it there came ashes. But there is nothing in the Sacrament that can turne to ashes, but onely bread (for I thinke they burned not Christs body to ashes): Ergo, in the Sacrament there remaineth bread. Henry the Emperour the 6. of that name was poysoned in the holte: and Cicero, the Bishop of Rome in the Chalice. But poyson can not hang in Gods body, and bloude: wherefore there remaineth breade and wine. what needeth many wordes in a matter so euident? If you demaund either Gods word, or the doctours and the ancient wyters, or your reason, or your eyes, or nose, or toung, or fingers, or the Cat, or the Ape, or the Hound, all these agree in one, and answer together there is bread: wherefore if you reiect so many and so constant witnesses, and so well agreeing in their tale, specially being such as will lie for no mans pleasure. I will appeale from you, and take you as no indifferent iudge. If all these witnesses suffice you not, I wil call the sacrament it selfe to record. It crieth vnto you, and plainly doth aduertise you what you should thinke of it. I am, it sayth, græued wryth y tooth: I am conueied into the belly: I perishe: I can endure no space: I canker: I suffer grene mould, blew mould, red mould: I breede woymes: I am kept in a boxe for feare of hattes: if you leaue me out al night, I shall be denouced before mozing, for if the moule gette mee I am gone: I am bread, I am no God, helceue them not. This crieth the sacrament daily, and beareth witnesse it selfe.

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Agaynst transubstantiation.

Reasons prouing bread in the sacrament.

The Sacrament geueth witness that it is breade.

The cause why the scripture calleth the Sacrament the body of Christ.

Augustinus ad Bonifacium Epist. 23.

Augustine in Psal. 23.

An other cause why the Scripture calleth the Sacrament the body of Christ; Rom. 6.