

fideranda sunt, hoc est spiritualiter. Interiores autem oculi postquam panem vident, creaturas transvolant, neque de illo pane a pitlore cocto cogitant, sed de eo qui se dixit panem esse aeternae vitae. All mysteries must be considered with inward eyes, that is to say, spiritually: As the inward eyes when they see the bread, they passe over the creatures, neither do they thinke of that bread which is baked of the baker, but of him which called himselfe the bread of eternal life. For these two causes the bread and wine are called the body and blood of Christe. Howe I thinke you are satisfied concerning the meaning of these wordes: This is my body.

Cult. Yet one thing inuoucht me very much.

Veri. What is that?

Cult. The Doctors and old wyrters, men inspired with the holy Ghost haue euer more bene against your doctrine: Yea, and in thic daies the wise men and best learned call you heretikes, and your learning heretic.

Veri. As touching the olde wyrters, I remember well they speake reuerently of the Sacramentes, like as every man ought to doe. But where as they deliuer their munde wyth the right hand, you Custome receiue it wyth the left. For where as they say, that it is the bodye of Christe, and that it must be verely eaten, meaning that it doeth effectually lay before the eyes Christes body, and that it is to the faithfull man no lesse then if it were Christe him selfe, and that Christe must be eaten in faith, not to me nor rent wyth the teeth: you say that howsoeuer it be taken, it is Christes bodye, and that there is none other carying but wyth the mouth. And that the fathers meant no other thing then I haue sayde, it shall appeare by their wordes. But as touching the learned and wise men of these dayes, I can not blame them if they call my doctrine heretic: for they would condemne all ancient wyrters of heretic, if they were now aline. But I will aunswere you to them anone. In the meane while make you how well their learning agreeth. They say, you must follow the letter, you must sicke to the letter. But Origenes sayeth: Si secundum literam sequaris id quod scriptum est [nisi manducaeritis carnem filij hominis non erit vita in vobis] sea litera occidit. If ye follow after the letter, that which is wyrtzen vniclesse ye shall cate the flesh of the sonne of man, there shall be no life in you: this letter killeth. Augustine in the thirde booke De doctrina Christiana: Principio cauendum est ne figuratam dictionem secundum literam accipias. Ad hoc enim pertinet id quod ait Apostolus, litera occidit. Cum enim figuratè dictum sic accipitur tanquam propriè dictum sit, carnaliter sapitur, neque vlla animæ mors congruentius appellatur. i. First, thou must beware that thou take not a figuratiue speache after the letter. For thereto pertaineth that the Apostle sayeth: The letter killeth. For when a thing is spiritually meant, and the same is take literally and properly spoken that is a carnall taking. Neither can any other be called the killing of the soule rather then that. And in the same booke he teacheth a man to know the plain sense from a figure, saying thus: Si præceptiua loquutio est flagitium iubens, aut beneficentiam vitans, figurata est: Nisi manducaeritis carnem filij hominis, & biberitis eius sanguinem, non erit vita in vobis. Flagitium videtur iubere: Ergo, Figura est præcipiens passioni Domini esse communicandum, & suauiter in memoria recordendum, quod pro nobis caro eius crucifixa sit. If the commaunding speach be such, as commanderth a thing wicked and horrible to be done, or a charitable thing to be vndone, then this is a figuratiue speach: vniclesse ye shall eat the flesh of the sonne of man, and shall drinke his blood, there shall be no life in you. Because in this speach he seemeth to commaund a wicked thing, it is therefore a figuratiue speache, commaunding that we should communicate with the passion of our Lorde, and sweetely to retaine it in our remembrance. In like manner Chrylosome plucketh you from the plaine letter, and the bare wordes by this saying: Caron prodest: hoc est secundum spiritum verba mea intelligenda sunt. Quia qui secundum carnem audit, nihil lucratur. Quid est autem carnaliter intelligere? Simpliciter vt res dicuntur, neque aliud quippiam cogitare. Non enim ita iudicanda sunt quæ videntur, sed mysteria omnia interioribus oculis videnda sunt, hoc est spiritualiter. i. The flesh profiteth not: that is to say, my wordes must be taken and expounded after the spirite. For hee that heareth after the flesh, gaineth nothing. Howe what is it to vnderstand carnally? To take things simply as they be spoken, and not to consider any meaning further therein. For things must not be iudged as they are scene, but all mysteries must be scene with inward eyes, that is to say, spiritually. what is so haious in these dayes, as to cal the Sacrament the token or the remembrance of Christes body: Yet did the olde wyrters in manner neuer call it other.

Tertullian in the 4. booke against the Martionistes: Christus accepit panem, & corpus suum fecit: Hoc est corpus meum dicendo, id est figura corporis mei. Christ took bread & made it hys body, saying: This is my body, that is to say, a figure of my

body. Ambrose vpon the 11. to the Corinthians: Quia morte Domini liberati sumus, huius rei memores in edendo & potando, carnem & sanguinem quæ pro nobis oblata sunt significamus. Because we are deliuered by the Lords death, in y remembrance of the same by eating and drynking we signify the body and blood which were offered vp for vs. Chrylosome in the 11. Homily vpon the Gospel of Mathew: Quando dicunt, vnde patet Christum immolatum fuisse, hæc adherentes eorum ora consuiamus. Si enim mortuus Christus non est, cuius Symbolum ac signum hoc sacrificium est: When they obiect vnto vs, and aske: howe knowe you that Christe was offered vnto vs: then alledging these things, we stoppe theyr mouthes. For if Christe died not, then whose signe or token is this sacrifice? Augustine to Adimantus: Non dubitauit Christus dicere: Hoc est corpus meum, cum daret signum corporis sui. Christ doubted not to say: This is my body, when he gaue but a signe of his body. Augustine vpon the thirde psalme: Christus adhibuit Iudam ad conuiuium, in quo corporis & sanguinis sui figuram discipulis suis commedauit & tradidit. Christ receiued Judas to the Supper, in the which he commended and deliuered a figure of his body and blood vnto hys Disciples. Rabanus, de institutione clericorum: Quia panis corpus confirmat, ideo ille corpus Christi congruenter nuncupatur. Vinum autem quia sanguinem operatur in carne, ideo ad sanguinem Christi refertur. Because the breade strengtheneth the bodye, therefore it is aptly called Christes body. And likewise the wine, because it increaseth blood in the flesh, it doth resemble the blood of Christ. Druthmarus Monachus in Mathæum. Vinum lactificat & sanguinem auget, & ideo non inconuenienter per hoc sanguis Christi figuratur. Wine maketh glad the heart, and increaseth blood, and therefore the bloude of Christ is not vnaptly signified thereby. Irenæus writeth plainly that in the Sacrament remaineth bread and wine by these wordes: Quemadmodum terrenus panis percipiens vocationem Dei, iam non communis panis est, sed Eucharistia ex duobus rebus constans, terrena, & celesti: As the earthly bread receiuing the vocation of God, is now no common bread but the Eucharist, consisting of two things, the one earthly & the other heauenly. Here he recordeth that there remaineth in the Sacrament an earthly nature, which is either breade or nothing. Gelasius wyrtynge against Nestorius, answere the same, saying: In Eucharistia non desinit substantia panis, & natura vini. Etenim imago & similitudo corporis & sanguinis Domini in actione mysteriorum celebratur. i. In the Eucharist the substance of the bread and nature of the wine ceaseth not to be: For the image and similitude of the body and blood of the Lorde is celebrated in the action of the mysteries. Chrylosome in his 20. Homily vpon the 2. Epistle to the Corinthians preferreth a poore man before the Sacrament, and calleth hym the body of Christe rather then the other. whereof I maye gather this reason: Bo- The poore man is not the naturall and reall bodye of Christ.

car- Every poore member of Christe is the body of Christe, rather then the Sacrament: Chrylost. do. Ergo, the Sacrament is not the naturall and reall body of Christ.

His wordes are: Hoc altare veneris quoniam in eo ponitur corpus Christi. Eum autem qui re ipsa corpus est Christi, afficis contumelia, & negligis peruentem. This altare thou dost reuerence because the body of Christ therein is set before thee: but him whiche is the body of Christe in dedde, thou dost spitefully increate, and dost neglect him readye to perill. Chrylosome in the 11. Homily vpon Mathew: Quod si hæc vasa sanctificata ad priuatos vsus est transferre periculosum, in quibus non verum corpus Christi, sed mysterium corporis Christi continetur, quanto magis vasa corporis nostris: If it be so perillous a matter to translate these sanctified vessels vnto priuate vses, in the which not the true body of Christ, but a mysterie of the bodye of Christe is contained, howe muche more then these vessels of our bodye? Athanasius vpon these wordes: Qui dixerit verbum contra filium hominis, sayeth: Ea quæ Christus dicit non sunt carnalia, sed spiritualia. Quod enim comedentibus sufficisset corpus, vt totius mundi fieret alimonia? Sed idcirco meminit Ascensionis filij hominis in coelum vt eos à corporali cogitatione auelleret. The wordes that Christe here speaketh, be not carnall but spiritual. For what bodye mighte haue sufficed for all that should beate, to be a nourishment of the whole world? But therefore hee maketh mention of the Ascension of the sonne of manne into heauen, to the entente to plucke them awaye from that corpall cogitation. Augustine ad Marcellinum: In illis carnalibus victimis figuratio fuit carnis Christi, quam pro peccatis nostris erat oblaturus, & sanguinis quem erat effusus: In isto autem Sacrificio gratiarum actio atque commemoratio est carnis Christi quam pro nobis obtulit, & sanguinis, quem pro nobis effudit. In illo ergo Sacrificio, quid nobis

Chrylost. in 1. Cor. 11.

Custome standeth vpon authority & comon voycc.

The right meaning of the Doctors misconstrued of custome keepers.

The Doctors how they call the Sacrament the body of Christ & why? The wordes of the Doctors against the Popes doctrine.

Origines in Leuit. Hom. 17.

August. de doctrina Christiana Lib. 3. cap. 16.

2. Cor. 3.

August. de doctrina Christiana Lib. 3. cap. 16.

A rule to know a figuratiue speach from the literall.

Chrylost. in Ioan. hom. 46.

Tertullianus contra Martion. Lib. 4.

Ambros. in 1. Cor. 11.

Chrylost. in Matth. Hom. 83.

August. ad Adimant.

August. in Plal. 3.

Rabanus de institut. Clericoru.

Druthmarus in Matth.

Irenæus contra Valentini Lib. 3.

Gelasius.

Chrylost. hom. 20. in epist. ad Corinth.

Chrylost. in Hom. 11. sup. Matth.

Athanasius in verba Evangel. Qui dixerit verbum in filij hominis.

August. ad Marcellin.